

THE

Believer's Magazine

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

A Monthly Journal of Scripture Exposition
for all the Children of God.

EDITED BY

W. HOSTE, B.A.

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AGE OF INNOCENCE

MORAL TEST

ENDS WITH FALL

DIVINE GOVERNMENT

DIVINE

GOVERNMENT

AGE OF

CONSCIENCE

ENDS WITH

FLOOD

AGE OF

GOVERNMENT

ENDS WITH

GENERAL IDOLATRY

AGE OF

LAW

King Messiah

JESUS

Kingdom Offered
Kingdom Rejected
Kingdom in Mystery

Forerunner—John the Baptist
Principles—Sermon on Mount
Message—Gospel of Kingdom

ENDS WITH

THE CROSS

AGE OF
"Gospel of the Church"

GRACE

ENDS WITH

Grace of God"
Called Out

AGE OF
Gospel of the Great Tribulation

APOSTACY

ENDS WITH

JUDGEMENT

AGE OF

Kingdom
Time of Jacob's Trouble
Judgement of Nations

"A King shall

KINGDOM

ENDS WITH LAST AND GREAT WHITE

reign in righteousness"
(Isa. 32. 1).

DIVINE GOVERNMENT

DIVINE GOVERNMENT

HUMAN CONSCIENCE

KINGDOM IN MYSTERY

REBELLION THRONE

RESURRECTION OF CHRIST

COMING FOR CHURCH RAPTURE OF SAINTS

COMING IN GLORY FOR ISRAEL

AGES OF

"Dispensation of the
"Everlasting Kingdom of our

GOD ALL NEVER

THE AGES

Fulness of Time" (Eph. 1. 10)
Lord Jesus Christ" (2 Pet. 1. 11)

AND IN ALL ENDS.

TREASURY NOTES

By THE EDITOR.

"We rejoice in Christ Jesus" (Phil. 3. 3). "Rejoice in the Lord alway: and again I say, rejoice" (chap. 4. 4). "That your joy might be full" (John 15. 11; 16. 24; 17. 13; 1 John 1. 4; 2. 12).

IS it not a counsel of perfection, someone may ask, to speak of "rejoicing alway" in a scene where there is so much to sadden the heart and depress the spirit? Surely the world would say a man must be a visionary to suggest such a thing, or have all that heart could wish—a fine house of his own, plenty of money, good health, hosts of friends and no cares for the future. As a matter of fact the speaker here was exactly the opposite of all this: an exile, hated by his countrymen, a prisoner, living in a hired house, a soldier-jailer his inseparable companion and, while suffering from an incurable complaint, daily expecting his trial before a cruel judge. Certainly there was nothing in Paul's circumstances to make him rejoice, but there was a Person he knew, Who so transcended all else, and whose love and nearness so eclipsed his earthly surroundings, that he could rejoice in Him in spite of them all. How great must that One be, how full of blessing, in Whom not only Paul, but the whole church down the ages could find a sufficient reason for "rejoicing alway"! He is indeed great—the Eternal Son of God made flesh, crucified and buried and now glorified at the right hand of God and living for each one of His own. We may notice that in chap. 3. 3, this Person is spoken of as "Christ Jesus": "We rejoice in Christ Jesus," but in chap. 4. as "the Lord": "Rejoice in the Lord alway"; and the distinction is not without a difference. In the former, the apostle is thinking of his standing before God: "We are of them that worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." All he once counted gain—his birth, his religious privileges, his zeal,

his legal blamelessness—he had counted loss for Christ. He and He alone was worth infinitely more than all beside. It was Christ Jesus Who "came into the world to save sinners"; Who was the "One Mediator between God and man," and in Whom, "There is no condemnation."

AS Christ Jesus, our Lord is God's answer to every problem of our personal salvation—our *inward* need, for of Him are we in Christ Jesus, Who of God is made into us "wisdom and righteousness and sanctification and redemption." But as Lord, He is viewed in the place of power, as the One to Whom all authority is given "in heaven and in earth," in Whose hands all the purposes of God are safe; for as Lord He reigns over every outward foe—angelic or human. Nothing can happen without His permission; nothing can travel beyond His control. "He worketh all things after the counsel of His own will," and He will have the final, complete and eternal victory. Surely in the days in which our lot is cast we do well to remember that Jesus is Lord, and so rejoice in Him alway.

But not only should we rejoice in Him alway, but fully. Five times do these words occur, "That your joy may be full." The word is the same as that commonly used of the fulfilment of Old Testament Scriptures. These prophecies were so many receptacles, to be filled full with their New Testament accomplishment. The joy of the Old Testament saints was but a foretaste, to be filled up with Christ. Perhaps the first occurrence of these passages in their moral order is that of 1 John 1. 4. Here it is connected with the Incarnation of the Word of Life, Who

was with the Father and was made manifest to us. That God is *with* us may well fill our heart with joy, for He has not come on a visit of judgment, but of redemption: He is *for* us, and "If God be for us who can be against us?"

Next we turn back to our Lord's farewell address, and in His sacerdotal prayer He makes known to His disciples, being yet with them in the world, that, though He is leaving them, they will not be alone, for He is committing them to the Father's keeping, a fact He knows well calculated to fill their heart with joy (John 17. 13).

Again, in chap. 16. 24, the Lord uses the expression in connection with prayer, "Ask and ye shall receive, that your joy may be full." Here it is the joy of answered prayer; and in chap. 15. 10, 11, in connection with obedience, "If ye keep My commandments ye shall abide in My love . . ., these things speak I unto you that your joy may be full." Clearly there can be no fulness of joy, if we are living in known disobedience to any one of the Lord's commandments.

The last occurrence of the phrase in the New Testament is in John's second epistle. He is looking forward to seeing the elect lady face to face, "that their joy may be full." It is indeed a joy to meet for the first time one whom we have long known about, or by correspondence. It is a foretaste of that great gathering when all the saints will meet, mostly for the first time, in the presence and likeness of their Saviour, and will be known to one another, and none will be disappointed, but their joy will be full.

Go then with gladness,
On thy way with hope,
To work, to watch and pray
Oh think! Remember any day
 THY LORD MAY COME.

Readers, we are entering upon a new era. By God's grace let us enter 1936 full of hope in God. Let hope enlarge our hearts as the wind fills the canvas of the sailing vessel, and thus we shall start out afresh across the trackless ocean of TIME.

BE FILLED.

BY W. HALSTED, TOOTING.

WHEN the Lord was about to deliver His people from Egypt, He said, "When ye go, ye shall not go empty" (Exod. 3. 21). He also commanded them to keep the feast of unleavened every year in the month Abib, to celebrate their coming out, and none said He "shall appear before Me empty" (chap. 23. 15). Thus manifesting His love to them, so that partaking of His fulness and delight in giving, they also might be filled, and have the joy of imitating Him Who said, "It is more blessed to give than to receive." Imitations of God! If it is true "that nature abhors a vacuum," is it not because the Creator does not desire that there should be any void in His works? Even so in the spiritual realm: He Who said "Open thy mouth wide, and I will fill it," delights to fill His people both individually and collectively.

When He chose Bezaleel for the work of the Tabernacle, He "filled him with the Spirit of God" (Exod. 31. 3), and when the work was finished He filled it with His glory (Exod. 40. 34). Again, when the Temple was built, He filled it with His cloud and glory (1 Kings 8. 10, 11). Ezekiel also, in vision, saw the glory of God fill His house which is to be built in a future day (chap. 43. 5).

When at Pentecost God commenced another house to be His dwelling-place, He filled the living stones of that house with His Spirit; baptizing them into one body; making all to drink into one Spirit (1 Cor. 12. 13). These, after fervent believing prayer, were again "all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4. 31).

John the Baptist was filled thus from his birth; Jesus was always filled with the Spirit. Stephen was full of faith and the Holy Ghost. Barnabas, Paul, and many others also were thus filled, shewing that this was, and should be, the usual, normal condition of believers.

The exhortation in Ephesians 5. 18 to "be not drunk with wine wherein is excess," implies liability to fail; and would seem to remind us of the sad failure of the sons of Aaron in their approach to God (Lev. 10. 1-11).

Excess of wine excites the flesh, and leads to acts which would not be committed in a normal condition. So those who are Spirit-filled are empowered to say and do that which is not possible to do by natural means. It was said of those filled at Pentecost, "These men are full of new wine" (Acts 2. 11). Filled with the Holy Ghost, full of faith and power, Stephen "did great wonders and miracles among the people . . . And they were not able to resist the wisdom and the spirit by which he spake" (Acts 6. 5-10).

That which makes the present dispensation beyond all others, the most marvellous, distinctive and blessed, is the descent and abiding presence of the Holy Ghost. Consequent upon the finished work of Christ upon the cross, and His exaltation to God's right hand, the Holy Ghost was sent from the Father (John 14. 26) and the Son (chap. 15. 26). He now indwells and abides in all believers (chap. 14. 16): the spring and power of worship (chap. 4. 14), and overflowing fulness for ministry (chap. 7. 38, 39).

IN the early days of Christianity, how blessedly this fulness of the Spirit was manifested in the saint. Love and unity, praise to God, and blessing to men flowing and abounding.

Alas! how soon sin dimmed the fine gold, and limited, grieved and quenched the Holy Spirit in His gracious ministry of Christ. The determined resistance of the Spirit, also led to the casting away of the Jews, "until the fulness of the Gentiles be come in" (Rom. 11. 25).

What is the condition of the church to-day, when, "The Spirit's day," as it is sometimes called, is nearing its close on earth? Are believers generally, or normally filled with the Spirit? Perhaps there never was a time of such feverish activity.

Men running to and fro, and knowledge increasing; but where is the power? It is said that knowledge is power; but is it so in spiritual things? All wisdom and knowledge are in Christ. For in Him dwelleth all the fulness of the Godhead bodily (Col. 2. 9). The Spirit's work is to glorify Him. To take of His things and shew them to us (John 16. 13, 15). Intellectual knowledge may fill the head and leave the heart untouched. An elaborately-composed and written address may give the one who recites it—perhaps with much energy and expression—a reputation as "an acceptable speaker"; but will it affect the lives and conduct of the hearers? Unconfessed sin is a great cause of weakness. The vessel to be filled must be clean and emptied of self and worldliness, if the Spirit is to take full possession.

The cloud covering, and the glory filling the Tabernacle only took place, after everything had been done, "as the Lord commanded"; and the Ark first, and all the other vessels placed in their appointed order (Exod. 40. 17-35).

AGAIN, it was only after "all the work that Solomon made for the House of the Lord was finished"; the Ark of the Covenant first, and all the Holy vessels set in their appointed places; when all the sanctified priests and Levites also, with their instruments of music, "were as *one* to make *one* sound to be heard in praising and thanking the Lord," that *then* the House was filled with a cloud, "and His glory filled it" (2 Chron. 5.).

Thus also is was at Pentecost, *when* "they were all with *one* accord in *one* place," that *then* they were all filled with the Holy Ghost, and spoke, "as the Spirit gave them utterance" (Acts 2. 1-4).

May we not see from these cases given that the Lord can only fill the assemblies with His manifested presence and blessing, when all things are ordered and arranged by Him, according to His word. When all in the gathered companies, with *one* heart and voice, give *one* sound of praise and worship unto Him, Who filleth all in all. And God will fill us, if we obey.

“The Works of the Lord are Great.”

BY R. G. MOWAT.

A PAPER FOR YOUNG BELIEVERS.

“WELL, what do you think of it?” The business man set the figure of a man, modelled in clay, on his desk in front of his friend. Strength, speed and virility were all finely portrayed in wide, sweeping lines, and the proud poise of the head was perfect. One realised that here was a work which would cause a stir in art circles.

“Your candid, not ‘candied’ opinion, please,” he said again.

“Well,” his friend replied, slowly, “there is no need to ask who modelled this. You have put your own personality into it, and the features are your own. I was not aware that you did clay-modelling, still less that you could produce such a beautiful work of art.”

“That is the first I have tried,” said the other. “Already it has been chosen to advertise a great exhibition.” And then he added this: “But I find that while I can work in broad, bold effects, I cannot make a success of anything which requires small, fine details.”

Ah, but when the Master-Artist created the first man from the clay, He made him perfect in every detail. He was made in the image, and after the likeness of God. This was no mere photographic resemblance, but rather the imprint of the Divine Personality upon the new-made creature. It was the spirit-life which the Creator breathed into him, lighting up and identifying the features “which were cut out of the clay” (Job 33. 4, 6). And thus when God saw everything that He had made, behold, it was very good (Gen. 1. 31). The greatness of our God is seen no less in the little things than in the large. The grandeur of the vast, overhanging canopy of heaven is no more wonderful than is the fragile web spun in such marvellous perfection by the busy spider. He is God of the mountains, and

only He knows “when the dust grows into hardness and the clods cleave fast together” (Job 38. 38). He it was Who gathered the swirling waters together into one place, thus forming the mighty ocean, and it is He Who hath begotten the crystal drops of dew (Gen. 1. 9; Job 38. 28). And while we admire the wonders of the solar system, we remember that all matter is composed of molecules, revolving at unthinkable speed. These things around us, the desk, the table and the chairs, and all matter whatsoever, are thus made up. Molecules are composed of atoms, and each one of these atoms is an infinitely minute solar system. In the centre of the atom are the protons, and, just as the sun retains a relative position in the heavens, so the protons maintain their central station in the atom. To complete the similarity to the solar system, there are negative points of electricity, called electrons, and these revolve round the protons at a speed beyond reckoning.

TRULY, “the works of the Lord are great, sought out of all them that have pleasure therein” (Psa. 111. 2). As in Creation, so in Redemption. Although “Love’s artless, unencumbered plan” was so vast as to be without limit, His work is perfect, even to the smallest details. The first man had come from His hands flawless, yet by him “sin entered into the world, and death by sin” (Rom. 5. 12). And now, in His grace, God purposed nothing less than that He would redeem the world to Himself, through His well-beloved Son. “For God so loved the world”—and because He loved the world, He might have elected to deal with us in the mass. In that case, we might have felt only an impersonal interest in the matter. We would have thought and acted with the crowd—that is mob instinct, and does not imply responsibility. But our Lord brings the matter down to be a

personal one for you and for me: "For God so loved the world that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." Each one who believes this glorious message has his or her name indited in the Lamb's Book of Life.

The interest which God takes in each one of us is, indeed, of the most intimate nature. He knows us all by name (John 10. 3). The very hairs of our head are all numbered (Matt. 10. 30). Not for an instant since we were born has He ceased to follow our career with love and sympathy. In our joys and our sorrows, in times of trial and difficulty, He is ever near, ready to succour, to strengthen, and to bless. But what did it mean to our Lord Jesus ere we could hail Him, our own personal Saviour? (1) He made Himself of no reputation; (2) He took upon Him the form of a servant; (3) He was made in the likeness of men; (4) He humbled Himself; (5) He became obedient unto death—even the death of the cross (Phil. 2. 5, 8).

Many a man counted great in his fellows' reckoning is yet not great enough to stoop down to those who are beneath him. But our blessed Lord came down to where we were; He plumbed the depths of hell itself in order that He might save us to the uttermost. In nothing is the greatness of our Lord displayed more strikingly than in this: He stooped to raise the poor and lift the needy, that He might set them with princes (Psa. 113. 5, 9). And so we read of Him that He had compassion on the multitude (Matt. 15. 32); and on another occasion that He went a long, toilsome journey into Samaria to provide one individual sinner with the water of life (John 4.). And He Who is King of kings and Lord of lords was yet so tender in His love that He could fondle little children and give them His blessing. Whether with the ones or the twos, or in company with the thronging crowds, He sought to do good to all, high or low, rich or poor, young or old. Only one

thing His beneficence could not do, and that was the express purpose of His sojourn here. He came "to save His people from their sins," and that in the end meant a shameful death—but the shame was ours. It meant that He hung on a malefactor's cross, but it was our sins which held Him there. And as the atoning blood flowed from His tortured body, He said: "It is finished!" This was the end of the work which His Father had given Him to do (John 17. 4).

"AFTER He had offered one sacrifice for sins for ever He sat down on the right hand of God" (Heb. 10. 12). Thus was the vast plan of man's Redemption carried to a triumphant completion—but He is not yet satisfied! There is a Day coming, and we believe it is very near at hand, when He will appear in yonder sky and take His redeemed people Home. The first man was formed from the plastic clay a perfect being, but surely even that wonder will pale before the greater miracle yet to take place, when "He shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3. 20, 21). To the natural man nothing could be more unlikely. But it is the promise of God, as it is the hope of the believer. All the abject failures which bow us in the dust, all the evil traffickings which stamp the features with the trade mark of sin and Satan will be gone for ever. O! glorious transformation excelling the Eden creation—we shall be like Jesus, for we shall see Him as He is (1 John 3. 2). And on that radiant morning, with His blood-bought church gathered in worship around Him, "a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5. 27). "He shall see of the travail of His soul, and shall be satisfied!" (Isa. 53. 11). Then, as the poet so finely expresses it,

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

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXV.

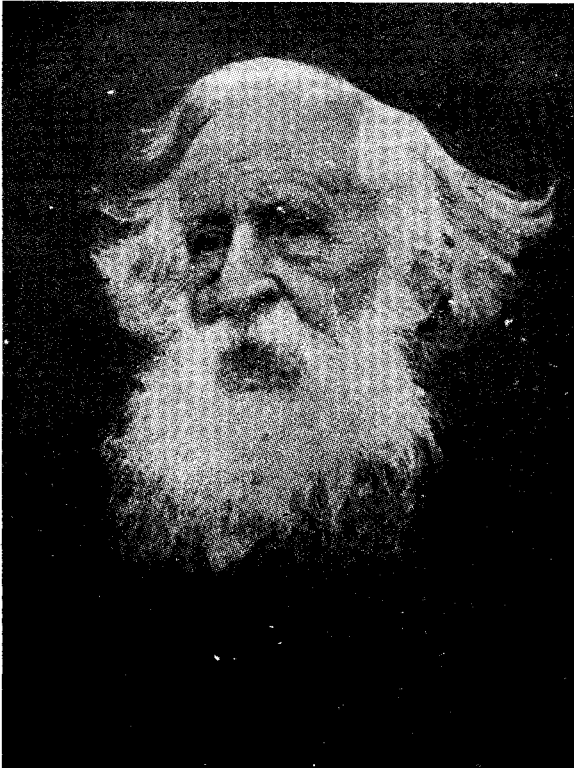
By DAVID J. BEATTIE.

KINGSTON-ON-THAMES—1867.

IN the recording of events which have, in divinely ordered sequence, led up to the formation of an assembly of believers, one is apt to overlook the labours of the faithful few behind the scenes; those whose names are known only to the One they seek to magnify; those whose unfailing constancy in spiritual affairs escape the attention of the public eye, and, anon, pass by unseen and unsung. And yet, not unseen by Him whose record, unspilt by the fickle pen of human efflorescence, will be revealed in the light of a day yet to come. While the names and doings of men of succeeding generations take pre-

eminence in the building up of the church, the honoured place of the woman, alone with God in the secret of her chamber, can never be fully estimated. It is said that the prevailing prayer of two Christian sisters, unknown to the subject of their supplications, contributed in no small measure to the coming of Dwight L. Moody to Great Britain in the early 'seventies.

In like manner it was the fervent prayer of a saintly woman in Surbiton that brought about the establishment of an assembly in the town of Kingston-on-Thames. For some time Miss Ranyards had been much concerned about the need of the Gospel in that town. Towards the end of 1865 she wrote to the Open Air Mission, London, to send someone to Kingston Fair. In response to the appeal, two or three young men attended the Fair, where an opportunity was afforded for carrying the Gospel to the crowds who had come to town for the festival. Oliver Fry, one of the young preachers, was invited to remain at Kingston that he might follow up the work, and the next day was spent visiting the cottagers in their homes. This resulted in a Gospel meeting being arranged for in one of the cottages. So keen was the interest that some who were unable to gain access refused to go home, and remained standing outside the open door. The Gospel message, presented in all its sweetness and simplicity by the young preacher, carried conviction to one who was leaning against the wall by the door, listening. This was the beginning of a remarkable work of grace, and soon afterwards a large room was hired

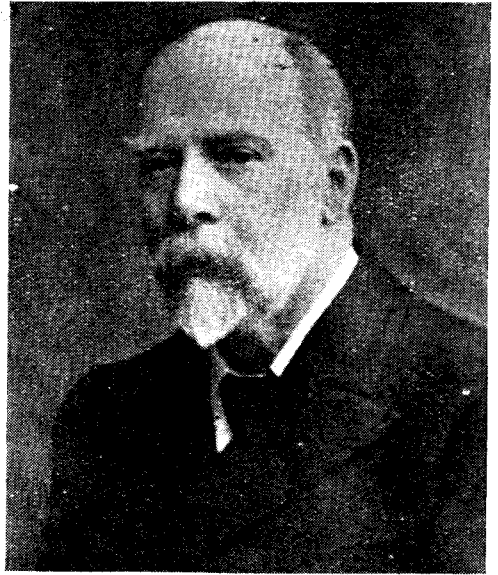


HENRY GROVES.

in the building opposite to where the old Gospel Hall was later erected. Here meetings were continued till 1867:

ABOUT this time a number of those recently saved, as well as others who had come to know the will of the Lord, walked to Hampton Court Assembly each Lord's Day for the purpose of remembering the Lord in the breaking of bread. The distance, however, rendered it rather inconvenient for some who desired to attend, and it was decided to seek guidance that the way might be made clear for commencing an assembly at Kingston. Soon afterwards a suitable room was acquired in Fairfield Place. There being no accommodation in the house, a baptistry was dug in the garden, the first to carry out the Scriptural command being those brethren who had so recently come to a knowledge of the Truth. Before the close of the same year in which the little company began to break bread, the room and passage leading to it were on many occasions crowded during the Gospel meeting, and it became necessary to remove to larger premises, which were obtained in the Assize Court buildings. The old Gospel Hall was then planned, and in 1868 was opened for use.

During this time Oliver Fry, who had been prevailed upon to take up residence at Kingston, continued to shepherd the flock, besides giving much of his time to Gospel work in the neighbourhood. The testimony begun at the Fair was continued each year with evidence of blessing, and in 1868 a booth was built where Gospel services were held nightly. Whilst in the midst of active work for the Master, and when his influence for God in the town was acknowledged by all who knew him, Mr. Fry was suddenly called away from the scene of his labours, and from those who loved him. On the 16th of July, 1869, while bathing in the river, he was drowned. This seemed an irreparable loss, but through the mercy of God those left behind were kept together.



JOHN BRUNTON.

A Mr. Grove, who came to reside in the town about the same time as Mr. Fry, then saw it was the Lord's will that he should give more of his time to the work of the young assembly. For a number of years he was, with the help of others, used in piloting the assembly through years of difficulty and disappointment, cheered only by seasons of spiritual blessing, at a time when the tactful exercise of a gracious spirit was required in warding off the assiduous attentions of the enemy of the church.

The history of this assembly is one of varied experience. Still, those who continued steadfast ever sought by God's help to keep the light burning. This they did in face of many difficulties, for the assembly was called upon to pass through yet another time of testing, when on the 9th of February, 1917, the Gospel Hall was burned down. From that time the assembly met in hired premises, till in 1926, having purchased a plot of land in Canbury Park Road, the present hall was built and opened in that same year. Since then many have been added to the church, the number now in fellowship being about a hundred.

THE TESTIMONY AT BALDOCK.

ALLUSION has already been made to the useful part played by a tent mission in connection with the formation of an assembly. Particularly is this the case in outlying districts cut off from the main arteries, and in a considerable measure away from the beaten track. About the year 1879, John Brunton, an evangelist, took his tent to Baldock, in Hertfordshire, and preached what many thought to be a new type of doctrine. Up to that time no definite evangelistic work had been known in that district, and the advent of a tent pitched in the corner of a field drew many to hear this itinerant preacher. What they did hear was not the stereotyped kind of sermon to which they had been accustomed to listen to during their attendance at the parish church nearby, but an ungarnished elucidation of the Holy Scriptures, delivered to them in such a way that set the village talking. This kind of preaching was quite new to those who attended the tent services, and while some scoffed at the presumption of this unordained preacher, it was evident that there were those who had come with a sincere desire to learn more concerning the Scriptures.

Mr. Brunton, therefore, asked them to bring their Bibles. And so from the infallible Word of Truth he was able not only to point anxious ones to the Saviour, but it came about that before the mission ended, a little company drawn from church and chapel, enlightened by a fresh revelation of what to them was entirely new, came together simply as Christians to remember the Lord in the breaking of bread. For some time they met in a hired room, but two of their number being engaged in the building trade, a suitable piece of ground was secured upon which an Iron Room, large enough to seat a hundred persons, was erected.

Henry Groves followed John Brunton, and his visit to Baldock, which was chiefly with a view to ministering to the spiritual needs of the young assembly, resulted in many more being added to the church. Since then the

assembly has continued faithful to the Word, through difficult times and in face of much opposition; and though their name, like that of numerous other such isolated gatherings of the Lord's people throughout the country, may take but a humble place, yet their testimony to the truth and power of the Gospel will not pass unrewarded by their Lord.

IN SOUTH DEVON.

WHILE the tent at Baldock was fulfilling its mission in the gathering in of souls for the kingdom, a similar work was making itself felt in the South Devon village of Starcross. John Harris, the gardener to a local clergyman, in company with Frank Tupman, a fellow Christian, hired an unoccupied cottage, which was let to them at a nominal rent, and commenced Gospel meetings. Previous to this, the only religious evidence in the village was the parish church, whose interest in the spiritual welfare of the inhabitants appeared to extend little beyond the formalities of the Lord's Day services. Fifty odd years ago—the time of which we write—this neighbourhood, I understand, was notable for its lawlessness and utter disregard for God and of any form of religious worship. The novelty, therefore, of a cottage meeting conducted by two young men aroused curiosity, and the room was filled nightly. Thus the Lord gave token of His approval at the commencement by saving souls.

About this time two evangelists, Panting and Honeywell by name, arrived in the neighbourhood with a large tent which they pitched on a vacant patch of ground. No previous arrangement having been made, their arrival was taken as an answer to prayer. Gospel meetings were continued for several weeks with a manifestation of real interest and blessing; so that before the mission ended a little company of believers came together under the canvas of the tent, in apostolic simplicity, to remember the Lord's death. Soon afterwards a portable iron building was erected on the same piece of ground where the tent had stood. Thus the

efforts begun in the cottage, and strengthened by the coming of the tent resulted in the formation of the Starcross assembly.

Twenty years later a brick building replaced the iron structure, which had now become too small. Owing to local prejudice, some difficulty was experienced in securing ground for the erection of the new hall, but the Lord inclined the heart of a brewer, who offered a piece of land which formed part of a publican's garden, and a building capable of accommodating about two hundred people was erected on this site.

(To be continued).

Some Principles of Christian Service in Isaiah 6.

The substance of an address given at Westminster Central Hall, 25th October, 1935.

(Conclusion).

BY DOUGLAS BREALEY, CULLOMPTON.

(2)—WE MUST HAVE LOW VIEWS OF SELF.

THIS will most certainly result from high views of God; there can be no place for anything else. It was so with Isaiah, for, said he, "Mine eyes have seen the King, the Lord of hosts" (v. 5).

Note three things in the prophet's experience, arising out of that vision.

1. There is *conviction of sin*.

"Woe is me, for I am undone" (v. 5).

2. There is *confession of sin*.

"I am a man of unclean life" (v. 5).

3. There is *cleansing from sin*.

"Thine iniquity is taken away and thy sin purged" (v. 7).

No one can truly serve God who is without a vision of His glory; but he who has seen the glory of God will find that his experience and the prophet's are identical; he is convicted of his sure undoneness, and spontaneously upon his life comes confession of sin; and immediately upon confession, cleansing, in virtue of the efficacy of all the altar stands for.

Thus he becomes a vessel, sanctified, and meet for the Master's use; cleansed but contrite, for ever contrite, with no room for self-complacency, since he ever needs cleansing.

Let us turn this Scripture full upon ourselves, and ask if it is true of us, or whether pride in some subtle form is withering our effectiveness. Wherever there is a vision of God, it is true of him to whom the vision comes.

It was true of Job, "I abhor myself and repent in dust and ashes."

It was true of Moses, "Who am I that I should go?"

It was true of John the Baptist, "I am unworthy."

It was true of Paul, "Sinners, of whom I am chief."

It was true of Isaiah, "Woe is me for I am undone."

Is it true of us? It well need be, if we are to be usable for God.

This is the second vital principle—low views of self.

(3)—WE MUST HAVE WIDE VIEWS OF GOD'S PURPOSES.

Listen to the seraph's song again as one answers another: "The whole earth is full of His glory" (v. 3).

Is my interpretation wrong? I am not dogmatic, but I do suggest to you that here is a great and glorious prophecy of the ultimate, an unveiling of the wider purposes of God. At any rate a later prophet's words are strangely reminiscent of these: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2. 14).

We are on the winning side; discouraged worker, you are on the winning side if you are on Christ's side. The ultimate—a redeemed earth full of His glory; it is coming, for He is coming. The night may grow darker yet, but the day is at hand.

"Our conquering Christ goes forth to free

This captive race of men;

I, at His wounded side would be,

To share His cross and poverty;

To bring the lost ones home again.

He must triumph,
He must triumph,
He must triumph,
He must reign."

(J. Boles).

That is the third principle of effective service—wide views of the ultimate purposes of God.

(4)—WE MUST HAVE CLEAR VIEWS OF OUR OWN MINISTRY,

An understanding of the immediate, Isaiah had.

Sin cleansed, he is brought into the counsels of God and hears His voice. The counsels of God produce in him a consciousness of a great need—God's search for willing workers. "Whom shall I send, and who will go for us?" And with that compelling need before him he responds, "Here am I, send me" (v. 8).

Thus step by step he is led up to his life work concerning which he is perfectly clear upon two points :

1. He has a mission—the King has said "go" (v. 9).
2. He has a message—the King has said "tell" (v. 9).

The rest of the chapter shows that the results of his ministry would be, according to human standards, disappointing; and to all, but the man of faith, discouraging; but to quote words worthier than my own, the passage

"Breathes . . . the spirit of one who, having realized life as a mission, has made the much more rare recognition, that the logical consequence is neither promise of success, nor the assurance of sympathy, but simply the acceptance of duty, with whatever results, and under whatever skies it pleases God to bring over him."

—(Sir G. A. Smith).

Is your field of service as unpromising as Isaiah's? Well—being clear that God has told you to go, and told you to tell, *go and tell*, and do not be overburdened about results, leave those to Him.

All important it is to have clear views

of our own ministry, clear as to His commission, that He has really said "Go"; clear as to our message, that He has actually said to *us* "Tell"; then in the end our ministry will be appraised at its true value, not by spectacular successes, but by fidelity to duty.

In closing, may I quote from the late Sam Chadwick's *Path of Prayer*:

"Every Sunday morning I read the fifth chapter of Revelation, and every Sunday night the seventh chapter, from verse 9. Why do I do this? . . . I have to represent Christ, to preach Christ, to plead for Christ. For all this I need the vision of Christ, and nowhere do I find the vision as He is there revealed in the midst of the Throne, in the midst of the Redeemed, in the midst of the angels, in the midst of creation. I can face the day when I have beheld His glory and said Amen, Hallelujah! in His presence. At night I come back to the vision of His ultimate triumph, and commit the day unto Him, and rest my heart within the veil."

"THE PSALMS."

"Job" is the **Book of Patience**. In it we see how Job made history and his patience became proverbial (James 5. 11).

"Psalms" is the **Book of Experience**—prophetic of Christ personally, and then of Israel—the **Book of suffering and glory**. It is pre-eminently the **Book for the heart** in every age and dispensation.

"Proverbs" is the **Book of Counsel** from Jehovah to the one who stands in known relationship to Him. It is pre-eminently the **Book for the Conscience**, for the divine principles of righteousness never vary.

The two remaining books of the five stand by themselves, and in

"Ecclesiastes" we find ourselves in a very different atmosphere: It is not Jehovah, but **God**; neither is it "**My Son**," but **man**. The theme is the **insufficiency** of everything "under the sun" to satisfy the human heart.

"**Song of Solomon**." What a refreshing contrast is here! The bride is wooed and won by the **all-suffering** and preciousness of the Bridegroom.

None but Christ can satisfy.

Northwood.

S. Turner,

Letters to a Convert.

By C. S. KENT, SUTTON. Author of *Whither are we Drifting?*

XII.—“THAT THEY ALL MAY BE ONE.”

My Dear M—,

WE all fall at times into the mistake of loosely describing certain truths of Christianity as “fundamental,” with the unfortunate converse implication that others are not fundamental. This is gradually leading us into fallacious thinking. Fallacious thinking generally results in erroneous practice.

Sow a thought and you reap an act;
Sow an act and you reap a habit;
Sow a habit and you reap a character;
Sow a character and you reap a destiny.

There are many Christians to-day who are thinking and acting as if only “fundamentals” need be minded, and that, so long as these are held fast, all else can be regarded as optional and unessential. In practice it works out that the truths which are common to those who may generically be described as “Evangelicals” are deemed to be “fundamentals,” and that truths equally taught in the Scriptures, but generally disregarded outside the assemblies, are matters of personal taste or discretion, to be practised or ignored at will. One thing is certain. Such an attitude—unfortunately common—is certainly fundamental in its opposition to the whole tenor of Scripture. If this highest-common-factor Christianity were correct, a large portion of the New Testament would be not only unnecessary, but misleading, for some of the disregarded truths are categorically described as commandments of the Lord. No, no! Where we find instruction in the Scriptures, there we must read, mark, learn, and inwardly digest and conscientiously practise. No authority to discriminate between fundamental and unessential has been granted to us. Whether we prefer the Authorised Version or the Revised Version translation of 2 Timothy 3. 16, it stands clear and

unassailable that whatsoever is taught by the Scriptures profits for doctrine, reproof, correction or instruction and, I would add, claims our adherence.

Much of this fallacious thinking results in, or is the result of, “movements.” Wherever I find activities described by this term, I find a tendency to concentrate upon, or to over-emphasise, some aspect of truth or service at the expense of equally important aspects. Such over-emphasis almost invariably leads eventually to error. No one can reasonably deny that the “Brethren” movement has been liable to over-attention to ecclesiastical correctness; that the “Crusader” movement must necessarily confine itself to evangelistic effort, countenance the teaching of infant “baptism” and “confirmation,” and usually ignore Scriptural church principles and often even the teaching of believers’ baptism; that the Advent Testimony Movement is concerned with the Lord’s Second Coming to the exclusion of much else; that the Oxford Group Movement is obsessed with “guidance”; and so on, almost *ad infinitum*.

THE truth is, of course, that ecclesiastical correctness is good; that evangelistic zeal is good (especially if unrestricted by class distinction); that we must always be looking for that “blessed hope”; and that Divine guidance, unction and power are the *sine qua non* of Christian life and testimony. But the Scriptures show how all these fall into place in a full-orbed and well-balanced Christian life, individual and collective, without distinctive nomenclature, schismatic organisation, or non-Scriptural association or practice.

One of the commonest fallacies is that unity can be achieved by the artificial method of dispensing with ecclesiastical, doctrinal and other differences, and of concentrating on the “fundamentals” of “highest-common-factor” Christianity. But,

as I have shown, this necessitates neglect of several Scriptural commandments. Whenever truth is dimmed or extinguished in a dark-lantern of compromise, there is irreparable loss. The Lord did pray that all His people might be one. He is not satisfied with a mystical unity. He desires a real unity in fact and purpose and practice. It is unthinkable that He prayed for something unattainable. It is my firm conviction that there lay within the bounds of practicable achievement the realisation of real unity, and not a spurious unity where differences are only hidden and where total co-operation is impossible. How could real unity have been achieved? Surely only by close adherence to the Word of God.

LET us begin at the beginning. The Lord said He would build His Church. He is the Architect and Builder. He gave the disciples specific instructions as to the selection and fashioning of the human material with which He would build. "Make disciples, baptise them and teach them to observe all things whatsoever I have commanded you" sums up His instruction on the matter. Unserved persons are inadmissible, because dead. Those who have not been baptised after conversion must make for lack of uniformity in the design, contrary to His plan. And the untaught must be akin to undressed stones in an edifice of polished marble.

There was no doubt in the minds of His hearers. They translated His words into action. On the Day of Pentecost, "they that gladly received his (Peter's) word" were baptised and were "added." The first assembly, or local church, was founded that day. Thence-forward, a considerable portion of the New Testament was devoted to the historical, governmental and evangelistic aspects of local churches. We see unity achieved in the church at Jerusalem and maintained in its immediate successors. So long as that part of the Church which is His Body that remained on earth was co-extensive with the assemblies, unity was possible. Dis-unity dates from the first

failure to continue steadfastly in the simple Scriptural order and principles of the assemblies. And real unity will never be regained without a general return to that order and those principles, to the doctrine and the practice of all the Word of God. Addition thereto, or variation or subtraction therefrom, destroys unity, for such addition, variation or subtraction is merely the unauthorised substitution of the human for the Divine.

UPON all present-day members of assemblies I would urge that the very existence and practice of assemblies can only be justified on the ground that we seek to obey absolutely and unquestioningly the Lord's commands and to follow the practice of the apostles in the churches of which we read in the New Testament. The first question I ask is, "Did the Lord command the baptism of converts?" The answer is "Yes." "Is there any Scriptural ground of absolution from this command?" "No." Then I ask, "Is it not a fact that a large number of members of assemblies are preaching the Gospel and cannot teach baptism because they are having fellowship with those whose views on baptism are different from (and opposed to) the Lord's, if my previous questions are answered correctly above?" If such compromise on the teaching of baptism is allowable, *i.e.*, if the Lord's command is not binding on all His people at all times, then the whole fabric of assembly principles collapses and we are all wrong in endeavouring to keep strictly to the Word of God. We are either right or wrong. If we are right, we *all* ought to contend earnestly for the whole counsel of God. If we are right, inter-denominational or any other service which consistently stops short of the teaching of baptism is non-Scriptural, and we ought to say so. Can you imagine Paul not teaching believers' baptism because a committee was not agreed upon it? If we are right, the Scriptures impose limitations upon methods of service. For instance, the financing of work by appeals to unsaved and saved indiscriminately is non-Scriptural, and a great deal

of denominational and inter-denominational work is supported thus. Respect to class distinctions in Christian work is also contrary to Scripture. Moreover, worship and service are always closely allied in the Scriptures, wherein the assembly is the only corporate unit of worship and service authorised. A similar observation was questioned two years ago. I challenged the questioner by asking, "What other corporate unit for worship and service is there in the New Testament?" No answer has yet been returned, nor, I think, will be.

And as I lay down my pen at the conclusion of this series of letters, I assure you of my own deep conviction that assemblies have in front of them a vast opportunity for evangelisation and for the edification and shepherding of God's people. Whole-hearted co-operation within the assembly is an imperative and indispensable necessity for real success, but this success is endangered, and the very existence of assemblies as vital spiritual forces will be imperilled, by the dissipation of energy in activities with which no assembly desiring to follow Scriptural paths can possibly have fellowship.

Your brother in Christ,

C. S. KENT.

In the present issue Mr. C. S. Kent brings to a conclusion the series of twelve "Letters to a Convert"; and our hearty thanks are due to our brother for these helpful contributions, which have attracted wide spread attention. Many have expressed the desire that they might be issued in book form. Arrangements have accordingly been made for their republication in one volume which will be published next month at the price of 1/-, post free. Orders may be sent immediately to John Ritchie, Ltd., Publishers, Kilmarnock, or Mr. C. S. Kent, "Rosedale," Cedar Road, Sutton, Surrey.

To the Christian the true outlook is not black but bright. The darkness heralds the dawn, and there are many indications that these days of world-wide perplexity and unrest and distress are leading up to the COMING of our Lord Jesus Christ to reign in righteousness and peace.

"When He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth Himself, even as He is pure" (1 John 3. 2, 3).

SAMSON: Defeats & Victories.

(Judges 13-16).

BY JOHN WARDLAW, DUBLIN.

IS not the Holy Spirit like Abraham pleading on behalf of Sodom and Gomorrah until it was hopeless to go further. Delilah gets closer to the heart of Samson, and at last he tells her all. The unscrupulous woman got the secret of his strength from him and puts him to sleep. "The god of this world has blinded the minds of them who believe not," and if he cannot blind the church, he has succeeded in putting her asleep to her responsibilities, and she cannot see afar off. Material things that occupy the world have very largely taken the attention of the church—its luxuries, pastimes, fame and favours have taken her eyes off the heavenly bridegroom who years for Her fellowship and communion. Such unfaithfulness must grieve His heart and cause untold loss of reward in that day when things of time and sense will be no more.

"The Philistines came upon Samson and again he awoke out of his sleep and said, I will go out as at other times before and shake myself, and he wist not that the Lord had departed from him. But the Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison house; howbeit the hair of his head began to grow again after he was shaven."

As with the individual, so does the church in a time of backsliding say, "I will not go too far into sin, I can easily retrace my steps," and she forgets that sin in any shape or form may be forgiven when confessed, but inevitably leaves its mark, and is bound to spoil her testimony. Samson's eyes were put out, and the church that was once so great a witness for the truth of God's Word in a whole-hearted separation to Him (which proved to be her strength) has allowed herself to

be led into error and doubt, when the people of God should dwell alone and not be reckoned among the nations, when the shout of a King should be heard among them, but alas, like Israel, who were soon mixed up with the Moabites, brought death and judgment sweeping through their host.

God will always maintain a testimony to Himself with the faithful remnant; where two or three are gathered together unto His name He has promised His presence, but that keen perception, which should mark the true leading of the Spirit, is to a great measure lost. Children of God can go to all sorts of questionable places and listen to all sorts of unwholesome teaching, and will go the length of outlandish sin and worldliness and see no harm in it. The world only scoffs at such conduct, blasphemes the name by which we are called, holds up these individuals who thus leave the paths of rectitude as a source of ridicule and scorn, and say that if such conduct is a mark of Christianity it is best left alone.

THE offence of the cross has not ceased yet, nor will until the church is raptured into His presence, but leaders of churches and assemblies have lost the courage to put away such as will indulge in ungodliness, and are afraid to rebuke before all, and thus show their love for the Lord and honour His Word.

Worldliness, to a great extent, can be traced to doubtful ministry, which seems to lack a clear and definite message, given by men, alas, who have "men's persons in admiration" because of advantage, and who are not allowed to be too pointed and plain with their ministry. "If I regard iniquity in my heart the Lord will not hear me," can we wonder why there is so little result from all the preaching to-day? Not if we are honest with ourselves, for Achan coveted a Babylonish garment, two hundred shekels of silver and a wedge of gold. How many Achans are among the Church of God to-day, and who are allowed to run riot without being dealt with. Prayer for gospel work is

right and proper, but God is not the Author of confusion, and He can by no means tolerate sin in our midst.

Has the desire for the salvation of souls left the church? Surely she has reached the Laodicean condition—increased with goods and having need of nothing, but knowing not that she was wretched and miserable and poor and blind and naked. It was not the church's poverty that was her handicap, but her riches that ruined her testimony.

Samson was brought in by the lords of the Philistines to make sport before them. Alas, what a spectacle for the world; one who could be of such use for God now blind and held captive absolutely at their mercy, led in by the hand of a little boy to be scoffed and sneered at. Looked at from a distance he was still the same Samson, for his hair had begun to grow again, but a closer look only revealed empty sockets where his eyes had been, and hair that never had been cut knew the humiliation of the razor of the Philistines. God had not forgotten him, but had forsaken him for his folly, and was willing to hear his prayer for deliverance when it came from a heart deeply convicted of sin.

Samson surely "brought down the house" in a very literal sense, and slew more at his death than he did in his life. The prayer of every true-hearted child of God is that He might visit His people again with a wave of blessing to both saved and unsaved, and even if we perish in the overthrow, how willing we would be to be put on one side, so that He might raise up Samsons in our midst, and accomplish this ere the day of testimony for the church on earth is finished, and her day of opportunity be for ever past.

If we would understand the Book of God aright we must take it in its simplicity, believing that its Divine Author intends to convey to us His own thoughts by the power of the Holy Spirit.

"Thou hast caused men to ride over our heads: we went through fire and through water; but Thou broughtest us out into a wealthy place" (Psa. 66. 12).

The Support of God's Servants ;

Or, How far is Self-support Practicable and Scriptural ?

THIS question was publicly raised last year in London at the October Missionary Meetings, by a well-known servant of Christ, in an otherwise helpful address, the subject of which was "The qualifications of a true missionary." One of these qualifications he was reported as defining as follows :

"The missionary must not be a burden on the community. His ambition should be to maintain himself and those dependent on him. Where circumstances are such that this is impossible, he casts himself on the Lord, and not on Bath or other part of the community."

Such a principle, if it applies to the foreign field, does so with at least as great force to the homeland.

Whatever be the true course to follow, none can deny that the question is of great importance. We have written to a number of experienced brethren in various home and foreign lands, some of whom had already written to us on the subject, to ask their judgment as to the practicability of self-support in their particular field. Clearly circumstances may and do differ, and what is possible in one part of the world, may not be so in another. Of course, no one questions the possibility of Christian men finding posts in certain countries on railways or in business houses, specially it seems in such countries as the Argentine, and helping on the work in their locality, as so many do at home in their spare time, but these are not "self-supporting missionaries," nor should their example be a rule for others.

There is certainly one part of the above quotation to which, I believe, all would willingly subscribe. The speaker frankly recognised that the principle of self-support is impossible in some circumstances and added, If so, the missionary "casts himself on the Lord, and not on Bath or other part of the community." But even this needs qualifying, for it is to be feared that with all our claims, and

no doubt true desire, to be conformed to Scripture, we have sometimes allowed tradition and a misapprehension of Scripture to shift us on to very unscriptural ground. We often hear, for instance, the expression used of a certain worker, "He is on faith lines," or "He is living by faith," meaning to say he is not in receipt of a fixed salary from any board or committee of men, but he is *looking to the Lord for his support*. No doubt this is the true and blessed course to pursue. If you are in man's pay you are more or less man's servant, and the Word of the Lord is, "Become not servants of men" (1 Cor. 7. 23).

BUT though "looking to the Lord" may represent a true attitude of soul in the Lord's servant, yet it may easily beget in the minds of the Lord's people a totally false conception of their own responsibilities. One hears the complacent phrase sometime: "If the Lord has sent him, He will provide for him," whereas, the true conclusion is rather, "We should (to the best in our power) provide for him." The fact is I have never yet been able to find a single verse of New Testament Scripture where any servant of the Lord is said to be "living by faith," in any special degree. When Paul says, "the life that I now live in the flesh, I live by the faith of the Son of God," he cannot be limiting this to his life as a preacher and teacher, but rather to his whole Christian course at home or abroad. All believers, rich or poor, are called to live in faith-lines, though we fear, too often "doubt-lines" would describe more accurately the life of numbers of us. It is easy to expect the most unwavering faith from the Lord's servants, while being sadly lacking in it ourselves. Perhaps if those rich in this world's goods lived more by faith, there would be less need to exhort their poorer brethren to do so. Now we nowhere read, "Even so hath

the Lord ordained that they that preach the gospel should 'live by faith,' or "be self-supporting," but, rather, "should live of the gospel," not in a niggardly fashion, but "after a godly sort" (3 John 6), or as the margin hath it, "worthy of God," that is, in the way you would treat the Lord Himself, were He your guest or your preacher. The next verse explains why: "Because that for His name's sake they went forth, taking nothing of the Gentiles," therefore they should be liberally treated by the churches and take sufficient from them. "The labourer is worthy of his reward," and a whole chapter, the 9th of 1 Corinthians, is set aside to enforce it. First of all the apostle argues from the acknowledged privileges of other apostles. It was no new thing he was claiming. He had a right to live, to marry, to *forbear working*, as other workers did (vv. 4-5). Then he argues from the rights of soldiers, husbandmen and shepherds: Are they not provided for? (v. 7).

The law of Moses taught the same thing. Even oxen were not to be muzzled when treading out the corn, which injunction was in special reference to the Lord's servants, whose hope of temporal support, when labourers for the Lord, must not be disappointed (vv. 8-10). Besides, there is a reason of equity, those who have benefitted by the spiritual ministrations of others owe to them temporal supplies, *not in any way as a charity*, but in all fairness.

Paul had this right more than others because by grace "he had begotten them through the gospel" (chap. 4. 15). He did not, however, use the right in their case, for reasons we shall consider later.

NOW he adds one more reason, and that from the Levitical law (see Num. 3. 5-9, 12; 18. 21, etc.). The priests and Levites had no inheritance with the other tribes, the Lord was their inheritance. But were then the children of Israel to feel no responsibility, or were they to cast it all upon God: "God has called them, He will supply them." Yes He did call them, and He did supply them,

but it was on the following principle: "*The tithes of the children of Israel, which they offer as a heave-offering unto the Lord, I HAVE GIVEN to the Levites to inherit, therefore I have said unto them. 'Among the children of Israel, they shall have no inheritance'*" (Nu. 18. 24). That is they were *not to be self-supporting*, but to be a *distinct burden on the community*. But these would find, as they shouldered the burden, that it was, like other burdens of the Lord, light. Later in the history, in the time of Nehemiah, we read that the Levites were neglected, and had to flee to their fields in order to live, and became, for the time being, "self-supporting" in fact; but the man of God did not blame them for any lack of faith, but the children of Israel, for having *forsaken*, not merely the Levites, but the *house of the Lord* (Neh. 13. 11). These injunctions are reinforced by other Scriptures, such as Gal. 6. 6 for teachers, and 1. Tim. 5. 17, 18 for labouring_elders. Never take for granted that a man has no need, unless he tells you so himself. Why then did Paul under certain circumstances waive this right, for note, Paul was *in no sense* "a self-supporting missionary," nor was it his general custom to work with his own hands. But when, for certain reasons, he did make tents, he did not get off the path of faith by so doing. Now-a-days were it to get about that some brother, under special conditions, had for the moment been working for his daily bread, he would by many be at once condemned as a backslider from "the path of faith," and he would run a grave risk of having his name erased from the local list of those to be helped from time to time. I think, if I mistake not, that we only read in connection with three churches that the apostle laboured with his own hands: Ephesus (Acts 20. 34); Thessalonica (1 Thess. 2. 9 and 2 Thess. 3. 8); and Corinth (Acts 18. 3 and 1 Cor. 9. 12).

IN the case of the two first-named churches it seems to have been for the sake of example. "I have shewed you all things how that so labouring ye ought to

support (i.e., provide for) the weak," and by so doing he showed his freedom from covetousness.

At Thessalonica there was in the church a good deal of voluntary unemployment—men working not at all, but busybodies (see 2 Thess. 3. 10, 11). They were characterized by this, and so Paul writes: "We wrought with labour and travail night and day that we might not be chargeable to any of you: *not because we have not power* (Gk., right), *but to make ourselves an ensample unto you to follow us.*"

The case of Corinth was more complicated. No doubt the thought of example had its place there too; he also wished to make the gospel of Christ without charge, for he was accused of making a gain of them, or as the expression runs, of "making a good thing" out of his preaching either directly or indirectly (see 2 Cor. 12. 19), and he is not the last against whom such false surmises have been raised. In a previous passage, chap. 11. 7-12, he refers to this matter in clear terms. He talks of abasing himself . . . because he preached to them the gospel of God freely. "*I robbed other churches, he writes, taking wages of them to do you service. And when I was present with you and wanted I was chargeable to no man: for that which was lacking to me the brethren from Macedonia supplied. I have kept myself from being burdensome unto you, and so will I keep myself . . . that I may cut off occasion from them which desire occasion.*"

Could language be plainer that he was no "self-supporting missionary," even at Corinth, but "he robbed other churches" in accepting their gifts, even while there?

The last chapter to the Philippians shews that in their case (and I have no doubt it was to a certain point typical, though they excelled) he lived of the gospel by the gifts of the churches, and so it is normally at the present day.

We have invited various well-known brethren from different fields to tell us from their experience how far self-support is practicable in their particular surroundings. A letter from a brother of long Indian experience will, we hope, appear in February.

Survey of Service

PALESTINE.

BY G. MENZIES, NEW ZEALAND.

THE work is carried on in three chief centres in Palestine. We carry on work also in the contiguous lands of Syria and Egypt, but in this article we confine ourselves to a description of operations to Palestine. The three centres of operations are Jerusalem, Jaffa and Haifa.

The work was begun by our brother, J. W. Clapham, in 1926, and an assembly was gathered at Haifa, which numbers about 60. There are no full-time workers resident in Haifa now, as Mr. Clapham holds himself free to carry on pioneering work in different centres. Recently he was in Syria, endeavouring to start assemblies in Antioch, Aleppo and Beirut. He is at present in Britain, seeking to interest the assemblies in the Palestinian work. Then brother L. Gould went out in 1930, and settled at Jaffa, where another centre of work had been started. He gave himself specially to acquire the Arabic language, and was led on in the Arabic portion of the work in that city, but has now removed to Antioch. Brother Ostrovsky, a converted Russian Jew, makes Jaffa his headquarters, and in his house, which is situated where Jaffa and the new city of Tel a viv meet, an assembly is held, composed of converted Russians and Russian Jews, and the meeting is conducted in the Russian language. We had the pleasure of ministering to them, when brother Ostrovsky interpreted for us into their language.

In 1931 the Cooper family went out to join in the work, with a special view of working the printing press, which was gifted to the work by New Zealand brethren. A very suitable set of buildings was rented in St. Paul's Road, about five minutes' walk from the Damascus gate. On the ground floor, within the courtyard,

is the Gospel Hall, and on the right of it is the Printing Works, and in the upper storey is a suite of rooms, where the *Coopers reside, and also accommodate itinerant workers and visitors. We had the pleasure of hospitality there, and will not soon forget the kindness of our hosts, and the pleasure of our stay. Mr. Cooper has earned for himself the name of Gains, as many of the Lord's people who have visited Jerusalem would testify. Mrs. Cooper also makes a model hostess.*

IN the printing works, where Mr. Cooper superintends, a monthly Gospel and Believer's Magazine is printed and published. One month it is printed in Armenian, and the next month in Turkish, although to one ignorant of these languages there would seem no difference, as the alphabetic character of both languages is the same. The matter to be printed each month passes through the hands of Mr. Clapham, as editor, but the setting up of the type and the printing is in the hands of Mr. Cooper, ably assisted by Mr. Vahram Toryan, a much appreciated Armenian helper. Then another Hebrew monthly is printed in that language, and in this Mr. Cooper has behind him the assistance of Mr. S. Ostrovsky, who sees to it that the Hebrew is of such quality as will be understood by and appeal to his fellow-Hebrews. Mr. Stephen Cooper, Mr. Cooper's son, is useful also in this line, as he is seeking to get a speaking knowledge of the Hebrew language, and with the Lord's blessing is looking forward to usefulness, specially amongst the Jews. There are also special printing of publications in English done in the printing works, as there is a large opportunity of distribution of Christian literature amongst the English-speaking community. Arabic, German and French gospels and tracts are also freely distributed in Jerusalem, and throughout Palestine generally by the workers.

A special effort is made each Friday evening, which is the beginning of the Jewish Sabbath, when the Jews are released from work, and pour into the

streets. I had the interesting experience, when I was in Jerusalem, of going forth with the workers on these occasions, when we were armed with Hebrew, Arabic, English and German portions, and tracts and gospels in other languages, and offering them with a Hebrew or Arabic word of request that the portions be received. It is pleasing to be able to say that mostly they are received, especially if discretion and wisdom are used in discriminating the time and opportunity for offering them. It has been found unwise to offer them to the people when they are together in any number. The best results are secured when they are offered to single individuals, and in places and positions where there is not too much publicity attending the offer. Although it is not unknown to have the portions scornfully refused, or fearfully refused, for the Jews are usually very much afraid of their rabbis.

IN the year 1932, the Knowles family went out to help in the work. Mr. Knowles gets the bulk of the preaching to do in and around Jerusalem. All these mentioned thus far, with the exception of brethren Ostrovsky and Toryan, went out from New Zealand, so that New Zealand has a big interest in the work in the Holy Land. There are also several sisters who help in the work. The Misses McLaurin and Bonyon, from Canada, are stationed in Jaffa. Miss Bernstein, from London, operates in Jerusalem. Then an Armenian sister has charge of about a dozen girls in the orphanage at Jaffa, and Miss Karkar helps in interpretation into her native Arabic. There are also quite a number of Armenians and Arabs in the assemblies at Jaffa and Haifa, who are both capable and willing to interpret the preaching of the brethren into the language of the people.

J. B. Stoney used to say, "That is a weak meeting, where the breaking of bread is postponed."

Mr. Gattley's paper on "The Five Pillars of Exodus 26. 37" will (D.V.) be continued next month.

Studies in "James."

THE TESTED LIFE.—*Continued.*

BY ANDREW BORLAND, M.A.

THESE evils may appear, in the poverty-stricken, a jealousy that belittles and embitters, or, in the rich, a haughtiness that despises and oppresses. The spirit of the world often percolates through to the Church and endangers the testimony to the other-worldly character of the faith of Christ by imposing false standards of esteem, and inducing a spirit of malignant social discord where there ought to be the harmony of brethren.

The peculiar temptations to which the rich man is subjected are real tests of his character. He is tempted to forget that his earthly riches are but temporary and uncertain. In days of persecution such as James depicts he becomes a special target for the enemy, and is spoiled of his goods. It cannot be easy for human nature to rejoice in such a seeming catastrophe, for wealth is the world's insignia of importance. But the Christian, stripped of his temporary belongings, can rejoice, for he has a more enduring substance. His goods are but grass. They wither away. But his character abides. He remains a Christian with a treasure that human hand cannot touch, and a hope that begets joy even in the midst of disaster.

MOREOVER, James informs us later that the rich man is tempted to exaggerate the importance of material wealth, and to divert the chief activities of his life from the acquisition of spiritual good to the accumulation of perishable stuff. He may forget that treasure in heaven is the standard of worth in the realm of the saints, and focus his attention on the wrong objective. That is a real danger in every age. How slow we are to learn to divest ourselves of every encumbrance that retards, and to eliminate every pursuit that sidetracks us from that goal that only godly concentration can achieve! Said one to

Napoleon when he was in the East, "Sire, you should visit Jerusalem." He made a characteristic reply, "No, Jerusalem does not come within the field of my operations." The mere attainment of wealth for its own end should not come within the field of operations of any Christian. The resistance of the temptation which is stronger in some walks of life than in others, proves the reality of faith in Christ.

Further, a test was imposed on the rich, because he was tempted to despise his poorer brother, and to treat him with indifference if not with contempt. He forgot in doing so that His Master, so far as externals were concerned was "the son of a carpenter," that He chose His followers from the ordinary ranks of men, that His severest strictures were uttered against the godless rich, and that His highest commendations were reserved for the poor in this world's gear who were rich in faith. What a mercy it is when such a man learns the surpassing worth of life in God, and even when stripped of his wealth (which, if he retains it, he must ultimately leave behind him) rejoices "in that he is made low." The tendency to exult in worldly wealth, it is to be feared, is becoming accentuated in our day, and the warning and advice of James should be laid to heart. Sometimes fearless denunciation is the only weapon which affects the hardened.

The poor man, too, had his test, for poverty is no pleasant companion in life. The sensitive spirit feels its sting, and often longs for deliverance from unmitigated hardships. His danger, says our writer, lies in the fact that he may forget that he has wealth untold in Christ. He occupies an exalted position in heavenly places. He has become one of the nobility of another world where spiritual attainment is of more value than material pelf. But the cultivation of such an attitude to the trappings of life is not easy when economic pressure is sore upon the heart, and the stress of labour conditions makes toll upon time and body alike. Only the man who lives, like James, at the heart of the Christian message can rejoice in his low estate, because it enhances his possessions in Christ.

A WEAVER.

BY MARK H. PRIOR, CHICHESTER.

SHE was only an unknown weaver, but into her heart one day there came a great desire to make something for the One Who had done so much for her. So, like her sister whose portrait is drawn for us in Proverbs 31., she laid her hands to the spindle, and her hands held the distaff. She stretched out her hands to the poor; yea, she reached forth her hands to the needy. He, Who was rich, became poor that we, through His poverty, might be rich. He could say, in grace, "I am poor and needy—yet the Lord thinketh upon me" (Ps. 40. 17). For Him she would make a coat.

This desire having been formed in her heart she quickly set to work. We can imagine the care with which she chose her fleece. Her candle went not out by night as her shuttle flew quickly to and fro. Hours of patient and devoted labour were spent as her skilful fingers manipulated the somewhat crude and primitive instruments of her craft. Her whole soul was thrown into the work she was doing and, at last, the day arrived when it was finished. She took it from her loom and lo! it was a unique work of art. This unknown weaver was no mere "seamstress," for the coat she had made was woven from the top throughout without a seam of any sort. Those who know anything about such matters will be able to appreciate that this was indeed a notable achievement. What, however, made it so valuable in His eyes, was the devotedness of the one who had made it; and it surely added poignancy to His sorrow, as He saw the soldiers beneath the Cross "casting lots" for it whose it should be (Psa. 22. 18). How illuminating are such Scriptures as Matt. 5. 40; Heb. 10. 34!

And what was its colour? Perhaps "wholly of blue"—who can tell? (Num. 4. 6). Or, was it the Royal Purple? Oh no! not yet! not yet! though He will wear that one day. Maybe it was of sober hue as befitting One who was meek and lowly in heart. One thing, however, seems certain—

there was a fringe and border of heavenly blue woven into this garment denoting that here was the One, the only One, who walked in this scene as a "Heavenly Stranger" (Num. 15. 38). The language of such a border was surely: "The Day-spring from on high hath visited us."

WOULD He wear it? Yes, indeed, for gift so costly was precious in His sight—so precious that a thousand years before it was presented to Him, He, by His Spirit, spake of it in the Psalms (22. 18). Surely this is the crowning glory of the handspinners art—that she should have produced a garment for the King of kings and Lord of lords—a garment which He would wear in Gethsemane, and on the very day of His Crucifixion.

Of another devoted woman the Saviour said: "Wheresoever this gospel shall be preached in the world there shall this, that this woman hath done, be told for a memorial for her" (Matt. 26. 13). But this that this weaver did was foretold a thousand years before the event, and has won for her immortal fame—one might well say eternal reward.

It was the beloved disciple John, a devoted soul himself, who lets us into the secret of this weaver's work with his illuminating remark: "And also His coat; now the coat was without seam, woven from the top throughout." Perhaps devotedness of heart is, after all, the cardinal of all Christian virtues—certainly it is one that God prizes very highly. None of us can have the high honour that this devoted weaver had, but we may share with her in her great joy; for the Saviour said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Even a cup of cold water will not lose its reward. Let us, therefore, stretch forth our hands to the poor and needy—doing it as unto the Lord.

EDITOR'S NOTE.

We cannot let the New Year dawn without conveying to all our friends, contributors, helpers and readers our affectionate greetings in Christ. We are learning, we trust increasingly, that in us there dwelleth no good thing, but that at the cross we were as fully dealt with and condemned, as our sins were borne and put away, and therefore that Christ is All in All and fully sufficient for our hearts and needs and service. We bespeak your prayers for the staff on whom so much depends, as well as for all our contributors and ourselves.

Without recapitulating our December note, we hope to continue the ordinary features and series of papers still running their course. We would specially draw attention once more to the new series we have in view, on support of servants of the Lord at home and abroad. Our own paper in this issue is intended to open the subject. The other question, Who should go forth, and which, strictly speaking, precedes this, we may deal with later. The present exercise centres rather round the other question. How are they to be supported? Is self-support feasible. We are expecting help in answering this question from a number of experienced brethren. We thank contributors for their papers, even when we are unable to use them, "If there be first a willing mind, it is accepted according to what a man hath and not according to what a man hath not." Also those who send in questions, even though they may not always be utilized for one reason or another. We cannot interfere directly in assembly difficulties, having no mandate from the Lord for this, but we are glad to receive questions on Scriptural subjects and principles, to which we do our best in dependence on God to give suitable replies. In closing we are glad to be able to announce that our esteemed contributor, Mr. A. E. Marsom, of Bristol, hopes to begin in February a series of Papers for the younger readers, which we hope may prove of real help and blessing.

"RIGHTLY DIVIDING THE WORD OF TRUTH."

The value of a diamond in the rough is of high price, though it may not be appreciated; so is every word of God. But a diamond cut is increased in value, so is every Scripture apprehended by faith. Its beauty shines out. But still more is that value increased and that beauty enhanced, when the precious stone is displayed in its appropriate setting; so is it when words of God are understood in their true dispensational or exegetical setting. Then is the word of truth rightly divided. W. H.

TREASURE SEEKING FOR THE YOUNG**FOURTH SERIES.****No. 9.—ANSWERS—DESTRUCTION.**

1. Prov. 16. 18.
2. Job 21. 30.
3. (a) Prov. 1. 27; (b) 1 Thess. 5. 3.
4. Job 31. 23.
5. Job 27. 20.
6. Ps. 103. 4.
7. Hosea 13. 14.
8. Matt. 7. 13.
9. Rom. 3. 16.
10. Phil. 3. 19.
11. 2 Pet. 2. 1.
12. 2 Thess. 1. 9.

No. 10.—QUESTIONS—WISDOM.

1. What is the beginning of wisdom? Prov. 9.
2. What is the price of wisdom? Job 28.
3. Where does wisdom dwell? Prov. 8.
4. What does wisdom excel? Eccl. 2.
5. What is better than weapons of war? Eccl. 9.
6. What has a wise man not to glory in? Jer. 9.
7. Name a Spirit resting on the rod out of the stem of Jesse. Isa. 11.
8. In what did Jesus increase? Luke 2.
9. What is Christ said to be? 1 Cor. 1.
10. What are hid in Christ? Col. 2.
11. What is foolishness with God? 1 Cor. 3.
12. Describe the wisdom that is from above. James 3.
13. What is the slain Lamb worthy to receive? Rev. 5.

No. 10.—ANSWERS—WISDOM.

1. Prov. 9. 10.
2. Job 28. 18.
3. Prov. 8. 12.
4. Eccl. 2. 13.
5. Eccl. 9. 18.
6. Jer. 9. 23.
7. Isa. 11. 2.
8. Luke 2. 52.
9. 1 Cor. 1. 23.
10. Col. 2. 3.
11. 1 Cor. 3. 19.
12. James 3. 17.
13. Rev. 5. 12.

—Berean.

Our valued contributor, "Berean," is closing this month for the time being the series, "Treasure Seeking for the Young," which he has been so long carrying on in our pages. We thank our brother heartily for this long-continued service. We give herewith the answers on Wisdom, to enable any to check their searchings for this month.—[Ed.]

"How good is the God we adore,
Our faithful, unchangeable friend,
We'll praise Him for all that is past,
And trust Him for all that's to come."

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.— Please explain Judges 11. 31: "Shall surely be the Lord's, and I will offer it up for a burnt offering."

Answer A.— We know the story of Jephthah's vow. It has been the subject of much heart searching and enquiry. Certainly there is something mysterious about it as it stands. Was Jephthah's daughter really offered up as a burnt offering? This has been taken for granted and the story has been quoted to shew the low morality of the times and the general need of humanity for the blessings of further "evolution" in their religious beliefs and practices! But that the daughter was ever offered up as a burnt offering can be proved neither by the story nor the morality of the times. Only that she bewailed her virginity, that is, she is supposed to have been thinking of this, when she might well have been thinking of losing her life. It would be like a convict about to lose his head, bewailing that they had cut his hair too close. I think the morality of Jephthah and his fellow-Israelites would probably compare very favourably with that of London or any other great modern city, and would certainly be better than that of some of the evolutionary modernistic teachers, who while accepting a salary to preach what at the most solemn moment of their lives, they have declared they unfeignedly believed, are now undermining the foundations of the faith—creation, the fall, atonement, the true deity of Christ, etc. All that we learn is that Jephthah is said to have met his daughter, and to have exclaimed: "I have been brought very low," and she was his only child and therefore the only one by whom his name could be preserved. No doubt he was deeply moved: "I have opened my mouth unto the Lord and I cannot go back," and the daughter, a true woman of faith, accepts the situation, and only asks that she may be allowed two months that she may go up and down and bewail—her life? No, again, her virginity. She returns at the end of the time, and "her father did with her according to his vow which he had vowed," with what result? that she died bravely and was buried? No, again we say, but that she never entered the married state. One would think this an unnecessary piece of information, if, in fact, she had been burnt alive, as some would have us believe. I will give one or two further reasons for believing that this is not

the true meaning. (1) Human sacrifices were abhorrent to God's mind. As for passing children through the fire in his honour it was absolutely foreign to His intention. Jehovah's words of this very thing are, "I commanded them not, neither came it into My mind that they should do this abomination, to cause Judah to sin" (see Jer. 32. 35, also Ezek. 16. 20, 21; 20. 26, 31). Can we suppose this man of God to do "such a thing"? (2) For Jephthah was, we see, a man of God, by verse 11, and also by the character of his remonstrance to the king of Ammon. His name, too, occurs among the heroes of faith of Heb. 11. (3) It is distinctly said that "the Spirit of God came upon him" before this incident. Can we then suppose he would have been permitted to sacrifice his daughter in the way supposed, entirely out of harmony with the will of God? (4) I think the true solution is found in the margin of our Bibles, "Shall surely be the Lord's," OR I will offer it up for a burnt offering. Had it been his dog or other unclean animal, how could he have offered it up as a burnt offering? No, but he might have sold it and given the price to the Lord. This marginal reading is borne out by the disjunctive use of Vav, "and" in Hebrew—either as "or" (Exod. 21. 17): "father or mother," or when repeated, as in the passage before us, "whether . . . or"—see Exod. 21. 16, "sellesth it or (not and) it be found in his hand." See also Lev. 5. 3 and Deut. 24. 7, "Maketh merchandise of him, or sellesth." In all these places "and" would be out of place. It would seem clear that in Jephthah's intention, to be "the Lord's", entailed a life of celibacy. There may have been some such custom current to judge from this passage, though we know not of any command to confirm it. It is interesting to note the marginal reading of "lament" in the last verse of the chapter, "talk with"—the same verb, *tah-nah*, which is translated "rehearse" in Judges 5. 11.

Question B.— Does James 5. 13-20 apply to a sick body or a sick spirit?

Answer B.— It seems to me that the special point of the sickness in this passage is a sick spirit in a sick body: and the latter the result of the former. The word here for sick (*asthenein*) is as the same root applied to the Corinthian believers in 1 Cor. 11. 30, and translated there "weak"—the first stage of physical chastening at the hand of God. Not every physical ailment or sickness is to be explained in this way, far from it; but here it is so, as seems proved by the fact that the sick person summons the elders, not the physicians, to diagnose the case. All this is quite consistent with the

prayer of faith, the possibility of sins having been committed and the promised forgiveness. In the case that follows in verse 11, there is no need of spiritual diagnosis, the case is too plain for that. Elders are not necessary; the confession of the fault can be made to any brother on the spot, who is also quite qualified to pray for the desired healing, for the prayer of any righteous man, not necessarily an elder, availeth much. Though the spiritual need is predominant in this passage, there is no possibility of questioning that physical sickness is there too—the outward and visible sign of the inward and spiritual complaint. The latter needs spiritual healing, the former, physical.

Question C.—Am I right in saying that "Demas" in 2 Tim. 4. 10 is short for Demetrius, and refers to the Christian brother of this name of whom we read in 3 John 12?

Answer C.—"Demas" is said to be most probably a contraction of "Demetrius", or possibly of "Démarchus," but even if the former were the case, I do not know of anything to shew that Demas is to be identified with the Demetrius of 3 John. We know of another Demetrius in the New Testament, the silver-smith of Ephesus (Acts 19.), the name is not very uncommon. Demas is mentioned in Philemon 24. as a companion of Paul at the time of his imprisonment (see also Col. 4. 14). Later we know he is mentioned in 1 Tim. 4. 10, as having left the apostle, "having loved this present world". The 3rd Epistle of John is thought to have been written toward the close of John's life, and therefore much later than 2 Timothy. It seems really impossible that, had Demetrius been Demas, under a new name, no hint should be given of it, especially in view of his restoration, which must have taken place, seeing that Demetrius there is no lover of the world, but of God's people.

Question D.—Are the "rests" of Matt. 11. 28, 29 two distinct "rests", or does it mean that the rest is not obtained by soul approach, but by taking the yoke, and learning of the Lord?

Answer D.—I judge that two "rests" are indicated, or two distinct stages of rest: the one rest of conscience for the one who has never known true rest in Christ; and the other, rest of soul, that is, rest from a restless will, unsatisfied desires and self-seeking service. The word for rest, however, is the same in both cases (**anapausis**—or up-rest) which might be illustrated by the action of the Good Samaritan, first he re-

lieved the smitten one, pouring in oil and wine, and then set him on his own beast, and brought him to an inn (set him down there) and took care of him. This latter action may denote the "rest" (**Katapausis**—down-rest) of Hebrews 3. and 4., where this root is always used, except in verse 9: "There remaineth, therefore, a rest for the people of God," that is a Sabbath rest (**Sabbatismos**) the true spiritual thought of the Sabbath—a resting from our own works. This does not describe a future heavenly rest, but a Christ-rest, to be enjoyed here and now by all the people of God.

Question E.—What should be our attitude to a neighbouring assembly, where moral or doctrinal evil were allowed to go on unjudged?

Answer E.—I presume what is meant by "moral or doctrinal evil" is something grave and fundamental, and not merely differences of judgment as to such questions as the exact rules to be followed at the Lord's table, or regulations as to ministry. We have no authority in God's Word as far as I can see for cutting off an assembly, but we are not obliged to **have fellowship** with it. The Lord in His messages to the Seven Churches of Asia has to reprove Ephesus for "leaving her first love"; Pergamos for allowing among them those holding the doctrine of Balaam or the doctrine of the Nicolaitanes; Thyatira for "suffering that woman Jezebel . . . to teach and seduce God's servants"; Sardis for dead-alive profession, and Laodicœa for luke-warmness and self-satisfaction, and yet, though in each case appeal is made to him "who hath an ear to hear what is said unto the churches," in no case is one church, or alliance of churches, instructed to deal in discipline with some other of the seven and cut it off, no, not even in the case of Smyrna or Philadelphia with whom no fault was found. But is there then nothing to be done? Clearly the exhortation "to hear" what is said to **the churches** shews that no church should be indifferent to the state of other churches. Prayer for the erring church must be ever in season, and godly exhortation by word or letter always permissible. But what should be done if all prove abortive? Then all direct contact with the assembly as such must be avoided. It is she who is morally responsible for shutting her doors against those who stand for truth and righteousness. Can we imagine Smyrna having practical fellowship with Pergamos, or Philadelphia exchanging platforms with Thyatira? But the modern method, if we rule out "inferences" and "logical deductions", of excommunicating churches or groups of churches, is profoundly foreign to Scripture.

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

JANUARY, 1936.

Made up 25th December.

SCOTLAND.

NEW YEAR CONFERENCES.

Wednesday, 1st January.

- Ayr**—Town Hall, 1.30 p.m. H. F. Wildish, West Indies; Andrew Borland, M.A., Irvine; F. Mansfield, Trinidad, and M. Kagan, London.
- Aberdeen**—Y.M.C.A. Halls, 1st and 2nd, at 11 a.m., 3 p.m. and 7 p.m., and on 3rd, in Hebron Hall, at 3 p.m. and 7 p.m. Speakers, Reuben Scammell, London; R. D. Johnston, M.A., Glasgow; Harold St. John, Malvern; Fred A. Tatford, London; Sam Lander, Bolivia.
- Dumfries**—Bethany Hall, 2 till 7 p.m., with interval for tea. Speakers, M. H. Grant, Airdrie; D. Mackenzie Millar, Sunderland; J. Wilson, Glasgow, and others.
- Dundee**—Y.M.C.A. Hall, Constitution Road, 11 a.m. to 7 p.m. Speakers, James Stephen, London; Dr. J. Muir Kelly, Perth; James Coutts, Glasgow, and perhaps another.
- Edinburgh**—St. Columbas Church, Cambridge Street, off Lothian Road, 11 a.m. and 2.30 p.m. Speakers, W. W. Fereday, G. D. Howley, Wm. King and others.
- Grangemouth**—Mid-Scotland Conference, Town Hall, at 2.30 p.m. Speakers, John Fraser, Dalkeith; Wm. King, Dalmuir; Wm. McAlonan, Motherwell; W. B. Farmer, Glasgow.
- Kirkcaldy**—Dunnikier Evangelistic Hall, Mitchell Street, at 2 p.m. Speakers, R. Chapman, J. Feely, A. P. Campbell and R. Prentice.
- Kilmarnock**—Grand Hall, 11 a.m. and 2.30 p.m. Speakers, Mark Kagan, London; John Harrad, London; H. F. Wildish, West Indies; J. R. Rollo, M.A., Buckhaven.
- Motherwell**—Town Hall, 10 a.m. Speakers, John McAlpine, Troon; F. Mansfield, West Indies; W. D. Whitelaw, Irvine; and W. Wilcox, India.
- Paisley**—January 1st, Liberal Club Hall, 5 p.m. Speakers, W. F. Naismith, W. D. Whitelaw and J. McDonald.

Port Glasgow—Falconer Street Hall, 3 p.m. Speakers, David Weir, Kilmarnock; James Milne, Partick; and W. F. Naismith, Clarkston.

Stranraer—Fisher Street Hall, 11.30 a.m. Speakers: Messrs. Dougary and Withie, Glasgow, and possibly others.

Strathaven—Letham Road Gospel Hall, 3 p.m. Speakers, W. Morrow, T. Jack, Geo. Westwater and W. A. Thomson.

Thursday, 2nd January.

- Aberdeen**—See previous day.
- Auchinleck**—Gospel Hall, 1.30 p.m. Speakers, R. McKechnie, Glasgow; James Forbes, Strathaven; and M. H. Grant, Airdrie.
- Cowdenbeath**—Guthrie Church, High Street, 2 to 7.30 p.m. Speakers, J. Govan, Clydebank; J. Peebles, Glasgow; J. Carrick, Coatbridge; and J. A. Jones, Blantyre.
- Glasgow**—City Halls, Candleriggs, 11 a.m. and 2.30 p.m. Speakers, Mark Kagan, London; H. F. Wildish and F. Mansfield, West Indies; James Milne, Partick.
- Kilbirnie**—Walker Memorial Hall, 12 noon. Speakers, F. Mansfield, Trinidad; James Coutts, Glasgow; Harold Wildish, West Indies; George Westwater, Lanark.
- Larkhall**—Hebron Hall, 11.30 a.m. till 4 p.m., with interval. Speakers, A. Borland, M.A., Irvine; John McAlpine, Troon; Mark Kagan, London; and W. Wilcox, India.
- Leven**—Innerleven Gospel Hall, 11 a.m. to 7.30 p.m., with interval. Speakers, Dr. A. T. Duncan, Perth; James Stephen, London; John Rollo, M.A., Buckhaven; and W. McAlonan, Motherwell.
- Prestwick**—Town Hall, 2.30 p.m. Speakers, W. A. Thomson, Glasgow; James Coutts, Glasgow; Thomas Richardson, Grangemouth; and W. D. Whitelaw, Irvine.
- Whitburn**—Welfare Hall, 11.30 a.m. Speakers, John Douglas, Ashgill; R. Moody, Larkhall; J. Pender, Bo'ness; and J. J. Russell, Springburn.

Friday, 3rd January.

Aberdeen—See particulars under Wednesday.
Dalry, Ayrshire—Public Hall, 3 p.m. Speakers expected, Frank Mansfield, West Indies; Mark Kagan, London; John Harrad, London; W. Prentice, New Zealand.

Saturday, 4th January.

Newmilns—Morton Hall, Main St., 2.45 p.m.
 Speakers and Subjects:—
 Redemption—Christ died for us.—Mr. Andrew Borland, M.A., Irvine.
 Justification—Christ risen for us.—Mr. R. D. Johnston, M.A., Glasgow.
 Sanctification—Christ living for us.—Mr. Harold F. Wildish, West Indies.
 Communion—Christ coming for us.—Mr. Mark Kagan, London.
Rutherglen—Town Hall, 3.30 p.m. John Feely, Wm. Hagan, Wm. McAlonan, J. Gilmour Wilson.

Annual Conference, Gospel Hall, **Overtown**, Saturday, 25th January, 3.30 p.m. Speakers, Mark Kagan, London; Harold German, Inverurie; James Wilson, Glasgow, and Wm. McAlonan, Motherwell. Conference in Gospel Hall, Miller Street, **Clydebank**, Sat., 18th Jan., 3.30. Speakers expected, Messrs. Abrahams, German, Dodington, and others. Renfrewshire Missionary Conference, Shuttle Street Hall, **Paisley**, Saturday, 25th January, 3.30. Several missionaries expected. The Second Annual Young People's Conference, Elim Hall, Prince Edward St., Crosshill, **Glasgow**, Saturday, 25th January, at 3.15. Speakers expected, Wm. Hagan, Belfast; Wm. A. Thomson, Glasgow, and James Moffat, Glasgow. Mr. Moffat takes up the special subject, "Suggestions for Young Preachers." Annual Conference, Elim Hall, Princes St., **Kilmarnock**, Saturday, 1st February, at 3 p.m. Speakers expected, Mark Kagan, London; E. W. Greenlaw, M.A., Edinburgh; James Milne, Glasgow; and W. F. Naismith, Busby. Annual Conference, Hebron Hall, **Glengarnock**, Saturday, 8th February, at 3 p.m. J. H. McCulloch and others expected. Annual Conference, Caledonia Hall, **Greenock**, Sat., 15th February, at 3.30. Speakers, W. Gilmore, W. A. Thomson, John Carroll, and A. McKechnie. Following the New Year Conferences Mark Kagan expects to give help with special meetings in several Lanarkshire and Ayrshire assemblies. John Gilfillan gives help in **Dundee**, **Kirkcaldy** and **Lanark** during January. John McAlpine hopes to have Gospel meetings in **Dunfermline** and **Cambuslang** during January, and in Bethany Hall, **Stevenston**, early part of February. James McCulloch commences Gospel meetings in Hebron Hall, **Glengarnock**, February 9th. Mark Kagan will address believers in Hebron Hall, **Airdrie**, from 26th to 31st January.

REPORTS.—Annual Conference at **Galston**, despite inclemency of weather, hall filled. Helpful ministry from Jack Atkinson, Wm. King, A. Borland and W. B. Farmer. Jack Atkinson had good meetings in Shiloh Hall, **Coatbridge**, with blessing. Wm. Hagan finished up in Bute Hall, **Prestwick**. Interest good all through. A number of conversions during later weeks of mission. John McAlpine had good Gospel meetings in **Dreghorn**. A number of good cases of conversion. Saints helped and encouraged. A few brethren have commenced Sunday evening Gospel meetings in the village of **Gatehead**, where there is no testimony of any kind. Prayer valued. A good interest and attendance at opening meetings. Postal Workers' Annual Conference in Bute Hall, **Prestwick**, fairly well attended. Helpful and appropriate ministry from R. Scott and James, Moffat, Glasgow, and G. Gray, Kilmarnock. Messrs. Alexander and Moar had five weeks' Gospel meetings at **Aith**, Shetland. Interest good. Tokens of blessing in souls saved. Later in **Selkirk**. Prayer valued. John Gilfillan gave help in **Campbeltown**, **Helensburgh** and **Overtown** during December.

ENGLAND AND WALES.

FORTHCOMING.—Annual Conference, Hebron Hall, Botchergate, **Carlisle**, Wed., 1st January, at 11 a.m., 2.30 and 6 p.m. Speakers, E. H. Grant, Burnbank; E. W. Greenlaw, M.A., Edinburgh; and F. A. Tatford, London. Conference in Gospel Hall, Front Street, **Consett**, Wednesday, 1st Jan., at 2 and 6 p.m. Speakers, John Brown and John Carrick. New Year Gatherings, Hope Hall, Wednesday, 1st January, from 10.30 a.m. to 1 p.m. Brethren only. Afternoon Gathering in Hr. Ardwick Methodist Chapel (near Hope Hall) for ministry of the Word, at 2.30 and 6 p.m., for brethren and sisters. Speakers, J. E. Atkinson, Phil Mills and E. T. Tarrant. Conference in Marton Road Hall, **Middlesbrough**, Wednesday, 1st Jan. Speakers, Messrs. McConway, Cunningham and Ogle. Conference in Ebenezer Hall, **Jarvis Brook**, near Crowborough, Wednesday, 1st January, at 3 and 6 p.m. Y.P. Conference, Bethesda, **Bebington**, Jan. 1st, 3.30 and 7 p.m. Conference, Adamsdown Hall, **Cardiff**, January 4th. Speakers, W. A. Norris, F. A. Tatford and others. S.S. Teachers' Conference, Bethany Hall, Park Rd., Newcastle-on-Tyne, Saturday, 4th January, at 2.30 and 6 p.m. Speakers, Dr. R. P. Jones and G. Westwater. Conference, Bridge Hall, Oxford Road, **Reading**, January 15th, at 3 and 6.30 p.m. Speakers, Harold St. John and F. A. Tatford. Conference, St. James Hall, **Worthing**, Jan. 15th, at 3.30 and 6 p.m. Speakers, E. S. Curzon and J. B. Watson. Athelstan Hall Anniversary Meetings to be held in the

Institute, Harold Wood, **Romford**, Saturday, 18th January. Speakers, E. Barker, E. S. Curzon and E. W. Rogers, afternoon and evening. 5th Annual Conference, Ebenezer Gospel Hall, Bridge Street, **Killamarsh**, Jan. 18th, at 3.30 and 6.15 p.m. Conference in Gospel Hall, Biscot Road, **Luton**, Saturday, January 25th. Speakers, J. M. Shaw and E. H. Grant. M.S.C. Conference, **Southsea**, Jan. 29th. Annual Believers' Meetings, Mountjoy Street Gospel Hall, **Newport**, Monday, Feb. 27th. Bible Study Convention, Civic Hall, **Exeter**, March 11th to 14th. Speakers, J. B. Watson, J. Stephen, J. M. Shaw, Prof. A. Rendle Short, E. W. Rogers and Scott Mitchell. Fuller particulars from F. Pester, 23 Barnfield Road. **Other Special Meetings**—Fred Elliott will conduct Special Gospel Services in Ley Street Gospel Hall, **Ilford**, from 5th to 19th January (inclusive). Young People's Meetings, Orange Street Church, Charing Cross, **London**, W.C., January 3rd, 6.30 to 8 p.m. Speakers, P. T. Shorey and R. R. Guyatt. Subjects, "Redemption and Forgiveness," and "The Use of Illustrations." Bible School Meetings, **Wimbledon**, January 3rd, 10th, 17th, 24th and 31st. J. M. Shaw each evening. Saturday Evening Rallies, Y.M.C.A., **Blackburn**. January 11th, R. Lee; January 18th, H. W. Evans; January 25th, W. Harrison.

REPORTS.—J. D. Jones conducted a 16 days' mission at **The Lamb**, one of the stations of the Blackdown Hills Mission, concluding on November 27th. Splendid attendance; believers much refreshed; two young persons converted and going on well; others believed to have been impressed. Geo. Goodman paid a much-appreciated visit to **Clayhidon** and **Bolham**, Dec. 1st to 4th, and gave a series of helpful addresses. Good time at **Redhill** Conference, when J. Stephen and F. A. Tatford gave help. W. G. Hales and H. Dennett gave helpful messages at **Charing Cross** Monthly Meeting for Christian workers. Good numbers attended series of addresses by F. A. Tatford on the "Lord's coming," at Marine Hall, **Eastbourne**. F. G. Rose has given help at **Colchester**, **Combs** and **Higham**, was also at **Woolpit** ten days. Ministry appreciated. The Gospel Hall, East Barnet Road, **New Barnet**, 67th Anniversary. Large gathering of believers. Many assemblies well represented both from London and surrounding districts. Ministry from Mr. Sims (Northern Rhodesia) and Mr. A. Mace very much appreciated.

IRELAND.

Wright and Beattie have finished at **Banbridge**. R. Hawthorne has had some meetings in **Ballymoney**, with some conversions. T. Campbell has seen some saved at **Portrush**. F. Knox has seen the Lord's

hand in **Holywood**. Moore and McIlroy have finished up at **Glascar**. A number have professed, and are being led on in the Lord's ways. D. L. Wilson is finishing up in **Ballycarry**. The interest and attendance has been good. Craig and Lewis have seen some saved in **Winchester**, England. F. Bingham has finished up in **Conlig**. J. Murphy is plodding on in **Tullynure**. Lyttle and McCracken had three weeks in **Armagh** with blessing. Finnegan and McCracken have finished up in **Mullyash**, and have gone to **Ballyshiel**. C. Fleming continues in **Tamlaghtmore** district in a barn. People coming out well. D. Walker has finished up in **Apsley Street**, Belfast, where he saw some conversations. J. Poots had good numbers in **Bloomfield** new hall, Belfast. Interest throughout. Duff and Allen continue in the **Letterkenny** district. Wallace and Kells have seen the Lord's hand at **Ballywatermoy**, where they still continue. Eadie and McCracken are getting the people in **Ballywalter**. The ear and interest is good. R. Love has finished in **Armoyn**, and purposes visiting **Ballycastle**. S. Gilpin finished 5 weeks' meetings in **Ballycarry** with "The Two Roads" Chart, the interest and attendance on a whole has been good. The Word was blessed to some. Magowan and Hagan finished up at **Gortade**, Co. Derry. Good interest and some saved. R. Hewett has had seven weeks' meetings at **Crilly Halt**, Clogher Valley, in a wooden tent he built himself. He is living in a trailer; real pioneer work. God has given him blessing. J. W. Clapham, from Palestine, is visiting some of the North of Ireland assemblies.

CANADA AND U.S.A.

John Rea had a series of good meetings at **Watford**, Ontario, and also at **Sheridan**, where souls were reached and saved and an assembly formed. Assembly at 7315 West Chicago Blvd. **Detroit**, have had appreciated visits from W. H. Hunter, A. R. Crocker, J. Spreeman and L. Sheldrake. Annual Meetings on thanksgiving day much enjoyed, and helpful time. A. Stewart, W. Warke, T. Dobbin and others ministered. The Conference in **Pittsburg**, Pa., was well attended. The ministry seasonable and good. Some young people were saved. Brother Hugh Thorpe is giving help in the smaller assemblies around **Massachusetts**. John Ferguson had good attendances at meetings in **Methuen**, Mass., with much blessing. **Westerly** Conference well attended. J. Ferguson, John Watt, J. F. Hatherby and others ministered the Word. **San Francisco**, Cal. J. F. Spink saw much blessing here. Meetings the largest ever held in the hall. Thirteen professed. Our brother expected back after Oakland Conference for further meetings,

when he hopes to baptize a number. **Oakland, Cal.** J. F. Spink spent two weeks on "Prophecy." Ministry much enjoyed and large crowds attending. **Portland, Oregon.** Geo. T. Pinches had large and interested audiences for two weeks as he dealt with the Book of Revelation. **Palo Alto, Cal.** J. F. Spink spent a week here with his chart. Good numbers attending and ministry much enjoyed. **Houston, Texas.** Conference held in October was a time of blessing. Word was ministered by C. W. Ross, A. N. O'Brien, T. B. Gilbert, J. Rankin, Jack Charles and R. I. Thompson. Two professed to be saved. **Los Angeles, Cal.** Conference to be held January 4th and 5th in Sunset Masonic 1308, So. Orchard Street. All welcome. **Chicago, Ill.** Chas. Innes gave appreciated ministry in several of the assemblies. **Salt Lake City, Utah.** E. K. Bailey gave help in this needy place where it is hard to get the Mormons under the sound of the Gospel. Wm. Pinches has had 5 months in **Prince Edward Isle** and **Nova Scotia.** Fruit in conversions happily seen. Ministry appreciated. Many open doors. Gave help on way back at **Montreal.** E. Sawbridge had good times in Gospel meetings at **St. Lawrence, Jersey.** Some conversions. Believers helped and encouraged. James McMullen gave appreciated help at Frost Avenue, **Rochester, N.Y.** Special afternoon and evening meeting on thanksgiving day was a happy time of help and encouragement.

MISSIONARY INTELLIGENCE.

Brother **A. F. Eoll**, after a brief visit to Britain, has returned to the Continent, visiting on the way Polish believers in Belgium, and giving a little help now in Switzerland. **Mr. and Mrs. R. McLaren**, of Angola, have gone to Canada with their family on a brief visit before returning to their sphere of service in Africa. Our young brother, **Robert Allison**, for some years in fellowship with believers in Galston, has gone forward to serve the Lord in Angola, after some months in Portugal. Remember in prayer. New address, Caixa Postal 10, Vila Luso, Pezo, Chokweland, Angola, P.W. Africa. **Mr. and Mrs. W. Rew** and family have arrived in England from Africa. Brother **John W. McAllister**, Casilla, 161 Asuncion, Paraguay, sends us an interesting report, part of which we give hereunder: "In San Bernardino we have had much to encourage though, naturally, there are not a few disappointments. We thank God for several trophies of His saving grace, and it is our prayer that this little group of believers may grow in grace, in knowledge, and in numbers, and become a source of blessing to the district. There are ten in the assembly, other four have gone elsewhere, and there are others who

we believe are true followers of the Lord Jesus though not yet baptized. Please pray for this assembly which may have to be left to the care of Asuncion brethren and an occasional visit. The brethren in Asuncion have bought ground in a good central

area in their sphere of service and had a nice welcome from the believers. Over 600 believers were together at the Annual Conference in Lanus. Brethren Merndew, Wilson, Ross, Dr. Hamilton, W. B. Pender and S. A. Williams ministered the Word. It was a real happy time with the presence of the Lord much in evidence. The work is going on well. Some believers are to be baptised soon. Our brethren, **Maitland** and **MacLeod**, have obtained permission to enter the mining area in the north-east corner of Angola, where there are thousands of villages to be evangelised. Much prayer has gone up for the opening up of this important field, and prayer is desired for the blessing of the Lord in the establishment of many native assemblies in that district.

Bahama Islands. C. C. Simms, labouring in **Exuma**, had six weeks' visit from Murdo Mackenzie and wife, and with them visited settlements all over the island, preaching the Gospel. M. Mackenzie went on to **Long Island**, where are three assemblies. Started Gospel meetings at a small town called Simms. Many villages still unreached. Bears testimony to the earnest, pioneering work done, with blessing from God, by three Bahama evangelists, brethren Farrington, Simms and Thompson. News comes of the home-call, at an advanced age, of our brother Francis Higgs, one of the oldest and best known brethren in the Bahamas, and a great stay to the Nassau Assembly for many years. W. H. Farrington continues meetings at Nicoll's Town, **Andros**, every evening, except Saturdays, for sixteen weeks. Many have been saved, and assembly quickened and blessed. Speaks of neglected islands with not a single Gospel preacher—Acklins, Watling, Grand Bahama, Inagua, and many more.

Jamaica. W. McCulloch paid a visit to **Buff Bay** and expects to have a series of meetings. Had joy of seeing souls saved during three weeks' meetings at **Constant Spring**. New hall at **Steer Town** being used

for meetings, though still without doors and windows.

Brother Henry Hitchman is having some good meetings in **Bermuda**. The Lord is giving much encouragement in the ministry of His Word and 6.15 p.m. Conference at Gospel Hall, Biscot Road, **Luton**, Saturday, January 25th. Speakers, J. M. Shaw and E. Grant. M.S.C. Conference, **Southsea**, January 26th. Annual Believers' Meetings, Mountjoy Street Gospel Hall, **Newport**, Monday, Feb. 7th. Bible Study Convention, Civic Hall, **Exeter**, March 11th to 14th. Speakers, J. B. Watson, J. Stephen, J. M. Shaw, Prof. A. Wendle Short, E. W. Rogers and Scott Mitchell. Fuller particulars from F. Pester, Hackensack, New Jersey, U.S.A. Correspondent, Mr. Frank Mead, Fourth Avenue, Westwood, New Jersey.

D. MacKenzie Miller, evangelist, now at 41 Stamford Avenue, Humbledon, Sunderland.

"WITH CHRIST."

Ada Wilgar, Bessbrook, Co. Armagh, after an illness of 15 years, borne with Christlike patience. Saved 20 years ago, she was a constant intercessor on behalf of the Lord's work and people. At the funeral services striking tributes were paid to her saintly character. **George Henry Weatherall**, Sunderland, aged 73 years. Saved in the year 1880 at Tullylagan, Ireland, under the ministry of Campbell and Matthew. Was for many years in the assembly at Jarrow with Mr. Macgregor, latterly at Sunderland for 35 years. **Mrs. Mills**, Shettleston, Glasgow, aged 73 years. For 12 years in Shiloh Hall, and for many years in Newarthill. Saved 45 years ago. Kindly and gracious. Loved by all. **Mrs. James Cummings**, Kilmarnock, aged 49 years. Saved in early years, and in fellowship in Kilmarnock assemblies, where she ever manifested a deep interest in the Lord's work and workers. Will be much missed. **Roslyn Holiday**, of Featherstone Hall (son of the late A. J. Holiday, author of "The Feasts of the Lord" and many other helpful books) who passed away suddenly on the 19th December whilst at business. For many years he was connected with the Gospel Hall, Featherstone, and was a great help in the Sunday school, of which he was superintendent for a very long period. Leaves a widow, two sons and two daughters. **James Stirling**. Saved in his early days in Paisley, and gave help in Cumberland Hall. Was a great help in the meetings on other side of Atlantic, and will be greatly missed. He lived a godly and consistent life. Brother Hugh Thorpe conducted the funeral services. **Mrs. Dugald Caves**, Riverside, R.I., U.S.A., formerly in Pollokshaws and Thornliebank districts of Glasgow. A quiet, godly sister,

who bore a splendid testimony. Leaves husband and four young children. John Ferguson conducted funeral services which were largely attended. **John McPherson**, Cambuslang, aged 84 years; 62 years saved; was at formation of first assembly in Longriggend; last 30 years in Cambuslang. Lived quietly and consistently. A lover of the Lord and His people. Will be much missed. **Mrs. Cameron** (wife of Charles Cameron, Fiddombarton) on November 20th. Saved 41 years ago, and for the last 22 years met with the Lord's people in the above town. Took a very active part in Christian service, especially among women, and was much given to hospitality. Suffered much with Christian patience, now at rest. Her memory will live because she was loved by all. **James Turner**, Kearny, N.J., aged 62 years. Saved 44 years ago in Kilbirnie, Ayrshire, Scotland; for many years in fellowship there. A quiet, consistent brother. **Hugh Magill**, Mullafernaghan, aged 86 years. Saved 54 years ago through the preaching of Dr. Matthews and David Oliver. Was in assembly from its commencement and always stood for the truth. Will be much missed. Leaves a wife, two sons and four daughters, all saved. Thomas Graham and Robert Curran, evangelists, conducted the funeral service. **Miss Thomlinson**, Carlisle. Associated with the assembly since her youth. For many years an active and consistent worker in the Sunday school. **Peter Frederick Spargo**, Liverpool, aged 69 years, found Christ in his own bed chamber. Although saved late in years he did much service for his Master. Also **Mary Jane Spargo**, his beloved wife, aged 66 years. Saved under Tom Rea, of Ireland, during special services at David Street Chapel, where they were both in happy fellowship for some time. They are the beloved parents of Mr. Eddie Spargo, Central Africa. **Psa. 116. 15. Gwyn Black**, Ynysybwl, a faithful reader of the "Believer's Magazine" since he was saved at the early age of 10, on October 30th, 1927, and has since witnessed for the Lord, his Saviour. He met with a fatal accident whilst engaged with the overhead lines of the Electricity Department, Ynysybwl. He will be greatly missed at the assembly there, and the testimony left behind has aroused the whole town. Funeral witnessed by many hundreds. One of the largest ever seen at Ynysybwl.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

G. W. A., Ctm.,	-	-	-	£1	0	0
J. N. Sr.,	-	-	-	1	12	0
W. R. B.,	-	-	-	0	10	7

Total to 24/12/35, - £3 2 7





Passing of the King.

WE cannot omit a reference here to the passing-away of our late beloved King. It can be said to his honour that in him the Empire has lost a wise and good sovereign, who has unselfishly done his best for his people, and whose influence has always made itself felt on the side of right. As for the things that matter most, his sympathies have, as a leading Daily Paper notes, always been on the side of the Evangelical school of thought, as it is termed, and his daily reading of the Scriptures is also referred to as a fact well known. This he himself has not been slow to acknowledge personally. Much more than appears on the surface lies behind such a confession, and we may well believe it meant in his case a heart-faith in the Saviour, of whom those Scriptures speak.

Our sympathies go forth to the widowed Queen, and our prayers ascend both for her and our new King.—[Editor].

TREASURY NOTES

By THE EDITOR.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive tree shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3. 17, 18).

HABAKKUK'S prophecy is notable for the fact that it is quoted five times in the New Testament, and is in the form of a dialogue between Jehovah and His servant, ending up with the above triumphant note of praise, which scarcely has a parallel in the Scriptures. It is unfortunately far from rare to meet Christians, who know but little of what it is to be on Christian ground. They hardly say, like Paul, "I knew a man in Christ." Their experience scarcely ever soars above that of Old Testament believers; they are in fact behind their dispensation. But here and there in the Old Testament we meet with saints who were in advance of their dispensation. How else could David, for instance, who was of the non-priestly tribe of Judah, speak of "dwelling in the house of the Lord, all the days of his life"? or of "seeing God in the sanctuary"? or the song of Habakkuk rival the advanced experiences of the Apostle Paul? for had he not learned like the other, in whatsoever state he was, to be content? (Phil. 4. 11), and also to glory in tribulations? (Rom. 5. 37).

It is not impossible that Habakkuk was himself a small farmer, and a farmer's life calls for special faith and patience to meet unfavourable weather and poor seasons. As a prophet, too, he would not fail to note, seeing that the blessings of Israel were temporal, that the unfruitful season was a sign of the withholding of God's favour, that He was in fact dealing in judgment with His people. Moreover, each material failure would not only mean the deprivation of temporal supplies, but would symbolize some greater loss: the barren fig tree, the loss of the hope of redemption (Matt. 24. 32); the fruitless vines, a cutting off the promise of national

gladness; the failing olive, a failure of spiritual joy; no crops, a dearth of spiritual food; dying flocks, no sacrifices for God; and empty stalls, no 'oxen strong to labour,' and so, no hope of future revival.

But in spite of the failure of every supply the prophet's faith triumphs: "Yet I will rejoice in the Lord, I will joy in the God of my salvation." He was sure that in God there would be no failure; He would in grace overrule all for the greater blessing of His people. Perhaps someone will say, "I wish I had Habakkuk's equable temperament; no doubt it was easy for him, but I am not built of that stuff." But this was not the secret of the prophet's joy. If Jonah is rightly called the disobedient prophet, Habakkuk might equally be known as the discontented prophet, and yet God taught him with such infinite skill and patience that he became strong in his weakest point, just as one, left to himself, becomes weak in his strongest.

AS a matter of fact if we read the prophecy, we shall see that to begin with the prophet does nothing but complain. In the first interchange of chapter 1. 2-11, he complains of Jehovah's indifference to surrounding evil, and to his prayers, 'O Lord, how long shall I cry, and thou wilt not hear . . . spoiling and violence are before me.' But God's answer (v. 5) shews that He does both see and hear and has prepared His judgments, "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you." These words are quoted, as we know, in Acts 13. 40, 41, and the preceding verses explain the "silence of God." The forgiveness of sins is being proclaimed and

justification to all who believe.

How can God be indifferent when we see Him with us as Immanuel-Jesus making atonement for sin? Surely the presence of the Redeemer is enough to prove that God is for us. In the second section, chap. 1. 12—2. 30, though the prophet begins to see light and glorifies God, "Art Thou not from everlasting, O Lord my God, mine Holy One, WE shall not die, O Lord, Thou hast ordained them for judgment," yet he still complains. Why, if God's judgment is prepared, does He not judge at once? It comes to that, like everyone who complains of God's ways, *he thinks he could do better than God*. But now he knows God can explain, "I will stand on my watch . . . and will watch to see what He will say unto me." And the answer in chap. 2. 2 is plain, "Write the vision . . . for it is yet for an appointed time . . . though it tarry, wait for it: because it will surely come, it will not tarry." We know how the Spirit improves on these His own words, when quoting them in Hebrews 10. 37. There it is no longer "it" but a Person, "He that shall come will come, and will not tarry." "God is long-suffering to usward, not willing that any should perish, but that all should come to repentance." But the coming of the Lord for His saints is nigh, and will usher in the dispensation of judgment. In the meantime their attitude should be, "The just shall live by faith": quoted thrice in the New Testament, in each case with a different emphasis. Rom. 1. 17, *The just*; Heb. 10. 37, *shall live*; Gal. 3. 11, *by faith*. But in the rest of His reply to the end of the chapter the Lord warns of the certain woes of the wicked. The effect of this is to bring the prophet to his knees, and the third section begins chap. 3. 1. Now He prays, not for judgment, but for revival, "Revive Thy work in the midst of the years."[†] He no longer cries as at the first, In mercy remember wrath, but "in wrath

[†] As to the exact meaning of this expression, "the midst of the years," it is hard to dogmatize. I suggest that the darkest moment in Israel's history is indicated, the middle of the last week of years of Daniel 9; when the covenant will be broken and the day of Jacob's trouble ushered in. If this be so, the marginal reading for "revive," "preserve alive," fits in well.

remember mercy". The Lord's reply from verse 3 to 15 describing His coming in judgment to deliver His people and destroy His enemies, brings the prophet into the very presence of God: "His belly trembles, his lips quiver, rottenness enters into his bones." It is the effect that that Presence always has on God's saints: "In me, that is, in my flesh, dwelleth no good thing"; "My comeliness was turned into corruption," "Woe is me for I am undone." But with this there came such an abundant revelation of God Himself and His faithfulness and all-sufficiency as completely to eclipse all else—Christ becomes the all in all of His people, their hope, their joy, their spiritual strength, their power for worship and for service, and they exclaim with the prophet whatsoever happens, "yet I will rejoice in the Lord, I will joy in the God of my salvation." "The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places."

RICH FARE.

(Eph. 1. 1-13).

BY JAMES FORBES, STRATHAVEN.

THERE is very much that is worthy of the Christian's best attention in this first chapter of Ephesians.

It is like a beautiful mansion, in a beautiful estate. Some people standing outside are led to enquire as to whom it all belongs! They are informed at once that it belongs to a King's Son, and that He is shortly to be married, and this was to be the Bride's home. Immediately this was mentioned, the question was asked, "And who is the Bride?" The answer given to that enquiry was that she was a very poor person, who was once a slave, but that the King's Son had loved her, and had paid an enormous price for her liberation, and was taking her to share that beautiful mansion and estate with Himself.

As we think over this parable, we can see how it conveys what is set out in

Paul's Gospel (Rom. 16. 25). Such language as is repeatedly used of being "IN CHRIST" (Eph. 1., vv. 1, 3, 4, 5, 7, 10, 11, 13) means being partners with Him. It implies fellowship and union. But where does it begin on the manward side? Verse 13 says, "In Whom after ye believed." That was the beginning on our side. The miracle of regeneration became effective then. What an important moment for our souls!

It is when we are in the blessed assurance of salvation fully accomplished by the Saviour's death, that we find joy in looking back to that finished work. And even, long after the first joy is tasted, what need there is for asking ourselves the Lord's question, "Do ye now believe?" (John 16. 31). As we reflect on two things, *first*, our own native poverty, and *second*, our bondage to sin, we answer to the Bride in the parable. But the grace of God comes out and awakens us to our need, and causes us to "submit to the righteousness of God" as is seen in Rom. 3. Then, turning our eyes to His wondrous Cross, we trust in Him, the sin-atoning, life-giving sacrifice. Peace thus is ours, eternal peace, never to be disturbed, because the whole of the believer's account was perfectly met by the Divine Surety (1 Pet. 2. 24). Forgiveness is God's eternal discharge of the repenting, believing sinner. And all the other blessings of the New Covenant have this eternal character, because all are "IN HIM", the Son.

Now, if we were to complain of ourselves, it might be because there is such a great deficiency of hearty faith in all this rich fare. It seems like the Land of Canaan, it is all given to faith, but, with many, the practical enjoyment is awaiting through unbelief (Heb. 4. 2). If we could see an Assembly of Saints in the full good of Eph. 1., what would we expect? Why, like Paul and Silas even in prison, they would be praising God. If we walk worthy of the calling, then none will be seeking to be thought superior to another. The leaders in praise are those who have, by the Holy Spirit, the greatest enjoyment of the unsearchable riches of Christ.

Notes on an Address

given by Mr. H. ST. JOHN

at the Annual Missionary Meetings held in the Central Hall, London, in October, 1935.

THE present is not the occasion for any detailed exposition of Scripture; any impression which I might engrave upon your minds would swiftly be obliterated by the stories of heroic service and hard-won spoil to which we are about to listen.

I propose to take a pair of parables spoken by our Lord, those of the Rash Builder and the Prudent Warrior, and to draw from them two lessons, one of warning and one of cheer.

Let us read Luke 14. 28-32:

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply when he hath laid a foundation and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage and asketh conditions of peace.

So *therefore* (not as A.V. likewise—it is not a comparison but a consequence) whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

THE chapter opens showing our Lord as a guest in the house of a chief Pharisee: on entering He sees a man (not one of the guests, verse 4) suffering with dropsy, and since it is the Sabbath day He invites him to share the rest of God by healing him, and sends him away.

Waiting until he has gone out, lest his feelings should be hurt, our Lord, whose miracles were always parables, uses his

physical condition as a picture of his spiritual state; we must remember that dropsy is not a disease but a symptom, the cavities of the body or the meshes of the tissues become filled with stagnant water, and this manifests itself in swollen limbs, an unwieldy frame; in short, the man takes up twice as much room as he should.

The Lord is watching His fellow-guests who, immediately the dinner-gong has sounded, are seen rushing, scrambling, each man eager to wedge himself into the centre of the triclinium (a sofa arranged to seat three persons) and thus secure the place of honour; in a few brief words their ambition is exposed, and "dropsy of the soul" is diagnosed in every case.

NEXT, turning to the giver of the feast, Christ warns him with delicate irony that he is in grave danger of receiving invitations in return from his wealthy friends; to avoid such a catastrophe he would do well to call the poor, the maimed, the halt and the blind, for they cannot recompense his kindness; the man, sunning himself in the reflected glory of his comfortable guests, was obviously smitten with the same disease; all alike were inflated and distended with moral dropsy.

In sharp contrast with all this, the Lord reveals the glory of God's feast; His guests are always and only those who have been bruised and broken in the battle of life; all such are welcome, and to get them the servant must sweep the city streets and lanes, must scour the highways and hedgerows in the country—the banquet of grace must be furnished with guests.

Our Lord then leaves the house to find a great throng waiting and anxious to follow Him: He turns and addresses them with words calculated to thin their ranks: He says, "I welcome every sinner to My Gospel-feast, but I can only enlist as servants, workmen and warriors, those who accept the stern conditions of My kingdom."

These are three in number:

- (1) There must be a sevenfold hatred, covering all family relations, and

extending even to a man's own life (vv. 21, 26).

- (2) A deliberate lifting upon the shoulder the brand of shame, the symbol of dishonour (v. 27).
- (3) A definite surrender of all that we hold, both in centre and circumference (v. 33).

In the centre of these high demands their explanation lies embedded; Christ's twin enterprise of building and battling can only be undertaken and carried through by tempered, trusted men; only such may hold the trowel and handle the sword: "If they should fail Me, My tower will be unfinished, My battle-line broken, and I shall become the laughing-stock of the universe."

Here we touch the heart of the matter; it is not *we* who have to count the cost, it is *He* who must do so. He is building a tower, and towers are intended to win renown for those who erect them, to enable the watchmen to survey the wide countryside and to provide a refuge for the flock when danger threatens.

IN the preceding chapter Christ has spoken of a tower which fell and crushed eighteen men (Luke 13. 4). At the dawn of history a tower was begun, but men used bricks instead of stone and slime instead of mortar; it stands unfinished, a monument of human folly and rebellion, though even yet the builders are making frantic efforts to carry on the work (See Gen. 11. with Rev. 17 and 18).

The Name of the Lord is a strong tower; the righteous runneth into it and is safe; on the Rock He is building His Church, and the Son of God goes forth to war. Can He be sure that His ten thousand can conquer the enemy's twenty thousand. Are we certain that each of us is worth two of the devil's men?

(To be continued).

We need Christ to show us the Father, and the Word to show us the Son, and the Holy Spirit to show us the Word.

Support of the Lord's Servants.

IS "SELF-SUPPORT" PRACTICABLE?

The testimony of a veteran missionary in India.

MISSIONARIES naturally are very reticent of speaking about finance, but a request of the kind you have sent me, Mr. Editor, cannot be lightly dismissed, especially as you allow me to remain anonymous.

A good many things are being written and said regarding the support of workers in our magazines and on the home platforms, which are, to say the least, challengeable. Perhaps a few experiences, of ourselves and others, may help; the writer not wishing even the Editor of the *Believer's Magazine* to know which are which puts them all into the third person.

It has been said: "We would urge all who feel called of God to serve the Lord in other lands to consider very seriously whether they cannot obtain secular work in the country to which they believe they are called."

With most missionaries I would unequivocally state that we welcome all Christian business men to the East, and greatly appreciate any help they give; but knowing how their time for Christian service will be curtailed, many of us fear the consequences of the above advice to those who have a real call to preach the Gospel in regions beyond.

Here is the considered opinion of a business man of twelve years' standing in the East:

"I always feel like regarding the missionary and the business man in China and India in the same way as Euclid did parallel lines—they never meet! They appear to live in different worlds. Social intercourse between these two *strata* of our countrymen seems on the whole meagre, and if we interpret right the late Lord Inchaape's criticism, the two are mutually hostile. From this fact it would appear to be advisable for anyone

feeling called to work for God in those parts firstly to decide whether he was to labour amongst his *own people* or amongst the natives of the adopted land."

I KNEW a missionary who was once in as tight a financial corner as he had ever been. A friend of many years, who had lived with him whilst in business in London, hearing of the difficulty, and himself being a partner in one of the largest firms in India, offered him work. The missionary had seldom received so gracious a letter. He replied, expressing his sincere thanks, but assuring the writer that God was his stay and trust, and would see him through—which He did, and he has never regretted the step. But it is hard for such, and doubtless there are many who for Christ's sake and the Gospel's have given up good positions at home, to be asked, if they have "proved God," to do as a young missionary did, when he returned a gift to Bath, saying he would not be chargeable to Bath. If Bath, or Sydney, or Palmerston North, are channels through which God supplies our needs, are we not tempting God if we cut off these channels? If it is right to do that, then why not do the same to any and every other channel, e.g., any individual Christian who sends gifts from time to time?

The missionary in the foreign field has plenty of opportunities to trust God. I suppose none receive sufficient through these funds anything like to meet his or her actual need, and it is well that it is so. I knew a missionary whose wife had been long ill. The doctor strongly advised three months at a hill station. That, of course, meant a considerable expense, which could be much lessened by renting a small cottage; but that meant a fair sized sum to be laid down, and an answer had to be sent at once—those were lean days. The argument was, here is a need, God has promised to supply our need—the cottage was hired. A gift had just come from Bath which practically covered the running expenses to the end of the month. What happened? For the first and

last time in a long experience Bath sent a second gift within two or three weeks! What if that channel had been cut off?

BUT some will say, Is it not true that some missionaries get more than their share? This is quite possible, and if so they will have to give an account of their stewardship. I knew a missionary who had not long received a legacy. A while after he heard that one of his brother missionaries and family badly needed furlough. That was how he spent a big part of his legacy. I knew another missionary who also received a legacy. He spent part in repairing his bungalow, which was in the Stewards' Trust, and part in passages home for furlough. I know a missionary and his wife who have since marriage given a portion of their income, more than a tenth, to the Lord's work and workers. The War came, the loss on exchange was peculiarly heavy from the land they received most of their gifts. Here was a chance to test God's promise, "Give and it shall be given unto you"—the challenge was accepted, the giving continued as before, and there was no want.

Some one will say, "Yes, but are not our missionaries all well looked after?" I have known :

1. A missionary who had to keep his young children on the hot plains because he had not school fees—a big item in India.
2. A missionary who had to go home steered and had to take the last bunk in a cabin (so-called) holding thirty-nine others.
3. A missionary and wife who for a while lived on takings at their small dispensary, and a gift from Christian lepers.
4. A missionary and wife who were out camping, but could not return to their station for a while because they had not the wherewithal to cover the small cost of removal of camp.

Any missionary could if he or she would add their quota of experiences.

We are exhorted to follow Paul's example, and "labour night and day" in order to pay our own way, and not be a burden on the assemblies. This proposition simply bristles with queries.

Could Paul to-day earn his living as he did then?

What sort of a climate did the apostle work in?

How would this work out where labour costs fourpence to fivepence a day for men, and twopence to fourpence for a woman?

What about the example of the other apostles? (Acts 6. 4).

What about Paul's exhortation in 1 Cor. 9. 7-14?

Is it not a fact that one constantly reads such words as: "We are kept ever so busy and finding more open doors than we can enter."

A godly business man wrote to the Ooty convention this year :

"We sometimes feel the necessity of a missionary here in Colombo who would be able to visit the people connected with the hall and others, as most of us are too busy for this."

Another writing said :

"Speaking for myself, I found that hours are long, and opportunities for the work greatly curtailed."

Before closing I would wish to state that most of our work in India is in the *Districts*, apart from City life. While a business man can do a great deal in a city, he could not touch the work in the country, and no missionary could earn his living in the district, unless he was a speculator.

Let me add one word of warning from the pen of one who rejoices that God led him to the East in a professional capacity, and who is both as a business man and a Christian a real success, yet who realises the difficulties and dangers attached to a business career in the East. He says: "It is a position of intense peril, a knife-edge slippery place, a challenge to faith, and so invigorating."

[Next month an experienced missionary in China will give his judgement].

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXVI.

By DAVID J. BEATTIE.

CHELTENHAM ASSEMBLY.

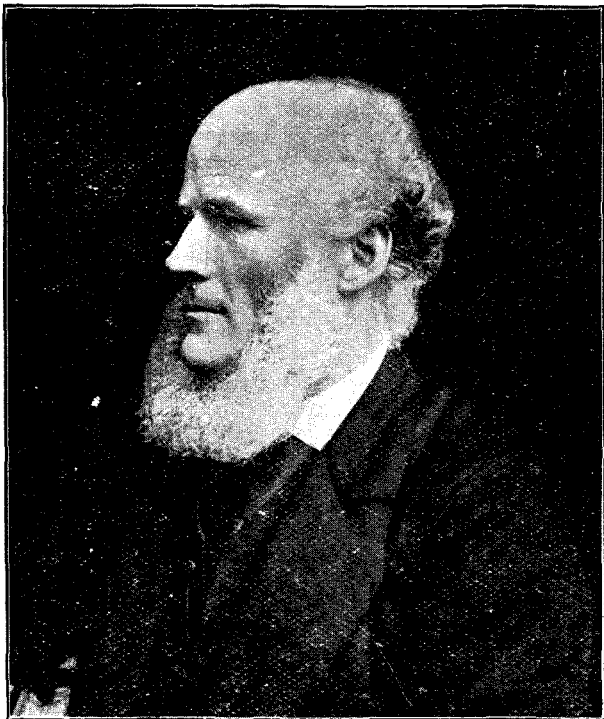
THERE appears to be no written record of the exact date when the assembly of Cheltenham came into being. For some time in the late 'seventies of last century, a little company of believers were meeting in the Old Corn Exchange—now a Cinema House—where they sought to remember the Lord on the first day of the week. Regent Hall, the present meeting place, was opened on Lord's Day, April 23rd, 1882, with an early morning prayer meeting, at which forty persons were present. The circumstances which led to the commencement of the assembly have not been handed down, but among those whose names are still remembered for their

labour in the Gospel and the shepherding of the flock, is A. J. Cummings. He was a prominent business man in the town, and it was mainly through his efforts and influence that such stalwarts of those days as Robert Chapman, Henry Dyer, General Mackenzie, George Muller, Hudson Taylor, Thomas Newberry and Shuldham Henry were to be found on occasions ministering to the spiritual needs of the assembly. Thus the meeting was cared for and built up in a very real and practical way.

Its proximity to Leominster, where an important conference for believers was held annually, drew many of the "chief men" to the assembly; and when those memorable gatherings ceased to be held, the interest was transferred to Cheltenham, which then became the conference centre. The gatherings have continued from year to year, the meetings being held on the first Wednesday in October.

Besides the annual conference for ministry, a missionary conference has been held in the Spring of each year, this being the outcome of missionary interest particularly among the young people. This evidence of spiritual life has not ceased to manifest itself, which, in a measure is revealed, in that during recent years Cheltenham Assembly has commended three labourers for work in the foreign field: Mr. Dennis Mills, who went to China; Miss Hill, now working in the West Indies; and Mr. H. G. Young, for service in Algeria.

Half a century ago Cheltenham was noted as a place where the Gospel might at any time be heard faithfully preached from many of the church pulpits in the



C. H. MACKINTOSH.

town, though of late years evangelical energy and zeal has been on the wane. In the early years of the assembly's testimony, a band of young men were saved under the ministry of a godly Church of England clergyman. When he left the town, his successor not being of an evangelical turn, sought to divert the activities of the young men into other channels, which led them to look around for a more congenial spiritual home, where their energies would be more profitably utilized in the Master's service. They were brought into touch with Mr. Cummings, and were eventually received into fellowship. This infusion of young life was a decided stimulus to the assembly, and its influence in the town may be dated from that time and circumstance. It is interesting to observe that a granddaughter of the godly clergyman referred to is at the present time a member of the Cheltenham Assembly. The fact that her father was also filling the position of a clergyman in the town did not deter his daughter from following the dictates of her spiritual desires in taking her place with fellow-believers around the Lord's Table.

In later years among those who helped in the edification of believers by gracious

ministry were: Colonel Molesworth, Dr. Owles and Mr. Stewart Henderson.

VISITORS to Cheltenham Cemetery are shown what has come to be known as the "Plymouth Brethren Plot", where the graves of Exclusive and Open Brethren lie side by side awaiting the resurrection morn. Among them is the resting-place of Charles Henry Mackintosh, whose familiar initials appended to Brethren literature are known the world over. He was born in 1820, at Glenmalure Barracks, County Wicklow, Ireland, where his father, who was a captain in a Highland regiment, was stationed during the rebellion. Converted at the age of eighteen through the tender letters of a sister, followed by a prayerful perusal of J. N. Darby's *Operations of the Spirit*, he early gave himself to the study of the Scriptures. At the age of twenty-four he opened a school at Westport, but fearing the pursuit of this vocation would altogether absorb his passionate interest in spiritual matters, he afterwards abandoned all thoughts of pursuing a scholastic profession, devoting his time and pen to expository work. His six volumes containing copious notes on the books of the Pentateuch, which have



OPENING OF SEYMOUR GOSPEL HALL, ST. AUSTELL, 1925.

passed through several editions, still occupy a readily accessible position on the Bible student's bookshelf. As a platform speaker C. H. M. was much sought after, and during the Revival of 1859-60, when Ireland came under a great spiritual awakening, he took a prominent part in the activities of the Gospel. It is as a writer rather than as a speaker that his name is remembered to-day, and in this connection it would be difficult to estimate the powerful influence of the pen of C. H. M. during the last fifty years.

The closing years of a useful life were spent at Cheltenham, and though he now very rarely appeared on the platform, through ill-health and advancing years, still his pen was not idle, and when towards the end of 1896 he was called home, his last manuscript, *The God of Peace*, was in the hands of the publishers. Though Mr. Mackintosh remained with the Exclusive Brethren to the end, his sympathies were not confined to that particular circle of believers, and he was ever ready to give expression of his unfeigned love to all brethren.

THE GATHERING AT "POUND HOUSE", ST. AUSTELL.

A LITTLE over fifty years ago there gathered together a number of believers in what was known as "Pound House" in the High Street of the village of St. Austell in Cornwall. For some time previous to this there appears to have been a sincere exercise of soul and a spirit of enquiry as to the true interpretation of several New Testament passages which had engaged their attention. Amongst those who came together was Edward Petter, a man of keen spiritual discernment. He it was whom the Holy Spirit used in revealing to them through the Scriptures what was the will of God concerning the things which appeared to disturb their spiritual peace. The result was the sweeping aside of the irksome bondage of ecclesiastical formalities, for the simple gathering to the Name of the Lord, in implicit obedience to Him whom

they sought to remember in the breaking of bread. The meeting went on in happy fellowship and with signs of blessing for a number of years, until their testimony was assailed from without by the arch-enemy, brought about by a circumstance emanating from an assembly 100 miles distant, which had no real bearing upon that particular church. This, unhappily, had the effect of sowing discord, and the testimony of the assembly suffered in consequence. Nevertheless there were those who, despite the severe trial and diminished numbers, remained faithful to the trust committed to them. These brethren, therefore, decided to continue in a simple way to remember the Lord on the first day of the week, the meeting being held in the drawing-room of a dwelling house in the little village of Charlestown, a few miles distant. In later years the assembly gathered in the home of George Wood, at Slades, St. Austell.

Early in the year 1924, when the increase in numbers and the evidence of spiritual growth was felt in their midst, the brethren who had the care of the assembly became exercised as to the need of a suitable hall and a more open testimony. By this time a Sunday School had been formed and Gospel meetings commenced, so that by the following year the Seymour Gospel Hall was opened. The last Gospel meeting held in the home of Mr. Wood was attended by 33 people, and the Gospel was preached by the late Mr. R. G. Gilder, of Westcliffe-on-Sea. Following upon the vicissitudes through which the assembly has passed, it is pleasing to observe that since the opening of the hall the testimony has been wonderfully maintained, several having been baptised and added to the church.

(To be continued).

If thou wouldest have Him all to thee,
SINK INTO NOTHINGNESS BEFORE
HIM. If thou wouldest have Him change
thee into His likeness, HOLD THYSELF
PEACEFULLY AT ALL TIMES IN HIS
PRESENCE.

STUDIES IN "JAMES."

II.—THE TESTED LIFE. (James 1. 2-12).

By ANDREW BORLAND, M.A., IRVINE.

THUS does the divine instruction reverse the human attitude to the question of trials and their benefits. To the man exercised thereby they yield the peaceable fruits of righteousness and build robust Christian character, which triumphs in the midst of testings, and emerges therefrom proved, strengthened, confirmed, beautified and honoured. The section reveals, besides, the safeguard against succumbing. It is in a knowledge of the plan of God. "Knowing this . . ." Knowledge is better than experience, for to be forewarned is to be forearmed. "Experience," writes Coleridge, "is too often like the stern lights of a ship; it illuminates only the path over which we have travelled, and it gives no enlightenment or guidance for conduct in the future." Knowledge, on the other hand, puts a man in possession of the chart of the way and enables him to view the end before it is reached. A recognition of the purpose of God is a splendid tonic for faith and endurance in times of trying. This knowledge, asserts James, is of a threefold purpose.

First, testing is permitted to prove the reality of faith. Untested, faith is unproved. Unproved, faith may be a mere mental assent without genuine being. The crucible of hardship, of one kind or another, subjects the faith to a test that evidences whether reality is present or not. Blessed is he whose faith emerges from the fiery trial purified and rid of alloys.

Second, testing is permitted to prove that the faith that stands the test has the ability to endure. Patient endurance is the product of stern testing. In the trial God administers grace, and that grace associates itself with the grit of the believer's character, and the combination produces a virile Christian.

Thirdly, patient endurance produces Christian perfection. "Perfect and entire, lacking nothing," are the words the Spirit uses to show the end for which such trials

are allowed. "Perfect" suggests that the objective has been reached, the goal has been achieved. "Entire" implies completeness in every part of the spiritual life. "Perfect soundness" is the idea conveyed. "Lacking in nothing" pictures the fulness and ripeness of experience of maturity. Out of the trial the enduring Christian has come enriched in everything, having turned hardship to profit, and having acquired rare spoil in the furnace of the test.

GOD'S ultimate purpose in permitting trials to assail His own is the production in them of the image of Christ, and the fostering of a true spirit of fellowship which can not be acquired apart from the surrender of the personal will and the shedding of every form of hindrance. So the apostle reminds his readers that the saint must co-operate with God by allowing Him to work out His purpose without interfering. "But LET patience have her perfect work." A stubborn resistance, a restless desire to avoid the sharp pang of suffering, a wrongful attitude towards others of a like profession of faith, may interrupt His benign plans and hinder the working out of His intention for His saints. Let us not forget that God's ordering of the events that compose our life-histories must be borne joyfully as well as submissively. By embracing His will and acting accordingly the saint allows patience to work out the purpose which daily ripens towards perfection.

ripples of spiritual thought.

When BLESSING walks in at the Meeting
House door,
And SOULS are delivered from Satan's
dread power,
SOMEONE first climbed to the Watch
Tower of Prayer,
And rang out the Chimes which were waiting
up there!

E. M. T.

Despised & Rejected.

"He was despised and rejected of men."

BY J. F. J. SHEFFIELD.

LISTEN to language serious beyond description—"He was despised and rejected of men" (Isa. 53. 3). Who can it be that is the subject of such treatment—despised of men, loathed, contemned. Be silent, O my soul, while I confess to thee with bated breath that the despised and rejected of men is none other than the Lord of life and glory. He is the One before Whom seraphim veil their faces, crying, "Holy, holy, holy." The despised One is the centre of heaven's adoration and worship; the One by whose spoken word of power these countless worlds were brought into being, and who presently sustains them by the same spoken word. Behold Him, surrounded with glory upon which no mortal eye can look and live, and then behold Him in manhood—"despised and rejected of men"—loathed, and treated with contempt by men of upturned lip. The arrogance of it all.

Kindly observe it is not the vehement wrath or the unrestrained passion of men that are loosed upon the Son of God; neither is it the gratuitous pity of self-deceived humanity; but the bitter loathing and despising of the creatures of His hands—calm and calculated.

Nazareth: Galilee of the Gentiles: the cold inhospitable north, the place of rejection: can any good thing come from thence? That settled the whole question, for despite overwhelming proofs otherwise, they sought to blast the spotless character of the Lord upon the flimsy authority of a by-word. Moreover, was He not the carpenter's son? How then could he have letters or learning? Impossible; and for His gracious words of eternal wisdom they despised Him. His acts, so kind and beneficent, so gracious and compassionate, endearing Him for ever to the recipients of His mercy, were treated by men as of satanic power and origin. And they turned away from Him, despised and rejected

Him, and went to their own homes. No one cared to invite this lonely Man—night may fall with all its discomforts and horrors, safety and warmth invite others to their homes—but He was left alone—despised. Even the foxes had their holes, and the birds of the air their nests—but He was loathed, forsaken and rejected. To men He was nothing, and less than nothing, becoming the song of the drunkard, the subject of ribald laughter, and intoxicated jest.

He was despised AND rejected—cut off, left of men. They had no part with Him, they loathed Him, and they hated His company. His words were gracious, His acts beneficent, His ways sublime, His life blameless, but they loathed Him and rejected Him—they left Him. The most lonely Man who ever trod this earth, gracing it with His blessed footsteps, was rejected and finally left alone to die; for in that dread hour "they all forsook Him and fled." In His life, they laughed Him to scorn, but in the dark hour of His trial, they mocked Him, treating Him as a little child, for such is the force of the word. Other things find an occasion for men to differ, but here we have the one thing that claimed unanimous support—the rejection of God's Christ.

Jew and Gentile, rich and poor, priest and people, all alike, and unanimously treated Him with scorn and rejected Him. Heaven must have looked in unspeakable amazement upon the appalling sight of the rejection of the "Brightness of the eternal glory" by the sinful creatures of His hands.

BUT stay! What meanest all this to the child of God? Thou who art the recipient of unspeakable and eternal blessings through this despising and rejection—blessings inexhaustible and immeasurable—what meanest this treatment of thy Saviour to thee? Listen beloved! and methinks thou mayest discern two voices speaking to thee out of this black cloud of rejection and loathing. The first voice tells of the world's attitude towards thee—a follower of the despised and rejected of men. The words uttered are eternal in their origin and

application: "The servant is not greater than his Lord." They have done these things to thy glorious Lord, Jehovah's Fellow, the Eternal Brightness, and how much more certain is it, thou "worm Jacob" that they will be meted out to thee, for thou art identified with Him. The upturned lip of scorn and derision, the supercilious snigger, the "cold shoulder," the intense loathing, the treacherous dealings, and withal to be treated as a child.

Beloved, if thy Lord has broken thy heart and won it; if thou art living in fidelity to Him, thy Beloved, then this is inevitably thy portion. Thou, too, wilt be despised and rejected of men, and in some measure become a "man of sorrows," for there is nothing more "cutting" than this undeserved treatment by one's fellows.

But the other voice. Ah yes! that speaks to thee of thy attitude towards the world: "As He is, so are we in this world." Not merely as He *was*, but as He *is*, for our Lord is the Eternal IS. He not only was despised and rejected, but He is so at this present moment. "AS HE IS SO ARE WE." The lowly grace, the silent suffering of reproach, the holy calm in which He walked, the unspeakable humility, the enduring of the shame, the separation from sinners, the loneliness—the appalling loneliness—these characteristics are to mark thee child of God, as thou walkest here for Him, thy glorious Lord. Say not that this is too much for thee; it must surely be so unless thou consider Him.

"Consider HIM, lest ye be weary and faint in your minds" (Heb. 12. 3).

Nothing will help us to truly estimate and accept our place in this present evil age like a knowledge of the place it gave, and gives to Him, our Saviour, our glorious Lord, our Beloved.

"SAVIOUR THOU ART ENOUGH."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

The FIVE PILLARS of Exodus 26. 37.

(Continued).

BY M. W. GATTEY, CALIFORNIA.

THOSE who are addressed in both the Corinthian epistles as "The Assembly of God in Corinth," are now also spoken to under this other title, even as they had been before, for in 1 Cor. 3. 16-17, one reads, "Know ye not that ye are the Inner-Temple of God, and that the Spirit of God dwelleth in you? If any man shall corrupt the Temple of God, him shall God corrupt; for the Temple of God is holy, which ye are."

This corrupting is done by employing unsuitable material, in the preceding verses, and by breaking the assembly up into rival parties with conflicting doctrines and human leaders, or ministers.

In contrast to this Temple of God, there were, throughout the Roman world, countless heathen religions, each having its specific Idol, and Idol-Temple, or shrine. There were numerous private, and occasional public, ceremonies in connection with these, when great sacrifices were offered. It is probable that in most cases the "laity" and the priests alike were ignorant of anything back of the Idol, but Scripture reveals to us that such was the case. "The things that the nations sacrificed, they sacrificed not to God, but to Demons." Thus the "worship" of whatever character, did not reach God, as was due, but was accepted by a fallen being, a demon, and he in turn offered it to his superior, the Devil. To partake of these sacrifices was "to have fellowship with demons." Such practices were unbecoming for saints, and yet found champions and defenders, who would ask, "Are we stronger than God?" as though to infer that He would not be affected by their idolatrous worship. But the apostle asks, "Do we provoke the Lord to jealousy?" (that is by so doing), yes; then he repeats their question, Are we stronger than He? No. What then shall He do?

The answer is plain (see Ezek. 22. 14; Exod. 24. 14-15; Deut. 32. 16-21). It is often contended that in "civilised" lands the coarser forms of idolatry have ceased, and therefore such Scriptures as this have no present-day application. The inference is not sound, for even though the outward forms of worship in the religious world have undergone metamorphoses, there is still the salient fact that God has still maintained His Testimony, and, in relation to that all else of any name or character is an abomination. The Roman Empire is still a "wild-beast" for all that the "woman" has sat upon it. The birds of the air are still such, although they nest in the branches of the tree that sprang from a mustard seed! (Matt. 13.; Rev. 17.).

The innumerable sects in Christendom are but the modern representatives of what was then the Pagan world. They have adopted the Name of Christ in many cases, and dropped much of their former mysticism, but they are not "of God," even though many Christians prefer their dainties to the wholesome word of God. These conditions call for the use of the fifth brazen socket, a final examination of oneself in the light of the Truth, and then a practical ecclesiastical separation.

Not one of these but has some Scripture to quote, or mis-quote, but not one of them can stand *all* the truth. The things that they reject are more numerous than the few they profess to accept. There is no liberty to read, practice or teach all Scripture; most of them are extremely worldly, or quasi-political—these things being an integral part of their system. No child of God can find an excuse for being there, although many foolish attempts are made.

It can be said in a large way and application what was said of the early disciples, "they all forsook Him and fled" (Mark 14. 30), but it was just then that a "young man," nameless and alone, "followed Him." Wonderful picture of a despised few! May we be found of the number!

(To be continued).

Four Things About a Certain Gathering.

(Neh. 8. 1-8).

BY JAMES F. SPINK

(Editor of *Light and Liberty*).

A LARGE GATHERING.

"ALL the people gathered themselves together as one man" (v. 1). This great mass of people consisted of men, women and children that could understand, and doubtless amounted to many hundreds of people. It must have been an imposing sight to see this mighty concourse of people gathering for the sacred object of hearing part of the Word of God read in their midst.

Every preacher likes a large gathering, for he realises that the results of his ministry is far greater, and he feels that which he has gathered in the Sanctuary will have a greater usefulness, and if he is presenting the Gospel he knows that he is more likely to reach souls and win them for Christ.

A sportsman who fires into a flock of birds is more likely to bring one down than if he only had one to fire at. A fisherman who angles in a pond where the fish are plentiful is more likely to catch a larger number than if he fished where they were scarce.

It is easier for the preacher to speak before a large gathering, and he seems to have greater liberty and becomes lost in his message. Whereas he finds it hard to be earnest and animated in speaking to a mere handful, and there is no harder task than to preach the Gospel to a company when you know that nearly, if not all, are already saved.

"The orator," it has been remarked, "who is effective, powerful and almost beyond what is human before a large audience, is tame when speaking to a score of people." The listeners seem to enjoy the ministry better when the gathering is large, for the atmosphere is entirely different.

Many of the gatherings to-day are very

small, but they could soon be transformed into larger ones if those who are saved were more exercised about the condition that exists to-day. Many of the halls seldom see a stranger, and conversions, naturally, are very rare. We should do all that we can to induce our friends and neighbours to attend the meetings. A kind invitation has brought many to hear the Gospel, and many have been saved that way. We need more Andrews and we shall have more Peters (see John 1. 40-42).

AN OPEN-AIR GATHERING.

EZRA expounded the law in the street, but a greater ONE than he, our Lord Jesus Christ, was heard in the streets far more frequently than in the synagogues. He was the greatest open-air preacher, and we have the most abundant encouragement to follow His example. Ezra went to the street to read the law, and we should go to the street to preach the Gospel, that is, those who are capable of *so doing* and are able to hold the crowd. The old idea that anybody can preach in the open-air, will not do to-day. We need the best men that we have to hold forth under the canopy of heaven, and it is a large gathering of Christians that will draw around a large company of sinners. It is said that "all the people gathered themselves together as one man," that is, they were not standing in different groups, scattered here and there across the street like we see at some open-air meetings, but were in one great solid compact company.

Here is a field for our young people. We hear of their many conventions and summer conferences, and we would like to hear of their activities in this great important work of open-air preaching. There seems to be a tendency on the part of some of our very young men to become teachers of the Word, and the Gospel is being sadly neglected. The teacher that carries weight and reaches the hearts of his listeners is one who speaks from experience, and it is generally accepted that experience is not gained in a day. Some complain that there is no room to exercise their gift in the assembly, well, there is

plenty of room to do so out in the street, and many of our preachers to-day started in highways of our cities and towns. The open-air sometimes convinces the speaker that he has no gift, for the audience there is not bound to listen to some dissertation like they have to in some of the halls.

God dwelleth not in temples made with hands; *His* cathedral is the vast universe, and we read, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind" (Luke 14. 21). "Go ye into all the world and preach the gospel to every creature" (Mark 16. 15). If the people will not come *in*, we must go *out* to them.

A PROLONGED GATHERING.

EZRA every year, in the seventh month, commenced in the morning and continued until mid-day, which occupied about six hours. To-day, if a preacher goes five minutes over the time, and that time including hymns and prayers occupying one hour, he is severely criticized, if not to his face, behind his back, for keeping on too long. Some are glad when the shortest service is over, and you wonder what they come to the meeting for. Pleasant hours are always the shortest, and if we found delight in the Word of God there would be no complaint as to the length of the meeting. Circumstances alter cases, and as a general rule it would not be wise to have the meetings prolonged, as it is far better to send the people away "longing than loathing," but the complaints do not as a rule come from the sinners but from the saints. It seems that no objection is raised if the people are being entertained by some witty stories or romantic experiences, but if the speaker is giving solid sober spiritual truths and a feast of fat things that the spiritual-minded enjoy, and happens to be so wrapt up in his subject that he errs in his time, some pointedly pull out their watch, others close their Bible and cease to take any further interest. I think it is often forgotten that we are handling sacred things, and if we have no desire for God's Word it plainly manifests the state of our souls. I do not plead for protracted meet-

ings, but I do feel that the Word of God should have a more important place in our gatherings, and that there are special occasions in which a speaker is justified in deviating from the ordinary procedure, and that he should have perfect liberty, and not be tied down by his brethren if he feels that God is working in their midst.

When Paul preached at Troas, he continued his speech until midnight (Acts 20. 7). It was the last opportunity he would have of addressing the brethren, as he was departing on the morrow. This was a very special occasion, and when he had declared the whole counsel of God, "they all wept sore, and fell on Paul's neck, and kissed him."

Let us remember that we who are saved should have a love for God, His Word, and His people, and if that is missing, we need to examine ourselves.

There is a danger of the social side swamping the spiritual, and this is seen sometimes at a prolonged gathering of Christians at some of the conventions.

AN ATTENTIVE GATHERING.

AND the ears of all the people were attentive unto the book of the law" (v. 3).

We are told to "Take heed *what* we hear," and we need to "Take heed *how* we hear."

There is a class of people who, when they come to the meetings, are far from attentive, and are in striking contrast to that great throng in "the street that was before the water gate." Some talk incessantly throughout the whole meetings, and those who talk, profess to be Christians, as a matter of fact, they are in fellowship. This disgraceful conduct must be very displeasing to God, and it is very distracting to the preacher, for it robs him of his liberty and takes away his power. Also what good is accomplished by those who come to the meetings and pay no attention whatever to the speaker. It does untold harm to the unsaved, for many of them have been prevented from hearing the Gospel owing to the behaviour of those that profess to be saved.

Then there are others who while they have the courtesy not to talk while someone else is, they plainly show by their whole appearance that their thoughts and affections are elsewhere. Their wandering eyes and the turning of their heads plainly indicate that they will be very glad when the meeting is over. It would be impossible for us to be so light and trifling in the gatherings of the people of God whether they be large or small, if we remember the holiness of Him who sits on the Throne, and that He is the Omnipresent, Omniscient and Omnipotent God.

Not one of us would be inattentive, talkative or misbehave in the presence of the President or the King, yet in the Presence of God, the King of kings, there is not that reverence and godly fear which should characterize the children of God when gathered together whether in the hall or in the street.

May God give us to see that we are greatly privileged to have in our possession His holy precious Word, and that when it is read or expounded we should give it our earnest and reverent attention, and seek by all the means in our power to interest others in the sacred things of God, and shun with all our power those things that impede our own progress in divine things, let us always remember that God sees all, knows all, and that as He looks down upon us when we are assembled, it will be with approval and delight.

Joy in the Lord always, and you will always have cause for joy.

It is far easier to disturb what is quiet than to quiet what is disturbed.

No person is so liable to fall as one who is continually ministering the truth of God, if he be not careful to maintain a good conscience.

We speak louder by our lives than by our lips.

We are never well informed of the truth until we are conformed to the truth.

The Father has given all things into Christ's hand, let us surrender our all into His hand.

SANCTIFICATION.

BY G. M. J. LEAR, BUENOS AIRES.

THE importance of the subject of sanctification is readily seen by the number of times it is mentioned in the Scriptures of the New Testament, and also by the solemn connections in which it occurs. We have it brought before us as THE PURPOSE of *God the Father* (Jude 1); we have it in its PERFECTION in *God the Son* (1 Cor. 1. 30 and Heb. 10. 14); we experience its PROGRESS in us through *the Holy Spirit* (2 Thess. 2. 13).

It is a great rest to the heart to see that the purpose of God covers both the perfect and the progressive aspects of sanctification (see 1 Thess. 4. 3), and all God's purposes with regard to His own shall surely be fulfilled. The standing of the believer before the divine presence does not only consist of a robe of flawless righteousness *put upon him*, but also of a new life and character *wrought within him*. And this is brought about in perfection through the Person and work of our Lord Jesus Christ; so that a usual description of those who are saved by grace is "those that are sanctified in Christ Jesus," who have inheritance "among them that are sanctified" (1 Cor. 1. 2; Acts 20. 32). Moreover, to make assurance doubly sure, "He that sanctifieth and they that are sanctified are all of one" (Heb. 2. 11), and Christ Jesus Himself is made unto us, not only justification, but sanctification (1 Cor. 1. 30) In spite of all these glorious declarations, there are numbers of souls who are trying to make their acceptance more perfect before God by means of their own strivings and struggles. The result is, of course, that their joy and peace is as variable as a weather-cock; it depends upon whether a wind of hopefulness or a wind of despair happens to be blowing. Thank God our standing before Him does not in any way depend upon our frames and feelings:

"I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

It is helpful also to note the two different INSTRUMENTS OF SANCTIFICATION in its two aspects. In Heb. 13. 12 we read, "Jesus, that He might sanctify the people with His own blood, suffered without the gate"; and from this we see that the value of the precious blood of Christ gives the degree of acceptance which the believer enjoys before God. It is complete; it is absolute; nothing can ever change it. Blessed be His name!

But now, as regards "perfecting holiness in the fear of God" (2 Cor. 7. 1), the instrument is seen to be the Word of God: "That He might sanctify and cleanse it with the washing of water by the word"; "Sanctify them through thy truth; thy word is truth" (Eph. 5. 26 and John 17. 17). This brings in our responsibility as to a careful, constant reading of the Scriptures, with real heart-searching before the Lord for the effective application of the truth to our inmost being. It is to be feared that in these days of rush and hurry, and consequent superficiality, very little of such holy exercise is known, especially among the rising generation.

WE would urge strongly upon our readers the necessity of taking time to be holy; otherwise little can be known of practical sanctification. "We will give ourselves to prayer, and to the ministry of the Word." Where do we get such purpose of heart among us to-day? It would seem that those who do so are quite exceptional. Real "Bible readings" among the people of God are getting rarer, because, perhaps, of the exercise of heart that such meetings entail. Christians cannot live on set addresses and conferences; they must have "the whole counsel of God" brought before them by an untiring searching of the Scriptures. Alas! even the systematic reading of the Word in Christian families is becoming scarcer as the years pass. We desire to

make an urgent call to individual believers, to families, and to assemblies for

A WHOLE-HEARTED RETURN TO THE PURE WORD OF GOD.

Let us remember that it is a "still small voice," and that in the increasing bustle of modern life we are less and less likely to hear it, unless we "come apart into the desert place" with the object of getting into real contact with God. Brethren, we can count upon it, that unless we do something definite in this regard, we shall not know experimentally what a sanctified life is. Is there little love in the assemblies of the Lord? Is there a dearth of conversions? Is there a falling off in zeal and devotion? Is there a lack of spirituality? It is because there is a forsaking of the Holy Scriptures, and the reading of them with real firmness of purpose to obey, and to have our spirit permeated with the Spirit of the Divine Author. The world is not to be convinced by arguments, much less by mere religiosity, but let there be, as implied in sanctification, a genuine separation from the evil around, and a greater binding together of the hearts of the believers in a common love to the Lord, and we shall see the assemblies growing in power, influence and blessing by that most effective of all testimonies—

A SANCTIFIED LIFE.

"THE SECRET OF TRUE REST."

The opened veil reveals the throne
Of mercy stained with blood,
Which tells me that my sins are gone
Forgotten by my God.

The opened veil reveals to me
The dwelling-place of love,
The home of all the matchless grace,
Which reached me from above.

Right to His bosom He did bring
A sinful wretch like me,
And made of me a "priest" and "king"
For all eternity!

And now reposing on His breast,
Confiding in His love,
I find the secret of true rest,
I find a home above.

—M. I. R.

Survey of Service

PALESTINE—(Continued).

BY G. MENZIES, NEW ZEALAND.

THERE is such an extraordinary multiplicity of languages in Palestine that it is inexpedient to seek to learn a language, unless one feels constrained to concentrate on one language for some special reason, and it is thought better to speak by interpretation, as generally there are those available who are willing to do so. There are, for instance, forty-eight languages spoken in Jerusalem, and the local Bible House in Jerusalem stocks Bibles and portions in a hundred languages, all used in Palestine.

In front of the premises in Jerusalem are placed two large stencilled texts in Hebrew, which are changed each month, one from the Old Testament, and another from the New. These can be read quite plainly from the street by passers by, and frequently individuals, and groups of Jews are noticed reading and discussing these texts. When I arrived in Jerusalem, I noticed the texts in Isa. 53. 5, and 1 Pet. 2. 24 displayed, and saw many Jews reading them. Then on the eve of the Passover the texts were changed to Exod. 12. 13 and 1 Cor. 5. 7. Shall we not pray that the entrance of God's Word shall give light to many of those darkened minds?

IN Jaffa, the city reminiscent of Jonah, and Dorcas, and Peter's vision on the house-top of Simon, the tanner, there are three assemblies, one for the Arab believers, and another for the Armenian, both of which meet at different times in the same hall. When I visited them they were meeting together, and both languages were employed in the one meeting. And sometimes a hymn would be sung at the same time in Arabic, Armenian and English. Since then, however, it has been decided to meet separately, so that the whole meeting may be conducted in the

one language. When I ministered to them, my ministry was interpreted first in Arabic and then in Armenian, so that the same thing was said three times over at the *one session*. There are about a dozen Christian Arabs in the Jaffa assembly, and about fifteen Armenians. There are also about a dozen Russians in the Tel-a-viv assembly. It is called the Tel-a-viv assembly because it meets on the very border of Tel-a-viv and Jaffa, and Mr. Ostrovsky gives himself specially to the work, with a view to evangelising the Jews in Tel-a-viv. Tel-a-viv continues on the north side of Jaffa without any space between. It is a city that has sprung up owing to the modern immigration of the Jew into Palestine, and has reached something like the total of a hundred and fifty thousand in a few years. It is the only entirely Jewish city in the world. We visited the synagogue there one Friday evening and found about fifteen hundred men present. Yet the Jews in Tel-a-viv are of the modern type, and have little regard for God, or the orthodox traditions. The orthodox Jews are found more in Jerusalem. But both orthodox and modern Jews are bitterly opposed to Jesus. There is a book written by a professor in the Hebrew university, named Klausner, about Jesus, which has had a large circulation and a pernicious influence among the Jews, which pretends to discuss the question of Jesus as it concerns the Jews, with the appearance of candour. It takes up many of the scurrilous stories current among the Jewish writings about Jesus and, discussing them, points out that the criticism against Jesus is overdone, and with a show of fairness, he condemns the Jews for extravagance in their opposition to Jesus, and yet he leaves just enough of the scurrilous stories against Him, as having a possibility of truth in them, while hailing Jesus as one of the greatest of Jews, that it amounts to a betraying the Son of Man with a kiss. This book has had a great influence amongst the Jews, and it leaves the impression on the Jewish mind, which they are only too ready to adopt, that after all the Jews

were right in condemning Jesus to death. I had a long conversation with a young Jew on the streets of Jerusalem one day, who had been influenced by our workers to enquire after the way of salvation by Christ, but meanwhile he had read this book, and had dropped off in his attendance at meetings, and appeared to be on the verge of going back. I had read this book and told him what I thought of it, and sought to turn his attention to the Old Testament Scriptures, if only sincerely searched for the truth of this matter as containing full and sufficient testimony to the claims of Jesus as being the Messiah. What the effect has been I know not, but it is this atmosphere that our workers are witnessing in, and they need the prayers of the Lord's people everywhere, so that the Word of the Lord might have free course to the glorified in the land of its origin.

As we have already said the Haifa assembly has no resident full-time workers attached to it, and carry on much as one of our assemblies does here, with the occasional visit of one of our Palestine workers, or some overseas visitor. Last Easter they carried through a very successful four days' conference, which was an experience most memorable for all who attended. Brethren Young, Mattar, Ingelberdt and Martzinkovsky are of those who lead in the assembly in this important and growing centre.

REVIEW.

"Inscrutability."[†] It would appear that a new test is being made of our love to Christ by our acceptance or non-acceptance of this new teaching on the Sonship of Christ. Though "new" so far as this party is concerned, it is by no means "new" in the history of Christendom. It is an error which has been revived again and again, in one form or another, only to be rejected by the godly, as it was by our spiritual guides a hundred years ago (See Bellett's "Son of God"). But now "lovers of Christ" must receive it and the Apostle John is referred to as if it had his support. It is spoken of as a "challenge" to our hearts, but error as well as truth is a challenge, and new "truth" can be old error (p. 6). The title "Inscrutability" must not prevent our testing it by

[†] By James Taylor.

Holy Scripture. It must be, What saith the Scriptures?

Theology is deprecated on pages 6 and 8, and no doubt theology is a poor substitute for the Word of God, but we notice that no less than seventeen times in this short pamphlet the theological word "person" is used. If, however, we use such an expression we must be careful to use it in a theological way or Tritheism becomes a distinct danger. We can hardly avoid using the word "Person", but Scripture never uses the term "Divine Persons". The word translated "person" in Heb. 1. 3 is only once used with reference to God, and, as it has often been pointed out, it should be "substance" or "essential being" rather than "person". Can the inordinate use of this word in their present-day literature account in any measure for this new teaching?

How does the new theology concerning the Person of Christ compare with the old? The old theology teaches that the Divine Essence is absolutely the same, absolutely equal, absolutely identical, in the Father, the Son and the Holy Spirit; that the distinction lies not in Essence but in the relations—eternal relations—of the Three to one Another, with a mode of operation proper to Each and which could be predicted of One of them and could not be predicted of the Others; a distinction of relation and of action which is consistent with the Eternal Oneness in which the Three are one God and which makes every work a conjoint work of the ever-blessed Trinity. The new theology will have it that it is merely piously "attaching names" (p. 5) to recognise these essential relations.

A Trinity of Persons there is indeed, but there is also a Unity of Essence—one God, eternally subsisting as Father, Son and Holy Spirit. It is His eternal Sonship that gives to the Son a Unity of Essence with the Father and yet a distinctness of Person: thus, as the Son, He is one with the Father (John 10. 30), and yet, as the Son, He is distinct from the Father. If His Sonship is not His eternal mode of subsistence, it must, in some way or other, be created Sonship, and this is surely Arianism. The new theology would substitute "Divine Persons" for "Father, Son and Holy Spirit", and it would seem to matter little which Person came. But how different are the words of the Son Himself, "He had yet one, a beloved Son; Him He sent last unto them, saying, They will reverence My Son" (Mark 12. 6, R.V.). The new teaching takes the very heart out of the Gospel while purporting to appeal to our heart's loyalty. If He was not the Son, the beloved Son, before He came into the world, the whole point and beauty of the parable are lost.

Again He says, "I came forth from the Father and am come into the world" (John 16. 28). Surely this means pre-existence with the Father, as Father, before His coming into the world. Again, His glory was "glory as of an only-begotten from the presence of a father" (1. 14). No other rendering of the preposition will suffice. "With" will not do (p. 11). He revealed in Manhood the glory of the eternal relationship in which He stood with the Father. It is the previous relationship that is emphasised here, not the Persons in that relationship, and hence the absence of the definite article has an important bearing on the question now in dispute. Notice the comparison, too, in the use of the word "as". The glory was unique; it was that of a father's only-begotten, the sole representation and manifestation of the being and character of the sender in virtue of the relationship already existing between the sender and the sent. He is One who already was an Only-begotten Son, and was sent on a Father's mission. In both spheres there was perfect filial submission. The new teaching would substitute "came" for "sent", for, they say, being "equal" He could not be sent; only when He came into the world and had become thus the Son was He sent. But this is to confound the Divine Essence with the Divine relations, and the subordination of the Son and the Spirit in those relations. As well might they deny the sending of the Spirit who never became incarnate.

In John 1. 18, the bosom of the Father is revealed as the Son's eternal dwelling-place. This tells of a timeless, enduring relation. Again, God's love to the world was so great that "He gave His only-begotten Son" (3. 16). It was a love ready to deprive itself of its all. It was His own, His proper Son whom He gave (Rom. 8. 32). Though He was His only-begotten Son, yet God gave Him. Surely He existed as His Son before He was given. Any other interpretation can only destroy the meaning and force of the passage.

Again, "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him" (1 John 4. 9). Not only did He come but He was sent, and the act of sending would not make Him His Son if He were not so before. "He loved us and sent His Son to be the propitiation for our sins" (ver. 10); the Father sent the Son to be the Saviour of the world (ver. 14). The "beloved disciple" has been referred to, and this is how he delights to write of the Father and the Son, and no unsophisticated believer would ever think of concluding that the Son was no Son before He came into the world, and that only after He had come was He sent of the Father.

The new teaching is based upon reasonings and inferences, save that, not for the first time, Luke 1. 35 is quoted in support of their theory. But this Scripture does not say "That holy thing, which shall be born of thee shall 'be' Son of God, but 'be called' Son of God." That was the Name He was to bear as born into this world. In Manhood, as well as in Deity, His Sonship is now declared, His incarnation altering nothing in the essential and eternal relation of the Father and the Son. As such He is owned of God in every step of His voluntary humiliation, at His Birth, His Baptism, and in view of His Cross. He had become Man, as really Man as we are, sin apart; but in taking Manhood He still continued to be one and the same Person as eternally before; He changed thereby only the manner of His subsisting, which before was in the glory of the Only-begotten, but is now also in the nature of Man. It seems needful to add, in view of another strange doctrine of this party, that He had become "a Man" (John 8. 40; Phil. 2. 8; Acts 2. 22; 17. 31) in all the reality of manhood,—spirit, soul and body,—no mere abstract humanity, and that He had become "Man", thus showing that His Manhood is never independently personal (1 Tim. 2. 5, R.V.).

We are told (p. 13) that "God was seen in our Lord's general testimony," but it is better to keep to the words of Scripture here. He tells us "He that hath seen Me hath seen the Father." "No one hath seen God at any time" is quoted, but not such Scriptures as Isa. 6. 1; John 12. 41. Surely, in all these visions of God, spoken of in the Old Testament, the Son was the medium. Scripture does not contradict itself. "He is the Image of the invisible God"—the real, essential, eternal manifestation of the One who is otherwise invisible and unknowable (1 Tim. 6. 16). He is eternally the means whereby God is known and seen and the Divine purpose is outwardly and visibly declared. As the Word, pre-incarnate, He had told out to created intelligencies, the power and wisdom of God, in creation (John 1. 3), and in moral government (ver. 4), but now, as the Word incarnate, He tells out the Father in all His love (vv. 14, 18). Every thought and every purpose of God from the beginning had been expressed in and by the Word, in word and deed. The Word is not only the spoken Word, but the thought however expressed. We are told that "the designation 'the Word' obviously applies primarily to Christ as Man and hence precludes its application to Him as a title in pre-incarnate Deity" (p. 7). But why "obviously"? why "primarily"? "Obviously" only begs the question and "primarily" seems to indicate some hesitation after all about a

total preclusion. It is clear that the Word existed as the Word before He became flesh. He did not become the Word, but the Word became flesh. How could the Word become flesh if He is the Word only in flesh? "In the beginning was the Word."

What was new was the revelation of "the Father" (John 1. 18). "He that hath seen Me hath seen the Father." All that the Name "Father" suggests, of love, of tenderness, of sympathy, of care and sweet personal relationship, is exhibited in the Son. But it was there to be revealed before it was revealed. To see the Son is to see the Father and this in all their eternal necessary and essential relations One to the Other. When we learn that God spared not His own Son, but delivered Him up for us all, a new sense of His infinite loving-kindness takes possession of the soul. A new light has been thrown on the Divine nature by the Cross of Christ.

To quote a well-known writer*: "Not only as He is Man, but as He is God He is so related to the Father that in Divine reality, eternally and necessarily, He is the Son and, as such, truly possessing the whole nature of His own Father (John 5. 18), and truly subordinate to Him, not in nature, but in order: a subordination, not of essence but of relationship (John 14. 28), a relationship, just so far subordinate, that it is filial." It is this that intensifies our adoration of the Father and the Son. "The description of God as essentially 'love', helps us to see that the terms "Father and Son" are peculiarly fitted to describe an essential relation between the "Persons of the Godhead", for there is a "love of the Spirit", too (Rom. 15. 30).

Would that the writer of the pamphlet under review could see, in his desire to keep "inviolable the Son's eternal personality" (p. 15), that it necessarily carries with it the eternal relation as Son in the Trinity, and that the glory as of an only-begotten from the presence of a Father, which men saw in the Incarnate Word, was glory brought with Him, as the Son, from Heaven.

W. R. LEWIS.

* Dr. H. C. G. Moule.

Light is the moral character of God's nature; love is the active character of God's nature. Light does not allow any impurity; love goes out to bless others. We are in the light of God. We are called to keep ourselves in the love of God.

—William Kelly.

First, "God is Light," once; then, "God is Love," twice, "Light governs Love"; "Love transcends Light" (1 John 1. 5; 4. 8, 11).

W. H.

Our Home Bible Class

Simple Studies in the Gospel according to John.

FOR YOUNGER READERS.

By H. E. Marsom, Bristol.

INTRODUCTION.

THESE easy lessons in the Gospel according to John are arranged so that they can be worked out by simple reference to the Word of GOD alone, without the aid of any other book; principally by reference to the New Testament, and very largely to the Gospel of John itself. Wherever the reference is merely to chapter and verse it must be understood to refer to this Gospel. One object being to shew how that Scripture explains, expands and illustrates its own truths.

You will find it helpful to have paper and pencil, or better still a pen; and as you refer to and discover the answers write them out. You will often be able further to expand the thoughts from other passages of Scripture. Let the references given set you on the track to make further discoveries in the treasuries of truth. Get some friend or friends also to do these lessons, and compare notes when you have finished a lesson. By this means you will make further discoveries of precious things in the Word, and you will discover, too, what a link of true fellowship the Word of GOD is.

The real object of these lessons is to encourage and help real searching of the Word itself in the quiet of your own room, and so lead into a first-hand knowledge of that Word as the very Word of GOD to our hearts; and through that Word into a deeper knowledge of the LORD Himself John 5. 39; Luke 24. 27. But we cannot too strongly emphasise the need of prayer that He would graciously fulfil Luke 24. 45 in our case; and grant unto us a will subject to the DIVINE AUTHOR Who alone can be our TEACHER in these precious things John 16. 13-15.

OUR HOME BIBLE CLASS.

Helpful Studies in the Gospel according to John.

Lesson No. 1.—John 1. 1-13.

(1) What is the name by which He, Who here is called "The WORD", was afterwards called when He, as verse 14 tells us, became flesh and dwelt among men? v. 17; 17. 3; cf. Matt. 1. 21.

(2) What two facts about the LORD

JESUS CHRIST as He was "In the Beginning" do we learn from 17. 5, 24? What is He therefore called in 1 Cor. 2. 8; Jas. 2. 1; Matt. 3. 17; Eph. 1. 6 and in Col. 1. 13?

(3) Because He was thus "In the Beginning", what did John the Baptist have to say about Him in verses 15 and 30, and what could the LORD Himself say in 8. 58? cf. Col. 1. 17.

(4) Because He was thus "In the Beginning", and because He "was GOD" as verse 1 states, what was He able to do that no one else could possibly do? vv. 3 and 10, cf. Col. 1. 16; Psa. 33. 6, 9.

(5) What is the word used in verse 5 to describe the condition of this world? What does this world love, and why? 3. 19. In what does it walk and abide? 8. 12; 12. 46. What is the result of this? 12. 35.

(6) Of what is this world therefore in the greatest need, and what is the LORD JESUS CHRIST called in verses 4. 5, 7, 8 and 9. What did He claim to be in 8. 12; 9. 5; 12. 46?

(7) Find out all that you can about the character and work of the John mentioned in verses 6 to 8, in the following passages where he is also mentioned vv. 15, 19-26, 28, 29, 32, 35, 40: 3. 23-30: 4. 1; 10. 40, 41. What did the LORD JESUS say about him in 5. 32-35?

(8) Although the world was so religious and so learned, of Whom was it quite ignorant? v. 10; 9. 29; 8. 19; 15. 21; 16. 3; 17. 25.

(9) Because of this ignorance, what was the attitude even of "His own" to the LORD JESUS? v. 11; 5. 43; cf. 1 Cor. 2. 8.

(10) Note the three ways in which true conversion is spoken of in verses 12 and 13: 1. Receiving CHRIST; 2. Believing on His Name; 3. Being born of GOD. Into what exceedingly blessed and eternal relationship to GOD are those brought who do receive CHRIST, and who do believe on His Name and are born of GOD? v. 12; cf. 1 John 3. 1; Gal. 3. 26.

(Conclusion of Answer, page 51).

"breast", derived, as some believe, from a disused root, **shah-dah** (with one d), meaning to irrigate; and the other meaning "powerful", from **shah-dad** (with two d's)—to oppress, spoil—a verb rarely used of God, though see Jer. 25. 36; 47. 4; 51. 5. **Shaddai** however, is used **exclusively** of Him, whereas **shad**, a breast, is never so applied. Now the dual number of **shad**, a breast, is **shadayim** (with one d), but **shaddai** (plural of excellence) has two d's, proving its derivation from **shad**—powerful. Really **Shaddai** has no more connection with **shad**, a breast, than the word "manna" has with our word "man".

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—Why was it enjoined in Lev. 1. 26 that the priest who offered the sin-offering should eat the flesh, but not when the blood thereof was brought into the tabernacle to reconcile withal in the Holy place, when the flesh was burnt in the fire? Why this exception?

Answer A.—The seven or eight varieties of the sin-offering in Lev. 4. and 5 from the bullock to "the tenth of an ephah of fine flour", all point to Christ, according to the varying degrees of the individual offerer's estimate of Him. The "fine flour" would thus represent the one who just "touches the hem of His garment", and so on up to the bullock, representing the highest estimate of His Person and work. The smaller offerings would scarcely be seen, the offerer would loom so large; behind the larger, the bullock for instance, the offerer could scarcely be seen, for the offering would loom so large. So, when self fills the mind, Christ seems small; where Christ is much, self disappears. Only in the case of the first two sin-offerings for the priest and the congregation was the blood brought into the Sanctuary to reconcile* withal, and the flesh was burnt (saraph, the burning of judgment) without the camp. This happened for the priest, it would seem, only on the day of atonement, but there a goat was offered for the people. On this day the actual death of Christ at the Cross was represented when sin was dealt with in His holy Person—root and branch. This is the great foundation on which all rests. Here we see God working for His own glory, and all the claims of His throne fully met. **This is Atonement.** But in the other sin-offerings detailed in Lev. 4. and 5. we see the individual sinner appropriating the sin-offering for his personal sin and being forgiven; and in this case the priest appreciates increasingly its exceeding value, and the glory which accrues to God, and feeds on the Person and work of Christ. On the day of the setting apart of the priests, the blood of the kid of the sin-offering was not brought into the Sanctuary to reconcile withal, and its flesh ought to have been eaten in the holy place, but in the confusion was wrongly burnt (Lev. 10. 16-18). This is like seeking to repeat the sacrifice of Christ, or a Christian once truly saved who, instead of feeding on Christ with adoring gratitude and worship in the presence of the Father, is trying to get saved again.

* The word for "reconcile" is *caphar*, usually translated atone.

Question B.—Had the body of Adam physical life, before the Lord God "breathed into his nostrils the breath of life"? (See Gen. 2. 7).

Answer B.—I should consider such an idea most speculative. How do we know what interval, if any occurred, between the formation of Adam's body and the inbreathing of the breath of life. There is no necessary thought of Adam's body lying without breath, but if even so, that would prove here nothing, for the body of a person who has just died has still the blood in it, but there is no life in the blood. And James by the Spirit distinctly affirms that "a body without the spirit is dead" (chap. 3. 26), therefore Adam's body could not be alive before receiving the spirit. It is striking, but not surprising, how the Bible confirms true science, which are both products of the same divine Mind; but science is a very different thing from "scientists" self-styled, and their theories. Scientists used to make merry at the idea of a body made of the dust of earth. Now it has been discovered that the fourteen elementary substances said to be found in the dust of the earth, do occur also in the human body in greater or lesser quantities. The word for "breath" in Gen. 2. 7 is *n'shamah*, a word only used of God: 2 Sam. 22. 16 (blast); Job 4. 9; 32. 8; 33. 4; Isa. 30. 33, etc.; or of man: 1 Kings 15. 20; Job 26. 4; Isa. 2. 22; 57. 16, and in contrast with animals—see Joshua 11. 11, 14, where "everything that breathed was slain", but the cattle were left alive.

Question C.—When did the 2,300 days in Daniel 8. 14 commence and end? What sanctuary was to be cleansed at the end of that period?

Answer C.—No doubt all questions concerning what it has pleased God to reveal to us, have their importance, and so with these, but they gain a certain fictitious importance, whether the questioner knows it or not, owing to the use or rather misuse made of above passage by the so-called Seventh-day Adventists to build up their arbitrary and altogether unscriptural system of interpretation, which nullifies the atoning work of Christ in its present application to the believer, and justification by faith alone. The originator of the system was a certain W. Miller, who foretold the return of the Lord to earth on a certain day in 1844. His followers in white garments were expecting the event on that day. When it failed to realize, Miller was himself rid of his idea and confessed his error, and the whole system would have collapsed had not one of Miller's adepts, a certain Mrs. Ellen White imagined a way of escape to account for the evident

failure of W. M's prophecy. A mistake had been made, she affirmed: **the Lord had come**, not to earth, however, but to the most holy place of the sanctuary in heaven to complete (!) the work of atonement. He had till then (ie., up to 1844) been "pleading in the first apartment" of the sanctuary on behalf of penitent believers, and thus securing their pardon and acceptance with the Father, yet their sins still remained upon the books of record. So that, according to this theory, the sins of believers, though pardoned, still remain upon the books of record, and are supposed to be constantly defiling the heavenly sanctuary. Could anyone imagine a more arbitrary, self-contradictory, or unscriptural system? It rejects the efficacy of "His blood to cleanse from all sin." It denies that God has not only forgiven, but has also blotted out His people's sins from the book of His remembrance—"Their sins and their iniquities will I remember no more." "They will never come into judgment" (Greek) (See 1 John 1. 7; Heb. 10. 17; John 1. 24). The whole theory of "the sanctuary" being in heaven, and that our Lord was up to 1844 in the "first apartment" of it, is pure imagination. In any case "the veil was rent at the cross from the top to the bottom", so that since then, the sanctuary could be no more divided into two apartments, that is, into Holy place and Holy of Holies. Moreover, Heb. 8. 1 and 9. 24 tell us that the place of our Lord's priestly work is where He is now and has been since His ascension, "on the right hand of the throne of the Majesty in the heavens": "in heaven itself now to appear in the presence of God for us." That was true when the Hebrews was written, and there is not a line to prove that any other entrance into any other part of the heavenly sanctuary was ever contemplated or took place, still less that such an event would occur in 1844. I believe the prophecy of Daniel does not deal directly with the church at all, but with God's earthly people, Israel, and the sanctuary that is spoken of in chap. 8. 10-14 is the literal sanctuary of the temple at Jerusalem, and that "the 2,300 days" are, in fact, days, not years. This passage ought to be read with chap. 9. 27, where we see the period in question is the last "week" or period of seven years, of the 70 weeks of years, lit. Heb. "seven of sevens",* during which the covenant will be made between the Man of sin, the last governmental head of the revived Roman empire, who is called in Dan. 9. 26 "the Prince that shall come", and the last false King of Israel, the Antichrist. This

covenant will be broken in the midst of the week (v. 27), that is after $3\frac{1}{2}$ years: the daily sacrifice will be taken away and the Sanctuary of the Temple will be in some way defiled (see Dan. 11. 31) by what is called "the abomination of desolation", or in more usual language, the image of the beast set up in it, "standing in the holy place" (Matt. 24. 15). It is this vile image which will defile the sanctuary, and it will only be cleansed at the coming of the Lord at the end of the 2,300 days. Seven prophetic years is a period of 2,520 days, so that the time will be 220 days, or a little more than 7 months, short of this. This may be accounted for by the shortening by God of the days of persecution by the 2 beasts for the elect's sake, according to Matt. 24. 22. There are those who fancy that Seventh-day Adventism is a more or less harmless system taken up with perhaps strange views on the Coming of the Lord. It is a deadly heretical system which denies the fundamentals of the faith, nullifies the atonement, attributes a sinful nature to our Holy Lord, makes Satan the ultimate bearer of Christians' sins, and insists on his final annihilation and that of all the wicked dead. We hope to deal later with the "Sabbath" views of this cult.

Question D.— Is it Scriptural to speak as I hear a number doing of God as "the breasted God"?

Answer D.—No doubt those who use such a term wish by so doing to impress a sense of God's bountiful providence to His creatures and especially to His people, but the expression is, I am sure, most objectionable, like that other phrase one has heard, "the motherhood of God." Both are quite unscriptural. The one before us is in fact based on a mistaken derivation of **Shaddai**, used as an epithet of the Divine Name in "El-Shaddai", and always translated in the authorised Almighty God. Indeed the fact that the Septuagint, Vulgate and our own translators give respectively, "**panto-krator**", "**omnipotens**" and **Almighty**, all meaning the same thing, might suffice to rule out a term so derogatory to the Divine Majesty as "breasted". None of us know very much; it is good when the little we do know leads us to distrust ourselves, and especially amateur translations and derivations, unknown to the grammarians and lexicographers, but which seem to have a great attraction for some minds. The epithet "breasted" is based, as I say, on a derivation, which has just enough appearance of reality as to make it a pitfall to the unwary. No doubt **Shaddai** is derived from a word **shad**, but there are two such words in the Hebrew quite distinct in meaning and derivation, the one meaning

(Concluded on page 49).

* This is not the same as the day-year theory that every day can be taken for a year, because the "word" for week is a period of "seven"; it may be days, weeks or years.

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

FEBRUARY, 1936.

Made up 25th January.

SCOTLAND.

FORTHCOMING.—Conference in Gospel Hall, Hillkirk Place, Springburn, **Glasgow**, Saturday, 1st February, at 3.45 p.m. Speakers, S. E. Bebbington, James Coutts and Jack Atkinson. Annual Conference in Elim Hall, Princes Street, **Kilmarnock**, Saturday, 1st February, at 3 p.m. Speakers, Mark Kagan, London; E. W. Greenlaw, M.A., Edinburgh; James Milne, Glasgow; and W. F. Naismith, Clarkston. Annual Conference, Hebron Hall, **Glengarnock**, Saturday, 8th February, 3.30 to 7.45 p.m. Speakers expected, Mark Kagan, London; Tom Lawrie, Argentine; W. D. Whitelaw, Irvine; and J. H. McCulloch, Prestwick. Tea provided. Entire offering to be devoted to Mission Station New Housing Scheme at Longbar. Annual Conference, Porch Hall, Millerston Street, **Glasgow**, Sat., 8th February, at 3.30 p.m. Speakers, W. B. Farmer, James Anton and Jack Atkinson. Annual Conference, Caledonia Hall, **Greenock**, Saturday, 15th February, 3.30 p.m. Speakers, W. Gilmore, Bangor; W. A. Thomson, Glasgow; R. McKechnie, Burnside; and John Carroll, Cumbernauld. Annual Conference, Shiloh Hall, 21 Ardhorn Street, **Shettleton**, Glasgow, Saturday, 15th February, 4 to 8 p.m., with tea interval. Speakers, M. H. Grant, Airdrie; Jack Atkinson, Belfast; and Wm. McAlonan, Motherwell. Annual Sunday School Teachers' Conference in Ebenezer Hall, York Street, **Wishaw**, Saturday, 22nd Feb, at 3.45 p.m. Speakers, Mark Kagan, J. W. Leiper, Wm. King and W. D. Whitelaw. Annual Conference for Young Men and Women in Hebron Hall, **Larkhall**, Saturday, 29th February, at 4 p.m. Speakers, Joseph Glancy, Belfast; Joseph J. Russell, Springburn; and Mark Kagan, London. Conference in Parish Church Mission Hall, 74 High St., **Portobello**, Saturday, 7th March, at 3 p.m. Speakers, John Douglas, Ashgill; Wm. King, Glasgow; and Walter Scott, Kinross. Ayrshire Missionary Conference in Central Hall, John Finnie Street, **Kilmarnock**, Saturday, 7th March, at 3 p.m. Speakers, Mark Kagan, London; James Anton, Belgian Congo; H. T. Gander, India; S. D. Lander, Bolivia; and

C. McGregor, Poland. Annual Conference, in connection with Smithfield Assembly, in Gorgie War Memorial Hall, **Edinburgh**, as usual, Saturday, 28th March. **Glasgow** Half-Yearly Meetings, 11th to 14th April. Next Quarterly Meeting of Ayrshire Brethren, Saturday, 18th April, in Victoria Hall, **Ayr**. J. H. McCulloch commences Gospel meetings in Hebron Hall, **Glengarnock**, on Lord's Day, 9th February. John Gilfillan will have Gospel meetings in **Peterhead**, last fortnight of Feb. Edward Rankin has Gospel meetings at Birkenshaw, **Larkhall**. Alex Philip, having meetings in **Huntly** and going on to **Orkney**, will value prayer. Jack Atkinson commences Gospel meetings in Springburn, **Glasgow**, February 2nd. Annual Conference, Gospel Hall, **Blackburn**, by Bathgate, Saturday, 14th March, 3 till 8 p.m. Speakers expected, M. H. Grant, Airdrie; John McMillan, Galashiels; Wm. King, Dalmuir, and others.

REPORTS.—W. Wilcox, of India, gave appreciated help in ministry and the Gospel in **Kilmarnock** and **Motherwell**. W. F. Naismith, now of Clarkston, having large and helpful meetings on the Lord's Coming and Subsequent Events, in Central Hall, **Kilmarnock**. The interest in Children's week-night Gospel Service here has been well maintained and hall well filled each night. W. F. Naismith gave help in ministry to believers in Wolsely Hall, **Glasgow**. Mark Kagan had meetings on prophetic subjects, in Albert Hall, **Glasgow**. Harold St. John had very helpful Bible meetings with Christians in **Peterhead**. The Offerings were considered in the afternoons and Jeremiah in the evenings. W. S. Gelder gave help at **Fraserburgh**, and passed on to **Lerwick**, Shetland. Good interest both parts. Later—We are very sorry to learn our brother is laid aside with a nervous breakdown. Alex Philip has had a few meetings and visiting from door to door in **Ballater** and **Dee Castle**, also in **Crathie** and **Glenmuich** districts. A good reception for Gospel Tracts, but only a few came to hear the Word. There are about 60 children in Sunday School carried on by Brother John Anderson. Our brother has

also visited **Balmoral** and **Crathie**, giving away tracts which were well received. Later in **Huntly**. Andrew Brown had a series of meetings at **Musselburgh**, giving help on "The Tabernacle". Some professed faith in Christ, and two were added to assembly. Believers much helped. John McAlpine having Gospel meetings in Albert Hall, **Cambuslang**. J. McPate had meetings in **Muirkirk**. Sinners saved, backsliders restored, believers encouraged. Meetings were stiff at first, but visitation helped, and quite a number now attending had never been in the Gospel Hall before. James Anton, of Belgian Congo, giving help in assemblies in and around **Glasgow**. James Caldwell, of N. Rhodesia, giving reports of work in Lanarkshire assemblies.

SPECIAL REPORT OF NEW YEAR CONFERENCE GATHERINGS IN SCOTLAND.

The number of conferences has considerably increased, and the interest would appear to be greater than ever. Youth was well represented in all the gatherings as was also Christians of mature years. Ministering brethren travelled long distances in many cases to render help. From the South we had Mark Kagan, J. M. Shaw, Harold St. John, Fred Tatford, W. W. Fereday, G. D. Howley, Reuben Scammell, James Stephen, D. MacKenzie Millar and F. Whitmore. Missionary brethren who have laboured in far distant parts also gave appreciated ministry, amongst these were W. Wilcox, of India; Dr. W. R. Soutter, Manchuria; Harold Wildish and Frank Mansfield, of West Indies; Sam Lander, of Bolivia; Geo. Menzies and W. Prentice from New Zealand, and others. Many ministering brethren in Scotch assemblies gave very helpful ministry as well. They were A. Borland, M.A., R. D. Johnston, M.A., J. R. Rollo, M.A., Dr. J. Muir Kelly, Dr. A. T. Duncan, M. H. Grant, James Wilson, James Forbes, James Coutts, Wm. King, R. McKechnie, R. Chapman, John Fraser, Wm. McAlonan, W. B. Farmer, J. Feely, A. P. Campbell, R. Prentice, J. McAlpine, W. D. Whitelaw, W. F. Naismith, John Macdonald, D. Walker, David Weir, James Milne, W. A. Thomson, W. Dougary, J. Withie, W. Morrow, T. Jack, Geo. Westwater, Jas. Peebles, Jas. Govan, John Carrick, J. A. Jones, Tom Richardson, John Douglas, R. Moody, J. Pender, J. J. Russell, J. G. Wilson and others, also W. Hagan, of Belfast. **Motherwell** Town Hall and Lesser Hall were both well filled, and speakers took part in both. Helpful gatherings. City Hall, **Glasgow**, larger than usual and good meetings throughout. **Aberdeen**. Interest well maintained during entire period and ministry much apprec-

iated. **Kilmarnock**, Grand Hall. Large gathering in the morning with all the speakers present for prayer and for commencement of meeting—a very pleasant feature. Much larger in the afternoon. Very helpful ministry all day. **Ayr**. Attendance good and ministry helpful. **Prestwick**. Very large gathering with very helpful ministry. **Kilbirnie** and **Dalry**. Both very large and helpful gatherings, at the latter place the entire offering devoted to the Lord's work in regions beyond. **Auchinleck**. Hall filled. Ministry of a very spiritual tone and helpful nature. J. Harrad gave help here in addition to other speakers announced. **Peterhead**. Very large gathering with very profitable ministry **Kirkcaldy**. Hall filled to overflowing. Profitable and encouraging ministry. **Larkhall**. Between seven and eight hundred present. Ministry suitable and refreshing. **Port Glasgow**. Well attended, ministry helpful and profitable. **Paisley**. Good company and helpful ministry. **Newmilns**, Morton Hall, seating 800. Comfortably filled with very representative gathering. Subjects, "Redemption," "Justification," "Sanctification" and "Consummation" taken up very helpfully by A. Borland, R. D. Johnston, H. F. Wildish and M. Kagan. A good surplus from this conference for the Lord's work. Ministering brethren experienced much liberty and help in giving their ministry, and all seemed cheered with the good atmosphere and response in most gatherings. Many Christians travelled long distances to be present at the conferences, and returned to their districts encouraged and helped. A good number of Christians from the denominations attended this year. The truth ministered concerning the Lord's Coming seemed to make a special appeal to them and also the other very practical subjects taken up.

ENGLAND AND WALES.

FORTHCOMING.— Conference, Sheen Hall, **East Sheen**, Saturday, 8th February, at 3.30 and 6 p.m. Speakers, Dr. W. H. Lindsay, James Stephen and E. F. Walker. Conference, Higham Hill Hall, St. Andrew's Road, **Walthamstow**, Saturday, 8th February, 4 and 6 p.m. Speakers, Ernest Barker and E. Hotchkies Grant. Conference at **Wroughton**, Saturday, February 15th, 3.30 and 6 p.m. M. Goodman and others expected. Sunday School Jubilee Meetings, in Alexandra Hall, Alexandra Road, **Hornsey**, February 16th to 23rd. Old Scholars' Reunion, February 18th. Conference, Colkins Mill Gospel Hall, **Mayfield**, February 19th. Speakers, G. Goodman, G. Howley and F. A. Tatford. S.S. Teachers' Conference, in Gospel Hall, Church Street, **Coventry**, Saturday, February 22nd, at 3 and 6 p.m. Speakers, E. W. Jones and F. A. Tatford. Sunday School Teachers' Confer-

ence, Higham Hill Hall, St. Andrew's Road, **Walthamstow**, Saturday, 29th February, at 5 p.m. H. Thorp expected with Demonstration Class. Brethren's Conference, **Newton Abbot**, 26th February, at 3 and 6 p.m. Questions and correspondence, F. C. Mogridge, Alexandra House, Torre, Torquay. Annual Believers' Meetings, in Mountjoy St. Gospel Hall, **Newport**, Mon., on Monday, February 27th. Missionary Conference, Barking Road, **East Ham**, February 29th, at 3.45 and 6 p.m. S. G. Adams, H. Light and A. E. White. M.S.C. Conference, in Hope Hall, Brunswick St., Ardwick Green, **Manchester**, Sat., 7th March. Annual Open-air Workers' Conference, Clumber Hall, **Nottingham**, Mar. 7th, at 3.15 and 6.15 p.m. Speakers, Ransome Cooper and F. A. Tatford. Bible Study Convention, Civic Hall, **Exeter**, March 11th to 14th. Speakers, J. B. Watson, J. Stephen, J. M. Shaw, Prof. A. R. Short, E. W. Rogers and Scott Mitchell. Fuller particulars, F. Pester, 23 Barnfield Rd. • Conference, Regent Hall, **Swindon**, March 11th, 3.30 and 6.30 p.m.; March 12th, 3 and 7 p.m. F. A. Tatford, H. White and missionary. Missionary Conference, Sidmouth St. Gospel Hall, **Seaton**, Devon, March 19th, at 2.45 and 6 p.m. S.S. Teachers' Convention, Metropolitan Tabernacle, **London**, S.E., March 28th, at 3.15 and 5.45 p.m. Speakers, W. H. Begbie, W. H. Clarke and H. F. Wildish. John Gilfillan hopes to have meetings in **Blackburn** from 2nd to 14th February.

Other Special Meetings.—Orange St. Church, **Charing Cross**, W.C., February 7th, 6.30 to 8 p.m. Speakers, E. S. Curzon and D. C. Cameron. Young Christians specially invited. **Bloomsbury** Central Church, Shaftesbury Avenue, London, each Saturday of February, at 6.30 p.m. Speakers, W. G. Hales, G. Goodman, E. T. Tarrant, J. M. Shaw, R. D. Johnston, E. S. Curzon, E. W. Rogers, P. T. Shorey, R. W. McAdam and J. B. Watson. Subject, "Great Bible Texts." Onward Hall, **Manchester**, Saturdays, 1st and 8th February. Speakers, A. Mace, H. W. Evan. Fernley Hall, Saturdays, 15th, 22nd and 29th February. Speakers, J. Williamson, E. H. Broadbent, Dr. W. H. Bishop. Y.M.C.A. Hall Mount Pleasant, **Liverpool**, each Saturday of Feb., at 7.15 p.m. Speakers, Geo. Murray, G. W. Ainsworth, T. A. Judson and J. W. Laing. Shakespeare Street Chapel, **Nottingham**, each Saturday of February, at 7.30 p.m. Speakers, E. S. Curzon, F. A. Tatford, A. Fingland Jack, O. C. Hartridge and J. M. Shaw. Cross Road Hall, **Wimbledon**, February 1st, at 7.30 p.m. Speaker, J. M. Shaw. Bible School, February 7th, 14th, 21st and 28th. Speaker, G. H. Vine. Haydon Hall, North Road, February 4th, at 8 p.m. Speaker, Dr. H. Chave Cox, on medical missionary work. Victoria Hall, **Sheffield**, February 8th and

22nd. Each evening at 7.30 p.m. Speakers, H. St. John and G. C. D. Howley. **Forward Conferences.**—S.S. Teachers', **Littlehampton**, April 9th to 14th. H. Thorp, P. J. Wiseman and G. H. Vine. Full particulars, C. F. Kennedy, Belgrave House. George St. Hall, **Weymouth**, April 10th. E. S. Curzon and E. W. Rogers. Fore Street Hall, **Exeter**, for workers, on April 25th. **Llanfairfechan**, April 28th to May 5th. Workers. Particulars, H. G. Hall, "Plas Menai." Town Hall, **Bournemouth**, May 19th to 21st.

REPORTS.—Splendid time at **Carlisle** on January 1st. E. H. Grant, E. W. Greenlaw, M.A., F. A. Tatford and Dr. A. C. Bodman gave encouraging messages to large gathering. Full hall at **Reading** Y.P. Conference, when G. C. D. Howley, F. A. Tatford and Scott V. Mitchell ministered the Word. On New Year's Day there was a Conference of Christians at **Ramsey**, Isle of Man, in the believers' new meeting room on the Quay-side. Several took part. Revington Fisher, from Central Africa; T. Blackwell; Ainsworth; Casement and Quine. Mrs. Dr. R. Fisher also had some meetings for women. D. Ward spoke on "Four Things We Know" at **Woolpit**, to large company. F. A. Tatford expected February 4th. Conference in Clumber Hall, **Nottingham**, on December 26th and 27th was a helpful time. Good numbers and helpful ministry by Messrs. C. F. Hogg, Harold St. John and Harold Wildish. Mr. Wildish stayed in the district for a week, visiting the assemblies round about for ministry of the Word and for giving accounts of missionary work in West Indies and Amazon Valley. Visits much enjoyed. Brethren in **London** area contemplating removal to a new district will be interested to learn that plans have been passed for a new hall on the "Laing Estate" at Stanmore, Middlesex, twelve miles from the city. There is a cottage meeting every Friday evening, and the district has been systematically visited with tracts each week for over twelve months. Further information gladly supplied by Mr. K. Banham, 100, Wemborough Rd., Stanmore, Middlesex.

IRELAND.

Wallace and Kells labouring in **Clough**, Co. Antrim, with help to speak the Word. H. Baillie had good meetings in **Ballymacormick** with chart, 'Earth's Great Events', and has commenced in **Ballymena**. R. Hawthorne getting the people in **Moneydig** in spite of rough weather. R. Love made a start in **Ballycastle**. F. Knox in new hall, **Londonderry**; a needy though religious city. A good start. McKelvey and McCracken had a fair start in **Strabane**. J. Grant in **Donemana** for a few weeks; some interest. Expects to return south to Limerick and Roscrea. S. Whitten commenced in **Tivaconway**. Eadie

and McCracken continue in wooden tent in **Ballywalter**; some interest but no move yet. Hutchinson and Johnston in **Granshaw**. Attendance encouraging. F. Bingham commenced in Ebenezer Hall, **Bangor**. Annual Meeting at **Armagh** was large. About 600 present, and Messrs. Clapham, Hutchinson, McCabe, Hawthorne and Bentley ministered helpfully. **Granshaw** Conference a time of profit. Messrs. Hagan, Johnston, Curran, Hutchinson and Poots ministered. **Kilkeel** Conference an old time meeting. Strong, Bailie, Johnston, McCabe, Hutchinson and McCracken ministered. J. W. Clapham has visited **Belfast, Banbridge, Ahorey, Portadown** and **Armagh**, telling of the work in Palestine. Very refreshing and helpful meetings. D. L. Craig had meetings in **Purdysburn**. The Lord granted blessing on the meetings at **Comber**. Campbell and Diack at **Growell**. Allen and Duff in **Ballycarry**. Beattie in **Port Stewart**. Craig and Lewis in **Stonewall**. People coming out well for that district. Lyttle in **Ballyholan**. Glancy in Randleigh Hall, **Dublin**. Poots in **Broughshane**. Fleming in **Moneymore**. Frew in **Ballinashea**. Stewart and Murphy in Windsor Hall, **Belfast**. People coming out well. Curran in **Drumenagh**. **Kellykergan** believers' meetings packed. Bailie, Campbell, McKelvey, Stewart, Fleming and Lyttle ministered helpfully. J. Moneypenny paid short visits to **Tassagh** and **Armagh**. Having Gospel meetings in **Lurgan**. Believers' Meetings, Drumreagh Gospel Hall, **Newmills**, Wed., 18th March. M. Bentley has seen a number saved in **Newtonards** and **Scrabo**; now at **Warings-town**, with interest. Christmas Day Conference, **Newtonards**, large and good. The Lord's Coming had a prominent place. Ministry from Bailie, Gilmore, Clapham, Craig, Finegan, Scott, Bentley and Lewis.

CANADA AND U.S.A.

Chicago, Ill. Thanksgiving Conference larger than ever. Profitable ministry by J. Reid, J. M. Davies, G. Landis, H. K. Downie, P. Pell and others. **Oakland**, Ill. Thanksgiving Conference was largest yet. Ministry by C. W. Ross, A. N. O'Brien, J. F. Spink, G. T. Pinches, T. M. Olson and B. Arnold. Ministry much enjoyed and of a searching character. Three professed to be saved. **San Francisco**, Cal. J. F. Spink spent another week here after Oakland Conference. Baptised twelve, and three men professed to be saved. **Oakland**, Cal. One Day Bible Conference held in the Gospel Auditorium on December 7th. Word ministered by G. T. Pinches and J. F. Spink. Saints present from all the assemblies in the district. A most enjoyable time. **Chicago**, Ill. A. Widdison had two weeks in Chicago with model of Tabernacle.

Ministry much enjoyed and large numbers present. **Portland**, Ore. G. T. Pinches had two weeks with chart on Revelation. Large numbers. Saints blessed and sinners saved. **Salt Lake City**, Utah. There is a small assembly in this very needy place, and James F. Spink called for one night. Good number out for this place. Mormons are hard to reach. New Year's Day Bible Conference at **Flint**, Mich. Large gathering. Helpful ministry. One woman saved; several young people have professed since. Hugh Thorpe gave help in State of Massachusetts. J. M. Davies, of India, in Central Hall, **Toronto**, and later in Swanick and other halls. W. G. Foster (formerly of Carlisle) and W. C. Bousfield (formerly of Durham) have seen God's blessing resting on their labours lately in quite a number of conversions and in help to believers. They have laboured together on both the American and Canadian sides of the border in **Sault St. Marie**. New Year's Day Conference at **Hackensack**, N.J., one of the largest and best yet held. Helpful and heart searching ministry from J. Ferguson, B. Bradford, R. Halliday, H. McEwen, J. Gimmell, Reeger and Blackwood. A day of happy fellowship not to be soon forgotten. J. Ferguson had interesting meetings in **Hatboro**, outside of Philadelphia, also in **Massachusetts**.

MISSIONARY INTELLIGENCE.

Walter Kendrick leaves early this month for New York and hopes to reach the Bahamas with his daughter about April. **W. Templeton** (formerly of Galston), Trinidad, B.W.I., finding some little encouragement in school work and in open-air testimony. Gospel meetings fairly well attended. Opposition from R.C.'s and other cults strong. Have recently had the joy of pointing a few individuals to the Lord Jesus. Printed page well received. Henry Hitchman, visiting Bermuda, had good meetings at **Paget, North Shore, Southampton, Somerset Bridge** and **Somerset, Warwick** and **Crawle**. In all these parts found a good ear for ministry of church truths. **R. A. C. Jewers** had packed meetings at **Harbour Island**, Bahamas. Even R.C.'s attending. Blessing to many has given much cause for thanksgiving. **Mr. and Mrs. F. W. James** (c/o R. E. Jones, Kinkiang, Kiangsi, China) have had rather trying experiences of late. Their house at Yungsiu was burned to the ground during the night, and all their belongings lost. They had to spend part of the night in a Chinese out-house, but had a Chinese guard. Now at

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Tuchiapu, and remaining there at present for some service in the will of the Lord. As addresses have all been lost, friends who usually hear from them or who have written and received no answer might write again to above address. **George Knowles**, P.O. Box 676, Jerusalem, sends us a very interesting account of recent spiritual happenings in the City of the Great King. Ten believers have been baptised, three Armenian brethren, three German sisters, three Arabic sisters and one English sister. They are all going on well in the ways of the Lord. Others are deeply interested. Visitation is continued, and a new work has also been taken over at Ramallah, ten miles out, with good prospects. Saturday evening meetings for brethren have been commenced in the City and are proving helpful. Fellowship in prayer appreciated. The **Burnham Brothers** hope to visit **Palestine** and **Syria** giving help for about two months in each country. They are presently in **Egypt** for two months.

ADDRESSES.

John Gilfillan, Evangelist, Broomberry Villa, Barrhill Road, Gourrock. Correspondence for **Ardrossan** Assembly should now be sent to Mr. John Cairns, "Holmslea", Park House Road, Ardrossan. **John Money penny**, Evangelist, c/o Mr. A. J. Allen, 12 Uppingham Road, Wallasey, Cheshire. Correspondence for **Holywood** Assembly to Mr. Charles E. Milligan, "Derrycush", Demesne Road, Holywood, Co. Down. Believers now gather at **Carcroft**, near Doncaster. Correspondence to Mr. J. G. Bell, 55 Poplar Road, Skellow, near Doncaster. Christians going out from the Old Country, or any desiring to visit or locate in **Olney** Assembly, 314 West Chew Street, Philadelphia, are asked to take letters of commendation. Correspondent, John McQuillan, 7336 Tabor Road, Philadelphia, Pa., U.S.A.

"WITH CHRIST."

Robert Charles Smith, Darlington. Born again 2nd Feb., 1880, at Kingsmill, Ireland, through the preaching of James Campbell and Dr. Matthews. In fellowship at Darlington from commencement of assembly, then at Stockton and Philadelphia, U.S.A., and at Darlington for the last 50 years. A staunch upholder for the truth and an earnest soul winner. He will be much missed. **Alexander Ferrie**, California, near Falkirk, aged 77 years. Saved 55 years ago in Kirkintilloch; associated with Shieldhill Assembly for over 40 years, and was for many years Superintendent of Sunday School. A quiet, consistent brother; faithful and wise counsellor. Sadly missed. **James Dunlop**, Port Glasgow. Born in Londonderry 73 years ago; born again in

Port Glasgow over 54 years ago. Associated with assembly over 50 years. Well known to many of the Lord's servants and in the North of Ireland. **Mrs. Forbes**, wife of Jas. Forbes, Evangelist, Strathaven, aged 66 years. Led to Christ at Gospel services conducted by A. B. Gardner, in Kirkintilloch, John 3. 16, leading to decision. A lover of "The Old, Old Story" to the end, which came suddenly, passing from busy occupation to be with Christ inside 24 hours. **John D. Hamilton**, Buckie, aged 51 years. Accidentally killed on a Drifter in Inverness, 10th January. Nephew of the late John Miller. Boat builder by trade. Born in Ardrishaig; went to Dumbarton at age of 17. Converted soon after, and 12 years in assembly. Later in Paisley, Clydebank and Inverness. Moved to Buckie in 1919. Ever helpful to assemblies. Beloved and esteemed by all. Was well known, especially amongst fishermen. Funeral was the largest ever known in the district, and fully a thousand waited as the body was removed to the cemetery. More than five hundred men stood around the open grave as Brother Craig, of Nairn, spoke, after having read a portion of John 11. Few, if any of us, present will soon forget the words spoken. Never before have we heard such a telling appeal to both saint and sinner. Brother Hamilton has left a widow and five of a family to mourn his loss. **John Scott**, Cleveland, U.S.A. Saved in Paisley 37 years ago. The last 28 years in Addison Road Assembly in Cleveland. He suffered much in body, but his soul prospered. His faith in God was firm. His godly walk and sound judgment were a great help in the assembly. **Dr. Walter Fisher**, Missionary, Kaléné Hill, Central Africa, aged 70 years. A cable received states that he was called home on December 30th. Our brother has not been well for some time, suffering from a stroke. His labours as a medical missionary have extended over the last 46 years. He was one of a party of twelve missionaries who responded to the call for workers in Africa early in 1889, when F. S. Arnot, his brother-in-law, of revered memory was home stirring up interest in the dark Continent. Dr. Fisher left these shores with the second contingent of the party, on June 22nd, 1889. He was a great asset to the work, bringing all his skill, patience and wisdom to the altar of consecration, and spending himself in the great business of winning the heathen to Christ. In addition to his intimate relationship with F. S. Arnot he was associated with the late Dan Crawford, H. B. Thompson, and many others now with the Lord and well known to the many beloved brethren and sisters still serving the Lord in the beloved strip. He leaves a widow, a son and daughter

(Mrs. Hoyte). **Miss Agnes Glancy**, Banbridge, saved 9 years ago. Was caretaker of the Gospel Hall which she delighted to keep spotlessly clean. A lover of hospitality. Will be much missed. Large funeral. Service in hall conducted by Diack and Hutchinson. At graveside by Wright and Bailie. **Mrs. Hunter**, Manchester, U.S.A., aged 72 years. Saved 35 years ago in Shettleston. Was in Shiloh Hall Assembly also Plains before going to U.S.A. 16 years ago. A good woman who will be much missed. **John Crawford**, Ayr, aged 69 years. Saved 42 years ago at Ballochmyle. In fellowship there and at Kirkconnel, latterly in James Street, Ayr. Called home while on a visit to his daughter in Kirkconnel. A quiet, steady brother who bore a cheery testimony. **Walter Game**, Combs, Suffolk, aged 62 years. Saved 29 years ago under the late Fred Glover, and in fellowship in Moats Tyre Room, Combs. Many years teacher, and later superintendent in Sunday school. A good visitor, given to hospitality, and one who lived to be missed. Took ill on way from morning meeting. **Alex Dickson**, Airdrie, aged 69 years. Forty years in the assembly. A brother beloved who loved the Lord, His Word and His people. Will be much missed. **Mrs. Martin**, Tondie, Glam., aged 65 years. Saved 45 years. Early years in Wishaw, Cockenzie and Bathgate. The last 24 years in Tondie. Bore a quiet, consistent testimony for the glory of Christ among the saints and in whole district. **John Steel**, late of Carmunnock and Busby, passed away at Largs on 2nd January, aged 59 years. He was led to know Christ as a Saviour when he was about 16 years of age. His rich and inspiring ministry in the West of Scotland will long remain as a fragrant memory. **Andrew Robertson**, Hurlford, aged 64 years. Saved in Galston 40 years ago during special meetings conducted by the late Alex Marshall, and associated with the assembly there in all its activities. Removed to Hurlford 20 years ago. In fellowship in Kilmarnock until the meeting commenced in Hurlford fully 3 years ago. Mr. Robertson devoted all his spare time and energy to the new assembly there and was held in high esteem. A brief biographical sketch with photo appears in February issue of "Christian Worker" (J. Ritchie, Ltd., by post, 2d). **John Baillie**, Stevenston, formerly in Dreghorn. Many years with believers in Bethany Hall, Stevenston, where he took an active part, and will be much missed. **Wm. Dalrymple**, Glasgow, well known in city assemblies, and more so as leader of praise at the Glasgow Half-yearly meetings. In fellowship many years in Elim Hall, where he will be much missed. **Dr. J. Ford Wilson**, Vancouver, Canada, aged 63 years. Suddenly

called home following an attack of smallpox. Formerly in Greenock. Saved in early life. Bore a bright, consistent testimony. His wife lies very ill. **William Cox**, Nottingham, aged 72 years. Called home after short illness. Many years in fellowship in Clumber Hall. **Miss Emmie Willcox**, Nottingham, aged 55 years. Nearly 40 years in fellowship in Clumber Hall. **Mrs. Beck**, widow of the late Samuel Beck, Kilmarnock, aged 83 years. Well known to many of the early brethren in Kilmarnock and South of Scotland. **Mrs. J. Ainslie**, Dovercourt (widow of J. Ainslie who was called home 2 years ago). Between them by their faithful witness and love for souls the local assembly has grown from a small meeting in a house to quite a large gathering. Many have been brought to the Lord through their consistent and devoted labours. Both are greatly missed. They took a great interest in the believers, leading them on in the ways of the Lord.

SPECIAL REPORT.—Some months ago a few brethren definitely exercised in the spread of the glorious Gospel had under consideration the possibility of reaching the masses who visit weekly **Glasgow's Barrowland**. Their hopes have now been realised, and we are pleased to give hereunder a report of the progress of the work. The work is carried on from a "Hired Barrow": The Bibles and New Testaments are sold without profit, the object being to get the Scriptures into the homes of the poorer class of people, many of whom do not possess God's Word. Will our readers please remember this noble effort in prayer?

"**Barrowland**. This work has gone on for 14 weeks, during which we have sold 2,600 Bibles and 1,200 New Testaments. In addition there has been distributed freely 3,600 Gospels of John, 192 Gospels to Lascar seamen, 45 Gospels in Braille to blind people, 37 copies of "Travellers' Guide," 50 copies of "Reason Why," and 65,000 Gospel Tracts. Much opportunity is given for conversation commenced in some instances by folks who intended showing us that we were astray. So far we have been enabled of the Lord to deal with such, who have gone away in every instance after being told of God's Way of Salvation. We personally deliver some of the Gospels to the blind, and thereby have an entry into the homes."

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

H. A. S.,	-	-	-	-	£0	7	6
"Ontario",	-	-	-	-	10	0	0
Total to 22/1/36,	-	-	-	-	£10	7	6

TREASURY NOTES

By THE EDITOR.

"By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13. 39).

AS the Old Testament is unfolded in the New, we should expect to find solutions to its problems in the latter. Certainly here we have a clear answer to Bildad's question to Job, "How then can man be justified with God?" (Job 25. 4). "By Him (that is through the death and resurrection of our Lord Jesus Christ) *all who believe are justified from all things,*" and on no other principle. What then is justification? It is not merely the equivalent of forgiveness, proclaimed to all in verse 38, but, as we see in our text, a super-added blessing—"And by Him," etc. Indeed it transcends the other by far. A forgiven man may bear the stigma of his crime to his dying day; a justified man leaves the Court without a stain on his character: he is acquitted. Now, in human law, though a guilty person may, under certain circumstances, be pardoned, he cannot possibly be justified, except by a miscarriage of justice. Man is viewed in the Epistle to the Romans as in the dock—guilty and condemned: "All the world . . . guilty before God" (Rom. 3. 19). But so infinite is Christ's atonement, that God can righteously "justify the ungodly", who believes (Rom. 4. 5) His sins are so completely gone and his sin so completely judged, that God sees neither one nor the other.

We must avoid as a fundamental misconception the meaning attributed to "justification" by many, usually unregenerate religionists, that of "becoming righteous". It leads to that, but is not that in any wise. The Ethiopian might change his skin more easily, and the leopard his spots, than an unrighteous man *become* righteous (Jer. 13. 27). That is, in any case, a process; justification an act. The publican went down to his house justified, whence he had come up guilty but a few hours before. It was the act of a moment. He

humbled himself, God exalted him; he condemned himself, God justified him, and so it is always, though the sinner may not be fully aware of it, he passes at once from a state of condemnation to a state of justification the moment he receives Christ. Who does it? Not the sinner, for "by the works of the law shall no flesh be justified", but God, for "it is God that justifieth". If justification meant "becoming righteous"; it could not be applied to God, as it is in such passages as Luke 7. 29, 35, "The publicans and sinners justified God"; Rom. 3. 4, "That thou mightest be justified in thy saying"; 1 Tim. 3. 16, "Justified in the spirit"; for God is perfectly righteous, and could not become more so. He can, however, be justified, in the sense of being proved or acknowledged right. The ground of the believers justification is the bloodshedding of Christ: "*justified by His blood*". Nothing shows more the darkness and depravity of many religious persons than that they should reject the atonement by the shedding of Christ's blood, and compare it to the bloody rites of a Moloch or a Kali! They differ from the Lord Himself Who, when instituting His supper, said, "This is My blood of the new covenant, which is shed for you for the remission of sins." The fact is, the pride of man is so great, that he will neither admit his guilt nor accept God's remedy, nor bow to the exercise of God's retributive justice, if he rejects His grace. These men's sense of righteousness seems completely atrophied. They talk about the Father's love, when they ought to be acknowledging God's holiness and justice. Like the Pharisees of old they refuse to justify God. No government could exist without legal sanctions, and were there no penalties for the infringement of the Divine law, the universe would become a moral chaos—a veritable pandemonium.

BUT *it is God that justifieth.* "Deliver him from going down to the pit: I have found a ransom" (Job 33. 24).

In the Divine economy love cannot go out to the sinner at the expense of holiness. Law governs love, but love indemnifies law. God Who is Light demands full satisfaction to His broken law; God Who is Love provides it in the Person of His beloved Son, become flesh, "Whom God hath set forth to be a propitiation through faith in His blood," "that He might be just and the justifier of him that believeth in Jesus" (Rom. 3. 25, 26). The Lord laid a solid ground at the Cross for the Eternal display of Divine righteousness. The hand that will for ever hold the sceptre of the universe is a pierced hand.

But what can be the source of such an infinite redemption. How account for such a provision in this dark world of sin and rebellion against God? For centuries the sources of the Nile were an unsolved mystery. What could supply this great flood from the burning desert? The discovery of the Nyanza lakes, Victoria and Albert, the former of them alone about the size of Ireland, and the huge glaciers of the mighty Ruwenzori range explained the mystery. And nothing but the infinite supplies of Divine Grace can be an adequate source of so great a salvation as that of God. *What is the price? "Being justified freely by His grace"* (Rom. 3. 24). It is "freely"—"without money and without price." God's storehouse is the only one to which purchasers can come with an empty purse and buy all; and that "grace teaches us to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world." Faith is the hand that receives this grace. "*Being justified by faith, we have peace with God through our Lord Jesus Christ*" (Rom. 5. 1).

Abraham was justified so, when he believed God, and we read "it was reckoned unto him for righteousness". "Nor was this written for his sake alone . . . but for us also" (Rom. 4. 24).

Paul witnesses the same to Peter (Gal. 2. 16), and so with "all who believe". But how can we know it? By the testimony of God's written Word. It points us to the Risen Christ, once forsaken as our surety, seated with the Father on His throne. "He was *raised again* for our justification" (Rom. 4. 25). But how can others know it? Only by our works of faith: we are "*justified by works*", that is our obedience to that same Word. Abraham shewed his faith "when he offered up Isaac . . . and Rahab, when she received the spies, and sent them out another way" (James 2. 21, 25).

If a man really believes, his faith affects his conduct: he acts on it. And the works of faith that prove that a man is truly justified by faith are the confession of Christ, obedience to His commandments, separation to Christ from sinful ways, and from the world's ambitions, pleasures and religions. True works of faith are the fruit of the new life, not put on outside like "Sunday" attire, but springing from within. True justification leads to practical sanctification below, and heaven above. "Whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8. 30).

"NOT OF WORKS" BUT "UNTO WORKS"

(Eph. 2. 9, 10).

'Tis not doing, 'tis not praying;
'Tis not weeping saves the soul;
God is now His grace displaying,
Jesus died to make the whole.
Look to Him, and life works follow;
Look to Him without delay;
Sinner look, and ere to-morrow
Thou wilt weep, and praise, and pray.

True worth is in being, not seeming—
In doing each day that goes by
Some little good, not dreaming
Of great things to do by-and-by;
For whatever men say in their blindness,
And in spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

Abraham, Man of God and Servant of Men.

BY E. ADAMS, LONDON.

"And Abram passed through the land." "And he removed from thence unto a mountain on the east of Bethel, and pitched his tent." "And Abram journeyed, going on still toward the south."

THESE sentences are typical of the life of Abraham, the pilgrim. He was a "passer through," and confessed he was a stranger and pilgrim on the earth.

We, too, take up the profession of being strangers and pilgrims, although we cannot help feeling that the journey through this life is full of interest, and we are not, as a rule, particularly anxious to depart and be with Christ, though we profess to believe it is "far better." It may be that we need to recover the emphasis on eternity. At all events, while *using* the things of this world, we should *rest* the weight of our affection on "things above," for, like the father of believers, we are "passers through."

And Abraham was a worshipper, and his simple mode of worship stands out in marked contrast with the elaborate ceremonial of Judaism. When the woman at the well, in order to turn the conversation away from her sin-stained past, put to our Lord the vexed question between her people and her Jewish neighbours as to where was the proper place to worship God? He used her remark as the occasion of laying down the great pronouncement regarding the spirituality of worship. What is of paramount importance is not the place where our bodies are, but the quality of our spirit.

ABRAHAM was emphatically a man of God. How out-of-date the word seems! We are familiar with such terms as "man of the world," "man of the empire," "man of science," "man of learning," "man of the people," and so on; but "man of God" is very seldom heard of outside the circle of the church.

And yet the title is one of the highest that any human being can possess.

Abraham knew God as his Almighty Friend: God was his home, his foundation, his resting-place, his centre, his peace and joy, and his "exceeding great reward." He knew the Lord intimately. Human intimacies often produce disillusionment, but intimacy with God begets confident reverence, and is a never-ceasing feast to the soul. Love delights to reveal itself to its intimate associate, and Abraham in the Old Testament, and John in the New are outstanding instances of saints to whom the Lord loved to reveal His secret things. George Muller is a conspicuous example of a man of God in the last generation. All those who are men or women of God are enthusiastic "listeners-in" in the spiritual sense. They realise that hurry is the death of prayer, and that although it is blessed to speak to the Lord, it is even more blessed to hear Him speaking to us. Perhaps the Lord needs to say to us, "Stop your shouting, and listen to Me."

BUT ABRAHAM was not only a man of God; he was a public benefactor as well. He was the ancestor of the most remarkable race the world has ever seen. "Scattered and peeled," hated, despised and persecuted, the Jewish people have survived all down the ages as a living evidence of the truth of the Word of God. Without national home, without king, president or government, dispersed among the nations, they yet have retained their racial characteristics even to their physical features.

The Jew has been the religious teacher

of mankind. Through the Jew the knowledge of the true God was preserved in a world almost wholly given over to idolatry. Every writer of the Bible, with the possible exception of Luke, was a Jew; the prophets were Jews; the apostles were Jews; and, as far as His humanity was concerned, our Lord Himself was a Jew. The world owes a tremendous debt to the Jewish people. And Abraham was their ancestor. He was therefore a public benefactor of the most far-reaching order.

THE parallel between Abraham, as father of Israel, and the church, is obvious. The church, in spite of its corruptions, has ever been the salt and light of the world. Even Lecky, the rationalist historian admits that the history of unselfishness during the last nineteen centuries has been chiefly the history of the action of Christianity upon the world. Good Dr. J. C. Ryle declared that of all the debts that have been repudiated since the beginning of time, the greatest is the debt which the world owes to Christianity. We have only to think of the care, spiritual and natural, of the children which received such an impetus from the work of Robert Raikes; of the reform of the prisons by Howard and Elizabeth Fry; of the amelioration of the conditions of labour by Lord Shaftesbury; of the orphanages of Muller, Spurgeon, Barnardo and Quarrier; of the social work of the Salvation and Church Army; of the humanitarian movement of a hundred or more years ago that was the direct outcome of the evangelical revival of the 18th century—to realise how true are the words of Ryle.

But what interests us more than these by-products of Christianity is the Gospel's power to cleanse the heart and transform the life of the individual, and that Gospel is in the custody of the church.

Abraham is both man of God and servant of men. And he was servant of men because he was first man of God. And with us, too, the most fruitful service will be that which is the spontaneous outcome of communion with God.

Notes on an Address

given by Mr. H. ST. JOHN

at the October Missionary Meetings at
Central Hall, London.

(Concluded from February).

THE lesson that lies upon the surface of our Lord's pair of parables is that our Christian service needs foresight and careful planning—the Lord is an accurate architect. He is a far-sighted General. Are we all satisfied that our foreign legions and that our home base are working together as He would wish? Surely reflection will convict of much that is casual in our methods, a policy of haphazard, hit or miss!

Our fathers used to glory in lonely heralds of the Cross holding the fort in some vast Chinese city hundreds of miles from the nearest fellow-worker; we hear to-day of some young missionary, full of fervour, pushing on to unreached tribes, flaming across unmapped areas—devoted, yes, but as Napoleon put it, "*C'est magnifique, mais ce n'est pas la guerre.*" Not thus did the men of the first century go to work.

When the historian Gibbon offered his five reasons for the success of primitive Christianity, he cited the following features of the work. The early disciples were distinguished by:

- (1) The simplicity and certainty of their belief in God and in miracles.
- (2) The austerity and purity of their morals.
- (3) Their unity and mutual affection.
- (4) Their fiery zeal for God and man.
- (5) The statesmanlike wisdom shewn in planning new work.

Let us look at the earliest records available:

- (a) Christ loved the world and heard the sobbing of its millions, but He limited His service to one tiny Roman Province, winning in all about five hundred adherents.
- (b) The twelve apostles started from a centre and gradually widened out as

assemblies grew in number and in weight.

- (c) Paul the pioneer flung forth his carefully drawn lines along the main Roman roads, planting churches as he went, and planning constant visits to those amongst whom he had laboured.
- (d) The Lord, in His glorified ministry, sent out letters to seven churches in Asia Minor, and we note that the cities named were the main posting stations on a circular imperial highway.

SURELY we may learn much from these facts, and in the little future which may be left to us, let us look ahead and build wisely, well and truly.

Then, turning to those who hold the ropes at home, we may well challenge ourselves as to whether we are really pulling our weight.

- (1) Is our giving so regular and so sacrificial that there is an abundance of provision for all workers, whether medical or evangelistic? In the days of Moses the decree went forth, "Let neither man nor woman make any more work for the offering of the Sanctuary."
- (2) Is our study so systematic that we have an intelligent grasp of the moral and material condition of those amongst whom our delegates labour, and are we watching the progress of the work?
- (3) Is our private prayer-life so arranged as to cover the various fields, and do we really bring reinforcements of power and grace through our intercessions?

Finally, a word of cheer: Men may mock the builders of terrestrial towers, and the armies of the nations be driven off the field, but no man shall ever say of Him, "This Man began to build and was not able to finish." The Son of God goes forth to war, and He will bring forth the Headstone of His tower with shoutings, and we shall cry, "Thanks, thanks unto Him!"

In this great audience there are repre-

sentatives of hundreds of New Testament churches, whose members have handed over their lives to the Lord Jesus: in those churches there is stored up a sufficiency of power and of spiritual equipment which, if released, would carry the cause of Christ to a swift and triumphant conclusion—the foe is eager and unscrupulous, but the end is sure; our Prince will ride in triumph at the head of His conquering hosts, the men who have drunk the valour from His eyes.

Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not nor faileth,
And as things have been, they remain.

If hopes were dupes, fears may be liars,
It may be in you smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making
Comes silent flooding in the main.

And not by eastern windows only,
When daylight comes, breaks in the light,
In front the sun climbs slow, now slowly,
But westward look the land is bright.

RIPPLE OF SPIRITUAL THOUGHT.

He who holds "in the hollow of His Hand,"
Isa. 40. 12.

The seas which move and stay at His command;

Took of that water, when in meekness meet,
He stooped to wash His creatures dust-stained feet.—John 13. 5.

He who was "BROUGHT FORTH," ere ever the Earth was.—Prov. 8. 24.

Before the hills were settled; or the sea.
In fullness of time "CAME FORTH," the God-sent One.—John 16. 28.

And in lowly grace "WENT FORTH" to Calvary!—John 19. 17.

"Though my FOOTSTOOL is the earth which I formed;
And my THRONE the heavens above," saith the Lord.

"Yet I find my delight in the contrite heart,
Of the man who ENTHRONETH my Word."—Isa. 66. 1, 2.

The Tragedy in Central Europe.

"I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction" (Zech. 1. 14, 15).

"A TRAGEDY, the dimensions of which increase unceasingly, is being enacted in Central Europe. It is only as one comes directly in contact with the individual cases of sufferers, that one can realize, at least in part, the horror of the catastrophe which is actually afflicting the Jews, and those connected with them.

The massacre of Saint Bartholomew was a sudden act of anger and passion; the Jews banished from Spain, centuries ago, found a refuge close by in Africa. But the fall of the Jews of Germany, deprived of all means of existence, treated like the scum of the earth, robbed of all the privileges, to which civilized beings have a right in their adopted country, represents a sum total of suffering, to which it is difficult to find a parallel at any period of 'Christian' civilization so-called. How about the number of persons affected? The lowest estimate points to about 500,000 as the number of true blooded Jews, and to more than 2,000,000, as that of non-aryans, that is persons who, going back even to the third generation, are found to have some Jewish blood in their veins. Of this latter class probably 400,000 are nominal Christians, perhaps more. This enormous figure includes nominal Christians married to Jews, who are also classed as non-aryans. All such have lost their rights of citizenship. They enjoy only a slight protection, if any, before the law. They are deprived of all means of gaining their livelihood,† and are condemned to die, little by little, of hunger. About 80,000 Jews have succeeded in leaving Germany; 20,000 of whom have gone to Palestine, 20,000 to France, nearly

† The only exception seems to be that Jewish doctors and dentists may work among their fellow countrymen, and that some Jewish shops may serve Jews, but such alone.

3000 in America, 4000 in England, and a considerable number into countries bordering on Germany. Such have made their escape in a certain degree, but half of them have no fixed dwelling-place. The special Commission formed by the League of Nations and the Jewish Committees of other countries have done their best, but practically nothing has been done by the Christian Churches to supply the crying needs of the 2,000,000 non-aryans, who are gradually being driven to despair.

The author of these lines has listened with a feeling of growing horror to the story of the sufferings of whole families. When a young man of good education, representative of about 10,000 other families of his class, tells you that he, his family, and practically everyone related to him, after having supported one another up till now, will be completely at the end of their resources in a month, what answer can you give? No work for the past year, no hope of being able to pay rent or buy food, no money to leave the country, and at the same time to be a prey to every conceivable rudeness, insult and indignity, to be the object of every scandalous and lying accusation, and to be treated with more cruelty and brutality than one would dare shew to animals!"

[Translated from "Le Témoin et l'Action Biblique"].

[We shall be glad to transmit to the proper quarter any sums our readers may send us to 157 Walm Lane, London, N.W.2, to supply, in the smallest degree, this crying need].

A SECRET OF HAPPINESS.

Wouldst thou be wretched?

'Tis an easy way;

Think of but self, and self alone, all day,

Think of thy pain, thy grief, thy care,

All that thou hast to do, or feel or bear,

Think of thy good, thy pleasure, and thy pain,

Think only of thyself, 'twill not be vain.

Wouldst thou be happy?

Take an easy way;

Think of those round thee—live for them each day;

Think of their pain, their grief, their loss,
their care;

All that they have to do, or feel, or bear;

Think of their pleasure, of their good, their gain;

Think of those round thee, 'twill not be in vain.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXVII.

By DAVID J. BEATTIE.

LEEDS—AND HARRY MOORHOUSE.

THE first assembly of believers in the city of Leeds was held in the private house of George Denham, at 54 Briggate, about the year 1864, and consisted of nine brethren and one sister. It was mainly through the efforts of Mr. Denham, who had for some time experienced deep spiritual exercise of heart, that the little company came together. But there were other influences, incongruous though it may seem in this particular instance, which contributed to its development. About this time the last public execution at Armley Gaol, Leeds, took place, when two men named Myers and Sarget were hanged. Harry Moorhouse, one of the best known evangelists of his time, took advantage of the occasion, and in company with Gawin Kirkham and William Walker, preached the Gospel to an immense crowd that had gathered to witness the gruesome spectacle. This work in the Gospel, which created some considerable stir in the city and brought about lasting results of grace, was followed some time later by a series of addresses delivered in the Prince of Wales Music Hall, by William Booth, who afterwards became the founder of the Salvation Army.

During this period the believers continued to meet in Brig-

gate, but as numbers increased, a meeting room was rented for a time in Burley Street. Pastoral visits by A. J. Holiday and other ministering brethren resulted in many being added to the church, and in 1878 the assembly removed to the Temperance Hall, Holbeck. About this time, a young evangelist, who was destined in years to come to carry the Gospel to many parts of the world, arrived in Leeds. A year or two previous to this, at a meeting in Union Hall, Glasgow, he had been commended to the Lord for the work of the Gospel. His name was Alexander Marshall. He, in company with W. Willington, began a Gospel campaign in premises known as Adam's Circus, Cookridge Street, where the Coliseum now stands.

Later, a tent was pitched in Meadow Lane, where the two evangelists were joined by a young man, an ex-Guardsman, who, like his Scottish compeer, afterwards became prominent in the work of the Gospel, and was possibly one of the most powerful preachers of his time. The young man was W. R. Lane, whose home-call at the advanced age of eighty-four took place at the close of last year. These were indeed stirring times, souls were awakened, and many anxious



HARRY MOORHOUSE.

ones were led to the Saviour. The fire and zeal coupled with a passionate love for perishing souls, which characterised Mr. Marshall as a herald of the Cross, had already become manifest. His stentorian voice proclaiming the Gospel, as he was wont to do, with no uncertain sound, was long remembered by many who attended those meetings. On the last occasion that the veteran evangelist visited Leeds (shortly before his home-call), he delighted to recount how he and Mr. Willington, during their campaign in the early days, used to march up and down the streets singing "Hold the fort for I am coming!"

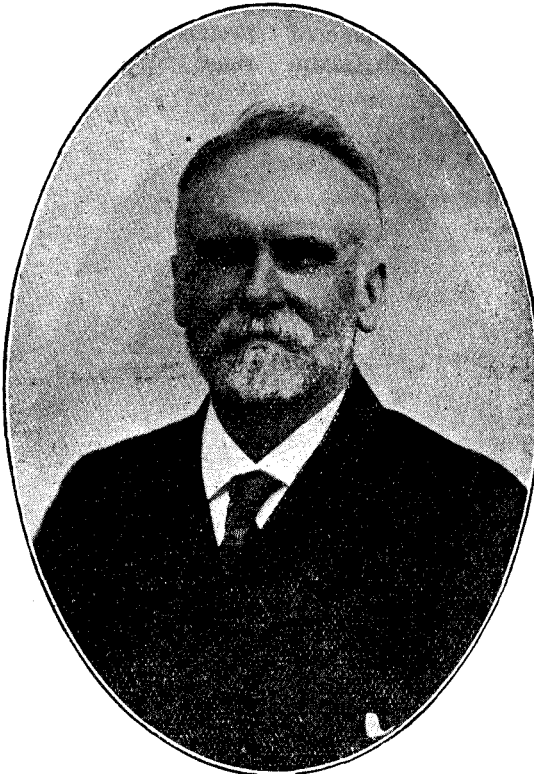
SOON afterwards, as a result of those meetings, the Carlton Hill Hall was opened in conjunction with which the work of a Bible Carriage was commenced. Amongst those who were engaged in this work was Horatio Wallis, who later went as a missionary to the Shetlands. In 1883, an assembly was formed in Cookridge Street, followed by special meetings conducted by Richard Graham, when a remarkable revival was experienced. Many were converted, and numbers added to the assembly, amongst them being a family of twelve named Taylor.

As the work prospered it was found expedient to commence a testimony in Queen's Square, where a hall was acquired, and before many months had elapsed there was an assembly numbering

about 150. The Lord was indeed honouring the faithful labours of His people, and soon after this a small meeting room, known locally as the "Shovel Shop", was opened on Penny Hill, Hunslet. A year or two later a more suitable hall was secured in Church Street, where a splendid work was done for the Master, and it became the spiritual birthplace of many souls.

When the "Needed Truth" trouble became acute, many from the Queen's Square assembly came to Church Street meeting, and continued there for a time, but for reasons of residential convenience this hall was closed, and in 1897 the old Medical School was opened. It was to this hall, on his return from his hazardous journey across Africa, that F. S. Arnot of Garengeze came, preaching on the Sunday evening, the subject of his discourse being "How black men are made white." These premises were available only on Lord's

Days, so in 1901 the Fenton Street Hall was acquired, and meetings continue to the present time, with a large and aggressive assembly. The Chetwynd Hall assembly was formed a little over thirty years ago, following a tent mission in Elland Road, Holbeck, by J. C. M. Dawson, of Belfast. Here the meeting continued for some years, afterwards moving to Joseph Street, Hunslet, not far from the old Church Street meeting of bygone days. The Lord signally owned the testimony, and in March, 1932, a



ALEXANDER MARSHALL.

commodious hall, built at the cost of £2,000, was opened for use.

As will have been observed, the testimony in Leeds since the first gathering in Mr. Denham's house in Briggate, seventy years ago, had spread to various parts of the city, and the work continues to prosper. In recent years three more assemblies have been commenced, one in Cardigan Road district, another in Alpha Street Hall, where Russell Elliott and A. Widdison were for some time in fellowship, (the believers now meet in a new hall in Ladbroke Place, Dewsbury Road); and another in the Headingley district, where Mr. A. M. Smeeton, who has been associated with Leeds assemblies for upwards of fifty years, is still active in the Lord's work.

HARRY MOORHOUSE.

THE name of Harry Moorhouse has frequently been mentioned in our review of the times covering the second half of last century. As he comes into the present picture in rather dramatic fashion at the very commencement of the movement in Leeds, it may be deemed opportune to acquaint the reader of this generation regarding this singularly remarkable man. Born in 1840 of humble parents, the early life of this fragile-looking Lancashire lad was for the most part spent in the companionship of the lawless and profane. While yet in his 'teens he had plunged deep into the vices openly indulged in by evil associates many years his senior. But the downward career of sin and dissipation was suddenly arrested.

It was the period of the '59 Revival. This memorable work of God had swept across the Irish Sea, and various cities and towns of Lancashire were caught in the flood. Largely attended meetings were held in Manchester, addressed by such notable preachers as Lord Radstock, Reginald Radcliffe, Richard Weaver and W. P. Lockhart. Among those brought to the Saviour was one of Harry's companions in evil. The young convert at once sought out his friend, but despite entreaty and pleading, his appeals seemed

to fall on deaf ears. But the arrow of conviction had found its mark, and after weeks of abject misery and contrition, the profligate at last found peace for his soul's distress through the finished work of Calvary.

From following the promptings of a lustful passion, Harry Moorhouse at once flung aside every weight and encumbrance that had dragged him to the depths of degradation from which he had so recently been rescued. He had become a new man and determined that his life, both in word and act, would manifest the great spiritual change.

IT was John Hambleton—at that time known as the converted actor—who, in God's hands largely influenced the future career of Harry Moorhouse. Hambleton was preaching in Lancashire when he met this puny-looking youth, and being struck with his zeal and honesty of purpose, invited the young convert to join him. Together they travelled the country, visiting towns and villages, public fairs and race meetings; wherever an open door was found they preached Christ. This first experience of Gospel pioneer work, when hardships and discouragements confronted their path, was truly preparing the young convert for the work which God had planned for him in days to come. At Halifax they were gladly received. Here a work of grace was in progress, and an opportunity was given to preach in the Oddfellows' Hall. Large numbers flocked to the meetings, and the hall was crowded night after night.

This was but the beginning of a life crowded with faithful and unstinted service for the Master. The governing principle in that life was to do the will of God; hence he did not hesitate to follow where God led. The visit of Harry Moorhouse to Dublin, in company with Edward Usher, where the two evangelists were warmly received by William Fry and Henry Bewley (through whose good services meetings in Ireland were arranged), was the beginning of a remarkable work of grace. Their sojourn across the Emerald Isle, preaching and distributing thousands

of tracts as they went; their appearance in the drawing-rooms of the well-to-do; and their kitchen meetings in the crude apartments of the humble cottars, are memories that still live.

Fruitful with blessing though his labours in Britain were, his visits to America—six in all—were productive of even greater results. Here, he was affectionately hailed as “the great English preacher”; everywhere doors were opened to him; invitations came from city church and cosmopolitan mission. The labours of this untutored, unostentatious young man, whose speech bore undisguised traces of his native Lancashire, had indeed received the Holy Spirit's seal. The story of his first contact with D. L. Moody is worthy of recalling, when, in the absence of the celebrated American evangelist, Harry Moorhouse preached on seven successive nights from his favourite text, John 3. 16. On his return to Chicago, Moody was curious to hear the youthful preacher. It was the seventh night.

“He went into the pulpit,” says Moody. “Every eye was upon him. ‘Beloved friends,’ he said, ‘I have been hunting all day for a new text, but I cannot find anything so good as the old one; so we will go back to the third chapter of John and the sixteenth verse’; and he preached the seventh sermon from those wonderful words: ‘God so loved the world.’”

Harry Moorhouse met Ira D. Sankey in the winter of 1872 at a meeting in the North Side Tabernacle, Chicago.

“It was he who first suggested the thought of going across the sea to sing the Gospel,” says Sankey, “and I remember how confidently he expressed his opinion that God would bless my singing there.”

When the two American evangelists arrived in England the following year, Harry Moorhouse was among the first to welcome them at Liverpool.

“The Churches have perhaps not been aware of the effects of what may be called the evangelistic side of the Brethren Movement,” writes a contem-

porary. “Moorhouse, moving in that circle, and giving himself to ardent study, became, as the years passed, emphatically a ‘Bible’ evangelist and teacher; and it is no difficult matter to trace much of the revived interest in the Holy Scriptures (which, although seldom recognised, marked the later years of the nineteenth century and the beginning of the twentieth) to the boyish preacher from Manchester.”

During the last few years of his life, despite incessant suffering, he continued to labour for the Master, on occasions leaving a sickbed, so unutterable was the longing in his heart to win souls for the Kingdom. In 1880, when yet a comparatively young man, Harry Moorhouse returned to his native Manchester, weak in body, but with soul still aglow with a heavenly love. His work was done; and on the 28th of December, he passed into the presence of Him whom he loved.

(To be continued).

ALL FOR ME.

“Behold what manner of love” (1 John 3. 1).

Where the lowing cattle fed,
There, He laid His royal head.
Oh! the deep humility,
When my Saviour came for me.

Steadfastly the path He trod,
Yielded to the will of God:
Spurned, He bore the enmity,
When in love He sought for me.

Scourged, and mocked, alone He bore
All the malice man could pour:
There, on darkest Calvary
He, my Saviour, died for me.

Yes, He died, but praise His name,
From the conquered tomb He came;
Thronèd now in majesty,
Christ my Master lives for me.

Soon the heavens will open wide,
Soon, He'll leave the Father's side;
What a wondrous day 'twill be,
When He comes again for me.

Blessed Lord, my soul would bow
In Thy holy presence now.
Help me here to honour Thee,
For Thy boundless love to me.

Hawick.

William Landles.



Surveys of Service.



TOBAGO.

BY HAROLD P. BARKER.

THIS comparatively small, but exceedingly beautiful, West Indian island is claimed by many as the original of Robinson Crusoe's island, and the inhabitants show the visitor the spot at Buccoo Bay where "Friday" left his footmark in the sand!

Tobago, formerly a separate colony, is now united with Trinidad under one government, subject to the British Crown. Its people are mainly the descendants of African slaves, but they have entirely forgotten the language of their fathers, and now speak nothing but English.

Mr. and Mrs. Frank Mansfield, who went out from Southampton in 1922 to labour in Trinidad, were soon led to cross the eighteen miles of water that separated the two islands. For a while they worked at Scarborough, the capital, but met with little or no response.

A spot on the outskirts of the town on an estate called Montpelier (now divided into small holdings) seemed to present a more likely sphere of labour. Here Mr. Mansfield obtained some land and built a house, and began work in a small, wooden shanty-like building. God blessed the testimony; people were saved; and after some six years of labour, Mr. Mansfield was enabled to put up a substantial and attractive Hall at Glen Road, Montpelier, a mile from Scarborough.

The writer (with Mr. J. W. McLachlan, and Mr. M. Kion from Trinidad, and Mr. A. Widdison) was privileged to be present at the opening of this hall, in February, 1929. The old wooden building is still used for Bible Classes, and as a rest room for those who come from a distance on Sundays, and remain all day.

The work grew; open-air meetings were held at various centres—The Whin, Les Coteaux, etc.—with considerable blessing.

IN 1932, our brother, Laurence Wheeler, went out from Dorking to help in the work. He devoted himself largely to work among children, and he was used of God among them as well as adults. The work spread. At Patience Hill a number were saved; a house was converted into a meeting room and an assembly formed. One brother here, saved from Roman Catholicism, has become quite an evangelist, carrying the Gospel to new places. Let us remember our brother Miller in prayer.

Work was also commenced at Plymouth, the former capital of the island, and a small hall was opened. But in the wise, loving ways of God, Laurence Wheeler's service was not to continue. He finished his course; after a short illness he was called to his rest. His remains lie buried in Tobago, awaiting the coming of the Lord.

Before he passed away, two young evangelists, one from Canada and one from the United States, paid a prolonged visit to Tobago. These brethren, Neil Fraser and John Smart, brought a tent with them which they pitched at a large village named Canaan, a place notorious for its wickedness. Blessing began at once. Scores were brought to the Saviour. These converts and others, mainly by their own labour, erected a structure (one can hardly call it a hall) where they meet for breaking of bread and prayer. Messrs. Fraser and Smart have left the island, but the fruit of their labours continues, and the Canaan brethren are now sounding out the Gospel in nearby villages.

In 1933 a young brother, R. B. Wyeth, went out from England as a helper. He has laboured especially at Plymouth, helping also in other centres, with real blessing from the Lord.

In 1934 Mr. and Mrs. J. Teskey, formerly labouring in Singapore, went to join Mr. and Mrs. Mansfield. (Mrs. Teskey is Mr. Mansfield's sister). They have proved splendid helpers. A new work has been opened at Runnymede. A car donated by friends at Chichester and vicinity has made it easier to reach these outlying places.

Early in 1935 the band of workers received a welcome addition in the person of Mr. J. Moore, from Eastbourne, who took with him a tent, the gift (like the car) of brethren at Chichester, etc. It has been pitched at Les Coteaux, and the hand of the Lord was with His servants from the start, four souls being led to Christ at the first meeting.

FROM other places in the island calls for a preacher often reach our brethren. But with their hands already full of happy work, it is not always that they can respond.

Mr. and Mrs. W. Bell, from Kirkcaldy, are the latest workers to arrive in Tobago, and it is hoped that with their help the Gospel may be carried further afield.

Work has also been opened, and carried on for two or three years, mainly among the young, at a village called Calder Hill, within walking distance of Glen Road.

We must not forget our dear aged sister, Miss M. Hill, who for years laboured in Trinidad, but who now lives in a neat and comfortable bungalow next door to Mr. and Mrs. Mansfield. Though feeble in body, she is still vigorous in mind and spirit, and is still able to take the Women's Bible Class.

People sometimes speak of these West Indian Islands as "needy". Of course they are needy, but not more so than other parts. What characterises them is the wonderful *opportunities* that they afford. In some countries one may toil for years and hardly win a convert. In the West Indies it has often been the case that conversions take place the very day of the worker's arrival.

Especially in Tobago is there an open ear. Our missionary friends there have their difficulties and discouragements. They

are faced by problems of which we at home know nothing. But beyond all this, there is abundant cause for rejoicing over the *great* harvest of precious souls, reaped for the glory of Christ, and still there is much to come!

Support of the Lord's Servants.

IS "SELF-SUPPORT" PRACTICABLE?

The testimony of a missionary long years in China.

"For His Name's Sake they went forth taking nothing of the Gentiles" (3 John 7).

MUCH has been said and written of late regarding missionaries becoming self-supporting, still we fail to find any definite command in the Scriptures that it should be so. The Apostle Paul was not a self-supporting missionary, though at times he did labour with his own hands in tent making, but it was not his general rule to do so. We read of gifts being sent to the Apostle, for instance, in Phil. 4., about half the chapter is taken up in connection with a gift sent to him from the church there, and he commends them for their thought and care for him. In verse 14, he writes, "Ye have well done that ye did communicate with my affliction," and verses 16 and 17, "For even in Thessalonica ye sent once and again unto my necessity, not that I desire a gift, but I desire fruit that may abound to your account." Again in 2 Cor. 9. 15, in connection with giving, we have these beautiful words, referring to our blessed Lord Jesus, "Thanks be unto God for His unspeakable gift." When our blessed Lord sent His disciples forth to preach and teach He called them from busy active lives, many of them from catching fish, to become fishers of men, and they could not have carried out this service efficiently, even in civilized Palestine, if they had continued to labour with their own hands in order to be self-supporting.

And later, when Peter said, "I go a fishing," and others said, "We also go with thee," we read "that night they caught nothing".

After many years of service in inland China, one feels convinced that it would not be possible to be a self-supporting missionary there. The treaty rights with China hinder foreigners earning their living in inland China, though at treaty ports it could be done. Oil companies and other business companies largely have to do their business through Chinese agents, so there seems no means by which a missionary could support himself or herself in the interior of China. And there is the *question of language*. In order to do missionary work in the interior of China, a difficult language must be learnt; it usually takes two years of hard study to get a working knowledge of it, and for years after it is necessary to do further study in order to, in some measure, be efficient. How then could missionaries support themselves, when such a task faces them in a heathen land, where perhaps only about one half per cent of the over four hundred millions of that people have ever heard the saving Name of Jesus?

THE Chinese in interior cities and towns only speak their own language, and all work must be done in Chinese. Most of the pioneers in China were faced with a very difficult task in trying to open up Gospel work in cities, towns and villages, where the enemy of souls had held full sway, and found the people opposed and anti-foreign, and only by living amongst the people, and seeking to live Christ before them—as well as give time to tract distribution, sale of Gospel portions, Bibles, etc., and open-air preaching, before it was possible to rent old shops for indoor preaching—that conversion was possible.

Often, too, this pioneer work has meant walking day after day, or perchance a ride on a wheelbarrow to rest weary, blistered feet, preaching as they went, and seeking to gain the goodwill of the heathen people in whose midst they found themselves.

All this pioneer work required every ounce of strength, and every hour of the time of such missionaries; then this being so, how could these pioneer men and women possibly be self-supporting? One feels convinced that if the advocates of self-supporting missionaries really knew the conditions, and all it has meant to establish and plant churches in inland China, that such would soon change their minds and stop advocating self-support. None know better than these missionaries what it has meant to look to God alone. Had their eyes been on "Bath", as has been suggested, or any other earthly source, well, surely it would be sad. The need has been so great, and the workers so few, that some of our missionaries have found themselves busy at 4 a.m. so as to accomplish a day's work, and have travelled all night when day travelling would be dangerous. How then could they give time to earn money in order to be self-supporting, even if circumstances permitted of their doing so in the districts where they have sought to serve the Lord? And if such a rule applies to the so-called foreign field, surely it applies all the more to the home lands, where conditions are normal for workers moving about in service for the Master. The temptation in most cases, as far as our foreign workers are concerned is to overwork, rather than to a life of idleness.

Servants of the Lord, going forth in His Name, have always much to contend with in China, and apart from personal experience it would be most difficult for anyone to know all that goes to make up the life and work of a missionary there, and how impossible it would be for such missionaries to be self-supporting. Should any venture forth unsent of God, depending on any human source, such an one will find to his or her sorrow sore and grievous disappointment.

THE command still rings out as when given by our blessed Lord so long ago, "Go ye into all the world and preach the gospel to every creature," and His promise is still true, "Lo I am with you always."

Whilst there are millions of souls who have never heard the Gospel in parts of the world-field where it would be impossible to be self-supporting, surely it is still the privilege of the people of God to follow the example of the church in Antioch, and send forth messengers from their midst to take the precious and soul-saving Gospel to "every creature", and to follow such with their prayers and practical support. If some of our better-off brethren felt called to go to heathen lands and support themselves, that would indeed be an excellent way of relieving assemblies of some responsibility in supporting such.

May each one of us be helped to follow on in His ways according to the Word of God, and we do know He will supply the need of all who trust Him for every need, even though such may be isolated in distant lands.

[Next month a brother long working in Central Africa will give his testimony].

ENVY'S SHORT DAY.

What lesson can we learn from one
Whose life embraced, in many spheres,
The taste of sorrows deep, and joys,
And who, though hated, yet arose?

Arose o'er brethren and his kin
To prove that they who side with God,
Though oft cast down must always win,
Despite contumely they arise.

A darkened pit, a slavish band,
A blackened name, a prison cell;
Such the reward for serving God,
All failed, God made him to arise.

One lesson written deep and plain
Stands out to cheer the questioning heart;
Despite hell's legions and their power
God lives to make His own arise.

It pays to serve God spite the fact
That thereby one encounters foes;
Witness the step from fetter's grasp
To regal splendour, he arose.

Envy has won the day, "He's gone—
No more this dreamer troubles us;
We'll now get on spite all his dreams,"
Years pass, God saw Him, He arose.

A stricken land—"In Egypt lies
Our only hope, make haste my sons;
There's corn there in the charge of one
Who bids the hungry soul arise."

It was God's purpose though it looked
A night of sorrow without hope;
Black clouds, lost hopes, a settling gloom,
God made the day-star to arise,
"He lives, I'll see him ere I die,"
He lives to succour and to cheer;
This word has cheered, will cheer your heart,
"Joseph is yet alive"—**ARISE.**

W. H. Ferguson,
Detroit.

"THE THEME ALL THEMES ABOVE."

Oh theme all themes above
The Universe shall tell
That God in His supreme delight
Again with men shall dwell.

O'er spheres so long despoiled,
And sundered far by sin,
Behold with wonder and surprise
The Lamb once slain doth reign.

The Song of Songs e'en now
Arises to Thy praise,
The courts above are filling fast
To sound the eternal lays.

The theme all themes above
That centres in the Son,
Shall claim the Universal song,
To announce the Victory won.

All glory to our God,
All honour to the Son,
And to the Spirit by whose might
The righteousness is done.

'Tis Calvary the theme
'Twas God's eternal plan
That all His works should shew His praise
His saints should bless His name.

'Twas His beloved Son
Who hung and suffered there,
'Tis due to Him—there left alone
That all the earth shall hear.

Oh theme all themes above
Of reconciling love,
The glories of the Name appear
Of God, the three in One.

Samuel Adams.
Bucks.

The FLESH, with all its evil train,
Will ever war within the soul;
And none can win, but he whose life
Is wholly left to Christ's control.

E. M. T.

Studies in "James."

THE TESTED LIFE—*Continued.*

BY ANDREW BORLAND, M.A.

THE great need in circumstances that tend to the lessening of spiritual growth is wisdom. Most people are shortsighted, see only the present moment, and forget that to every event there is an afterwards. True wisdom is knowledge that regulates conduct. James, steeped in the Wisdom Books of the Old Testament, enforces the truth that no man can properly regulate his life to the glory of God without first of all having granted to him as a gift the wisdom which cometh down from above. The only source of expert advice is in God Himself, for it is not in man to direct his steps. What folly most of us are guilty of in our selfish attempts to control our lives and to fashion our own ideas as to what is right and proper for the encouragement of the growth of Christian character! Such wisdom cannot be learned in the schools of the world's philosophies, nor acquired from the burdensome volumes which men write for the guidance of their fellows. If the attitude towards trial is a reversal of all that men teach, then the source of information as to how to meet is not in man.

The policy man would adopt in such circumstances is to plan. He would devise means as to how to escape or to circumvent the trials. He would scheme to avoid the persecution by appeasing his foes. But that is not the divine way. It is not plan, but pray. There is One, says James, Who preside over every life, Who is interested in the minutest detail that affects His own, and Who is capable of supplying all that is necessary in the hour of testing. He has power to save out of the hardship if He wills. But the exercise of His power to deliver might (often would) interfere with His purpose, and consequently, better than deliverance, He grants a blessing, in His estimation infinitely greater, namely, wisdom for the proper

conduct of life, that, in the adverse circumstances, the sufferer might glorify Him. The best way of escape is through victory, and victory comes only through prayer.

THE incentive to pray is the liberality of God. Four simple statements should encourage. First, *God giveth to all.* With Him there is no respect of persons. He favours none above others. Partiality is foreign to His nature. He giveth to all. Second, *He upbraideth not.* The assertion implies that God does not treat those who come to Him as men do supplicants for their bounty. He does not reproach the askers with their folly and lack of discernment. He does not mar His gift of wisdom with bitter remonstrances for past conduct. What an incentive such a declaration should be to every one of His erring saints who deserve so much His upbraidings but receive none when they ask for help! Third, *He giveth liberally.* The word conveys the idea of simplicity, that is liberality which has no reserve. The givings of God are without stint and grudge. His supplies are inexhaustible, and when He gives, He gives absolutely, withholding nothing and making no suggestion whatever that His gift places the recipient under obligation. Under obligation it does place, but that sense of obligation grows from within the recipient and is not the result of the imposition of conditions demanded by the Giver. Fourth, *It shall be given.* Often had James rejoiced in the answer to his request. Never had he been disappointed when he had asked in accordance with the will of God, and sought wisdom for himself when occasion demanded. In fact, tradition informs us that he spent so much time on his knees that they became hardened like the camel's; so that if any man had authority from experience to announce the certainty of the request for wisdom being granted it was James. Wisdom is needed. God is the source of it. The means of obtaining is by asking. The sincere suppliant always has his request granted. Surely that is incentive enough for every saint to seek what he most needs.

A Suggestive Hint for an Effective Ministry.

BY R. MCKEOWN, BELFAST.

IT is surprising to find the lack of spiritual intelligence that obtains amongst believers to-day regarding the three factors which make up our personality, and which in their respective and scriptural order, contribute to effective ministry or worship in our gatherings when we come together in church or gospel fellowship. I refer to the truth taught in the early Church regarding our tripartite nature where they clearly differentiate between SPIRIT and SOUL and BODY (see 1 Thess. 5. 3). There the Apostle Paul, that great exponent of Church teaching, and "wise master builder" (1 Cor. 3. 10) prays for the blameless preservation of the entire personality of the believer in view of the coming of the Lord, which is presented as the purifying HOPE of the CHURCH in 1 John 3. 3.

It is well to note the order in which the Apostle refers to these, *viz.*, "SPIRIT, SOUL and BODY." Our highest part (Spirit), he points out, is the part which can and must pre-eminently function where ministry manward or worship Godward is concerned, and where this obtains we will see from Scripture the other two respective parts, Soul and Body, fall into and function in their Scriptural order and relationship. It is Dr. Schofield in his Bible notes who gives in concise and easily remembered form the respective functions of each part referred to :

Thus—

Through the BODY we are *Earth* conscious.

Through the SOUL we are *self* conscious.

Through the SPIRIT we are *God* conscious.

The BODY gives us the five senses—*hearing, seeing, feeling, smelling and tasting.*

The SOUL gives us the will, intellect and emotions.

The SPIRIT gives us that indefinable and highest part of our being, which came directly from the special inbreathing act of God (Gen. 2. 7). So that man, the apex and crown of God's creation, is thus made capable to apprehend, adore, commune with, and worship God.

IN order to a clear understanding of this subject, perhaps a homely illustration would convey to the reader a better conception of what the writer seeks to impart. Thus assume the body to be a three-storey building :

The Ground floor obviously the BODY.

The Second storey obviously the SOUL.

The Third storey obviously the SPIRIT.

In Heb. 4. 12, 13, observe that the word of God is referred to as that living organism which is to control and adjust the respective functions of each part, and I submit that in this passage "the word" referred to includes both the written and living word, for notice how the Apostle personifies the word in this chapter, "Neither is there any creature that is not manifest in HIS sight but all things are naked and opened unto the eyes of HIM with whom we have to do." Thus it divides between SOUL that which is of self, therefore carnal; Spirit that which is of SPIRIT, therefore spiritual; that which is of BODY, Joints and Marrow, therefore material; it also discerns "the thoughts" (our thinking) "and intents of the heart" (our motives). In this connection the Apostle evidently had in mind how, under law, the priest flayed and divided the limbs of the burnt offering, to discern if there was any hidden blemish or defect in its fleshly composition, before he offered it in sacrifice to God (Lev. 1. 6).

When God first created man (to use our illustration of the building) he lived on the third storey, and enjoyed unbroken com-

munion and fellowship with God through obedience, and therein gave him pleasure. When he disobeyed he became selfish or soulish through his desire "to know good and evil" and fell to the second storey or soul plane, and the body, the third storey, became involved, "He ate," so that man tripartite is now a fallen creature as regards his first creation. But God in His Divine purpose and grace has devised means to recreate man through Christ Jesus, for if any man be in Christ Jesus he is a new creature (Creation) 2 Cor. 5. 17, and just as the first man's spirit was in the ascendant, and controlled Soul and Body, so God seeks once more this readjustment of Spirit, referred to already in 1 Thess. 5. 3, so that the believer "walking in the Spirit shall not fulfil the lusts of the flesh" (Gal. 5. 16). It is clear, therefore, that the spirit of man should pre-eminently function in our life and service for God, if we would be pleasing to Him, and one fears that the marked poverty in our Gospel testimony and worship is due to our persistent reversal of God's order that is a fleshly activity out of alignment with our spirit condition, which, alas, through our living out of touch with God, compels us to make a "show in the flesh" as a substitute to fill in, and which relegating it to an Old Testament setting would come under the heading of "false fire." "My brethren, these things ought not so to be" (Jas 3. 10). Divine order is as exemplified in Luke 1. 46, 47, where the Blessed Virgin says: "My Soul *doth* magnify the Lord and my Spirit *hath* rejoiced in God my Saviour." *The change in the sense seems to show that the Spirit first conceived joy in God, then communicated with the Soul which magnified the Lord, and then the body gave expression in audible praise, "The fruit of her lips."*

SHALL we now look at a few passages which clearly prove that all Christian worship and service should, if it would be God-honouring and fruitful, have its Spring and Source in our Spirit life, as God by the power of His Holy Spirit is pleased to operate thereon.

1. THE JOY OF RELATIONSHIP springs from the fact that the Spirit of God bears witness with OUR Spirit that we are His children (Rom. 8. 16).
2. OUR PRAYERS I will pray with the (my) Spirit (1 Cor. 14. 15).
"My Spirit prayeth" (1 Cor. 1. 15).
3. OUR PRAISE I will sing with the (my) Spirit, etc. (1 Cor. 14. 15).
4. OUR WORSHIP—God is Spirit (not a spirit), and "they who worship must worship Him in Spirit (spiritually) and in truth." The Father seeketh such to worship Him, for only Spirit can reach Spirit (Col. 2. 5). Direct communication between flesh and spirit is impossible, so that the only link of communication between the two we have referred to already is the Soul (see Luke 1.), where it is written, and which I here transpose to emphasize the tense, "My Spirit **HATH** rejoiced in God my Saviour, therefore, my Soul **DOTH** magnify the Lord."

In conclusion, it will be obvious that the conditions referred to in these scriptures for effective testimony or "worship in spirit and in truth," involve the acknowledged Lordship of Christ over the believer in the path of discipleship, thus involving a submission of heart to Him in all our ways, ambitions, pursuits, etc., for only as this is true of us will we know Divine leading and fruitfulness, and thus be delivered from fleshly activities whether publicly or privately in our life of Prayer, Service, Praise, or Worship. Our aim should ever be to adopt the divine order here emphasised, so that "our whole *Spirit* and *Soul* and *Body* be preserved 'blameless,' and to do this to His Praise, may the Grace of our Lord Jesus Christ be with our Spirit" (1 Tim. 4. 17).

FRENCH PROVERB.

It is difficult to forgive those whom you have injured.

God hears the heart though without words; but He never hears words without the heart.
H. M.

The FIVE PILLARS of Exodus 26. 37.

(Concluded).

BY M. W. GATTEY, CALIFORNIA.

SOME keep their sectarianism to the very end, and so on. Some "come out" in a half-way style; out to-day and in to-morrow. They must go back to preach, the Courts of our God are too narrow for them. Others insist, "I must do this, as I did in the sects,"—they cannot bear to part with their old rags, even for the sake of the Lord Who died for them. To "multiply feet" is an evidence of uncleanness (Lev. 11.). One trouble is that there are no dogs to bark, and no watchmen to sound the alarm when these people present themselves for reception (Isa. 56. 9-12). There is the insensate desire to "number Israel," and all and sundry are brought in to swell the roll, often without a single question, or the perfunctory routine of, "Of course you are saved, and you were baptised, and your walk is clean"—(?)—and some get in without even that! This is no test! The applicant may know nothing of the New Birth, and even less of baptism, and as for the character and testimony of the assembly of God, it is all foreign. We need people who have been tested like Naomi proved Ruth; a trial that "strained out" Orpah, the timid fawn, but gave occasion for Ruth, the staunch friend, to say, "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part me and thee." Orpah had returned to her gods, but here was purposeful confession of faith in God (Ruth 1.). Not alone did she know the place to lodge, but along with that was the realization of being dead and buried with Christ. She had left Moab, the corruptions of the flesh, and the scene of death, and took

refuge under the Wings of the God of Israel (Ruth 2. 11-12).

WITH monotonous frequency we hear the stereotyped "exposition" of 2 Cor. 6., that the "unequal yoke" means marriage between one saved and one unsaved person. A slight acquaintance with 1 Cor. 7. would correct this misapprehension, for God has there laid down the rule that the believing one must not depart from the other, but if the unbelieving one depart the believer is not responsible.

Much as one deploras the carnality of such a mismating, one cannot approve of putting private interpretations into Scripture. The matter is dealt with in Scripture, but not this Scripture, because these are all of a kind, that is to say, unions that are to be forsaken.

Come out from among them—all of them—and fence oneself off entirely from all further intercourse with them. Then, and not till then, will the promises apply. "Touch not the unclean" probably did include Gentile wives in the case of the exiles who returned from Babylon; but it has no present force (Neh. 13., etc.).

Is it asking too much from us even were there no rewards? But who would not willingly forsake all to follow Him, and to be received in by the Lord, who thus adds to the Church? and should one be put out as was Miriam of old, how heartily was she welcomed back, or brought in again, where the same thought is expressed—"let her be received in"! (Numb. 12. 14-15). Each pillar has its silver head, speaking of the believer's subjection to Christ as Lord, and all are filleted with connecting rods of silver—setting forth the unity of the faith.

EDITORIAL NOTE.

In view of the references in Mr. Beattie's papers in February "Believer's Magazine" to that honoured servant of the Lord, Mr. C. H. MacKintosh and the conclusion of Mr. Gattey's articles (and we thank him for this fellowship) on certain aspects of the Tabernacle, we trust there may be a revival of interest in C. H. M.'s Notes on the Pentateuch. Many of us older ones can thank God unfeignedly for the solid grounding in fundamental truth we got from these volumes.—[Ed.].

TOUCH THE THRONE.

When you pray at morn or sundown,
By yourself or with your own;
When you pray at rush of noontide,
Just make sure you touch the Throne.

When you pray in hours of leisure,
Praying long and all alone;
Pour not out mere words as water,
But make sure you touch the Throne.

When you pray in busy moments,
Oft to restless hurry prone;
Brevity will matter little,
If you really touch the Throne.

When amid the congregation
Of God's saints in prayer you groan,
He will hear your voice and answer,
If you really touch the Throne.

When you pray as those sick people,
Who of old Christ's power have known
As they touched His garment border,
So make sure you touch the Throne.

When you pray as Christ directed,
In the manner clearly shown;
In His Name and by His Spirit
You will always touch the Throne.

Can be had on neat cards from Publishers, John Ritchie, Ltd., Sturrock Street, Kilmarnock. 6d per doz.

ANSWER E.—(Concluded from page 79).

seems to be on the word "adorning". A wedding-ring certainly is not worn with this in view, and is a laudable custom for obvious reasons. If bright clothes are worn by a Christian to attract attention, to conform to the fashions, to be like the world, the unsuitability is palpable, but there is no virtue in a believer being dowdy or unkempt. We ought so to attire ourselves as not to invite attention either by our smartness or our shabbiness. Those who wear the clothing of the opposite sex, as girls do so often to-day in the public streets, are abomination to the Lord (Deut. 22. 5); and those who "shingle" or "bob" their hair, as the expressions go, are clearly running counter to the plain teachings of Scripture, and doing what is shameful in the sight of the Lord (1 Cor. 11. 5, 6, 15). Let us all give earnest heed to the Word of the Lord: "Be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12. 2).

REVIEW.

"Are Women Preachers an Evil Sign?"†

This is one more effort to disprove what the church, as a whole, has believed from the first, that the Scriptures prohibit the public speaking of women before mixed audiences, and indicate for them another character of service, not necessarily less important, but less prominent. God, who made man male and female, has His all-wise reasons for insisting on the resultant differences being maintained, but there can be little doubt that the whole sex-question lies behind the Scriptural injunctions. In their standing in Christ "there is neither male nor female," but the blindest of partisans cannot deny that in the world or the churches these differences stand. They are enhanced by the two historic facts, as true to-day as ever, of the priority of Adam in creation, and of Eve in the fall (see 1 Tim. 2. 13, 14), and the relations of the sexes in the case of believers is a figure of Christ and the church. The pathetic little lists of female preachers put forth by this and similar teachers—Miriam, Deborah, Huldah, Anna, Priscilla, etc., at intervals of centuries—are themselves enough to disprove the theory they are supposed to advance, for they were clearly always exceptional, and in an infinite minority compared to the men. To begin with, the author of the above paper tries to prejudice his readers against our translation of the Bible by hinting darkly at the hostility of the translators against women (a purely baseless accusation we may be sure), manifested by their "unfortunate renderings," of which I can only see that he tries to indicate one, i.e., "silence" for "quietness" in 1 Tim. 2. 12, but this in no way affects the prohibition of the earlier part of the verse—"I suffer not a woman to teach, nor to usurp authority (Greek, have authority) over the man." But there is in this chapter a little higher up, at verse 8, a really important mis-translation on which our author is silent, in the omission of "the" before "men" (see R.V.). The word here is not "men" in the sense of mankind, as in verses 1, 4, and 5, but "the men"—the brethren. It is they who are to pray (i.e., lead in public prayer) "in every place". If they are to do so "in every place", what place is left for the women to take even temporarily the headship of the assembly, which leading in prayer involves? It is clearly ruled out. Then he tries to augment this distrust of our Authorized Bible (or indeed equally of any translation from the Greek) by reminding us of the absence of quotation marks in that language. Then he adds what

† This is an article in an American prophetic magazine, "Prophecy," submitted to us for notice by one of our readers, in which the answer to above is "No!"

one can only regard as a little smoke-screen, to veil the poverty of his argument—the following note—“To be specific read such passages as 1 Cor. 1. 12; 4. 8; 6. 12, 13; 7. 1; 8. 1, 8; 11. 23.” After diligently looking out these references, I fail to see their relevancy, or indeed what they can be supposed to prove. I give all the references in case any of my readers may be more fortunate.

To pass on now to the passages in 1 Cor. 14. 34, 35, “Let your women keep silence in the churches, for it is not permitted unto them to speak: but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands (or men-folk?) at home, for it is a shame for women to speak in the church.” Our writer makes desperate efforts to escape from these plain prohibitions, though I am thankful to notice that he does deprecate, as quite untenable, what has been for years the sheet anchor of his party, that “speak” here means “to babble,” for as he points out, “the same word is used twenty-three times in this very chapter for solemn utterances under the Spirit’s guidance.” What will his friends say to this admission? But he substitutes for this untenable explanation, two others still more so. How can Paul, he asks, forbid women to speak in verse 34, when higher up he has just said, “Ye may all prophesy, one by one”? A glance at the context shows that the difficulty is non-existent. The apostle had been laying down principles to govern the orderly ministration of the Christian churches. He does not recognize that monopoly which an official ministerialism has arrogated to itself, of closing the mouth of ninety-nine hundredths of those present, in favour of one person, quite unknown in the New Testament—the “ordained minister” or “pastor” or “clergyman.” All had received the Holy Spirit; all had some capacity, be it of prophecy, speaking in tongues, or of exercising the more ordinary gifts of to-day, and all might take part, if only in prayer, verse 26, when they came together in dependence on the Holy Spirit. But in verses 34 and 35, Paul does specifically limit this liberty to the brethren: “Let your women keep silence in the churches.”

How then are we to understand this prohibition according to this writer? I would ask my readers to hold 1 Cor. 14. 34, open, as I try to divulge this: Paul is not forbidding! but “he had quoted the judaizers disrupting the Corinthian church (is this true, or only invented for the occasion?)”. In their letters they had brought forth their traditions—NOT the Old Testament Law, Jewish tradition said: “It is a shame for a woman to let her voice be heard among men”

(Talmud) (writer’s emphasis). The writer wisely refrains from trying to fit in this explanation (!) with the verse 34 in question. To find a quotation from the Talmud in Paul’s writings would be like professing to find a quotation from “Magna Charta” in William the Conqueror’s Doomsday Book. The epistles to the Corinthians were written in 55 and 56 A.D. The first Talmud was compiled more than two centuries later, so that how Paul could quote from it needs explanation. I think there can be no doubt that the apostle in speaking of the law here is referring to Jehovah’s words to Eve in Eden in Gen. 3. 16. “Thy desire shall be to thy husband, and he shall rule over thee,” and this is the general belief of reliable commentators, such as Alford, Ellicott, Brown and Fausett, etc. But if this, his first argument, won’t satisfy you, then the author can always offer you an alternative. How could Paul, who had written in chapter 11. of women speaking in the churches (!) forbid it here. Now it is true that nothing is said in that chapter of the place being “church”, but our author says it is so: “All must concede (!) that Paul here rules that **under the existing customs Christian women should veil WHEN SPEAKING IN THE CHURCH,**” and then he adds, in brackets, “(Note that women WERE permitted to speak in the church)” (writer’s own caps). The only flaw in this argument is that there is no authority in the passage for it. It is certainly a convenient method of controversy which, in the absence of proof, substitutes its own assertions.

The only woman I can remember, of whom we read in the Scriptures as praying, was Hannah, and of her it says, “She spake in her heart, only her lips moved, but her voice was not heard” (1 Sam. 1. 13), and this remains a good example for godly sisters to-day, in spite of the lure of the modern spirit and the encouragement of these writers. As Ellicott says of the 1 Cor. 11. passage, “The meetings spoken of here . . . were probably only smaller gatherings.” In support of this we should notice that the second section of the chapter, beginning at verse 17, is characterized by the phrase, “When ye come together” (See vv. 17, 18, 20, 33, 34). This section extends to the end of chapter 14., where the phrase is again found twice in verses 23 to 26, and gives a collective church character to the whole section. It is here that the phrase occurs, “Let your women keep silence in the churches,” and yet the writer can say with these words—“the commandments of the Lord” (see v. 5) under his very eyes: “**We see nothing that forbids women preaching in churches under properly constituted boards of elders and deacons,**” i.e., “properly constituted,” to set

Our Home Bible Class

Lesson No. 2.—John 1. 14-28.

By H. E. Marsom, Bristol.

aside the plain directions of God's Word. Well "there are none so blind as those who won't see," and we must leave it at that. "If any man be ignorant, let him be ignorant" (v. 38).

Our writer ends with an appeal to the great success God has granted to the public preaching of women. Success is not so easy to appraise, but even were success true, it would not prove that God is pleased with the preacher. We have known the Scriptures in the mouth even of unconverted men, blessed to souls. When Moses in anger struck the rock the water came out abundantly and the people drank thereof and their beasts (Num. 30. 11). But the act of Moses was really an act of rebellion, which cost him the land. Jonah, too, was apparently blessed of God to bring a whole ship's company to the worship of Jehovah, but he himself was in full flight from God at the time. "To obey is better than sacrifice, and to hearken than the blood of rams."

CORRESPONDENCE.

Our esteemed contributor, Mr. M. G. Hussey, writes from Canada: "I was much interested in your note on the article, 'Some Messengers,' which you saw fit to insert in November 'Believer's Magazine,' unworthy though the writer feels. I think I should have written more accurately that the address, general to the seven assemblies in Asia, contains particular messages to some of their members, the messengers of the seven assemblies; just as, in the epistle to all the saints at Philippi, there are messages to individuals of them, Euodias, Syntyche, and the true yoke-fellow, and to Archippans, then to the saints at Colosse, everything being intended for the instruction of the whole, for the obedience of faith.

I like Mr. T. E. Wilson's 'Breaking of Bonds' in the present number, and 'Will ye also go away,' by Mr. William Williams, in the July magazine.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend,' or as Parkhurst prefers, 'Iron brightens, or becomes bright, by iron; so a man brightens, exhilarates the countenance of his friend.'

There is a spot where spirits blend,
Where friend holds fellowship with
friend;

Though sundered far, by faith we meet,
Around one common Mercy-Seat."

Really our correction for "through their messengers" amounted to very little. Certainly the messages, though addressed to the "angels" of the churches, whoever they are, came through these messengers to the churches.—[Ed.].

(1) What new title is given to the LORD JESUS in v. 14, and which is only used of Him four other times in Holy Scripture in 1. 18; 3. 16 and 18; 1 John 4. 9? It is important to learn that this title does not only mean that there is but ONE Who is "The SON of GOD", but also that HE is the supreme OBJECT of GOD'S love: He is the "SON of His Love", His "BELOVED", Col. 1. 13; Eph. 1. 6; cf. 3. 35; 5. 20; 17. 24.

(2) When "the WORD was made flesh and dwelt among us" as in v. 14, from Whom did HE come and where did He come from? 8. 42; 13. 3; 16. 28, 30; and 3. 13; 6. 38, 62.

(3) How was that grace manifested of which the LORD JESUS was full? 2 Cor. 8. 9; Matt. 20. 28; Luke 4. 22; 1 Pet. 2. 22, 23.

(4) How was HE also full of Truth? What did HE do? 3. 21. What did He tell the people? 8. 40; 18. 37. What was HE? 14. 6. What do we see perfectly expressed and illustrated in HIM? Eph. 4. 21.

(5) What can we receive from and through the LORD JESUS? v. 16; cf. Col. 1. 19; and 2. 9; Eph. 4. 13; and 4. 7; 2 Thess. 3. 18.

(6) What great contrasts do we see between the Law that was given by Moses and the grace that came by JESUS CHRIST in such passages as Acts 13. 38, 39; Rom. 8. 3; Gal. 3. 10, 13, 14; Heb. 12. 18-24?

(7) What is meant in v. 18 by the statement that CHRIST was "in the bosom of the FATHER"? 15. 10, cf. 17. 24; 3. 35; 5. 20.

(8) While John sought to turn the attention of the people and their interest away from himself, to Whom did he point them, and in Whom did he seek to interest them? vv. 23, 26, 27, 29-34; cf. vv. 6-8; 3. 28-36; 5. 32-33.

(9) What did John's own disciples recognise to be the chief point in his ministry? 3. 26. What did the LORD Himself say John had done? 5. 33. What must be the chief thing in our testimony? 2 Cor. 4. 5; 1 Cor. 2. 2.

(10) What was John's opinion of himself in v. 27? But what did the LORD think of him? Matt. 11. 9-11. What does this illustrate? Luke 14. 11. Let us turn Rom. 12. 3; Jas. 4. 6, 10 into a prayer for ourselves.

HIS WAY.

"And He led them forth by the right way"
(Psa. 107. 7).

"Cast not away therefore your confidence."
"The just shall live by faith" (Heb. 10. 35, 38).

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kil-marnock.

Question A.—Is it right to speak of Christ's sufferings at the Lord's table? A brother here teaches that the subject is too sacred to be anything but rarely spoken of.

Answer A.—If by "speaking of His sufferings" is meant an attempt to describe them or analyse them, I should agree. Such efforts, generally very crude, only work upon the feelings, and are to be deprecated. The evangelists, men of like passions as ourselves, would no doubt have added many details to their accounts, "but the Spirit suffered them not." Such might harrow our feelings, but would not add to our spiritual apprehension. The words of Scripture do this. But if the restraint of the writers is above nature, what shall we say of that of the Holy Sufferer Himself? Certainly the scene in Gethsemane with its "agony"; its "bloody sweat"; its "strong crying and tears"; all in anticipation of the Cross, was divinely perfect, that believers might apprehend its reality, but on the cross, the sufferings are veiled, and we need not let imagination work. But if the prohibition means that the fact of our Lord's sufferings is too sacred to be referred to, then it should be stoutly resisted, as a subtle attempt to obscure these sufferings, which the Lord in the very terms of His appointment bids us contemplate. "This is My body given for you"; "This cup is the new covenant in My blood shed for you." To regulate and legislate, where the Spirit leaves open and free, is to be "wise above that which is written," and to set aside God's order.

Question B.—When was Peter saved? Was it when Andrew brought him to the Lord Jesus, or was it when the Lord called him on the shores of the sea of Galilee to become a fisher of men?

Answer B.—The mission of John the Baptist was amongst other things to "make ready a people prepared for the Lord" (Luke 1. 17), and no doubt Peter like Andrew and the rest of the apostles were all disciples of John, having been baptized by him with the baptism of repentance for the remission of sins, waiting for the One that was to come. Accordingly, when these prepared ones came in contact with the Lord they were ready to receive Him as Messiah. In John 1., when Andrew brought Peter to the Lord, He did not call him to repentance or faith, for he did already in a manner believe on Him, but

gave Him his new name, anticipating the moment when He would build him as a living stone into His Church. This was only the prelude to the scene on the sea of Galilee. Thus Peter was called by John to repentance and faith in the one coming after him; then by the Lord to a place in His Church, and later to His service. We apply the word "saved" to everyone who has received Christ as personal Saviour, though the word carries with it more than forgiveness, namely deliverance to and from. Peter could not receive Christ in above sense till the Lord was revealed to Israel, but no doubt all the true disciples of John, though they did not form part of the Church till Pentecost, were saved persons; they were of the people of God, His own, in a very real sense. In this sense Peter was a saved person before he was introduced to the Lord by Andrew, for he had been already introduced to Him by John the Baptist and had doubtless believed on Him as the one who should come after him (Acts 19. 4) as indeed the Old Testament saints in a minor degree. The Lord knew him by name and was now calling him out of the Jewish fold, to belong to His flock.

Question C.—The phrase "to put away" is ambiguous, because it can be done either by "expulsion" or "withdrawal", as we are told to do in 2 Thess 3. in the case of every brother which "walketh disorderly". Do not the various denominations owe their existence to this "putting away", and then the outcast members setting up another table?

Answer C.—Not only are the words "put away" in 1 Cor. 5. 13, and "withdraw yourselves" in 2 Thess. 3. 6 quite distinct in the original, but the context shews clearly that they are not at all two ways of describing the same action, but rather two ways of describing distinct actions in reference to very different degrees of evil. That of 1 Cor. 5. being serious immorality, and the offender is regarded, at his face value, as a "wicked person", though afterwards he proved to have the root of the matter in him, whereas the evil at Thessalonica was not at all immorality, but "walking disorderly", that is "out of rank" with their brethren and not according to the order laid down for their guidance in the Word of God: "Working not at all but going about as busybodies." Such are not to be treated as enemies or wicked persons, but as erring brothers. "Note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3. 14, 15). The distinct treatment in either case denotes degrees of discipline—

the one excision from the local assembly; the other a deprivation of the social amenities which form part of the fellowship of the saints. I do not think that the exercise of extreme discipline has been the root cause of denominationalism, rather the lack of it; though there are doubtless other causes such as the growth of a party spirit, resulting in attachment to leaders and consequent division. "Even of your own selves shall men arise and lead away disciples after them," (Acts 20. 30) either promulgating error, or magnifying some truth out of all proportion and making it the centre, instead of Christ. Surely those who have formed such sects or who perpetuate them with their infant sprinkling, clericalism, official ministerialism, cannot be said to be walking according to the Scriptural order. Would not Paul's advice to the Lord's servants and people be: "Withdraw yourselves from every brother that walketh disorderly and not according to the tradition that ye have received of us?" Those who seek to carry out these principles will find themselves ostracized as 'narrow', but is it to be a matter of surprise, if those who are seeking to walk in the narrow way, should be dubbed "narrow" by some?

Question D.—If an assembly is dwindling away, and there are now eight survivors, of whom only one is a brother, ought the breaking of bread to be continued?

Answer D.—In principle I would judge in the affirmative. Why should not eight persons, though only one of them be a brother, remember the Lord in the breaking of bread. "This do in remembrance of Me" would address itself to each. They might not be able to pay their way in a hall, but there is usually some private house available. In practice it would depend on whether the brother had spiritual energy and gift to go forward, in spite of the disabilities. I remember years ago in the South of England, it was felt by neighbouring assemblies that there was a call to form a small assembly in a seaside place, where a number of godly persons, already in fellowship, resided, of whom, however, only one was a brother, and he a foreign Christian Hebrew, quite unqualified to lead the assembly. Neighbouring assemblies used to help in turn each Lord's Day. It was not, however, normal to find oneself the only one to take part. I made it plain that if the sisters looked to me, I could not promise to carry through, but if they would look to the Lord, I felt sure He would, and I do not think there was any lack. The meeting gradually grew, and it has been numerous, and, I believe, fairly prosperous, for some time. There is no fixed rule in the Scriptures that the meeting must last so

long as the conventional hour or hour-and-a-half, which would be no doubt beyond the spiritual energy of the one brother. The essential is that the breaking of bread should be carried through in the power of the Spirit; "decently and in order"; a good deal depending on the godliness of the sisters present. If they know what it is to wait on the Lord, they will not be disappointed. The crucial difficulty comes in if the brother is not spiritual, and thinks that he can carry things through like a little "parson", simply because he is a brother: then I fear the sisters will go empty away, and a poor remembrance of the Lord enjoyed. In the particular case under review are there no meetings in the district that could come to the help of their weak neighbour?

Question E.—Ought a Christian to powder her face? (It is said to preserve the skin) or wear such colours as blue, red or pink? or wear fashionable clothes or a wedding ring?

Answer E.—Christianity is not a set of legal rules, telling us what not to do, what not to wear, and where not to go. As has been well said, "The true Christian is known by doing what the world does not, rather than merely not doing what the world does." A hermit, for instance, certainly does not do a lot of things that other people do, but what does he do? Sit in a cave, keep away from everybody, and feed on bread and cold water. Clearly he is the caricature of a Christian, who is not an ascetic, but should eat and drink to the glory of God. The apostle says of things that are not in themselves sinful and harmful, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6. 12). There is no Scripture that a sister should not powder her face, that is, if she does not mind the disfigurement, especially if this be done to preserve the skin. But anything that savours of conformity to the world and its ways would be repugnant to a believer walking with God, and realizing that "all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world." So with the question of dress and jewellery. The Word, speaking of women (and the same may apply in a sense to brethren) says "Whose **adorning** let it not be that outward **adorning** of plaiting the hair and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart . . . a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3. 3, 4—see also 1 Tim. 2. 9). The emphasis (For conclusion see page 75).

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

MARCH, 1936.

Made up 24th February.

SCOTLAND.

FORTHCOMING.—Annual Conference, Greenview Hall, Pollokshaws, **Glasgow**, Sat., 7th March, at 3.30. Speakers, S. E. Bebbington, James Caldwell, W. A. Thomson and Alf Wallace. Ayrshire Missionary Conference, Central Hall, John Finnie Street, **Kilmarnock**, Saturday, 7th March, at 3 p.m. Speakers, James Anton, Central Africa; H. T. Gander, India; Mark Kagan, London; S. D. Lander, Bolivia; and E. J. Spargo, Belgian Congo. Conference in Parish Church Mission Hall, **Portobello**, Saturday, 7th March, at 3 p.m. Speakers, John Douglas, Ashgill; Wm. King, Glasgow; and Walter Scott, Kinross. Annual Conference, Gospel Hall, **Blackburn**, by Bathgate, Saturday, 14th March, 3 till 8 p.m. Speakers expected, M. H. Grant, Airdrie; John McMillan, Galashiels; Wm. King, Dalmuir; and Gavin Currie, Carluke. Conference in Bethany Hall, **High Blantyre**, Saturday, 14th March, at 3.30 p.m. Speakers, Mark Kagan, London; W. A. Thomson, Glasgow; John Douglas, Ashgill; and Wm. McAlonan, Motherwell. Annual Conference, Beveridge Halls, **Kirkcaldy**, Saturday, 21st March, at 3 p.m. Speakers, Reuben Scammell, London; Kenneth Matier, Glasgow; Gavin Currie, Carluke; and Tom Kerr, Dumbarton. Annual Conference, War Memorial Hall, Gorgie, **Edinburgh**, Saturday, 28th March, at 3 p.m. Speakers, M. H. Grant, Airdrie; R. McKechnie, Glasgow; Edward Rankin, Bangor, and another. Annual Conference, Shields Road Hall, **Motherwell**, Saturday, 4th April, at 3.30 p.m. Speakers expected, J. Wilson, John Douglas, J. Stothers, and another. Tract Band Conference, Shuttle St. Hall, **Paisley**, Saturday, 4th April, at 3.30 p.m. Speakers, Jack Atkinson, Belfast; J. Gilmour Wilson, Larbert; A. H. Abrahams, Greenock. **Glasgow** Half-Yearly Meetings, Christian Institute and City Halls, April 11th to 14th. Annual Conference for Border Assemblies, Jubilee Halls, **Hawick**, Saturday, 18th April, at 3 p.m. Speakers expected, Wm. McAlonan, Motherwell; W. D. Whitelaw, Irvine; and Wm. King, Dalmuir. Women's Annual Missionary Conference in Roman Road, Hall, **Motherwell**, Saturday, 18th April, at 3.30 p.m. The follow-

ing missionary sisters expected: Miss Norman, China; Miss Robertson, Belgian Congo; Miss Shaw, Northern Rhodesia; and others. The Sixth Annual Young People's Open-air Missionary Conference in the Grounds of Scottish National Memorial to David Livingstone, **Blantyre**, July 4th, at 3.45 p.m. Mark Kagan gives special addresses on "Prophecy," etc., in Central Hall, **Kilmarnock**, March 16th to 22nd inclusive. John Gilfillan hopes to have meetings in **Craigellachie** and **Dufftown** during March. The Annual Bible Readings for workers and brethren at Netherhall, **Largs**, May 2nd to 8th. Messrs. C. F. Hogg and J. M. Shaw expected. Tom Richardson commences Gospel meetings in Summerfield Hall, Whiteinch, **Glasgow**, Lord's Day, 1st March.

REPORTS.—W. E. Taylor had a series of good meetings with model of Tabernacle in Hebron Hall, **Aberdeen**. Attendances and interest very good. John McAlpine having Gospel meetings in Bethany Hall, **Stevenson**, with a goodly measure of interest. John Gilfillan had Gospel meetings in **Peterhead**. Encouraging start. J. McPate reports seven definite cases of conversion as the result of recent meetings in **Muirkirk**. Now at **Glenbuck**. A good start with encouraging numbers. Wm. McAlonan had a series of well-attended meetings in **Hawick**, finishing with an assembly tea meeting. The ministry was of a practical nature, and times of definite blessing were experienced. Renfrewshire Missionary Conference, in Shuttle Street, **Paisley**, had a good attendance. Interesting and encouraging. Reports from Dr. Bodman, James Anton, John Murray and E. J. Spargo. Much made known to encourage prayer for work abroad. Alex Philip has had the use of the North and South Schools on Island of Shapinsay, **Orkney**. No assembly, but two young men break bread together in their home. Find a good reception for Gospel literature in visitation work, and finding a little response in Gospel meetings. Had three weeks' meetings in **Huntly** before going to Orkney. Considering stormy weather attendances were good and there was some blessing. Old-time ministry given and much enjoyed at **Shettleston**

Annual Conference. Jack Atkinson, Wm. McAlonan and M. H. Grant ministered. About 300 present. Geo. Bond has gone to **Stornoway** for some meetings. Had a few meetings in **Lossiemouth**, several unsaved attending. Annual Conference in Hebron Hall, **Glengarnock**, well attended. Stimulating and encouraging ministry from Messrs. Kagan, Lawrie, Whitelaw and McCulloch. James McCulloch continues with Gospel effort. Has had a good start with encouraging attendances. Large gathering at Elim Hall Annual Conference, **Kilmarnock**. Helpful and encouraging ministry from Mark Kagan, R. H. Cumming, James Milne and W. F. Naismith. Dr. A. G. Bodman visited **Kilmarnock** and several other Ayrshire assemblies telling of the Lord's work in Portugal, and giving help in the Gospel. Mark Kagan giving addresses to believers in Albert Hall, **Rutherglen** and other parts with good interest. Jack Atkinson having Gospel meetings in **Springburn** with good interest and some blessing. James Caldwell, Central Africa, gave valued help in Missionary and Gospel Addresses in Temperance Institute, **Stranraer**. Hall full for Gospel meeting, large number of unsaved present. Interest aroused.

ENGLAND AND WALES.

FORTHCOMING.—M.S.C. Conference, Hope Hall, Brunswick Street, Ardwick Green, **Manchester**, Saturday, 7th March. Opening of New Anath Hall, Station Approach Road, **Ramsgate**, March 7th, at 3 and 6 p.m. J. W. Laing, P. O. Ruoff, E. T. Tarrant and P. J. Wiseman. Conference in Orchard Road Assembly Hall, **St. Annes-on-Sea**, Saturday, 7th March, 3 to 6.45 p.m. Speakers, J. Davidson, Newby Bridge; George Murray, Southport; and Fred Whitmore, London. Forty-sixth Anniversary Conference, Elim Hall, New Wellington Street, **Blackburn**, Saturday, 7th March, at 3 p.m. Speakers, G. Thomas, E. Needham and E. Webster. Open-air Workers Annual Conference, Clumber Hall, **Nottingham**, March 7th, 3.15 and 6.15 p.m. Speakers, Ransome Cooper and F. A. Tatford. Annual Conference, Hope Hall, Hawthorne Street, Bewsey Estate, **Warrington**, Saturday, 14th March, 3 to 8 p.m. Speakers expected, G. Hyde, G. Hamilton, R. Elliott and Jack Atkinson. Bible Study Convention, Civic Hall, **Exeter**, March 11th to 14th. Speakers, J. B. Watson, Jas. Stephen, J. M. Shaw, Prof. A. R. Short, E. W. Rogers and Scott Mitchell. Fuller particulars, F. Pester, 23 Barnfield Road. Conference, Regent Hall, **Swindon**, March 11th, 3.30 and 6.30 p.m.; March 12th, 3 and 7 p.m. F. A. Tatford, H. White and missionary. S.S. Workers' Conference, Hebron Hall, Mayor Street, **Bolton**, March 14th. Speakers, Dr. W. H. Bishop and W. Ainslie. Missionary Conference, Sidmouth

Street Gospel Hall, **Seaton**, Devon, March 19th, at 2.45 and 6 p.m. Conference, Shrewsbury Hall, **Redhill**, March 21st, at 3.45 and 6 p.m. Speakers, A. Pulleng, and two missionaries. Conference at **Hailsham**, March 28th. Speakers, G. Goodman and others. S.S. Teachers' Convention, Metropolitan Tabernacle, Newington Butts, **London**, Saturday, 28th March, at 3.15 and 5.45 p.m. Speakers, W. H. Begbie, W. H. Clark and H. F. Wildish. Conference, Clarendon Hall, **Leamington Spa**, April 4th, at 3 and 6.15 p.m. Harold St. John and J. B. Watson. Annual Meetings, Victoria Gospel Hall, **Barkingside**, Ilford, Sat., 4th April, 4 and 6 p.m. Speakers, W. Ransome Cooper and H. F. G. Cole. M.S.C. Holiday Conference, **St. Leonards-on-Sea**, April 9th to 14th. Dr. Latimer Short, Will Harrison, Scott Mitchell and W. J. Wiseman. Particulars from A. Pulleng, 4 Theobald Road, Leyton, London, E.17. S.S. Teachers' Conference, **Littlehampton**, April 9th to 14th. Speakers, H. Thorp, P. J. Wiseman, G. H. Vine. Particulars from C. F. Kennedy, Belgrave House. Conference at **Nutley**, April 10th, at 3 and 6 p.m. Conference in George Street Hall, **Weymouth**, April 10th. E. S. Curzon and E. W. Rogers. Annual Conference, Acre Street Rooms, **Stroud**, April 10th, 2.45 and 6 p.m. Annual Conference, The Meeting Room, **Chalford**, Glos., Saturday, 11th April, at 3 and 6 p.m. Conference in Regent Hall, **Cheltenham**, April 22nd. Speakers, F. Butcher, H. Gander and A. Fingland Jack. Conference in Assembly Halls, **Ilfracombe**, April 13th. James Stephen and others expected. Missionary Conference, Town Hall, Paradise Street, **Birmingham**, Saturday and Monday, 25th and 27th April. Correspondence, E. H. Whitehouse, Maxwell House, Maxwell Avenue, Handsworth, Birmingham. Workers' Conferences, April 24th to May 25th. **Llanfairfechan**. Particulars, H. G. Hall, "Plas Menai." Home Workers' Conference, Fore Street, **Exeter**, April 25th, at 3 and 6 p.m. Annual Conference, Manor Court Rooms, **Nuneaton**, Sat., 2nd May, at 3 and 6 p.m. Speakers, Scott Mitchell and E. W. Rogers, London. Conference, Town Hall, **Bournemouth**, May 19th to 21st. Missionary Conference, **Bristol**, May 23rd to 27th. Full particulars from H. T. Spanton, 116 Sefton Park Road, St. Andrews, Bristol. Annual Meetings, **Shillingstone**, Dorset, June 3rd, at 3 and 6 p.m. H. P. Barker and T. Mansfield expected. Conference at **Newbury**, June 20th, at 3 and 6 p.m. Holiday Conference, **Paignton**, July 18th to August 1st. Particulars, F. A. Tatford, 62 Cornwall Road, Ruislip, Middlesex. Fred Whitmore hopes to have Gospel meetings in Orchard Road Assembly Hall, **St. Annes-on-Sea**, Mar. 7th to 12th inclusive. Jack Atkinson commences Gospel effort in Hope Hall, Haw-

thorne Street, Bewsey Estate, **Warrington**, on 8th March. An Open-air Rally to make known the meetings, on Saturday, 7th March, commencing at 3 p.m. Christians in the district asked to assist. John E. Davies expects to have 2 weeks' meetings with large chart on "Tabernacle," at **Fairfield Gospel Hall, Liverpool**. **Keswick** Whitsuntide M.S.C. Holiday Conference, May 29th to June 2nd. Speakers include: Messrs. W. E. Vine, M.A., A. England Jack, M.A., Mr. A. Boulton. Particulars from Ronald Beattie, Kenilworth, Talbot Road, Carlisle.

REPORTS.—A series of special meetings on "The Charter of the Church" was held at **Cambridge**, when appreciated help was given by E. W. Rogers, F. A. Tatford, J. B. Watson, J. Stephen, J. M. Shaw, E. S. Curzon and Scott Mitchell. E. M. Warnock had three weeks' meetings at **Fulbourne**, two professed, later at **Quy**. F. G. Rose has given help at **Hartest, Haverhill** and **Woolpit**, and later at **Haughley** and **Finningham**. E. C. Quine has been giving addresses dealing with Dispensations of Time, illustrated by large chart, in **Douglas, Isle of Man**. Appreciative audiences, but not very large. A. J. Chilcott had meetings in Central Hall **Gorseinor** on "Prophecy and Gospel Subjects", with chart. Much interest and blessing.

IRELAND.

F. Bingham has finished in **Bangor**, where he saw some blessing. Expects to begin at **Ballywillwill**. R. Hawthorne has seen the Lord's hand in **Moneydig**. He is continuing the meetings. Hagan and Moore are labouring at **Markethill**; fair numbers coming. Lewis and Craig have finished in **Stonewall**. Some professed faith in Christ; two were restored and added to the assembly. They have now gone to **Cliffin**; four miles further on. Wright and Beattie hope to commence in **Clones**. McCracken and McKelvey finished up in **Strabane**, No apparent results. Mr. McKelvey hopes to commence near **Dungivin**. J. Hewitt continues in his wooden tent at **Aughnacloy**; people coming out well. Some have professed. H. Bailie has continued in **Ballymena** for seven weeks. No move. Wallace and Kells have commenced in **Portavogie**. Finnegan and McCracken are having good numbers in wooden tent at **Aughnashalvey**. F. Knox continues in **Derry**. S. Whitten had some meetings at **Tivaconway**. R. McCracken continues in wooden tent at **Ballywalter**. Some interest. J. Money penny had good meetings in **Lurgan**; a number have professed. Stewart and Murphy continue in **Windsor Hall, Belfast**. Large meetings. Some encouragement in conversions. D. Walker is having good numbers in **Mourne Street**. W. Norris is also having good numbers in **Ebenezer Hall**,

with encouragement. Curran at **Drumennagh**. People coming out fairly well. Campbell and Diack are at **Hillsboro**. Frew at **Ballinashea**. Found it stiff. Hutchinson and Johnson at **Granshaw**, where they found it hard. Beattie at **Port Stewart**. Duff and Allen commencing at **Donaghadee**. Graham in **Maranatha Hall, Belfast**. E. Hill has finished in **Portable Hall** at **Clovarhill, Co. Monaghan**. Saw some fruit. Love at **Ballycastle**; found it stiff; now about a mile out of the town. Bentley at **Warings-town**. Fairly good meetings with people coming out well. J. Hewitt in **Clogher Valley** with some encouragement. Some baptisms. A very needy district. Fleming in **Money-more**; fair meetings. Johnston at **Drumlough**. Poots and Love in **Broughshane**; very stiff, but one soul saved. J. W. Clapham, of Palestine, has visited **Newtonards, Bangor, Drum-lough, Granshaw, Lisburn, Cookstown**. In **Newry** the Town Hall was packed. Also in **Lurgan** and **Armagh**. In Y.M.C.A. Hall, **Belfast**, very large gathering. Mr. Clapham's reports have helped to strengthen the faith of God's people in these days of modernism. The Lord has given some blessing at **Bruslee**, where brethren McGladdery, Storey and Foster have been carrying on a regular work amongst young and old. A good Sunday school, and quite a good number coming to Gospel meeting. A few saved. James Megaw and Sam Gilpin have commenced meetings in a farmhouse at **Little Ballymena**, near **Straid, Co. Antrim**. David L. Craig had meetings in **Purdysburn**, and the people came out fairly well considering the rough weather. Now near **Ahorey**, in an Old School House, with some interest.

CANADA AND U.S.A.

Stephen Mick had a few meetings at **Black Earth, Wisconsin**, which were appreciated by the little assembly. Samuel Hamilton visited some of the assemblies in **Iowa** in December. William Warke had a series of meetings in **Lake Geneva, Wisconsin**. Mr. Downey had a few meetings in the 86th St. Hall, **Chicago**, speaking on the life of Paul. Profitable time at Sunday School Treat, held on January 11th, at Frost Avenue, **Rochester, N.Y.** Bro. H. Webber, of **Richmond Hill, N.Y.**, took part along with Bro. S. Brady, of **Pittsburgh, Pa.** At the end of the month Bro. Wm. Pinches, of **Niagara Falls, Ont., Canada**, was with us for about a week's meetings. The ministry was seasonable but the attendance was affected by the zero temperatures. The **Pittsburgh District Sunday School Teachers' Conference, held New Year's Day**, was a time of blessing and happy fellowship. Helpful ministry on the art, method and material of Sunday School work was given by Brethren Henry and Hoogendam.

MISSIONARY NOTES.

Sent by H. P. Barker.

BRITISH GUIANA.

Assembly at **Windsor Forest**, newly formed (through labours of Chinese brethren), have purchased hall and ground from a Canadian Mission, and hope to erect house for accommodation of visiting evangelists. New work at **Den Amstel** (also fruit of work of Chinese brethren) prospering; 100 present at meeting on New Year's Eve.

WEST INDIES.

Several of the **Grenadine Islands** are still without any Gospel preaching. Our brother **Parmenas Eustace**, schoolmaster, of St. Vincent, has these much on his heart, and has stepped out as a full-time worker with the hearty commendation of the assembly at Kingstown. He is commencing at the nearby island of **Bequia**. In **Trinidad** a Baptist minister severed his connection with denominationalism and was received into assembly at **San Fernando**. Now in America on furlough, but he and wife hope shortly to be enabled to return to Trinidad as free labourers in the Gospel. **W. Gillespie**, restored to health, is helping in ministry among assemblies in **Barbados**, "very acceptably."

Henry Hitchman had meetings in **Hamilton City**, Bermuda, with deepest interest and often crowded gatherings. The ministry on assembly truths has been very much appreciated. Our brother goes on to the **Bahamas** for meetings. Address, c/o P.O. Box 364, Nassau, Bahamas, B.W.I.

MISSIONARY INTELLIGENCE.

Brother **R. J. Wright**, Japan, writes: "The city of **Yokohama** is 20 miles from Tokyo, and is the largest in Kanagawa province. Started here some months ago. Work hard. Children's and adults' meetings every night. Hospital visitation too. Would like to see definite work established. Teeming multitudes on every hand and side. Labourers few. Pray for more workers." Brother **James Rennie**, Calle Sagasta, 5 Algeciras (Prov de Cadiz) South Spain, tells of happy time of fellowship and help at New Year Conference, when quite a goodly number came together to the ministry of the Word. House-to-house visitation with tracts gave splendid opportunities for personal conversations on eternal matters. Sunday school interest increasing and encouraging. Prayer meetings and Bible readings also proving helpful. **Mr. and Mrs. W. E. Taylor**, of France, are on a visit to the homeland. They have seen much blessing on their work in France, especially in the conversion of many R.C.'s. **Mr. and Mrs. T. Melville** are returning to China, via Canada, next month. Our friends have just had word

that **Mrs. Keith** and **Miss Madill** had a narrow escape from bandits from the city of **Feng-Sin**, where they have been serving the Lord the last few months. Some Chinese were killed by the bandits. **Miss Mander** (Ev. Mission, Brickfields, Indaba Mine, Bulawayo, So. Rhodesia) carries on a good work in visitation amongst the natives with Gospels and Tracts, also school work. Future prospects of the work encouraging and hopeful, and prayer valued.

PERSONALIA.

We are pleased to learn from our esteemed missionary brother, **J. H. Aston**, formerly of India, now at 6 Bethany Crescent, Lower Bebington, Cheshire, of some little improvement in his health, enabling him to carry on with his loved work of tract distribution.

We are sorry to learn that our esteemed missionary brother, **Gavin Mowat** (38 Floss St., Kensington, Johannesburg, South Africa) has again been laid aside with nerve trouble. Dr. recommends rest and change, and this will almost be necessary although Mr. Mowat would prefer to get back amongst his folks on the Station at Lovaleland. Remember in prayer.

ADDRESSES.

Correspondence for **Albert Hall Assembly, Renfrew**, should now be addressed to Mr. **Thomas Taylor**, 15 Wilson Street, Renfrew.

Correspondence for **Cemetery Road Meeting Hall, Sheffield**, should now be sent to **Mr. W. Walton**, 14 Vainor Road, Sheffield, 6.

Assembly meeting in **Town Hall, Sanquhar**, now gather in **Mission Hall**. Correspondence to **Mr. C. Douglas**, 11 Queen's Crescent.

"WITH CHRIST."

Mrs. Sarah Bowes, Windsor, Ontario, aged 45 years. Saved in Glasgow 28 years ago. In fellowship in Windsor from commencement of assembly 20 years ago. Given to hospitality. **R. T. Halliday** and **G. Gould** spoke to large company at funeral. **Henrietta A. Boyle**, Knowhead, Coleraine, died January, 1936. Over 50 years connected with assemblies in Magherafelt and Coleraine. Given to hospitality, and had a keen interest in the Gospel. Was well known to the Lord's servants. She will be greatly missed. The large funeral testified to the high esteem in which she was held. The service was conducted by brethren **McCracken**, **Hawthorne**, **McKelvey** and **Diack**. **Robert Buick**, Chicago, Ill., aged 49 years. Passed into the presence of the Lord, Dec. 19th. He had been ailing for some time. He was saved at the age of fourteen at **Ballywatermoy, Co. Antrim**. Has been in fellowship in **Avondale, Chicago**, for over twenty years, and went on well to the end. Services were conducted by **William Warke**.

John Gray, Glasgow, aged 65 years. Editor of "The Believer's Pathway", and partner in the publishing firm of Messrs. Pickering & Inglis. Took ill with influenza in November. Heart trouble followed with much suffering until called Home to be with the Lord on Lord's Day, 2nd February. Mr. Gray was saved in youth. The early part of his life was spent in Kilmarnock, where he was in fellowship in Waterloo Hall. Took a great interest in Gospel and Bible Class work, and was a good help in the assembly. The last thirty years in Glasgow. Gave much help in connection with arrangements for half-yearly meetings and the Lord's work in other lands. Ministered the Word helpfully at conferences, and was very active in the Gospel. Leaves widow, daughter and son, and a wide circle of friends to mourn his loss. Large and representative gathering at funeral in Glasgow. Will be much missed.

Mrs. William Beattie, Ballymacreely, Killinchi, aged 62 years. After a lingering illness went Home to be with the Lord, on January 18th. Saved over 30 years ago, through the labours of R. Hawthorne and J. Bernard, the first convert in those meetings. Was connected with the assembly in Ballymacashon for many years. She lived a quiet, consistent life, was a true lover of the Lord and His people, and had the great joy of seeing her prayers answered in all her children being saved. The funeral was attended by a large number of people notwithstanding the inclement weather. A very appropriate word was spoken at the grave by Mr. C. Fleming. She will be much missed.

John K. Buchan, Peterhead, aged 59 years. Died very suddenly while at Anstruther on business. For many years he was connected with the Peterhead Assembly, and was highly esteemed, being a consistent brother of a quiet disposition. He was well-known around the coasts of Britain, being a fish salesman, and will be greatly missed.

Miss Duncan, Inverbervie, aged 86 years. The last of a number of sisters who gathered in the name of the Lord over 60 years ago. Steadfast in the faith.

Richard Wallace, Annathill, aged 30 years. Fatally injured at work. Possessed a sweet disposition; held in great esteem for his godly life and sincere witness. Will be missed.

Neil Fraser, father of Neil M. Fraser, evangelist. On December 30th, Mr. Fraser was knocked down by an automobile and never recovered consciousness. He was saved nearly thirty years ago when a missionary came on board his ship at Tunis, North Africa, and gave him a copy of the New Testament. For years Mr. Fraser was in happy fellowship in Linwood, Scotland, but about eleven years ago settled in Detroit, Mich. He is survived by his widow and three children, all of whom are in assemblies

in Detroit. Mr. Fraser was a man greatly beloved, whose light seemed to shine before men the brighter as he grew older in years. Funeral services were large and were conducted by Henry Hunter and William Loudon of Salem Hall.

Mrs. Baillie, Pathhead, Ford, Midlothian, aged 76 years. Saved many years. A quiet, consistent sister in Edgehead Assembly. Mother of W. Baillie who labours in Canada.

James Loudon, Holytown, aged 51 years. Associated with Gospel Hall, New Stevenston and later in Holytown. Will be much missed. Given to hospitality.

Wm. Black, Motherwell, aged 66 years. Hallkeeper of Roman Road Assembly Hall, where he was well-known and highly respected for his devoted service to the Lord and His people. By his untiring efforts he won the affection of all. Will be much missed.

Miss Agnes Gracey, Banbridge, saved 9 years ago. Was caretaker of the Gospel Hall which she delighted to keep spotlessly clean. A lover of hospitality. Will be much missed. Large funeral. Service in hall conducted by Diack and Hutchinson. At graveside by Wright and Baillie.

John Moore, Dumbarton, aged 77 years. Over fifty years in assembly. Given to hospitality.

Annie Houghton Bell, of Fenton Hall, Leeds, in her 86th year. In early life in fellowship at Manvers Hall, Bath, and also in Bristol. Always kept happy memories of ministry of Andrew Miller, a personal friend, George Muller, Robert Chapman, and many others. For many years a great sufferer and unable to attend meetings, but was kept by grace steadfast to the end.

Peter W. Lidbetter, Mortlake. Unexpectedly, after a few days in hospital. Converted about 30 years ago while reading the Scriptures in his own home after attending Dr. Torrey's meeting at the Albert Hall. Connected for the whole of his assembly life with the work at the Gospel Hall, High Street, Mortlake, where among other activities he was superintendent of the Sunday school from 1923 to 1934. Always helpful in his ministry of the Word.

APPRECIATION.

An assembly correspondent in a recent note, writes: "We very much appreciate your splendid Magazine in our assembly, and value the distinctive truths it contains."

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

J. K.,	£0	5	0
E. G. F.,		1	0
J. N. Sr., Coutts,		11	4
A. P.,		5	0
Psalm 107. 22,		2	0

Total to 22/2/36, - £9 16 4

TREASURY NOTES

By THE EDITOR.

"Jesus Wept" (John 11. 35).

THE Holy Spirit loves to portray the Lord Jesus in the gospels, that seeing Him we may see the Father; know the One "Who loved us and gave Himself for us", and apprehend Him too, as He now is, in resurrection, for "Jesus Christ is the same yesterday, to-day and for ever". Here He is portrayed in His changeless sympathy. A poor man, who had come down very low in the world, once said to the writer, that though he had not seen a Bible for years, he always remembered one verse—"Jesus wept". It was a good verse to remember, for in it the heart of God is revealed, in perfect human sympathy with His sorrowing people. Thrice in the New Testament we see our Lord weeping: once with tears of compassion over the doomed city (Luke 19. 41). The word there used, *Klaio*, implies audible grief. Then again in Hebrews 5. 7: "When He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from (Greek, out of) death." These were tears of agony in view of the infinite sorrows of the cross before Him; contact with sin and divine judgment ready to immerse Him. Here the exercise of soul was of such a character that it not only broke the bands of silence, but strong crying (*Kraugē*) was mingled with His tears. But here our Lord's tears were of sympathy with His people. At the beginning of the gospel He was found rejoicing at Cana's marriage feast with those that rejoiced, here weeping with them that wept. And the verb employed is only found in this place in the New Testament. Poor, distraught Mary was weeping unrestrainedly, but He silently (*dakruo*), though the falling tears were eloquent proof of His love. Yes, Jesus loved Lazarus and his sister and Martha. It has been asked sometimes whether He loves all His people alike? The true

answer would be, yes and no! As His redeemed He loves them all alike, but as His friends there is a difference, "He that hath My commandments and keepeth them, He it is that loveth Me; and He that loveth Me shall be loved of My Father, and I will love Him, and will manifest myself to him" (John 14. 21). This is the love of friendship, "Ye are My friends, if ye do whatsoever I command you." This friendship cannot be forced, it must grow, but it can be cultivated.

The sisters knew the Lord loved their brother, they had seen it in the brightening look, felt it in His friendly presence, heard it in His words, and known it in His acts of love. It was a fact more real than his name. It was not "Lazarus is ill", but he whom Thou lovest. And now He wept in sympathy and a sense of loss, but His grief was not unrestrained nor unconsolable, for was He not the Resurrection and the Life, and had He not before Him that glorious day when all His sleeping ones would rise and His living ones be changed? Indeed our Lord's words to Martha (v. 25) contained the mystery revealed to the apostle. In fact the Lord's way of coming to Bethany illustrates His Second Advent. There were the two stages then, as there will be later. He first called for Martha and Mary to meet Him outside Bethany, and then returned with them to raise Lazarus, figure of Israel.

The question naturally arises why then did not the Lord at once come to the bedside of the sick one? One answer is, His time was not yet come. It brought more glory to God to raise Lazarus from the grave than to bar his way to it. But there was another reason. The Lord only "lost" two days, and yet when He reached Bethany the body had lain in the grave four days already, being buried on the day

of death (see vv. 17-39). The Lord knew that Lazarus died at the moment the messenger announced his sickness. Had the Lord started at once He would have been two days late, and this would have been pointed at as a proof of our Lord's "nescience".

NOW why should the Lord's people not sorrow as those that have no hope? Because His return with their loved ones is no less true that the great facts of His death and resurrection. He will descend from heaven with a shout. Then will ensue what He describes to Martha—He that believeth on Me, though he were dead, yet shall he live—the sleeping ones shall rise first; then he that liveth and believeth on Me shall never die—His living ones shall be changed, and both together shall be caught up together to be forever with the Lord. Wherefore comfort one another with these words, for in that day every tear shall be wiped away.

"LOVE."

As gentle breezes bear the scent
That summer's bloom has given,
The Son of Man, where'er He went
Wafted the love of heaven.

No sick or suffering He spurned
In grace to look upon:
His touch would heal, and where He turned,
A holy radiance shone.

And when His spotless soul He gave
To God, in sacrifice,
'Twas love that filled and burst the grave:
Matchless, it never dies!

The love that God for ages past,
Bore to this sinful race,
Then, bursting with a weight so vast,
Poured forth in streams of grace!

Wm. Montgomery.

Dumbartonshire.

WEeping.

"I have seen thy tears" (2 Kings 20. 5).
"Put Thou my tears in Thy bottle; are they not in Thy book" (Psa. 56. 8).
"They that sow in tears shall reap in joy" (Psa. 126. 5).
"Weeping may endure for a night, but joy cometh in the morning" (Psa. 30. 5).

The Grace of God.

"For ye know the grace of the LORD JESUS CHRIST, that though HE was rich, yet for your sakes HE became poor, that ye through HIS poverty might be rich."

BY H. E. MARSOM, BRISTOL.

WE shall never rightly appreciate this voluntary poverty of CHRIST until we view it, as it stands out against the bright background of all the wealth that was HIS in that eternal past when indeed "HE was rich." And though we cannot fully grasp all that these three words mean, yet we may reverently remember that in that past Eternity HE truly was "in the form of GOD," and not only "was with GOD," but was "equal with GOD" indeed, that HE "was GOD." That it was HE Who, before the world was, shared the eternal glory with the FATHER, as only HE could do. We may remember, too, that not only were all things made by HIM, but "for HIM: for HIM Who was the divinely appointed "HEIR of All Things" into Whose hands the FATHER had committed all things: so that truly all that the FATHER had was HIS. HE was the true Boaz, the "Mighty Man of Wealth," Whose riches were unsearchable, and therefore inexhaustible. And it was HE, "The LORD 'from Heaven," "The LORD of Glory" Who, "though HE was rich, yet for your sakes became poor," and this was grace indeed!

Yes, it was this "Mighty Man of Wealth" Who in wondrous grace "sold all that HE had," Who "made HIMSELF of no reputation," Who taking upon HIM the "form of a servant" came, not to be served, but to serve, and to give HIS Life a Ransom for many. It was HE Who "humbled HIMSELF" and *became poor*: so poor that HE was born in a stable, and cradled in a manger! So poor that HE had "not where to lay HIS head," and certain women, whom HE had healed of evil spirits and infirmities, ministered to HIM of their substance"! So poor, and so despised that some contemptuously inquired, "Is not this the Carpenter?" So poor that when HE needed a penny for an object lesson, HE should say, "Bring ME

a penny," and when a half shekel was needed for the tribute money, lest they should offend, HE caused one of HIS creatures that passed through the paths of the sea, to bring the needed coin! So poor, and yet so rich in grace, that HE, their LORD and MASTER took the place of the Lowliest and Least, and with girded loins washed HIS disciples' feet! This, this indeed was grace. And let us connect those two words, "HIS poverty," with other couplets which shall make them pregnant with the richest meaning. Link them with "HIS humiliation" with "HIS cross," with "HIS sufferings," with "HIS death," then "through HIS poverty" to us can mean nothing less than "through the Redemption that is in CHRIST JESUS, for HE Who sold all that HE had, offered for us to GOD no less a Sacrifice than all that HE was when "HE loved us, and gave HIMSELF for us."

"That ye . . . might be rich." Here is a glorious paradox! "HE became poor," and yet, HE "came . . . to give." Indeed was HE not HIMSELF the Supreme GIFT? "For GOD so loved the world that HE gave, HE gave HIS only begotten SON," and "shall HE not with HIM also freely give us all things," supplying every need of ours out of HIS wealth in glory in CHRIST JESUS, so giving us all things that pertain to life and godliness? For when, in the wealth of HIS grace, GOD gave us CHRIST, HE gave us HIM in Whom all the treasures are hid, and in Whom all the Fulness dwells. Out of that "Fulness have all we received, and grace for grace." In everything we are enriched by HIM, enriched to all bountifulness, our cup runs over; and in us is the paradox repeated, "As poor, yet making many rich; as having nothing, yet possessing all things" (I Cor. 3. 22, 23; Rev. 22. 21).

A little bit of patience oft makes the sunshine come,
 And a little bit of love makes a very happy home,
 A little bit of hope makes a rainy day look gay,
 And a little bit of charity makes glad a weary way.

—Unknown.

Nehemiah—an Exercised Believer.

By J. HUTCHISON, MARCH.

SOME may say, as to above title, this type of man is fast decaying. Although Nehemiah is in a heathen court, we may profit by his conduct. Some of his brethren pay him a visit, and, doubtless, he was cheered by their presence, for do we not read in Proverbs 27. 17, "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." We are reminded also of Paul in Acts 28., when certain brethren came to meet him, he thanked God and took courage. Nehemiah was carrying a heavy burden; he has now an opportunity of opening his heart. What is he exercised about? God's people and God's place. Exercise in this direction would be more glorifying to God than straining to get rich, or get into the world's positions, and would, doubtless, bring more spiritual power into our meetings. He was exercised about the people and the place. He says, "I asked them concerning the Jews and concerning Jerusalem" (Neh. 1. 2). What was the state of the Jews? They were in affliction and reproach, and doesn't this describe many of God's people to-day, and they can sing in truth:

"Deep waters cross life's pathway,
 The hedge of thorns is sharp."

Some believers, as well as assemblies, are a reproach, and the world is always ready to show the dead flies that appear in the ointment. Regarding the place they tell Nehemiah that the wall is broken down, and how many wall-razers there are to-day, the line of demarcation is almost obliterated, and like the people in Lamentations 5. 6 their confession is, "We have given the hand to the Egyptian." Think of a child of God giving his or her hand to a cold world that crucified the Lord of life and glory. "The gates are burned with fire," and again we think of Lamentations 5. The elders have ceased from the gate, the wall is broken down,

the gates are gone, nothing or nobody left to withstand the attacks of the enemy.

HOW does all this affect the exercised man? He says, "When I heard this I sat down and wept, mourned, fasted and prayed." Look at his prayer—he tells God of a promise made through Moses over one thousand years previous in Leviticus 26. God said, "If ye transgress I will scatter you among the heathen," as if he would say to God, "You fulfilled your promise, we are scattered." But there was another side to the promise, "If ye repent I will gather you." Nehemiah saw the first part of God's promise fulfilled, and now pleads for the fulfilment of the remainder, thus he had power with God. Notice how God works for him. All that Nehemiah heard has had such a saddening effect upon him that his countenance is changed, causing the king to enquire as to the cause, thus making a way for him to ask and get leave to go and build. How true the words of Cowper's hymn :

"God moves in a mysterious way,
His wonders to perform,
He plants His footsteps on the sea
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill
He treasures up His bright designs
And works His sovereign will."

Nehemiah, not questioning at all the report of his brethren, went up quietly by night and viewed the wall. There is something about seeing a thing for yourself that affects you far more than hearing about it. "Mine eye affecteth mine heart" (Lam. 3. 51). Nehemiah tells his exercise to his brethren, gets their fellowship in the good work of wall-building; even his enemies perceived that *the work was of God*. The whole thing proved to have His blessing, for in chapter 6: 15 we read, "*the wall was finished*".

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We need never be impatient to know our future; it is better that we be content to see just the next step, and to take that, to know the next duty, and to do it. —Anon.

PILATE'S WIFE.

By JOHN FERGUSON, DETROIT.

THIS woman has not had enough of attention paid to her. Among the characters who figured at the time of the betrayal and trial of our blessed Lord, she stands out in a remarkable way. There was no doubt much being bandied about in reference to the wonderful man of Nazareth, and it is quite believable that she had been hearing much about Him. It has been often the case that secretly believing disciples have had some startling circumstance to take place, in order to awaken up the mind to see that a stand must be taken, if the secret thoughts of the heart are to be made known. This was the case with Joseph, of Arimathæa. He had held his secret affection for the Lord quite hidden until the actual murder of his Lord took place, and then, in opposition to all public opinion, and in defiance of the urge of popularity, he came boldly out and claimed the body of Jesus, thus shewing to all that he had true belief in His Messiahship.

Pilate's wife had more than once observed Jesus, and had made up her mind that He was not at all the imposter men thought Him to be. Miracles may have so minded her, or she may have heard some of His marvellous ministry, and her womanly heart, wicked though she may have been, was probably stirred into pity and sorrow for the persecuted stranger.

The fateful day arrived, when it fell to the lot of her husband to set the trial of Jesus of Nazareth. The loud acclamations were sounding all around the place of judgment and, no doubt, there were many of her acquaintances taking sides against the prisoner. The morning watch was past, and the growing excitement was surging all around the Bema where *the lonely man was to be tried*.

AS customary, in the growing heat of the day, this wife of Pilate, lay down to rest. A mid-day siesta was in

keeping with her station, and she was soon fast asleep. The God who had warned the prophets of old in dreams, was there to bring before this woman something about His Son. Will a last opportunity be given before the fatal words are spoken by her husband that will send the Saviour to the Cross? Her sleep was disturbed. Convincing pictures passed before her mind. Hurriedly awakened out of that day sleep, she sent an urgent messenger to the court. There all the loud and garish cries, "AWAY WITH HIM, AWAY WITH HIM," rang out. Pushing past the angry crowd, the servant made way swiftly to the side of the anxious looking judge, and turning his attention away from the clamorous crowd, delivered the message, which said, "Have thou nothing to do with that JUST MAN, for I have suffered many things this day in a dream because of Him."

Still more puzzled than ever with the remarkable mien and silence of the prisoner, Pilate vainly sought to give some heed to the appeal of his wife, but the voices of the chief priests and the elders prevailed and, washing his hands to make a sign that he was not convinced of the real guilt of the Man, he said, "SEE YE TO IT." The die was cast. Swiftly and surely the awful deed was carried out, and outside the gate, the suffering Saviour was rudely borne.

Whatever may be thought of the wife of Pilate and of her conviction, this at least has to be said—she risked a great deal in making the attempt she did, to save the Man of Nazareth. We shall find in a coming day that there will be many in the Glory land of whom we knew very little here on earth, and we may at all events wish that one of these may prove to be the WIFE OF PILATE.

Nothing which is real dies in God's world, but to experience a better resurrection.

Christ is a door at which all may knock and find entrance.

Studies in "James."

THE TESTED LIFE.—*Continued.*

BY ANDREW BORLAND, M.A.

"BUT let him ask in faith" is the condition demanded. Lack of faith is a genuine hindrance. Some men are "double-minded" and "unstable." Their prayers for guidance are not offered in "good faith," only on conditions will they follow the directions given, and they do so when to do the will of God suits their own purposes. Such men cannot dream to have their requests granted, for God demands obedience without reservation. The doubting, hesitating mind is like a wave of the sea. It is unfixed, its purpose is not firm, its intention not well defined. The will of God is not its anchor ground or its fortress hill. The spiritual gait of such a man is unsteady, he does not move straight ahead to follow the pathway of obedience, but deviates from time to time to secure his own ends and to avoid the irksome difficulties attached, at times, to the doing of the will of God. The conditions not being complied with, the answer is not forthcoming.

No man need, however, be at a loss to know the will of God. If we are sincere in our desire to glorify His name, God will not withhold from any one the desired guidance. None need fail in the proper disposal of life's activities or be in doubt as to how to live, for the word and the Spirit come to our aid when we seek guidance with the intention of doing the will of God when it has been revealed to us.

Material considerations entered largely into all the plans of James' brethren. As an inducement to accept the will of God as best he offers two rewards. First, there is a peculiar blessedness attached to the enduring of testing even while the process is in operation, because it is a doing of the will of God. The Divine Potter draws tenderly near as He moulds His vessel for His honourable uses. Secondly, at the end, when the process has been completed, the crown of life is offered. The standing

of the test now is a proof of the reality of faith. The enduring to the end will have its just recompence when life in all its fulness will be enjoyed, when the testing hand will have been removed and the saint, fitted for a nobler experience, will realise the splendour of the purpose of God. Such blessings are the peculiar inheritance of them that love the Lord. Only those who love the Lord will appreciate the usefulness of testing in this life, and because they acknowledge His supreme right to regulate every phase of life for His own beneficent purpose, they gladly receive His disposition of their affair, awaiting the time when the reward will be theirs in His presence for ever.

Life is only of value as it is tested. To some the test comes more severely than to others—seemingly. But to everyone the test is meant to prove the sterling worth of faith. That faith shows itself genuine by the desire to regulate the life by the granted wisdom of God, for the glory of God and for the pleasure of the Lord whom we love. To such as look on life after this fashion the will of God is good, and the doing of it a delight, however difficult it may be. The following poem crystallises the thought of the passage.

"In the centre of the circle of the will of God I stand:

There can be no second causes, all must come from His dear hand.

All is well! for 'tis my Father who my earthly life has planned.

Shall I pass through waves of sorrow? Then I know it will be best;

Though I cannot tell the reason, I can trust and so am blest.

God is love, and God is faithful, so in perfect peace I rest.

With the shade and with the sunshine, with the joy and with the pain,

Lord, I trust Thee! both are needed, me Thy wayward child to train.

Earthly loss, did we but know it, often means our Heavenly gain."

Every time the devil makes a hypocrite, he has to admit that a godly life is the best thing on earth.

H. M.

HEBREWS.

Brief Analysis of Epistle.

Chap. 1. 3—God speaks.

Chap. 2. 3—The Son speaks.

Chap. 3. 7—The Holy Ghost speaks.

There are four "my's" in the chapter—verses 10 and 11.

Chap. 4. 4—The land of promise; many did not get in because of their unbelief.

There are three "rests" in the chapter—

Verse 4—Creation rest.

Verse 8—Canaan rest.

Verse 9—Rest that remaineth for the people of God—Christ rest.

Chap. 5—One of the sweetest chapters in the Bible.

Subject: The priesthood of Christ—

Typified in Genesis.

Propheesied in the Psalms.

Fulfilled in the Hebrews.

Chap. 6. 1—A chapter of exhortations. Keyword: "Let us go on." Some people take this chapter with chapter 10, and endeavour to prove from them that the believer in Christ may lose eternal life.

There are six eternal things in the epistle, but eternal life is not found in the 13 chapters.

A series of new things to follow:

Chap. 7.—A new priesthood.

Chap. 8.—A new covenant.

Chap. 9.—A new sanctuary (Christ goes in).

Chap. 10.—A new worshipper (we go in).

Note—The sin purger—chap. 1. 3.

Purged conscience—chap. 9. 14.

Purged worshipper—chap. 10. 22.

Chap. 11.—A brief biographical sketch of Old Testament worthies. Verse 13 says of them: "These all died in faith." If we would die in faith, we must live in faith. As a tree falls so it lies.

Chap. 12. 2—The highest point in the epistle—" . . . Jesus at the right hand of the throne of God." The right hand is the hand of power. See Psalm 137. 5.

Chap. 13. begins with simple but weighty principles with which the epistle abounds. It begins with brotherly love, more of which is wanted in these days. With the Hebrews it had begun; the writer says, "Let it continue." See Matthew 24. 12: "Iniquity increasing; love decreasing."

Suffolk.

H. E. Waddilove.

To know how to wait is the great secret of success.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXVIII.

By DAVID J. BEATTIE.

EARLY DAYS AT BATH.

THE wave of spiritual awakening which suddenly swept in, unheralded, upon the old-time seaport of Plymouth, in the year of grace, 1830, had in the course of a few swift years, made its way across the land, leaving in its train unmistakable evidence of a path marked out by God. To the ancient city of Bath there came one day—exactly when no one at this distant date can say—some divinely-led person bearing the savour of those primitive gatherings of God's people. Thus was the seed sown. And though neither the name of the ambassador nor the occasion which brought about such fruitful results are known, yet there are in existence old minute books and other documents indicating that an assembly was formed in the year 1837.

It is known that a house of local historic interest, still standing in the city, was for a period used as a meeting place, but the exact date cannot now be determined. It is certain, however, that the assembly acquired the premises known as Princes Street Hall, in 1845, and continued there for 42 years.

In the year 1840, the little company was greatly strengthened by the arrival in their midst of John Marsden Code, who ministered the Word

with much acceptance in the assembly, up to the time of his home-call in 1873. Mr. Code was educated at Trinity College, Dublin, where he took the degree of M.A., following which he was ordained a clergyman in the Church of England; but, as in the case of J. N. Darby and others about that time, he left the church that he might more faithfully carry out the will of God, a fresh revelation of which having been brought about by an intense study of the Scriptures. He was joined in 1846 by his friend, J. G. Bellett—a name now familiar to the reader—who had also taken up residence in Bath. These two devoted brethren shared in the ministry and gave much of their time to the tender care of the flock.



JOHN MARSDEN CODE.

THE story of the Bath assembly is notable because of its association with brethren whose names stand out prominently in the history of a movement, the vicissitudinary course of which we have sought to pursue. In 1848, there is an entry in the assembly book that a meeting of "Guides" was held, and that Captain Percy Hall, R.N., was one of the principal speakers. About this time also, Sir Edward Denny, the author of many beautiful hymns largely in use amongst brethren to-day, came

to reside here; and his name, with that of his sister, appears on the church roll. The work at this period must have made rapid strides, for in 1848 we find nearly 300 names on the assembly roll, and this number was maintained until 1873, when it was found necessary to acquire a second hall. This was a Baptist Chapel recently vacated, in Somerset Street, and here for fourteen years there was a Gospel testimony each Lord's Day evening, whilst at the same time a meeting for believers was being held in Princes Street Hall.

ABOUT the year 1875, Harrison Ord pitched a large tent in one of the principal squares in the city, where an aggressive work in the Gospel was continued for several weeks. These services produced a lively interest in the neighbourhood and were fraught with much blessing, many of the converts being added to the local assembly, while there were also those who joined other places of worship.

"These activities," writes Mr. Frank Webb, who has made a careful record of the assembly's history, "whilst demonstrating the life and zeal of the assembly, were proving costly to maintain, and inconvenient to operate, as neither hall was sufficiently large to meet all the requirements of the still growing work. The need for larger and more commodious premises

became a pressing one, not only from the point of view of expense, but of the efficient carrying on of the work in its many branches."

THE problem which presented itself was to receive a happy solution in a remarkable way. At this juncture there came to reside at Bath, one whose name is written large in the annals of the assembly, in the person of John Lindsay Maclean, M.D., son of Gen. Sir George Maclean. He had been marked out for an army career; indeed he actually commenced it, serving first at Malta and later in the West Indies with the 69th Regiment. Whilst stationed at Malta he came under the care of the Colonel of his regiment, an active Christian, through whose consistent example and personal influence young Maclean was converted. Soon afterwards he relinquished his army commission in order to study for the medical

profession. He took his diploma at Edinburgh, then went to reside at Leominster, remaining there until his departure for Bath in 1873. On his arrival Dr. Maclean evinced a warm interest, entering into the various church activities with a quiet yet practical zeal. He very soon perceived the growing assembly's urgent needs, and at once turned his attention to the matter of more commodious premises. In 1887, largely



SIR EDWARD DENNY, Bart.

through the good doctor's very practical interest and munificence; the Manvers Hall was built. Here Dr. Maclean ministered for a number of years. Though not a fluent speaker, his ministry was marked by a high spiritual tone. He was a constant visitor to the bed-side of the sick, as well as to the homes of the needy ones, and was greatly beloved by all.

His keen interest in foreign missions led Dr. Maclean to commence, in fellowship with Henry Dyer and Henry Groves, a publication known as *The Missionary Echo*. This was in the year 1872. From this modest beginning has grown the missionary magazine we now know as *Echoes of Service*. Although several changes of name have been made in the interim, yet from earliest days Bath and foreign mission work have become almost inseparable, and to many are, indeed, synonymous terms. Dr. Maclean's home-call in 1906 was a very real loss to the assembly, and to that wider sphere of missionary work, which now had representatives in almost every quarter of the globe.

Doubtless because of its fame as a delightful health resort endowed with hot mineral springs, Bath attracted many notable families, who took up residence in the vicinity. Thus the growth of the assembly was in a measure due to this fact, while its influence and acquaintance with well-known brethren, brought many such to minister to believers from time to time.

ON the home-call of Henry Groves in 1891, Robert Eugene Sparks, B.A., resigned his position as solicitor to the Bank of Ulster, and in 1894, came to Bath to assist in the ever-growing work at *Echoes* Office. Besides these arduous duties, which entailed much care and anxious thought, he ever found time to render spiritual help to the assembly; his gracious ministry being of a kind that was always practical and helpful. The early demise of Mr. Sparks was lamented by a wide circle of friends, and his name is still a fragrant memory. His beloved widow was long spared to carry on a

wonderful work for God, more especially in the interest of sisters in the foreign field, hundreds of whom will remember with gratitude her loving service on their behalf. In the closing days of last year Mrs. Sparks was called home at the advanced age of ninety-four. W. H. Bennet, of Yeovil, who had for some time been assisting in the work of *Echoes*, whilst not residing in the city, was a frequent visitor to the meetings, where his ministry was always welcome and highly appreciated.

"The activities of brethren," says Mr. Webb, in his interesting account of this assembly, "were not confined to the city only. Many villages around were visited each Lord's Day, so that to-day we find quite a flourishing assembly at Corsham Side and another at Box. Nearer home, meetings, the result of "hiving" off, were commenced at Tiverton and Snow Hill, both suburbs of Bath, whilst still later, yet another was commenced at Sladebrook, following a tent campaign by the late Fred Glover."

It is not surprising that in an assembly whose outstanding activity appears to be the furtherance of the Gospel in other lands, there should be a lively interest manifested at home. A chart hanging in the hall records the names of those in fellowship who have gone forth. It shows, too, that while many have passed to their reward, there are at the present time those from the assembly serving the Lord in Central Africa, China, Czecho Slovakia, India, the West Indies, Morocco and Spain.

IT is often said that God buries His workmen but carries on the work. Especially has this been the case with regard to *Echoes* Office, for, after the home-call of Dr. Maclean, those who shared the responsibilities incumbent upon this important work, were much encouraged and stimulated by the coming of W. E. Vine, M.A., of Exeter. Later, following the passing of Mr. Sparks, W. R. Lewis, of Hereford, was invited to give help, and eventually came to share with his colleagues the valuable work so long and

faithfully carried on. With added responsibilities in the ever-increasing demands it was felt that further assistance was needful, and last year the two brethren were joined by R. Boyd Cooper, of London.

AND now just a word concerning the vehicle which in God's hands has been so wonderfully used not only in the publishing of tidings from afar, but in creating a very real and practical fellowship in this important service. Almost from the start, the interest which attended the outgoing of the little publication, *The Missionary Echo*, continued, and in 1885, a larger paper, with the present title, *Echoes of Service*, took its place. Since then some desirable improvements have been effected, particularly in recent years, so that the present issue of our missionary magazine, produced under the joint editorship of the three brethren whose names are mentioned above, is indeed eminently worthy of the high object of its mission. God has been pleased to use this monthly paper to stir up interest in foreign mission work. For, since it went forth, "many were moved by reading its pages to give themselves to the work, and still many more were stirred to fellowship in helping forward by their gifts, until at the present time there are about a thousand missionaries in many parts of the five continents".

No record of this assembly's activities would be complete without a reference to the Missionary Conference, now an annual event, and held in July each year. On the discontinuance of the Leominster Conference, the need was frequently expressed for a similar gathering in the West, and Bath appeared a very convenient centre. From the first the divine approval was apparent. Indeed, since its inception, this gathering of ambassadors from the ends of the earth, together with home workers, and a great company of others of the Lord's people, have, in a very abundant measure shared the happy fellowship of one another, while their souls have been refreshed and invigorated by the congenial atmosphere which is ever present during these memorable gatherings.

(To be continued).

Survey of Service

EGYPT.

BY N. ABOUD, HELIOPOLIS.

EGYPT had the wonderful privilege of being evangelised in the first century. It is generally believed that Mark the Evangelist was the first one to take the Gospel to this land. By this God seems to reward the Land which had sheltered His Beloved Son, when, as a little child, He had to escape from Herod the murderer.

The Egyptian church, known as the Coptic church, suffered great persecutions in the middle ages, and later at the hands of the Mohammedans, and it was honoured by a very large number of faithful martyrs, who sealed their testimony with their blood. But although Satan—as a roaring lion—was unable to extinguish the light of the Gospel by persecution, he was able—as an angel of light—to introduce in the church so many superstitions and pagan and Jewish practices, and divisions, which have terribly dimmed that light, and opened a wide door to Islamism which found in this condition of things a prepared ground for making rapid progress. So while the "Christian Egypt" of long ago, had about double the population of to-day, we find in Egypt now less than one million Copts only, and over 13 millions of Moslems.

However the Lord in His faithfulness has preserved the Coptic Orthodox church—which is similar to the Roman Catholic church,—even in the midst of the darkest days of persecution, and a number of true witnesses who knew the Lord Jesus Christ as their personal Saviour. This was a good background to the American Presbyterian missionaries, who started to work here a little over 70 years ago, mainly amongst the Copts, and preached the gospel faithfully for many years. As a result many were converted, and groups of Evangelical Christians began to be formed and established in many cities, towns and villages in the land. About twenty years later a work connected with

our "Exclusive Brethren" was started amongst the Copts, with success in the early years. Other denominations have followed since. All these bodies, known as Evangelical Christians, may number now about twenty-five to thirty thousand communicants. Of these 150 to 200 at most are Moslem converts.

NOW a word regarding the beginnings of the so-called Open Meetings in Egypt.

For a few years we were co-operating with a couple of American missionaries, and others with them, who had a vision of giving the message of the gospel once to every village and town in Egypt, if possible. They began working from Upper Egypt, where about the half of the population of the land lives, and where the inhabited land is as exactly as wide as the Nile Valley is, there are no villages which are not reached by the life-giving water of the Nile. From Asswan to Cairo the river flows down as a serpent, in a desert of sands, surrounded by two green ribbons of cultivated land, not wider than seven to ten miles on each side, and with the exception of Fayoum district, only roving Bedouins are found beyond that distance. After Cairo the country is much wider and is greatly cultivated; it extends to the Mediterranean Sea, and is known as the "Delta" or Lower Egypt. There lives the other half of the population.

If the work was very interesting, it was also difficult. More than 94 per cent of the population are Moslems, who from childhood to manhood are penetrated by the influence of their Mohammedan religion, and are strongly gripped by it. The small groups of Copts dispersed here and there in the country are surrounded by a veritable wall of opposition, being without strength or courage, and in a pitiful spiritual ignorance. That is why it is not surprising to see them in many cases adopting the habits and manners of their Moslem neighbours.

Our aim was to preach to the Moslems a crucified, risen Christ and Saviour, and to say to the Copts how much they needed

a living faith, and a consistent walk in the Lord.

From two boats on the Nile the workers went out three or four times a week, and concentrated on one village at a time. The women sought entrance amongst the women in the homes, while the men held meetings in the streets, in a graveyard or in the fields, in a house, a Coptic church, or wherever they could get an audience. They spoke as simply as possible of sin and salvation by faith in the finished work of Christ, so that all might be able to understand and receive the message before any disturbance might interrupt the meeting, as sometimes men come to the homes and scatter the women who have gathered to hear the gospel, or a religious fanatic causes disturbance amongst the men. When the message is given once forcefully, it is then repeated with illustrations to reach more deeply the heart, and when all those who wish to hear have heard, the workers pass on to another village, believing that God is able to keep those whose heart He has touched, as He kept and strengthened the Ethiopian minister who heard the gospel only once from Philip and went on his way rejoicing, to be one of the founders of a Christian testimony in Ethiopia which still continues until this day. Thus several hundreds of villages and towns were visited with the gospel during the cooler months of seven years, after which time this work had to be stopped for various reasons.

A LITTLE before that time some of us felt very much burdened about the very important need of teaching the converts to observe all things which the Lord has commanded, including Baptism and the Breaking of Bread. Thus, since the autumn of 1927, we began—independently of that group of workers—to plant New Testament assemblies. There are nine of these now, having about 400 in fellowship, with important Sunday schools in a few of them. The majority of these believers are Copts, with some Armenians, Syrians, Europeans, and a few Moslems. Our fellow-labourers in this work are: Mr.

and Mrs. Mitchell (Egyptians), Mr. and Mrs. Morris (English), Miss Aboud (Egyptian), Miss Rufenacht (Swiss), Miss Yuvin (French), Miss Kruizingua (Dutch), and four married evangelists from Upper Egypt.

With these fourteen millions of inhabitants, most of whom are without God and without hope, living in superstitions and fear, Egypt offers to the Church of God a wonderful field for the preaching of the gospel. It is true that since a year or two it has become more difficult to preach to the Mohammedans, but the door is not yet closed. How long will it be kept open? God only knows, but it may not be very long. On the other hand, the Copts are as eager as ever for this message of life, and the appeals which we receive from them from different places are more than we can ever hope to respond to, as the number of labourers is very small. We shall greatly appreciate the prayers of God's people for this needy land.

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(Signed) THE EDITOR.

19/3/36.

Great sinners when brought home are Christ's glory and triumph, 'as the physician boasts of mighty cures. H. M.

CONTROVERSY.

In any controversy, the instant we feel angry we have already ceased striving for the truth, and begun striving for ourselves.

H. M.

The Moffatt Bible.

A WORD OF CAUTION.

BY A. W. PHILLIPS.

NOTWITHSTANDING Dr. Moffatt's great learning and the unquestionable felicity of some of his renderings, there are disquieting features in this translation of the Bible, which cannot safely be ignored.

(1) The business of a translator is to be true at all costs to the sacred text, and not to allow personal opinion to give colour to his renderings. When the Moffatt Bible first appeared, a famous scholar described it in these words: "This is not translation, but interpretation!" How greatly Dr. Moffatt errs in this respect may be gathered from his rendering of John 1. 1:

The Logos existed in the very beginning, the Logos was with God, the Logos was divine.

The same word in Greek (*Theos*) is translated "God" (with capital letter) in its first appearance in the verse: in its second occurrence it is translated "divine" (with small "d"). Thus the same word is made to express deity or Godhead in one place, and divinity (a much weaker word) in the other. Modernists and Unitarians allow that our Lord was "divine", but reject His deity. This rendering goes far to empty the words of Holy Scripture of their proper force and to rob our Lord of His Godhead glory.

(2) Underlying the book, as may be gathered from the prefaces, are two foundation principles: first, the rejection of verbal inspiration, and second, the acceptance of modern critical assumptions. One classical example must suffice, *viz.*, Isa. 52. 13 and Isa. 53. 1, 2, where in daring fashion the atoning sufferings of Jehovah's Servant are represented as the sufferings of sinful Israel, and not of the sinless Christ of God:

Behold, My servant Israel yet shall rise, he shall be raised on high (Isa. 52. 13). "Who could have believed," they cry, "what we have heard? Whoever had the Eternal's power so revealed to them? Why, Israel of old grew like a sapling, like a shoot springing from dry soil" (Isa. 53. 1, 2).

If the rendering of John 1. 1 strikes at the dignity of our Lord's eternal Godhead, this rendering deals a blow at the foundation truth of our Lord's atoning sacrifice. These two cardinal truths of the Gospel it has always been the special effort of the enemy to undermine.

(3) The renderings are often crudely colloquial, and not suggestive of the sanctuary. As examples we cite the following for comparison with the dignified language of the Authorised Version :

Gen. 4. 4: Abel brought some of the first-born from his flock, that is, some fat slices from them. The Eternal favoured Abel and his present.

Gen. 4. 9: Then the Eternal asked Cain, "Where is your brother Abel?" "How do I know?" said Cain. "Am I a shepherd to my brother?"

Gen. 7. 1: Then said the Eternal to Noah, "Go into the barge, you and your household."

Exod. 12. 11: You must eat it with belt tight round your waist, sandals on your feet, and staff in hand; eat it in a hurry, for it is the Eternal's pass-over.

Exod. 15. 3: The Eternal knows well how to fight: the Eternal is His name.

Num. 23. 21: I see no scathe for Jacob: I mark no misery for Israel.

Matt. 27. 50: Jesus again uttered a loud scream.

In view of such blemishes as these, we are constrained to inquire whether, in the judgment of the Lord's people, it is fitting that this version should be referred to as a standard of appeal by our gifted teachers in their spoken or printed ministry? It is with regret that we have noted tendencies in this direction.

EDITORIAL NOTE (Re above).

WE add, with the approval of the Reviewer a further complaint against this writer. He not only allows his prejudices to affect his translation, but commits the unpardonable sin of a translator, *he tampers with the text itself*. Thus he transplants verse 4 of chapter 2, translated in A.V., "These are the generations of the heavens and of the earth", and makes it the opening verse of the Bible. Now this phrase, "the generations" (*Toledhoth*) occurs in nine other places

in Genesis, and indeed marks its various sections, and *in each* Dr. Moffatt translates quite correctly "descendants", for the Hebrew word does not mean "*first formation*", but "*subsequent progeny*".* Had Dr. Moffatt left this 4th verse of chapter 2. alone, he would no doubt have translated it correctly—"descendants", but as he was determined to make of it his opening verse, he could not do this, but begins the bible as one might begin a little book of tales for small children: "This is the story of how the universe was formed." He thus sets aside the title which the whole Hebrew nation has unanimously adopted for thirty centuries, and also upsets the whole chapter. Many learned Hebraists deny that verse 1 in A.V. is a summary of the whole chapter, but consider it a statement by itself referring to the original creation of the universe; whereas in the chapter as a whole we have the world's preparation for man.

If some foreigner undertook to translate "Moffatt's Bible", and put back his first verse to its true place in chapter 2., and still called it "Moffatt's Bible", Dr. M. might have cause for complaint, and yet this is the way he treats God's Word.—[Ed.].

* See "The Bible's First Verse—Moses or Moffatt?" by Dr. W. L. Baxter (Bible League, London).

NOT I—BUT CHRIST.

Not what I **am**, O Lord,
But what Thou art to me;
Thy spotless righteousness alone
Must be my only plea.

Not what I **think**, O Lord,
For O, I am so blind;
But through the merits of Thy blood
I shall acceptance find.

Not what I **say**, O Lord,
For Thou shalt speak for me;
My Advocate before The Throne—
I need no priest but Thee.

Naught I could **do**, O Lord,
To work Redemption's plan,
For Thou didst die upon the Cross
To ransom sinful man.

So Thou shalt ever be
My Saviour and my Friend;
The Centre of my worship now
And ages without end.

—R. G. Mowat.

Support of the Lord's Servants.

IS "SELF-SUPPORT" PRACTICABLE?

A testimony from Central Africa.

MUCH has been said and written in favour of the above method of obeying the Lord's command to "Go . . . into all the world, and preach the gospel to every creature" (Mark 16. 15).

The suggestion is a laudable one, but, through undue emphasis, we are very liable to go to the other extreme and turn a deaf ear to the clamant texts of the Gospels which insist upon the called servant leaving **all**, even his only means of livelihood, and following Christ.

"They forsook their nets and followed Him" (Mark 1. 18).

"A publican named Levi, sitting at the receipt of custom: and Jesus said unto him, Follow Me. And he LEFT ALL, rose up and followed Him" (Luke 5. 27-28).

The temptation seems to have come to Peter to return to his fishing, as recorded in John 21., and the Lord had to demonstrate to Peter through his ill-success (v. 3) that his experience as a fisherman was useless unless he had the Lord's presence and guidance.

The thrice-repeated command in the latter part of the chapter, "Feed My lambs . . . sheep . . ." (after the Lord had first provided Peter a meal of **His own** provision and cooking) seems to come as a mild rebuke to Peter's return to "self-support", and at the same time an urgent repetition of the call to Peter at the beginning of our Lord's ministry to forsake his nets and follow Him.

Peter's experience has been repeated in modern times. I well remember one missionary who was persuaded, because of the needs of his growing children, to take up a business career in an English city. He "caught nothing", he did not succeed in business, and in this we see the Lord's merciful hand in hindering his "self-support", for he returned to his whole-time service, though in a country nearer home, and for many years was abundantly blessed, mourned by hundreds of his converts when he died quite recently.

When the writer came to Africa years ago, self-support to a large extent was necessary, however much money one had. Houses could not be rented or bought, they had to be built. The natives' knowledge of architecture and building did not extend beyond an eight by eight mud and wattle hut, and I well remember leading a small party of almost naked tribesmen out into the woods to teach

them the use of the pit-saw, my own knowledge of that tool being limited to the reading of sundry paragraphs of the "Carpentry Manual"!

The food problem was a similar one: cassava root and canary seed were the only crops and it was necessary to grow maize, rice and vegetables and to keep goats, fowls and sheep sufficient to "minister to my necessities and to them that were with me" (Acts 20. 34).

Conditions are much better to-day, for we can pay the natives we have trained to do the work. Even yet a good deal of manual and other work must be done. Ground rents are saved because of the free land granted by the government in consideration of the educational and medical help we give to their native subjects.

All such work may be looked upon as "self-support."

The taking of a position in business or profession while doing missionary work is not possible in this colony because it is forbidden by a government decree, which prohibits missionaries of religion from engaging in any commercial undertaking other than the disposal of any of the products of their missionary industrial schools, gardens or farms, sold for the support of such work.

Hence, in this Province at least, the question is decided for us.

Self-support in the generally accepted meaning of the term, is not possible.

Would it be **desirable**, if it were possible? The missionary, if he considered his **own** comfort of mind and body, would say, "Let me be self-supporting." To the **natural** man how much easier to have a regular "job" in the mining companies, government offices or railway services with an assured income for himself and his family. To the **spiritual** man how distressing to find himself in a country almost destitute of Gospel witness and yet be compelled by business ties to give the tail-end of each day, a brief hour or two, to a great and immensely urgent work which demands the whole of his powers and the best hours of his day and some of his nights.

The tribe in which we are working extends over an area at least 200 miles from north to south and from east to west. The distance between two extreme assemblies recently visited (speaking our language) is not less than 300 miles. These facts alone shew that part-time service is unthinkable if by any possible sacrifice on the missionary's part and his fellow-christians at home he is able to devote all his time to the work.

The many-sided character of the work in these parts demands the whole man and the whole of his days. Think of medical work!

This is not confined to assemblies where there is a missionary doctor, but at every centre of missionary activity there are to be found the daily queue of patients . . . time is required to attend to these.

"Church troubles", "slave-cases": how many a study-hour has been broken into and quickly absorbed by these native palavers, tedious but necessary!

Translation work: When one thinks of the magnitude of the task that confronts an African missionary who takes any considerable part in the great work of putting the Word of God and Christian literature into the hands of Africans in their own language the possibility of anything short of wholetime service seems an absurdity, especially when it is remembered that the would-be readers of the said translations must be taught by the missionary or his helpers; for theirs are the only schools the native has.

Surely the most superficial study of Gospel service in other lands must compel one to pray for more and better wholetime labourers.

But what shall we say of our beloved homeland, where in our youth we were brought to the feet of Him Whose Evangel we preach among the heathen? Why is it that in many towns the existence of the "Gospel Hall" is hardly known and conversions a rare occurrence?

Is it not because we think that the work of the Lord can be carried on as a mere hobby, after business hours, while groups of Christians in the same town, whose knowledge of God and His Word we are apt to consider inferior to our own, have at least one preacher or shepherd giving all his time to the work.

Brethren, let us pray for more "oversight meetings" of the type of Acts 13. 1-3, and we shall find at home and abroad a much needed revival of devotion to the Lord on the part of those who have received any measure of the varied gifts of the Holy Spirit, to sacrifice their time and their comfortable homes, and also a wholehearted determination on the part of the rank and file to give of their substance that their hearts and their treasure may be in heaven, while they have the privilege of helping to support those who are pointing sinners the way there.

He Who had a care for you before you were, how shall He not have a care for you when you are now, that which He willed you to be?

As soon as it is our settled purpose to please Christ; He takes us for His bosom friends. The more we have of Christ in our hearts the less room for self.

MARRIAGE.

BY HENRY SPENCER, TRINIDAD.

AS we may expect in respect to so very important a subject as marriage, the Holy Scriptures are by no means silent. To the contrary, because of its importance in the sight of God, the subject is kept before the mind of the God-fearing reader of the Bible, from Genesis to The Revelation.

The fact that God's people, in all the ages of God's dealings with mankind, enter into the bonds of wedlock, is sufficient to justify continuous teaching on this theme, though it is generally neglected in present-day ministry.

Marriage was instituted by God, in the time of man's innocency, before sin had marred the perfect work of God in man. We know but very little in respect to that blessed period of time, but we may be very clear about two things, and they are these: that God expected man to work, and to love. Agriculture was to be the employment for man's body, and, if we may be allowed to coin a word, *amorculture*—the cultivation of love—was to be the employment of his soul.

God put Adam into a garden, "to dress it, and to *keep* it." That he failed to do, and so God drove him out; but he did not fail in his love to the woman that God had given to be with him, even though she had fallen under the deception of Satan. That first man, Adam, was a figure of "the second man, the Lord from heaven," "the last Adam." The first created man did not fail in his love to the woman who had been taken out of his side, and brought to him in marriage by the living God. He made her sin, his sin, and suffered for it, even unto death.

The first mention of anything in Scripture is worthy of particular meditation. The first marriage—Gen. 2. 21-24. Was it "merely a civil contract," or was it ordained under the special act of God? Unquestionably, the latter, as is clearly shown by the words of our Lord to the

Pharisees in answer to their question about divorce: "What God hath joined together, let not man put asunder." Then he referred them to the first wedding in the history of mankind (Matt. 19. 1-9). He spoke to them about divorce, and clearly indicated that all men could not receive His teaching about it, only those to whom "it was given." So, to-day. We do not expect all men to agree with the Word of God in respect to marriage. There are those who say "it is a sacrament to be administered by the church." Others say "it is only a civil contract." We surely believe that it is a divine institution, to be entered into according to the Word of God. That Word, for His children, is very clear, namely, "Be ye not unequally yoked together with unbelievers." And again, "Only of the Lord" (2 Cor. 6. 14 and 1 Cor. 7. 39, respectively). It was our Lord who said, "Let the dead bury their dead." On the same principle it may be said, Let the dead marry their dead.

LOVE is the foundation of marriage that is pleasing to the Lord. Love to the Lord, and love to each other. An erring believer married an unbeliever. They appeared to be happy in the love of each other. "They *are* happy," was a remark made in respect to them, to a godly man: "Is God happy about them?" was his terse reply.

"I'm happy, so happy, but how long will it last?" was the fuddled statement of an intoxicated man, as he staggered his way home from the sinful pleasures of a drunken feast. No one who breaks the command of the Lord can be happy in the doing of it, or in the consequences.

Let young people who contemplate the wedded state begin to pray with their first thoughts of it. Pray before courtship begins. Pray for God's guidance. "Marriage is honourable in all" (Heb. 13. 4), but it may be God's will that you should be a eunuch for the kingdom of heaven's sake. Pray much, for He may desire your marriage for the furtherance

(Concluded on page 104).

COMPROMISE.

(Luke 14. 39).

BY E. C. QUINE, ISLE OF MAN.

THE dictionary meaning of this word is "to settle by mutual concession," and its constant use is a distinct feature in things spiritual to-day. The present outlook is stormy, perplexing, chaotic—it is the winding up of "the times of the Gentiles, and the coming of Israel's King, to set up His throne, and sit as her Messiah and King." It is His by inheritance (Matt. 2. 2; Zech. 4. 9). It is His by right of gift (Luke 1. 32), and lastly, it is His by right of conquest (Zech. 14. 3-9). Of course, this recognises the Church having previously ascended. It is therefore the privilege of every saved one to be, not only holding the doctrine of His coming, but to be in the attitude of daily-hourly expectancy (1 Thess. 1. 10) *and no compromise.*

In the parable of Luke 14. 39, we have an example of a well-considered compromise, according to the ethics of this age. But the parable is rather a contrast than merely an illustration, because the reference is to being Christ's disciple, and that as such, there *must* be no compromise. The whole world's quest in all ages and places to find out God has been only a compromise with the truth, "because," argues Paul, "that when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened"—they compromised, and lost! So, too, with the polished Athenians, "that they should seek the Lord, if haply they might feel after Him and find Him." But instead, their statuesque enations of the Deity were simply "like unto gold, or silver, or stone, graven by man's device." This was a serious compromise. Balaam was a very prince of compromisers. He did his best to compromise with God, and because that was impossible, he successfully trapped Israel into compromising themselves, which brought upon them severe punishment.

The history of Jacob is the history of a life-long compromise. He compromised himself with his father, his brother and father-in-law, his wives and his children. To read of a life-long compromise is not pleasant reading, except that in this case, like the golden threads woven into the veil of the temple, the goodness of a patient and longsuffering God is seen correcting such lapses for the benefit of the compromiser—for compromise provokes restoration—but the non-compromiser needs no such discipline.

THERE are several instances in Scripture which are undoubted warnings against compromising with the enemies of the faith. Take the case of Jehoshaphat, king of Judah. Although God gave him abundance of riches and honours, he nevertheless grievously compromised himself by joining affinity with Ahab. God's warnings to both were unheeded, and Jehoshaphat, being "out of the way" of God's leading, set out to the battle. Here, but for the Lord's mercy, he would have been slain, as the king of Israel was. Then, when he returned to Jerusalem, the prophet John rebuked him sharply for "helping the ungodly, and loving them that hate the Lord." In other words—for compromising himself as the servant of God.

God declares that when our temptations are overwhelming, He will make a way of escape. But Satan also has a way of escape, and that is the way of compromise. "Compromise! don't be so rigid in pressing the truth; don't be so dogmatic; concede this and that, here and there; make some allowance for nature and the opposition will meet you halfway!" Jeremiah would not abridge a single word of the Lord, but he suffered for it. Hezekiah, in view of the questionable courtesy of the Babylonian princes, must needs tamper with the sacred things of God, but in so doing he sealed the doom of the kingdom of Judah (2 Kings 20. 16-18). All compromises plainly bespeak a lack of faith in God, and its source is unbelief. It is as old as the Garden of Eden, where Eve

initiated that almost universal system of compromise with the devil. But as unbelief is its source, faith is its cure. Satan has no power over our faith, and only gains when he succeeds in separating the saint from communion with his Lord, and thus, unprotected by the shield of faith, he compromises and falls (Eph. 6. 16).

There is an "if it were possible" comment on Satan's daring attempt to "deceive the very elect," in the great tribulation; but it only reaches such a stage by the aid of "false christs," and "false prophets" (Matt. 24. 24), promising some tempting bait in order to effect a compromise with the truth—as with Eve, he emphasised the advantages of wisdom and knowledge, etc., and she succumbed. The "form of godliness" without its power is the very essence of compromise.

Compromising with the world, the flesh and the devil, not only causes shipwreck of the faith of true believers, but it also induces them to be satisfied with a lower standard of Christianity . . . The disciples whose lot it will be to go through the great tribulation under Antichrist are described in Rev. 7. as an innumerable multitude in white robes, and palms in their hands, as symbols of victory, but who are only assigned the position of Temple servitors (v. 15), while, on the other hand, the remnant of non-compromising believers, represented by the comparatively few elders,* and the living creatures (the cherubim) "are made unto our God, kings and priests, and shall reign on the earth" (Rev. 5.).

* Many hold, that the numbers in Rev. 4. are quite symbolical and include the whole church.—[Ed.]

It is a happy thing to know that, when we are grounded on the Word of God, the further light we receive never overthrows the old, but completes and makes it clearer.

J. N. D.

How far removed from this "further light" is what is called to-day "the New Light"!

With reference to Answer E. in March No., the late Mr. J. N. D. was asked, it is said, to reprove a young Christian lady for wearing a feather in her hat, but he refused with the remark, "The moulting time will come!"

W. H.

BEER-LAHAI-ROI.

BY WILLIAM WILLIAMS, VENEZUELA.

THREE times we find this Well mentioned in Genesis. The first time is in Gen. 16. 14, when God revealed Himself to Hagar. The second occasion is in Gen. 24. 62, where Isaac prayed just before he met Rebecca; and the last reference is in Gen. 25. 11, where Isaac dwelt after his father's death. Now every true Christian knows something of this well called "Beer-lahai-roi", *i. e.* "well of the living One that beholds me" (Young).

The first mention of the well would speak to us of salvation, when He that lives and beholds revealed Himself to our souls. How good it is to know definitely where this took place. How precious to have a real revelation of Christ to the soul. I mean to know *how*, *when* and *where* the great transaction took place. Not a vision, not a resolution, not a feeling, nor a sentiment, not a card we signed, nor a preacher's hand we shook; but like the Thessalonians—a definite dealing with God—a clean cut to God from idols, as it is put in our original Bible.

A clear conversion will serve as a well, where we can repair frequently and refresh our weary hearts, as we muse afresh on the goodness and mercy of God in having saved us from hell, and having made us accepted in the Beloved One. Yes, it is here that we can say that God saw my lost condition; He saw the end from the beginning; He knew how I was going to turn out; He knew all about my trials and triumphs, my desires and my defeats, and He lives and beholds still and is going to present me before the presence of His glory with exceeding joy.

The second reference to the well of Him who lives and beholds has something to do, I think, with prayer. Isaac came from this well where he had been praying to God just before he met Rebecca. No doubt but that he would ask God to bless his father's servant who had gone in quest of a bride for him. No one can estimate the value of this "well of the living One that beholds

me." Every genuine Christian prays; but all have not learned the secret of repairing to the "well of the living One that beholds me," and there put before Him who lives and sees all their needs and cares.

It is here, where we can draw from the well of prayer consolation for our down-cast hearts; counsel to guide us in our difficulties, and receive courage to do God's will, cost what it may. Here is where we can draw the water of pardon for our enemies; grace to bear the criticism when our brethren misunderstand us. Here is the well that will steady us when we are under-valued; and keep us from getting top heavy when we are over-valued. Here our tender, loving heavenly Father will pour in the oil and wine, when our brethren teach us what we are at the point of the sword. It is here, and here alone, that we can obey our Lord when He tells us—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

NOW we come to the last mention of this precious well, where Isaac lived after Abraham's death. All the Lord's people do not live by the "well of the living One that beholds me," and it is ever the desire of our common foe to lure God's people from this blessed place. It went well with Isaac there. But the trial had to come. There was a famine and Isaac forsook the well of prayer and dependence upon God. He confided in his own ability; and had God not interfered he would soon have been in Egypt; as it was he went to Gerar, and lied unto the men of that place about his wife. Beloved children of God let us be careful where we dwell. Let us see to it that we are where we can look up to our God in happy realization that He lives and sees us. Once we leave this well there is no saying where we will end. It would have been Egypt with Isaac, and it will be the world with us, unless God intervenes.

It is true that God overruled and even blessed him in the land of the Philistines. But what would God have done with him had he stayed by the well, "Beer-lahai-roi"? It is true that some of the Lord's people, because of trials in the home, business or assembly, seek an easier path, and apparently there is a measure of blessing in what they do. But what would God have not done for them, had they stayed by the well in spite of famine? The well would never have gone dry. Years ago we knew a brother who was commended by his brethren to the work in the foreign field. The Lord used him; but there came a dearth in the land, and those who held the ropes at home forgot him. He left the well of the Living One. He did not go all the way to Egypt, but took a place as *pastor* in Gerar, and there has been a measure of apparent blessing. But will an ecclesiastical title, a manse, a salary, a social standing, compare with "well done thou good and faithful servant"—when the living One that beholds comes to reward His own? Nay verily.

Beloved children of God, let us stay by the well, the place where He has put His name; the place where He has pledged His presence.

God and His Servants

(Ten Brevities).

By G. W. Bell, Sutton.

(1) God is One.

His aim is to gather in one His children who are scattered abroad. His servants are to endeavour to keep unity of the Spirit in the bond of peace. Parties, cliques, unions, denominations with all dividing names and activities, contravene or hinder this purpose and indicate self-will: they must be avoided at all costs.

(2) God is Holy.

"Be ye holy for I am holy". Safeguard God's little ones from being stumbled by modernists and ritualists. Evangelists cannot disclaim responsibility for handing over converts to the care of "pastors and teachers", who will seek that they shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

(3) God's will is that all men should be saved.

Let His servants therefore do good unto all, and share unremittingly in the testimony to His grace.

(4) God has commanded that the Gospel of Grace be preached in all the world.

His servants have been abundantly warned not to permit any other gospel to be preached, or to allow systems of error to lead converts astray. The truth is not to be hidden: it is to be bought and "sell it not"!

(5) God is Building for Eternity.

His work is in gold, silver and costly stones, with definite and stated plans. "Be ye imitators of God", who tests work now and hereafter. Dare we attempt to alter those plans, use untempered mortar, offer scamped work or use "light" methods in our building? "If we build again the things we destroyed, we make ourselves transgressors".

(6) God has provided for the care of converts.

Let evangelists arrange early for the baptism of new converts (after evidence of reality of course) to mark their confession of faith, and hand them on to pastors and teachers for their instruction.

(7) God is no respecter of persons.

His will is that His people should pray for all sorts and conditions of men. Elders should therefore discourage class distinctions in the church, which produce disunity. The use of BADGES fosters the class spirit.

(8) God chooses His servants and endows them with spiritual gifts.

Let God's word be "all-sufficient" for His servants, that they may be "men of God", thoroughly furnished unto all good works; and let no "second loyalties" enter to weaken service in assemblies, which should continue to be free to carry out all the will of God.

(9) God confers hours and minutes for His service.

Time thus given should therefore be used in His way for His purpose. We are to redeem the time; and to be "instant in season, out of season".

(10) God has revealed the divine hatred of Nicolaitanism—(Clerisy or the deeds and doctrine of the Nicolaitans).

Let His servants follow the footsteps of the Lord Jesus and have no fellowship with worldly systems, and with all unfruitful works of darkness!

The comfort of having a friend may be taken, but not that of having had one.

MARRIAGE (Concluded from page 100).

of His work. "A prudent wife cometh from the Lord," and that Holy One, who took the oversight of the first marriage, is still engaged to bless all who go to Him about this matter. If you believe in Him, seek His guidance before ever allowing your affections to be centred in a fellow-mortal, and before encouraging affections of this most honourable kind in others.

Our Lord wrought His first miracle at a marriage feast, and a word about the marriage feast will not be out of place here. Have a feast by all means, but let it be as taught of God, "temperate in all things." Some provide feasts at other people's expense: not within the compass of the purse, but ambition. Far better to have a hearty meal of ordinary provision, with shop-cake and ginger beer to make it into a "feast," than dishonesty; pretending to have what one has not, and an aftermath of debts and heartaches. Better indeed to have no feast at all.

Finally, we do well to remember the 19th of Revelation, with its presentation of the perfect marriage feast, these things included:—

1. GIVE HONOUR TO HIM.
2. BE GLAD AND REJOICE.
3. FINE LINEN, CLEAN AND WHITE.

When anything grows troublesome, recollect this maxim: This accident is not a misfortune, but bearing it well turns it to an advantage.

Outline Notes

(John 11. 55; 12. 1-25).

PART I.

By Samuel Rogers, London.

The "Passover at Hand" (11. 55) marks the time of what follows. Moreover, it foreshadows the Cross upon which within few days Jesus will be hanging. The plan for His Arrest was already laid (11. 57).

The Home in Bethany (12. 1-8).

To this place Jesus came and found a warm welcome from two sisters and a brother who had been restored to them; love was soon

busy in the preparation of a meal for Him—"they made Him a Supper".

The Scene touchingly described

is given in terms which prove the sincere love of which they held Him worthy. Martha is the active servant, Mary is the pious worshipper, while Lazarus sits at table with Jesus in communion.

The three Characters portrayed

set forth typically the three distinctive features of Character which may be seen in every Christian. In Mary is illustrated the highest of the three, i.e., **Worship**, which is **giving to the Lord**. In Lazarus is illustrated **Fellowship**, or Communion, which is **sharing in common** with the Lord. In Martha is illustrated **service to the Lord**. Each have their value. But all service should spring from fellowship with Him, if to be approved by Him.

A Stranger to all three Characters

is to be seen in Judas Iscariot (12. 4), who being treasurer of the funds oft helped himself slyly, for he was a thief. Yet would he have others think of him as a benevolent giver by his remarks about the poor. Judas suggests that Mary's ointment could be put to better purpose.

The Suggestion rebuked by Jesus,

Who said, "Let her alone", thus shewing His estimate of her action, for it must not be left unvindicated. Mary leaves the Lord to justify what she did, for He reads the heart.

The Curiosity of the common people

is stirred, and they came to see the man Lazarus, whom Jesus had raised, while the leaders took counsel to assassinate Lazarus; the only reason being that because of him many believed on Jesus (vv. 9-11).

REVIEW.

"Letters to a Convert."* In response to a general desire these articles, which, as letters to a young Christian friend, have appeared in our pages during the past year, and over into the present, are now published in book form. We believe they are calculated to be abundantly useful to those, for whom they were originally intended, as well as to older readers. The author has given his Scriptural references throughout, and we feel sure that much blessing must result from a careful reading of this volume with the Bible in hand, and we heartily commend it to our readers, not only for their own use, but as gifts to young converts whom they may know.

* By C. S. Kent. (Published by Messrs. John Ritchie, Ltd., Kilmarnock, 1/-).

CORRESPONDENCE.

We have received the following from T. F., an esteemed correspondent in Cornwall: "With regard to your answer in February number as to the meaning of 'El Shaddai', I think we shall have to rely chiefly on the use of the name in the Old Testament, than upon its **derivation**, until the Hebrew language recovers from the low level to which it had sunk at the time when the Authorised Version appeared, and even at the time of the Revision, for there is a good deal of uncertainty in the minds of Hebrew scholars as to the true derivation of **Shaddai**. A few years ago I devoted a good deal of time in research as to the meanings of the Divine Names. Instead of finding, as you suggest, that where **Shaddai** refers to God it is **always** in the sense of spoiling in judgment, I found that it refers to God as the Blesser, the Bountiful Giver. This is particularly so in the Genesis passages. **Young** gives the meaning, Sufficient, Mighty. **Strong** gives Almighty from **Shadad**. Smith's Concise Dictionary says, 'Our translators have **probably** given to **Shaddai** its true meaning when they rendered it Almighty' (my emphasis). The Rabbin connected **Shaddai** with **dai**—Sufficiency, which Smith rejects. Universal Bible Dictionary (R.T.S.) on **Shaddai**: "The meaning is quite unknown, though it seems to be connected with the **power** of God."

Our brother has misread our reply. We did not suggest in any way that "where **Shaddai** refers to God it is **always** in the sense of spoiling in judgment". What we wrote was—"Shah-dad (with two d's) to oppress, spoil—a verb, rarely used of God, though see Jer. 25. 26; 47. 4; 51. 5", and then we go on, "**Shaddai**, however, is used **exclusively** of Him", and of course always in a good sense as the Almighty One. If, as our correspondent says, Hebrew was at such a low ebb when A.V., and even R.V., were made, it cuts both ways, and we are all equally handicapped, but our argument from the sense ascribed to **Shaddai** by the Septuagint and Jerome becomes all the more valuable. As a fact, four out of the five authorities our correspondent quotes are against his sense of "Sufficient", "Bountiful", though, of course, that is included in God's Almightyness. We were present the other day when the reader of a paper on the Pentateuch, clearly no Hebrew professor, insisted again and again on the derivation of **Shaddai** from **shad**, a breast. Dr. Yahuda, the well-known Orientalist, who was in the chair took up this, and showed there was no connection at all between the two words, though admitting that the Almightyness of God is revealed by His bounty, amongst other things. A reference to Ruth 1. 20, 21; Job 5. 17; 6. 4; 21. 20, shews that the idea of bountifulness is not inherent in the epithet—**Shaddai**.

Our Home Bible Class

Lesson No. 3.—John 1. 29-51.

By H. E. Marsom, Bristol.

(1) Why did John point out the LORD JESUS as "The Lamb of God"? Read 11. 49-52 in the light of Heb. 9. 26 and 1. Pet. 1. 18, 19; 2. 24.

(2) What was the identification mark, which GOD told John of, by which he could know for certain Who was the CHRIST? v. 33, and cf. 3. 34; Luke 4. 18; Acts 10. 38.

(3) What did John say the LORD JESUS would do in v. 33? What did the LORD Himself say He would do in 14. 16, 17; 15. 26; 16. 7. And what did the LORD actually do in Acts 2. 32, 33?

(4) When John saw this identification mark so clearly on the LORD JESUS, Who did He testify that the LORD was? v. 34. What did the LORD call Himself in 5. 25; 11. 4? And what did He say He was in 10. 36; 9. 35-38, cf. 19. 7.

(5) Who was so evidently the Object of John's heart that He became the Subject of his lips in v. 36? cf. 1 Cor. 1. 23, 24; 2. 2; 2 Cor. 4. 5. What was the result of this testimony, what effect did it have on two that heard it? v. 37.

(6) After these two disciples of John had spent the rest of that day with the LORD JESUS, what conclusion did they come to about Him? Who were they convinced He was? v. 41, cf. 4. 29, 42; 6. 69; 11. 27; 20. 31.

(7) How was it that the LORD knew that they were following behind Him, and also the name of Simon, and who was his father, v. 42, and also where Nathanael was and what he was doing, v. 48 without being told any of these things? 2. 24, 25; 16. 30; 21. 17, cf. 5. 42; 6. 64.

(8) Who did Philip discover the LORD JESUS was? v. 45; 5. 39, 46; 12. 41; Acts 10. 43.

(9) When Andrew and Philip discovered Who the LORD JESUS really was, what did they do? vv. 41, 42, 45, 46, cf. 4. 28, 29; 5. 15. What ought we to do and be? 15. 27; Acts 1. 8.

(10) When Nathanael realised that the LORD JESUS knew all about him, Who was he convinced that He really was? v. 49; 6. 69; and 12. 13, 15; 18. 36. 37.

GOD'S PLAN.

"Seeing is believing" is a worldly motto, but God's order is believe and see.

We are taught truth in Genesis in **persons**, in Exodus by **actions**, and in Leviticus by **things**.
H. M.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—What is the meaning of 1 Cor. 11. 10: "For this cause ought the woman to have power on her head because of the angels"? Do you not think that verse 15 gives an important clue to the passage, "Her hair is given her for a covering"? A brother here says it is enough if a woman wears a bow on her head.

Answer A.—To reply to the second question first, it is important to note that the word for "covering" (v. 15) is quite distinct from the root translated "covered" in verses 5 and 6. That is a word, *Katakaluptomai*, with the sense of hidden or veiled in it, of which the word *Apokalypse* (unveiling) is the opposite, whereas the word in verse 15 is quite different—*peribolaion*—not a veil for the head, but a clothing for the body—something cast around. It is the "vesture" of Heb. 1. 12, the only other place where the substantive is used; and the verbal form is used in Mark 14. 51, of the young man who had a linen cloth cast about his naked body. Failure to notice this has led some to adopt the mistaken idea that the covering intended throughout is simply the woman's own hair, but in any case verse 6 ought to suffice to negative this idea. Clearly the covering there can be donned or doffed at will, not so with hair.

As for the earlier question the verse is admittedly difficult, but I think it is assigning only one more reason for the covering of the woman's head. It is a sign of the authority of her husband in the presence of the angels. The ministry of angels, or their relation to the saints, is not one of which much is revealed in the Scriptures, but enough is said to demonstrate its reality. Thus in 1 Tim. 5. 21 the angels are called on as witnesses to the observance of assembly order and responsibility. "I charge thee before God, and the Lord Jesus Christ, and the elect angels," etc. They are invisible and silent witnesses to the orderly relations or the reverse, of brethren and sisters in the assembly. The covering on the head is a sign to the angels that the wearer is recognising the position assigned to her by God. As for the idea of "a bow" meeting the case of the covering; it might, provided the bow were big enough to cover or hide the head, but as "bows" are not head-coverings, it hardly seems a practical suggestion, or one to which any importance need be attached.

Question B.—Are the words in 1 Cor. 14. 34, 35 the words of the Talmud, imposed by the Judaizers on the Church in Corinth? Did Paul quote them here in order to refute them in the words of verse 36? Do the words in 1 Tim. 2. 11, 12 concern the home life only and not our church position?

Answer B.—I can find no ground whatever for this suggestion about the Talmud, which seems only a loop-hole invented to escape the plain teaching of the passage. The apostle conveying what he calls lower down "the commandments of the Lord" regarding women's position in the churches, writes, "Let your women keep silence in the churches," etc., and confirms this by an additional witness, that of the law, "As also saith the law," so that even if the Talmud was referred to it would only be as an independent authority for what he had just advanced. There is not, however, the slightest proof that the Talmud was meant. There were two Talmuds or codes of instruction, the Palestinian and the Babylonian, the former of which was not redacted at earliest till after the second century A.D., and the other later still. Seeing that Paul wrote the first of Corinthians in 58 A.D., he could not have been quoting from codes which did not exist, nor could the Judaizers have been imposing such on the churches. The law Paul refers to is no doubt the law of Moses in the general sense of the Pentateuch, of which the whole trend of the teaching as regards the position of women agrees with the apostle's. Some commentators, such as Alford, Brown and Faussett, and Ellicott, believe that the reference is to Gen. 3. 16—words addressed by Jehovah to Eve: "Thy desire shall be to thine husband, and he shall rule over thee." Verse 36 only means, Were they their own legislators in the things of God, or did God in His Word legislate for them? Such a question needed no reply. He is not answering anything but their disobedience.

As for the other query, I believe that the words of 1 Tim. 2. 11, 12, "Let the woman learn in quietness with all subjection," etc., though including, no doubt, home relations, do not exclude the assembly, but rather apply there still more. The blessing in the home, re child-bearing in verse 15, might perfectly well be the reward of good behaviour in the church. Verse 15 of the next chapter bears this out: "That thou mayest know how thou oughtest to behave thyself (not in the home but) in the house of God which is the church of the living God, the pillar and ground of the truth."

Heaven's gates are wide enough to admit of many sinners, but too narrow to admit of any sin.

Question C.—What do you think of the American Revised Version?

Answer C.—No volume, I think, is called the American Revised Version. The Revision of 1881 is the Anglo-American Revision. Our Revisors, numbering as active members 52, began their work in 1871; theirs, numbering only 27, a year later. As our representatives accomplished their work, it was passed on to the American Committee, who agreed, it is believed, to the larger part of the English-proposed changes, and so till the end of the second reading of revision. At the close a list was made out of American suggestions that our Revisors could not accept, though they did, we understand, incorporate in the R.V. many such suggestions: how many we shall never know. In fact the only fair way to regard the R.V. is as a joint work of the two Committees. Some of the points where the American suggestions were not finally acceptable on this side were for a more radical treatment of what are called "innocent archaisms", such as "wot" for "wist", drag or drag away for "hale", know for knew. Some valuable suggestions might well have been accepted: "try" or "make trial" for tempt, where enticement to do wrong is not clearly indicated; also "demons" for "devils". They would retain "we have peace with God" (Rom. 5. 1) in stead of "let us have peace with God". This many scholars, e.g., the late Dr. Handley Moule, of Durham, hold to. Perhaps we may say that on the whole the Americans were slightly more conservative than our Revisors. However, there was not much difference between the two Companies. They were all, no doubt, great scholars, but "even the wise and prudent" know nothing as such of the things of God, and "great ecclesiastics" are not generally prepared to take their place in the infant class of the babes, to whom God reveals His secrets. Unfortunately on the crucial changes, e.g., 1 Tim. 3. 16; 2 Tim. 3. 16, the majorities of the two Companies were agreed. The moving spirit of the American Company was Dr. Philip Schaff, L.L.D., of the Union Theological Sem., New York, a very learned man of "broad" and "high" sympathies, corresponding to Drs. Westcott and Hort, the dominant spirits of the English Company, both sacerdotalists and doctrinally unsound, with whom he was closely allied. He was President of the American O.T. and N.T. Companies, and a working member of the latter. There was not much room for great divergence of thought among these three, and they no doubt exercised a determinant influence in their respective Companies. It will be seen that the question we have been replying to is really based on a misunderstanding. Only two questions, strictly speak-

ing, can be legitimately asked: What do you think of the R.V.? and What do you think of those American suggestions, given at the end of the R.V. volume, which were not accepted by the English Company?

[My own reasons for venturing to prefer the A.V. are given in "Why I abide by the A.V.", 2d each, post free, or 1/6 a dozen, post free, from 157 Walm Lane, London, N.W.2.]

Question D.—Is it in keeping with the Believer's pilgrim character that he should buy a house? and if so, Is it unscriptural to do so by means of a loan?

Answer D.—Would not Peter's words to Ananias throw some light on the principle involved?: "While it (the possession) remained was it not thine own? and after it was sold, was it not in thine own power. Possession here is a general word for property, and might include, I presume, house-property. If this be so, the fact that there was no obligation for him to get rid of it, as incompatible with his pilgrim character, is an answer to our questioner. This and other Scriptures teach that God in His condescension respects the rights of property, though nothing we have is our own to use in self-will. The Nazariteship of the Christian is of another type to that of John, and is not akin to that of the patriarchs who were tent-dwellers, for their pilgrim character was literal, and this Lot violated by dwelling in a Sodom house. Our pilgrim character to-day is not necessarily affected by the kind of dwelling we occupy or whether it is bought or hired. We cannot say whether Tyrannus' school (Acts 19. 9) was his own or hired, nor yet other houses of the saints, e.g., Luke 10. 38; Acts 12. 12; 16. 14 (probably hired); Col. 4. 15; Philemon 2. As far as facility for moving goes, it is easier sometimes to sell your house, than to get rid of a lease.

As for the latter part of the question, unless the loan is amply covered by security when the idea of a debt gives way to that of a business transaction, a loan certainly does violate the prohibition, "Owe no man anything." Whether this is satisfactorily met by the growing custom of circularizing, not only neighbouring assemblies, who share the local interest, but all and sundry, may well be questioned. A lack of funds is not necessarily a call to launch out "in faith": it may be a hint to wait a little.

Be sure every doctrine of the Gospel is firmly fixed in your heart, before you attempt to fix them in the hearts of others.

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

APRIL, 1936.

Made up 25th March.

SCOTLAND.

FORTHCOMING.—A Special Conference for all interested in the spread of the Gospel, Central Hall, Kilmarnock, Saturday, 4th April, at 3 p.m. Opening address: James Govan, Clydebank. Part of the time will be allotted to Open Conference before and after tea. Closing address: T. J. Smith, New Stevenston. Annual Conference, Shields Road Hall, Flemington, Motherwell, Saturday, 4th April, 3.30 till 8 p.m., with interval for tea. Speakers, Andrew Douglas, Paisley; John Wilson, Dingwall; James Stothers, Dalmuir; and John Douglas, Ashgill. Half-yearly S.S. Teachers' Conference, Wellcroft Halls, Peebles Street (off Eglinton Street) Glasgow, Saturday, 4th April, at 4 p.m. Speakers, Alf Wallace, M.A., Irvine; W. A. Thomson, Glasgow; and W. R. Rew, Belgian Congo. Tract Band Annual Conference, Shuttle St. Hall, Paisley, Saturday, 4th April, at 3.30 p.m. Speakers, Jack Atkinson, Belfast; J. Gilmour Wilson, Larbert; and A. H. Abrahams, Greenock. Half-yearly Meetings, Christian Institute and City Halls, Glasgow. 11th April, Christian Institute, 5.30 to 8 p.m.; 12th April, Christian Institute, 2.30 to 4 p.m.; 13th and 14th April, City Halls, each day at 10 o'clock. Speakers expected, M. Goodman, H. St. John, F. C. Mogridge, A. Borland, and others. Missionaries, A. G. Rose, J. Anton, W. R. Rew, A. Whitelaw, C. T. Wright, and others. Women's Annual Missionary Conference, Elim Hall, Princes St., Kilmarnock, Saturday, 11th April, at 3.30 p.m. The following missionary sisters expected: Mrs. Anton, Belgian Congo; Mrs. Gillan, China; Mrs. Spargo, Belgian Congo, and others. Missionary Conference, Bellevue Chapel, Edinburgh, Saturday, 11th April, 3 to 8 p.m. Speakers expected, Dr. McDonald, Congo; A. McGregor, Poland, and others. Border Assemblies' Annual Conference in Jubilee Halls, Hawick, Saturday, 18th April, at 3 p.m. Speakers, W. McAlonan, Motherwell; Wm. King, Dalmuir; W. D. Whitelaw, Irvine. Women's Annual Missionary Conference, Roman Road Hall, Motherwell, Sat., 18th April, at 3.30 p.m. The following mis-

sionary sisters expected: Miss Norman, China; Miss Robertson, Belgian Congo; Miss Shaw, Northern Rhodesia, and others. Annual Conference in City Halls, Perth, Saturday, 18th April, at 3 p.m. Speakers expected, Tom Sinclair, Alexandria; Jack Atkinson, Belfast; and John Fraser, Dalkeith. Annual Conference, Y.M.C.A. Halls, Vernon St., Saltcoats, Saturday, 25th April, at 3 p.m. Speakers expected, S. E. Bebbington, Clydebank; W. A. Thomson, Glasgow; A. Wallace, M.A., Irvine; and W. D. Whitelaw, Irvine. Annual Conference, Parish Church Halls, Dregghorn, Saturday, 2nd May, at 3 p.m. Speakers expected, C. F. Hogg, London; R. D. Johnston, Glasgow; W. A. Thomson, Glasgow; and John Ritchie, Kilmarnock. Annual Conference, Masonic Hall, West Calder, Saturday, 2nd May, 3 till 8 p.m., with tea interval. Speakers, Wm. McAlonan, Motherwell; Alan Millar, Harthill; Walter Scott, Whitburn; and Wm. Scott, Stoneykirk. The Annual Bible Readings for workers and brethren at Netherhall, Largs, May 2nd to 8th. Messrs C. F. Hogg, London, and J. M. Shaw, London, expected. The Sixth Annual Young People's Open-air Missionary Conference in the grounds of Scottish National Memorial to David Livingstone, Blantyre, July 4th, at 3.45 p.m. Annual Conference Gatherings at Craigellachie, July 21st and 22nd. Correspondence, E. A. Grant, Craigellachie. Particulars later. Owing to present circumstances the Annual Conference at Dufftown will be deferred this year. John Gilfillan hopes to have meetings in Lossiemouth early in April. Lanarkshire Gospel Tents. Large Tent will be pitched at Bellshill for first part of season with Mr. Jack Atkinson, Belfast, in charge of the work. The Small Tent will be pitched at Salsburgh. Ayrshire Gospel Tent will be pitched at Springside, with Mr. John McAlpine, Troon, in charge. Tract Band work will be commenced in many parts during this month. See notice of special conference for workers.

REPORTS.—John Gilfillan had 3 weeks' Gospel meetings in Peterhead. A few sinners

saved and saints refreshed. Later in **Bogston** with a very encouraging start. Tom Richardson had good Gospel meetings in Summerfield Hall, Whiteinch, **Glasgow**. Quite a number have been saved, and some have been baptised. Mark Kagan had a week's special meetings in Central Hall, **Kilmarnock**. Ministry very helpful and instructive. Crowded attendances. Great interest. Conference at **Blackburn** well attended. Practical and profitable ministry from M. H. Grant, J. McMillan, W. King and G. Currie. Conference, Victoria Hall, Crown Avenue, Radnor Park, **Clydebank**, was a most helpful time. Large and appreciative audience gathered. Ministry from A. Borland, Irvine; J. R. Rollo, Buckhaven; R. D. Johnston, Glasgow; G. Westwater, Lanark; and H. German, Inverurie, was of a high, spiritual tone. God graciously helped His servants and encouraged His people. J. H. McCulloch had a good series of Gospel meetings in Hebron Hall, **Glenarnock**, with blessing to those in the assembly, and also to the strangers who found their way into the hall, some for first time. Some have definitely confessed Christ as Saviour. Alex. Philip had meetings in barns at **Papa-Westray**. Well attended. Later in **Rapness** and **Skelwick**. Andrew Philip visited **Rapness**, also **Sanday** and **North Ronaldshay**. Prayer valued for this work, also proposed meetings in the schools. J. McPate had good meetings in **Glenbuck**. Quite a number have been saved, and some are being baptised and added to assembly. Geo. Bond had cottage meetings in **Stornoway**, Lewis. Well attended. The Lord is giving some encouragement in spite of much prejudice and superstition. James Petrie having meetings on "Tabernacle" at **Fraserburgh**. Good numbers attending and interest splendid. Later at **Dufftown**. Fred. Whitmore had special meetings during February in Albert Hall, **Grangemouth**. Large attendances. A good many saved. The addresses were very helpful and highly appreciated. John McAlpine finished at **Stevenston** (Bethany Hall). A few found the Lord. Ayrshire Missionary Conference in Central Hall, **Kilmarnock**. Very large gathering. M. Kagan gave helpful opening address followed by interesting reports from E. J. Spargo and James Anton, Belgian Congo; H. T. Gander, India. S. D. Lander, Bolivia; and A. McGregor, Poland. Very helpful meeting. H. T. Gander, of India, gave help in ministry, and reported on work in India, in **Kilmarnock**, **Kilwinning**, **Newmilns**, and other Ayrshire assemblies. Farewell gatherings to bid God-speed to Mr. and Mrs. James Caldwell returning to Africa, in Burgh Hall, **Pollokshaws**, Glasgow. Accommodation taxed to utmost. Overflow meeting in Greenbank Hall. James Anton, John Murray, A. McGregor, D. Wight and others took part.

ENGLAND AND WALES.

FORTHCOMING.—S.S. Workers' Conference, in Norwich Avenue Hall, **Bournemouth**, April 1st, at 2.30 and 6.30 p.m. Speakers, G. Goodman and P. T. Shorey. Conference in Wesley Chapel, **Swansea**, April 1st and 2nd. Speakers, H. P. Barker, Wm. Hagan and H. F. Wildish. Conference in Maldon Road Hall, **Colchester**, April 2nd, at 3 and 6 p.m. Speakers, Scott Mitchell and S. R. Hopkins. Conference in Victoria Hall, **Barkingside**, April 4th, 4 and 6 p.m. Speakers, H. F. G. Cole, Ransome W. Cooper. Conference, Clarendon Hall, **Leamington Spa**, April 4th, at 3 and 6.15 p.m. Speakers, Harold St. John and J. B. Watson. Conference Gatherings in **Liverpool**, April 9th to 13th:—Toxteth Tabernacle, 9th, 2.30 to 8.30 p.m.; Boaler Street, 10th, 3.15 p.m.; Y.M.C.A., 10th, 7 p.m.; Y.M.C.A., 11th, 7.15 p.m. (S.S. workers); Common Hall, Hackins Hey, 13th, 11 a.m. (brethren only); Price Street Chapel, Birkenhead, 13th, 2.30 to 8.30 p.m. Speakers expected, E. Barker, Geo. Goodman and C. F. Hogg. M.S.C. Holiday Conference, **St. Leonards-on-Sea**, April 9th to 14th. Speakers, Dr. Latimer Short, Will Harrison, Scott Mitchell, and W. J. Wiseman. Particulars, A. Pulleng, 4 Theobald Road, Leyton, London, E.17. S.S. Workers' Conference, **Littlehampton**, April 9th to 14th. Speakers, P. J. Wiseman, G. H. Vine. Particulars, C. F. Kennedy, Belgrave House. Conference in George Street Hall, **Weymouth**, April 10th. Speakers, E. S. Curzon and E. W. Rogers. Bible Study Convention, Public Hall, **Paignton**, South Devon, April 10th to 13th. Speakers, A. C. Rose, India; W. H. Begbie and Walter Clarke. Fuller particulars from F. B. Wilkinson, Torbay Court, Paignton. Conference Gatherings, People's Hall, Rye Hill, **Newcastle-on-Tyne**, April 10th, 2 and 6 p.m.; April 13th, 10 a.m., 2 and 6 p.m. Speakers expected, Dr. W. H. Bishop, G. J. Hyde, Ernest Barker and Wm. McAlonan. Annual Meetings, West Street Hall, **Carshalton**, April 10th, 3.30 and 6 p.m. Speakers, J. M. Shaw and James Stephen. **Manchester** Easter Conferences: Friday, 10th April, Higher Ardwick Methodist Chapel (missionary) 2.30 and 6 p.m. Saturday, 11th April, in Hope Hall, Ardwick Green, 2.30 p.m. (brethren only). Subject, "Separation"; 6 p.m., brethren and sisters for ministry. Monday, 13th April, Higher Ardwick Methodist Chapel, 2.30 and 6 p.m., for ministry. Speakers and missionaries expected, D. W. Brealey, E. H. Grant, C. F. Hogg, C. Gabriel, W. E. Tremlett, and others. Fuller particulars from G. S. Bowker, 18 Snowden Road, Eccles, Manchester. Annual Conference, **Beighton** (near Sheffield), April 10th, 3 and 6 p.m. Speakers, Geo. Bradford, T. Hirst, and T. Bolton. Conference at Forest Hall, **Nutley**, Uckfield, Friday, 10th

April, 3 and 6 p.m. Ministry as the Lord leads. Conference in Wollaston Assembly Room, Eggington Road, **Wollaston**, Stourbridge, April 10th, 3 and 6.30 p.m. Conference in Acre Street Rooms, **Stroud**, April 10th, 2.45 and 6 p.m. Conference at **Whitehaven**, April 10th. Speakers, F. A. Tatford and J. B. Watson. Conference, Mount Street Hall, **Poole**, April 10th, at 3 and 6 p.m. Conference, **Chalford**, Glos., April 11th, at 3 and 6 p.m. Annual Conference, The Guildhall, **High Wycombe**, April 13th, 3 and 6 p.m. United Conference Gatherings, Abbey Road Gospel Hall, **Barrow-in-Furness**, April 13th, 10.30 a.m., 2 and 6 p.m. Speakers expected, R. H. Pritchard, New Ferry, and R. D. Johnston, M.A., Glasgow. Easter Conference Gatherings in Joseph Street Hall, **Leeds**, April 13th, 3.30 and 6 p.m. Ministry by local brethren. Annual Conference, Gospel Hall, Ynys Street, **Port Talbot**, 2.30 and 6.30 p.m. Annual Conference, Gospel Hall, Bowstead Street, **Stoke-on-Trent**, April 13th, 3 to 8 p.m. Speakers, G. Hamilton and E. Rankin. Conference, **Burton-on-Trent**, April 13th. Speakers, L. Rees and H. Townsend. Missionary Conference, Edgmond Hall, **Eastbourne**, April 13th, 3 and 6 p.m. Conference, Ebenezer Hall, **Gloucester**, April 13th, 3 and 6 p.m. Particulars, C. B. Clark, Sunnymede, Cheltenham Road. Conference in Seymour Gospel Hall, **St. Austell**, April 13th, 2.30 and 6 p.m. Particulars, A. E. Reed, 10 Courtney Road. Conference, Cleveland Street Chapel, **Wolverhampton**, April 13th. Conference, **Workington**, April 13th. Speakers, F. A. Tatford and J. B. Watson. Conference in Assembly Hall, **Ilfacombe**, April 13th. James Stephen and others expected. Conference, Collett Road Hall, **Ware**, April 13th, 3.30 and 5.45 p.m. Conference, Gospel Hall, **Quenington**, Glos., April 13th, 2.15 and 6 p.m. Conference in Assembly Hall, **Haverhill**, April 13th, at 3 and 6 p.m. Missionary Conference Gatherings, Wood Street Chapel, **Cardiff**, April, 22nd to 23rd. Particulars, S. P. Dodington, 65 Shirley Road, Roath. Conference in Regent Hall, **Cheltenham**, April 22nd. Speakers, F. Butcher, H. T. Gander and A. Fingland Jack. Missionary Conference, Town Hall, Paradise Street, **Birmingham**, Saturday and Monday, 25th and 27th April. Particulars, E. H. Whitehouse, Maxwell House, Maxwell Avenue, Handsworth, Birmingham. Half-yearly Missionary Conference Gatherings, Denmark Hall, **South Norwood**, S.E.25, Sat., 25th April. Speakers, Nigel Arnot, Angola; A. Hardwidge, Malaya; and A. E. White, Uruguay. Home Workers' Conference, Fore Street, **Exeter**, April 25th, 3 and 6 p.m. Workers' Conference, **Llanfairfechan**, April 24th to May 25th. Particulars, H. G. Hall, "Plas Menai". Conference, Gospel Hall, Park Road, **Oldham**, April 25th. Speakers, H. P.

Barker, G. C. D. Howley, and H. C. Windle. Annual Conference, Manor Court Rooms, **Nuneaton**, Saturday, 2nd May, 3 and 6 p.m. Speakers, Scott Mitchell and E. W. Rogers, London. Anniversary Conference Gatherings, Gospel Hall, Alperton, **Wembley**, Saturday, 2nd May, 4 and 6.30 p.m. Conference, Gospel Hall, Upper Sheridan Road, **Belvedere**, May 2nd. Annual Conference, Norwich Hall, Norwich Avenue, **Bournemouth**, Wednesday, May 6th, at 3 and 6 p.m. Speakers, J. R. R. Judson and R. Scammell. Also in Town Hall, May 19th, 20th and 21st. Speakers, C. F. Hogg, E. H. Grant, G. C. D. Howley, E. W. Rogers, and Reuben Scammell. Annual Summer Conference, Albert Hall Institute, **Nottingham**, May 23rd, 3.15 and 6.15 p.m. Parade Hall, May 24th, 3.45 and 7 p.m.; May 25th (3.30 ladies only) 7 to 9 p.m., ministry. Speakers expected, H. P. Barker, Geo. Goodman and W. E. Vine. Annual Conference, Grafton Road Hall, **Dovercourt**, Essex, Saturday, 23rd May. Speakers expected, H. Lacey and R. Trew, Cardiff, and others. Missionary Conference Gatherings, **Bristol**, May 23rd to 27th. Full particulars, H. T. Spanton, 116 Sefton Park Road, St. Andrews, Bristol. Whitsuntide M.S.C. Holiday Conference, **Keswick**, May 29th to June 2nd. Speakers, W. E. Vine, M.A., A. Fingland Jack, M.A., and A. H. Boulton. Full particulars, Ronald Beattie, Kenilworth, Talbot Road, Carlisle. Conference, Gospel Hall, Prospect Street, **Horncastle**, Lincs., June 1st, 2.30 and 6 p.m. Annual Conference, Ward St. Hall, **Guildford**, June 1st, 3 and 6 p.m. Speakers, H. Hutchinson and F. Mansfield. Annual Meetings, **Shillingstone**, Dorset, June 3rd, 3 and 6 p.m. H. P. Barker and T. Mansfield expected. Conference at **Newbury**, June 20th, at 3 and 6 p.m. Holiday Conference, **Paignton**, July 18th to August 1st. Particulars, F. A. Tatford, 20 Ingleby Way, Wallington, Surrey. T. Richardson commences Gospel meetings at **Pendlebury**, near Manchester, April 5th to 19th.

REPORTS.—The recent Gospel meetings conducted by Fred Whitmore at **St. Annes-on-Sea** brought many together from the denominations and resulted in much blessing. Encouraging time at **Mayfield** conference when G. C. D. Howley and F. A. Tatford ministered the Word. Large gathering at **Coventry** S.S. Teachers' Conference, Eric Jones and F. A. Tatford answered questions and gave practical addresses. Splendid meetings at **Nottingham** Open-air Workers' Conference. Ransome W. Cooper and F. A. Tatford gave help. E. Holywell, F. A. Tatford and H. White ministered helpfully at **Swindon** Conference. Chart meetings on the "Tabernacle" by John E. Davies at Fairfield Gospel Hall, **Liverpool**, resulted in much blessing

and conversion. E. H. Sims (Central Africa) paid helpful visit to Clumber Hall, **Nottingham**, and visited assemblies at **East Kirkby** and **Langwith**. Visits much enjoyed. John McAlpine had good meetings at **South Shields**. Some hopeful cases of conversion. Later in **Smethwick**. H. Lacey of Cardiff gave addresses on "Prophecy" with large chart and Gospel Subjects together with helpful ministry in Grafton Road Hall, **Dovercourt**. H. Steedman visited **Pendleton**, **Maddley**, **Sutton Coldfield** and **Thundersley**. Encouraging gatherings. Annual Conference at **Pendlebury** had good attendance and helpful ministry. E. H. Broadbent, C. W. Nightingale and H. Steedman ministered the Word. Will all who have an interest in the spread of the Gospel remember specially in prayer a new housing area at **St. Helier**, where there is evidence of a great need for a regular testimony.

IRELAND.

D. L. Wilson is having some meetings in **Erryroe**. People coming out fairly well. J. G. Grant is now in **Roscrea** in Temperance Hall. The numbers were small to begin with, but the interest is growing. F. Bingham has been some weeks in **Ballywillwill**, with blessing. R. Hawthorne is giving some addresses on the Tabernacle in **Killykergan**, which are being appreciated. Finnegan and McCracken are pitching wooden hall at **Cullies**, Co. Cavan. Lewis and Craig have returned to **Stonewall** to help the young Christians who have lately professed faith in Christ. Wright and Beattie had a couple of weeks' meetings in **Clones**. W. and R. McCracken have pitched wooden tent in **Donaghadee**. J. Hewitt continues in wooden tent at **Aughnacloy**. Wallace and Kells have finished up in **Portavogie**. Eleven were baptised with some others in Newtownards. F. Knox continues in **Londonderry**. J. Moneypenny had a number of weeks in **Lurgan**, with conversions. Campbell and Diack are now in **Growell**; people coming fairly well. D. Walker is at **Knockbracken**. T. Lyttle is having some meetings in **Rasharkin**; a stiff place. W. Norris continues in **Ebenezer Hall**, **Belfast**. A number have professed. Thompson and Jordan are having some meetings in **Donegal Road**, **Belfast**, with blessing. C. Fleming is in **King's Bridge Hall**, **Belfast**. The brethren of **Ebenezer Hall**, **Bangor**, have pitched a wooden tent in **Conlig** district, and are having meetings nightly, with interest. E. Hill had four weeks' meetings at **Crosskeys**. Fair attendances and interest. Magowan and Stronge had encouraging start in **Wooden Hall** at **Monkstown**. Children's meetings very large. Curran at **Drumennagh** with some blessing. Frew at **Matchett Street**, **Belfast**. Poots at **Lisburn**. McKelvey at **Limavady**. People coming out well. Stewart and Murphy

at **Derriaghey**. People coming out well. Bailie finished up at **Ballymena**, where the people came out well. Some were saved, and the Lord's people greatly helped; now at **Buckna**. R. Frew's meetings, held some time ago at **Ballynashie**, were good throughout, and God saved some souls. M. Bentley finished at **Waringstown**. Some saved and added to assembly. Now at **Ballina**, a little western town in the Free State. R. Love near **Ballycastle**. Some encouragement. Graham and Jordan at **Maranatha Hall**, **Belfast**. Whitten and Peacock at **Ballylintagh**. Good attendances. J. Megaw and S. Gilpin continued in Farm House, **Little Ballymena**, near **Straid**. Scattered, needy district. Attendances and interest encouraging with some signs of blessing. D. L. Craig in **Old School**, near **Ahorey**. Interest and attendance good. A number have been saved and the few Christians encouraged and helped. Campbell and Diack at **Hillsboro**, with encouraging attendance. Hagan, Hutchinson and Moore at **Markethill**; some conversions. A good deal of prejudice has been broken down by visitation. J. Watson is in **Dundonald**. Lyttle and Wallace commencing in **Portadown**. Johnston continues at **Drumlough**. Duff and Allen at **Carrickfergus**. Believers' meetings in **Ballymena** were large. Profitable ministry from **Moneypenny**, **Hughes**, **Poots**, **Bailie**, **Beattie**, **Stewart**, **Murphy** and **Norris**.

CANADA AND U.S.A.

John Govan had four weeks of meetings with blessing in the Gospel at **Chatham**, **Ontario**, and later at **Niagara Falls**, **Ontario**. Interest good, and the Lord's people happy and hearty in their support of the meetings. John Ferguson, now in his 71st year, and has been preaching for 49 years, recently paid appreciated visit to **Rochester, N.Y.**, giving help with meeting in County Home, also in ministry and Gospel meetings. Hall filled to utmost capacity. The Word ministered in power. John Rea had meetings at **Point Edward**, **Ontario**. Interest increasing and blessing given. Annual Conference of **Calgary Assembly, Alberta**, at Gospel Hall, 106 6th Ave., E., May 23rd, 24th and 25th. Believer's Hymn Book to be used Lord's Day morning, 24th, and those attending should take one with them. Correspondent, J. E. Reid, 218 13th Ave., E. **Calgary, Canada**. Annual Convention, **Old Orchard, Maine**, August 9th to 16th inclusive. Further information from H. F. Stultz, 819 Main St., **Westbrook, Maine, U.S.A.**

MISSIONARY NOTES.

Sent by H. P. Barker.

Portugal. Eric H. Barker reports great interest at lantern addresses in a hall at **Oporto**, on "Life of David". Interest at **Foz**,

Lavadores and **Povoa**, with here and there souls turning to the Lord. Special meetings held during visit to the north of E. Holden, of Lisbon.

Trinidad. Two have been saved at **Chacachacare**, the leper island, where H. Spencer visits. New hall being erected at **San Fernando** in connection with J. Rothery's work. W. D. Bell and wife have started new work at **Sangre Grande**, and seem to be finding favour with the people.

Turk's Island. A brother, on a steamer which called here for a few hours, distributed Gospel literature in **Grand Turk** (the chief town), and was cheered by the welcome given. No worker from assemblies.

Antigua. J. D. H. Annan encouraged seeing conversions in Sunday School at **Jennings**, but there is an urgent need of accommodation. House offered for £25. Several women have been led to the Saviour at **St. John's**, the capital.

Bequia. P. Eustace, commended for the Lord's work by assembly at **Kingstown** (St. Vincent), has gone to labour in the Gospel in this island.

Bahamas. Cecil E. Simms has been laid aside by illness, but writes of interest in **Exuma**, the island where he mostly labours. Refers to other islands not yet reached with the Gospel. H. Hitchman is at present visiting the assemblies.

Jamaica. F. W. Bryon had large meetings for a month, with much interest, at Assembly Hall, **Kingston**. L. H. Bewick writes of fresh conversions at **Huntley** and **Somerset**.

MISSIONARY INTELLIGENCE.

Mr. and Mrs. **James Caldwell**, with their young daughter, have returned to their sphere of service in Northern Rhodesia, after a brief but busy spell in the homeland. Remember in prayer. Our missionary sister, **Mrs. John M. Boyd**, of India, (presently in the homeland) has been very ill for some time, and her condition is still serious. Remember in prayer. As mentioned last month, **Mr. and Mrs. T. Melville**, of China, hope to sail from Southampton on 8th of April. They are returning via Canada. **A. W. Sloan**, Thorshaven, Faroe Isles, reports as to encouragement in the work lately. Several have been saved and baptised, and other workers in various parts of the Isles have had similar experiences.

ADDRESSES.

Fred. A. Tatford, 20 Ingleby Way, Wallington, Surrey. Believers meeting in **Darlington** now gather at the Gospel Hall, Feethams, near 'Bus Station. Correspondence to Mr. J. C. Fellows, 78 Salutation Road, Darlington. The Assembly presently meeting at Council School, Broad Street, **Cromer**, purpose mov-

ing to **Cromer Gospel Hall**, Norwich Road (near L.N.E.R. Stn.), end of April. Correspondence to Mr. D. Gray, 40 Mill Road, **Cromer**. The two Assemblies in **Kirkcaldy** are **Dunnikier Evangelistic Hall**, Mitchell St. (Correspondent, Mr. James Robertson, 15 Bandon Avenue, Gallatown, Kirkcaldy), and **Gospel Hall**, 164 High Street. (Correspondent, Mr. Thos. Connell, 87 Links St., Kirkcaldy). We are pleased to learn both assemblies are now working in happy fellowship. **Wm. Hagan**, Evangelist, now at 34 Victoria Road, Sydenham, Belfast. Correspondence for **Hebron Hall, Inverkeithing**, should now be sent to Mr. A. T. Carmichael, 12 Spittafield Road, Inverkeithing. Correspondence for **Masonic Hall, High St., Bonnyrigg**, should now be sent to Mr. John Wilson, St. Crispins, Park Rd., Bonnyrigg. **C. Thornton**, "Brynmor", 9 Fearnville Mount, Roundhay, Leeds, 8. **G. K. Lowther**, 23 West Street, Wareham, Dorset.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

J. N. Sr., Coutts,	£0 15 11
Hebrews 13. 16, Missionary,	2 0 0
Hebrews 13. 16, Ministry,	1 0 0

Total to 24/3/36, £3 15 11

"WITH CHRIST."

Mrs. Alex. Frew, Kilmarnock, aged 57 years. Saved 40 years ago. Had a long and honourable connection with Kilmarnock assemblies. Of a cheerful and hospitable disposition. Although not too well for some time was present at the Lord's Day meetings and Monday meeting before her sudden Home-call. Will be much missed. **Wm. J. Kennaugh**, Hurstville, Sydney, N.S.W., aged 56 years. Converted in early life. In Carlisle until 25 years ago. Five years in Calgary, B.C. Last 20 years in Hurstville. A brother beloved by many. **John Blackie**, Cockenzie, aged 27 years. Saved 10 years ago. Gathered with believers in Cockenzie. A few years in Adelaide, Australia. Drowned at sea when S.T. "May Island" was wrecked near Shetland. Leaves widow and son. Sadly missed. **John Stevenston**, Dundee, aged 81 years. Saved fifty years ago. Many years in Hillbank Assembly. **Miss Louisa H. Foreman**, Stourton, aged 69 years. Suddenly called home to be with the Lord. Saved through reading a tract by the late John Ritchie 14 years ago. She was baptised and in fellowship at Lye. Miss Foreman became a great tract distributor and did much good work. **Mrs. Clelland**, Edinburgh, aged 88 years. (Mother of Mrs. E. W. Greenlaw). Saved and baptised in Glasgow 60 years ago.

TREASURY NOTES

By THE EDITOR.

UNION WITH CHRIST.

THE dispensation in which we live, extending from the day of Pentecost to that date still unknown, the coming of the Lord for His church, is the most wonderful in the world's history. It is the dispensation of the Holy Spirit, and is characterized by two great and unique facts: the presence of Christ as a glorified Man on the Father's throne at the right hand of the Majesty of God in the heavens, and the presence of the Holy Spirit, the Third Person of the Divine Trinity on the earth, carrying out a world-wide testimony to the Christ in Glory, and baptizing* into one body all who believe on Him, from Jew or Gentile. Such facts as these, are, as I have said, absolutely unique and unknown in any age from the first till the present era. It is true that God has not left Himself without a witness in any time or place but it has always been a witness appropriate to the dispensation. The fall of man did not find God unprepared. Though He revealed Himself then and there as a God of government and indicated in no uncertain way the disabilities incurred by His disobedient creatures, yet He spoke in their hearing of "the seed of the woman who should bruise the serpent's head," though in so doing he would incur the bruised heel—symbol of the death at Calvary. But how the seed of the woman could gain a crushing victory, where the woman herself had been defeated, was only explained later. That seed proved to be not only the true descendant of the woman, but at the same time Immanuel—God with us.

It is important to note how gradually God's revelation came. Some would have us believe that this never varied from the first, but the words of Heb. 1. 1, "God, who at sundry times, and in divers manners, spake in time past to the fathers by

* Strictly speaking it is the Lord Jesus who baptizes in the Holy Spirit. He is the Agent, the latter the Medium.

the prophets," suffice to shew the contrary. It was only in the fulness of time that God sent forth His Son. The first revelation in Eden inaugurated a series of dispensations, all characterized by grace on the ground of sacrifice. During the long period preceding the flood, man was left largely to the light of nature—conscience and the works of creation, though God had His line of grace in which individuals like Abel came to Him by sacrifice, or, like Enoch and Noah, walked with Him by faith. This was succeeded by an era in which God made a providential covenant with man and entrusted government into his hands. Still it was individual, and there was no such thought conceivable as "union with Christ." How indeed could saints be in Christ, before the Son of God had been manifested as Christ, had died and gone back to heaven as man. Nor was this union in God's mind for Israel, although they were separated naturally from the nations, and bound up in the bundle of life with the Lord to be a people for His praise. The twelve tribes were called to high national privilege as the earthly people of God, but they could not form part of the Church, in which the middle wall of partition between Jew and Gentile is broken down, when that very wall was still existing and being maintained by God. As a matter of fact, though every circumcised member of Israel, a Korah, a Hophni, an Ahab, a Judas, enjoyed ceremonial and national privileges, they were "not all Israel who were of Israel" (Rom. 11.). Not even did the Incarnation effect the spiritual union of Humanity with Christ, as is so falsely taught in certain circles to-day, nor even that of the Lord's true disciples. While He was with them He kept them in the Father's Name in unbroken numerical completeness, all whom the Father had given to Him (John 17. 12). Not one was

lacking, but something far, far deeper was needed. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit" (John 12. 24). The Lord could not, I say it reverently, though the Anointed of God at birth (Luke 2. 11), the Sealed of the Father at His baptism (John 6. 27), give the Holy Spirit to His disciples to unite them to Himself in one body apart from death and ascension. The Holy Spirit was not yet (given), because Jesus Christ was not yet glorified† (John 7. 39). But one of the rewards of His perfect obedience was that in ascension He received the promise of the Father to shed forth on all His own (Acts 2. 33). It is remarkable how large a place this truth, though entirely beyond the scope of his own dispensation, occupied in the ministry of John the Baptist. He was for ever bearing witness to the greatness of the One of Whom he was the forerunner, and he found various grounds for this, but one he specially used was the contrast of His baptism: while his own was in water He should baptize in the Holy Ghost. No doubt he was guided by the Spirit to this, but there was a special reason behind it. He was the friend of the Bridegroom whose voice he loved, and he seems to have known that it was by this baptism the bride would be formed. And if he felt this, how much more the Bridegroom? The coming of the Spirit was the predominant subject of His farewell discourse, it formed the subject of His prayers, "I will pray the Father, and He will give you another Comforter, that He may abide with you for ever" (John 14. 16). It was so great a blessing that the Lord could say, "It is expedient for you that I go away, for if I go not away the Comforter will not come to you, but if I depart I will send Him unto you." It was thus and only thus that union between Christ and His people could be brought about.

(To be continued).

† The incident of John 20. 22, when He breathed on them and said, "Receive ye (the) Holy Ghost" must be otherwise explained. He gave them thus a supply of spiritual power to tide them over the ten days between His ascension and the coming of the Spirit, but it was essentially different from this.

The Lord's Table and Sanctification.

BY FRANKLIN FERGUSON, NEW ZEALAND.

THERE is the need in these worldly, pleasure-loving times for faithful ministry concerning the daily conduct of all who partake at the Lord's Table. Nothing can more clearly imply separation from this evil world, and our perfect union with Christ, as this Divine ordinance.

We are all more or less acquainted with the precious truths respecting the Lamb of God as set forth in the bread and wine, emblems of His body given and blood shed for us; for in them we see Him as the Holy Victim nailed upon the tree in our stead. To sit at His Table in His hallowed presence, meditating upon that love which was unto death and which the "many waters" could not quench nor "the floods" drown, is the most sacred and precious experience we can have on earth. From this Table we should go forth to live worthily for Him Who died for us and rose again.

The order and meaning of the Lord's Supper is set forth in 1 Cor. 11., but in chapter 10. the apostle makes a reference to it to emphasize an important principle, *viz.*, that fellowship at the Lord's Table demands separation from all things opposed to it, or inconsistent with it. He shows that all who partake at the Table are identified with all that it expresses; as all who partook in Israel's sacrifices of old were identified with the altar upon which they were offered. Therefore to have fellowship with whatever things are anti-Christian is to be identified with what is opposed to Christ.

Those who composed the Church at Corinth were in their former days partakers in idolatrous rites and much that was sinful. To deliver them from all this evil and the wrath to come, Christ had died. By faith were they now saved and united with the Lord, appropriately set forth in the "one bread," or "loaf," as we

have it expressed in the margin of the Revised Version of 1 Cor. 10. 17. When the Church met to "break bread" they exhibited a wonderful communion or participation—they were sharers in the body and blood of the Lord. That *body* had been given for them as the perfect and all-sufficient sacrifice; that *blood* in its abiding efficacy had been shed for the remission of their sins. In the divine Substitute they were fully accepted before God, and now one with Him by a union indissoluble. As a saved and united company they now bless God and devoutly give thanks as they partake of the emblems, together entering in spirit into the significance of the cross, bowing before the Lamb of God in worship too great for words. And what was true of these saints at Corinth should be true of "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1. 2).

THERE is a cancer attacking the spiritual state of many among us, causing serious symptoms of insensibility of soul to the things of God. It is the lure of this present godless age in its round of pleasures and worldly associations, which spiritually is adultery and fornication (1 John 2. 15-17; Jas. 4. 4). When Israel had provoked God to jealousy with the golden calf, there ensued an almost unbelievable state of religious confusion; for Aaron, the high priest of the Lord, built an altar before it, and said, "To-morrow is a feast to the Lord!" The people brought their burnt-offerings and peace-offerings, and "sat down to eat and to drink, and rose up to play"—they danced before the idol! (Exod. 32.).

The parallel is found to-day when professed members of Christ sit down to partake of His supper (apparently identified with Him in His death and resurrection), and rise to join in the ways and pleasures of this condemned world, for the rest of the week—loving the world and the things that belong to it. It is the sin of idolatry—another object has displaced the Christ of God in the heart's affections. We fear that some who eat

and drink of the emblems of the Lord's body and blood were never made "new creatures in Christ," for how can a man "fear the Lord and serve his own gods"? (2 Kings 17. 33).

THE issue is quite clear—Christ or the world. There can be no compromise in the kingdom of God's dear Son, into which we have been translated (Col. 1. 13). It is Christ and His rejection, or the world and its favour; it is "the Lord's Table" or "the table of demons" (all unholy fellowship). A choice must be made and a decision reached. There must be a laying aside of all that is inconsistent with the truth of the Lord's Table, that when we are gathered together on the first day of the week, we may keep the feast "with the unleavened bread of sincerity and truth" (1 Cor. 5. 8); and not be eating and drinking judgment to ourselves, as the manner of some is (1 Cor. 11. 29).

A REMEMBRANCE HYMN.

To the tune of "I heard the voice of Jesus say."

O Lord, with hearts that overflow,
We gather here to-day,
Remembering Thy death of woe
In Thine appointed way.
The emblems tell us of Thy love
And what it meant to Thee
To leave the Father's home above
To die on Calvary.

With adoration we draw near
By faith to see Thy face;
Thy love has banished all our fear,
O matchless, wondrous grace!
Our hearts have found in Thee, O Lord,
The theme of grateful song,
Worthy art Thou to be adored
Through all the ages long.

Once more we keep this feast so sweet
In memory of Thee;
O with what joy Thyself we greet,
When Thine own Face we see.
Then gathered at Thy heavenly board,
Where faith is lost in sight;
We shall behold Thy glory, Lord,
And in Thy love delight.

A. L. GOOLD.
Palestine.

"GABBATHA,"

Or, GOD'S DEALINGS WITH THE
SANHEDRIN.

(*"Sacred Spots" Series*).

By MARK H. PRIOR, CHICHESTER.

A meditation on Exodus 24; Ezekiel 8, 9 and 10; Matthew 26; Luke 10 and Acts 7.

I HAVE lately been interested in the dealings of God with the Sanhedrin, or Council of 70 of the Jewish Elders.

When Moses complained of the burden of the people, God appointed 70 elders to help him bear the burden, and they first come prominently to our notice in Exodus 24., where they are seen

ON A HILL

in the presence of the God of Israel. They are there to ratify the covenant "made with the fathers," who say that "all that the Lord hath said will we do, and be obedient." How they carried out their promise we shall see! Moses wrote all in a book, and, realising the certainty of their thorough breakdown, he built an altar at the bottom of the hill (easily accessible to all) and took blood, sprinkling it upon them and the book, saying, "This is the blood of the testament which God hath enjoined unto you" (Heb. 9. 20). He knew that it was not their obedience but the blood of Christ that would really avail.

Moses then sent "young men" who offered burnt offerings and sacrificed peace offerings unto the Lord; for he likewise knew that the generation of elders would turn out to be a perverse, evil and adulterous generation—how lofty are their eyes!—a generation that will not pass away till all is fulfilled. Hence a new generation, those born of the Spirit, must be raised up—"a seed" that "should serve Him and it shall be accounted unto the Lord for a generation"—a generation who would truly be enabled to ascend *into the Hill of the Lord* and to stand in His Holy Place (Psa. 24. 6).

Nevertheless these 70 elders "saw the God of Israel . . . under His feet as

it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." They ate and drank in His presence, and upon the nobles of Israel *God laid not His hand*.

What a wonderful display of grace all this was. Yet within 40 days they were bowing down to the golden calf! So gross a departure called forth judgment (as we learn from Amos 5. 27, quoted in Acts 7.) of captivity BEYOND Babylon—the execution of which judgment was suspended in grace for over a millennium-and-a-half for it was not till 70 years after the crucifixion that Jerusalem was destroyed, by Titus, and the Jews scattered all over the world. This also fulfilled the Lord's prophecy of Matt. 22. 7.

TURNING now to Ezek. 8. we find the 70 elders again (different men, of course, but the same Council). The prophet sees them in the very house of God (*cf.* also verse 1), but they are now

IN A HOLE

into which the prophet digs. He sees that in the chambers of their imagery these 70 elders are grossly breaking the first commandment which they had promised to keep. They are solemnly warned (chap. 9.) that God will lay His hand on them in judgment—though the altar is still conspicuous as the only place of safety. How beautifully the prophet realizes the grace of God in this respect may be learnt from his words, "I was left." This prophet, too, has a marvellous vision of "the God of Israel," whose feet are still on the sapphire pavement (see Exod. 24. 10 and Ezek. 10. 1); grace as well as judgment is announced—judgment that was suspended for so many years, as we have seen, in unwearied grace to a stubborn and rebellious people.

The scene changes (Matt. 26.) and the elders are now

IN THE HALL

of Judgment. Again they are in the presence of the God of Israel, though now in lowly guise. The witnesses give false evidence about "the house." The Council, upon which He had not laid His hands

(Exod. 24.), now lay hold of Him, smiting Him with the palms of their hands, and lead Him away to Pilate, where He stands, not on a "paved work of sapphire," but in the place called "GABBATHA", or "The Pavement." What a contrast indeed!

They crucified the Lord of Glory! Surely the judgment of these wicked men, a long time ago pronounced, now slumbereth not—although security is still found at the Altar—as Joseph and Nicodemus, two of their number, found to their eternal blessing—"Beneath the Cross of Jesus, I fain would take my stand."

Those hands, which had not been laid on them in judgment (Exod. 24.), but which had been laid in grace on their blind, their dumb, their little children and their dead, were now nailed to the cross.

"Those gentle hands which did such good,
They nailed them to a cross of wood."

Those feet, seen formerly on the sapphire pavement, had walked their streets; for He went about doing good. I recall one instance, in Mark 7. 24-31, where He is seen in the vicinity of Gadara. He left there and walked 150 to 160 miles, as the crow flies, for the sake of two poor souls who were grievously tormented of a demon and they were only Gentiles! Having brought them untold blessing and joy He returned whence He had come—another 150 odd miles—unwearied in goodness, and infinite in grace—such is our Saviour. How beautiful upon the mountains were those feet and yet they nailed them to the cross. Once they had eaten and drunk in His presence, but now He receiveth sinners and eateth and drinketh with them and they shall feast with Him in glory. Even the dogs of the Gentiles may eat of the crumbs—nay more, for the wondrous parable of the Prodigal Son tells of His grace to poor sinners.

We must now turn to Luke 10., for here we see "70 others" appointed and sent before His face. I do not suggest that these "70 others" superseded the Sanhedrin, but they do suggest to us the same thought as the "young men" of Exod. 24. They are new born ones—Lambs, babes

and their names are written in heaven in contrast to those who subscribed to the first covenant, the words of which Moses wrote in a book. On the other hand there were those who had been exalted to heaven, who had seen so many of His mighty works and still remained unrepentant, and they would be thrust

DOWN TO HELL,

while the Saviour tells the new generation of how blessed were their eyes and ears to see and hear things that many had desired to see and hear. Thus the new generation ascend afresh, as it were, into the Hill of the Lord and see the God of Israel—though in lowly guise but in great blessing to their souls. It is a joy to compare the glory of Exod. 24. 10 with the grace of Luke 10. 24.

One of the old generation now asks what to do to inherit eternal life, and the Lord at once refers him to Exod. 24. If you do that which they undertook to do "thou shalt live." Thoroughly had they broken down, not only Godward but manward. But this only serves to bring out the grace of His heart in the wondrous parable of the Good Samaritan.

AN APPEAL AND AN INDICTMENT.

GOD is not mocked, for whatsoever a man soweth that shall he also reap. For centuries He had waited that He might be gracious, but the time was coming when having done everything that could be done He must lay His hand upon them (*cf.* Deut. 21. 18-21).

They now apprehend Stephen, and their evidence *against him* is all about their house and the customs of Moses, but they must listen to God's summing up *against them*, as well as His wonderful appeal to them. They had despised Joseph, but God raised him up to preserve them in Egypt. They had thrust Moses away, but God, by Moses, had delivered them from Egypt. They had worshipped the Golden Calf—the full consequence of which idolatry they had not yet reaped, as we have seen.

Now they had crucified and slain the Just One—whom Stephen sees in glory as the Son of Man (the One Who had come to

seek and to save the lost). As to the House—God dwelt not in temples made with hands,—He was about to build another House—not made with hands, but composed of living stones. As to the law which they had promised to keep, the dual character of which is summarised in Luke 10. (Love to God, and love to one's neighbour) they had completely failed; for had they not been the betrayers and murderers of the Just One, and were they not the persecutors and slayers of their neighbours who spoke of Him. They had always resisted the Holy Ghost.

Again we are in the spirit of Exod. 24., for Stephen sees heaven open and Jesus standing at the right hand of God. Those pierced feet are again on the sapphire pavement, and into His keeping Stephen commits his spirit, for, resisting once again this testimony of God, they rush on him and stone him to death.

Yet even now God deals in grace, for the young man, Saul, soon after, likewise sees Him in glory, and is sent to the uttermost parts of the world *in the energy of grace that nothing can withstand*, on his world-wide mission that has lasted 1900 long years—the happy consequences of which have been the gathering out of all nations (Jew and Gentiles alike) of a new generation, who like “the young men” of Exod. 24. offer unto God spiritual sacrifices acceptable to God by Jesus Christ, and they, as living stones, are built together for an habitation of God through the Spirit, and when we see that One standing on the Sapphire Pavement, we will never forget that once He stood in the place called “Gabbatha.”

JUST CLAY.

Clay, in the path of man, is but a clog,

All progress marring, to his foot, a load;
But, in the artist's fingers, moulded, wrought,
Transformed, may serve him on his pilgrim
road.

So we, being clay, alone a hindrance prove,
Throwing a drag upon our fellows' feet:
Yet, yielded plastic in the hands of God,
Make vessels, for His very service, meet.

Hawick.

William Landles.

Support of the Lord's Servants.

IS “SELF-SUPPORT” PRACTICABLE?

BY E. J. THARP

(*Missionary in Manchukuo*).

MUCH of late has been said from platforms and written in religious magazines about SELF-SUPPORTING MISSIONARIES, and the thought in either the speakers' or writers' minds seems to have been FOREIGN MISSIONARIES. A MISSIONARY has been defined as “a person sent to propagate religion in some place, where his church has no self-supporting local organization.” One does not suggest the above is an ideal Scriptural definition, yet at least there is the suggestion that a missionary is to be A SENT ONE. Paul and Barnabas were both *called* and *sent*. What was to be the nature of THE WORK, whereunto God had CALLED THEM? Was it not to OPEN THE EYES of the SPIRITUALLY BLIND, and to TURN THEM FROM DARKNESS TO LIGHT, and FROM THE POWER OF SATAN UNTO GOD, in order that they might RECEIVE FORGIVENESS OF SINS? (Acts 13. 2; and Acts 26. 17, 18). Now if servants of God, labouring in the British Isles, or in other lands, where Christianity is fairly well, if not very well established, are professedly doing what Paul and Barnabas were SET APART TO DO, are they not also MISSIONARIES? If this be the case then, why do not speakers from platforms, and writers in the religious magazines, advocate SELF-SUPPORT for the teachers and evangelists who move around among the assemblies in the home lands? One is fully aware of the fact that many very gifted teachers and preachers of the Gospel do very excellent work for God, while at the same time it can be said of them, “they LABOUR WITH THEIR OWN HANDS.” But, taking the British Isles alone as an example, might not the work of TEACHING and EVANGELIZING be very well carried on by professional and business men rather than by recognized evangelists and teachers, who, although they look to God for sup-

port, may nevertheless become burdensome to the assemblies? Most conferences are held at holiday times, and most of the special Gospel-mission meetings are held at night, and practically all tent work and meetings for children at the sea-side is done during the vacation season, therefore it would seem that there is no branch of the Lord's work which could not be carried on by SELF-SUPPORTING WORKERS! Again taking the British Isles as an example, professional hours, business hours, and ordinary working hours are, relatively speaking, very short, therefore special Gospel meetings could be arranged at a suitable hour to enable brethren with the GIFT OF AN EVANGELIST to conduct them, and TEACHING MEETINGS could be similarly arranged to allow the professional and business men of gift to demonstrate their APTNESS TO TEACH. Summer vacations could be arranged to fall in with the best time for tent work, and such meetings could be conducted by relays of young men, and the same would apply to sea-side work. As for conferences, one would assume there would be sufficient retired professional and business men of outstanding gift who could afford to travel at their own charges and minister the Word.

THE above is a suggestion which surely in lands where assemblies have been established for tens of years ought to be both feasible and practicable, although many may hold up their hands in holy horror that one should even think of such a thing! In the world of sport, as soon as an amateur becomes very efficient, he is always in danger of being tempted to become a professional! And may there not be the same danger in spiritual service?

It is always easier to write or speak of THE OTHER MAN'S JOB than one's own, but when one is asked the question, IS IT POSSIBLE FOR A MISSIONARY LABOURING IN MANCHUKUO TO BE SELF-SUPPORTING? one instinctively answers with much emphasis, no! It may still be possible for a medical missionary to charge for treatment and for drugs, and thus be partially self-supporting, but that privilege will in all probability have a very short life. Several reasons

might be given, stating why it is not possible for the all-time missionary in Manchukuo to be self-supporting, but the following will suffice. All work done for God in this land (practically without a single exception) must of necessity be done, WHILE IT IS DAY, for it is impossible to hold Gospel hall meetings, or street meetings after dark. As most of our evangelical work is done in villages and towns at greater or lesser distances from the place in which we reside, one must travel and preach during daylight. In China, were one a professional man, or an engineer, one might get a position with some mining concern, but such positions are now very few and far between, owing to there now being so many foreign-trained Chinese students to snap up such positions at a far lower salary than a foreigner could either live upon, or maintain a proper dignity upon. But in Manchukuo, practically (if not absolutely) every calling, professional or business is now closed to any Western foreigner, and correctly so. The following gives a fairly clear idea of the situation.

A distinguished journalist of international repute, writing recently on "THE VANISHING FOREIGNER IN MANCHUKUO," pointed out how rapidly the foreign (American and European) bankers, manufacturers, and business men are leaving the country, and among other things, says, "Only the missionary holds the field, and he is training the Easterner to carry on the task of evangelisation."

IT is strikingly true, the Apostle Paul laboured with his own hands, but it is quite obvious his reasons were not because he did not believe the Lord's labourer was not worthy of his hire; on the contrary, it would appear that at least one reason why the Apostle laboured with his own hands was that he might minister to those whom he recognized as his co-labourers (Acts 20. 18). The Apostle also seems to suggest that even "the elders who rule well" are worthy of remuneration (1 Tim. 5. 17). Nowhere does the model servant of Christ mention the self-supporting servant of God as being either desirable or

ideal, for if effective service is to be rendered, either at HOME or ABROAD; of necessity, there must be those who will give themselves CONTINUALLY TO PRAYER, AND TO MINISTRY OF THE WORD (Acts 6. 4).

Supplying the NEEDS of the Lord's servants, giving their whole time to the Lord's service, should never be allowed to become burdensome to assemblies, rather should the discharge of this STEWARDSHIP be looked upon as a privileged burden, to be borne in the joy and strength of Him Who imparteth the grace which led Him, "THOUGH HE WAS RICH, YET FOR YOUR SAKES HE BECAME POOR, THAT YE THROUGH HIS POVERTY MIGHT BE RICH" (2 Cor. 8. 9).

Notes on John's Writings

By Hy. Steedman.

The Apostle John was one of the earliest disciples, and probably the longest liver of the Apostles. Compare John 1. and 21.

John writes of himself as the disciple whom Jesus loved.

The Apostle wrote five books of the New Testament:—

- (1) The Gospel—for the World.
- (2) The 1st Epistle—for the Family of God.
- (3) The 2nd Epistle—for the Christian Home.
- (4) The 3rd Epistle—for the beloved Gaius in the Assembly.
- (5) Revelation—for the Saints and Servants of the Lord.

Three of these books are about Christ:—

- (1) The Gospel concerning Jesus Christ, the Son of God.
- (2) The Message concerning Jesus Christ "Eternal Life" (See 1 John).
- (3) The Revelation (Unveiling) of Jesus Christ.

Seven letters to seven churches are incorporated in the Revelation. These were written in one book.

John presents Christ as a divine Person. His aspect of the Gospel places the Messiahship and divine Sonship of Jesus beyond question or doubt.

John alone speaks of Jesus Christ as our "Advocate." Using the same word in the Gospel, he calls the Spirit the "Comforter." See John c. c. 14-16; 1 John 2. 1.

Herein is divine provision and divine help and comfort.

The Gospel of John takes five things out of the World for God, and for Christ:—

- (1) A Family (chap. 1.)—Christ is Son over God's House.
- (2) A Kingdom (chap. 3.)—Christ is King and Priest.
- (3) A Bride (chap. 3.)—Christ is Bridegroom.
- (4) A Flock (chap. 10.)—Christ is Shepherd.
- (5) An Assembly (chap. 20.)—Christ is Lord.

I suggest the writings of the Apostle John are supplemental. In this way:—

- (1) His Gospel supplements the synoptic Gospels—Matt., Mark, and Luke.
- (2) His Epistles supplement the other Epistles.
- (3) His Revelation supplements the Prophets of both Testaments.

And again, Christ the Son being Divine, i.e. Very God, Jehovah as John presents Him, either qualifies or supersedes what preceded Him.

Take for example:—

- Ch. 1—He is the antitypical PASSOVER, The Lamb of God.
- Ch. 1-14—He is the antitypical TABERNACLE and the Glory is here.
- Ch. 2-18—He is the antitypical TEMPLE and TEACHER.
- Ch. 3—He is the antitypical HEALER in the WILDERNESS.
- Ch. 4-6—He is the antitypical MANNA, Life giving, and sustaining One.
- Ch. 7—He is the antitypical SPIRITUAL ROCK in the desert.
- Ch. 10—He is the antitypical SHEPHERD.

All this and more ought to have convinced the Jews.

There is divine love and tenderness in the opening of John's Gospel.

Chapter 1—The BOSOM of God.

1—The LAMB of God.

1—The DOVE—The Spirit of God.

John dwelling upon the Divine side of things uses a beautiful and most appropriate word which is translated "abide"—"continue"—"remain."

Thus eternal permanence is indelibly imprinted on all that is Divine, and Spirit born.

Note also John speaks of:—

"My Father's House" (Chap. 2. 16)—The earthly aspect.

"My Father's House" (Chap. 14.)—The heavenly aspect.

The Father's house has many abodes, Jesus the Son has gone "to prepare a place" for us.

His Word to us is:—

"I AM COMING AGAIN TO RECEIVE YOU UNTO MYSELF."

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXIX.

By DAVID J. BEATTIE.

IN SOUTH WALES.

MORE than eighty years have passed by since a few believers began to meet simply in the Lord's name in a private house in Cardiff. God blessed that humble beginning, the fruits of which are to be seen to-day. In Cardiff district alone there are about twenty-four assemblies, while in South Wales they number eighty-five in all, not including a number of other gatherings who meet on more or less "Exclusive" lines. Development in Cardiff was greatly helped forward by Edwin H. Bennett, a prominent business man at Cardiff Docks, and son of one of the original three who started breaking bread in 1852. A devoted and able leader of assembly life, Mr. Bennett was the mainstay of the work at Adamsdown, and proved himself a zealous worker throughout the district until his home-call in 1903.

But let us go back to the beginning. In 1852, two brethren and one sister—William Bennett, his wife and a Mr. Bright—came to reside in Cardiff, and at once commenced a meeting for the breaking of bread, in the home of Mr. Bennett, where numbers steadily increased. The commodious hall in Adamsdown was then provided about twenty-seven years ago. This assembly was the first known in South Wales, and

some sixteen years ago there was gathered from church records over 2,000 names of believers in fellowship in the district who had early association with the Adamsdown assembly.

About the time that this assembly moved into their new hall, John Fry, a merchant at Cardiff Docks, and residing at Penarth, commenced to break bread in his drawing-room with other brethren. After a period of testimony in hired premises, Plassey Street Hall was built at Penarth, and subsequently a similar sized building, Hebron Hall, at Cogan, an adjacent parish. As a result of those beginnings, active assemblies with flourishing and comprehensive activities are progressing in these places to-day.



EDWIN H. BENNETT

In the late 'sixties or early 'seventies, a few Christians of the seafaring class were exercised as to gathering to the Lord's name. They had been converted in the old ship, *Thisbe*, an obsolete man-o-war, then moored in the West Dock, Cardiff, and used as a Mission to Seamen. The little company acquired a large apartment, capable of seating 200 persons, situated over some stables in Eleanor Street, near the Docks. For some years there was a meeting in the morning from 11 to 12 o'clock, conducted by

Mr. Gale, a missionary to seamen, which was followed by the breaking of bread. At a later period the meeting was conducted on simple Scriptural lines. A lively work among the young attracted large numbers not only to the Sunday School, but to specially convened Gospel meetings. This resulted in many being brought to the Lord, among whom were pilots, boatmen and others of the seafaring class. Those faithful brethren were known by the rather ungracious sobriquet of "Plymouth Rocks."

"Ofttimes the horses in the stables underneath disturbed us," says one of the brethren in a letter to the present writer, "but we look back with joy to those happy days. We may not have known the truth as fully as we know it to-day, but we knew what it was to feel the presence of God in our midst. Those were indeed times of refreshing, and we recollect how the tears of joy would fill our eyes as we remembered our Lord around the Table." In 1899, a more commodious hall, capable of seating about 700 people, was built in Corporation Road, and in this place there have since been evident signs of divine approval as shown by the large number who have been saved and added to the church.

A FEATURE of the movement in South Wales—pleasing evidence of the spiritual growth and development of the work—has been the branching off from existing assemblies. The assembly now meeting at Mackintosh Hall was started in a little shop in Cathays by a few young men from Adamsdown, including George



FREDERICK E. HALLETT.

Willie, Thomas Brookes and Charles Pullin. Interest and numbers increased so that larger premises had to be taken, till in 1897 Mackintosh Hall was built and opened. The district proved to be a fruitful one, and numbers continued to increase to such an extent that a further subdivision became essential, with the result that other assemblies were formed from time to time including those meeting in the Heath Gospel Hall, Welcome Hall, Glanllyn, Minster Hall and Rhubina. Another church of those days

was that meeting in Windsor Hall, a very commodious, hired upper room, for years blessed with an able ministry and pastorate with crowded Gospel meetings.

In the building up and shepherding of the Lord's people the names of notable pillars in the church are remembered with affection: James Buck, a godly schoolmaster, was greatly used in Grangetown; Peter Evans at the Docks; Thomas Cross at Canton; John Fry, Frederick E. Hallett, William Howe and others at Penarth and Cogan.

THE development of the Lord's work in the district was signally helped and encouraged by visits from such honoured servants as R. C. Chapman, Henry Dyer, Henry Groves, George Muller, James Wright and others. The pastoral work of E. J. Tapson left an impression on believers that could hardly be gauged. He with others of the first brethren would walk twelve miles each way for a Bible reading in a cottage, and personal work of a very godly character was common in those foundation days.

The Gospel platform was not neglected, and men like John Hambleton and Harry Moorhouse were brought into requisition from time to time.

THE development of the work at Cardiff was largely due to the fact that the reaching out into the open-air and neutral halls with the Gospel had ever been kept before those who had a care for the church as their duty and privilege. United missions were held with marked success, David Rea, John Brunton, Ferguson and Hamilton, Alex. Marshall, Fred. Glover and other well-known evangelists taking a leading part in the proclamation of the Gospel and the gathering in of souls. During the past thirteen or fourteen years large Tent Missions, held in the centre of the city, and strengthened by a band of vigorous young workers, have been signally blessed of God. Special attention has been given to Sunday School work, Young People's meetings, Women's Meetings, Saturday afternoon tract bands and open-air meetings, which fostered gift and sense of responsibility amongst younger believers. Nor has the fellowship of neighbouring assemblies been lacking in the arrangement of conferences for the furtherance of the Lord's work, as well as for the spiritual edification of each other. In this respect annual united Missionary Meetings in the Spring, and Ministry Meetings in the Autumn have done much to keep the assemblies together and to build up a strong, virile testimony in the district.

The story of the assembly gathering in the Mission Room at Mumbles may well be prefaced by another story, being the conversion of James Henry Burgess and his wife, Laura, who eventually formed part of the first company of believers gathered to the name of the Lord. In the year 1875, being in considerable affluence and at that time members of the Church of England, and attending formally the Parish Church, Mr. and Mrs. Burgess went to a fashionable ball at Newport, Mon. While there they received an urgent summons to return home, where they found that their eldest son, a boy of

six years, had fallen into the fire. The child died a few days later. Shortly afterwards, heavy losses were experienced in Mr. Burgess's business, which was that of a sailing ship owner. Reduced to poverty, the pair were compelled to abandon the large house they then occupied and take a small house at West Cross. These afflictions brought them into much distress, and Mary Dalling, wife of Captain Dalling of Barnstaple, a relative, and a woman who knew the Lord, came over to comfort them. She was the means in God's providence of leading them both to the Saviour.

Mrs. Dalling was at that time meeting with Christians in Bear Street, Barnstaple, the spiritual home of Robert Chapman, and it was not long before a few such souls in similar cases were found in West Cross, a hamlet adjacent to Mumbles. The breaking of bread first took place in the house of E. J. Grayson, at Beaufort Place, West Cross. The little company consisted of E. J. Grayson, J. H. Burgess, S. C. Johnson, with their wives, Dr. Nicholls and one or two others. A year or two later the assembly moved into what became known as the Mission Room, the building having originally been a Congregational Chapel called "The Tabernacle." The assembly Minute Book contains the interesting record that the first baptisms took place on the 12th and 15th April, 1883, at Langland Bay. The testimony continued with evident blessing, and in the year 1903 the company having considerably increased, the present hall at Castletown was erected as a testimony unto the Lord by James Henry Burgess, the story of whose conversion I have just recorded.

(To be continued).

The Word of God is all powerful, and meets the believer at every turn in life; suits us in every circumstance, is efficacious whatever our spiritual condition; companions us wherever our lot may be cast; suits men of the strongest intellect, but at the same time is not beyond the most ordinary mind.

"Quick and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4. 12).

MISSIONS OR ASSEMBLIES?

LAST year in our June issue we printed a paper by Mr. T. E. Wilson, of Angola, entitled "Missions or Assemblies?" In the course of the present year we have received from the Editors of "East and West," a Central Africa Missionary Periodical, brought out by brethren, with whom we are closely in touch, two copies of their paper, in one of which Mr Wilson's paper appears reprinted *verbatim*, comments being invited by the Editors, and the other, a subsequent number, containing criticisms of Mr. Wilson's paper by various brethren. As the Editors of "East and West" have thus called our attention to these rejoinders, we have thought it only fair to give to them equal publicity as to Mr. Wilson's paper. For the moment we forbear comment, but for the convenience of our readers, we think it well to reprint Mr. Wilson's paper opposite the criticism, so that with the two documents before them, they may be in a position to consider the divergent views of brethren known to us on the mission field (Ed. "B.M.").

MISSIONS OR ASSEMBLIES?

By T. E. Wilson, Angola.

(It is possible that many of our African fellow-workers who read these pages are not subscribers to the "Believers Magazine." We have therefore printed an article which appeared in the June number, thinking that this might provide an opportunity for some to comment on the points raised. Eds. "East and West").

Some time ago we heard of a case of a young lady missionary, fresh from home, who was asked by an older worker to take part in a joint gospel effort with a denominational mission. She replied that she did not feel free to do so, as she had learned separation from sectarian systems so many years ago.

The older worker then replied, "But in... we are not assemblies, but missions." In a recently published book, a mission in a foreign country, in connection with the assemblies, is referred to. It is stated that in this mission converts are left free to go to any denomination they choose. We fear that the idea is widespread, and is increasing. It involves the very basis and object of scriptural evangelization. It must not be forgotten, however, that in certain foreign countries there are many difficulties and peculiar conditions which do not obtain at home. For instance, here in Angola, one cannot carry on settled gospel work without, at the same time, carrying on a school and giving some medical assistance to the natives. This is established by law.

In certain countries the respective governments are trying to coerce missionaries to do more efficient medical work, and give a thorough secular education to the natives under their care. They threaten, "Either do this or get out and make way for somebody else who will." Thus a determined effort is being made to shunt the gospel preacher into side tracks, which will occupy his time in anything but his real work of preaching the gospel and teaching the saints. We may say that the British Government in some of the colonies is one of the chief offenders in this respect. In some cases the mission-

(Continued page 125, column 1).

COMMENTS.

(In our October number we printed an article from the "Believer's Magazine," believing that those of our fellow-workers who do not see that journal might appreciate an opportunity to comment on the points raised. We have received the following in response to our invitation. Eds. "East and West").

We would give requested comment on our brother's article as follows:

I. "It seems to us a pity to publish such a condemnation of fellow-missionaries for **home consumption**. Not only is it unfair to them, but its implications are untrue, as all those conversant with facts are aware that such missionary pre-occupation with temporal affairs as he quotes is rare. His article will give the false impression of a general declension on the field."

II. "Few, if any missionaries, engage in medical work because of government compulsion. If we have any love for the people, how can we refuse to show that love practically, in seeking to relieve their sufferings as much as we can? We thus fail to see the stigma attaching to the work of the "qualified" missionary doctor or nurse. How many have come seeking physical healing, and have found also healing for their souls!"

III. We believe that most will object to the "assembly exclusivism" of the article.

What is this "assembly truth" which is thus "set aside" when one joins with his brethren in "joint gospel efforts," or breaks bread with them when a child of God who is a "clergyman" presides? It can not be our gathering together as we understand the Word, for that we have never relinquished. It must be then, this erroneous teaching of "separation" from other Christians because they do not see eye to eye with us! Is it then, that we are the Israel of God, and they unclean sinners of the Gentiles? Such "assembly truth," aside from its self-righteousness, negates the fundamental Truth of Christ, that "all are one in Christ Jesus." The Lord's table is certainly a witness to that unity, not the sign of a restricted circle of fellowship (1 Cor. 11. 16-17).

Granted that we personally do not hold "clerisy" to be Scriptural. But where are we taught in Scripture that the denial of clerisy

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aries have only themselves to blame for this state of things. In laying down the foundations it was seen that ignorant native converts must be taught to read in order to feed themselves from the Word of God, and some medical assistance had to be given in order to combat heathen witch doctors, who invoked evil spirits to effect a cure. This was perfectly legitimate and very important work as long as it was kept in its place. But this importance was over-estimated, and occupied more and more time.

The governments seeing this, decided that it was time to take a hand, and decreed that, if missionaries were going to do this kind of thing, they must do it properly, and under their supervision. School work instead of teaching the natives to read the Word of God went on to higher education, where natives, whether converted or not, were taught arithmetic, geography, science, etc. Medical assistance went on to properly equipped hospitals with qualified doctors and nurses in charge. Missionaries who started teaching the natives how to cultivate, now raise and deal in cattle; make butter and sell it; breed pigs and cure bacon for the market. At the same time they are supported by the assemblies at home for the carrying on of the "work." Thus we have educational, medical and industrial missions, sometimes all three combined. Social service bulks so largely that the work of the Lord is pushed into a corner. When at home, in 1931, a well-known brother informed me that, according to reports from Africa, the great need there now seems to be qualified teachers and education-ists. We emphatically deny this. The greatest need in Africa is for men qualified to preach the gospel and teach the whole Word of God. The great ideal should be, not the establishment of specialized missions, but the formation of scriptural assemblies. Acts 6. 4 puts it in a nutshell: "But we will give ourselves continually to prayer, and to the ministry of the Word."

The work of the Lord's servant, whether at home or abroad, is not only to preach the gospel and "make disciples," but to "teach all things." An ocean voyage and the spirit of comradeship among foreigners of every religious persuasion abroad, does not alter this truth. The native Christians should be taught the distinctive truths which were recovered at such cost by eminent men of God at the beginning of last century. But we have heard men, commended and supported by assemblies at home, talk of exchanging pulpits with ordained clergymen; sitting at joint communion services at conferences where a clergyman presides, and where men who are known modernists take part. Thus

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is to be made the condition and ground of fellowship? Where modernism or kindred false doctrine is concerned, there can be no question as to what our attitude should be.

We understand that Scriptural "separation" is from evil teaching and from evil living. We differ from our brethren in the "denominations" on some matters of church order. But we cannot justly accuse them either of fundamental false doctrine nor of evil living, merely because they are "in denominations." And any teaching which makes such a line of demarcation separating true believers is sectarianism of the rankest kind, such sectarianism as sound brethren in "denominations" abhor.

Assemblies of believers will always be formed as we preach God's Word. But if the effort of our teaching is to produce in this land the teaching of "assembly exclusivism" which has already done such harm to our testimony in other lands, then indeed have we been "side-tracked" from our God-given programme, which is to PREACH CHRIST.

The antidote to this doctrine is indeed a return to the Word of God. But such a return is not to a re-affirmation of shibboleths, which divide the Body of Christ, but to what the Word actually says and means. That Word nowhere proclaims a doctrine of "no fellowship" between believers, merely because they do not see eye to eye on modes of assembling. God grant that, in fellowship with all true believers, whatever their denominational connection, we may all come to realize increasingly the truth of our one-ness in Christ"

(Signed) P. K. DIXON.
H. J. HOYTE.
A. E. HORTON.

We have made extracts from a letter written by Mr. J. E. Bodaly, of Angola. (Eds. "East and West").

Many missionaries have cattle; some make them pay and others do not. It is well to remember the little hymn taught us in our school days: "Whatever you do, do with your might, Things done by halves are never done right." Surely if we need to keep cattle it should be done in a proper manner. I have seen cattle in such a condition, that were they in the homelands the owners would have to answer a charge of cruelty to animals! What is wrong in keeping a bull of a good breed, and having some of his young bulls for sale? It costs no more to bring a good animal into the world than one which may be a disgrace to the owner. I have made a selection of my cows, and surely after twenty years it is nothing to be ashamed of when a Government official will travel 50 miles, and congratulate one on bringing such a herd into existence?

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the line of demarcation is being wiped out and assembly truth is forgotten or deliberately set aside. The antidote is a return to the Word of God, and more care in the commendation of workers by the assemblies in the homelands.

There are two sides to most things and I have stated one. Some live on tinned foods, but it is better if we can produce our necessities out here. In addition to supplying the needs of our own table, we have taught the natives to cultivate the ground better, with the result that our outpost evangelists are entirely self-supporting.



Surveys of Service.



FRENCH EQUATORIAL AFRICA.

By WALTER GANZ, DOBA.

THE tribe of people that I have been labouring among for the past ten years in French Equatorial Africa are called the Mbai. They are a tall sturdy people. When one travels through the country, there are divers kinds of fetishes to be seen—there might be a stick with an old basket leaning against it, this is to drive away an evil spirit. In another place you will see a stick with something tied on the end under a fruit tree of some sort to kill anyone who dares to steal the fruit. In another place one might see stones arranged on the ground in a certain way in order to bring good luck. One might hear a woman shout in the bush and the natives will tell you that she sacrificed a chicken in order to receive a good harvest. At harvest time one might see a woman beating out the grain under a tree in the bush and be told when she sits down to eat she will thank the gods for the harvest of first fruits. In neighbouring tribes they will take a baby lamb and tie its front legs together and offer it to the river as a sacrifice to heal the sick. In another place on the river they lead young calves to the middle of the river and drown them as sacrifices to appease the wrath of the gods of the river. The most stupid thing that I have seen among the tribes is—men pretend to be spirits of dead ancestors. These men go in the bush at night and make peculiar noises in order that they might scare their wives and young women. He calls out her name in a strange voice and names the kind of food he wants—she will hurry and make it, putting it outside the door and then hides within. Soon she hears footsteps,

thinking they are of a long dead ancestor. She hears him eat her food and rejoices, and a little later hears him go away—then she comes out and finds her food eaten. If she fails to prepare food for this so-called spirit, she is cursed and beaten by her husband. As soon as the children have their second teeth they are initiated into the tribal customs. They have their lower front teeth knocked out with a sort of hammer and chisel, and their faces branded with a red-hot knife, and are told certain secrets of the tribe, which secrets often prove to be against their future acceptance of the gospel.

WHEN a missionary enters upon pioneer work he must build himself a house to live in, for one cannot live permanently in a little hut like the natives; and European houses are not obtainable as a general rule. Bricks must be made, for there are no commercial brick yards here; great palm trees are cut and split in two to serve as ridge poles and girders on verandah pillars, etc.; bamboos serve as rafters; bark of certain trees as rope; nails cannot be obtained easily. Everything is tied together. Trees are sawn by rip saws, and the timber, though roughly finished, serves for doors, tables, beds, chairs, etc.

In 1925, the work was opened at Doba—the lonely path was trod for eight years. I wrote out my messages for the first two years and read them to the natives—the first messages were read every day for a week or two until I could compile another.

During my first year or two natives came together in every village I passed through. If a village had one hundred people, there would be a hundred present; and if the population was one thousand, they would be present to hear what I had to say. I have made it a practice to speak through different interpreters, for every road that branches out from Doba varies in their dialect and it is almost impossible to make the people understand directly. The crowds continued to come for about two years, but the time came for decision. For about a month I could see some kind of stir among them and wondered how they would decide, suddenly they turned against me. I continued to go to the villages as before, but only to find the headmen with a whip to threaten any who dare come near. In one village a number of children gathered, and in the midst of singing, a headman came up and with a whip scattered the crowd and would have struck me but for my white skin.

In 1933, after eight years on the field, and on my return to my sphere of labour, I was married to my beloved wife who has cared for my general welfare and our little girl, Grace Gladys. My wife had been for seven years labouring in the gospel for the Hausa speaking women and children at Kano, Nigeria, in fellowship with our beloved sister, Mrs. Pomeroy. Whilst she is learning the difficult language of Mbai she seeks to help the natives knit so that they might clothe themselves—they spin the thread for knitting and make the bamboos into knitting needles.

In 1927, Mr. Olley, from Fort Lamy, was living with me for a year, and in the course of conversation I learnt the order of the assembly which was never taught in the Baptist Church nor received. After some months weighing the matter, I sent in my resignation, and started to translate the first book of Corinthians and teach it to the few converts who remained faithful. Soon after I was asked to leave Doba by the Mission, and when I left, a small company of believers were left behind who remained faithful, and three years later the Baptist Mission returned Doba back to

me. In the meantime I opened up a work thirty-five miles away at a place called Bediondo. During this trying time the workmen were taught to write on newspaper, surprising many of their country who thought that no black man could ever do such a thing. Then I made these men teachers over small groups. Every boy brought water to wet the sand, then they took a twig and sharpened it and practised writing on the sand, and to this day they are teaching others to write on the sand. In our evening classes the natives are told Bible stories from the Old and New Testament, and the next night they could recite almost word for word as it was told to them. How did they manage it? They would get together under a tree and what one forgot the other remembered, and in that way they mastered their lesson. In 1931 the Gospel of Luke, translated by Mr. Olley in the Mbai language, was printed, so we used it for reading lessons in the evening classes.

DURING the past ten years, while many have wandered away, we can trace most of the two hundred and eighty baptised as not abandoning their faith. There are twenty-five out-preachers living in different villages at a distance of about fifteen to twenty miles apart. When there is trouble with the R.C. they must have their meeting one hundred yards from the village on the opposite side.

Mr. Olley hopes to have the whole New Testament published soon, but in the meantime I hope to do some duplicating to help the out-preachers on in their spiritual warfare. Our brother has opened up work about four hundred miles north of me at Fort Lamy. He has five classes in different languages going on every night. He has men who can read the Hausa Bible from different tribes—he calls these men together and gives them messages in Hausa, and they deliver them unto their tribesmen in different parts of his house and in the hall.

All my native evangelists vary in experience, but in most places where they are there is a fair reception. Their con-

gregations vary in number, but small meetings for the breaking of bread and Bible schools are in progress of establishment.

My future thoughts regarding baptising converts who live in polygamy, and receiving them into fellowship will be based on their private conduct and in their teaching their wives and children the gospel truth. These will not take part in public meetings.

Miss MacLachlan who came out here two years ago accompanied by her mother is finding interest in teaching the girls and women to read and write. During her first year she was tried severely by the climate and brought low with black-water fever. She was nursed back to health by her mother, who proved a very capable nurse.

Mr. and Mrs. Rogers have taken over the work at Bediondo and are making good progress in the language. Mr. Rogers has three groups of natives going out every Lord's Day preaching the gospel in villages near and around Bediondo. He accompanies one of these groups. Recently there were seventy converts brought in by the out-preachers and baptised at Doba.

We seek to serve the Lord acceptably according to His Word, and labour in peace and harmony as far as is possible with brethren of others missions labouring in adjacent fields around us without compromising the truth committed to us by the grace of the Lord.

"IN QUIETNESS AND CONFIDENCE SHALL BE YOUR STRENGTH"

(Isa. 30. 15).

Striving and crying before the Lord for temporal good in the daily pathway, or for pleasant experiences in the heart, is often, in believers, the result of self-love rather than of faith. Self desires something for self-ease or self-satisfaction, and this prompts to the crying and striving. But it will never succeed. There must be a quiet faith both as regards temporal things and pleasant experiences—a faith which seeks the Lord and His will, and trusts Him at all times. The soul's strength is in quietness, not striving—in the assurance of the Lord's loving-kindness, and not with having the mind filled with desires for temporal good or desires after pleasing experiences. Christ first, Christ only, and Christ always, should be the soul's desire, and this will also be the soul's consolation and strength. O. J. J.

Idolatry: What is it?†

BY THE EDITOR.

WE have then to determine what constitutes idolatry? The following definition from a well-known Biblical authority† may serve:

"Idolatry, strictly speaking, denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God, or of the false divinities, which have been made the objects of worship in His stead."*

Of course a definition has to be proved correct to be conclusive, but I believe this can be amply proved from the Holy Scripture, though Romanists limit idolatry to the making and worshipping of idols of false divinities. Certainly this is wrong, but the other (*i.e.* making images or idols at all) is also included. Thus in Exod. 20. 3 and 4 we read, "Thou shalt not have strange gods before me" (which forbids idols of false gods), but then verse 4 goes further, "Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above (a false god could not be there) . . . Thou shalt not adore them nor serve them." This also naturally, and all the more strongly, forbids images of the mother of our Lord and of the so-called "saints."

Though R.C. writers do their best to accommodate the second commandment to their views, it is not, to say the least of it, one of their favourite commandments, for they deprive it of its usually accorded place as second commandment by joining it to the first, and divide the tenth commandment into two to complete the canonical number. Why this nervousness, if

† Taken up by request from a foreign Protestant mission field, lately exposed to the inroads of R.C. missionaries, with their images and plausible justifications of same.

† Sir William Smith, LL.D., author of "Dictionary of the Bible."

* All our quotations are either from the latest French R.C. Translation by Canon A. Crampon, of Amiens, revised by the Jesuits, which I will notify by a (C), or, if no letter is added, from the Douay R.C. Version. Edition 1847. Belfast.

they did not feel in their heart of hearts that the commandment does condemn their practices? It is, moreover, a noteworthy fact that most R.C. catechisms in their discussion of the ten commandments depose the second from its place of prominence and reserve it to the end as though they were not anxious to face it.

I have before me an approved R.C. pamphlet, issued by the Catholic Truth Society, with the title "Holy Images," by a Jesuit writer, revised by another writer of the same order, so that we may be sure, with such counsel for the defence, that the case will not fail for lack of skilful advocacy. In fact, we find every possible distinction, analogy, argument, presented in the most plausible way. If, in spite of it all, weakness and self-contradiction result, as is the case, such must be inherent in the matter in hand. To begin with, these writers ask us to put on one side other considerations, and to listen first to the argument of reason. Is it not reasonable, they ask, that a penitent should be more easily moved to feelings of contrition by some visible object, say a crucifix, than without it. But such feelings may be purely sentimental and not spiritual at all: "God is a Spirit, and they that adore Him must adore Him in Spirit and in Truth" (John 4. 24). This is much the argument of all idolators. It helps them so to have a visible object before them. Really the visible object detracts attention from the invisible, or else why does the commandment forbid it—"Thou shalt not make to thyself a graven thing"? Heathen idolators do not any more than Romanists claim that their idols are an exact representation of their deity, or admit that they worship the idol itself, but only what it represents—the spirit behind it, their god.

ONLY a few weeks ago a gentleman in London was telling the writer of an interview he had had with a Parsee, a fire-worshipper, so-called, to whom he expressed his surprise that he, an educated man, should worship the sun. He was met with an indignant denial. They did not worship the sun, only the God behind it, its Creator. So that the only thing the

R.C. arguments, if valid, would prove, is that there is no such thing as idolatry at all anywhere!

We are aware of the distinctions drawn by Romanist writers between the worship of images of God and of Christ (*latria*), and homage to the Virgin (*hyperdulia*), and to saints (*dulia*), but such differences cannot be substantiated from the Scriptures (when the latter two words do not apparently occur), and seem mere arbitrary loop-holes to escape the difficulty. In reality the question ought never to arise as there ought to be no images to argue about, seeing that the prohibition is without any exception, "Thou shalt not make thyself a graven thing." If Romanists would obey that, we might leave the distinctions alone. Christ is the only image of the Invisible God (Col. 1. 15), but clearly in the moral, not material sense—"He that hath seen Me hath seen the Father" (John 14. 9). There is no Scriptural authority or precedent for making images of Christ. The citation of Gal. 3. 1, "Jesus Christ set forth, crucified among you," is at least as naturally explained as meaning proclaimed or preached.† In practice among the Romanists the above theoretical distinctions as to degrees of worship are hardly observed. What would the Apostle Peter say, who rebuked Cornelius, even for kneeling to him, "Arise, I myself also am a man," if he saw faithful Romanists grovelling on the ground before very human cardinals and bishops, or if he could see the metal foot of his own statue at St. Peter's in Rome almost kissed away by worshippers under the very dome of the great ecclesiastical building? We are told in 1 Thess. 5. 22, "From all appearances of evil refrain yourselves." The evil here is appearing to give to His creatures what is due to God—kneeling, prostrating one's self, and kissing the feet of an image. How then do the Roman apologists excuse the attitudes of devotion and worship of their co-religionists? and reconcile them with the prohibi-

† The word only occurs in four other places—Rom. 15. 4—written (twice); Eph. 3. 3—"written above"; Jude 4—"written of."

tion, "Thou shalt not adore* them or serve them." The reply is, "It is only a certain respect and honour . . . and since respect, which is in itself an inward feeling, has its suitable modes of outward expression, we bow our heads or kneel down before the statue or kiss its feet or sing hymns in its presence." "Is this unseemly?" the R.C. writer asks. "Clearly not, unless we are to pronounce it likewise unseemly to kiss a mother's picture, to handle reverently a family Bible, to crown with garlands the statue of a popular statesman." But these cases are only distantly analogous. One might certainly kiss a mother's picture from natural affection, but not as an act of religious homage. We confess, though we have lived for years in Roman Catholic countries, we never saw or heard of such a thing as a Roman Catholic "Family Bible." If a priest found such, he would be more likely I fear to confiscate it, or put it on to the fire, than handle it reverently. Were one found on one's knees paying homage to a bible, one might well be accused of bibliolatry†—a form of idolatry, with which I never heard a Romanist charged. But we are told it is the Protestant bible alone the R.C. priests dislike, and that only because of its mistranslations, but what these are I have never been able to learn. If it were true, one would expect these men to be all the more anxious to circulate their own versions. As a matter of fact, though they theoretically approve of the reading of the Scriptures, practically they keep them as far as possible from their flocks, and in that they shew their worldly prudence. But God's word to us is, "All scripture is divinely inspired, and is useful for teaching, for reproof, for correction, for instruction in righteousness" 2 Tim. 3. 16 (C).

(To be continued).

* The usual sense of the Hebrew verb—*Shakah*—is to bow down, and it is thus, "Tu ne te prosterneras point" (prostrate thyself) that Canon Crampon translates here.

† "Bibliolatry," or worshipping the bible, is a fault of which Modernists accuse Christians, who love it and count its precepts sacred.

REVIEWS.

"**The Ministry of Women.**"† This is a tract on the ministry of sisters by our well-known brethren, C. F. Hogg, W. E. Vine, and W. R. Lewis.

The main teaching of the pamphlet we can for the most thankfully endorse. It will be a help to godly women in their desire to keep within the limits prescribed for them in the Scriptures in their service for the Lord. We fear, however, that this good effect will be gravely compromised by the gratuitous introduction on Mr. Hogg's opening page of highly controversial matter: a setting aside of the long accepted view of the Song of Solomon in favour of a sensational theory which the writer sets forth, not tentatively, but with the most confident assumption of certainty and finality.

Perhaps there is no book which has been more used to quicken the affections of the redeemed toward the Heavenly Bridegroom than the Canticles. In it the saints of all ages have tasted of heavenly joys in communion with their Divine Solomon. It was in this sense that the Augustines, the Bernards, the Rutherfords, the Chalmers, the Bellets, the Chapmans, the Hudson Taylors, and a host of other writers have expounded this holy portion of God's Word. But, if Mr. Hogg's theory is correct, we are forced to the inevitable conclusion that these godly teachers were all utterly mistaken! The Song of Songs is then to be interpreted, not as presenting Solomon as a figure of the Glorious Bridegroom, but as a wicked reprobate, representing the tempter and seducer of God's people!

In a slender list of Old Testament "honourable women," as notable for its inclusions as for its omissions, we read:

"There is the Shulamite, resisting the blandishments of Solomon and his harem, tempting her to be unfaithful to the husband from whom she had been untimely ravished" (page 5, line 10).

Surely an unedifying and repellent picture! But when we recover from our surprise, and ask, What is the **authority** for such affirmations? there is no reply except a reiteration of "There is the Shulamite," etc. So we turn to the book for ourselves. We read it once more, perhaps, for the hundredth time: we search diligently: but in its sacred pages we find nothing of such theories, and we know of no one who has. So far as we can trace them, they are the product of the imaginings of a rationalistic German writer, J. C. Jacobi, of whom we read in Hastings' notorious "Dictionary of the Bible," that

"He saw in the Song a panegyric on conjugal fidelity, for he considers that

† Pickering & Inglis. 3d.

its subject is the steadfastness with which a wife who had been carried off from her husband maintained her fidelity to the latter in face of the seductive attempts of Solomon."

Jacobi's theory, as thus outlined, is less gross than Mr. Hogg's, as it does not suggest that Solomon's own "blandishments" were backed up by those of his "harem." According to the theory under review, a campaign of seduction is being waged by Solomon against the married women of his kingdom, and he himself writes the "Song of Songs" to inspire them with chaste resolutions! The condition of things portrayed is neither rational nor Scriptural. The whole thing is decisively rejected by such critics as Peake and Cheyne, and that for a reason which will appeal to all who desire to be subject to the Word. Even these noted critics have the honesty to admit that the alleged incidents—the abduction of the wife, the blandishments of Solomon and his harem, the successful resistance of the young wife—cannot by any ingenuity be found in the book! They set aside the whole theory, on the ground that it is without historical foundation, and because it has to be read into the book before it can be deduced from it. Surely that will settle the question for all who fear to "add to His words lest He reprove them, and they be found liars."

It is an amazing exegesis that would place the Shulamite and Solomon in ruthless opposition to each other. The two names are from the same root. His name is called upon her, as Christ's Name is called upon the Christian. Indeed Shulameeth is, according to Dr. Tregelles, the feminine form of Solomon. If by the J. C. Jacobi hypothesis she has just emerged from her moral struggle with her would-be seducer, how are we to reconcile with this her almost closing words of devotion, "Thou O Solomon, must have a thousand"? (8. 12).

The whole theory is a libel on the king who, with all his backsliding, is never described in the Scriptures as an immoral man, but is, on the contrary, presented in the Chronicles and in Psa. 72. as the fit figure of the Everlasting King of Glory. Were it otherwise, our Lord would not twice refer to him in the Gospels as the ideal man of glory and wisdom.

If the query be raised how a "degenerate" king like Solomon could be used as a figure of Christ, it is important to remember, as has been well said, that "Old Testament characters are typical of Christ in the positions in which God placed them, not necessarily in their entire conduct in those positions. No type of Christ would be possible, if God only made use of perfect men." In

the case of Solomon it was only "when he was old that his wives turned away his heart, after other gods" (1 Kings 11. 4); but even then he is presented to us as an imperfect servant of God, rather than, as this unfortunate theory demands, a seducer of God's people (see vv. 4 and 6). It is going out of the way to make difficulties, to ascribe the *Song of Songs*, (to Jewish interpreters—the "Holy of Holies" of Solomon's writings) to the king's closing days of degeneracy, rather than to his bright early days, depicted in chap. 4. 29-34, which we judge from verses 32 and 33 to be the period of his chief literary activities.

In closing we would ask one question. Why, if the theory here combated were correct, should Solomon sing a song at all about his own disgrace, and this be the sole survivor of the thousand and five he wrote?

We are sorry to have to criticise an otherwise useful publication, but it seems to us, to say the least, a grave error of judgment to choose such a medium and such a moment to broadcast what no one could fail to see was a very thorny question, and one which would surely raise discord among the people of God, gravely scandalizing the majority of them, with speculative interpretations, borrowed apparently straight from German rationalism, but enunciated with all the air of some universally accepted and indisputable evangelical doctrine.

"Wells of Salvation."* As we have already written a foreword for this book, we may be supposed to be able to commend it heartily, and we now do so, believing it to be well fitted to help both the Lord's people and seekers after God. It deals with the great theme of Salvation in its varied aspects, and the treatment is fresh and Scriptural. The author adds two chapters on the important subjects of "the Unpardonable Sin" and "the Destiny of the Wicked." We desire for this book a wide circulation in lands where English is understood.

"Good Cheer for the Homeward Way."† This is a daily book for the Lord's people, composed of a verse of Scripture and a quotation from the letters of that devoted servant of Christ, Samuel Rutherford. This blessed confessor suffered long imprisonment for his faith and testimony during the reign of Charles II., but the Lord was with him, and His companionship made up to His beloved servant for his sufferings for His sake, as his letters prove. Truly this little book is well named, for in it many will find

* By J. M. Davies, of South India. (Messrs. J. Ritchie, Ltd., Kilmarnock. 2/-, 2/4 post paid).

† Compiled by Esther E. Enoch. (Messrs. J. Ritchie, Ltd., Kilmarnock. 1/-, 1/2 post paid).

"good cheer for the Homeward way," both in the Lord's own words and the response of the servant.

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(Signed) The Editor.

11/4/36.

We have received from an esteemed brother in Christ, Herr A. K., of Germany, already known to us, whom after consultation with Mr. E. Broadbent, we asked kindly to distribute the contributions (£22 10/-) of our readers up to March 19th to distressed Jews in Central Europe: "Many thanks for your kind letter and also for the cheque you sent. Your letter reached us a few hours before the arrival of our dear brother, Butcher; accordingly he was able to translate it for us well. Very gladly I will use the amount sent (twenty-two pounds, ten shillings sterling) as well as I can, in the spirit and thought of the brethren; and I will get into touch with other brethren and sisters about this matter, who have a knowledge of the circumstances of different ones, in order that the amount may get into the hands of those really in need. We are thankful for the visit of our dear brother, Butcher, who will doubtless tell you much of his experiences here."

CORRESPONDENCE.

Our contributor in April issue, re "Support of the Lord's Servants," sends the following additional note: "I was speaking yesterday over this matter with a fellow-worker from Africa home on furlough. He said: 'Take translation work. You know how we have "fretted" because we could never get enough time to get through with this work as fast as we should like. What would it be if we had to do eight hours' work for an employer in between? The idea is impossible. Let the number of men who go abroad as Christian business men be **increased** as much as possible, but this does not relieve us missionaries of the responsibility of giving the best of our time and the whole of our day, if at all possible, to the work.'"

"The little sharp vexations,
And the briars that catch and fret—
Why not take them to the Helper
Who NEVER failed us yet?
Tell Him about the heartache,
And tell Him the longing too;
Tell Him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness,
With the One divinely strong,
FORGET that we bore the burden,
And carry away the song."

MORE AND MORE (Phil. 1. 9).

MORE coming out from all that hinders me,
MORE separation, O my Lord, to Thee—
Self-crucified, and all that self involves.
MORE trust in Thee, and less of high
resolves,
MORE patient prayer, more Bible, and more
love,
Eyes less on earth, and more on God above;
A life that deepens in the things of God,
Enduring hardness, bowing to the rod;
Christ all my hope, and naught from Him
apart,
Himself my pilot, and His word my chart,
So shall I weather life's tempestuous sea,
And find eternal peace, my Lord, with Thee.
—G. B. Stoney.

"But the path of the just is as the shining
light, that shineth more and more unto the
perfect day" (Prov. 4. 18).

The best place is wherever He puts us, and
any other would be undesirable, because it
would be OUR choice.

Our Home Bible Class

Lesson No. 4.—John 2. 1-22.

By H. E. Marsom, Bristol.

(1) In the Holy Scriptures wine is often figurative of joy, as Jud. 9. 13; Psa. 104. 15 will shew. The six waterpots in verse 6 had some connection with the Jew's religion; therefore in this scene we have a picture of the joyless, empty, disappointing character of the best that this world and mere religion can give. Under the circumstances what was the very best advice that could be given to the servants? v. 5. What does the Lord tell us to do in 14. 15, 21, 23? and cf. Matt. 28. 20; Acts 1. 2. What does God tell us to do in Matt. 17. 5?

(2) When the Lord Jesus took control, He was obeyed, everything was altered. What was the result when, later on, He took control and directed His disciples, after their fruitless toil; and they obeyed Him? 21. 1-10. What is the result when He takes control and directs our lives; and we obey Him? 14. 21, 23; 15. 10.

(3) "Whatsoever He saith unto you, do it." Find four things of the greatest importance that He tells us to do in Matt. 11. 28; Mark 1. 15; John 21. 22.

(4) What kind of obedience might we call the obedience of the servants in vv. 7 and 8? Rom. 1. 5; 16. 26; cf. Heb. 11. 8; Rom. 6. 17.

(5) What can He, Who then turned water into wine, do now for us? 15. 11; 16. 20, 22.

(6) What is this revelation of the power and grace of the Lord said to be in v. 11? What did He then manifest, and what did his disciples see? 1. 14. cf. 11. 4; Luke 9. 32.

(7) The mention of different Passover feasts in this Gospel is interesting and important. This one vv. 13 and 23 is the first so mentioned. If the feast mentioned in 5. 1 was a Passover this would be one year later, the one mentioned in 6. 4 would be two years later, and the one in 11. 55; 12. 1; 13. 1; 18. 28, 39; 19. 14 would be three years later. This Feast took place in the spring of the year. What did it commemorate? Exod. 12. 25-27. Of Whom was the Passover Sacrifice a type? 1 Cor. 5. 7, 8.

(8) God had given permission for those who lived a distance from the Temple, to bring money and buy their sacrifices in Jerusalem, Deut. 14. 24-26; but He had never sanctioned their making the Temple court into a market place. When the Lord cleared all this away, in what character did He act? What did He call God, and what did He call the Temple? v. 16; 5. 18; 19. 7; cf. Heb. 3. 6.

(9) What did the Lord claim to be able

to do, when He said He would raise up the Temple of His Body in three days in vv. 18-21; 10. 17, 18. On two other later occasions, when challenged for a sign, what did He tell them? Matt. 12. 38-41; 16. 1-4.

(10) What did the resurrection of Christ prove Him to be? Rom. 1. 4; Acts 13. 33.

Not "what will the world say?" but "what will the Lord say?" should be our rule.

REMEMBRANCE.

Read Malachi 3. 16, 17 and see how God values the remembrance of His people in a scene of forgetfulness. Wherefore forsake not "the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10. 25).

A thankful remembrance is a rare virtue, and much prized by God. In the case of Pharaoh's butler, he "did not remember Joseph, but forgot him" (Gen. 40. 23).

In the case of the Little City which had been delivered by the wisdom of the poor wise man, we are told that "no man remembered that same poor man" (Eccl. 9. 13-18).

In the case of the ten lepers who experienced healing at the hands of the Lord Jesus, only one returned to give glory to God; and touching are the words of the Lord Jesus: "Where are the nine?" Only one in ten.

Lord, let us ne'er forget
Thy rich, Thy precious love;
Our theme of joy and wonder here,
Our endless song above.

Against the three instances of unthankful forgetfulness, it is well to remember the last verse of Psalm 45: "I will make Thy name to be remembered in all generations: therefore shall the people (plural, the nations) praise Thee for ever and ever." S. Turner.

'Gainst Satan's power to hold and bind,
There is not a weapon that man can find,
Till he takes the Sword of the written Word,
And wields it in touch with the Living God!
E. M. T.

ANSWER D.—(Concluded from page 135).

Apocalypse may be viewed as the closing chapter of the whole Bible, these words do apply in principle to the whole volume. There is a terrible risk in tampering with any portion of the Word. Rather let us say, "Let God be true and every man a liar!" One test of reality is the treatment we mete out to the Scriptures.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kil-marnock.

Question A.—In the Light of 1 Pet. 2. 5, 9; Rom. 16. 1-6; 1 Thess. 1. 8; Phil. 2. 15, 16, 17; how do you adduce from Num. 18. 24 a class called the Lord's Servants?

Answer A.—This is an important question, but it would have been more impressive had the passages selected as descriptive of service contained the word. Thus verse 9 might at least have been included with 1 Thess. 1. 8, for there you have the word "to serve (*douleuein*) the living and true God" certainly applied to the Thessalonians as a church. They had all turned to God from idols to serve, and were all so far servants of God. I am not sure that I should use Num. 18. 24 to "adduce a class called the Lord's servants." I think we may quote it, however, to shew that in the case of the Levites, who were set apart for a special service (chap. 3. 5-13), and had no inheritance among the other tribes, their needs were to be supplied from the tithes of the children of Israel, which they offered as an heave offering unto the Lord. Of these the Lord said, "I have given to the Levites to inherit." This illustrates the New Testament principle ordained of God, "that they who preach the gospel should live of the gospel" (1 Cor. 9. 14). No doubt every Israelite had a responsibility to serve the Lord, but the Levites were set apart to be His servants in a special sense. The same holds good to-day: every Christian is called to serve (*douleuein*); but only those who have received special gifts are called to serve (*diakonein*) in a public way, as evangelists, pastors or teachers. Such are not made so by special studies, though these, if kept in their place and of the right sort may be very useful, nor by the appointment of their fellow-men, but by the call of God and the qualification of spiritual gifts. There are several words for serve and servant in the New Testament, but for our present purpose we need only consider two—*doulos*, a servant or bondsman (Rev. 6. 15), and *diakonos*,† a servant or minister. The former refers to the relation of all believers to the Lord—they all belong to Him and should be at His beck and call. *Diakonos* is the man in relation to special service. The idea that somehow a deacon is necessarily one who serves (*diakonein*) tables as in Acts 6. 2,

† This is not derived, as is sometimes asserted, from *dia* and *konis*—a man who runs through the dust—because the "a" in *dia* is short, and that in *diakonos*, long, but from the same root as *dioko*—to pursue—a man who pursues a certain course.

is one that dies very slowly, but the passage itself is enough to enlighten us, for Peter adds, "We will give ourselves to prayer and to the ministry (*diakonia*) of the word." So Peter and the other apostles were deacons, as well as Stephen and Philip, but on a different plane, though these latter were also deacons in the spiritual sense, as they afterwards proved. Men may appoint their treasurers or material deacons, because it is their money these are taking care of or distributing, but only Christ can appoint spiritual deacons, for it is His gifts they are using. It was He who appointed Paul and Apollos, of whom we read, "Who is Paul, who is Apollos, but ministers (*diakonoi*) by whom ye believed even as the Lord gave to every man?" (1 Cor. 3. 5). Phebe in Rom. 16. 1 is the deaconess of the Church of Cenchrea. She had had definite spiritual work entrusted to her. The Lord Himself "was a Deacon of the circumcision for the truth of God." Surely this one text should suffice to dispel the old idea of one serving tables or transacting mere business. We have the two words in close proximity in Phil. 1. 1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," that is the overseeing and ministering brethren, those who are recognised as qualified to minister the Word. They must be men of a certain character (v. 8); sound in the faith (v. 9). They should be tested, and if found blameless, be encouraged to do whatever ministry they are qualified for (v. 10). To sum up, though all the Lord's people have a service to render to Him as His *douloi*-bondmen, all are not called to public service in the church as His *diakonoi* spoken of in a special sense as "the Lord's servants."

Question B.—Were the persons referred to in Phil. 3. 18 Christians who had been "cast down from their excellency," and had "become like them that go down to the pit," or were they unconverted?

Answer B.—I do not think the idea that the persons the apostle refers to here had ever known the grace of God in truth can be justified for a moment. They might rather correspond to the "evil workers" of verse 2, against whom Paul warns the saints. No doubt they had made a profession—like those to whom he refers in another place: "They profess that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate" (Titus 1. 16). Probably they had been brought up in Christian surroundings, and filled with head-knowledge, had early taken their place among the people of God, but without any true repentance or heart

acquaintance with Christ, or experience of the new-birth. It is very solemn that it is just among such a class that the worst moral shipwrecks have appeared in these latter days. As for those referred to in the Philipian passage, their lapses were not doctrinal, but moral. They were probably not averse to the doctrine of the Cross of Christ as an easy way of getting to heaven at the last, but they were totally opposed to the present obligations it entailed, and their final end would be according to their works: "Whose end is destruction?"—a word translated "perdition" in 1. 28 and elsewhere. Their God, the only God they know and serve, is their belly, and they even go so far as to glory in their shame, as though their defilements did but magnify the grace of God, which would prevail in spite of all. Their whole outlook is earthly. The conclusion of the chapter is in vivid contrast to all this. "Our citizenship," the apostle writes to the saints, is not of earth but in heaven. Our end is not perdition, but we look for a Saviour, and full conformity to Him. We live in antinomian days, when we are prone to take ourselves too easily for granted and to confuse tolerance with charity. May we, writer and readers, be kept by the power of God, so as never to be found in the ranks of these whited sepulchres, full of dead men's bones and of all uncleanness!

Question C.—How are we to understand such passages as Eph. 1. 5 and Acts 13. 48?

Answer C.—There is no contrast or marked antithesis between these two passages. In the Ephesian Epistle the apostle is addressing the saints (those set apart by God) and faithful brethren (or believers, as we should say)—the same men from the Godward and human standpoint, and he blesses God for himself and them for the reception from Him of all spiritual blessings in heavenly places in Christ Jesus. Nor are these bestowed in any arbitrary or fortuitous principle but in the accomplishment of God's eternal purposes. "According as He hath chosen us in Him before the foundation of the world that we shall be holy and without blame before Him: In love† having predestinated us unto the adoption of sons to Himself." The difference between election and predestination seems to be that the former guarantees eternal blessing to all its objects, whereas the latter determines the character of the blessing. All will be eternally blessed, but not all—elect angels, elect Israel, elect Gentiles, elect church—with the same blessing. But how did these Ephesians enter this place of blessing? Verse 13 of this same chapter supplies the answer; it

was by faith in Christ, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." This is the human explanation of these men being classed among the chosen ones—the way they treated the gospel. In Acts 13. 48 passage things are reversed, "As many of them as were ordained to eternal life believed." Here the explanation of these Gentiles being found classed among believers is that they were ordained to eternal life. This is equally true with the other. We cannot reason it out; not because it is contrary to reason, but because it is above reason. When we can understand how to fit in Divine Sovereignty with human responsibility on the low plane of everyday occurrences, we may begin to try and do so on the higher plane of eternal realities. We *accept them both side by side in earthly matters; we accept them side by side in spiritual matters.* Election does not limit the full and free offer of the gospel to every creature; it will "bring many sons unto glory." Divine Sovereignty guaranteed to Paul the safety of all his fellow-passengers (Acts 27. 24). Human responsibility demanded the presence of the sailors on board, "Except these abide in the ship, ye cannot be saved" (v. 31). Directly our doctrine of election induces carelessness as to the use of ordinary means, we are in peril of self-deception.

Question D.—Would you please give an explanation of Rev. 22. 19?

Answer D.—I think these words need rather believing than explaining, but there is one phrase which calls for comment, "the book of life." This would raise the question, whether a name ever written in the book of life could be erased. The question, however, does not really arise from this verse, as there is practically no manuscript authority for "book," which ought to be as in the margin, "tree of life." The warning is lest the one, who takes away from the words of the prophecy of this book, should be shut out from a future sharing in the tree of life, rather than deprived of something already obtained—a place in the book of life. He will never enter the holy city, nor enjoy the things written in this book. I think the words apply primarily to the book of the Apocalypse, and shew the importance the Holy Spirit attaches to this closing revelation. If you add to the book as the Pharisaical religious systems do, or if you detract from it as the Sadducean ethical systems do, you do it at your soul's peril. Surely this is a terrible warning to the many to-day who tamper with the solemn teachings of this book as to future punishment. As the

† Many believe the verses should be thus divided.

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

MAY, 1936.

Made up 25th April.

SCOTLAND.

FORTHCOMING. — Annual Conference, Parish Church Halls, **Dreghorn**, Saturday, 2nd May, at 3 p.m. Speakers expected, C. F. Hogg, London; R. D. Johnston, M.A., Glasgow; W. A. Thomson, Glasgow; and John Ritchie, Kilmarnock. Annual Conference, Masonic Hall, **West Calder**, Saturday, 2nd May, 3 till 8 p.m., with interval for tea. Speakers, Wm. McAlonan, Motherwell; Alan Millar, Harthill; Walter Scott, Whitburn; and Wm. Scott, Stoneykirk. The Annual Bible Readings for workers and brethren at Netherhall, **Largs**, May 2nd to 8th. Messrs. C. F. Hogg and J. M. Shaw, London, expected. Fuller particulars from W. E. Taylor, Netherhall, Largs, Ayrshire. Conference for S.S. Teachers and Bible Class workers, in Gospel Hall, **Busby**, Saturday, May 16th, at 5 p.m. Annual Conference in connection with **Newmains** Assembly, in Church Halls, School Road, **Newmains**, Lanarkshire, Saturday, 23rd May, at 3.30 p.m. Opening Conference in Mid-Scotland Tent, **Denny**, Saturday, 23rd May, 3 p.m. Speakers expected, J. R. Rollo, M.A., Buckhaven; Wm. Hagan, Belfast; and Alex. Philip, Aberdeen. Opening Conference, Lanarkshire Large Tent, **Bellshill**, Sat., 30th May, at 4 p.m. Speakers, Tom Richardson, Grangemouth; John Leiper, Rutherglen; Robert Chapman, Larkhall; and Jack Atkinson, Belfast. Opening Conference in Ayrshire Gospel Tent to be pitched at **Springside**, near Dreghorn, Saturday, 30th May, at 3.30 p.m. Speakers, John McAlpine, Troon, and others. Opening Conference in Dumbartonshire Tent at **Kirkintilloch**, Sat., 30th May, at 3.30. John Gilfillan and others expected. Opening Conference, Lanarkshire Small Tent at **Salsburgh**, Saturday 13th June, at 4 p.m. Speakers, A. W. K. Addis, Glasgow; R. Leggat, Glasgow; Jack Atkinson, Belfast; and Wm. Prentice (late of N.Z.) Larkhall. Annual Gatherings, **Craigellachie**, July 21st and 22nd. Correspondence to Edward A. Grant, Standfast Works, Craigellachie. The Sixth Annual Young People's Open-air Missionary Conference in the grounds of the Scottish National Memorial to David Livingstone, **Blantyre**, July 4th, at 3.45 p.m. Owing to

present circumstances the Annual Conference at **Dufftown** will be deferred this year. John Gilfillan gives help at **Barrhead**, **Clydebank** and **New Stevenston** during May. Wm. Hagan, Belfast, to have special meetings in Y.M.C.A. Hall, **Saltcoats**, Commencing Lord's Day, 3rd May, 4 and 6.30 p.m. Week nights at 7 o'clock. The Annual Holiday Conference Gatherings in Brisbane Hall, **Largs**, July 18th to 31st. Speakers, J. B. Watson, London, and E. W. Greenlaw, M.A., Edinburgh. Full particulars, W. E. Taylor, Netherhall, Largs.

TENTS.—Ayrshire Gospel Tent will be pitched at **Springside**, near Dreghorn, and opened with conference, May 30th. Mr. John McAlpine, Troon, will take up the work in the Tent. Lanarkshire Large Tent will be pitched at **Bellshill** and opened with Conference, Saturday 30th May. Mr. Jack Atkinson, Belfast, will again take up the work. Lanarkshire Small Tent will be pitched at **Salsburgh**, and opened with conference on Saturday, 13th June. Mr. Wm. Prentice (late of N.Z.) Larkhall, will take up the work. Dumbartonshire Gospel Tent will be pitched at **Kirkintilloch**, and opened with conference on Saturday, 30th May. John Gilfillan, Gourrock, will take up the work. Mid-Scotland Tent will be pitched again at **Denny**, and opened with conference on 23rd May. Alex. Philip, of Aberdeen, will take up the work in the Tent.

TRACT BAND WORK.—Open-air Gospel Rally will follow the opening conference in Ayrshire Tent at **Springside**, Saturday 30th May. Rallies will also be held at **Stewarton**, May 23rd, meet Cross, 3.30 p.m.; at **Catrine**, June 6th, meet Hall, 3 p.m. Others later particulars next month. Work commences in most districts this month. Experienced workers might seek to encourage younger Christians to engage in this important work of spreading the Gospel in the Villages and Hamlets.

REPORTS. — Workers Conference in Central Hall, **Kilmarnock**, in connection with Tract Band work fairly well attended. Appropriate messages from James Govan,

Clydebank, T. J. Smith, New Stevenston, and John Campbell, Irvine, enjoyed by all. Geo. Bond found some little encouragement in Cottage Meetings in **Stornoway**, also in helping the few saints at **Mallaig** and **Fortwilliam**. Later at **Bank, New Cumnock**. John Gilfillan had good meetings at **Lossiemouth**, with interest and blessing. Missionary Conference, Bellevue Chapel, **Edinburgh**, largely attended, the building being completely filled. A. Whitelaw, China; Jas. Anton and Dr. McDonald, Central Africa; A. McGregor, Poland; and J. Sayer, London, gave reports. The meeting was of a most helpful and encouraging nature. Mark Kagan had special meetings in **Edinburgh**, before returning south.

ENGLAND AND WALES.

FORTHCOMING.—Conference Gatherings, Plas Menai, **Llanfairfechan**, May 1st to 5th. Anniversary Meetings, Gospel Hall, **Alperton, Wembley**, Saturday, 2nd May, 4 and 6.30 p.m. Speakers: afternoon, E. Luff Smith; evening, J. Breary and A. M. Kyd. Conference, Manor Court Rooms, **Nuneaton**, May 2nd, 3 and 6 p.m. Speakers, Scott Mitchell and E. W. Rogers. Conference, Bethel Hall, **Rochford**, May 2nd, 3.45 and 6.15 p.m. Speakers, J. Davies, J. Harrad, V. G. Levett. Conference, Gospel Hall, Upper Sheridan Rd., **Belvedere**, May 2nd. Conference, Norwich Hall, **Bournemouth**, May 6th, 3 and 6 p.m. Speakers, J. R. R. Judson, R. Scammell. Conference, Eccleston Hall, **Victoria**, May 6th, 3.30 and 6.30 p.m. P. T. Shorey and F. A. Tatford expected. Conference, James St. Hall, **Oxford**, May 7th. G. Goodman and F. A. Tatford expected. Conference, **Basingstoke**, May 9th. Conference, Haydon Hall, **Wimbledon**, May 9th, 4 and 6 p.m. W. Harrison, Scott Mitchell and D. Ward. Missionary Conference, Hightown, **Manchester**, May 9th. H. F. Wildish, Gabrielle, and others expected. Conference, Cowley Road Hall, **Uxbridge**, May 16th, 3.30 and 6.15 p.m. R. R. Guyatt and R. W. McAdam expected. Conference Gatherings, Town Hall, **Bournemouth**, May 19th to 21st. E. H. Grant, C. F. Hogg, G. C. D. Howley, E. W. Rogers, and R. Scammell. Annual Summer Conference, Albert Hall Institute, **Nottingham**, May 23rd, 3.15 and 6.15 p.m. Parade Hall, May 24th, 3.45 and 7 p.m.; May 25th (3.30 ladies only); 7 to 9 p.m., Ministry. Speakers expected, H. P. Barker, Geo. Goodman and W. E. Vine. Annual Conference, Grafton Road Hall, **Dovercourt**, Essex, Saturday, 23rd May. Speakers expected, H. Lacey and R. Trew, Cardiff, and others. Missionary Conference Gatherings, **Bristol**, May 23rd to 27th. Full particulars, H. T. Spanton, 116 Sefton Park Road, St. Andrews, Bristol. Missionary Conference, "The Poplars," **Histon**, Cambridge,

May 23rd, at 3.45 and 6.30 p.m. Whitsuntide M.S.C. Holiday Conference, **Keswick**, May 29th to June 2nd. Speakers, W. E. Vine, M.A., A. Fingland Jack, M.A., A. H. Boulton and E. Hollywell (Brazil). Full particulars, Ronald Beattie, "Kenilworth," Talbot Road, Carlisle. Conference, **Devonport**, June 1st V. Cirel and F. A. Tatford. Conference in Gospel Hall, Prospect Street, **Horncastle**, June 1st, at 2.30 and 6 p.m. Conference, The Hall, Landguard Road, **Shanklin**, June 1st, 3 and 6 p.m. Speakers, A. Burr, W. J. Richards. Annual Conference, Ward Street Hall, **Guildford**, June 1st, 3 and 6 p.m. Speakers, H. Hutchinson and F. Mansfield. Conference, Colville Hall, **Lowestoft**, June 1st. Speakers, E. Barker and A. Mace. Believers' Conference, Congregational Church, **Neston**, June 1st. Speakers, H. P. Barker and George Coudé (Spain). Annual Meetings, **Shillingstone**, Dorset, June 3rd, 3 and 6 p.m. H. P. Barker and T. Mansfield expected. Annual Conference, Ranelagh Hall, **Felixstowe**, June 6th, 3 to 8 p.m., with interval for tea. Speakers, Dr. A. Hanton, Cambridge, A. T. Green, Southend, and F. Mullender, Lowestoft. Missionary Conference Gatherings, Drummond Hall, Boscombe, **Bournemouth**, June 16th to 18th. Conference, **Barnstaple**, June 10th, 11 a.m., 2.30 and 6 p.m. Conference, **Newbury**, June 20th, 3 and 6 p.m. Young People's Conference. Goldings, **Hertford**, June 20th, 3.30 and 6 p.m. Speakers, J. B. Watson and A. Burr. Full particulars, E. Kilbey, 18 Bell Street, Sawbridgeworth. Text Carriers' Conference, Green Lane Hall, **Birmingham**, June 26th to 28th. Young People's Conference, **Ilminster**, July 2nd. Speakers, D. Brealey, Harold St. John. Young People's Holiday Conference Gatherings, **Paignton**. Particulars, F. A. Tatford, 20 Inglebyway, Wallington, Surrey. **London Annual Missionary Meetings**, Central Hall, **Westminster**, October 29th and 30th. Particulars, Wm. Stunt, 1-3 St. Paul's Churchyard, London, E.C.4.

TENT AND BIBLE CARRIAGE NOTES.

—G. W. Ainsworth at **Hemsworth**. P. S. Mills at **South Elmsall**. W. Hagan at **Driffeld**. W. H. Huggins at **Edenthorpe**.

REPORTS.—Record numbers at **Paignton** Easter Conference in Town Hall. Christ-exalting ministry from A. C. Rose, W. H. Clarke and W. H. Begbie. Helpful Conference, **Stourbridge**, Good Friday. Ministry searching and edifying from Messrs. Hughes, Porter, James and Witts. Easter Conference at **Workington** well attended. Helpful and encouraging ministry from J. B. Watson and F. A. Tatford. A good time experienced at **Whitehaven** Easter Gathering, when Messrs. Watson and Tatford ministered the Word.

IRELAND.

Hagan and Moore had a number of weeks' meetings at **Markethill**. Some professed conversion. Mr. Hutchinson helped. Bailie and Hamill continue at **Buckna**. It is encouraging to see brethren using their cars after business hours and preaching the gospel nightly and seeing the Lord's hand in the most important of all labours. Campbell and Diack have been encouraged at **Hillsborough**. F. Bingham has finished up at **Ballywillwill**; a number of Sunday School children have professed. Some backsliders restored. A goodly number have been added to the assembly. Finnegan and McCracken have finished up in **Cullies, Co. Cavan**. The people came, and some interest, but no conversion known of. Craig and Lewis have had some meetings at **Stonewall** for the help of young Christians. J. Hewitt continues in wooden tent at **Aughnacloy**. Some have professed. Wallace and Kells had some meetings at **Portadown**. J. Moneyppenny had a number of weeks at **Lurgan** with blessing to saints and sinners. Later at **Cookstown**, with good interest and some blessing. Alfred Lennox gave some help at **Cookstown** as well. D. Walker hopes to resume meetings at **Knockbracken** after the holidays. T. Lyttle has finished in **Rasharkin**. Brethren of Ebenezer Hall, Bangor, continue in wooden tent in **Conlig** district. A number have professed conversion; others anxious. Magowan and Strong have been a number of weeks in **Monkstown**. J. Watson has finished in **Dundonald**, where he had a number of weeks' meetings, with interest. Duff and Allen have finished at **Carrickfergus**. W. and R. McCracken continue in **Donaghadee**; attendance increasing. J. Poots continues in **Lisburn**. R. Frew in Matchett St., **Belfast**, and continues after Easter Conference. C. Fleming has finished in King's Bridge Hall, **Belfast**. F. Knox finished up at **Derry**, after ten weeks; blessing to saved and unsaved. Hoping to start at **Enniskillen**. W. Norris has finished up in Ebenezer Hall, where a number have professed. Thompson and Jordan have finished after a number of weeks in Donegall Road. A number have professed. **Belfast Easter Meetings** were a season of refreshing and blessing. About 3,000 at Monday's meeting. The ministry was chiefly by home labourers. Visiting brethren were—McEwen, Eoll, Gray, Norris, Lennox and Wills. There was perfect harmony throughout. **Portavogie** Conference, 9th April, was large. Profitable ministry was given by Stewart, Diack, Bailie, Hawthorne, Murphy and Megaw. **Ballyhay** Children's Meeting was held 16th April. **Newmills** Believers' Meetings. Hall packed. Wholesome ministry by Stewart, Whitten, Rodgers, Beatty, Moneyppenny, Craig, Hawthorne, Hogg and Irwin. Joseph Glancy had crowded meetings at

Tobermore, Co. Derry. In Orange Hall, on Lord's Days, about 400 present. Curran at **Battleford Bridge**. Craig at **Ahorey**, with some blessing. Hawthorne finished at **Kellykergan**. McKelvey finished at **Limavady**, large meetings. M. Bentley at Ballina. Love finished near Ballycastle with some blessing. Graham and Jordan had some encouragement in Maranatha Hall, **Belfast**. Stewart and Murphy in Courthouse, **Dunmurry**. People came out well. Starting in **Mullafernaghan**. Gilpin and Megaw have finished up at **Little Ballymena**; a good measure of interest manifested. A number of brethren from Adam Street Assembly, **Belfast**, carry on week-night Gospel meetings for children in Shore Road district, near where Frank Knox had tent, and are encouraged with a good measure of interest and blessing. Remember this and other such efforts in prayer. **Belfast**.—Village workers are commencing their work soon and hope to reach many outlying parts with the Gospel and the printed page. Believers' Meeting will be held in Town Hall, **Omagh**, Wednesday, 3rd June, commencing at 12 noon.

Easter Conference Gatherings.—The meetings this year were preceded by a week's special prayer in four different assemblies, and a united prayer meeting in the Grosvenor Minor Hall, on Saturday evening, at which some words of ministry were given as well. The Minor Hall was packed, and a good spirit of expectancy was much in evidence. The first meeting in Grosvenor Hall, on **Lord's Day** afternoon, was well attended, and a good start given in very helpful ministry from T. Campbell and W. A. Norris. **Monday** was a pack-out with overflow gathering in Minor Hall. Many brethren took part in both halls, and ministry much appreciated. An open-air meeting at the City Hall brought together a large crowd and gave a fitting finish to a happy day. **Tuesday**.—All the meetings well attended and much help in ministry. **Wednesday**.—We heard of the Lord's work in **Europe, Venezuela, West Indies, Northern Ontario**, and other parts. The afternoon was devoted to ministry on the Lord's work in Homelands, and the evening to Sunday Schoolwork. An old scholar, now a missionary, testified to the help and blessing he received in early days through the Sunday School before going out in the Lord's work. **Thursday** evening.—The Minor Hall was packed out for Thanksgiving meeting. A good spirit of thanksgiving prevailed throughout, and helpful ministry was also given. These conferences have gone on for 55 years, and the Lord has abundantly blessed His people through them. There is much to encourage and thank God for. Dr. Matthews, who took

such great interest in these meetings all along, was missed—the Lord having called him home since last Easter.

CANADA AND U.S.A.

W. G. Foster and W. C. Bonsfield had a series of Gospel meetings in Pape Ave. Hall, Toronto. Quite a few professed faith in Christ. John Ferguson had some good meetings in Chicago. The West End Assembly, Winnipeg. Conference to be held in Gospel Hall, corner of Ellice Ave. and Victor St. Correspondence to W. D. Stewart, 542 Banning Street, Winnipeg, Canada. Brother J. J. Rouse, of Calgary, Alberta, Canada, visited Rochester, N.Y., from April 4th to 8th, when he was joined by Brother Hugh Thorpe, of Boston, Mass. On Thursday, April, 9th, they left for the Easter Conference at Toronto, Canada. James F. Spink had four weeks' Gospel meetings in Central Hall, Toronto, Ont. Twenty-six professed to be saved and many anxious. Word went forth in power to large crowds. He went on to Brantford, Ont., where he spent a week on "Prophecy." Ministry profitable and instructive. Large attendances. Many coming from the denominations. R. McCrory had two weeks in Kensington Hall, Hamilton, Ont. Ministry enjoyed.

MISSIONARY NOTES.

Sent by H. P. Barker.

BRITISH GUIANA.

R. Ross reports interest and blessing at several centres on West Coast. Believers of various nationalities baptised at Windsor Forest. Expected to have a week at Georgetown shortly.

WEST INDIES.

John Smart, formerly much blessed in Tobago and Grenada, expects to go to the West Indies again, and may spend some weeks in Antigua, where J. D. H. Annan continues his labours still single-handed. Two new workers, Mr. and Mrs. H. Dalling, sailed first week in April for Grenada, commended from Penarth. Work prospering in parts of Tobago, cared for by workers, but languishing in places neglected through lack of helpers. Appeals are made for old and disused hymn-books (suitable for assembly use) by J. Teskey, Tobago, and Wm. McCulloch, Jamaica. Mr. Teskey asks for "Light and Love" hymns, that being the book used in the Tobago meetings. Has any assembly a lot that they can spare? Hundreds are needed. In Trinidad W. Bell is finding access to R.C.'s at Sangre Grande, but violent

persecution is the lot of those who confess Christ. Miss M. Nicholls writes of considerable blessing among her young people in St. Vincent; 130 attend weekly. M. Mackenzie continues his labours in the Bahamas, going from island to island preaching the Gospel and helping assemblies, and everywhere with blessing.

Henry Hitchman sends further particulars of his recent visit to Nassau, the capital of the Bahama Islands, where he had six weeks' good meetings with much interest. Our brother expected to stay there over the Easter Conference time, and to visit some of the other islands before returning home. His health has not been good, but has improved a little in the Bahamas. Will value the prayers of our readers.

Our esteemed correspondent, A. M. Hodgson, of Crawl, Bermuda, sends us the following appreciative note of Henry Hitchman's visit and ministry:—"Mr. Hitchman visited all the assemblies on the Island with which he is associated in Christian fellowship. He held series of meetings of generally one to two weeks, speaking five nights per week. His manner was congenial, but his ministry was very searching, practical, intelligible and comprehensive along his special lines. He dealt with subjects bearing on our personal, moral, family, conjugal, social, religious, ecclesiastical and spiritual relationships, responsibilities and privileges. He sought to plough deep enough to reach all the believers' hearts and consciences in such a way that all existing "rubbish" would resultingly be jettisoned out of their lives for ever. It might practically be said he 'kept back nothing that was profitable.' He was free from pushing pet theories and practices of his own. His ministry and his manner strongly reminded us as being a fulfilment of the Scriptures, etc., of the early days of the church. His meetings were very well attended by persons inside and outside the assemblies. He has made for himself a unique and enviable record."

PERSONALIA.

Our veteran brother, John Knox McEwen, of Exeter—still active in the Lord's service—was able to pay another visit to his native Ireland for the Easter Conference Gatherings and other meetings, and give some help in the ministry. Our esteemed brother, J. W. Clapham, after a brief, but busy, visit to Britain, has returned with Mrs. Clapham and their little daughter to Palestine. Our brother hopes to make a start in two new territories

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—Cyprus and Iraq—and will value a remembrance in prayer. Our esteemed brother, **James W. Fish**, of South Africa, is now well on in his 85th year, but able to share the fellowship of God's people. He writes in an appreciative way of the happy times spent with brother **W. J. McClure**, from California, and brother **Bunting**, from Ireland, and others. **Mr. and Mrs. James Cordiner**, from Torry, Aberdeen, are to be visiting in the United States and Canada during the next three months. Letters addressed to—c/o Mr. Taylor, 1495 East 21st Avenue, Vancouver, B.C. **Mr. and Mrs. James F. Spink** and son, **Douglas**, are leaving New York on June 17th for England. Their forwarding address will be 47 Frinton Road, East Ham, London, E.6. We commend them to God's people on this side.

ADDRESSES.

Fred A. Tatford, 20 Ingleby Way, Wallington, Surrey. Correspondence for Gospel Hall, West Church Street, **Buckie**, to Mr. James Duncan, Jr., 6 Mill Crescent, Buckie.

"WITH CHRIST."

Mrs. Duncan, Buckie, aged 76. Converted in Findochty 58 years ago. Associated with Buckie Assembly for 54 years. She bore a consistent testimony, and was well-known by a large circle of the Lord's servants as one given to hospitality. **John Storrie**, Motherwell, age 39. Converted early in life. In fellowship for many years. Of a quiet disposition but proved himself a true servant of the Church. He was an only son, and will be sadly missed. Kindly remember his parents in prayer. **Hugh Thomas Graham**, Cliftondale, Mass., aged 50 years, called home after a serious illness. Saved in 1931. Was in fellowship for the past four years. Will be missed. Service in the home, where Bro. R. T. Halliday spoke to a large company of friends. Bro. Herbert Marshall spoke at the grave. **Donald McPherson**, Galt, Ontario, aged 83 years, went home to be with the Lord. Saved 68 years ago when Douglas Russell first visited Galt. Baptised and gathered to the Lord through the ministry of Donald Munro. Nearly 50 years in the assembly at Clyde, since that time in the assembly at Galt went on steadily through all those years, Mr. Robert Telfer spoke a faithful word to a large crowd at the funeral service. **David Peat**, Toronto, aged 34 years, went to be with the Lord on Wednesday, March 4th, after a brief illness. Saved 21 years ago in Larkhall, Scotland, but in fellowship for the past 13 years in Brock Ave. assembly. A young man greatly beloved by all who knew

him. He was very active in the gospel, both amongst the young and in the various assemblies, and will be greatly missed among the Lord's people. The widow and a daughter of 4 years mourn his loss. **H. Walker** and **T. G. Telfer** spoke at the services. **Mary Fotheringham**, Haggs, Stirlingshire, a quiet, consistent sister, saved many years ago, one of the well-known Fotheringham family who, with their late father, ever manifested a great interest in the Lord's work. **Frederick Samuel Dunkley**, St. Catharines, Ontario, aged 32 years. Born in England. Fell asleep, January 29th, 1936. A very Christ-like brother—saved 10 years—will be much missed. Services in the hall, St. Catharines and the Cemetery, taken by G. Gould, Junr. and W. Robertson of St. Catharines. **Elizabeth McCallan**, wife of John McCallan, Sion Mills, Co. Tyrone, and daughter of Mr. Archie Stewart and Mrs. Stewart, City of Lawrence, U.S.A. Saved 26 years ago and bore a very bright testimony. Suffered much before her home-call, which came on 17th April. Laid to rest at Ardstraw, on Lord's Day, 19th April, in presence of a large concourse of people, to await the resurrection morn. **John Hiddlestone**, Wigtownshire, aged 55 years. Formerly in Kirkconnell, Ayrshire, and saved when a young man. Removed to Wigtownshire about 30 years ago, and was associated with the late James M. Hamilton and others in Gospel Tent work. Was much used in this connection, and was the means of bringing many under the sound of the Gospel and to the Lord Jesus Christ. Was well-known among the country people, and laboured with his hands as well as in the Gospel. Gave appreciated help for long at Sandhead and Drommore. His consistent life and Christian example will long remain with those who knew and loved him for his work's sake, and his place will be hard to fill. His home-call was sudden after a short illness. Remember his widow in prayer in her great loss. **Mrs. Beale**, Wallsend, aged 57 years. Saved 42 years ago. In fellowship in Wallsend Assembly many years, also some years in Arlington Assembly, U.S.A. A worker in the women's meeting, and will be much missed. **Alex. Robertson**, Footdee, Aberdeen, aged 88 years. Saved in his teens. In fellowship in the early days at St. Paul Street, and in Footdee since commencement 55 years ago. Had a good testimony and lived in the enjoyment of God's salvation. Suffered much in closing years, but now at Home with the Lord.

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TREASURY NOTES

By THE EDITOR.

"That they may be one, as we are" (John 17. 11).

THE descent of the Holy Spirit, the third[†] Person of the Godhead at Pentecost, was as distinct a step in the ways of God as the Incarnation of the Second Person, the Eternal Son, at Bethlehem. The Holy Spirit had always exercised His Divine Influence on the earth from the Creation onward throughout Old Testament history. He is the first Divine Person mentioned in the Scriptures: "The Spirit of God moved (or brooded) over the face of the waters" (Gen. 1. 2). He it was who operated upon men from the first, regenerating and reproofing: "My Spirit shall not always strive with man" (chap. 6. 3). He came upon men of God, *e.g.*, Gideon (Jud. 6. 34), Jephthah (chap. 11. 24), Samson (chap. 14. 1), indeed filled some for a special work, *e.g.*, Bezaleel (Exod. 31. 2). David could say, "The Spirit of the Lord spake by me" (2 Sam. 23. 2), and the human authors of the Old Testament Scriptures—"holy men of God—spake as they were moved by the Holy Ghost" (2 Pet. 1. 21), and yet we read in John 7. 39, "The Holy Spirit was not yet (given), because Jesus was not yet glorified." At Pentecost He came in an altogether new way to do an altogether new work: to form the body of Christ, by uniting all believers to their risen head in glory. It was for this that the Lord promised, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John 14. 16), but while using this "with" in a general sense, He went on to indicate that in this case this would imply something more intimate than mere companionship, namely, His indwelling, "He shall be in you."

The question may arise, When did our Lord fulfil the promise to pray for the gift of the Spirit? I would suggest in His prayer in John 17. It is true that the

Spirit is not mentioned in that chapter, but that work of uniting the Lord's own, that "they may be one as we are," which could alone be effected through the Spirit, is prominent. The vast majority of Christians, if asked to define the main object of the Lord's sacerdotal prayer, would reply unhesitatingly, "the unity of His people." One constantly hears it quoted as an encouragement to Christians of various denominations to come together, at least temporarily, "as our Lord asked in His prayer." No doubt the unity of the people of God—that is "the unity of the Spirit" is very important and ought to be kept on the ground of truth, and "there the Lord commands His blessing even life for evermore." Unfortunately that unity has been broken into fragments, which could never have been, had its preservation been the subject of our Lord's intercession, for across all His prayers this word might be written, "I know that Thou hearest Me always." The preservation of that unity is the responsibility of the Lord's people. The oneness the Lord was speaking of was far deeper, something commensurate with the Divine Oneness existing between the Father and Son; and no less impossible for man to make than for man to break.

LET us consider His words. He was about to leave His own, but before doing so He commits them to the Father's care. He had Himself kept them as an unbroken integral whole, and not one was missing. This is the oneness of numerical completeness, as we saw last month, but now He prays the Father for them something far more intimate: "Keep through Thine own name those whom Thou hast given Me, that they may be one, as we are" (v. 11). This is the oneness of organic union. But those around Him were but a handful of first-fruits of a

[†] Not relatively but numerically.

coming harvest; and so He adds, looking forward with omniscient gaze across the future ages: "Neither pray I for these alone, but for them also which shall believe on Me through their word" (v. 20), which carries us down through the centuries of the Christian era to the last member who shall be added to the Body. That will be the oneness of Corporate completeness. And when the church is taken away, and its innumerable members missed in every land, then the world will *believe* in the Divine Mission of Christ (v. 21); but not, it is to be feared, with any saving faith, for the world is not viewed in this chapter as salvable, but rather as irreconcilably hostile to God and His people. There will be one more manifestation of this oneness, and then the world will *know* that the Father sent the Son (v. 23). That will be when the whole church is seen in the oneness of glorified perfection.

Thank God—in spite of pagan and papal persecutions, in spite of the deadly opposition of Satan and his demons from without, in spite of the heresies which have afflicted the church, and of her internecine warfare and divisions from within—the building of His Church is still progressing, and what alone can explain this is that He is building His Church, and that a Divine Person is His agent on earth in the accomplishment of this great work—the Holy Spirit. He it is who is withholding the full development of evil and the manifestation of the Man of Sin, the lawless One; but when His work is complete, then the church will be taken away, and the withholding Spirit will withdraw in like manner. This does not mean that He will cease to work on the earth, but that the character of His relations will be changed. He will no longer be forming a Body that will be complete, but He will be carrying out the purposes through the faithful Jewish remnant and the two witnesses to Israel and the nations. In other words He will resume His pre-pentecostal activities, and perhaps a greater ingathering will then take place than ever before—the harvest of the earth of Rev. 14.

Notes on an Address

BY ALEXANDER GORDON, ENFIELD WASH.

"My heart is fixed, O God, my heart is fixed"
(Psa. 57. 7).

"O God, my heart is fixed" (Psa. 108. 1).

THE words of David, "My heart is fixed," suggest a state of soul we should all desire. A fixed heart indicates a fixed purpose. If the heart is right our life is right. "Thy heart is not right in the sight of God," are solemn words.

We know that in the physical realm the heart is the principal organ of the body, it is the driving force which makes the life-blood course through the veins: when it ceases to function death ensues. In the spiritual realm, too, it is the heart that matters. The heart is capable of sorrow and of joy, of hardening as Pharaoh's or softening as Job's. Before David could say, on these two occasions, "My heart is fixed," he must have passed through some deep spiritual experiences. No child of God can reach this plane of high attainment without exercise, prayer and holy desire.

In the Scriptures the heart and mind are sometimes synonymous. David said, when speaking to Solomon, "It was in my *mind* to build an house unto the name of the Lord my God" (1 Chron. 22. 7); but in 1 Kings 8. 18, we find God saying to David, "Thou didst well that it was in thine *heart*." We also read of the *thoughts* of the heart and again as in the passage, "As a man *thinketh* in his heart so is he." The heart is the Citadel of the man, if that is lost, the capital is in the enemy's hands. We do well to keep our heart with all diligence, for out of it are the issues of life. How shall we keep it so that we may reach the spiritual position David had arrived at when he said, "O God, my heart is fixed"? The mind is the battle zone where the conflict rages for the capture of the Citadel. We must therefore guard every avenue that leads to it. There are two main avenues to the heart, they are the Ear and the Eye. These must be held at all costs. "Take heed

what ye hear," is a needed exhortation: this gate must be closed against all the enemy's sounds and charms, otherwise we will be adversely affected. Eve failed to hold either Eargate or Eyegate. She *listened* to the voice of the tempter; she *saw* that the tree was good for food. These gates fell before the onslaught of the enemy, and the battle was lost and so was Eden. How costly the failure. All down the ages men have failed in their walk with God. Coldness of heart has set in through lack of watchfulness. The Psalmist said, "Mine eye affecteth mine heart." Lot is an example of such backsliding. While on the plains of Moreh, under the happy shelter of Abraham, the temptation came. Some move was necessary, "And Lot lifted up his eyes and beheld all the plain of Jordan that it was well watered everywhere . . . There Lot chose him all the plain of Jordan." It seemed almost providential but it was a disastrous step. The *Eye* was filled with desire and led on, until sitting in the gate of Sodom his *Ear* was filled with the loathsome tales which came before him in judging the cases of its sinful citizens. It was in *seeing* and *hearing* that his righteous Saul was vexed from day to day.

Our Saviour, as Jehovah's servant, was both blind and deaf (Isa. 42. 19). This should be our attitude to many of the happenings all around us. No heart can be wholly fixed if the eye looks upon unholy things, or if the ear is opened to things which do not profit. We must, like Daniel, purpose in our heart that we will not defile ourselves; but with purposefulness of heart cleave unto the Lord.

LET us pursue this study still further by reference to three scriptures: First, Psa. 8. 3, "When I consider Thy heavens the work of Thy fingers, the moon and the stars which Thou hast *ordained*." This last word is the same word as the Psalmist used when he said, "My heart is *fixed*." God's mighty hand put those resplendent orbs in their places. He fixed them for all time in their azure blue, there they stay or move in their appointed orbits. David surveyed God's heavens bespangled with

those gems of light, and the silvery moon hanging in the far heavens, in the joy of this great purpose in our texts he could say, "My heart is fixed," just like these. In Psalm 65. 6, we read, "Which by His strength *setteth* fast the mountains." The word "*setteth*" is the same word that David uses. Who has not been awed as they have looked from the peak of some great mountain with feelings of how great the Creator is, for He weigheth the mountains in scales and the hills in a balance. How immovable those giant ranges are; fixed until some great convulsion shall make them flee away. The Psalmist could say "My heart is fixed," like these lofty and mighty ranges. Lastly, let us turn to Isa. 9. 7 and read, "Upon the throne of David, and upon his kingdom, to *order* it, and to establish it with judgment and with justice from henceforth even for ever." The prophet here makes use of David's word in connection with the ordering of the coming kingdoms. Our Lord, David's greater Son, will fix his laws which will operate at least for a thousand years.

Was it just possible that David, in his exclamations in our texts, had a real desire that his resolve of the fixed heart should be permanent as the heavens, stable as the mountains, unchanging as the divine laws? We do not claim for David anything like perfection, but here he rises to great spiritual heights. There is a path untrodden by the many, known by the few; but we cannot reach it in any easy way; we can approach it only by a holy resolve, a set purpose, a fixed heart. It is the way of holiness, the way of the devoted heart. The unstable shall not walk there, only those who in some measure at least can say, "O God, my heart is fixed." Let me quote the beautiful lines:

"His heart was pierced, the heart that burned
To comfort every heart that yearned!
And from it came a cleansing flood,
The river of redeeming blood.

His hands and feet and heart, all three
Were pierced for me at Calvary;
And here and now to Him I bring
My hands, feet, heart, an offering."

“The King's Son.”

BY C. H. BURCHELL, BIRMINGHAM.

IN 2 Kings 11., we have a condition of things very much resembling those of the days we live in. Athaliah having, as she thought, murdered all the rightful heirs to the throne, usurped the authority and reigned in ignorance that one of the “seed royal,” Joash by name, had escaped, and was securely held by the high priest in the house of the Lord, against a day of subsequent manifestation to the nation.

So the great usurper of divine authority in this world by his agents endeavoured to get rid of earth's rightful King by way of the cross, but God has raised Him from the dead and keeps Him secure in His house above until the day when the many diadems of imperial rule shall be placed upon His head. “King of kings and Lord of lords.”

It was in the “seventh year” (v. 4), a Scriptural period of completeness, that Jehoiada conveyed the secret of the King's safety to those whose loyalty to the royal house could be depended upon, and who doubtless had sighed and groaned at the wickedness at Athaliah.

And having done this he “brought them to him into the house of the Lord . . . and shewed them the King's son” (v. 4).

What a sight for those loyal men, and a joy too: that the true king was in safe keeping in the house of the Lord, even if Athaliah sat upon the throne.

If we look around to-day, do we not see the increasing power of evil on every hand: things not getting better but worse, notwithstanding the siren voices which misname “evil” as if it were “good,” and cry “peace, peace,” when the Prince of peace is absent.

What is wrong then? The great usurper is on the throne, and until Revelation 20. 3 takes place he will still “deceive the nations.”

Can nothing be done for those who sigh and cry for God's will to be done on earth?

Yes, listen! If you are loyal to God's

appointed King of Psalm 2. “the secret of the Lord is with them that fear Him, and He will shew them His covenant” (Psa. 25. 14).

But the secret can only be learned, and the “King's son” seen, in the house of the Lord. He is hidden from the world for the “seventh year,” for manifestation has not arrived.

We get a little picture of it in Luke 2. 25-32, where Simeon “waited for the consolation of Israel,” *i.e.* the coming of the Messiah, and he was told that he should see the Lord's Christ ere he died.

But where could he have this view? Only in the house of the Lord (v. 27).

What a blissful moment for aged Simeon! No wonder that when he had seen God's “salvation” he acquired a satisfied heart. He felt that there was nothing more left for him here as he prayed, “Lord now lettest Thou Thy servant depart in peace.”

MAY I ask my reader, as well as myself, whether the experience of Simeon in any way corresponds with our own? Has the sight of a glorified Saviour in the house of the Lord so enhanced us that we feel there is nothing left in this poor world to attract or satisfy the heart?

“I have seen the face of Jesus—
Tell me not of aught beside;
I have heard the voice of Jesus—
All my soul is satisfied.”

We learn from 2 Kings 11. 12, that although the crown was ready in the house of the Lord (for Athaliah had not the crown even if she had the throne), it was kept there for the “crowning day” of the “King's son.”

And we “see Jesus” to-day—not with the Royal diadems of Rev. 19. 12, but with the victor's crown of Hebrews 2. 9. The day for the public display of Majesty has not yet arrived, but the Person and the crown are ready.

Satan may now have the throne (Isa. 14. 13) like Athaliah, but he never possesses a crown.

What a day of national happiness it was in 2 Kings 11. 12 when those loyal subjects

"clapped their hands and said "God save the King."

And Athaliah fled! Judgment, however, speedily overtook her as it will ultimately her great antitype—Satan.

But the "seventh year" has well nigh come when earth's rejected One of Calvary shall have the crown and sceptre of universal dominion (Psa. 72. 8), and from assembled multitudes of heavenly and earthly beings, in which methinks mine shall not be the least, there shall be the mighty triumphant shout of "Alleluia; for the Lord God omnipotent reigneth" (Rev. 19. 6).

God's "Reserves."

BY SAMUEL ADAMS, AYLESBURY.

"I have reserved to Myself seven thousand men, who have not bowed the knee to Baal" (Rom. 11. 4).

WHAT has often decided issues in mortal combat is the fact that one of the opposing forces has had a reserve of picked men equal to such an emergency and able to give the final blow ensuring victory. David had such men (see 1 Chron. 11. and 12., who would do or die in truest loyalty to their loved king. The church had such at and after its inception, and we may trace them in a more or less continuous stream right along her history till now. We would draw attention to two or three cases in the New Testament that give us their qualities, their service; those whom God is pleased to use, so that at the close of the dispensation, as in the past, there are those suited to take their stand when failure is general, both before God, as Elijah (1 Kings 17. 1), and for Him (chap. 18.).

John as God's reserve man, for so we can regard him, as when failure and heresies were rife he was qualified to show both personally and in his writings how integrity as to the doctrine of the Person of the Son of God was to be maintained as well as reality of conduct, and all with that urgency in view of it being the "last hour" (1 John 2. 18). Well may we adore our gracious and all wise God and Father in having laid up such stores for the household in the Great Treasury of His truth as both Gospel, Epistles and Revelation give us. We are well armed to meet the rising tide of Apostacy as we heed these divine oracles, abiding in that—from the beginning (1 John 2. 24).

Nicodemus, always mentioned as he that came to Jesus by night, for his whole position was possibly at stake in coming to him, though being in the dark as to his condition he did the best thing in seeking the Light, and he is to shew us the material God uses in producing His reserves. The second time in John he is

"Clad in love and glory stands He
On that glowing shore,
There to speak the blessed welcome,
All our journeyings o'er.
Now at last our eyes behold Him,
At His feet we fall;
'Two and three' have we adored Him,
Now are gathered all.

All His saints from all the ages,
Every clime and tongue,
All together now we worship
In a faultless song.
In the song no discord troubles
And no weakness mars,
Sound we loud His name beloved
Far beyond the stars."

DISTRESSED JEWS IN CENTRAL EUROPE (FUND CLOSED).

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(Signed) The Editor.

mentioned (chap. 7. 50, 51) we find him gathering strength, adding to faith, virtue (courage), and when all were in confusion, divided because of Him, and desiring to kill Him, he raises his voice, though feebly, in vindication of Jesus, and has to feel the scorn of those with the poison of asp's under their lips. The third and last occasion we feel Nicodemus has rapidly graduated in the divine school, has reached the octave—the full compass of those graces in 2 Pet. 1.—and added even to brotherly love. Love, and none may go higher, as John tells us (1 John 4. 7), and we now find him in company with another reserve man, a brother disciple, very closely related too, as to character, and they are telling us in no uncertain manner “there is no fear in love” (1 John 4. 18).

AND what are those two choice men reserved for? For what can they come out of their hiding with such boldness? as Mark's account gives, and approach the representative of the great Roman power. Listen! They are men formed under the hand of the Potter with those qualities that fit them to “touch” and “handle” that sacred body of Him they loved; and they did love Him, though having much to learn as to Him and resurrection too, but like the woman, they did what they could, and none can really do more. They were fitted for this act, they believed in Him, and God undertook that the occasion should arise for its expression, and here it is—Do you believe in Him? Do you love Him? Such precious service is open to you, and to that wondrous “Body” of which the physical would remind us, and in many ways.

As one ponders on this precious service carried out so tenderly and sympathetically with such holy jealousy and love, one is stirred to make the appeal—“Where are the reserves?” Those who can come into the midst of fellow-saints, few or many, and so act or move in the smallest service or detail that a chord is touched, vibrating throughout the whole, evidenced as in conscience union with the Head, a movement that has contributed something for

the general well-being, some enlargement of vision or development of stature; and I would press this that those two men do not set before us so much the official side of things, but, as suggested, the moral love—the divine nature—and we are reminded that where the “Order of the House,” as I may say, is in question, as in 1 Cor. 14., and the manifestation of spiritual exercises, it opens with “Follow after love,” and that ensures that whatever the expression is, there will be both edification, exhortation and comfort known. Outwardly we are seeing a church “by schism rent asunder, by heresies opprest,” and it is the last hour of her testimony on earth, and that is the very occasion for calling out the Reserves, and this the Lord is doing through His servant John in Rev. 2. and 3. Seven times we hear the urgent and appealing call, grand as to the honours to be won, “He that hath an ear”—“Him that o'ercometh. These are the Reservists. Are you among them?”

But there is a sister also noted, counted equal to such high honour and estate (2 John), and she is to insist that no false charity shall be shown to her would-be visitors, if they bring not the doctrine of Christ. Like the virtuous woman of Prov. 31. who safeguards her husband's interests, and he can trust her for it. Her price is above rubies. And the sister to-day who guards the homestead from the Babylonish influences of our time is rendering an incalculable service to Christ and the Church of God. She is among the Reserves; she knows how and when to shut the door. Her Lord is coming.

THREE INSTANCES OF JESUS “RAISING THE DEAD.”

1. Daughter—12 years old, just dead.
2. Widow's son—older, on way to the grave.
3. Mary's brother—manhood, 4 days dead.

Jesus comes upon each scene, and in

“A LITTLE WHILE”

The father has his daughter,
The widow has her son,
The sisters have their brother.

Support of the Lord's Servants.

IS "SELF-SUPPORT" PRACTICABLE?

BY A MISSIONARY IN S. INDIA.

THE LABOURER'S HIRE.

THERE are upwards of a thousand men and women devoting their whole time to the Lord's work, and supported by Him through the simple assemblies known to us or individuals in or out of the assemblies. Should they consider themselves as unnecessary burdens on the Lord's people and attempt to secure gainful employment?

Before considering the matter let us join together what many try to separate, *viz.*, labourers in the home lands and labourers in the foreign lands. If the one kind of worker should be in employment, so should the other. There is this difference, however: the worker in his own land is in an infinitely superior position for obtaining employment, and conditions in his own land offer great advantages for working during the day and serving the Lord at night and on Sundays. These facilities are practically non-existent in foreign lands apart from certain exception that will be mentioned.

The Scripture authority for going to foreign lands still holds. The Great Commission cannot be abridged without renouncing the promised Presence. The field is the world, and that includes the dark places of the earth, full of the habitations of cruelty. God has ordained that those who preach the Gospel should live of it. Here, as elsewhere, a principle is inculcated and the disciples left to apply it. The right course is pointed out but no command is given. Hence Paul could deviate from the principle without denying it. Therefore a man or woman, called of God may, if possible, maintain themselves by toil of mind or body, while labouring in the Gospel. The question is, Can they? No one dare say they should.

Can they? What conclusion should we reach if we look into the crucible of ex-

perience? The writer's personal experience is limited to about fifteen years of service as a whole-time worker. Previously he had spent years in preparation and effort to be a self-supporting worker in a foreign land, while being such as far as possible in the homeland. He knows of no business man who has been able to work in a vernacular while supporting himself. We know and have heard of those in large cities who were able to help existing English language work, but, because of existing conditions and limitations imposed by the employing firms, much less effectively than they could help English work in their homeland. We have known those who left the work of the Lord to become business men. None of these, to our knowledge, were able to continue in the work in which they were formerly engaged other than to render some financial aid or help in English work. We have met none of such men who would advocate such a step for others engaged in definite vernacular work. We have never known of any who came out as business men who advocated whole-time workers giving up that work for the sake of a position where they would be self-supporting. We have met and known of those who came out as self-supporting workers, at least ostensibly, and who shortly made shipwreck of their testimony and even their faith. On the other hand we have known those who left gainful employment in a foreign land to devote themselves entirely to the work of the Gospel.

EXPERIENCE in this respect goes back more than a hundred years. Anthony Norris Groves was the pioneer in this sort of endeavour. He is quoted thus by E. H. Broadbent in *The Pilgrim Church*:

"I have no question but that those whom God has called to minister should wait on their ministry and give themselves *wholly to it* . . . recognised pastors and teachers are *essential* to the good order of all assemblies; and as such required and commanded of God; and though I should not object to unite

with those who had them not, if it were the result of the Lord's providence in not *giving* them any, I should feel quite unable to join *personally* those who reject them as unnecessary or unscriptural."

For himself he said at this time :

"It is much my desire, if the Lord clears away difficulties, to give the rest of my short space to an uninterrupted ministry."

The statement is made that a young man should be self-supporting at least until he has learned a language. No one familiar with the facts would make such a statement. We have met many men who have been in positions for many years in India, and some of them in direct contact with native help, but we have never met one with a sufficient knowledge in which they could do Christian work. There are even many who have been born and brought up in the land, both of European and mixed parentage, and who have talked some vernacular from childhood, and who were yet unable to give a simple message in the Gospel because they did not have the vocabulary. They know merely coolie or "back-kitchen" language. That was sufficient for intercourse with coolies in the way of giving orders and the like, but hopelessly inadequate for any kind of religious use. Such could never command the attention of the people they might be able to reach by preaching. The time available for a man to study a vernacular while in a position is scarce enough for him to learn the few phrases and words necessary for dealing with inferiors, and most of them would know as much English as the master would know of their language.

If it were possible to learn a language well while gainfully employed and without the opportunity to practice what was being learned, how much more difficult, if not impossible, to secure employment where the particular language required could be learned? In a land with hundreds of languages, and not even scores of large cities, the task is well-nigh impossible.

IN the matter of employment it is well to remember that all the cities, and even the large towns of the land, are flooded with young men turned out by the many colleges and universities of the land. Many of them hold more than one degree, and thousands would jump at a position at a wage that would be about one tenth of what a white man could live on. They are doctors, dentists, engineers, pharmacists, stenographers, and every other kind of clerk, and all with an English language education.

All the trades are likewise filled with Indian artisans whose standard of living enables them to compete with Western mass production in many lines where the European artisan could not make a bare pittance.

What has been said above applies to the cities, in which alone the question of employment is possible, and where the help would be given in English work alone. In the country it is not possible to secure employment unless by farming or on tea estates, etc. The opportunities for competing with the Indians are practically nil in the one case, and opportunities for service in the other would be very limited in any case, and further would be frowned upon by the employers, even as employers in the cities do not permit their representatives to make spectacles of themselves by street preaching and the like. Shall we then say that the 756,000 villages shall be neglected? Remember that the unevangelized in India are thirty million more than they were twenty years ago.

"Mutual dependence and influence is the law of the universe." That law operates through all humanity, and the whole race feels the effect of the first sin. By that same law the whole body of the Lord's people may participate in the work He has given to all His disciples. Participation by all thus results in blessing for all at home and abroad. To cry down the present means of maintaining workers abroad will not help assemblies at home. It is not fair to the many who have gone forth at personal sacrifice at the call of

God. There are many, like the present writer, who have never received as much in gross income, both for the work and for their own needs, as they relinquished to answer cheerfully what they felt was God's call. Present criticism of the methods practised will not encourage the right type of young man of high ideal and spirit to consider making himself a "burden to the assemblies."

Idolatry: What is it?

BY THE EDITOR.

ROMANISTS justify their prayers to the saints to intercede for them with God, by the analogy of our asking a pious friend for his remembrance in prayer—a custom amply justified from the scripture: But how can the saints, being presumably in heaven, hear prayers coming from all parts of the earth, unless possessed of omnipresence or omniscience, which nobody claims for them? But there is one thing of which we may be quite certain: we do not need the mediation of the saints, for "there is One God and One Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all—Romanists, Anglicans, Greeks, heathens, etc.—to be testified in due time" (1 Tim. 2. 5, 6), and He is always available and sufficient.

As one who has lived for years in R.C. countries, my belief is that the ordinary pious Romanist does attach a superstitious sanctity to the image itself, and that, far from being a help, its presence hinders true contact with God through Him who says: "I am the way, and the truth, and the life: no man cometh unto the Father, but by Me" (John 14. 6). The case of a R.C. living in Paris recurs to me, a Mme. R., who had been brought, through hearing the Gospel, to feel her need of a Saviour, and yet was unable to find peace. I accordingly consulted a mutual friend, himself an R.C. by birth, but lately brought to Christ from infidelity. He visited the lady, and he told me afterwards that, as he entered her sitting-room,

he saw what he felt sure was the hindrance—a statue of the Virgin under a glass case. He told her that that must come down if she was to find peace. And come down it did, in spite of her pleadings that it was a family heir-loom, and the spell was broken.

God is a jealous God and will "not give His glory to another, or His praise to graven images." Once in Corsica I was staying with an R.C. priest, whom I had met in Switzerland, and who professed to be seeking for more light; and we had reading in the Holy Scriptures at his house with some others for a few nights. One day we were walking out in the parish and I was pointing out to him the futility and idolatry involved in the various shrines along the road. For instance, I said, "what is the use of this one?" pointing to a shrine we were just coming to. "Oh, that, he said, is the patron saint of the village, we could never get on without that." But when we reached it, the saint had disappeared. Someone had pillaged the shrine; but, as I pointed out to him, none in the village seemed any the worse! Indeed the presence of the so-called "saint" would tend to turn attention away from Christ, the only Saviour, to a tawdry doll. When Sunday came round, my friend the priest pleaded with me to come to mass, he would put me in a corner where no one could see me, but this I could not do, though I did go to his catechism in the afternoon, after which I told the children of the "Buon Pastore" ("the Good Shepherd") "who gave His life for the sheep." Never had I seen such a crowd of gaudy images, that seemed to fill the chancel, no, not in India—the home of idols. I was glad to get away from such company, and once more breathe the fresh air under God's blue sky.

BUT someone may ask, how do the Romanists meet the prohibitions we have read in the Exodus commandments which seem so clear. They try to limit them to the worship of false gods. But this is very arbitrary, seeing that the second commandment, as we have seen,

runs, "Thou shalt not make to thyself any graven thing." How exclude from this images of God, who has just been mentioned? The next clause goes wider and forbids the likeness of all others beside, which would naturally include, one would suppose, the mother of our Lord, and saints, as well as false deities.

However, the Roman Catholic apologists enforce their point in four ways: (1) by suggesting a new translation; (2) by creating a new definition; (3) by citing a false analogy; (4) by appealing to a new authority.

(1) They assert that the Hebrew word, *pehsel*, rendered "graven thing" in Exod. 20., is only used of the representation of a false divinity, and that the verse should accordingly be rendered. "Thou shalt not make to thyself any idol," a word never applied, they claim, to an image representing the true God. Unfortunately for this argument the Romish Versions of the Scriptures, which I hold in my hand—the Douay and that of Canon Crampon of Amiens—do not recognise this, but translate *pehsel*, as indeed they must, as "a graven thing" in every place. These writers, however, who quite unjustly launch against us the general accusation of altering the Scriptures in our Authorized Version, seem to do it themselves, as here, when it suits them. No doubt there is a difference between idol and graven image, the former, for which there are a dozen words in the Hebrew, being the generic word including graven images, a particular kind of idol. (*To be concluded*).

ANSWER E.—(Concluded from page 163).

capped, with the result that the mass of Jews at the present day are very far from being able to lend, and are reduced to living on a very low scale, on the debtor rather than on the creditor side, if ever the latter. Verse 12 is moreover national; verse 44 individual. I think when above considerations are weighed, even the appearance of a contradiction disappears.

"I have chosen you that ye should go and bring forth fruit"—John 15. 16.

Outline Notes

(John 12. 27-50).

PART II.

By Samuel Rogers, London.

Closing scenes and summings up of our Lord's public ministry. Being the subject of the First Main Division (chaps. 1. to 12.).

The Shadows of the Cross (vv. 27, 28). Our Lord's perfection did not exempt Him from "soul trouble." He knew all that would be His in becoming surety for His people. He came to die, all others were born to live.

The Prayer of Our Saviour (v. 28). Prayer expresses Dependence, and ensures an Answer—"I have glorified" and "I will again." The one at raising of Lazarus; the other His own resurrection—past and future when spoken.

The Puzzled Multitude (v. 29) who thought the sound to be thunder, while others speculate as to whether it might be a sound of an angel's voice. It was intended as a testimony for them (v. 30).

The Centre of Attraction (vv. 31-33). The "lifting up" refers to His Cross, and thence as the Saviour, as the Magnetic Attraction of all men without distinction—Jew and Gentile, rich and poor, high and low, young and old, boy or girl.

The Manner of His Death (v. 33). Only by crucifixion could the Lord die. Psalm 22., "They pierced My hands and My feet." Crucifixion was the method of capital punishment with the Romans, just as hanging is with the British.

The Puzzled Multitude (v. 34). They found it difficult to reconcile His death with scriptures which spoke of His living for ever, as Psalm 72. 17 for instance. The key to the situation is found in resurrection, of which they knew nothing.

The Summing Up—Results of Signs (37-50). First by John the Evangelist; secondly by Jesus. 1st, "Yet they believed not" (v. 37). Just as foreknown and foretold in Isa. 53. 1, also chap. 6., the reason being "they loved praise of men"—not God's. 2nd, In rejecting Him, they rejected the Father who sent Him. The same principle apply to His words, verse 49, "What say," "what speak." There is distinction here, not tautology.

(Close of First Division, chaps. 1.-12.).

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXX.

By DAVID J. BEATTIE.

LIGHT AT TREDEGAR.

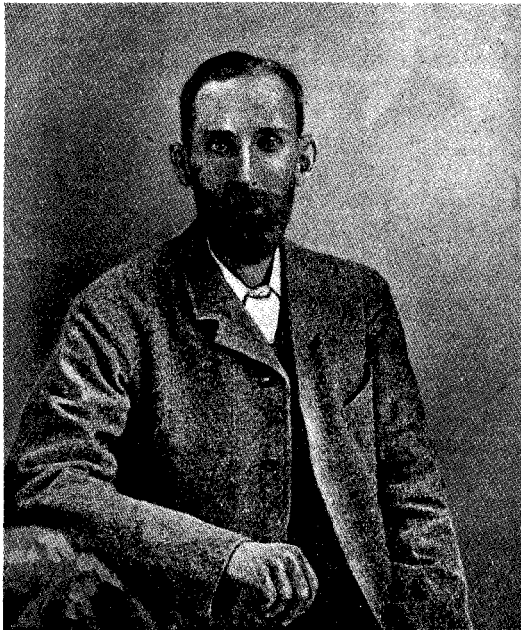
THE lamp which had been set burning in Cardiff about the middle of last century did not long remain a solitary illuminant, for, scarcely had a decade passed by before the divine light, piercing the mists of religious uncertainty, found its way across the hills and through the valleys of South Wales, leaving in its course a beacon light here and another there, which to-day continue to send forth their gladdening rays.

Round about this time there was indeed a spiritual atmosphere which could be felt. Thoughtful Christians, hitherto fervent enough in the ordinary routine work of church and chapel, were now turning to the Word for a solution to the inward promptings of a conscience not wholly attuned to God. Thus it came about that many believers, enlightened by a fresh revelation, became conscious for the first time in their Christian experience as to the will of God in relation to many New Testament passages, which, up to that time, had been to them truths yet unrevealed. The result was a return to the simplicity of apostolic ways and doctrine, so clearly defined in the Word of God.

Such were the thoughts and feelings that disturbed

a Sunday School Superintendent of the Church of England, in the town of Tredegar. His name was Ebsworthy D. J. Tapson, and as it was mainly through the step he took at this particular time that the assembly at Tredegar was subsequently formed, it seems fitting that the story should be told here. Converted as a lad of twelve through reading Bunyan's *Pilgrim's Progress*, he began a few years later to serve the Lord in lowly spheres, in his native town of Newport, Mon. In 1868, he accepted an appointment in Tredegar, where his real activity as a Christian worker began. It was while here that, through prayerfully reading the Bible, and allowing its light to lead him in the paths that the Lord has marked out for His people to walk in, he saw it

was his privilege as a believer in the Lord Jesus Christ to be baptised. Thus, in faithful obedience he, with William L. Hamilton, his brother-in-law, walked to Abergavenny, a distance of twelve miles across the hills, and publicly confessed Christ in the waters of baptism. This was August 12th, 1876. On the following Lord's Day, at Mr. Tapson's house, Queen's Square, a few met in that Name alone, apart



W. L. HAMILTON.

from all denominations, to worship God and show forth the Lord's death according to the pattern given in the Scriptures.

AS the two men held fairly responsible positions under the Tredegar Iron and Coal Company—one being the Surveyor and the other Property Agent—besides being prominently identified with church activities, this new departure created some considerable stir in the town. Amid much opposition and no little persecution several church members joined them, including Evan Williams the choir master. Brought together in an altogether different spiritual atmosphere, and freed from the traditional ways and formalities of the State Church, the little company seemed to feel and realise the Lord's presence in a manner never before experienced. Thus they continued, happy in the knowledge of a Father's smile, as in simple obedience they sought to carry out His will.

When the numbers increased, so that Mr. Tapson's house became too cramped, a room was taken in the Temperance Hall, where a company continued for some years. Later a Primitive Methodist Chapel was acquired. In 1918, because of the need of road improvements, the local Council offered a sum for the removal of the hall. Just at this time the Lord intervened in a remarkable way. A disused Congre-

gational Chapel, seating about 250 people with excellent accommodation was offered for £100, and subsequently came into possession of the assembly.

David Jones of Llanelly, an evangelist well known in South Wales, came to Tredegar in the early days, and as a result of his faithful labours in the Gospel many were led to put their trust in the Saviour. This was followed by a season of helpful ministry, when quite a number were added to the local assembly. Mr. Jones did not remain long in the district but returned to his native Llanelly, where the Lord used him in establishing a healthy assembly.

For some years Mr. Tapson continued at Tredegar, and while diligently fulfilling his daily vocation he gave himself assiduously to the tender care of the young flock. On his removal to Cardiff, he became associated with the assembly of believers in Plassey Street Hall, Penarth,

where he at once interested himself in the growing activities of the Sunday School. He also conducted a Men's Bible Class on Lord's Day afternoons. In this service the Lord greatly blessed him. Gospel work was carried on continuously on simple Scriptural lines, hundreds were converted and added to the assemblies, and these multiplied greatly. In 1895, Mr. Tapson's health gave way, and a voyage to South Africa was undertaken.



E. D. J. TAPSON.

Here he had opportunities of seeing life in many forms, and of visiting lone and widely sundered children of God in the rising townships of the colony. Returning to South Wales in better health he gave himself unstintingly to visiting the various assemblies, which were continually increasing in number, and needed just that well balanced ministry of grace and truth in which Ebsworthy Tapson excelled.

"Tender and gracious as a mother with her children," writes one who was associated with him in the work, "Mr. Tapson never surrendered the Truth, nor lowered the claims of His Word, but clave to all that God had taught him, and passed it on intact to others."

HOW the Lord wrought in a wonderful, and what might be considered a rather mysterious way, in the building up of a neighbouring assembly, is worthy of being placed on record. A family from Tredegar immigrated to Scranton, U.S.A., and were instrumental in the hand of the Lord in commencing a testimony at that place, where an assembly was also formed. An Abertillery family by the name of West—Abertillery is a Monmouthshire mining town, six miles from Tredegar—went to Scranton about the same time, and among others a lad of about twelve years was saved and received into fellowship, as a result of the preaching of the Gospel by the members of the Tredegar family whom they met there.

A year or two later, the West family returned to their native place in Wales. Longing for the fellowship of other Christians, the young convert was disappointed and grieved to find that none of the denominational places which he visited remembered the Lord in the simple way that he had come to learn was the only true way. So he decided to stay at home on Lord's Day morning to read his Bible, and give away tracts in the afternoon. One day, when handing Gospel messages to passers by, he seemed to be drawn in a peculiar way to a lad of about his own age with whom he entered into conversation about his soul. So anxious did his new-found friend become, that he

took young West to his home, which was above a public house. Here our young brother pointed the lad to Christ. This first-fruit still remains, and is to-day one of the elders of the meeting. Gradually others were added, till they were ten to twelve in number. A Gospel testimony was commenced both in open-air and indoors, and it was decided to meet together to remember the Lord. So they rented a place for the purpose. That summer Douglas Perry arrived in the district with a tent, and a number were saved and brought into fellowship. Truly "the wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." How wonderful are the ways of the Lord!

BUT to return to Tredegar. Baptismal meetings were an interesting feature of this assembly. The services took place at a pond called Cefn Golau, at the top of a hill 1,200 feet above sea level. To these meetings large numbers of unsaved people came out of curiosity, and a favourable opportunity was presented for preaching the Gospel. "While the ministry of those days was fresh and invigorating," writes Mr. D. J. Stephens, "the need of separation from worldly principles and associations was constantly affirmed by our esteemed brother William Laurie Hamilton, who by his own separated life was a pattern to the rest of the believers." His consistent testimony in the neighbourhood, as well as his unremitting labours in the Gospel, and in Church government, are still remembered.

The result of Mr. Hamilton's first step of obedience on that afternoon in August, 1876—already referred to—when he passed through the waters of baptism at Abergavenny, was a great spiritual enlargement and sense of liberty he had not previously enjoyed. On that occasion, so filled was he with the joy of the Lord that he was unable to constrain himself from openly testifying for Christ. And this he did to all he met as he walked the twelve miles to his home at Tredegar. His faithful service in the years that followed in and around Tredegar, Rhymney, Ebbw Vale,

and in the villages of "the valleys," was marked by much of the Lord's blessing, and is remembered by many who were helped by his ministry. In happy fellowship with Edwin S. Bennett, of Cardiff; H. G. Lloyd, of Newport; and E. J. Tapson, with others, many small assemblies of believers were established by means of meetings for ministry, and in gatherings of brethren for mutual help and godly counsel as to the shepherding and guiding of the church.

IN the spring of 1861, George Davies removed to Abergavenny from Gros-mont, Herefordshire. His thoughts had been working along lines which had given some spiritual concern for a considerable time. Constant attendance at church services brought no peace to his distressed mind, but seemed to accentuate the cloud of perplexity. While in this unsettled state he found a family from Hereford of like mind to himself. With William Lewis unexpectedly coming into his life at this juncture, George Davies was directed to a prayerful study of the Scriptures. They were joined by R. H. Hill, a civil engineer, the son of a Devonshire clergyman, and William Green, both of whom were at that time engaged in the construction of a railway in the neighbourhood. The former afterwards became the first secretary of the China Inland Mission, and the latter was associated in later years with missionary work in Spain.

The first meeting for the breaking of bread was held in the drawing room of William Lewis, when seven sat down to remember the Lord's death. In the following year a few more having been added to the number, the assembly was removed to a building which had been used as a school-room; and there to the present time the company of believers meet around the Lord's Table. *(To be continued).*

Correction.

The Adamsdown Hall was opened in 1877 and not 27 years ago as stated in May article.

The writer of these papers would value help of readers in pointing out any inaccuracy of dates or other details, so that a reliable and authentic record may be the result.

Survey of Service

CUBA AND THE BAHAMAS.

BY WALTER KENDRICK.

THE large Republic of Cuba and the Islands of the Bahamas are, geographically, part of the West Indies. Cuba the largest island, the Bahamas a group of 700 islands lying between Cuba on the south and Florida of the United States on the west.

The population of Cuba ranges from three to four million. The Cubans, generally speaking, are of Spanish descent, but mixture with the African minority is wide spread. The Spanish language is spoken. Illiteracy is great among the Cubans, but warm hearted hospitality is nation wide.

Most Cubans profess the Roman Catholic faith, but at the same time admit their ignorance thereof. Protestant Christianity is young in Cuba, having begun after the Spanish American War (1898); however progress has been made. Most of the cities and large towns have at least one Evangelical church or mission. Rural Cuba, embracing almost one half the population of the Island, is all but untouched.

Slavery was abolished there in 1886. It became a Republic, under American jurisdiction, in 1899. A Bible School for training Cubans for Gospel work was started by some Canadian brethren in 1928, at Placetas, in the centre of the island. Beginning in a little way, it has rapidly grown, that to-day thirty or more have gone from the School to the outlying districts preaching the Gospel. Many hundreds of farmers have been reached on their farms and are now Christians. During the last two years eight churches have been started as a result. This is a work worthy of our prayers. (Address, Bro. V. Thompson, Bible School, Placetas, Cuba).

THE Bahamas are the landfall of Columbus, 1492, the gateway to the new world. He spoke of them and the

people thus: "This country excels all others as far as day surpasses night in splendour. The natives love one another; their conversation is the sweetest imaginable; their faces always smiling." They became British possessions in 1787. Slavery was abolished in 1838. The people to-day are the descendants of slaves, nearly 80,000 living scattered lives; 10,000 white people are the descendants of slave owners or settlers at the time of the Civil War in North America. To day they are nominal Christians, and easy to reach with the Gospel. Work known to us began in 1896 by a Jewish brother, Mr. Slomans; saved in Winnipeg, Canada. The forty years has seen a growth in the work that now there are twenty assemblies in this group of islands.

Nassau is the only town of about 12,000, being the seat of the government. Three assemblies are on this island, the largest with about 150 in fellowship. A conference recently gave much joy, when nearly 400 remembered the Lord, representing most of the assemblies.

At Abaco, the northerly islands, work began in 1910 by W. Kendrick, and now five assemblies have been formed. It was here in 1932 that Mrs. Kendrick laid down her life by nursing a sick child for a neighbour, contracting his disease. The same year, 1932, came the worst hurricane ever known in those parts, with a loss of life and the loss of three of the Gospel halls. These have been erected again and the work still goes on.

At Eleuthera islands Bros. Jewers and Thompson labour, with now six assemblies in that district.

At Andros, the western group, Bro. Farrington is carrying on a very interesting work with very much blessing.

The southern islands and the work there are well looked after by Bro. Simms. These islands are hard to work, but our brother plods on and is encouraged.

Bro. and Sister Murdo Mackenzie, who went to the Bahamas from Scotland in 1934, are visiting the twenty assemblies, and seeking to reach the many needy parts in between. There is some opposition

from the various "priests in charge," which at times has been bitter, but God overrules and there is much cause for thankfulness for the liberty given everywhere for the Gospel, the authorities being, in most places, very favourable.

Since Bro. and Sister Slomans gave their life in the Islands, the work has been looked after by Bro. Kendrick up to the present, together with the three local evangelists, Simms, Farrington and Thompson, whose names have been mentioned above. Now with Bro. M. Mackenzie and Bro. Jewers, and, we expect shortly Mr. and Mrs. Fell, from Birmingham, the islands, we trust, will be well looked after. The assemblies are quite capable of carrying on themselves, with occasional visits from the workers, leaving time for itinerating the needy parts.

"The End of the Age"

By Samuel Robins, Dorset.

THESE words were spoken four times by the Lord, and once by some of His apostles, and each in the Gospel of Matthew. Let us notice them in the order they are given.

(1) "The harvest is the end of the age" (ch. 13. 39). Harvest to us generally bespeak a time of joy (Isa. 9. 3), but here it is not so, but rather the culmination of wickedness, at the end of this gospel dispensation. In Joel 3. 13 we read "Put ye in the sickle, for the harvest is ripe... for their wickedness is great," and in Rev. 14. 15, "Trust in thy sickle and reap for the harvest of the earth is ripe." "And the angel thrust in his sickle into the earth... and cast it into the great winepress of the wrath of God" (v. 19).

(2) "So shall it be in the end of this age." "The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth" (v. 40. 41, 42). When this clearing process is completed, the Church, already with the Lord, will shine forth as the sun in the Kingdom of their Father.

(3) "So shall it be at the end of the age" (v. 49). The good fish in the parable having been gathered (that is, the Church composed of all nationalities) the angels are employed to cast the bad, spurious, and hypocritical

LOT.

BY W. HARRISON, GLASGOW.

thing away "into the furnace of fire," an event clearly seen in the Revelation.

(4) The Apostles' mention of the words, form part of three questions, put to the Lord (ch. 24. 3). The first of these are, "When shall these things be?" This from v. 2. is the fall of Jerusalem, and this question in Luke, He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Luke 21. 20) which of course happened in A.D. 70.

Second, "What shall be the sign of thy coming?" If it be remembered, that there is not one sign in the Heavens to herald the coming of our Lord for His church, then the signs in the Lord's answer, pertains to Israel, and the world. Signs in the sun, and in the moon, and in the stars, and "fearful sights and great signs from heaven" will be to troubled Israel, the fig tree putting forth her leaves, indicating the millennial days".

(4) "And of the end of the age." The Lord compares the condition of things in the world when He comes for His Church, to "the days of Noah" and the days of Lot. There were no signs in the heavens to warn of these judgments, neither will there be concerning the end. "For as a snare shall it come on all them that dwell on the face of the whole earth," and "as a thief in the night." Moreover, the condition of His Church when He comes is foretold in the parable of the ten virgins, who all slumbered and slept"—indicating indifference, sloth in spiritual things.

(5) "I am with you always, even unto the end of the age." Following the Lord's commission of the apostles, we read: "They went forth and preached everywhere, the Lord working with them" (Mark 16. 20), and again: "The hand of the Lord was with them, and a great number believed" (Acts 11. 21). He also delivered His servants from prisons (Acts 5., also chap. 16.). He assured Paul, "I am with thee, and no man shall set on thee to hurt thee" (Acts 18. 10). We take for granted that most readers of the "Believer's Magazine" understand His real presence, both in the individual life and in the midst of His assemblies. His presence should be the great attraction in gathering. Anything and everything else without Him is failure. May our conditions be such, that His glorious person shall be frequently manifest to us, so shall we prove to our heart's joy—"I am with you always."

To "get wisdom" is to get Christ; to "get understanding" is to know what you have got.

IT is interesting to note in the New Testament Scriptures the manner in which the servants of God use Old Testament characters and incidents to illustrate the truth they are seeking to present. There is to-day a kind of hyper-spiritual method of handling the Scriptures, which seems to us to sound the death-knell of all true Scriptural interpretations, and schools are formed thereby, each with its own peculiarity in this matter. Indeed, we heard a believer recently speaking slightly of some old believers because, as he put it, they were not able to spiritualise the Scriptures. If we follow the methods of the New Testament ministers, we shall be kept in the region of sane interpretation and illustration, and our ministry will be both plain and pertinent.

The person of Lot is brought before us twice in the New Testament. In the seventeenth chapter of Luke's Gospel we find the Lord Jesus using the times of Lot and his deliverance as illustrating conditions that will be current when He is manifested as Son of Man.' In 2 Pet. 2. Lot is brought forth as illustrating the truth that the Lord knoweth how to deliver the godly. In this scripture we read of "righteous Lot," "the righteous man," whose "righteous soul" was tormented from day to day with the lawless deeds of the wicked. Were it not for these statements, doubt would rest upon Lot's character, for the Old Testament does not in any way emphasise his righteousness. Lot was a righteous man in a wrong position, and as such he stands as a warning to all who may be tempted from the true path even as he was. We read of him first as being of the company whom Terah, his grandfather, took with him to go into the land of Canaan (Gen. 11. 31). The company only reached Haran, and must have tarried there for some time, for when Abraham left Haran to go into the land of Canaan, we read that

Lot went with him and the souls that they had gotten in Haran.

Lot was simply associated with the man who was in the way and will of the Lord. There are some to-day associated with those who are following the Lord as they learn His will, who are where they are without their hearts being exercised before God regarding the place where they are.

IN Genesis 13. 1 we are told of Abraham coming up out of Egypt and Lot is still with him. Abraham made a mistake in going down into Egypt, and Lot was implicated in the wrong step. So it is that if we are simply linked with men, godly and gifted though they may be, if they make a wrong move we shall be likely to move with them because our hearts have never been exercised to know the will of God for ourselves. Peter's wrong step at Antioch affected Barnabas and the rest of the Jews who dissimulated with him, and had not God had a man there whose apostleship and gospel were given direct from God, irreparable damage might have been done to the testimony. Paul stood in the breach that the truth of the Gospel might continue with the Galatians (Gal. 2.).

This sojourn in Egypt had its effect on both Abraham and Lot, but experiences are only to profit in the case of those whose consciences are exercised. Later on when the strife arose between the herdmen of each, and Abraham made it necessary for Lot to make a choice, we are persuaded that what Lot had seen in Egypt affected his choice. He had to make a choice, certainly, but God was not consulted in the choice. It is significant that the Plain of Jordan which so appealed to Lot is described as being like the land of Egypt; it was like something that Lot had already seen. The lust of the eyes is of the world (1 John 2. 16).

"And Lot dwelled in the cities of the Plain and moved his tent as far as Sodom" (Gen. 13. 12); but the tent and the city do not go too well together, and in due time Lot dwelt in Sodom (Gen. 14. 12). He was now in a place where he was subject to the evils that attend worldly

strife, and like the two-and-a-half tribes who desired their portion this side of Jordan, he is soon in the hands of the enemy. The man to deliver him was the one who was obeying the call of God, and in this work of recovery all that Abraham had was given freely. Lot's deliverance was accomplished, but he did not profit by this experience, for when God is about to destroy Sodom and Gomorrah, Lot is still resident in Sodom. But he has advanced far from what he once was; he is now sitting in the gate, the place of authority and welcome. Here it was that he welcomed the messenger of God (Gen. 19).

WHEN the men of Sodom without exception besieged Lot's house that they might do wickedly with the men whom he had received, Lot is prepared to sacrifice the honour of his two daughters. Can we wonder that his testimony to his sons-in-law, true though it was, was rejected? And when he is bidden to haste out of Sodom, still he lingers (Gen. 19. 15). And because the Lord was merciful unto him the messengers laid hold upon him, his wife and his daughters, and brought them forth and set them without the city.

Passing over the judgment upon Lot's wife, we note that when God destroyed the cities of the Plain, He remembered Abraham and sent Lot out of the midst of the overthrow (Gen. 19. 29). His deliverance was in measure attributed to the man who had power to prevail with God, which power can only be his who walks in the way of God's appointment. Thus the man who chose for himself and followed the sight of his own eyes is found at last stripped of all that he set so much store by, and he has neither city nor tent but only a cave. And alas in that cave the two daughters whose honour he was prepared to sacrifice in the past, dishonour themselves and their father too. What a terrible end to a path of self-choosing! And the fruit of this grievous sin produced the Ammonite and the Moabite who were scourges in the side of Abraham's posterity throughout their generations.

MISSIONS OR ASSEMBLIES ?

WE have received a number of communications re above, of which our space only allows brief excerpts. Had we received any letters criticizing Mr. Wilson's position, we should have given extracts from them too, but none have come to hand. One correspondent in the London area writes:

"The comments of the three missionaries in Africa on Mr. Wilson's paper indicate a divergence of outlook on a vital question affecting the testimony to our Lord, which cannot be solved by irrelevant references to 'assembly exclusivism,' etc. . . . All may learn from God's Word what an assembly is intended to be, but the Scriptures are silent as to what Christendom calls 'missions.' Some of our brethren in Africa seem to think that the only difference between assemblies and the religious denominations is 'some matters of church order.' But surely no one is so innocent as to think that this really sums up the wide differences, which in fact exist. 'All one in Christ Jesus' represents our standing by grace. The travesty of the truth expressed in a clergyman "administering the sacraments," is bad enough without any, professedly outside the religious systems, attempting to condone such a thing."

Another, a veteran evangelist writes from Exeter: "Could Mr. W. be shown to be acting contrary to Scripture, I could understand such criticism, but from what I know of him he went out to Angola, not only to preach the Gospel, but to carry out the great commission in Matt. 28., and I feel, instead of being condemned, he ought to be commended. In early days it cost a good deal to come out from the religious sects, especially for so-called clergymen, and we revere the memory of such men as Mr. Wm. Lincoln and Mr. F. Bannister, who gave up their salaries and took their places outside the religious camp, and it meant a good deal of persecution from the religious world. Few come out now. Instead of that, we have teachers among us who will minister along with 'bishops' and 'clergymen,' and then come on to our platforms the same week."

Yet another writes from Hertfordshire: "I have read with a good deal of concern the correspondence relating to 'Missions or Assemblies.' I cannot but feel that the comments are not a little disquieting. The three signatories complain that the implications of Mr. Wilson's letter are untrue, **but they go on to justify every point raised.** They do not hold clerisy to be Scriptural, but at the same time defend the sitting at joint communion services, where a clergyman presides. To refer to the other letter a question suggests

itself—"Is there so very much to bring glory to God in a messenger of the cross succeeding in building a pedigree herd sufficiently noted to bring a government official 50 miles to inspect and admire?"

Another writer from Worcestershire: "I have been amazed at the comments of Messrs. Dixon, Hoyte and Norton . . . We seem to be in grave confusion. This is the kind of doctrine, upon which I commented, as so evident in certain quarters in the home-land, when I last wrote you."

Another speaks from Scotland: "The reprint of 'Missions' article is an eye-opener to many. Some of us left the things which seem to be commended here. The idea of an officiating *clergyman at the Lord's Table was one of the reasons why I left Baptists almost 20 years ago.* The trend almost indicates the necessity of another 'Coming out.'"

A well-known London brother writes thus: "The letter of these medical brethren in C. Africa seems an indictment of brother Wilson, of the home assemblies, and of the whole movement of return to the Word of God during the last 100 years. They hold clericalism to be unscriptural, yet condemn as 'self righteous,' those at home or abroad, who refuse to take part in celebrations of the Lord's supper, at which the clergy preside. . . Scriptural unity can only be by obedience and return to the clear teaching of the Word of God. 'Behold to obey is better than Sacrifice.'"

Another, lastly, a North of Ireland brother writes: "These brethren speak of Mr. Wilson's article as condemnatory of fellow-missionaries, but their own statements condemn them a hundredfold more. They acknowledge that they 'personally do not hold clerisy to be Scriptural,' yet they see no harm at all in joining in breaking of bread, when it is presided over by a clergyman. What a nice complaisant example to set their converts!"

"Were we, or were we not, right in separating from the sects and their clerics, that we might form assemblies of saints on Scriptural lines, where we would be able to keep the feast in the simple fashion which our Lord laid down? If we were, why all this pulling and tugging, both at home, and evidently abroad also, to get back into them again? If those systems were wrong a century ago, are they more worthy of our patronage to-day, when they are honey-combed with modernism to a greater extent than ever before? And Mr. Wilson is not by any means the first or only one who has reminded us that many, though we are thankful to say not all, of missions connected

with the various sects, are quite as modernistic as their friends at home.

"The issue is a clear cut one. It is no mere question of allowing a person, whether cleric or lay, whom we know to be a Christian, to break bread in our own circle; it is a definite building up of the things that we destroyed; and those who do it will find themselves condemned, not merely by a lone voice among their fellow-missionaries, but by truehearted saints of God everywhere, and even by those amongst whom they seek to ingratiate themselves.

As to the other points in the letters, most of them are unimportant, as compared with this one. The medical and school work Mr. Wilson himself acknowledges the need for, as readily as his critics, and so doubtless in certain circumstances there may be need for keeping some stock. Yet there can be no doubt that any of these things may become a hindrance, if pushed into undue prominence. And to me at least it seems right that when those who are professedly giving their time to Gospel service in foreign lands, find that they are making, whether by cattle-raising or in any other way, enough to support themselves, they should make this clear to those at home who send out gifts to them for that purpose."

EDITOR'S NOTE.

When Mr. Wilson's paper reached us early last year, it seemed so moderate and impersonal in tone as to make its publication advisable, if only as an exhortation. At worst, as far as we could judge from our visits to Africa in 1914, 16, 17, it could only be applicable here and there. Nor do we believe even now it to be of general application, and indeed we cannot but believe that there are numbers who agree with Mr. Wilson in principle, though they may shrink from making themselves conspicuous by writing to the magazines. Let all seek grace boldly to stand for the truth, and bear their share of the burden.

A letter from a worker in Angola, personally unknown to us, coming soon after the paper's appearance, confirmed this view. It began: "The writer of this article (i.e. Mr. Wilson's) has taken things as they exist in the missions that are working under a board and made it appear as if it was on our stations. Is this fair? If it belongs to the Mission Societies, is it any of our business to put things right for them?"

Leaving aside the unfortunate innuendo, it is clear that to this writer Mr. W.'s paper describes a **wrong condition**, but only existing in the neighbouring Society Stations. The comments of our three brethren, whose letter we gave in our May number, put things in quite another light. While depre-

cating any suggestion of a general exaggerated pre-occupation of our brethren in temporal affairs, they otherwise seek to justify the conditions described by Mr. Wilson. Why not "joint Gospel efforts." What harm can there be in breaking bread, with a clergyman presiding, provided he is a child of God? It is mere self-righteousness and assembly exclusiveness to object to such things! Certainly, if all that divides us, as assemblies, from the religious world around, are merely "some matters of church order," but then we are truly schismatics of a high order, and the sooner we return to our respective "folds" the better. But we believe that the Christendom around us, with its foundation of infant-sprinkling, its principles of mixed fellowship between believers and the unconverted, its worship after the Jewish model, etc., etc., based above all on the root evil of clericalism, which sets aside Christ as Centre and the Spirit as Leader, and which makes collective Christian worship impossible, is the very counterpart of Babylon.

How can real Christian collective worship be possible in such surroundings with the Lord's words still true: "They that worship Him must worship Him in spirit, and in truth"? It was something more than a few questions of church order which led many of us at some cost out of the Church of England and other denominations. It was the whole deadly system, making the Word of God of none effect by its traditions, which stifled us and drove us out. As one of our correspondents points out, all this is much accentuated to-day by the fact of the Modernism which honeycombs the home denominations and their missions, with all its fearful denials of God's truth. Can we go to these denominational "folds" and bear witness to the whole counsel of God, as we have learned it? Can we testify against its clericalism and sectarian principles? Can we teach even believers' baptism? Once in 1914, on our return from the Kasai, our late brother, F. Lane, suggested our addressing the Kapango Church on this very subject of Christian baptism. Immediately after the address in a hall, crowded with hundreds of native believers, two mission converts from a society station about 15 miles off, and who happened to be passing through Kapango that night, raised the question in the meeting why we taught differently to their missionaries? We pointed out that the Scriptures were very plain, but that all Christians, unfortunately, did not carry them out simply, owing to other teachings. These two converts went home and reported the matter at their station, and the head missionary wrote off to one of our leading brethren at Chilonda protesting against our coming to

Angola, and taking up a subject like baptism, which we must know divided Christians. How then could we in Kapango have had a joint Gospel effort with this good man unless we were first prepared to come to a tacit understanding not to speak of believers' baptism to any converts? so as to manifest our "oneness in Christ." We would not belittle for a moment the devoted labours of any servant of Christ, but unity at the expense of truth is mere tolerance of evil, and we may be sure these friends would not yield one iota of their infant sprinkling, traditional church principles, or highly-prized clericalism, in order to shew their "oneness in Christ." Yes, indeed, we are called to preach Christ, and we believe that this is the desire of our brethren as a whole, but this, we know, too, includes teaching His commandments, and withstanding all that has not the hallmark of His Word.

"GREAT RULER OF THE WIND AND WAVE."

Tune—"Eternal Father strong to save."

Great Ruler of the wind and wave,
Before Thy throne we bow the knee
And pray Thou wilt in mercy save
All those in danger on the sea.
O God to Thee we humbly bow,
Thine is the Power, O save them now.

O Thou who did'st the billows tread
On Galilee's tempestuous sea,
Speak with that voice which calmed all dread,
Give peace and real security.
Hear now, Lord Jesus, while we call,
And in Thy mercy save them all.

Lord, through Thy grace we'll reach the
Port,
To join our loved ones gone before;
Then we shall praise Thee as we ought,
And worship Thee for evermore.
Grant Lord to wrestlers on life's sea
Through Christ to live eternally.

Soon will the voice of God be heard,
To raise His saints from every sea,
And by His own Almighty Word,
Set earth-bound pilgrims ever free.
May we, O Lord, watch, work and pray,
Till by Thy Power we're caught away.

O wrestler on life's troubled sea,
Seeking true rest but finding none,
Come now to Christ, He died for thee,
Find rest and peace in God's dear Son.
Then you will sing the sweet refrain,
"Worthy the Lamb for He was slain."

H. D.

CORRESPONDENCE.

We have received from an esteemed correspondent in London with reference to Answer A. in April "Believer's Magazine," the following: "A part of the difficulty in the matter appears to be that we in England naturally think of the female head-covering worn here as corresponding to that of the Eastern veil. The point before me is that you do not here, or in previous exegesis, so far as I recollect, deal clearly with verse 15—"Her hair is given her for a covering." This seems clear. Either it is considered as holding good now or not. Is it to be put aside as applicable to them, but not now in Western Europe?" And so our correspondent goes to argue that the hair must be worn long so as to act as the veil enjoined in the chapter.

We are sorry our correspondent does not think our answer "deals clearly with verse 15." This is what we say (vide April "B.M."). "To reply to the second question first (with ref. to the 15th verse), "it is important to note that the word 'covering' (v. 15) is quite distinct from that translated 'covered' in verses 5 and 6. That is a word, *Katakalyptomai*, with the sense of hidden or veiled in it . . . whereas the word in verse 15 is entirely different—*peribolaion*—not a veil for the head, but a clothing for the body. It is the 'vesture' of Heb. 1. 12, cf. also Mark 14. 51. Failure to notice this has led some to adopt the mistaken idea that the covering intended throughout is simply the woman's own hair, but in any case verse 6 ought to suffice to negative this idea. Clearly the covering there can be donned or doffed at will, not so with hair." We hope our correspondent, if he will kindly read our reply once more, will see that it is not lacking in clearness, though, of course, he is not obliged to accept it.

Another writes from Fauldhouse: "In the article 'Marriage,' in April 'Believer's Magazine,' God put Adam into a garden and he failed, but then the writer goes on, 'But he did not fail in his love to the woman, that God had given to be with him, even though she had fallen under the deception of Satan.' But there are such things as counterfeit virtues, which are failures. Thus in a bible hand-book I possess I read: 'Every virtue has its counterfeit. It is desirable to be wise certainly, but not as Eve sought wisdom (Gen. 3. 5). Husbands should love their wives, but not as Adam did in hearkening to Eve when she gave him forbidden fruit (Gen. 3. 6). Wives should obey their husbands, but not to tell lies as Sarah did (Gen. 12. 19). Children should obey their parents, but not as Jacob obeyed Rebekah (Gen. 27. 13).'"

We think this right. Adam would not have

failed in his love to Eve had he put God first. How many to-day for fear of offending a brother suffer sin upon him and really put him above God, whose truth they are called to contend for. We cannot prove any love to man by neglecting our duty to Him who is above all. This is false charity!

REVIEW.

“Jesus the Son of God.”* This is one more protest against the shallow and subversive theory called by its authors in their self-complacency, “the New Light,” which denies both the Eternal Sonship of our Lord and the Eternal Fatherhood of God and the Eternal Spirit. Should it not give pause to these teachers to remember that the only religious body with whom they share this New Light are the Unitarians, who deny our Lord’s deity? Our author very properly reiterates the question, If our Lord was only sent into the world after His birth, for it was only then (*ex-hypothesi*) He became Son, when was it? Not at His baptism, for at twelve He had already to be about His Father’s business. It must have been then before the foundation of the world, for even then He was as the Lamb slain (1 Pet. 1. 18). To retort, as these teachers do, “that John was a man truly sent from God,” and yet he had no eternal existence is beside the mark, for no one could affirm that God could not send both His Son and the baptist, the one from heaven and the other from the wilderness (Luke 3. 2). How clear are the Lord’s words: “I came forth from the Father, and am come into the world: again, I leave the world to go to the Father” (John 16. 28). Is it not sure that He was with the Father before He came into the world? The denial of the Trinitarian Relation of Father, Son and Spirit results in Tretheism, that is, the existence of three Gods, the exact replica each one of the others. The Unitarian might justly ask, Why then three? Subordination for mutual ends does not imply inferiority or subsequence, for how can a Person who possesses the whole divine essence be inferior or subsequent to any other, but it does imply order and divine purpose. The author once more voices the stern protest against the reversals of Scripture which this theory necessitates, and imposes on us and asks, Are we to take Scripture, as it is written, in words given by the Holy Spirit? and answers his question in the affirmative, “Let us accept them in simple faith.”

We commend this brief treatise as one more testimony for the truth.

* John Bloore. (To be had from J. Ritchie, Ltd., Kilmarnock).

Our Home Bible Class

Lesson No. 5.—John 2. 23 to 3. 15.

By H. E. Marsom, Bristol.

(1) What caused so many to believe in His Name at Jerusalem during the Passover Feast? 2. 23; 4. 45, 53. What did the Lord say about His miracles in 5. 36; 10. 25, 38; 14. 10, 11; 15. 24?

(2) What effect did these miracles of the Lord Jesus have upon Nicodemus? What conclusion did he come to about the Lord? 3. 2, cf. 8. 16, 29; 16. 32; Acts 10. 38.

(3) Find out all you can about this man Nicodemus. What do vv. 1 and 10 shew him to have been? cf. Acts 26. 5; Rom. 2. 20. To what body of men did he belong? 7. 45-51. Could a poor man have done what he did in 19. 39?

(4) Although Nicodemus was all this, what was necessary before even he could enter, or even see, the Kingdom of God? What did the Lord press upon him three times? vv. 3, 5, 7.

(5) Who alone can bring about this new birth in the person? vv. 5, 6, 8; cf. Rom. 8. 2; 2 Cor. 3. 6; Tit. 3. 5.

(6) What is the one instrument that God uses to bring about this new birth in the person? 1 Pet. 1. 23; Jas. 1. 18. What do these passages prove to be meant by the “water” in v. 5? To what is the Word of God compared in Eph. 5. 26?

(7) A birth is the beginning of a new life? What kind of Life is the new birth the beginning of? vv. 15, 16, 36; 4. 14; 5. 24; 10. 28; 17. 2, 3. Of whom are those said to be “born” who experience this new birth? 1. 13, cf. 1 John 5. 1, 4, 18.

(8) Those who have been born of God are said in 1. 12 to have done two things. What are these two things? 1. 12; cf. 1 John 3. 23; 5. 13; and Col. 2. 6. What two things are those who are lost guilty of? 3. 18; 5. 43; and cf. 5. 40.

(9) In Rom. 6. 23, what is this Eternal Life said to be? What is salvation said to be in Eph. 2. 8? cf. John 4. 10; 3. 16; 2 Cor. 9. 15.

(10) But before this Eternal Life could be given to us, what had to be given for us, in order to make an atonement for our sins? 10. 11, 15; 11. 49-52. What is meant by “lifted up” in v. 14? 8. 28; 12. 32, 33; 19. 18; 1 Cor. 1. 23; 2. 2.

TO WAIT for His Son from Heaven (1 Thess. 1. 10).

“Behold, I come QUICKLY; and MY reward is with Me, to give every man according as his WORK shall be” (Rev. 22. 12).

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—What is the difference in Isa. 9. 6. between the expressions "the child born" and "the Son given"?

Answer A.—There is an important difference, I believe, and one which the exponents of what they term "the New Light," as to the Eternal Sonship of our Lord, would do well to consider. Why is the child said to be born, but the Son not born but given? We read in chap. 7. 14 that God had been pleased to offer to King Ahaz a sign to confirm his doubting soul, that the line of David would not be superseded by the son of Tabeal, according to the Satanic design of Rezin and Pekah, which would have set aside the purpose of God regarding His future King, who must be of the seed of David according to the flesh. Ahaz had liberty of choice; he might ask for any sign in the depth, that is commensurate with the drying up of the Red Sea, or in the height commensurate with the standing still of the sun in answer to Joshua's prayer. The King, who was continually tempting God by his disobedience, refused this offer: He would not tempt the Lord, he said. Very well then the Lord will give a sign greater than any other known so far in the history of the world—the virgin birth of Him who was God: "Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel" (v. 14). A great effort of unbelief has been made to show that the word, "galmath," translated "virgin," should be rather rendered "young married women." Such an objection hardly shows unusual scholarship, so much as a lack of common sense; for the fact of a young married woman having a son would be no sign at all. The occurrences of the word in the Old Testament Scriptures are only about six in number: in Gen. 24. 43, of the virgin Rebecca; Exod. 2. 8, of young Miriam; in Prov. 30. 19 it is translated "maid"; Canticles 1. 3, "virgins," which suits well, as also in chap. 6. 8 and Psa. 68. 35, the "damsels." In Matt. 1. 23 the quotation is given "a virgin," and the Septuagint translates *parthenos* (virgin). One would suppose these Hebrews would know their language even better than the higher critics. In this verse, in the phrase "a virgin shall . . . bear a son," the same verb is used as in chap. 9. 6, "a child is born." Here the Son is viewed as the Son of Mary in the sense of Matt. 1. 25: "She brought forth her first-born Son." Why then is the Son given in Isa. 9. 6, because there the One born is viewed

as the One who had already been Son from all eternity. He could not become that by *human birth*. *The child was born, but God gave His Eternal Son.*

Question B.—Would it not be Scriptural and preferable to indicate the Lord's Supper on notice boards of halls, instead of "Breaking of bread"? It is clear from Acts 27. 35 that breaking bread was applicable to an ordinary meal.

Answer B.—Both expressions are Scriptural, but whereas the "Lord's Supper" only occurs once, the "breaking of bread" occurs two or three times. The fact is noticeable that in Acts 2., where emphasis is being laid on different phases of the corporate life of the disciples, the expression, "breaking of bread," is used, as also in the historical case of Acts 20. of believers coming together to remember their Lord, the expression is not to observe "the Lord's Supper," but "to break bread." This seems to indicate that the latter is the descriptive term the Holy Spirit would have us use. Really there is no more ambiguity about "breaking of bread" than about "supper." Those who wish to limit the true observance of the ordinance to the evening like to emphasize this latter word, which they think favours their views, though the word does not necessarily denote an evening meal, and is sometimes rendered "feast." See, too, Luke 14. where the excuses given by the guests, and the succession of events occurring after verse 17, when the invitation goes forth, point to an earlier hour than the evening. Nor is it possible, it seems to me, to assert that the marriage supper of Rev. 19. 9 will be necessarily in the evening, though the same word is used. Besides the Lord's Supper is not a literal meal, but a spiritual partaking. Really the ambiguity referred to above is avoided in the New Testament in such passages as 1 Cor. 5., where a distinction is drawn between "breaking bread" and eating a meal, by the use of another word, "no, not to eat." Even this latter is forbidden. Again in Acts 20.—many believe that the "breaking bread" of verse 11 was not the remembrance of the Lord that had naturally already taken place, but a meal for their bodily refreshment, and this is borne out by the addition of "eaten," which has the sense, as Alford points out of "having made a meal" (see Acts 10. 10—same word). The true "breaking of bread," the object of their assembling, is not described. I would suggest that the expression "Lord's Supper" as descriptive of the ordinance, emphasizes the one who authorizes it; whereas the "breaking of bread" indicates its character, and is therefore, of the two, the more suitable for a notice board. However, if anyone is persuaded that the Lord's

Supper is the better description, we will not make him a sinner for a word.

Question C.—Is the "Kingdom of Heaven" (Matt. 3. 2) the same as the "Kingdom of God" (1 Cor. 15. 24)?

Answer C.—The expression "Kingdom of God" does not actually occur in 1 Cor. 15. 24, but I believe the Kingdom there referred to is the same to all intents and purposes as that proclaimed by John the Baptist. Any godly Jew, versed in the Old Testament Scriptures and especially Daniel's prophecy, knew that God had transferred the Kingdom from Israel, for their sins, to the four great Gentile Powers—Babylon, Medo-Persia, Greece and Rome, the last of which was exercising its sway at the time of the Baptist's Mission. It would also be known from Daniel that the next event on the divine program was to be the smiting and total destruction of the great-powers, regarded in their integrity as an image, by the stone cut out without hands, to be followed by the "setting up of a Kingdom which shall never be destroyed," and "which shall not be left to other people," and "it shall stand for ever." What else could a godly Jew understand then by John's proclamation, "The kingdom of heaven is at hand," but that God was about to introduce His, the fifth Kingdom, upon earth? For that, God had His King ready, but that King was also the Lamb of God—for atonement must be made, the only ground on which the Kingdom could ever be set up on this sin-stained earth. Had the Jewish nation received the post-pentecostal testimony to the resurrection of the Lord, God would have sent back the Lord Jesus to destroy His enemies and set up His millennial Kingdom. It is that Kingdom to which reference is made in 1 Cor. 15. 24, at the close of which the Lord will put down all His enemies—human and angelic—and then deliver up the Kingdom of God purged of every "evil concurrent"; not as is so often mistakenly asserted, in the sense of ceasing to reign, for the millennial reign will only be the first stage of the everlasting Kingdom of our Lord and Saviour Jesus Christ, but in the sense of restoring it to Him. Then no less than before God will be (not become) All in All, and the Lord will reign as universal King. God's throne will for ever be the throne of God and the Lamb.

Question D.—In No. 50, *Redemption Songs*, verse 5, we read: "And mystic sweet communion with those whose rest is won." Surely this does not mean communion with the dead. Does it?

Answer D.—It is difficult to see what otherwise it can mean. But such communion is much more likely to be some sentimental

fancy, or even communion with demons, than communion with the dead. We have read in the life of a certain well-known bishop of the Church of England, that he sometimes spent a large part of the night sitting in his cathedral alone in the dark to enjoy communion with the departed, as he thought more easily. But why for one thing should the dead be supposed to congregate at night in a cathedral? Is it a place of the dead? It seems a bit of superstition quite unworthy of anyone professing to be a Christian leader. There is no proof whatever that the dead can communicate with the living either in cathedrals or in spiritist seances; in fact the Scriptures point all the other way. The history of the rich man and Lazarus in Luke 16. indicates that the dead have their place assigned to them, and they must keep it, and are in no way at liberty to go where they please. This agrees with Ecclesiastes 9. 5, 6, "The dead know not any thing (i.e. of mundane affairs) . . . neither have they any more a portion for ever in any thing that is done under the sun." It is not so with demons who seem to have general access, and are no doubt clever impersonators of the dead.

Question E.—Could you throw any light on the apparent contradictions between the 12th and the 44th of Deut. 28.? We often hear the former quoted in support of the Jews being money-lenders down the course of time. You will see that the positions between verse 12 (3rd clause) and verse 44 are exactly reversed.

Answer E.—That is so. In verse 12 we read, "Thou shalt lend unto many nations, and thou shalt not borrow," and in verse 44, "He (i.e. the stranger that is within thee) shall lend to thee and thou shalt not lend to him." The positions are reversed, because the conditions are altered. In verse 12, Moses is enumerating the blessings, which will accrue to Israel, on obedience, and though the obedience of the nation was very far from perfect, yet for the sake of the godly, and especially of the Messiah, God did accord them a measure of prosperity, though whether we ever hear of Israel actually lending "to many nations," I very much doubt. But in verse 44 (beginning back from verse 55) Moses is enumerating the disabilities—the cursings on those who disobey, and these have been terribly realized in the great majority of the people. The idea that all Jews are wealthy is a superficial one. Many have accumulated wealth, it is true, in countries like our own and the States, where they live and carry on business on equal terms, but in many lands this is not so and they are hampered and handi-

(Concluded on page 150).

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

JUNE, 1936.

Made up 25th May.

SCOTLAND.

FORTHCOMING.—Tract Band and Open-air Gospel Workers' Rally at **Catrine**, Sat., 6th June. Meet in Gospel Hall, end of Wood Street, for prayer, 3 p.m., where tea will also be served about 5 o'clock. The help of all interested in the spread of the Gospel will be appreciated. Opening Conference in East of Scotland Gospel Tent at Easthouses, **Newton Grange**, Saturday, 6th June, at 3.30 p.m. Speakers expected, M. H. Grant, Airdrie; John McMillan, Galashiels; Wm. Jackson, Edinburgh. An Open-air Gospel Rally to make known the meetings in the tent will follow the conference. Help desired. Mr. Grant will take up the work in the tent. Opening Conference in Lanarkshire Small Tent at **Salsburgh**, Saturday, 13th June, at 4 p.m. Speakers, A. W. K. Addis, Glasgow, R. Leggat, Glasgow; Jack Atkinson, Belfast; and W. Prentice, Larkhall (late of New Zealand). Annual Conference at **Innerleithen**, Saturday, 13th June, at 3.30 p.m. Speakers, J. A. Jones, Blantyre; W. Sinclair, Larkhall; and J. McPate, Coatyke. Annual Conference in Wigtownshire Gospel Tent at **Kirkinner**, Wednesday, 17th June, usual time. Speakers, Wm. McAlonan, Motherwell; Wm. Scott and others. Opening Conference in New Hall (Bethany Assembly) Glasgow Road, **Blantyre**, Saturday, 20th June, at 3.30 p.m. Speakers, E. W. Greenlaw, M.A., Edinburgh; John R. Rollo, M.A., Kirkcaldy; James Milne, Glasgow; and W. D. Whitelaw, Irvine. The Sixth Annual Young People's Open-air Missionary Conference in the grounds of the Scottish National Memorial to David Livingstone, **Blantyre**, July 4th, at 3.45 p.m. The Annual Holiday Conference Gatherings, Brisbane Hall, **Largs**, July 18th to 31st inclusive. Speakers, J. B. Watson, London, and E. W. Greenlaw, M.A., Edinburgh. Fuller particulars from Mr. W. E. Taylor, Netherhall, Largs. Annual Conference Gatherings, **Craigellachie**, 21st and 22nd July. Fuller particulars, Edward A. Grant, The Standfast Works, Craigellachie. Annual Gatherings at **Dingwall**, July 25th. As stated last month the **Dufftown** Annual Gathering is off this year.

TENTS AND CARRIAGES.—Lanarkshire

Large Gospel Tent at **Bellshill** with Mr. Jack Atkinson of Belfast in charge. The Small Tent will open with Conference on 13th June at **Salsburgh**. Mr. Wm Prentice, Larkhall (formerly New Zealand) will take up the work. **Ayrshire** Gospel Tent at **Springside**, with Mr. John McAlpine of Troon in charge. **Wigtownshire** Gospel Tent at **Kirkinner**, with Messrs. Wm. Scott and R. Thomson in charge. **East of Scotland** Gospel Tent will open with conference on 6th June, at **Easthouses**, Newton Grange. Mr. M. H. Grant of Airdrie takes up the work again. **Mid-Scotland** Gospel Tent at **Denny**, Stirlingshire, with Mr. Alex. Philip of Aberdeen in charge. Walter Anderson hopes to commence with his tent in **North Scotland**. **Dumbartonshire** Gospel Tent at **Kirkintilloch** with Mr. John Gilfillan, Gourrock, in charge. Malcolm McDonald with **Overland** Gospel Car in **South Scotland**. **Glasgow Assemblies'** Tent will be worked by T. Richardson, commencing at **Maryhill**, June 7th.

TRACT BAND WORK.—In some parts there has been a revival of interest in this important work. One experienced worker testifies to the joy he found in accompanying younger brethren to the outlying districts, and to the real interest manifested on the part of people gathering out at their doors to listen to the Gospel. This is a splendid idea of encouraging and helping on in the work, and we trust others will follow our brother's example. In these days, when difficulty is experienced in getting unsaved people to come to our halls, it is a joy to witness considerable numbers sitting or standing to listen to the Gospel when taken to their doors. The Annual Rallies take place at **Saltcoats**, **Ayr** and **Largs** during July. Fuller particulars next month.

REPORTS.—Mid-Scotland Tent opened with Conference at **Denny**, Stirlingshire. W. Hagan, J. Roflo and A. Philip giving help in ministry. The latter is carrying on the Gospel testimony in the tent. Women's Annual Conference, Roman Road Hall,

Motherwell, well attended. Interesting and instructive reports from Miss Norman, China; Miss Robertson, Belgian Congo; Miss Shaw, N. Rhodesia; Mrs. Whitelaw, China; Mrs. Soutter, India; and Miss Clavell, Angola. Large gathering at **Dreghorn** Annual Conference in Parish Church Halls, when C. F. Hogg and R. D. Johnston, John Ritchie and W. A. Thomson ministered the Word helpfully. The Annual Bible Readings for home workers and others at Netherhall, **Largs**, were largely attended and a very helpful time experienced. In the unavoidable absence of J. M. Shaw, Dr. E. T. Roberts gave help with C. F. Hogg. John Money penny gave help at **Newmains**, **Loanhead**, **Kirknewton**, **Kilwinning**, **Barrhead**, **New Cumnock** and **Kirkconnell**. Conference at **West Calder** was well attended. Helpful and encouraging ministry from Wm. McAlonan, Wm. Scott, A. Millar and Walter Scott. Border Assemblies' Annual Conference at **Hawick**. Hall well filled. Profitable and practical ministry from T. A. Kirkby, W. King, W. McAlonan, and W. D. Whitelaw. A. Philip had meetings at **Birsay** and **Sandwick** which were fairly well attended considering season of the year. Later at **Rackwick** and **Graemsay**. Andrew Philip also had meetings in these parts. Walter Anderson gave help in **Kilmarnock** and other parts when south.

ENGLAND AND WALES.

FORTHCOMING. — Annual Conference, Wolsley Hall, **Devonport**, Whit Monday, June 1st, 2.45 and 6 p.m. Speakers, V. Cirel and F. A. Tatford. Believers' Conference, Congregational Church, **Neston**, Whit Monday, 1st June. Speakers expected, H. P. Barker and Geo. Condé (Spain). Whitsuntide M.S.C. Conference, **Keswick**, June 1st to 2nd. Speakers expected, A. H. Boulton, A. Fingland Jack, M.A., W. E. Vine, M.A., and E. Hollywell (Brazil). Particulars, Ronald Beattie, "Kenilworth," Talbot Road, Carlisle. Conference, Prospect Street Hall, **Horncastle**, June 1st, 2.30 and 6 p.m. Conference in tent, **Rock Ferry**, June 1st, at 6 p.m. Speakers, G. Radcliffe, B. Evans, A. Hall and G. Hamilton. Conference in Landguard Road Hall, **Shanklin**, June 1st, at 3 and 6 p.m. Speakers, A. Burr and W. J. Richards. Conference, Village Hall, **Silchester**, June 1st, at 3 and 6 p.m. Speakers, O. Speare and A. Dyer. Annual Meetings, **Frinton-on-Sea**, Monday, 1st June, at 3 and 6 p.m. Annual Conference, Ward Street Hall, **Guildford**, June 1st, at 3 and 6 p.m. Speakers, H. Hutchinson, E. L. Smith, and F. Mansfield. Conference, Colville Hall, **Lowestoft**, June 1st. Speakers, E. Barker and A. Mace. Conference, **Coldridge**, Devon, June 1st, at 2.30 and 6 p.m. Conference in Gospel Hall, **Tutbury**, June 1st. Speakers, W. H. Begbie and

C. H. King. Conference, Culverdon Hall, **Tunbridge Wells**, June 1st, at 3 and 6 p.m. Speakers, E. W. Rogers and H. Thorp. Conference, Northumberland Hall, Northdown Road, **Margate**, June 1st. C. F. Hogg and A. E. Brown. Conference, Stanmore Hall, **Stevenage**, June 1st, at 3.30 and 6 p.m. Conference in tent, **Netherton**, June 6th, at 4 p.m. Speakers, E. Hall, J. H. Hughes, J. James, and G. Potter. Annual Conference Gatherings, Ranelagh Road Hall, **Felixstowe**, June 6th, 3 to 8 p.m., with tea interval. Speakers, Dr. A. Hanton, A. T. Green and F. Mullender. Conference, Grosvenor Street Hall, **Barnstaple**, June 10th, 11 a.m., 2.30 and 6 p.m. The Opening Meeting, Culvergrove Hall, **Stanmore**, June 13th, 3.30 and 6.30 p.m. Speakers, J. W. Laing, F. N. Martin and E. W. Rogers. Conference, Sion Baptist Church, **Morecambe**, June 13th, 3 and 6 p.m. Speakers, A. Fingland Jack, M.A., Scott Mitchell and A. J. Allen. Missionary Conference, Drummond Hall, **Boscombe**, **Bournemouth**, June 16th to 18th. Conference in Castle Hill Road Hall, **Hastings**, June 17th, 2 and 6 p.m. E. T. Tarrant and others expected. Conference in Kenneth Road Gospel Hall, **Newbury**, June 20th, 3 and 6 p.m. Messrs. Andrews, Webber and Roberts expected. Twenty-fifth Anniversary Meetings, Belmont Hall, Pinner Road, **Harrow**, Middlesex, Saturday, 20th June, 4 to 6.30 p.m. Speakers, Norman Holmes (who spoke at opening), A. Fingland Jack and H. F. G. Cole. Y.P. Conference, Goldings, **Hertford**, June 20th, 3.30 and 6 p.m. Speakers, J. B. Watson and A. Burr. Particulars, E. Kilbey, 18 Bell Street, Sawbridgeworth. Text Carriers' Conference, Green Lane Hall, **Birmingham**, June 26th to 28th. S.S. Teachers' Conference, Braunstone Ave. Hall, **Leicester**, June 27th. Speakers, H. Hutchinson and T. G. Moore. Young People's Conference, **Ilminster**, July 2nd. Speakers, D. Brealey and Harold St. John. Young People's Holiday Conference Gatherings, **Paignton**. Particulars, F. A. Tatford, 20 Inglebyway, Wallington, Surrey. Conference Gatherings, **Malvern**, August 1st to 6th. M.S.C. Holiday Conference, **Llanfairfechan**, August 29th to September 5th. Speakers, W. E. Vine, M.A., A. Fingland Jack, M.A., A. Pulleng and Dr. Latimer J. Short. Fuller particulars from H. G. Hall, Plas Menai, Llanfairfechan. **London Annual Missionary Meetings** (D.V.) at Central Hall, Westminster, October 29th and 30th. Particulars from Wm. Stunt, 1/3 St. Paul's Churchyard, London, E.C.4. Annual Meetings, Beresford Chapel, Denmark Hill, **London**, S.E.5, Sat., 25th July, 4.15 and 6 p.m. E. F. Walker will open the subject: "Being saved to the uttermost." Annual Conference Gatherings, Sept. 2nd and 3rd, at **Yeovil**. Particulars, W. H. Higgins, Brabourne, Roping Road, Yeovil.

TENTS.—Gavin Hamilton opens Tent Season at **Rock Ferry**. Conference, June 1st. **Cardiff Big Tent**, June 20th to July 20th, Newport Road, near Taff Station, and convenient to city centre. Speakers, Harold Wildish and Edwin Lewis. Seating for 2000. Prayer desired. Henry Steedman hopes to begin with Carriage and Tent in **Bucks** in June.

REPORTS.—Henry Steedman had encouraging meetings at Clapton Hall, Bignold Hall, South Grove, Grove Green, Paragon Halls, Folkestone Road, **London**, also visited **Chelmsford**. Gavin Hamilton gave help in various **London** assemblies for two weeks. J. McPate had meetings at **Douglas**, Isle of Man, at which the presence of the Lord was very manifest. Many attended from the sects, and the Word was richly blessed to all. Some saved, others restored. Full hall at **Belvedere**. Helpful ministry from S. H. Sayers and F. A. Tatford. Splendid time at **Llanfairfechan**. Help given by H. St. John and W. E. Vine. P. T. Shorey and F. A. Tatford gave encouraging messages at Pilgrim Preachers' send off meeting at Eccleston Hall, **London**. Annual Convention at **Oxford** was well attended. Geo. Goodman and F. A. Tatford ministered. Packed hall at **Basingstoke** Conference, when the ministry was shared by A. Burr, E. S. Curzon and F. A. Tatford.

IRELAND.

The tent season is again upon us, and labourers are exercised about where to pitch their tents in these difficult days. There are still many needy districts in this favoured North of Ireland. May the Lord guide His servants into such, as we would all long to see times of revival before this wonderful day of grace closes.

D. L. Wilson has been having some meetings at **Raloo** in a farm kitchen. The attendance has been fair. He is hoping to pitch an old tent near Ballyboley Cross Roads. Craig and Lewis have been a number of weeks in **Kilmore**, Co. Tyrone. The meetings are good, and they hope to see a break. Finnegan and McCracken had several weeks in wooden tent near **Listernan**, Co. Cavan. Meetings were small, but one young woman professed. They are moving about four miles distant. J. Hewitt is still working his tent in **Clogher Valley**. Lyttle and Wallace hope to pitch a tent in Co. Antrim. D. Walker continues in **Knockbracken**. The Ebenezer Brethren, Bangor, continue in wooden tent in **Conlig**, with blessing. A number of men have professed conversion. The interest still keeps good. W. and R. McCracken continue in **Donaghadee**; meetings not large, but some have professed conversion. C. Fleming hopes

to commence in a barn at **Cratley**, near **Stewartstown**; a needy district. F. Knox has gone to **Enniskillen** for meetings; a large and needy town where a new hall has been erected. There has been some opposition, but blessing to saint and sinner as well. S. Moore is hoping to commence in a tent for some weeks in his own district. He hopes later to sail for South Africa to labour in the work of the Lord there. Alexander and Rodgers are hoping to commence tent work in Co. Tyrone. S. Gilpin commencing 7th June at **Straid**, Co. Antrim. Prayer valued. E. Hill in Portable Hall at **Lettareagh**, Co. Monaghan. Stewart and Murphy in **Mullafernahan**. Encouraging meetings. Curran and Johnston are in Armagh. W. Gilmore had meetings for believers in **Granshaw**, and now in **Ballyhackamore** with good interest. Hutchinson and Moore are in **Tandragee**—a hard town. Jordan and Thomson had good times in Donegal Road, **Belfast**. R. Frew continued in Matchett Street, **Belfast**, with very marked interest and encouragement. Saints much helped and sinners saved. **Halfpenny Gate** Believers' Meeting, 9th May, in the new hall, was a searching season. A number of labouring brethren were present. **Edenderry** Conference, 16th May—a large meeting. Brethren Wills, Spencer, Hawthorne and others spoke. Duff and Allen are in Orange Hall in **Keady** district. A number have been added to assembly through F. Bingham's visit to **Ballywillwill**. Belfast Village Workers commenced their season's work again at **Carrickfergus** and **Upper Woodburn**, May 2nd. The day was fine, there was a good turnout and a fair hearing. R. W. Broadbent paid visits to **Belfast** (Crosskeys Gospel Hall), **Upperlands** and **Kilrea**, giving help in open-air testimony, and with some inside meetings. Found a good measure of interest. The Annual Meetings for believers, Town Hall, **Omagh**, Co. Tyrone, Wednesday, 3rd June, 12 noon.

CANADA AND U.S.A.

West End Assembly Conference in Gospel Hall, corner of Ellice Ave. and Victor Street, **Winnipeg**, June 12th, 13th and 14th. Correspondence to W. D. Stewart, 542 Banning Street, Winnipeg, Canada. John Ferguson had two weeks in Washington Heights, **Chicago**. One good case of conversion. Meetings considered good. Commences in **Methuen**, Mass., in June. J. M. Davies had a time of much help and blessing in **Detroit**, and later in **Cleveland**. Nightly addresses on Epistle to Corinthians gave evidence of real desire for the Scriptures of Truth. Going on to **Pittsburgh**. Annual Conference at **Monroe**, Louisiana (403 Dixie Street) July 5th. "May the Lord bring His people together." A. B. Rodgers and Robert Curry gave appreciated

help here lately. Christians were strengthened and blessing to unsaved. Mr. and Mrs. T. Melville (China) paid short visit to **Rochester, N.Y.** on their way to China. Henry Fletcher and Gordon Johnston gave accounts of Gospel work in **Porto Rico** in same hall. A. Widdison, before sailing for Australia, had meetings at **Vancouver** and **Victoria, B.C.**; many were saved at each place.

MISSIONARY NOTES.

Sent by H. P. Barker.

WEST INDIES.

Grenada, Misses Last removing to Sauteurs, a town hitherto unworked, a few miles to the north of Gouyave, where they have laboured for years. **Barbados**, A. C. Peterkin writes of much blessing attending the ministry of Wm. Gillespie, at Bridgetown. **Trinidad**, a few now gathered together to break bread at Saugre Grande, where W. D. Bell is labouring. **Grenadines**, assembly on Union Island doubled in number in 1935. Sunday School of 200.

Sent by Walter Kendrick.

A Conference was held in **Nassau, Bahamas**, upon our arrival there. We were glad again to meet the saints after being away for nearly a year. Bro. Murdo Mackenzie and his wife were also present. Also brethren Hitchman, McKenzie, Reed and Van Ryn, who were visiting and also ministering the word. Most of the assemblies were represented, some who had been apart from us for 40 years and who now see the truth of the unity of believers, were with us in full fellowship. How sweet to sit together thus at the Lord's Table. It was a season of refreshing, and a cheer to us to see this fruit after 35 years here. Brother and Sister Bernard Fell arrived in the Bahamas from Birmingham, England, to labour in those parts.

MISSIONARY INTELLIGENCE.

Brother **C. W. Kramer**, Apartado, 61 Quezaltenango, Guatemala, Central America, sends us the following report:—"I have recently returned from a trip at the coast, when God gave much encouragement. Other brethren accompanied me on this trip. The house where the meetings are held in Mazatenango was filled and God used the Word to lead six out of the systems of men to follow Him in simplicity. We are exercised about building a hall there as it is a big town and the assembly is growing. Zinc for the roof and wood for building has been offered, but we first need a lot. We could buy a suitable one for \$100.00, and ask your prayers that this need may be supplied. We then went to Belice for two nights and held encouraging meetings. The Christians seemed to appreciate the Word. We are always heartily and happily received whenever the

Lord allows us to visit the coast assemblies. From there we went to a farm called 'Maricon,' where the interest had almost died out. The Christian family who lived there had grown cold in heart but seemed somewhat revived on this visit, and about thirty were at the meeting. In Coatepeque, another good-sized town, we held a week of meetings, when a number of unsaved were stirred up to have a real interest in their souls. In a farm called 'Las Palmas' there was a good attendance and many showed a real interest to learn more of God's ways. A number of unsaved were present, and we pray may soon be awakened to their need of a Saviour. In Ayutla, a very warm place, and a hot-bed of malaria, we were allowed to use a hall in the centre of the town and had the joy of preaching to about 150, mostly unsaved, many of whom had likely never heard the Gospel before. We trust to see fruit in this place for God's glory. We returned again to Coatepeque, and the same day went on to a little place called 'Santa Clara,' where we had been invited to hold a meeting. Then we went to another farm where a brother lives who asked us to hold a meeting in his home. Some attended, and we trust the Word may not have been in vain. We arose at 3 a.m., packed our bundles and returned on foot to Coatepeque, arriving in time for the Lord's supper at 8 a.m., tired in body but happy in soul. During the so-called 'Xmas week,' a conference was held at Belice, and we once more praise the Lord for His felt help in the ministry of the Word. The keynote was a call to a deeper consecration of ourselves and our all to the Lord, and we pray each may have left with a deep-rooted determination to renounce all fleshly and worldly desires and allow the Holy Spirit to control all during the short while remaining till the Lord shall come. There was an epidemic of influenza at the time which prevented many from attending, but some 150 were present, including a good many unsaved. We pray the Word may have a penetrating and lasting effect on each heart. Eight were baptized and we trust may give a clear, consistent testimony. A conference was held in Mazatenango in February, and also in Coatepeque a little later, and would value your prayers for blessing in these centres. God in faithfulness supplied the paper for our monthly periodical for this year, and we ask your prayers that He may always guide clearly concerning each article printed, that there may be much fruit for His glory."

PERSONALIA.

Our esteemed brother **John Moneypenny**, leaves on June 12th for Nova Scotia, etc., paying a short visit to St. Johns, Newfoundland on the way. He will value prayer for

help and guidance in this service. Our brother **Henry Steedman** desires the prayers of our readers for his beloved wife who is undergoing special treatment in an Hospital for probably 3 months. **Brother Bunting** from Ireland, but now in South Africa—where he has been already much used in the conversion of sinners and in the help of God's people, has recently undergone an operation. We are thankful to learn he is improving, and trust he will make a good recovery. **W. Kendrick**, who sends us a Survey of Service in Cuba and the Bahamas, desires to thank all who in this country have shown so much interest in the Bahamas, and shown fellowship with him while in this country.

ADDRESSES.

James W. Ashby, 195 Wembley Hill Road, Wembley, Middlesex. **Alexander Philip**, 202 Victoria Road, Torry, Aberdeen. **John Money-penny**, c/o General Post Office, Toronto, Canada. Believers meeting Gospel Meeting Room, above Philips Cafe, Orchard Place, have now removed to 47 Wind Street, **Neath**. Correspondence to E. Roberts, 16b Osborne Street, Neath, Glam. **Gavin Hamilton**, "Clach-anmore," 13 Claremont Way, Higher Bebington, Cheshire. Assembly formerly meeting at 112 Duke's Ave. and the Iron Room, St. James' Lane, Muswell Hill, N.10, now meet at 5a Queen's Parade, Broadway, Muswell Hill, London, N.10. Correspondence, J. W. Longthorne, 103 Bow Lane, London, N.12. For information of holiday visitors and others there is an assembly in **Musselburgh**, at Gospel Hall, 35 New Street, Fisherrow. Correspondent, James Gibson, 178 New St., Musselburgh.

"WITH CHRIST."

Robert Mackie, Vancouver, B.C., aged 78 years. Saved 45 years ago in Dumfriesshire. Left Lockerbie 11 years ago for Vancouver, B.C. Greatly esteemed and beloved. **Mrs. Mulligan**, saved when a girl at school in Belfast, and for many years in the assembly at Clonkeen. A quiet, godly sister, who had a keen interest in the Gospel. Her end came suddenly, and she will be greatly missed by her family. Brethren McCracken and French spoke to a large company in the hall and at the grave. **Mrs. John M. Boyd**, missionary, India (daughter of Mrs. Bejer, missionary, Narsapur). Our sister was born in India, was saved in her teens, and gave herself to the Lord's work soon after. Predeceased by her husband who was well-known in Ayrshire and Renfrewshire, having gone out from these parts. Mrs. Boyd came to Scotland about a year ago, took ill and suffered much before her home-call. Leaves four orphan children. The body was laid to rest in Ayr Cemetery, and the funeral was attended by

quite a representative company from assemblies. Friends in Ayr and district shewed her much kindness and gave much help during the long illness. **Dorothy E. Calcraft**, London, aged 31 years. After a severe illness, suddenly passed into the presence of her Lord. Well-known at Cholmeley Hall, and also at Muswell Hill, where she was a gracious and loving worker for her Saviour and Lord—now "with Christ" (Phil. 1. 23). Leaves one son, and a loving husband, who is highly esteemed in and around London. **Miss L. E. Donnelly**, Ballymena. Saved early in life. Taught in Sunday school many years. Went to Melbourne in 1915, returned to Ireland in 1928. In closing years she was mostly confined to the house with ill health. Had a good testimony and lived in the enjoyment of God's salvation. **W. J. Gray**, Belfast, aged 81 years. Forty years in Adam Street Assembly. A quiet, consistent brother. **Mrs. Jeanie Foster**, Niagara Falls, Ont. After a lingering illness went to be with Christ. Born in Scotland 50 years ago; in Canada 30 years. Saved and in assembly at Niagara Falls 5 years. Bore a good testimony. **R. J. Hartley** spoke to large company at funeral. **Thomas Rollie**, Ayr, aged 62 years. Suddenly. Saved 40 years ago in Dailly. For many years in fellowship in Wolsey Hall, Glasgow, but for the past 17 years with the saints at Gospel Hall, James Street, Ayr. **Mrs. William Strachan**, late of America and Boginspro, Huntly, in her 80th year. Saved and in assemblies of the Lord's people for many years. **Mrs. John Campbell**, associated with Shettleston and Parkhead assemblies for over 50 years. Of a gracious disposition. **Margaret Crau**, in her 90th year, 75 years saved. In Mosscoal Assembly since its inception 46 years ago. Had a warm heart for the Lord, and the furtherance of His work. **Thomas Osborne**, Niagara Falls, Ont. Departed to be with Christ after a few days' illness with pneumonia. Born in Motherwell, Scotland, 33 years ago. Born again at the age of 17. Came to U.S.A. in 1920. Associated with the Niagara Falls Assembly since 1924. Especially active in the work of the Lord with children. Leaves a wife and infant son. **Mrs. Walker**, Ayr, aged 73 years (widow of Capt. Walker and mother of Duncan Walker). Many years in Glasgow, last 25 years in Ayr assemblies.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

D. H. McR.,	-	-	-	-	£10	0	0
H. A. S.,	-	-	-	-	0	10	0
K. M. B.,	-	-	-	-	0	7	0
J. N. Sr.,	Coutts,	-	-	-	0	15	8
Total to 23/5/36,					-	-	£11 12 8

TREASURY NOTES

By THE EDITOR.

"He that is joined to the Lord is one Spirit" (1 Cor. 6. 17).

THE righteous issue of Christ's entrance into heaven bearing the marks of man's cruel rejection at Calvary would have been the pouring out of God's unmitigated judgment upon His enemies, but instead, and on the ground of that very death, He, the God of all grace, found a way to send forth His Spirit to inaugurate a testimony of unmingled grace to every creature. This event introduced a relation between God and His people hitherto unknown. In Old Testament times Jehovah revealed Himself as *for* His people, as in the days of Christ's flesh He was seen as "God *with* us," but since Pentecost He is *in* them by His Spirit. "He dwelleth with you and shall be in you" (John 14. 17). As there were three supernatural signs at the Incarnation, so were there three corresponding to them at Pentecost, an audible sign, "the sound from heaven as of a mighty rushing wind," corresponding to the proclamation from heaven of the heavenly choir; a visible sign—"the tongues as of fire" sitting on each of the disciples—parallel, we may say, to the star hovering over the little town of Bethlehem. And lastly, a sensible sign, transacted on the human plane—the gift of tongues corresponding to the greatest sign of all, the Virgin birth of the Word who became flesh. These signs arrested attention, but as far as we know did not produce a single conversion. The Spirit used Peter's simple sermon for that. This was the beginning of the Church, the foundation of God's house, the birth of the mystical body of Christ. On the day of Pentecost there were baptized in the Spirit, not only the 120 disciples present in Jerusalem, "who were all with one accord in one place," but also, I would submit, the rest of the Lord's disciples scattered in Samaria and Galilee, the former with the sign of the gift of

tongues, the latter, like the 3000 converted later in the day, probably without this sign. Those speaking with tongues here needed no interpreter, each one spoke a language represented in the bilingual crowd of pilgrims to the feast; the gift of tongues at Corinth always needed interpretation; indeed there was a special gift with this in view.

However, Satan, as at the resurrection, had his lie ready—"These men are full of new wine." But the Spirit had His witness to the truth ready also, through the mouth of Peter and his fellow-apostles. The first item in this testimony was proof from the Old Testament prophet, Joel, that the Spirit had come in fulfilment of His own word. If we do not go to the Old Testament to establish doctrine, there is no foundation truth which does not exist there in type or prophecy. The Spirit brings to Peter's remembrance Joel's prophecy, teaches its meaning, then leads him to testify of Christ and convinces his hearers of sin. In fact we have in this sermon some of the effects promised by the Lord, which spring from the anointing of the Spirit (1 John 2. 20-27).

WE must not forget that there was a side of the day of Pentecost which regarded Israel alone. It was a Jewish feast, and the descent of the Spirit was the *part* fulfilment of Jewish prophecy. "This is that (not the fulfilment) which was spoken by Joel the prophet," a distinction which will be appreciated by many students. Had Israel repented nationally, under the apostolic testimony, the day would have fully developed with all the supernatural signs foretold in earth and heaven, "blood and fire and vapour of smoke" (Acts 2. 19), of which there is no trace in the Acts account. The unbelief of the nation cut it short and postponed its

full accomplishment. The Church was born at Pentecost. It came of age in the prison-house at Rome, in the Epistles to the Ephesians, Colossians, etc., which Paul was inspired to write there.

On the day of Pentecost and in the early chapter of the Acts all who were baptized into the one body were Jews or Jewish proselytes, many of whom were visiting Jerusalem for the feast, and would thus return to their countries of adoption to witness to their new-found Messiah. The Samaritans were counted as Jews, though they only received the Holy Spirit by the imposition of the apostles' hands for Jerusalem, thus linking them with the work there. In chapter 10. the Gentiles at Cesarea were brought in for the first time, and scenes were enacted analogous to those already seen at Jerusalem. Though the Holy Spirit did not Himself come afresh, we read that "The Holy Ghost fell on them *as on us* at the beginning" (chap. 11. 15), and he speaks of what happened as fulfilling the Lord's words "Ye shall be baptized with the Holy Spirit."

It is in this unique effect of the Advent of the Holy Spirit, the baptism into one body, on which I wish specially to dwell, as regards the rest I would say that the sealing of the Spirit is received by all believers at the moment of their faith. "In whom having believed† ye were sealed with that Holy Spirit of promise." That it is the common blessing of all believers may be inferred from chap. 4. 30, "Grieve not the Holy Spirit of God, whereby ye were sealed (lit.) unto the day of redemption, as also from 2 Cor. 1. 22, "Who also sealed us," where the apostle includes all the Corinthians, old and young in the faith, with himself. Thus God marks His people for His own. He secures them for the inheritance, not with some outward mark in the flesh as circumcision, but with the indwelling Spirit. He, too, is the earnest of the inheritance, which God has prepared for His people,

† The A.V. translation, "after having believed," which is incorrect, is responsible for the erroneous idea that the "sealing" is only the subsequent attainment of more advanced believers.

like the grapes of Eschol to Israel (Num. 13). Thus God guarantees that inheritance to His people. The anointing of the Spirit, the fulfilment of John 14. 16, we have already referred to, it may have been known in a measure before, but the baptism into the One Body was something new. It formed that body: "For in One Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free" (1 Cor. 12. 13). Paul includes himself, so it was no mere local matter. The body began at Pentecost, the Corinthians were brought into it later. All religious distinctions are swept away, "there is neither Jew nor Greek." Surely this shows that the church could not have existed in Old Testament times, where "the middle wall of partition" (Eph. 2. 14) was divinely maintained between Israel and the nations. All believers are thus united to their Risen Head and one another. "He that is joined to the Lord is one Spirit"; "Ye are members one of another." The body is one, the members many (1 Cor. 12. 12). This is not an experience to be sought or renewed, for it is the property of all believers and cannot be lost. The phrases, "a fresh baptism of power" and "of the Spirit," are not found in the New Testament. There can be no more a fresh Pentecost to-day than a fresh Bethlehem. All believers have their place, gift, ministry in the body "as it hath pleased Him" (v. 19). We should not exclude ourselves nor yet our brethren; all are included; all are needed. "If one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it" (v. 26). "Now ye are (the) body of Christ and members in particular" (v. 27).

DAY BY DAY.

- A Daily Burnt Offering—Consecration (Num. 29. 6).
- A Daily Worship—Thanksgiving (Psa. 72. 15).
- A Daily Supplication—Need Expressed (Matt. 6. 11; Psa. 86. 3).
- A Daily Vigilance—Alertness (Prov. 8. 34).
- A Daily Cross—Denial of Self (Luke 9. 23).
- A Daily Searching—Inquiring (Acts 17. 11).
- A Daily Dying—Sacrifice (1 Cor. 15. 31).
- A Daily Care—Duty (2 Cor. 11. 28).
- A Daily Exhortation—Helpfulness (Heb. 3. 13).

HEAVENLY COMPARISONS.

"Adam . . . who is a figure of HIM that was to come" (Rom. 5. 14).

By F. J. JESSON, WALTHAMSTOW.

(a) **LORDSHIP** over Creation. (Authority and Judgment).

ADAM was given lordship over terrestrial beings, he gave their names to every living creature: he was told to subdue and replenish the earth, and exercise his dominion over the fish of the sea, the fowl of the air, and over every living thing that moveth upon the earth. He fell, and his power went, his crown of lordship was removed from him, and now we find man is often under restraint, and constrained to use force upon the lower creation in order to enforce his wishes.

The title of "LORD" when applied to CHRIST conveys the thought of having both Authority and the Right to execute Judgment, in virtue thereof. Hence ALL THINGS (Phil. 2. 10-11) must bow the knee and confess HIM LORD, whether celestial, terrestrial or infernal beings—so complete is the FATHER'S exaltation of HIS glorious SON.

(b) **HEADSHIP**. (Blessing to all the progeny).

Adam was the head, or progenitor of the human race, therefore his posterity share in the fall and the fruits thereof, and consequent characteristics, *i.e.* being dead to and shut off from GOD, for instance, we partake of his nature, we are involved in the immeasurable ruin which the entrance of sin into the world has brought.

CHRIST as HEAD is the Progenitor of the new race and order of manhood altogether—and such a people as is pleasurable to GOD, sharing in the blessed results of CHRIST'S finished work, rejoicing in all the comeliness and acceptance of HIS glorious PERSON. The new progeny is as surely partaker of the new life, which has its origin in, and issue from, the LIVING and GLORIFIED CHRIST, as the natural man is

descended from Adam. Associated with CHRIST, we are in all the fulness of GOD'S eternal favour, for CHRIST, the Exalted Head of the NEW CREATION, is the ONE WHO engages the FATHER'S affections and grace. The new race is destined to be the companions of the LORD JESUS CHRIST, the glorious HEAD, in glory, in the ages to come (see Eph. 2. 7), being made perfectly suitable and meet for the presence of the FATHER.

(c) **HEIRSHIP**.

Adam was the heir of all he saw in the Garden of Eden, but with the Fall, all his claim thereto vanished, and he was thrust out of the inheritance, and barred from re-entry, by reason of the flaming sword. How full was the ruin in which all the race has been absolutely engulfed and involved, and to have no claim upon GOD, aggravates the case.

CHRIST is HEIR of all things, though for the present period this is not manifest, but in mystery—as a usurper is on the throne of this world, *viz.*, Satan, the god of this age. But the promise is sure, the sure mercies of David are HIS, and HE, too, is the heavenly Seed (Matt. 1. 1). (N.B. the order, "Son of David, Son of Abraham"). Here, however, we see the grace of GOD, in that we are made joint-heirs, that is sharers and partakers in EVERYTHING which the FATHER has given HIM, WHO "became obedient unto death, even the death of the Cross" (Phil. 2. 8); how enriched are we, and shall we not enjoy these riches NOW, for we already *are* joint-heirs with CHRIST, in the present time, waiting the Day when HE shall be publicly made known to wondering worlds, as GOD'S CHRIST, the MAN to exercise HIS blessed munificent sway over all things. In Gen. 5. 2, man and woman were given ONE NAME; in CHRIST we are in HIM, in HIS NAME, joint-heirs to all the eternal wealth which that ONE NAME inherits and bears, and shall share with us, HIS BRIDE in glory, throughout the "ages to come".

(d) **UNION**.

A beautiful picture is seen in the fact that Eve was taken out of the *side* of Adam after a deep sleep had fallen upon

him, *i.e.* that of CHRIST going voluntarily into death in order that HE might obtain the BRIDE given HIM by the FATHER, and upon Whom HIS heart was set from eternity—wonder of wonders, this BRIDE is being taken from out of the sons of the guilty and fallen race of Adam—what a glorious TRIUMPH of SOVEREIGN GRACE! Eve was to be Adam's companion also, and by the union which GOD effected they were made one. In this we see the PERFECT union which exists between CHRIST and the Church—eternal, indissoluble and GOD-wrought. The Bride is sharer in all that the BRIDEGROOM has and inherits, her beauty and comeliness is entirely from CHRIST, by reason of her union with HIM, in resurrection, and her acceptance is wholly in virtue of HIM, and HIS finished work, because HIS death was the only means whereby this union could possibly be effected.

(e) PRESENTATION of Eve to Adam.

In the Garden. GOD (THE LORD GOD) brought Eve to Adam, *i.e.* presented her to him. CHRIST, however, goes far and away beyond the type (because in ALL THINGS HE *has* pre-eminence), in that HE will present the Church, to HIMSELF, the Church glorious, not having spot, or wrinkle or any such thing. What a glorious future for the Church which is HIS BODY, the fulness of HIM WHO filleth ALL in ALL!

Seeing these glorious things are true of our LORD JESUS CHRIST, and our final goal is to be PRESENTED TO HIMSELF shall we then not have a holy jealousy over our garments (Rev. 3. 4), to keep them unspotted from the world, which makes a bold bid for our affections, to alienate them from CHRIST, and which, let it be ever borne in mind, REJECTED, MURDERED and CAST OUT HIM. As a chaste virgin (2 Cor. 11. 2-3), and espoused to CHRIST, so may true affection flow TO HIMSELF, and the corresponding path of separation which this will mean, be our DAILY experience, by HIS grace, UNTIL HE COME.

Nature tells me that God lives. Only the Scriptures tell me that God loves.

LOVE'S MEASURE.

"Thou hast loved them, as Thou hast loved ME" (John 17. 23).

My God and Father! Can it be
That Thou hast love for such as me
Like to Thy love for Thy dear Son?
He who pleased Thee all His days;
Whose thoughts and deeds all to Thy praise,
Ever Thine own approval won?

O wondrous truth! It still must be,
For HE hath said so lovest Thou me
E'en here and now; and though my ways
Are all contrary to Thy will,
Thou'lt yet Thy purposes fulfil
In me, to Thine Eternal Praise!

It was the way of weeping,
Of disappointment dire,
Of every step contrary
To the heart and its desire.
And yet, "Because He leads this way,
It MUST be right," Faith still would say.

It was a way all lonely,
Hedged in on either side
With the ceaseless call of duty
Which would not be denied.
"E'en though NOW closed to mortal sight,
Look up," Faith says, "His way is right."

And down through many a shadow
By Sin and Sorrow cast,
He leads on to the border land
Of His fair home at last.
And THEN, as Faith wings that far height,
She Sees and Sings, "His way was RIGHT."
E. M. T.

HIS GRACE.

"My grace is sufficient for thee"
(2 Cor. 12. 9).

His marvellous GRACE that covereth me,
Sufficeth for all I cannot be.
Under that shadow I can sing,
Seeing afar that Glorious Day
With all "that hindereth" swept away,
I "faultless" stand before the King.

E. M. T.

When LIGHT pierces the darkness of man's
sin and unbelief,
All hidden guilt, uncovered, stands out in
bold relief.
Helpless, he finds no corner to hide him in
his plight,
Until he flees to safety in the One who IS
that LIGHT!

E. M. T.

The Christian's Stewardship of Material Wealth;

OR THE PARABLE OF THE UNJUST STEWARD.

(Luke 16. 1-12).

By J. W. McCLURE, CALIFORNIA.

"And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacle" (v. 9, R.V.).

TO many this is one of the difficult verses of the Bible. And yet once the meaning of the parable has been apprehended, the verse becomes simple and clear.

The subject of Stewardship has never enthused Christians, indeed, we are inclined to think that a certain brother, we know, was right, when he announced he was going to speak on "the most unpopular subject in the Bible." Stewardship was his subject.

Our Lord uses the incident of this unjust steward to enforce the truth of stewardship. He does not condone the wrong that man did his master. He makes an illustration of the incident, showing that what was a wrong thing for that steward to do, is the very thing grace would lead the believer to do, as we shall see presently.

THIS steward has been using his master's goods for the gratification of his own desires, instead of for his master's profit, and his master hears of this, and serves the steward with notice that his services were no longer required. That put the steward in a dilemma, as he had made no provision for the future. "What shall I do? for my lord taketh away from me my stewardship: I cannot dig; to beg I am ashamed." Then a bright thought occurred to him. His Master's goods are still in his custody, why not use them to make friends who will give him a home when he leaves his present situation? So he calls the debtors of his master, and to one he says: "How much owest thou unto my lord? And he said an hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty." Another is asked what he owed, and he said, "An

hundred measures of wheat. And he said unto him, Take thy bill and write four-score." Thus he knocked fifty per cent. off one bill and twenty per cent. off another. In return for this, he looks for them to say, "Come and make your home with us."

His lord, not our Lord, commended him. We are not to understand that he took kindly to being robbed, but he would likely remark, That was a very clever bit of work, he is a smart fellow, he has looked after his own interests, though at my expense.

IT is here that the point of our Lord's exhortation to His people is seen. The mammon of unrighteousness is money. 1 Tim. 6. 10 tells us that the love of money is a root of all evil. It is the cause of cheating, lying, robbery and murder. Yet in the hands of the believer it may be used for the glory of God and the good of man.

The Lord exhorts His people to make friends by means of the mammon of unrighteousness, that when it (our stewardship fails), they (the friends we have made) may receive us into eternal tabernacles; the house of many mansions, heaven, where we are going.

Our title to that heavenly abode is not anything we ever did, or can do but the precious blood of Christ, that and that alone is our title. These friends do not receive us as if they were proprietors, but they will join in welcoming us to the heavenly mansions.

IN what way do we make friends by means of the mammon of unrighteousness? We will illustrate it in this way. There is a part of country laid on the heart of a

servant of Christ. The simple gospel has never been taken there. But there are difficulties in the way. A hall must be rented, or a tent bought, and he has not the means. Some steward of the Lord gets to know about his desire, and furnishes the means. As a result, a number get saved, and a testimony to the name of the Lord is raised. The joy and thankfulness of these dear souls is unbounded. They love the man who brought to them the gospel, and the precious truth about the Lord Jesus and His coming again. Some day he may tell them that it was through the liberality of another that he was enabled to come. How they would like to thank that one. By and by in the glory they will have that opportunity.

Take another case. A child of God, old and bedridden, who suffers for the lack of those comforts which would brighten the dreary life, because of poverty. Some steward of the Lord learns of this case, and by the use of the means entrusted to them, brings cheer and gladness into that drab life. If they never have the opportunity on earth to thank that brother or sister they will in heaven. And surely they will not be less grateful there than down here. It is a beautiful thought, that when we leave this scene, there may be some, as well as our blessed Lord, to greet us in the glory. How sad not to have some dear ones waiting to welcome us then, that would indeed be a sad sequel to a self-centered life, in which there was little concern as to sending the gospel to the perishing, or comfort and cheer among saints.

THE Lord makes three comparisons at which we will look briefly.

First. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (ver. 10).

There is no more common mistake made by believers than to imagine if they only had more they would give more, if un-

faithful having little. The words of the Lord leave no doubt, or should leave no doubt on the mind, that those who are unfaithful in little will be unfaithful in much. God tries His people with little before imparting more. If they fail in dimes, He will not entrust them with dollars.

Second. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (ver. 11).

Money is here contrasted with the knowledge of God, the *true riches*. The use of the word "true" implies that material wealth is not real or enduring. How often have we seen that word in Prov. 23. 5 verified. "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." A man goes to bed at night with the comfortable feeling that he has enough in the bank to keep him for the rest of his life, and in the morning hears that the bank has closed. A bad investment, the failure of a bank, a slump in stocks, or real estate, has left many a child of God penniless.

There is a far closer relationship between the low intelligence of many of God's people in the knowledge of God, and unfaithful stewardship than we are apt to think. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" God certainly will not. One who fails in the stewardship of money may get an intellectual grasp of much truth, and he may have quite a reputation for lecturing on the Lord's coming and other important truths. But eventually he will find out the difference between truth imparted by God, and that gathered by the power of the intellect. He had the shell but missed the kernel. God will never act contrary to His own Word.

THIRD. "And if ye have not been faithful in that which is another man's, who

shall give you that which is your own?" (verse 12).

Who is the *other man*? Our Lord Jesus Christ; of Him it is said in Psa. 24. 1. "The earth is the Lord's and the fulness thereof." His title to all on earth, under the earth and in the sea, is twofold. First, all is His by right of creation. Second, by right of redemption. We find that in Matt. 13. 44. He buys the field, the world. He is Lord of all.

But He is pleased to entrust to His people some of His money to use for Him, as we see in chapter 19 of this gospel. If they see the truth of stewardship they will not look on it as their own. I remember the late James Campbell once at the close of a conference, taking home to Mr. Donald Ross the proceeds of the sale of books and tracts, sold during the meetings. He held up the bag with the cash in it and said, "So much money, and I am no richer." It belonged to "another man," and reminded him of a truth which dominated his life. For the dear man owned the claims of Christ over himself and all that he possessed.

"Who shall give you that which is your own?" In contrast to that which is "another man's," all that the Lord has entrusted to us, to use for Him, He speaks of "*your own*," which refers to the rewards He will bestow on His servants at the Judgment Seat. Of all we may now possess, we'll carry nothing away (1 Tim. 6. 7). But all we may get at the Judgment Seat we shall have and enjoy forever.

Posthumous Stewardship. It may be asked what kind of stewardship is that? It is not the kind our parable teaches. Some believers hold on to their money; they will tell you that they hold it for God. Well they do, and so tightly, that God cannot get it till death unclasp their grip. Then they may make a will leaving some of it to what is deemed worthy causes. But this kind of stewardship can hardly be spoken

of as "*the things done in the body*" (2 Cor. 5. 10, R.V.).

Something sadder than this posthumous stewardship is the child of God leaving this scene possessed of considerable wealth, and showing very little concern as to the spread of the Gospel after he is gone. Suppose Gabriel were present at the reading of the will of some of those believers, he would hear the names of children, grand children, nieces, nephews and friends read out as beneficiaries. Filled with wonder, he might remark, "The nearest of kin has been overlooked." The nearest of kin, who is that? The Lord Jesus. But the Lord Jesus does not need their money. Not personally, He is now in the glory. But He has a work which He is carrying on; He has a Church, for which He died, to gather out of this doomed world, and means are needed to accomplish that. It is hard to think of those who have been saved from a lost eternity by the death of Christ, leaving the world without as far as they could, making some provision for the work to be carried on after they go to heaven. Did we not know a number of such cases, we would find it hard to think such a thing possible. Indeed we know of a case where after years in an assembly, one possessed of considerable wealth passed away leaving everything to unsaved relatives to squander, which they did.

If stewardship is not exercised while in the body, it at least in some measure shows concern for the work of the Lord, to make some provision at death. But what joy that believer has missed, who failed to do so in life.

A larger view of the parable. Man is the unfaithful steward. The earth is the scene of his stewardship. Death removes him from it. And for the believer, the Judgment Seat of Christ will be when the accounting will take place. The great white throne will be the reckoning place for the unsaved. However unfamiliar the thought may be to the average believer,

and however repugnant to the unsaved, man as man, is accountable to God. He is not at liberty to squander his means on his lusts and pleasures. He may look on his wealth, inherited or acquired, as his own, to do just what he pleases with, but God will call him to account for the use he has made of every penny, as well as his powers of mind and body. The rejection of Christ is the damning sin of the unsaved. But that does not mean that God will not deal with men for the sins of their lives, for He will.

THE FATHER'S LOVE.

O God, how precious in Thy sight,
Are those for whom Thy loved One died;
Thou viewest them with great delight—
His cherished body and His bride.

Thy love-gift to Him! Whose but Thine
The blessed, wondrous thought could be,
That in His likeness we should shine,
His glory share, His beauty see!

Our Father and our God! we give
To Thee the praise of grateful hearts,
What joy in Thine own love to live,
What bliss the blessed hope imparts!

We worship Thee, for Thou art Light;
Thy name Thine excellence declares;
That name, where glory shineth bright,
Each overcomer ever bears.

We bless Thee now, as standing here
In wondrous favour, to Thy praise!
We love before Thee to appear,
Adoringly our song to raise.

"DAY BY DAY."

LIFE is built a day at a time. The Scriptures keep this constantly in view in their promises: "I am with you ALL THE DAYS." "His compassions are new EVERY morning." Christian tired, and somewhat disheartened, take not only life, but THE LORD, a day at a time. Let the life-time you deal with be just for TO-DAY, with its birth when you wake, its maturity in the working hours, and its quiet death when you retire at night to your bed. And for to-day possess nothing less than the whole Christ of God; Christ for you, Christ in you, Christ living, loving, keeping you.

—Handley Moule.

The Blessing of Spiritual Gift, and its Use.

By M. M.

"A MAN can receive nothing except it be given him from heaven." "Every good and perfect gift is from above." As it were, the answer to Job's question, "but where shall wisdom be found" (Job 28.). "The wisdom from above is first pure," etc. (James 3. 17). "Of His own will begat He us by the word of truth."

In Matt. 25. we find the Lord entrusts more or less, certain spiritual riches to His servants, according to the several ability or capacity of each; and the good and faithful use, and increase of these, in either case, is that which meets with His approval. It is indeed solemn to think that, failure, in the right use of the smallest measure of divine gift entrusted to us, is accounted by Him as wickedness and sloth (v. 26); also there are solemn consequences following upon deliberate neglect. May we rather be encouraged by the grace of His enabling, rightly to value the privilege, in view of His "well done." We owe it to God's grace, that He has given something of these spiritual riches to every believer without exception: "Unto every one of us is given grace according to the measure of the gift of Christ." As in Rom. 12. we need to think soberly, according as God has dealt to every man a measure of faith; a measure there bestowed to be used for the profit of all, as detailed in the chapter, and His love leads us gladly to recognise the needful exercise of each in its place (1 Cor. 12.). Spiritual wealth viewed as entrusted to all believers, includes, of course, ministering to the temporal needs of others, as we have been prospered; a right ordering and guiding

in material things, and such service as may belong to sisters as well as brothers, whose life testimony would be as cometh the gospel of Christ, etc. (Phil. 1. 27), for it is surely by the holy Spirit we do any service acceptable to God (1 Cor. 13.). Good and faithful service is what He approves, and this will be fruitful. Our mutual dependance is clearly taught in 1 Cor. 12, a truth proved and practised by the apostle (Rom. 1. 11). This recognised during the last century has been a blessing to the whole Church. Eye hath not seen, nor ear heard, neither hath entered the heart of man to conceive, those pure and perfect riches of Christ; but this He hath by the Spirit distributed, according to His own will and purpose, to each member of the body of whom Christ is head; constituting us dependant upon, "the effectual working in the measure of every part," for growth and edification. He the victorious and ascended one gave gifts to man (no one class), who are newly created in Him, and they are set in the Church, where is found the training ground for the exercise of mutual faith, as well as for the ministry of the Word, and that in obedience to the truth through the Spirit, our love one to another may be pure and fervent (1 Peter 1. 22).

IN this light our meetings are arranged in scriptural open order, that there may be a place for the Spirit's liberty in worship, and ministry for the encouragement of all. This is clearly the divine intent of our gathering together in the Lord's name, that the assembly may function; and thus there will be room for seasonable exercise of greater or lesser service, each in his time and place, as faithful steward of God; by His enabling, that God may be glorified, who alone giveth the increase. We can be thankful, He has enriched some in utterance and knowledge, in whom the testimony of Christ is confirmed (1 Cor. 1. 5); and this comeliness being

apparent commends itself; yet gift is estimated according as it serves for edification; and the richly gifted apostle showed, that the exercise of that which tended to commend the person, would be as nothing if not controlled by the divine motive; and while the matured and experienced labourer should be given his place of honour, and his calling appreciated, he will own this is not a place of independance, because God has so tempered the body, and "much more those members of the body which seem to be more feeble are necessary." He will not therefore disparage but cultivate in his fellow-members, a desire to be helpful, and so stir up gift. It would seem, the repeated exhortation to seek to prophesy being obeyed, the various gifts would be exercised in the spirit of the prophet, instead of having a psalm, or doctrine all ready; which called for correction. The ministry of each, in right order, would be according to divinely given ability, suitable for the occasion (1 Cor. 14.). The loving warning given in 1 Cor. 4. will prevent a wrong interpretation of the words "let the other judge."

Knowing only God as our sufficiency in these things, we would ever seek to comply with His every word, and take the blessed law of Christ laid down in 1 Pet. 5. as a wholesome preservative, and way of establishment, to God's glory.

CHRIST IS THE WAY.

A New Way; A Perpetual Way; An Open Way; A Living Way; A Holy Way; An Exclusive Way. Jesus Christ is the WAY, the TRUTH and the LIFE.

Jesus Christ is the Way to all blessings of grace on earth, and to all the glories of the upper, and better world.

He is the WAY to Pardon, to Peace, to Heaven, to Holiness and the TRUTH.

He is the spiritual life of believers. "No man cometh unto the Father but by Me." Men have no intercourse with the Father in this world, but by Jesus Christ. No man when he departs this life can go to the Father in the heavenly world, but by Jesus Christ.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXI.

By DAVID J. BEATTIE.

IN WESTMORLAND.

IN the early 'thirties of last century, a journey of 300 miles from Devon to the north-west corner of England, over roads which had not up to that time received the patient care and engineering skill of later days, was indeed a formidable undertaking. And yet, incredible though it may seem, in a comparatively short time from the start at Plymouth, brethren were to be found in the town of Kendal in distant Westmorland, assembling themselves together on the first day of the week for the purpose of remembering the Lord in the breaking of bread. While it is generally assumed that the assembly came into being as a result of personal intercourse with early brethren at the very commencement of the spiritual movement in the South, yet there appears to be no documentary evidence extant to support this. Who can say but that those believers may have come together solely under the guidance and influence of the Holy Spirit, quite independent of what had already taken place elsewhere.

About this time, or soon afterwards, what was known as the Fell Side Sunday School was started in the poorer part of the town by William Wilson, an influential gentleman of high Christian character,

who was greatly respected in Kendal. It was an undenominational school, assisted in later years by teachers from Kendal assembly, which then had, and still has its meeting place at Sands Area. Under the spiritual care and guidance of Mr. Wilson, the school became a powerful influence in the neighbourhood. Many who in after years went forth to preach the Gospel, were brought to the Lord at those primitive services. As an indication of the large numbers attending the Sunday School, it is stated that at the annual summer outing to Levens Hall, some three or four miles distant, to which place the journey was undertaken by canal boat, there were usually about a thousand

passengers, including parents and friends. The present Sunday School at Sands Area was commenced by Thomas Wales, who, along with his wife, afterwards went forth from Kendal to serve the Lord in Demerara.

In reviewing the early days of the movement, it will have been observed that in the majority of cases—strange though it may appear to readers of the present generation—those early gatherings were for the most part composed of Christians who had formerly been staunch church members, but had left the denominations be-



WILLIAM WILSON.

cause of spiritual convictions as to what should be the true attitude of the child of God in relation to the Scriptural meaning of baptism and the Lord's Supper. While this in a measure appeared also to be the case in the present instance, still it was mainly from the old established body of Quakers in the district that the young assembly was largely built up. The work at Kendal greatly prospered, and before the passage of many years the meeting was a large and flourishing one. Many of its members belonged to the leading families in the town, and we find the following names well represented: Wakefield, Crewdson, Wilson and Rhodes. The present hall at Kendal was built by Edward Wakefield, a local banker, who also provided halls for brethren at Bowness-on-Windermere and Keswick.

AMONG early brethren sometime resident in Kendal, whose names are remembered because of their labours in the Gospel, and in the ministry of the Word in the upbuilding of the assembly, were the brothers Henry and William Dyer, Henry Groves and James Showell. The latter resided there for a number of years. He was well known as an evangelist and pastor, and exercised his gifts in and about the Kendal meeting. On one occasion during special services in the neighbouring town of Bowness-on-Windermere the attendance was so great that the floor had to be propped up from below, lest it should give way.

"Both Mr. Groves and Mr. Showell used

to visit our home at Bowness in my young days," writes Mr. G. N. Birkett, "and I remember them well. Mr. Groves was of the stern, 'valiant for the Truth' type, but mellowed much in his later years. Mr. Showell was a very kindly gracious man. He spent the closing years of his life with his daughter, who married George Brealey of the Blackdown Hill Mission."

IN 1868 Henry Groves came to Kendal with the intention of staying for a few weeks, but here he settled, and though for nearly a quarter of a century he continued to travel across the country in the service of the Lord, the secluded town among the hills of Westmorland became his home until in the summer of 1891 he passed into the presence of the Lord. The story of the early years of Henry Groves teems with exciting episodes, brimful of heroic moments and unparalleled endurance in face of war, famine and flood, the recounting of which reads

not unlike highly-coloured fiction from the pen of a novelist. He was the eldest son of Anthony Norris Groves, notable as a pioneer missionary, a record of whose life has already been given in a former paper. Henry was born at Exeter in 1818. At the age of ten, along with a younger brother, he accompanied his parents in the perilous journey to Baghdad, through St. Petersburg and Moscow and the brigand-infested wilds of Southern Russia. The terrible experience of those torturous years in Persia, and particularly the dreadful months the



HENRY GROVES OF KENDAL.

heroic little band of missionaries passed through during their stay in the plague-stricken city, made a lasting impression. So deeply did the experience fix itself upon the boy's mind, that in later years Henry pathetically recalled the fact that after leaving England he could not remember ever having been a boy.

HENRY GROVES and his brother Frank followed their father to India, and joined in a noble effort to establish a self-supporting mission. For some time the venture prospered, but after years of strenuous labour the father's health broke down, difficulties arose, and despite privation and personal loss the scheme failed and had to be abandoned. But those difficult and trying years were far from barren, for the Lord was truly laying the foundation of a great building, which to-day has left its mark in many parts of India.

In the year 1857, Henry Groves came to Britain and took the opportunity of visiting many assemblies throughout the country. He afterwards crossed to the United States, and the deep impression created in his mind regarding the work of revival which he witnessed in this country, was accentuated by what he saw in America. He now felt on fire for the Master, and longed to go forth at His call. In 1863 the way became clear and the step was taken at Bristol. Five years later we find Henry Groves at Kendal. As a teacher and writer, the name of Henry Groves is notably associated with the activities of Brethren during the second half of last century, and he is still remembered as the editor of *The Golden Lamp*, a monthly which had a considerable circulation amongst Brethren. He was also joint editor with Dr. Maclean of *Echoes* in the early years of that missionary journal.

That the Kendal meeting has ever kept before them the importance of the work in the foreign field is strikingly evinced by their splendid record of service. From this assembly eleven have gone forth to many parts of the world, three of whom

belong to the medical profession, while one of the number was married to a daughter of Dr. Livingstone, and died in Sierra Leone.

Since its birth a hundred years ago the assembly at Kendal has maintained a steady and consistent testimony. Brethren, many of whom rank amongst our "chief men," have had happy fellowship in the development and furtherance of the Lord's work in this somewhat isolated corner of England. Among those who have enjoyed a life-long association the name of Theodore Wilson is lovingly remembered. He was a son of William Wilson, one of the founders of this assembly, and during his long and useful life, the welfare and shepherding of the flock to which he was endeared, engaged his whole-hearted attention up to the time of his home-call in 1933.

THE original Trust Deed drawn up upon the purchase of the property where the neighbouring assembly of Bowness-on-Windermere now worships, is an interesting document, and is worthy of setting down here. It stipulates that those who meet at Bank Terrace Room—the meeting place of the assembly—shall be:

"Those who are sound in the Faith, proving it by their works. Holding the True Divinity of Our Lord as well as His perfect Manhood and depending wholly upon His Atonement and Intercession for their Salvation. Holding also the True Godhead of the Holy Ghost as distinct yet one with the Father and the need of His Work for the conversion of the Soul to God for sanctification of believers. Holding also the ruin and utter corruption of man by nature through the fall of Adam and especially for the ministry of the Word at which meetings for worship and fellowship shall be permitted in accordance with directions in the 12th and 14th chapters of the Epistle of Paul to the Corinthians for any Christian who can speak to edification of which the body at large shall be the

judge as stated in chapter 14 verse 29 to exercise his gift at suitable times and in the said place for the purpose of preaching the Gospel of the Grace of God by any person approved by the church."

This Trust Deed, as is usual with legal documents, is without punctuation; hence some tendency to being involved.

The assembly at Bowness-on-Windermere, in the heart of the English Lake District, appears to have commenced shortly after that of Kendal. There are records of a meeting, and a list of the names of those in fellowship, as far back as the year 1836. The meeting took place in a cottage near what was then known as the Bazaar, opposite St. Martin's, the parish church of Windermere. The place of meeting seems later to have been in a house at Low Side, but later still a Dr. Paisley fitted out a room at a small Hydro' known as "The Douche," on the site now occupied by the town's Gas Works. Among those in fellowship at this time was John Pattinson, father of the late Mrs. Herd of the Ambleside Assembly.

George Müller was among visitors who had fellowship with the meeting while at "The Douche." About the year 1851, Edward Wakefield, of Kendal, built the hall at present occupied by the assembly, and it was handed over for their use, rent free. There are records about this time of visits by Robert Chapman, of Barnstaple, and of the then well-known evangelist, William Carter, a converted chimney sweep, when the hall becoming too small, a gallery was erected. Some years later, during structural alterations, the gallery was removed; and in this primitive meeting-place, hallowed by memories of other days, the testimony still continues.

(To be continued).

It is not by the change of circumstances that we can be made happy but by submission to the will of God. This submission is manifested by our steadfast purpose to mortify the will of the flesh and by contending against everything that offends God.

Support of the Lord's Servants.

IS "SELF-SUPPORT" PRACTICABLE?

By G. M. J. Lear, Buenos Aires.

IN considering the conditions of work in such a large field of labour as the Argentine Republic, it would perhaps be helpful to divide it (somewhat arbitrarily) into three zones: (1) Northern, from the city of Córdoba and up to the borders of Bolivia; (2) Central, the middle belt of country which includes such cities as Buenos Aires, Rosario and many large towns; (3) Southern, from Bahia Blanca (the third port of the Republic) right down to Patagonia and Tierra del Fuego.

Now in the first of these divisions the conditions are subtropical and, in a few places, tropical. Those who have secular occupations in these parts generally find that, at the end of their day's work, they have no energy left for anything else. None the less, there has been one labourer who has done very useful work while employed in the Standard Oil Company, even in the far north. He has confessed, however, that it has been a very great strain, and he does not think he could go on indefinitely on these lines. He is at present away, and the conditions of his return are not certain. But in a city like Córdoba, it is possible for one who has not too onerous a position to put in quite a lot of time into testimony for the Lord in a direct way, as the writer of this article was enabled to do for various years. But the increase of business responsibility curtails considerably the amount of time disposable, and then one is very thankful for the presence of a whole time worker. With the spreading of the Lord's work on every hand and the increasing calls for help over an ever-widening area, the writer found it impossible to attend adequately to the witness for the Gospel and retain his post in the bank with its growing demands on his time. The question then came to be: What am I really here for? Is it to make money, or to work for the Lord?

In regard to the second division, the climatic conditions are easier, and there is a large amount of activity displayed by some of our business brethren, both in Buenos Aires and Rosario. But here there is the temptation to take the path so natural to us all, and dedicate oneself principally to material things. A good number of those who at first showed much interest in spiritual work have now slackened off considerably, and others are entirely in the world. There

are comparatively few who can stand the double strain of a hard day's work and continued, aggressive, Gospel testimony.

Then there are those brethren who could scarcely be called "self-supporting missionaries," but they are, like many of our friends at home, constant attenders at the meetings and are ready to give help on occasion. These are a great stand-by in the assemblies, and their presence is much appreciated. They would not be likely, however, to start any new testimony.

But even in these more favourable circumstances the services of the whole-time worker are often found necessary. The ideal combination in such larger centres would seem to be that the brethren engaged in business should seek to attend to the local needs where they are, leaving the whole-time workers free for particular lines of service, visiting needy places, special efforts and those other activities to which God may call them. Real and hearty co-operation between both sorts of workers will undoubtedly give the greatest measure of success in our witness for the Lord.

As far as the third division is concerned, the assemblies have but little work in the south, but there is room for great development. Bahia Blanca, a very important centre, has room for workers of both kinds. The rapidly increasing territory of Rio Negro dedicated to fruit-growing would call especially for pioneers. The wilder conditions of life in these parts, and the distances to be traversed would demand the services of a whole-time worker.

There remains one more point to be discussed: Why cannot such countries as the River Plate Republics support their own work? Well, I believe that that is the point to which we are tending, as is only right, but we have a long way to go yet before this end is reached. We must remember that, in spite of the considerable spread of the Gospel in these lands, the assemblies are for the most part very poor and weak as yet. The more successful business brethren have their own particular interests to attend to, and the others have all they can do to contribute adequately to the expenses of their local assembly. We are seeking to do all in our power to instruct the believers as to their responsibility, and are doing our best to form funds, not only for the payment of buildings, but also for the support of those who have gone forth from the meetings in these countries and are giving all their time to the spread of the Gospel. Something has been accomplished along these lines, but there is a great deal more to be done yet before the general conscience will be really touched as to the proper maintenance of such workers.

To sum up: There is room in the Republics of South America for business men who will know how to keep first things first and who are truly consecrated to the Lord; but there is still need of a number of whole-time workers for special lines of service and for pioneer work. The self-support of workers in these Republics is still in its initial stage.

REVIEWS.

"Age after Age."† This book is an account of the succession of the ages of God's dealings with man according to their dispensational character, in connection with a prophetic chart at the beginning of the book. We are surprised that in page 17 the writer makes the 6th period on his chart last "seven years only"—"from the Translation of the saints at the coming of the Lord to their appearing with Him in glory." Certainly this period will include the last week of seven years of Daniel's 70 weeks, but to date those seven years as commencing with the Translation of the saints is, I believe, contrary to the fact that the coming of the Lord is not, and never has been a question of dates but an any moment possibility. Seeing this is so, it results that the period between the two stages of the Second Coming has always been indeterminate. The Lord might come to-day for His church; but the covenant for the last week determined on Israel between the Man of Sin and Israel could not be signed to-day, for there is no one to sign it. It seems to me a regrettable mistake, too, on page 62 to make "everlasting" as applied to the kingdom only equal to "age-enduring." The quotations put before seem to contradict this. Another thing that surprises is that only in a passing sentence in the Introduction, and in a note on page 81, and that quite incidentally, is any reference made, as far as I have been able to see either in the chart or in the body of the book, to the loosing of Satan and the great final rebellion of Gog and Magog. Perhaps this is due to an oversight.

With these minor provisos we can commend this book as containing solid matter for edification.

† W. G. Turner (C. A. Hammond, 3 and 4 Paternoster Row, London, E.C.4).

John 5. 24.

A literal translation of the Trapé (Northern Nigeria) version reads thus:—

"The one who hears My word, and accepts the word of the One who sent Me to come, he has life going on for ever; he will come into the place of judgment not, but has come out of death, and gone into life"—From an old Annual Report of the B.F.B.S.

"He that is Spiritual"

Extract from "Our Record" for February, 1929.

By J. M. DAVIES, INDIA.

WHEN iniquity shall abound the love of the many shall wax cold (Matt. 24. 11),—the majority will become lukewarm,—spirituality will be on the decrease. It will not be estimated at its proper value. So much was this so in the darkening days of Israel's history, that Isaiah says, "Yea, truth faileth; and he that departeth from evil maketh himself a prey (or, is accounted mad); and the Lord saw it and it displeased Him that there was no judgment. And He saw that there was no man and wondered that there was no intercessor" (Isa. 59. 15-16). Hosea says: "The prophet is a fool and the spiritual man is mad" (Hos. 9. 7). To seek to walk with God in Israel's apostate days, was to inherit the ridicule of those who were the professed people of God. The spiritual had to suffer. They were made a prey and regarded as fools. Even in Paul's day this spirit was prevalent. He speaks of himself as being "a fool for Christ's sake." Let it be remembered that there is a price to be paid for spirituality, but it has its recompense of reward. I desire, however, to draw the attention of the reader of four scriptures in the New Testament, which give us the earmarks of true spirituality.

"TO BE SPIRITUALLY MINDED IS LIFE AND PEACE" (Rom. 8. 6).

The first part of the 8th chapter of Romans is a fit conclusion to the experience so tersely described in the 7th. The youngest believer in Christ will, according to the advantages he has had in his unsaved days, possibly know a good many things, but there is one thing he will not know, and that is the deceitfulness of his own heart,—the subtlety of the flesh,—the utter futility of trying to improve it, and its absolute enmity against everything that is of God. He will be able to rejoice in the forgiveness of sins and live in the enjoyment of it, only to realize shortly

afterwards, that by obtaining the salvation which is in Christ Jesus, he did not lose his old nature, neither did this old nature experience any change. He will learn by bitter experience the truth of the words, "That which is born of the flesh is flesh," and "the flesh profiteth nothing," for in it "there dwelleth no good thing." This experience, which the apostle himself had to learn, is described in Rom. 7. 13-25. It corresponds to the wilderness experience of Israel, where God desired to teach them the perversity and possibilities for sin that lay in their own hearts. Had they learned this as they should have done, doubtless they would have sought to cleave more tenaciously to the Lord and His Word. To be deceived as to the true nature of the flesh is calamitous. In the 7th of Romans, Paul learns the lesson taught in Gen. 6., "The end of all *flesh** is come before me." He learned it by seeking to walk with God in carnal energy. From 7. 14-24 the personal pronouns, I, Me and My, appear some thirty-five times—but not one reference to the Spirit of God, for the simple reason that God is through with the "old man," and will not waste energy upon it. The Spirit of God will never lead the believer to be occupied with the flesh, and as long as the believer is trying to live the Christian life in the energy of the flesh, there will be nothing but discouragement. No song, but groans; no shout of triumph, no joy, until he turns away from the corrupt and incorrigibly wicked flesh, to occupation with Christ as the Man on the Throne—the Man in the glory. Once his eye gets fixed on Him, he begins to sing, for he is enjoying peace. He has learned the secret of spirituality, which is to allow the Spirit to occupy his mind and heart with what Christ is in all His fulness at God's right hand for him—not with his own flesh, and what he is in himself.

THIS experience is illustrated in that of Abraham as recorded in Genesis, chapters 21. and 22. The sending away

* The term "flesh" in Gen. 6. refers to the Race, but is here applied to that which God has condemned—the "flesh."

of Ishmael and Hagar, confessed that henceforth Isaac was to be his all in all. With Ishmael in the tent, there could not be the enjoyment of peace, as he "mocked" Isaac. It was a disturbed family until Ishmael was sent away. To be done with legality, and submit to the Spirit, is the secret of life and peace.

What is learned in Rom. 7. is what Jacob learned at Penuel, the futility of struggling,—the smitten thigh,—death to the carnal energy that he had been so guilty of while with Laban. The clinging soul and the leaning pilgrim now walked in the light and warmth of the sun that rose upon him as he left Penuel. When a fugitive, running from his brother's anger, we are told that the sun "set" as he laid his head to rest on his stony pillow in Bethel. From then to Penuel he seems to have walked *in spiritual darkness*, for the first recorded sunrise in his experience after the sunset at Bethel after he was left alone at Penuel. While with Laban he had walked in his own strength, but after Penuel he limps, and therefore leans on his pilgrim staff. Eventually, as he leaned he worshipped, and blessed both the sons of Joseph. This is "life and peace," for the Spirit would have us "lean upon our Beloved" as we pass out of this wilderness, realizing that we can only do all things by the strength which He puts into us (Song of Sol. 8. 5).

IN the days of Hezekiah God granted a gracious reviving to His people. Hezekiah rose above all the divisions of Israel, and issued a proclamation inviting all Israelites to come to the Passover at the appointed time. But the climax was reached when they offered the Burnt-Offering, for "when the Burnt-Offering began the song of the Lord began also." There is nothing that will cause spontaneous songs of praise like the people of God finding their all in the Man in the Glory, having apprehended in Him there seated, the completeness of the salvation that is theirs. To be able to say from the heart, "Whom have I in heaven but Thee,

there is none on earth that I desire beside Thee," is the secret of "life and peace," the secret of song. It is the first earmark of true spirituality. Earlier in Israel's history (2 Chron. 20. 22) we read that when Israel sang the Lord set ambushments against the children of Ammon and Mount Seir. The path of deliverance is occupation with Christ. To mind the flesh will mean death and defeat—it cannot be or do anything else, but "the mind of the Spirit is life and peace" (Rom. 8).

Nature cannot help in God's things. Witness it in Abraham, his father, his nephew, his wife—each in turn hindering. Progress could only be made as he turned away from that which was of the flesh as manifested in them. The flesh will only do what Amalek sought to do against Israel. In the wilderness they sought to delay progress; at Ai they would defer their possession; while after Israel got into the land they sought to destroy their produce (Jud. 6.). When Israel was faint and weary, Amalek appeared, and smote the hindmost of them! The Psalmist speaks of them as one of the confederate nations who had consulted together with one consent against God's "hidden ones," to cut them off from being a nation, that the name of Israel be no more in remembrance (Psa. 83).

Be it remembered that the man "in the flesh" in Romans is not necessarily the libertine or the drunkard, but the man who seeks to make a "fair show in the flesh,"—the one who stands before God on his own merits—what he is as a man in Adam. The mind of the Spirit is that we should set the Lord always before us. May the Lord in grace deliver us from making provision for the flesh to fulfil its lusts, and enable us to say in truth, the conscience bearing witness in the Holy Spirit:

"Thou, O Christ, art all I want;
More than all in Thee I find."

(To be continued).

Distressed Jews in Central Africa (Fund Closed). June 17th, received from S. S. J., Devon, £1; W. A., Detroit, \$2.—[Ed.]

Gleanings from a Parable.

By M. G. Hussey, Canada.

THE ordinances of divine service and worldly sanctuary of a past dispensation are spoken of as "a parable for the time now present" (Heb. 9. 9, Alford).

The law, having a shadow of good things to come, enjoined that on the tenth day of the seventh month of the recurring years, the priest make an atonement for Israel to cleanse them that they might be clean from all their sins before the Lord. In those sacrifices there was a remembrance again made of sins every year.

The new covenant declares that the Son of God, when He had by Himself made purification or cleansing of sins, sat down on the right hand of the Majesty on high. To this culminating statement, the opening words of the epistle to the Hebrews briefly pass, affirming the result of that finished work which the ordinances of the divine service of the yearly day of atonement had foreshadowed, by reason of which the divine testimony to all believers is, "Their sins and iniquities will I remember no more."

"I enter there, for Thou hast borne away
The burden of my sin—
With conscience clear as heaven's unclouded
day
Thy courts I enter in.

Heaven now for me—for ever Christ and
heaven—
The endless now begun—
No promise—but a gift eternal given,
Because the work is done."

The Holy Scriptures (of the Old Testament) are able to make wise unto salvation through faith which is in Christ Jesus (2 Tim. 3. 15).

In the divine wisdom, the details of offerings under the law foreshadow various aspects of the offering of the body of Jesus Christ once for all: "Which things also we speak," writes the apostle, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth* comparing spiritual things with spiritual" (1 Cor. 2. 13).

An instance of such comparison is in Hebrews 10. 1-10, where various sacrifices and offerings under the law, having similarity, to and contrast with the offering and sacrifice of the body of Jesus Christ, are placed beside the great Antitype (a parable for the

time now present), to give knowledge of "things that are freely given to us of God."

The burnt-offering or the ascending offering, with an account of which the book of Leviticus begins was brought for the acceptance of the offerer (1. 3 Newberry marg.), who, laying his hand on the head of the burnt offering, had the assurance from the Lord—"It shall be accepted for him to make atonement for him." This sacrifice ascended, entirely consumed, as a sweet savour unto the Lord.

With melody in the heart one has written:

"I have been at the altar and witnessed the
Lamb
Burnt wholly to ashes for me;
And watched its sweet savour ascending on
high,
Accepted, O Father, by Thee."

Of this kind was the substitutionary offering that was offered up in the stead of Abraham's son on Mount Moriah: there, David said, "This is the house of the Lord God and this is the altar of the burnt offering for Israel: there, outside the gate, that He might sanctify the people with his own blood, Jesus suffered.†

For a sinner conscious of his depravity, how clear an object-lesson it is that a burnt offering, without blemish, has been offered up in his stead, to be accepted for him, of a sweet savour to the Lord!

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). "In Him the shadows of the law are all fulfilled and now withdraw."

† The sin offering, not the burnt offering, is the type referred to in Heb. 13. 12.

THE INTERMEDIATE STATE.

See Phil. 1. 23; Luke 23. 43; 2 Cor. 5. 8, etc. These and many other Scriptures teach clearly, and the whole testimony of the New Testament assumes, the conscious existence of the redeemed as spirits. Heb. 12. 23, in the unclothed state; while Luke 16. 23, 24; 2 Pet. 2. 9; Rev. 20. 13 teach clearly the conscious existence of the lost NOW, while awaiting the Great White Throne.

—J. Ritchie.

Give not thy tongue too great a liberty
lest it take thee prisoner. A word unspoken
is like the sword in the scabbard, thine; if
vented the sword is in another's hand. If
thou desire to be held wise, be so wise as
to hold thy tongue.

* On this subject, Bernard has, in the "Progress of Doctrine," an intensely interesting note, No. 12, Lecture 6 of the 5th edition.

Survey of Service

ANDROS, BAHAMAS.

By W. H. FARRINGTON.

[The writer of this descriptive sketch, mentioned by Mr. Kendrick in his June Survey, formerly a schoolmaster, has devoted himself for some years to the work of the Gospel in the Bahama Islands. He is a pioneer, and has carried the glad tidings where no other preacher has been in Long Island and Eleuthera. For the past two or three years he has been labouring in Andros].

ANDROS, the largest of the Bahama Islands, is 104 miles long, and 40 broad. The inhabitants for the most part earn their livelihood by "sponging," and some of the finest sponges are obtained off these coasts.

Andros is not, strictly speaking, an island, but rather a group of islands, for it is divided into three parts by two wide openings, which vary from 5 to 25 miles across, and are dotted with innumerable islets of all shapes and sizes.

The settlements (all English-speaking) are on the coast. The chief ones are Mangrove Cay (the most populous), Fresh Creek, Staniard Creek, Long Bay Cays, Nicoll's Town, Mastic Point and Deep Creek.

Roman Catholics are active, and have up-to-date church buildings at nearly all the settlements. Anglicans are not progressing. They are of an extreme kind and simply pave the way for Romanism. Seven Day Adventism is also being actively propagated.

It has been the writer's privilege to carry the Gospel to the people of Deep Creek, Blackpoint, Kemp's Bay, Mangrove Creek, Staniard Creek and Nicoll's Town. In all these places God has been pleased to bless souls; but I regret to say that Nicoll's Town (in the extreme north) is the only place in this large island where there is an assembly. This assembly was the result of the labours of two brethren, Slomans and Pierson, about 40 years ago. Preachers have visited the assembly from time to time, but such visits were short

and far between. The assembly therefore sank into a low spiritual condition, but I am thankful to say that things are much brighter to-day. I have been led to labour here, for 3½ months, with meetings every night except Saturdays. Many precious souls have been saved, and the Sunday School revived and reorganized.

There are still settlements in Andros that, so far, I have been unable to reach. And there are islands in the Bahamas where there are no assemblies, and where there is no work and no worker. Such are Acklins, Watling, Inagua, Grand Bahama and others. "Pray ye the Lord of the harvest."

The need of this island, Andros, cannot be over-estimated. Many have religion, but not Christ. Immorality abounds. I sincerely trust that Christians in Great Britain and elsewhere will add Andros to their prayer-list.

The need also of a Mission boat is pressing, as the only means of travel is by boat, and that very often along a rough coast.

Idolatry: What is it?

(Continued).

BY THE EDITOR.

(2) IT is not permissible then to define an idol or a "graven thing" as the representations only of false divinities, and never applied to those of God or Christ. This definition is not borne out by Scriptural usage. Thus in Deuteronomy 4, where Jehovah is warning Israel, as they had seen no similitude of Him in Horeb, not to attempt to make "any graven similitude" (it is lit. a graven thing, *pehsel*, the similitude). Again in Isa. 40. 18, 19 the question is asked, "To whom then have you likened God? Or what image will you make for Him?" The next verse describes the workman attempting to do so by casting a graven thing (*pehsel*), and so in verse 20—"he seeketh unto him a cunning workman to prepare a graven image." Where in both cases an image of God is in view. Turning back to Judges 17. we find the same thing in the flagrant

idolatry of Micah, with his "little temple of the god" (Heb., *elohim*, v. 5), containing a graven thing (*pehsel*) and a molten god (v. 4). These are called "idols" in verse 5. Now the question is, Were these images or idols intended as representative of the true God, or had Micah knowingly and deliberately forsaken Him for a false divinity? We may notice that according to verse 6 he was doing not what was wrong, but what was right in his own eyes, as image-makers and worshippers are to-day, in fact there can be no doubt that he imagined he was earning the favour of God (v. 13), as many a pious Romanist does at the present time. This is clear from the words of Micah's mother, the prime mover in all this religious wickedness: "I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand and make a graven thing (*pehsel*) and molten god" (v. 3). She and her son did not think that God was like their images, but that these represented some divine quality or attribute. It was not a deliberate intended setting up of false gods, any more than devout Romanists or Ritualists intend to do so to-day, but a false worshipping of the true God, under the forbidden likeness of graven and molten images.

AS to whether the term idol can be applied to images of God and of Christ, or of the Virgin and the saints, which Romanists deny, we may turn to Exodus 32, where we read of the first outstanding fall into idolatry of the children of Israel in the wilderness—the setting up of the golden calf. No doubt this image was intended to represent not a false God, but Jehovah in one of His attributes—the Power by which He had brought them out of the land of Egypt (v. 4). Aaron proclaimed, "To-morrow is a feast to Jehovah," and doubtless the people when offering before it on the morrow, thought in their folly and sin that they were honouring the true God, in spite of His express prohibition uttered only a few weeks previously, as do those to-day who burn incense and candles before their images. It was in fact a

flagrant violation of the second commandment, and Moses confessed it so before the Lord, "Oh this people have sinned a great sin, and have made them gods (*elohim*). Was this sin that of idolatry? Let us hear Stephen's words (Acts 7. 41), "And they made a calf in those days and offered sacrifices to the idol." Paul, too, in 1 Cor. 10. 7, writes, "Neither become ye idolaters," referring to this very worship of the golden calf. Two things then stand out from this account: first that the golden calf was supposed to represent Jehovah in one of His attributes, and next that in spite of that it was gross idolatry.

"The works of the flesh are adultery . . . idolatry . . ." (Gal. 4. 19, 20).

CORRESPONDENCE.

Dr. Moffatt's Translation.

With reference to Mr. A. W. Phillips' review of above in our April number, we have received the following from J. C., an esteemed Vancouver correspondent:

"I am pleased to see in April 'Believer's Magazine' attention called to Moffatt's Bible, from which, as has been pointed out, some teachers at times quote to support their ideas. Young believers and others would naturally suppose it must be a safe and useful translation, but how far it is from being thus the following quotations will help to show: Matt. 1. 16—'Jacob the father of Joseph, and Joseph (to whom the virgin Mary was betrothed) the father of Jesus, who is called Christ. This virtually denies the Virgin birth.' Romans 9. 5—'The patriarchs are theirs, and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen)'.

[This is much like one of the R.V. marg. readings to this verse: "Some modern interpreters" say so. Likely enough one of the Dead-Sea fruits of having a Unitarian on the Revision Committee. The fact that Dr. Moffatt's emendation necessitates a reshuffling of the order of the Greek, preserved in our translation, does not restrain him.—Ed.]

"Hebrews 1. 8.—He says of the Son, 'God is thy throne, (instead of, as the Greek runs, 'Thy throne O God is) for ever and ever.' Notice how in these two passages the deity of Christ is obscured, as in the case of John 1. 1, as Mr. Phillips points out. For some time I had thought of writing to you regarding this modern translation, and so I

was pleased to find the review in the 'Believer's Magazine' just received."

[The reviewer himself adds yet another instance of freak translation in this loose production, Eph. 2. 25, 27 (Moffatt), "Husbands, love your wives as Christ loved the Church and gave Himself up for her, to consecrate her by cleansing her in the bath of baptism, as she utters her confession." Here we are allowed a glimpse of Dr. M's views on baptismal regeneration, though the word "baptism" does not occur in the passage. "Bath of baptism" is supposed to render the Greek word *loutron*, from the same root as the once-for-all washing or bathing of which our Lord speaks, "He that is washed (*louomai*) needeth not, save to wash his feet" (John 13. 10). The first "washing" here is that of regeneration, of which the agent is the Spirit and the instrument the Word (of God). These last two words, "by the word" (A.V.) or "with the word" (R.V.), Dr. Moffatt metamorphoses into, "as she utters her confession"! We would earnestly appeal to ministering brethren not even to appear to recognise this unsound translation, by referring to it as in any way authoritative.—Ed.]

•ANSWER C.—Concluded from page 190.

The R.V. has "having put off from Himself." We never read that He cried for deliverance from them. He doffed them, as the word "spoil" here means. But there were the darkness, the waves and billows of God's judgment, the forsaking of God, and then it was He cried: "My God, My God, why hast Thou forsaken Me?" Only God could inflict atoning sufferings, and I certainly think this might be made plainer in the hymn in question. While considering this hymn, we may look at another expression in it, which might well also be modified. It is in the preceding verse, "On Thee, the Father's blessed Son, Jehovah's utmost anger fell." We read in the Psalms, "God is angry with the wicked every day," but I know of no scripture which says that He was angry with His Son. The word "anger" seems to carry with it the idea of personal displeasure against the one we are angry with; but never was the Lord more holy personally or more acceptable to God than when "obedient unto death, even the death of the cross." He was numbered with the transgressors, but He was never for one moment a transgressor. Noted teachers have gone astray through ascribing to the Lord's experience expressions in the Psalms which do not apply to Him, so let us avoid a too close or positive interpretation of the Psalms in this sense! I think the truth would be upheld and the verse improved were "judgment" substituted for "anger"; "Jehovah's utmost judgment fell."

Our Home Bible Class

Lesson No. 6.—John 3. 16-21.

By H. E. Marsom, Bristol.

(1) What was the great motive in the heart of God that caused Him to give His Son to die for us? v. 16; Rom. 5. 8; Eph. 2. 4; Tit. 3. 4; 1 John 4. 9-11. What can each true Christian say? 1 John 4. 16, 19.

(2) Since God thus "gave" His only begotten Son, what has the sinner to do in order to be saved? 1. 12. What should the language of his heart be? 2 Cor. 9. 15.

(3) It is of vital importance to remember that in v. 16, we do not read that whosoever believeth is saved; but that "whosoever believeth in Him" is saved. In reference to faith the all important point is the Object upon which that faith relies, which it trusts, confides in and rests upon. In this great text Christ Himself is set before us as the grand Object for our faith to rely upon, to count upon, to trust, to confide in, and to rest upon. The proper Object for our faith is not a thing, but the living Person of the Son of God who loved us and gave Himself for us. How is this truth brought out in vv. 15, 16, 18, 36; 6. 29, 35. 40. 47; 7. 38, 39; 9. 35, 36; 11. 25; 12. 44, 46; 14. 1, 11, 12; 17. 20? Who is shewn to be the Object for faith in all these passages?

(4) Is the gift of Eternal Life a future blessing or a present possession of those who believe on the Lord Jesus Christ? vv. 16, 36; 5. 24; 10. 28; 1 John 5. 13.

(5) What is the awful alternative to the blessing of Eternal Life, that must be the doom of those who will not believe on the Lord Jesus Christ? vv. 16, 18; 8. 24 and cf. v. 21; 16. 8, 9.

(6) Why did God send His Son into the world? v. 17. Why did Christ come into the world? 12. 47; 1 Tim. 1. 15. What did the Lord Jesus do, and what did He become? 1. 29; 4. 42. Why did He say what He did to the people? 5. 34.

(7) What is meant by Light coming into the world in v. 19? Cf. 8. 12; 9. 5 with 1. 4-11; 12. 35, 36, 46.

(8) What does man naturally love, and what does he hate, and why? vv. 19, 20; 7. 7.

(9) What is the great sin which brings a soul under the wrath of God? vv. 18, 19, 36; 16. 9; Mark 16. 16, cf. John 15. 22; 8. 21, 24.

(10) What is meant by "doing the truth" in v. 21? Jas. 1. 22; Luke 6. 46-49, cf. John 8. 31; 13. 17.

Our life is but a sheet of paper white, on which each one of us must write a word or two; and then comes night.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—What is the meaning of our Lord's words, "He that shall endure unto the end the same shall be saved" (Matt. 24. 13)? Why was this promise made? To what time does it apply?

Answer A.—In interpreting words of Scripture it is very important, before attempting any general application, to understand the original intention of the speaker, that is first to interpret the words in their context. What then is the "end" spoken of here, and what did the Lord mean by being "saved"? We notice that the disciple's question was "What shall be the sign of thy coming and of the end of the age?" This word (*sunteleia*) is much the same as is used in the other occurrences of the chapter for "end" (*telos*), and seems to include the general winding up of things. It occurs before in Matt. 13. 39, 44 and 48 as "the end of the age." The Lord in His reply warns against mistaking for the end of the coming storm, its premonitory rumblings, "wars and rumours of wars"; "but the end is not yet" (v. 6), wars, famines, pestilence and earthquakes are only "the beginning of sorrows" (v. 8). Before that "end" must intervene terrible persecutions against the disciples of the Lord (of whom those addressed were the living representatives), and all will not pass through these unscathed: "many shall be offended," and shall even apostatize from the faith. And many false prophets shall arise, and many will be deceived, and because iniquity shall abound, the love of many shall wax faint, but "he that shall endure to the end" (i.e. of this great tribulation), that is, shall not apostatize, shall be saved, in the sense, I believe, of being preserved alive. Apostasy will not be the means of safety, but standing firm. This sense of physical preservation we find in other places. "God is the Saviour of all men, specially of them that believe." "Eight souls were saved by water" (i.e. Noah and his family), and in this chapter also at verse 22, "Except these days should be shortened, no flesh should be saved, but for the elect's sake He hath shortened the days," reminding us of Paul's words on the ship in Acts 27., "Except these (the sailors) abide in the ship, ye cannot be saved." We may notice in closing that the scene of these happenings will be Judea; the temple will be rebuilt; and when a special sign spoken of by Daniel the prophet is seen let all the disciples flee to the mountains.

It will be the time of Jacob's trouble (Jer. 30. 7). Let them pray that their flight be not on the Sabbath day. Before the end, the Gospel of the Kingdom will be proclaimed everywhere as a witness. No doubt the words we are considering may be used by extension to-day. The best proof of reality is continuance in the faith. Enduring to the end is the outward and visible effect of the new-birth. It is those who are most truly in Christ who will feel most their need of being kept by the power of God, and faith will be in exercise. There were false professors in the early churches, who forsook the assembling of themselves with their brethren, and it is to be feared that such exist to-day. Jude speaks of them. They may boast of their correct knowledge of God, but alas their works sometimes seem to give the lie to their profession. The prayer of the true believer will be increasingly and to the end, "Hold Thou me up and I shall be safe!"

Question B.—Is there any Scripture for making the first day of the week or the Lord's Day, a Sabbath, on the ground that the Sabbath has been changed from the seventh to the first day?

Answer B.—None whatever; the Sabbath never was changed from the seventh to the first day of the week by any divine revelation in the Scriptures. The two days are quite distinct.† The former was the Jews' day, and we read in the Acts that the apostles would improve the occasion by going to the Jewish synagogues on the Sabbath to get an opportunity for testimony (Acts 13. 42; 18. 4), and then on the first day of the week, break bread with the disciples (Acts 20.). Their idea of the Sabbath was six days' work and then a well-earned physical rest, but true rest they never earned; that of the Lord's day—rest in Him on His resurrection day to begin with, and then work from that. The two days ran concurrently in the Acts period, but there is not a line to show that the first day of the week was a physical rest day. That was probably the real reason why the early disciples broke bread at night, because they were working all day. A certain legal sect gets a great advantage over denominational Christians owing to this common mistaken notion. They point out that God never changed the seventh to the first day, and therefore, as they are legal to the core, they enforce on all literal obedience to what is to them the greatest commandment of all—Sabbath observance—though they themselves do not strictly keep it, as the law enjoins, and are content with

† The Italian Saturday is still *Il Sabato*.

an approximate obedience, as long as you join the ranks of their denomination. It is perfectly true that "God rested on the seventh day from all His works," as recorded in Gen. 2. 2, but though God blessed the seventh day and sanctified it, there is no mention that it was instituted as a rest day for man till Millenniums later, nor have we a single case recorded in the history of the antediluvian patriarchs, nor of Abraham, Isaac and Jacob of Sabbatical observance. What we read of Sabbatical resting in Gen. 2. 2 was no doubt coincident with creation, but Genesis was only written by Moses, toward the end of the sojourn in Egypt. The Sabbath was not formally enjoined upon Israel till the giving of the law at Sinai in Exod. 20, though shortly before, when God gave the Manna, He arranged for a double quantity to be collected on the 6th day "in view of the rest of the holy Sabbath," so soon to be instituted. The collecting of the manna was to go on right through the desert wanderings, so that the question was settled at the start by anticipation how manna was to be collected for the Sabbath's consumption, preparatory to the institution of the day, in chap. 20. Later in chap. 31. the true import of the Sabbath is explained, verse 16, "Verily My Sabbaths ye shall keep, for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. It is a sign between Me and the children of Israel for ever." The death-penalty was attached to a failure to observe it in every particular, e.g., the man found gathering sticks on the Sabbath. Nor were Israelites allowed to light a fire on the seventh day. But the Sabbath with its stringent laws was never given to the Gentile nations and still less to the church. The question as to the advantages of one day's rest in seven is not disputed here. There can be no doubt at all that in practice some such rest is called for. Doubtless governments have a perfect right to decree such cessation from work on the pattern of the Jewish Sabbath, but that is totally different from enforcing a sort of Sunday Sabbath as a religious obligation, which is one of the pillars of Christendom under the title of Sabbath Observance (see Colossians 2. 16). What then is the Lord's day?* It is the first day of the week, the resurrection day, on which the early disciples came together to break bread (Acts 20.) and on which they were enjoined to lay by them in store as

God prospered them to avoid special collections when the apostle arrived (1 Cor. 16. 2). But because the day is not the Jews' day, it is not for that My day, any more than any other day is My day. This is negative, but is there no positive enforcement? The first day is what no other is said to be: the Lord's day, and though there is not a line of Scripture, known to the writer, which enjoins a legal or Sabbatical observance of the day on anyone, if it is His day it is peculiarly fitting to regard it as such, and to avoid anything which would unnecessarily make the day common. The way we spend the Lord's day may well be the straw which shews how the wind blows. The man who deliberately flouts the Lord's day, flouts the Lordship of Christ, and shews the direction in which his whole life is trending.

Question C.—I have been much exercised as to verse 3 of Hymn 52 in "Hymns of Light and Love": "When most in Satan's awful power, O Lord Thy suffering Spirit seemed, Then in that dark and fearful hour, Our souls were by Thy blood redeemed." This seems somehow to magnify the power of Satan, beyond that of our Lord!

Answer C.—I have much sympathy with this objection having often felt the words out of harmony with a Scriptural balance of truth. They seem to ascribe to Satan the power to inflict on the Lord atoning sufferings. We must hold the truth in its right proportion. At the cross Satan and man had their part. "This is your hour and the power of darkness" were our Lord's own words. Peter charged the Jews with the murder of Christ, "Ye have now become His murderers": "With wicked hands ye have crucified and slain Him." The physical sufferings—the thorns, the nails, the cross—were inflicted by man, and truly they were terrible; and not only so there were the cruel mockings of the nation of Israel. He suffered for righteousness at the hands of man. No doubt, too, Satan brought all his deadly power to bear upon Him when on the cross. Some think there may be reference to this in the expression in Psa. 22., "Strong bulls of Bashan have compassed me about." But above and beyond all these sufferings were others of an entirely different order. They were the sufferings at the hands of God: "It pleased the Lord to bruise Him," and nothing could compare to these. "He triumphed over principalities and powers in the cross". (Col. 2. 15). They did their worst, but He was stronger than they. "He spoiled principalities and power" (v. 15)—

* We find this expression in Rev. 1. 10 "on the Lord's day" (heemera kuriakoe, cf. the Lord's Supper, 1 Cor. 11. 20. *Kuriakos* denotes belonging to and instituted by the Lord). This expression is quite distinct from the day of the Lord. The one is the first day of the week, the other a future period of judgment.

Song of Solomon.

Solomon: Figure of Christ or Seducer?

EDITORIAL NOTE.

A friend has called our attention to the late Charles Spurgeon's note in his "Commenting and Commentaries," on C. D. Ginsburg's work on the Song of Solomon. This is another German, who follows the Jacobi theory, but in a more refined way. Mr. Spurgeon's comment runs thus:

"Written upon an untenable theory, viz., that the Song is intended to record an example of virtue in a young woman, who encountered and conquered the greatest temptations and was eventually rewarded. This grovelling interpretation needed the aid of great liberties with the text, and a few interpolations, and the author has not hesitated to use them. However learned the book may be, this vicious theory neutralizes all."

We fully agree with Mr. Spurgeon's note. Indeed in the considerable correspondence which passed before the appearance of our review of "The Ministry of Women" in May Believer's Magazine, we made a double appeal to Mr. C. F. Hogg, first, to point out in the Canticles where the incidents occur, to which he refers: the "untimely ravishing" from her husband of the Shulamite, the "blandishments of Solomon" in his attempts to seduce her, of the "harem tempting her" to yield, etc., etc.; and then we asked, how we were to distinguish between the seductive blandishments of Solomon and the legitimate loves of the supposed shepherd-husband, but our requests passed unnoticed on both these crucial points. Since then a brother has lent us a copy of the well-known "Commentary on the Song of Solomon" by R. F. Littledale, LL.D., D.C.L., in which he remarks, "If anything might be fairly expected to be unmistakably prominent, were this theory (i.e. of the Jacobi Ginsburg school) true, it would be the distinction between the genuine affection of the shepherd-husband, and that of the seductive wiles of the royal tempter." He goes on to register the same inability to agree on this point among other advocates of this theory, as we have experienced in the present controversy. Dr. Littledale continues:

"If the poem be intended as a satire upon Solomon, the difficulty is very much increased by the elaborate way in which the censure is concealed, so that the lapse of about 2,800 years has been necessary for its discovery . . . The Song is not a treatise on wedlock, . . . to teach a higher morality than that

prevalent amongst the Jews of the Solomonic age. . . . There is not the faintest hint in any writer, Jewish or Christian, before the nineteenth century, that such a lesson is inculcated § . . . If the truth of Jacobi's hypothesis could be set beyond a doubt . . . the graver problem would have remained unsolved, how a literature so peculiarly limpid and emphatic . . . should have approached the question . . . by a path so indirect, obscure, and enigmatic as to be wholly inaccessible to all for whom the teaching was intended, † and to owe its first survey to the chance guess of a stray traveller . . . centuries after.** This writer quotes Hengstenberg who has said with biting truth, "The literal interpretation (i.e. the Jacobi theory, we are here combating) gained its honours in the age of Rationalism, when the church was degraded to its lowest level, and when it was bare and void of sound ecclesiastical judgment and of holy taste and tact." ††

Dr. Littledale then continues in his own words:

"The accepted Christian view, which acknowledges only one masculine speaker in the Song, and that Solomon, who is depicted as at once Shepherd and King, finds confirmation from the juxtaposition of these two ideas in relation to the same person more than once in the Old Testament (see Ezek. 24. 23; Micah 5. 2, 4)"; as also in chap. 1. 4 of our book, "the King," and verse 7, "the Shepherd."—[Ed.].

The well-known writer, F. W. Grant, writes:

"The Song of Songs' gives us the heart in the presence of the Lord, occupied with an object too large for it. Ecclesiastes gives us the world as an object too little for the heart, death stamping it with vanity, and man's wisdom incompetent for solution or escape."

We might add as a guide to readers the following few edifying writings on the Canticles, out of many published:

"The Song of Solomon," by T. Newberry. (Messrs. J. Ritchie, Ltd., Kilmarnock).

"The Canticles," by J. G. Bellett. (Messrs. J. Ritchie, Ltd., Kilmarnock).

"Meditations on Song of Solomon," by Andrew Miller. (Morrish, E.C.4.).

"The Song of Songs," by Hamilton Smith. (Central Bible Truth Depot, Rose St., E.C.4.).

§ Page 27.

† This difficulty is increased by the fact that the theory supposes the Song written primarily for the women of Israel, not a highly educated class [Ed.].

** Page 28.

†† Page 26.

* Introduction, pages 24-25.

† Page 25.

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

JULY, 1936.

Made up 25th June.

SCOTLAND.

FORTHCOMING.—The Sixth Annual Y.P. Missionary Rally in the grounds of David Livingstone National Memorial, **Blantyre**, by Hamilton, Saturday, 4th July, 3.45 p.m. Annual Camp Meeting in McKirdy Public Park, **Leshmahagow**, 5th July, at 3 p.m. Annual Tract Band and Open-air Workers' Rally at **Saltcoats**, Saturday, 11th July. Meet for prayer, Ebenezer Hall, 3 to 3.30 p.m., where tea will also be served at interval about 5 p.m. The help of all interested in the spread of the Gospel will be appreciated. Annual Open-air Conference, Low Green, **Ayr**, Saturday, 18th July, at 3 p.m. Speakers expected: John McAlpine, Troon; Wm. J. Richards, London; J. Smith, Eaglesham; Wm. Morrow, Coatbridge; A. Weir, Auchinleck; T. Richardson, Grangemouth. Lord's Day, 2.30 p.m., extended Ministry Meeting. Messrs. J. McAlpine and Wm. J. Richards. A week's Gospel Open-air Meetings will follow on the Green. Annual Open-air Workers' Rally at **Largs**, Saturday, 18th July. Prayer Meeting, Brisbane Hall, 2 p.m., March, 2.30. Pierhead for Open-air Meeting, 3 p.m. The Annual Holiday Conference Gatherings, Brisbane Hall, **Largs**, July 18th to 31st (inclusive). Speakers, J. B. Watson, London, and E. W. Greenlaw, M.A., Edinburgh. Fuller particulars from W. E. Taylor, Netherhall, **Largs**. Annual Conference Gatherings, **Craigellachie**, July 21st and 22nd. Commencing each day at 10.30 a.m. Speakers expected, L. W. G. Alexander, Forres; R. D. Johnston, M.A., Glasgow; D. Morrison, Inverness; John Macdonald, Glasgow; W. F. Naismith, Clarkston; Wm. Rouse, Bristol, James Wilson, Glasgow; and C. F. Hogg, London. Correspondence to Edward A. Grant, Standfast Works, Craigellachie. Annual Gatherings at **Dingwall**, July 25th. **Dufftown** Conference off this year. Opening Conference in Lanarkshire Small Tent at **Glespin**, near Douglas, Saturday, 1st August, 4 till 8 p.m. Speakers, Jack Atkinson, Belfast; Geo. Westwater, Lanark; Wm. Prentice, Larkhall; and others. Annual Conference Gatherings, Assembly Hall, High Street, **Inverurie**, August 5th, at 10.30 a.m. Particulars, Robert Donald, Station House,

Wartle, Aberdeenshire. Annual Open-air Rally, **West Kilbride**, August 22nd. Meet Masonic Hall, 3.30 p.m., where tea will also be served at interval. Conference in Lanarkshire Large Tent at **Burnbank**, Saturday, 22nd August. Annual Open-air Rally, **Kilwinning**, August 29th. Meet Bridgend Hall, 3.15 p.m., where tea will also be served at interval. Annual Conference, Gospel Hall, **Dalmellington**, Saturday, 29th August. Annual Report Conference for Tract Band and Open-air Workers, **Prestwick**, 19th September.

TENTS AND CARRIAGES.—Ayrshire Gospel Tent still at **Springside**. John McAlpine in charge. Interest good and specially good amongst young folks. Lanarkshire Large Tent still at **Bellshill** with Jack Atkinson in charge. Meetings well attended each night, and already there has been some fruit. The tent will be removed to **Burnbank** for second part of season, and opened there on Sunday, 2nd August. Mid-Scotland Tent still at **Denny**, with A. Philip in charge. Good interest. T. Richardson has **Glasgow Assemblies' Tent** at Maryhill Road (near Ganbraid Avenue). M. H. Grant with East-Scotland Tent at **Easthouses**, by Dalkeith. Wigtownshire Gospel Tent at **Kirkinner** with Scott and Thomson in charge.

REPORTS.—Harold German having good meetings at **Bishopton**, where there is a good measure of interest. Unsaved attending meetings and some troubled. Opening Conference in Ayrshire Gospel Tent at **Springside**, well attended. Tent filled to overflowing. Helpful and practical ministry from W. R. Hood, A. Borland, M.A., and John McAlpine. A very good Gospel Rally followed when the meetings were well announced. There has been a good interest in the meetings and some fruit. Lanarkshire Large Tent Opening Conference at **Bellshill** crowded out. Messrs. Richardson, Chapman, Leiper and Atkinson ministered. Meetings are well attended and some fruit already gathered. The Small Tent opened with Conference at **Salsburgh**. Messrs. Addis, Leggat, Mair and Atkinson ministered the Word. W. Prentice carries on the work in this tent. T. Richardson has commenced in **Glasgow Assemblies' Tent** at Maryhill

Road district. M. H. Grant made a start with tent at **Easthouses**, by Dalkeith. Opening Conference in **Mid-Scotland Tent** at **Denny**, when Messrs. Rollo, Hagan, Richardson and Philip ministered. The interest in the Gospel and numbers attending are increasing. A. Philip is in charge. James Anton paid short visit to **Kilmarnock**. Help appreciated. Wm. Duncan visited **Kirkcudbrightshire** with "God's Way of Salvation Car," where there are a large number of camps in connection with Electric Power Scheme, and many men living in them. Many gospels and tracts given away, and the men have heard the Word. In **Kirkcudbright** there was also a very good hearing. The assembly was helped and encouraged by the visit of our brother as well. Tent meetings at **Kirkintilloch** fairly well attended. J. Gilfillan continues till 10th July and then goes south for meetings. George Bond visiting country districts in **Shetland** and giving help. Going on to **Stornoway** for cottage meetings later. Prayer valued.

ENGLAND AND WALES.

FORTHCOMING.—Conference in tent, **Bucklebury**, July 1st. Speakers, W. J. B. Warner, F. A. Tatford and J. E. Wilday. Conference, Turners Green, **Wadhurst**, July 1st. Speakers, J. Goldsmith, G. Goodman, Y. P. Conference, St. Mary's Hall, **Iminster**, July 2nd, at 3 and 6 p.m. Speakers, D. W. Brealey and H. St. John. Conference in tent, **Dudley**, July 4th. Speakers, G. Freer, J. James, A. Fingland Jack. Conference in Gospel Hall, **Wath-on-Dearne**, near Rotherham, July 4th. Messrs. Douglas, Huggins and Chapman expected. Young People's Rally, **Wendover**, July 4th, 3 and 7 p.m. Speakers, D. C. Cameron and W. J. Wiseman. Correspondence, W. J. B. Warner, 20 Berton Hill, Aylesbury, Bucks. Annual Conference Gatherings, **Bath**, July 6th to 9th. Speakers, Dr. W. H. Bishop, H. P. Barker, E. W. Rogers and P. T. Shorey. Conference in Grange Estate Gospel Hall, **Ringwood**, July 8th, 3 and 6.30 p.m. Speakers, A. Burr and A. Lawes. Conference at **Marshfield**, July 11th, 3 and 6 p.m. Conference in connection with opening of new hall "Bethesda," Park Road, **West Hartlepool**, July 11th, 2.30 and 6 p.m. Speakers, Dr. Jones, F. Lawther and others. Opening Conference in New Hall, Hargate Lane, **West Bromwich**, July 11th, 3.30 and 8 p.m. E. Rankin and others expected. Young People's Holiday Conference, **Paignton**, July 18th to August 1st. Speakers, A. J. Cornish, G. C. D. Howley, Prof. A. Rendle Short, F. A. Tatford, H. Ware, Dr. Latimer, J. Short. Full details from F. A. Tatford, 20 Ingleby Way, Wallington, Surrey. Conference, **Beresford Chapel, Denmark Hill**, July 25th, 4.15 and 6 p.m.

Subject, "Being Saved to the Uttermost." E. F. Walker and others. M.S.C. Holiday Conference, **Malvern**, August 1st to 6th. Speakers, D. W. Brealey, A. Pulleng, Prof. A. Rendle Short, J. Stephen, H. F. Wildish. Particulars, W. Weston, "Browneaves," Breinton Road, Hereford. Conference at **Cheddar**, August 3rd, at 3 and 6 p.m. Conference at **Moore Common**, August 3rd. J. M. Shaw and F. A. Tatford expected. Conference in tent at Fratton Road, **Portsmouth**, August 3rd, at 6.30 p.m. E. Rankin and others. Conference at **Three Cross**, August 3rd, 3 and 6 p.m. L. Rees, G. K. Lowther. Annual Young People's Conference, **Wylam**, August 3rd, 2 and 6 p.m. Speakers expected, J. Harrad and J. B. Watson. Correspondence, Mr. Wright, Whinfield, Wylam, Northumberland. Conference, Gospel Hall, **Claverham**, August 26th, 3.30 and 7 p.m. Speakers, W. Soper, F. W. Giller, J. A. Farley and F. Stradling. M.S.C. Holiday Conference, **Llanfairfechan**, Aug. 29th to Sept. 5th. Speakers, W. E. Vine, M.A., A. Fingland Jack, M.A., A. Pulleng and Dr. Latimer Short. Full particulars, H. G. Hall, "Plas Menai," Llanfairfechan. Half Yearly Meetings, Civic Hall, Queen Street, **Exeter**, Sept. 8th and 9th, 11 a.m., 2.30 and 6 p.m. each day. Particulars, F. Pester, 23 Barnfield Road, Exeter. Conference for brethren only at **Falmouth**, Sept. 7th, at 3 and 6 p.m. Home Workers Conference, Unity Chapel, **Bristol**, Sept. 18th to 21st. **London Annual Missionary Meetings**, Central Hall, **Westminster**, Oct. 29th and 30th. Particulars, Wm. Stunt, 1/3 St. Paul's Churchyard, London, E.C.4. S.S. Teachers Conference, Metropolitan Tabernacle, **Newington Butts**, Oct. 31st. Yorkshire Missionary Conference, **Leeds**, Oct. 3rd to 5th. Correspondence, J. T. Fewings, 31 King's Mount, Chapel Allerton, Leeds, 7.

TENTS.—**Cardiff** Big Tent, Newport Road, near Taff Station, convenient to city centre. H. Wildish and E. Lewis are the preachers, accommodation for 2000. Prayer desired. Henry Steedman at **Swan Bottom**, Bucks, where a good start has been made. J. W. Ashby and G. Fenn at **Welney** on border of Norfolk. G. Hamilton at **Rock Ferry**, W. McAlonan with **Cumberland Tent**. P. S. Mills has Manchester Tent at **Eccles**. Geo. T. Pinches will give help in this Tent later on. R. Scammell in **Liverpool Tent**.

REPORTS.—J. W. Ashby and G. Fenn had meetings in **Pymore**, near Ely, Cambridgeshire. Henry Steedman had good meetings at **Swan Bottom**, Bucks. Mrs. Steedman is going on quietly and holding her own. Prayer still valued. Opening Conference in New Hall, Long Lane, **Garston**, **Liverpool**,—a very encouraging and helpful time. The power and presence of the Lord was felt in a real way. Messrs. Robertson, Porter, Boulton,

Mace and Thomas ministered. Splendid Conference at **Devonport**, hall packed. Suitable ministry given by V. Cirel and F. A. Tatford. V. Cirel continues with a week's believers' meetings. F. G. Rose at **Witcham**, Cambs, with Gospel Caravan, also visited **Chatteris** with Tracts. Christ exalting and heart searching ministry at **Horncastle** Conference. Messrs. Hyland, Lauriston, Duffin, Dr. Lindsay and others gave help. John Money-penny paid short visit to **Wallasey** and **Liverpool** (Romeo St.) before sailing for Canada.

IRELAND.

Central Hall Annual Meeting of believers to be held in large Dufferin Hall, Hamilton Road, **Bangor**, Co. Down. Tuesday 14th July, 11 a.m. Any believer will be made heartily welcome. Believers meetings at **Omagh**, well attended, and one of the best yet held. The Lord's people much helped. David L. Craig has his tent near **Richhill**; the interest and attendance good and the Lord's presence enjoyed in the meetings. E. Hill in Portable Hall, near **Ballybay**, Co. Monaghan, a new district. James Megaw and Samuel Gilpin continue in tent at **Straid**, Co. Antrim. Meetings promising. Believers' Meetings at **Drumlough** packed out. Messrs. Wright, Campbell, Stewart, Duff, Johnston, Murphy and McCabe ministered. Good meetings. **Magherafelt** not so large. Messrs. Bailie, Megaw, Stewart, Lyttle, Craig and others ministered helpfully. Believers Meeting in tent at **Lisachrin** packed. A good meeting. Messrs. Knox, Bailie, Hawthorne, McCracken, Stewart, Love and Lyttle. Curran and Johnston at **Brackney**, near **Kilkeel**. Duff and Allen at **Aughnagorgin**. People coming out well. F. Bingham at **Crossgar**. W. and R. McCracken at **Donaghadee** with some blessing. Hawthorne at **Killyleagh**. Fleming near **Stewartstown**, in a barn. McKelvey and Kells, **Roe Valley**, near **Limavady**. Bentley at **Finaghy**. Wallace and Lyttle near **Clough**, Co. Antrim. Walker near **Lisburn**. Love near **Mosside**. Stewart and Murphy at **Mullerfenaghan** for a number of weeks. Large attendances and a time of blessing. Campbell and Diack near **Bleary**. Believers in Windsor Hall, Belfast, have been encouraged by a few being added to their number lately. Believers' meeting at **Ballymacashen** was large. Messrs. Hughes, Wills, McCracken, Gilmore, Stewart and Bingham took part. At **Ballysheel** Messrs. Allen, Boston, Kennedy, Hagan and McCracken took part. Hutchinson and Moore at **Cavan**, near **Rathfriland** with interest. D. Craig in **Ahorey** district. Poots and Finegan at **Ballinderry**. A. Lennox in **Magherafelt** district. Finnegan and McCracken in Co. Cavan. Annual Meeting for believers, Orange Hall, Union Street, **Coleraine**, Thursday, 23rd

July, 12 noon. All heartily invited. Craig and Lewis have pitched their tent at **Lisnarrick**. J. G. Grant has pitched **Castleberg** Tent between **Castleberg** and **Victoria Bridge**, at a place called **Spamount**. The people are coming well for a start. Rodgers and Alexander are between **Dromore** and **Fintona**. They had some meetings at the **Barr**. Wright and Beattie are in **Sionmills** with their tent. The attendance is good. D. L. Wilson has pitched his tent at **Ballyboley** Cross Roads. J. Hewitt has moved his wooden tent and caravan to between **Fivemiletown** and **Clones**. The Ebenezer brethren, **Bangor**, have finished in the wooden tent near **Conlig**, after a profitable season. F. Knox hopes to pitch his tent again in Belfast, either **Shore Road** or **Donegal Road** district. **Creduff** Believers' Meeting, May 13th. Searching ministry given by a number of brethren. **Killycurragh**, June 10th. Not large, but good. **Lisnagat**, June 10th. Rodgers, Campbell, Allen, Finnegan and others ministered the Word. **Growell**, June 13th. Meeting considered profitable. A number of brethren ministered. **Ballykeel**, June 17th. Searching ministry was given by Hutchinson, McCracken, Lyttle, Curran, Whitten and Megaw. **Strabane**, June 18th. Largest yet. Profitable ministry given by Wright, Rodgers, Grant, McKelvey, McCracken, Smith and others.

CANADA AND U.S.A.

John Watt ministered the Word at **East Orange**, N.J., for two weeks which was much appreciated. James F. Spink spent a week in **Austin Hall**, **Chicago**, giving ministry which was helpful and profitable. Farewell meeting was held on June '6th. Geo. T. Pinches ministered the Word at **Detroit** to good companies. J. M. Davies had good meetings in **Cleveland**. A good interest in the Word. John Ferguson had good meetings in **Rochester**, N.Y. Some were reached and saved. Geo. Gould and son had Gospel meetings in **Bracondale Hall**, **Toronto**, with increasing interest. James F. Spink had two weeks on "Prophecy" in **Olivet Hall**, **Toronto**. Great crowds, two professed to be saved. Baptised seven his last night there. J. F. Spink spent over two weeks at **Orillia**. Saints much encouraged and two professed to be saved. W. Ferguson has started his 18th year with **Michigan Bible Coach** visiting northern isolated parts. It has been a joy to meet some saved on former visits, and to be the means of helping others. Hoping to take in some new ground this season. James Lyttle had interesting Gospel meetings at **Irvington**, N.Y., followed later by searching ministry from **George Rainey**. Good attendances. W. J. McClure and Will Hunter are having helpful and much appreciated meetings in Southern Californian assemblies. Geo.

B. Morgan and John Hunt have been visiting assemblies on Pacific coast, with blessing. Work among navy-men very encouraging, and fellowship in prayer asked for testimony on board ships carried on by assembly in San Diego. Brother Morgan hopes to work tent in residential quarter of Long Beach in connection with Atlantic Hall.

MISSIONARY INTELLIGENCE.

H. Arnera sends report of his last visit to North Africa, when he was able to have meetings in **Tunis** and other parts. There was a goodly measure of interest and some souls saved. Our brother is exercised about the great need amongst the French population in **Canada**, and would like, if possible, to visit them with the Gospel. Help in prayer desired for guidance in this matter. **Matthew Brown** (Ambajipeta, E. Godavari District, South India) in a circular letter tells of a large convention held at **Narsapur**, on 1st, 2nd and 3rd April, when 4000 Christians came together at the Centenary Celebrations of Messrs. Beer and Bowden's arrival in these regions. Excellent meetings with much blessing were experienced. Mr. and Mrs. Brown have shared in the work since 1904. We have received our first report from our young brother, **Robert Allison**, who went out from Galston to Angola some months ago, and who is presently studying the native language. Lately four native believers have followed the Lord in baptism, and quite a few younger people have also professed faith in Christ. **Henry Hitchman** found good interest in his further visits to the out islands of Bahamas. Had meetings in **Spanish Wells, Harbour Island and The Current**. Hopes to pay another visit to **Nassau** before returning to England.

MISSIONARY NOTES.

Sent by H. P. Barker.

CYPRUS.

Brother Sidney Rendell, who has been studying the language in Greece, paid a visit to Cyprus in view of opening work there. Found open doors in several towns and villages. The island is British, but the prevailing language is Modern Greek, though many speak Turkish.

WEST INDIES.

New work at Golden Grove, **Jamaica**, prospering. Hall too small for crowds that attend. W. D. Bell, **Trinidad**, has begun meetings in a schoolhouse, given free by a Roman Catholic who is attending the meetings. Several Roman Catholics are exercised; opposition is fierce.

PERSONALIA.

Brother **Geo. T. Pinches**, from U.S.A., hopes to help in tent work this summer in England, commencing at Manchester July 25th. **Mrs. Nicholson**, of Stornoway, who has been a great help in the Lord's work there, has gone totally blind lately. Our sister has devoted practically her life to the work in Lewis, and a heavy burden has fallen on her since Mr. Nicholson's home-call some years ago. Kindly remember in prayer. There is a great need for a steady worker in these parts to visit and help in meetings. Prayer desired for **Mrs. Stout**, of Lerwick, Shetland, who has been very poorly for a considerable time. Mr. Stout is greatly exercised about the need amongst the fish workers, and as soon as he can leave his wife, he is hoping to get amongst them with the Gospel and with Gospel literature.

ADDRESSES.

Believers formerly gathering in Rechabite Hall, now gather in New Hall, Long Lane, **Garston, Liverpool**. Correspondence to Mr. J. Kennedy, 33 Lucan Road, Aigburth, Liverpool, 17. Correspondence for Westfield Assembly to Mr. G. Stewart, Station Cottages, Westfield, by Bathgate. Correspondence for Albert Hall, **Grangemouth**, to Mr. John Nicolson, Cromdale, Abbots Grange Road, Grangemouth. Believers formerly meeting in Stockton St. Hall now gather in "Bethesda Park Road, **West Hartlepool**. Correspondence to Mr. A. Smith, 59 Eamont Gardens, **West Hartlepool**. Correspondence for **Doone** Assembly to Mr. W. P. Caves, 1st Division, Doone, Perthshire. Believers meeting in Bethany Hall, High Blantyre, now meet Bethany Hall, 266 Glasgow Road, **Blantyre**. Correspondence to Mr. John Turner, 62 Morris Crescent, Blantyre. Correspondence for North Shore Assembly, **Devonshire, Bermuda**, to Mr. R. A. James, North Shore, Devonshire, Bermuda. Correspondence for **Overtown** Assembly to Mr. John McRorie 32 Belmont Street, Overtown. Correspondence for **Dalmellington** Assembly to Mr. W. B. Storrie, 10 High Pennyvenie. Dalmellington. Believers now gather in New Hall, Hargate Lane, **West Bromwich**. Correspondence to Mr. J. Dancer, 13 Pitt Street, West Bromwich. Correspondence for **Mr. Henry Hitchman**, Author of "Some Scriptural Principles," should now be sent to 51 Polsloe Road, Exeter, Devon. Geo. B. Morgan should now be addressed at 1302 East 64th Street, Long Beach, California.

"WITH CHRIST."

Miss **Joan Stephen**, daughter of John Stephen, Peterhead, aged 34 years. Saved about 18 years ago, and since then identified with the local assembly. After being a

patient sufferer for several years, and ever manifesting a bright spirit, she peacefully fell asleep. **Mrs. Mary Peat**, Toronto, aged 34 years. Just two months after the home-call of her husband. Saved in Larkhall, Scotland, at the age of 15, at tent meetings held by the late Alexander Marshall; for seventeen years in fellowship with Brock Avenue Assembly, Toronto. A godly sister who loved the Lord. Both she and her husband were interested in the Gospel both at home and abroad. Their only child, Una Audrey, four-and-a-half years old, survives. Remember the little orphan in prayer. The largely-attended service was from Brock Avenue Hall, and was conducted by Mr. S. McEwen and Mr. T. Telfer. **Mrs. Milton, Keith**, aged 78 years. Long connected with Keith Assembly. Given to hospitality. **Samuel Daly**, Clones, aged 73 years. Saved 20 years ago at meetings by Messrs. Wright and Love. Since connected with Drum Assembly, Co. Monaghan. Bore a good testimony. Will be missed in assembly. Mr. J. Finnegan spoke at the house; Mr. E. Hill at the grave-side. **Mrs. Wm. Lennox**, Glengarnock, after long illness. Saved 28 years ago during special meetings by George Cook of Govan, in the reading room, Glengarnock. She and many others were baptised and received into fellowship in Kilbirnie. In the assembly in Glengarnock since commencement. She was a support to the brethren, a leader of the sisters, a friend to all, and frequently called upon to give help in connection with sisters' work in Ayrshire. **Thomas Wharrie**, Glengarnock. A native of Dalry, but went to U.S.A. 54 years ago, where he was saved and witnessed for the Lord for over 40 years. He was the mainstay of the assembly in Raton, New Mexico, and entertained many of the Lord's servants. He returned home recently to Scotland and took his place with his wife in Hebron Hall, Glengarnock. **Peter Beith**, Glengarnock, aged 65 years. Converted in his young manhood. Long connected with the assembly in Dalry, Ayrshire. Last few years in Barkip and Glengarnock. Whole-hearted and ever ready to proclaim the glorious Gospel. Will be missed. **Hugh McGill Blair**, Loanhead, aged 71 years. Suddenly. Saved in his teens. Gathered to the Name for over 50 years. Interested in the young. Known to many for his kind hospitality. In Edinburgh and Dalkeith assemblies; last 14 years in Loanhead. Greatly missed. **Mrs. Govan**, Shettleston, aged 61 years. Saved at the age of 17, with believers in Baillieston, Dennistoun and Larkhall. Gave testimony to faith by a gracious and consistent life. After long illness, entered into rest. **William Lindsay**, Dreghorn, aged 68 years. Father of Miss Cathie Lindsay, (Belgian

Congo). Saved over 40 years ago. Associated with Dreghorn Assembly for 38 years. Faithful and consistent all His life-time. Had a shepherd's heart. Gave good help in the praise and Sunday school work. The large company that attended the funeral indicated the respect and esteem in which He was held in the village where he lived. His parting words to his friends were, "I am going Home." **Thos. H. Cooper**, entered into rest after a long illness, borne with Christian patience. Saved at Burnfoot-hill 25 years ago; baptised at Dalmellington. In James Street, Ayr, for over 17 years. A quiet, loveable, consistent brother. **Thomas McWhirter**, Ayr, aged 65 years. After a long illness, borne with Christian patience. Saved 48 years ago. In early days took a keen interest in the Gospel work connected with the Bethel. Pioneered with others in Gospel Carriage, and ever manifested a keen interest in the Lord's work and workers. Long connection with James Street Assembly, Ayr, where he will be much missed as a leader and for his interest amongst old and young. Large turnout at funeral of representatives from all over the shire. **Miss Kate Gray**, Irvington, New York, aged 41 years. Late of Kilbirnie, Scotland. After a long and painful illness, went home to be with the Lord. In assembly fellowship for many years. Funeral services were largely attended, and conducted in the home by Alexander McDougall and William Morrison; at the grave by Harold M. Payne and Robert Grainger. Leaves five sisters to mourn her loss, all in fellowship. Bore a very bright testimony to the end. **Limavady**, Ireland, has sustained a loss in the calling home of Mr. **W. J. Alcorn**. He was brought to Christ 40 years ago, and for the past 20 years was in happy fellowship with the Lord's people in that district. He had a marked interest in the spread of the Gospel amongst old and young. About 12 months ago he began to fail in health, which culminated in his death on 11th June. The funeral service was conducted by T. McKelvey, and the large number who respectfully listened to the message at the graveside testified to the high esteem in which he was held. "He shall be missed for his seat shall be empty."

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

J. P. R. R. 4.,	-	-	-	£1	0	0
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Eph. 3. 20,	-	-	-	3	0	0

Total to 24/6/36, - - - £4 15 8

TREASURY NOTES

By THE EDITOR.

"It is expedient for you that I go away" (John 16. 7).

THE Lord who knew His disciples' sorrow at His departure, comforted them with what must have seemed a strange assurance:—"It is expedient for you that I go away"; nor does the explanation He gives at once clear up the difficulty:—"For if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you." How could the coming of the Comforter more than compensate for His departure? Had He not been their Comforter? What could they need more than Him?

(1) *Their comforts would be deeper than before* with the Advent of the Spirit, for He would have new material for comfort: the effects of the Atonement, all that was involved in the Resurrection, the benefits of the High-priestly ministry of Christ. The Spirit's descent was also the confirmation on earth, as our Lord's session at the Father's right hand, in heaven, of the full satisfaction rendered by His atoning blood to all God's righteous claims. On the day of the cleansing of the leper, the blood of the trespass offering was first applied to the right ear, thumb and toe of him who was to be cleansed, then the oil was put "upon the blood of the trespass offering" (Lev. 14. 14), so the Holy Spirit symbolized by the oil can only dwell in man on one ground, not his personal attainments or consecration, but only and solely because that, in response to the obedience of faith, the blood of Jesus Christ has been sprinkled on him. The Spirit's presence in a believer is an assurance that the infinite value of that atoning blood is reckoned to him. This is, I believe, the true answer to the general erroneous teaching in so-called Holiness-Conventions, that the believer can only claim the gift of the Spirit by "absolute surrender"† and

a special act of faith, but there is no such thing to-day as a believer without the Spirit: "If any man *have* not the Spirit of Christ he is none of His." This verse is usually made to say, "If any man *shew* not the Spirit of Christ," but the words are "*have* not," because the Lord will take care that the Spirit permeates through every genuine member of His body. If that Spirit be absent, then there can be no union between the Head and that one, who is thus shewn to be a spurious member, and "none of His." If reception of the Spirit depended on our "absolute surrender," it may well be questioned whether anyone would receive Him, as man's surrender is always imperfect. Certainly the deeper our surrender, the freer the Spirit is to work, but the only ground of the Spirit's indwelling is faith in the blood of Christ. There has never been but One on whom the Spirit could descend and abide apart from atonement—the Holy One of God. Next,

(2) *They would learn deeper lessons than before.* Their education would not be arrested, but advanced. How sinful the folly of those who contrast the teaching of Paul and the other apostles with that of our Lord: "Back to Jesus" is their cry, though in reality the teaching of the apostles was the continuation and enlargement* by the Holy Spirit of our Lord's own teachings: "I have yet many things to say unto you, but ye cannot hear them now, howbeit when He the Spirit of Truth is come, He will guide you into all truth, *for He shall not speak of Himself* (i.e. from Himself), but whatsoever He shall hear that shall He speak, and He will shew you things to come." But whose teaching would the Spirit hear and transmit to the apostles? None other

† The case of the 12 disciples at Ephesus in Acts 19. was quite exceptional. Things in the Acts were in an initiatory and transitional state. We shall hope to take up this case later.

* There can be little doubt that all subsequent Revelation was contained in embryo in our Lord's teaching.

than the Lord's. So that Paul's teachings have exactly the same authority as Christ's, for they are His. But neither did the Lord speak of Himself, as He says, "I have not spoken of (lit. from) Myself, but the Father which sent Me, He gave Me commandment what I should say and what I should speak" (John 12. 49). Once more we see the Interdependent Fellowship of the Godhead, this time in the communication of Divine Truth. All the words of the Spirit are the words of Christ, all the words of Christ are the words of the Father—the Source and Originator of all things, implying no superiority or inferiority of rank between Divine Persons, but their subordination of junction, for the mutual accomplishment of Divine purposes. Not only so, but

(3) *Their privileges would be higher than before.* The sending† of the Spirit was necessary for union with Christ and membership of the Body, which as we have previously seen, was alone brought about by the baptism of Jew and Gentile in One Spirit into one body, and uniting them to the One Head in heaven, with a share in all the infinite blessings enjoyed by Him, for they are "in Christ."

(4) *The Lord would be more truly present with them than before.* "I will not leave you comfortless (Gk., orphans); I will come to you" (chap. 14. 18). These words have been made to teach that the coming of the Lord found its realisation in the coming of the Spirit, but this is a serious misconception, as a reading of 1 Cor. 15. 50-54 and 1 Thess. 4. 13-17 will shew, for there will be happenings at the return of Christ, of which we find no trace in Acts 2. Where is there a hint of a visible, personal bodily return of Christ in that chapter? or of a resurrection from the dead and a transformation of living believers, or a rapture of the whole church? In what sense then did Christ come

to His disciples at Pentecost? During His earthly ministry the Lord made His presence known, according to the laws of time and space usually regulating true humanity. We never read of His being in two places at once, e.g., when He would go to Galilee "He left Judea" and vice versa, but now He is present with all His people in all places and all the days. In bodily presence He is on the Father's throne, but each believer for himself and each company of saints, gathered to His name, may realize His real presence in their midst. *That presence would never be interrupted* by a farewell scene as between the Lord and His disciples. "He will abide with you for ever," and when the church, which now hinders the full manifestation of the man of sin, will be taken away, that indwelling Spirit, who is the true "Hinderer" will be also taken out of the way (2 Thess. 2. 6, 7). This does not mean that the Spirit will cease to work, but will revert to pre-pentecostal activities.

(5) *Their works will be greater.* "Greater works than these shall he do; because I go unto my Father" (John 14. 12) that is He will work in a new way. These words were no doubt primarily addressed to the apostles, but then by extension to the whole church's service, and this viewed as to sphere, object, duration and results. Our Lord's ministry was confined to one small land, and to one small people—"the lost sheep of the house of Israel," in the Holy land, now the testimony is to every creature—Jew and Gentile without distinction. As to duration, our Lord's ministry extended to some 3½ years, and some of the apostles continued their testimony for decades, but the whole church for more than 1,900 years. Then as to results, it was seen that about 500 open disciples were made during the 42 months of our Lord's ministry, Peter was used by the Spirit, in one brief hour to the conversion of six times as many, and by the close of the Acts period this number had travelled to "many myriads" (chap. 21. 20). It is left to the individual believer now to claim his share of the promise, and according to his faith be it unto him.

† Those who affirm, as exponents of the "New Truth," that the Lord Jesus could only be the Son in incarnation, for otherwise His being sent would imply the inferiority of One Person of the Godhead to another, fail to explain the sending of the Holy Spirit. The "New Truth" of Taylorism seems to lead only to one thing—the Old Lie of Arianism.

The Church and the Rapture.

BY W. E. TAYLOR, FRANCE.

SOME of God's dear children are troubled by not understanding the glorious fact that the moment that one is saved, one is perfectly ready for the "Rapture." The unscriptural teaching that produces this trouble of soul affirms that the church must make herself ready for the "rapture" by means of a "revival" produced by ridding one's self of the old man, and thus arriving at some imaginary sanctification.

This erroneous teaching springs from ignorance as to what the work of redemption (deliverance) accomplished by Christ on the cross really is, denying (in principle) His declaration that "It is finished," affirming that He only did part of it, and that the church must do the other part as stated above. The impossibility of getting rid of the old man, is seen by the following scriptures: "The heart of man is deceitful above all things, and despairingly (French version) wicked," and that "if we say we have no sin we deceive ourselves, and the truth is not in us" (Jer. 17. and 1 John 1). If a leopard could change his spots, or a negro his skin, then one might have hope of eradicating the evil nature of the man; but if such teaching were true, then salvation would be not of faith, but of works.

Of what then does the work of redemption consist? "Christ came to put away sin (the root of our evil nature) by the sacrifice of Himself" (Heb. 9.), and He bids every believer know that "our old man (the body of sin) is crucified with Him, that the body of sin might be destroyed" (Rom. 6.), "for if one died for all, then all died" (2 Cor. 5.). Therefore we are to reckon ourselves to be dead unto sin. This is a command that no longer permits us to be occupied with the dead (old man), because "God is not the God of the dead" (Matt. 22.). If one is occupied with the dead (old man), the Devil or demons, one is assuredly drawn

into evil; but the believer, being alive unto God, should be occupied with Christ, who thus gives him the victory, "for in our flesh dwelleth no good thing" (Rom. 7. 18).

Christ not only redeemed (delivered) us from sin, but also from sins (the fruits) of sin (the root) He being "the propitiation for our sins" (1 John 2.), thus the whole work of redemption consists of the perfect deliverance from sin and sins, and once this sublime truth is understood, the believer is comforted and preserved from error.

THE Church of God is entirely composed of sinners, saved and sanctified by the blood of Christ, becoming saints or new men through the new birth, when the soul, delivered thus for ever from the old sinful nature, is immersed or baptised into the divine nature, and seated in the heavenly places in Christ Jesus (2 Pet. 1. 4; Eph. 2.) Thus it is no longer in the old condemned position in the world of sinful nature, but united to Christ (the Head) as member of His body, the church (Col. 3. 3; 1. 18), beautifully clothed in all His perfections; for "by one Spirit are we all baptised (immersed) into one body" (1 Cor. 12.). There is only one baptism (immersion) into the body (Eph. 4.), not the baptism in water, which has nothing to do with salvation, but the baptism of the Spirit, immersion that is never repeated; thus once saved, always saved.

"If any man be in Christ, he is a new creature, old things (sin and sins) are passed away, and behold all things are become new" (2 Cor. 5.), for "whosoever is born of God (the new man) sinneth not" (1 John 5. 18), therefore the new man is never condemned, and can never die (Rom. 8.; John 11. 26). There exists then two distinct men—the new, in the divine nature, and the old, in the sinful nature, and these natures never change.

but it is the new man who is the saved man.

How beautiful is Christ in all His moral and spiritual perfections, as "the Rose of Sharon, and the Lily of the Valley"! (Song 2.), therefore His Church being in Him is His Pearl of great price, and His beautiful bride, bought by His precious blood and there sanctified; for "Christ loved the church and gave Himself for it, that He might sanctify and cleanse (lit. having cleansed it) it with the washing of water by the Word" (Eph. 5.) It is the Word (not the interpretation) that purifies, quickens and produces the new birth; for "of His own will begat He us with the Word of truth" (James 1.), in order to present Himself a Glorious Church, not having spot.

Perfected thus in her eternal position in Christ, He of God is made unto His Church, wisdom, righteousness, sanctification, and redemption (complete deliverance, 1 Cor. 1.) thus she is for ever covered with all His beauty and perfections, ready to-day to be caught up to God's holy presence; the entire work, not of our struggles for sanctification, but of the sufferings of His cross. Alleluia!

TWO DOXOLOGIES.

BY W. HALSTEAD, TOOTING.

THERE are many doxologies, or ascriptions of praise to God in the Holy Scriptures, especially in the Psalms. The closing verses of all the five books, or parts into which the Psalms are divided, end with blessing and praise to the Lord God of Israel. The last one with universal praise: "Let everything that hath breath praise the Lord. Praise ye the Lord."

God is worthy to be praised, and is glorified thereby. "Whoso offereth praise glorifieth Me" (Psa. 50. 23). As we meditate upon the excellencies of His attributes, purposes and ways as manifested and revealed in the Person of His Son, our Lord Jesus Christ, our hearts are bowed down with the deep sense of

His great love, and condescending grace, and our lips speak to His praise.

There are two doxologies in the Epistles by Paul in which this is clearly manifested (Rom. 11. to 33. 6 and Eph. 3. to 31.). They celebrate the counsels and purposes of God, and His knowledge and wisdom is working them out, in dealing with His sinful creatures for His own glory and their eternal joy and blessing.

In verse 1 of Romans 11. the question is asked, "Hath God cast away His people?" and answered in verse 2, "God hath not cast away His people which He foreknew." "For the gifts and calling of God are without repentance" (v. 29). He called Abraham and gave him wonderful promises, and to his seed after him. He was pleased to declare Himself as the God of Abraham, Isaac and Jacob, and to set His love upon them. As Moses said in Deut. 10. 15, "Only the Lord had a delight in thy fathers, to love them, and He chose their seed after them, even you above all people." "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers, and of whom as concerning the flesh, Christ came Who is over all, God blessed for ever. Amen" (Rom. 9. 4, 5). All these blessings they forfeited; for they brake His laws and covenants; rejected and slew Christ, the promised Seed when He came in lowly grace; also when presented through the gospel, as made Lord and Christ in resurrection (Acts 2. 36). So for a time they are cast off as a nation. Cut off as branches from the good olive tree of promise, of which Abraham was the root. Through their fall the purpose of God to bring the Gentiles into light, and to be partakers of His promise, has been brought about. Some of the natural branches have been broken off, and those of a wild olive have been grafted in, to partake of the root and fatness of the olive tree (Rom. 11. 17). The Gentiles who in time past had not believed (obeyed) God, have now become the objects of His mercy. Israel also, having utterly failed in their obedi-

ence to God, can be recovered and blessed upon one ground only—God's sovereign mercy. He has "proved both Jews and Gentiles that they are all under sin" (Rom. 3. 9). There is no difference. "Concluded them all in unbelief, that He might have mercy upon all" (Rom. 11. 32).

As Paul by the Spirit of God is led to write and meditate upon these wondrous truths: how God has borne in long-suffering patience and goodness in this world of man's sin and misery, so as to bring salvation to all men by the gospel; accomplishing His purposes through, and in spite of man's failure; from his heart he exclaims, "Oh the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and untraceable His ways! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Rom. 11. 33-36).

THE second doxology is in verses 20 to 21 of Ephesians 3., and celebrates the accomplishment of God's eternal purpose to have a people for Himself, gathered out of Jew and Gentile. Sinners saved by grace through faith in the gospel concerning His Son, which now goes out to all, for there is no difference. These now as one in Christ form the Church, the body of which He is the Head; risen, exalted, glorified. The greatest manifestation of the love, wisdom, power and glory of God in Christ. His workmanship and masterpiece.

This marvellous "mystery which was kept secret since the world began" (Rom. 16. 25) "which from the beginning of the world hath been hid in God" (Eph. 3. 9) "is now revealed unto His holy apostles and prophets by the Spirit. That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel" (Eph. 3. 4-6). And now says Paul, "Unto me who am less than the least of all saints is this grace given, that I should preach among

the Gentiles the unsearchable riches of Christ" (v. 9).

The church is to be the vessel of the glory of God in Christ through all the ages. By it the manifold wisdom of God is now made known "unto the principalities and powers in heavenly places" (v. 10).

God has now been pleased to reveal to His people His bosom secret. The purpose of the ages: "to complete the Word of God" (Col. 1. 25, N.T.).

What an unspeakable blessing and honour it is to have a part in the church, for which Christ in His great love gave Himself, "that He might sanctify and cleanse it with 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: but that it should be holy and without blemish" (Eph. 5. 26-27).

Surely, with all who have a part in the church, and know the surpassing love of Him, Who laid all the foundation for it in His death, and in resurrection is building it, to be His body and bride, we can say with the apostle, "Unto Him be glory in the church in Christ Jesus unto all generations of the age of ages. Amen" (Eph. 3. 21, N.T.).

BENGELO ON CANTICLES.

"It is a very touchstone of my spiritual state. When I come to it cold of heart, it has no voice for me; but when I come to it from my knees, and with communion for Him whom my soul loveth, then it breathes the very breath of Divine life for me in the very closest and holiest of possible relationships."

As the rose-tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of the believer intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.

When you live a separated life to God, the world will respect you, but hate you; when you go down to their level, they will like you, but despise you.

The Judgment Seat of Christ.

BY FRANKLIN FERGUSON, NEW ZEALAND.

IT is well ever to keep in mind the "day of account" that is coming for us all. We are "stewards of the manifold grace of God" (1 Pet. 4. 10), and as such shall have to render to our Lord an account of our stewardship. All that we are accountable for must needs be brought before the appointed Auditor—our Lord Jesus Christ. The Word of God has announced, "We shall all stand before the judgment seat of Christ," and "every one of us shall give account of himself to God" (Rom. 14. 10-12), and He "shall bring every work into judgment" (Eccl. 12. 14). There can be no exemptions.

The idea held by some that the judgment seat is the joyous occasion of the distribution of rewards, and the conferring of honours, and the giving of praise and glory to all who deserve it, is far from being the full truth of the matter. It will certainly be all this, but more. There will also be "hidden things of darkness" come to light; "counsels of the hearts" made manifest (1 Cor. 4. 5); the wrong materials used in our building operations will be burned; great losses suffered; rewards and honours forfeited for ever (1 Cor. 3. 10-15). Oh, think of it! How sobering to our minds should be this serious aspect!

All the redeemed family will share equally the Father's love and the many glorious privileges of His house on high—the eternal home of His myriad hosts of sons and daughters. But in the kingdom to come the places of honour and the rewards are apportioned only to those who, according to their degrees of faithfulness on earth have merited them (Matt. 25. 23; Luke 19. 12-19).

But the question of our eternal salvation will not be raised at the judgment seat—that has been long since settled. The fact of believers standing there in heaven in their bodies of immortality disposes completely of such a question. It is the Lord judging His people—their testi-

mony, works and service; approving and disapproving; rewarding and withholding rewards; adjusting all things by His perfect standard, once for ever. With everything finally settled and all His saints having received their due, tears wiped from weeping eyes, then will the eternal glory be ushered in. No more will a cloud cross our sky, sorrow and pain will be felt no more at all, and the church will appear "as a bride adorned for her husband" (Rev. 21. 1). Happy day that will never have a night!

THOUGH solemn and searching this subject is, in certain respects, yet we can thank God for the judgment seat of Christ. It will mean much to have had the mind of Christ upon everything, with His correct estimate of all; so that never a question shall ever be raised again, but a feeling of full acquiescence with the Lord's judgment, with not a tinge of jealousy at others receiving more honours than ourselves—all perfectly happy together for ever, in the land that is fairer than day!

What should we do? Let us strive for the remainder of our days to please the Lord by being obedient to His will in all things, not turning aside to the right hand nor to the left. Before us He has set an "open door" of testimony, not wider nor narrower than His Word. Let us enter it. We have but a little strength, yet if we keep His Word and do not deny His Name, our reward will be both sure and abundant (Rev. 3. 8). Oh, what care is needed in these "perilous times" (2 Tim. 3. 1) lest our love to Christ grows cold and our garments become "spotted by the flesh" (Jude 23).

For our encouragement and emulation let us remember that last testimony of the aged Apostle Paul: "I have fought the good fight, I have finished the course, I have kept the faith" (2 Tim. 4. 7, R.V.); so that with no uncertainty he looked for "the crown of righteousness" his faithful service entitled him to. And not to him only will such be given, but to all who love His appearing who through faithfulness shall also be entitled to it.

Hardness and its Antidote.

BY WILLIAM FERGUSON, DETROIT.

THE human heart is capable of a depth of cruelty which at times would seem unbelievable. Its hardness and indifference to sensibility in inflicting pain and suffering is proof positive of its sad and blighted state resulting from "the Fall." I would seek by the help of the Lord in this paper to take a look at this *hardness* and *cruelty*—not alone in the unregenerate, but alas, as sometimes seen in His own, when away from God and backslidden. And there is also a blessed antidote provided which produces instead the kindness and compassion and love of Christ, seen and known to all.

In Esther, chapter 3., we have almost an unparalleled example of such depth of cruelty in the wicked device of Haman for the extermination, not alone of Mordecai, but of all the Jews throughout the kingdom of Ahasuerus; and while the decree for their destruction brought perplexity to the city of Shushan, we read in verse 15, "the king and Haman sat down to drink." Here is manifested an entire absence of any thought of pity or regard for what purported to be a human holocaust. Of course, behind this Haman, the Agagite, was the great enemy of God and His people—the Devil—who, according to the word of the promised Redeemer in Gen. 3. 15, should bruise the heel of the Coming One (incapable as he was of destroying): and let it be remembered that all hardness and indifference to suffering in others is the product of a fallen nature; and urging on to the depths of cruelty is the one to whom sympathy and compassion are unknown—*Satan*.

But in Gen. 37. 23-28 we find this hardness and cruelty shown to Joseph by his brethren, and when they had stripped him, they took him and cast him into a pit and "the pit was empty, there was no water in it." And they sat down to eat bread. Later they sold him for twenty pieces of silver. How sad and humiliating to find such cruelty amongst brethren of

one father. Sad but true, and sadder still repeated in succeeding generations and seen even in our own generation—perhaps not so pronounced, but in all its nakedness nevertheless.

Again in Amos 6. 1-6 a woe is pronounced on those who are at ease in Zion—the careless shepherds and notable men who "are not grieved for the affliction (or breach) of Joseph." The failure and backsliding of His people touches no sympathetic chord in their hearts. They are hard and dwell at ease in the matter and say, "Am I my brother's keeper?"

AND now for an antidote to hardness amongst His people. By the blessed example of our Lord Jesus Christ and the teachings of the apostles, we are encouraged and exhorted to show "love to our enemies," and most certainly love and sympathy and consideration to our fellow-saints. I name briefly a few things tending to this end:

Beseeking Ministry (Phil. 4. 1, 2). Notice how tenderly Paul speaks to the Philippians and to the two who were alienated and beseeches them to be of the same mind in the Lord.

Forbearance (Col. 3. 13). In case of quarrel or complaint how are we to act? "Forbearing and forgiving—even as Christ forgave you."

Meekness (2 Tim. 2. 25). In case of opposition and men who strive against the truth, we are not to use their methods but "in meekness" instructing such if peradventure they may recover themselves out of the snare of the devil.

Perception of Love. However, the greatest incentive to true compassion and love to fellow-saints is found in 1 John 3. 16. To one who perceives the love of God, who realizes what is meant by the expression, "He laid down His life for us," this further word has some measure of reality in it—"we ought to lay down our lives for the brethren." Our departure

from the true ways of the Lord, and our lack of true sympathy and love for fellow-saints, may be measured in part by our unwillingness to comply with the oft-stated command to "love one another."

If the above thoughts may be conducive to more consideration, sympathy and love amongst His own, they will have served the purpose in recording them.

Nothing here should be construed to mean a passing over of sin amongst His own. Many scriptures teach us our attitude to those who are unruly and walk disorderly, but in no case are we permitted to allow thoughts of hardness or bitterness to well up in our hearts against such. We are to seek to win them by adherence to His Word and through a true manifestation of the Spirit of Christ.

"He that is Spiritual"

Extract from "Our Record" for March, 1929.

BY J. M. DAVIES, INDIA.

"He that is spiritual judgeth all things, yet he himself is judged of no man" (1 Cor. 2. 15).

SPIRITUALITY IN RELATION TO SECTARIANISM AND DIVISION.

IN Romans we have the "Gospel of His Son." In Corinthians we have the "Fellowship of His Son." The one leads to the other, the acceptance of the one puts the believer into the other. The latter Epistle is occupied mainly with five things regarding this "fellowship":

- (1) Its Unity (chaps. 1-4).
- (2) Its Purity (chaps. 5-7).
- (3) Its Liberty (chaps. 8-10).
- (4) Its Ministry—Godward (chap. 11; Churchward (chaps. 12-14; 16); World-ward (chap. 15. 1-3).
- (5) Its Destiny (chap. 15. 51-58).

The assembly at Corinth, like many another since, suffered from internal strife. This led to carnality, for where envy and

strife is there is every evil work" (Jas. 3. 16).

The history of the nation of Israel is prophetic of the history of the Church. The book of Judges gives us the record of the doings of the nations, that were "thorns" in Israel's sides. One of the first was Midian, who, in company with Amalek, so impoverished Israel that they left nothing, neither sheep, nor ox, nor ass. Midian means strife, and Amalek represents the flesh,—and if these two ghastly figures find entrance into an assembly they will so effectually impoverish it that there will be nothing left for the sinner, the saint, or the servant. This is exactly what resulted in Corinth. In chapter 1. 10, the Apostle beseeches them to be of one mind, "perfectly joined together," and in doing so he uses the word used in Matt. 4. 21 and Mark 1. 19, rendered "mending." James and John had been out fishing and the meshes of their net had got torn. To try to fish without mending them would only mean wasted time and energy,—they would catch no fish. As the "fishers of men" we need to learn that the power of Gospel testimony is lost by division. Strife and division will impoverish the land, so that there will be nothing left for the unsaved. Brethren, let us mend our nets, or our Gospel effort will become increasingly fruitless and barren.

IN the second and third chapters the Apostle shows how the spirit of division was robbing the sheep of their portion. Whereas they should have grown, they were only babes, and could only take in the milk of the Word. In the Epistle there is no reference to the High Priestly work of Christ, or to Him as the Man on the Throne. It is occupied almost entirely with setting right the things that were wrong in their midst. There is nothing that so impoverishes Christians, individually or collectively, as sectarianism and party strife. When a hundred years ago the Lord exercised the hearts of some of His people regarding this, and when, in response to the guidance of the Word, they turned their backs upon that which

divides the people of God, He so taught them His truth, that from that day to this their ministry has been made a blessing to thousands.

In chapter 4., the Apostle shows the effect of Midian's devastating work upon the fodder of the ox. "To this day we both hunger and thirst, and are counted as the offscouring of all things, naked and buffeted and having no certain dwelling place." The assembly that was torn by dissensions and schisms had no heart for the progress of the Gospel. Those who sought to make Peter the head of a party naturally did not care to remember Paul, and vice versa. These servants of God were not party leaders. Chapter 4. 6 makes it clear that the real party leaders were in the assembly at Corinth.

The origin and course of division is given in chapter 3. 3—Envy—Strife—Division. Envy gives birth to strife, and strife to division. That which existed merely in germ form in Corinth is fully developed to-day in the multiplied sects. These schisms in the assembly were formed by making the servants of God "Party Leaders," instead of regarding them as the "Ministers of Christ and Stewards of the Mysteries of God," and recognizing that whether it were Paul or Appollos—all were theirs. No group had any exclusive right to the one, nor to refuse the other. The condition of the assembly had exercised the hearts of the household of Chloe, who were evidently "spiritually minded," and gave evidence of it by refusing to be associated with either section or party, for "He that is spiritual judgeth all things, yet he himself is judged by no man." He will judge the error of sectarianism and refuse to be a member of any, for sectarianism is a denial of the oneness of the body of Christ. Many there are who recognize the error of belonging to a sect—that which cuts them off from the fellowship of other believers, and cuts others off from them, but in seeking to escape from the confusing labyrinth, become "inter-denominational"—prepared to patronize every sect and each denomination—thus helping that which builds

"mud walls," between God's people. The spiritual will be judged of no man, he will not be open to the accusation of being involved in sectarianism and building up sectarian places. That which divides the people of God is dishonouring to the Head, and must be turned away from. The "spiritual" will have the mind of Christ, which in this connection is that given in John 17., "I will that they whom Thou hast given Me may be one."

Not only will spirituality evidence itself by the individual seeking to be separate from that which is openly and avowedly sectarian, even in principle and ground of gathering, he will also guard against being involved in "division." The root of all division is the flesh. Hence, the "spiritually minded" will neither perpetrate nor perpetuate division, but seek to recognize *as far as possible* the oneness of God's people. Thus it is important in this connection to note the catholicity of the Epistles of Paul.

Romans—"To ALL that be in Rome, beloved of God . . ."

1 Cor.—"With ALL that call upon the name . . ."

2 Cor.—"With ALL the saints that are in ALL Achaia . . ."

Phil.—"With ALL the saints in Philippi . . ."

HOW these bear out the words of our Lord. "There shall be ONE flock, ONE Shepherd." The Spirit of God never contemplates anything less than the whole body of Christ, and when the Head gave gifts they were for the edifying of "the body." In Colossians it is made clear that all ministry from the Head will knit together the people of God, so that anything that does not knit them together has not come from the Head. The "spiritual" man will refuse all "labels," "appellations" or "designations" that are not common to all the children of God. He will not accept any names except those that are God-given.

Oftentimes, in an assembly, a brother who is dissatisfied with someone or something will lead a faction, and gather a

group around him, and this with the pretence of spirituality. How easy it is to be self-deceived! May the Lord deliver us from that carnality which evidences itself, in building up sectarianism or division, and in that diffusion of interest and energy in seemingly very plausible and to some extent fruitful service, which curtails our liberty to teach all the truth of which we are stewards. The Church of God in its local aspect is what has been constituted the "pillar and ground of the truth" (1 Tim. 3. 16). May He enable us to pattern the assemblies of His saints after that given in His Word. The saints at Corinth are addressed as the "Church of God," so that in it we might well expect to find the earmarks of a scripturally gathered assembly. They are spoken of as—1. Body of Christ (chap. 12. 27); 2. Temple of the Holy Ghost (chap. 3. 16); 3. Bride of Christ, or a chaste Virgin to be presented to Christ (2 Cor. 11. 2). No definite article in front of either, so that none can claim the right to say they are "the" body, temple or bride. But it will be that which will be the expression of the Church which is His Body, His Bride-Elect, and God's House. It will own the truth regarding the oneness of the body, and bow to the Scriptures regarding the Headship of Christ and ministry. It will seek to enforce discipline, in keeping with God's House, and seek to walk in separation from the world. (*To be continued*).

• "Come unto Me."

It is only to COME, not coming
 And bringing a goodly gift;
 Not coming in mended garments,
 That tell of reforming thrift.
 Not coming with holy motives,
 Not coming a certain way,
 But coming, coming to Jesus,
 Because He has said I may.
 For it is not gifts nor garments,
 Nor motives, nor pleas, nor how;
 It is coming to Jesus who saves me,
 Coming to Jesus NOW.

You often hear Christians say "I don't see the harm of going here or there." Probably they are right. Like Samson, the Philistines have put out their eyes.

Survey of Service

BULGARIA.

BY S. STEPHANOFF.

BULGARIA is the crossing-place, the bridge between Europe and Asia Minor. We may say she is the place where east is west, because you may see in it the old fashions of eastern life and at the same time the new of modern civilization. She is one of the Balkan States, between Rumania, Yugoslavia, Greece, European Turkey and the Black Sea. After a long period of slavery under the Turks, which lasted about 500 years, she is a free country, but only for the last 58 years.

Its population is 6,200,000, living in 5,600 villages and only 92 cities. There are about 400,000 Turks, 135,000 Gypsies, thousands of Hebrews, Rumanians, Armenians and other small groups of nations, but all enjoy equal rights. Nearly 80 per cent are farmers, with tiny holdings of land. They produce all kinds of wheat, oil, seeds, sweet grapes, tobacco and in the beautiful Roses valley the best oil of roses in the world. Bulgaria is the Switzerland of the Balkans with its snowy mountains and wonderful valleys, with many little brooks and small rivers. Not only are there many nationalities but many religions. There is a State Greek Orthodox (Provoslav) church.* She is a pure sister of Roman Catholic Church, with a similar teaching and practise, with icones (pictures of the Lord Jesus, the Holy Virgin, many saints, to whom the people burn candles and pray,) prayers for dead, etc. In most of the churches the services are held in the old Slavic language understood only by the priest, so though large parts of the scriptures are read to them, the ordinary people cannot understand. The priests must be married, but if the wife die, they must spend all their life as widowers. But the bishops are unmarried—they are monks). The baptism of infants is prac-

*We call it the Bulgarian Orthodox Church. Every Greek Orthodox church is independent, so there are Russian, Roumanian, Scilian, Albanian, Greek Orthodox churches.

tised by immersion, and must be done on the seventh day. If the baby dies unbaptised the people believe that it goes to hell, so every mother hurries to baptise it, and it is at the same time that the name is given.

THERE are also about 600,000 Mohammedans, of which 120,000 are Bulgarians. Nearly 200 years ago many of the Bulgarians were pressed to choose between Islam (Mohammedanism) and death, and some of them preferred to receive Mohammedanism. And now their sons and daughters speak pure Bulgarian, but are more fanatical for Islam than the Turks themselves. But they are very simple people. There are about 40,000 Roman Catholics and only about 5,000 to 6,000 Evangelical Protestants belonging to several denominations, including five branches of Pentecostals and two branches of Seventh-day Adventists.

Till now every one has had religious freedom, with little local exceptions. The Bulgarian Orthodox Church, little by little, is anxious for a reformation, but it advances very slowly. She is not recognised by the head of the Greek National Orthodox Church, but other national Orthodox churches recognise her.

A WONDERFUL HISTORY.

BULGARIA has a wonderful history. Thirteen hundred years ago a small group of brave Bulgarians (relatives of Tartars or Finns) came from Russia and fought with the Byzantine Empire. They won several victories against them and then mixed with some of the Slav tribes, living at this time in the Balkans. So we have now a Bulgarian people—not pure Slav, but which has a great influence upon all Slav nations.

In 864 Bulgarians officially received Christianity. Before this date the Bulgarian King, Boris I., a clever man, sent messengers to the Pope in Rome and to the Greek Orthodox Patriarch in Constantinople, putting before them about one hundred questions about Christianity. When he had the answers he preferred the Greek Orthodox Church with Bulgar-

ian priests and bishops, and at once expelled all Roman Catholic missionaries who had come in meanwhile. Then he invited from Constantinople two learned brothers, born in Salonika, Cyril and Methodius. They prepared a Slav Alphabet and translated the whole New Testament into Slavic,† gathered many young priests to prepare them to be missionaries and teachers. Soon after this both brothers went to Bohemia and Moravia (now Czecho-Slovakia) to preach the Gospel to other Slavs at the invitation of King Rostislev.

SPARKS OF THE REFORMATION.

In the twelfth century began in Bulgaria a spiritual movement, a reaction against dead religion. The followers of this movement are called *Bulgarians* or *Bogomils* (Friends of God). Their leader, Basil, was burned in Constantinople (1113), but many of his followers were burned or put into prison, while others were scattered over Bosnia and all Europe, these having a great spiritual influence in North Italy and South France. Their disciples are Cottars and Albigenses in France. They stirred up the first sparks of the Reformation. Later in seventeenth century a new spiritual awakening occurred in Bulgaria. In a short time many simple congregations sprang up known as Pavlicans (Paulicians). Their teaching and practice was very similar to that of the apostolic time of Christianity. Let us sum up: Bulgaria hundreds of years ago.

1. Received Christianity first before all other Slavs.
2. Gave the Alphabet to all Slav peoples.
3. Translated and gave the whole New Testament in Slav.
4. Sent missionaries to other Slavs.

† In the house of the British and Foreign Bible Society in London, in the Library Room, at the Tyndale Window, you may see the names of Cyril and Methodius in the second places after Jerome. Then follow the names of later translators—Luther, Eliot, Carey, Morrison, Martyn and others. See "Bible House," page 17, British Foreign Bible Society, 1932. To any who wish to know more about these remarkable spiritual movements in Bulgaria and Europe, we recommend Mr. E. H. Broadbent's book, "The Pilgrim Church," second edition. See chapters 3 and 5. (Pickering & Inglis, 1935).

5. Gave life to one of the most spiritual movements before the Reformation.

The coming of the Turks in Europe meant a long period of 500 years of slavery, darkness and heavy oppression upon Bulgaria. It was led politically by the Turks and spiritually by the Greeks. During this time all priests and bishops in Bulgaria were Greeks, and the services in Greek Orthodox churches was in old Greek. Only about a hundred years ago a Bulgarian monk, Father Paissy, found in some old books in a monastery about his own Bulgarian people something of their glorious past, and wrote by hand a short history, visiting many villages waking up the sleepy Bulgarians. Soon came a national awakening. Bulgaria expelled all Greeks, priests and bishops, and put in their places Bulgarians, and began to read in the churches again in old Slavic, which was understood at this time by many people.

(To be continued).

MORNING UNTIL EVENING.

The evening shadows vanish,
 Now softly breaks the morn;
 With the first glint of dawning,
 Hope in my heart is born.
 Thus, in the early watches
 In thankfulness I raise,
 To Christ who dwells in glory,
 A song of loving praise.

Blue is the sky, and cloudless,
 Brilliant, the golden sun;
 Gloom from my path is driven,
 Joy gilds the course I run.
 So, from my inmost being,
 Now at the height of day,
 Pausing awhile in silence,
 Homage to Him I pay.

Drawing her mantles round her,
 Night calls the world to rest;
 And as I seek my slumber
 Amity fills my breast.
 While, as the evening closes,
 Still would I gladly sing
 The ever worthy praises
 Of Christ, my Lord and King.

—William Landles.

Idolatry: What is it?

(Continued).

BY THE EDITOR.

THE next attempt of Romanists to justify the use of images is

(3) *By creating a false analogy.* They cite the cherubim in the Tabernacle and Temple, and also the brazen serpent as instances of the making of images. Certainly these were made by the express direction of Jehovah, and as He does not contradict Himself, we may be sure they were merely symbolic figures and not images in the sense of Exodus 20. It may be uncertain what the cherubim actually represented, but of one thing we may be sure, they were not intended to be worshipped or venerated, nor do we ever read of anyone attempting to misuse them thus. As for the brazen serpent, no worse instance could be quoted, for though it was made for a specific object, we read in 2 Kings 18. 4 that the godly reformer, King Hezekiah, brake it in pieces, because the children of Israel had fallen into the sin of burning incense to it. Certainly it was a venerable relic and might be thought, if anything could, by its history and wonderful power when first made, to be worthy of homage. But Hezekiah called it Nohestan—a piece of brass—and brake it up, as he would doubtless to-day all images of Christ, the Virgin, and the saints. The Reformers and the Puritans did the same to the idols of Christendom, and earned the undying hatred of all idol-worshippers and their descendants. How weak must be a cause if it can only be bolstered up with such instances from the Scriptures as these! Hitherto our Jesuit apologists have attempted, with what success we have seen, to justify their position from the Scriptures, but now

(4) *They appeal to a new authority.* If they can find a tag of a verse to justify their practice, e.g., "This is My body," they make the most of it, but if they cannot, then they override the Scripture, on one pretext or another. Here is a case in point. Our Jesuit authors affirm that "where (as in the matter of images that

are not idols) the natural law is not violated, *the church is not bound by Old Testament prohibitions, possessing, as she does authority of her own bestowed upon her by her Divine Founder* (my italics). The writers do not give us chapter and verse for this bestowal, so we may be excused for questioning the accuracy of their statement. But this is the most genuine piece of Roman Catholic theology we have come across so far. If Scripture opposes our claims, then all the worse for Scripture. We appeal from the Lord's Word to the Lord Himself, as if His Word was not the expression of Himself. Why then, we may ask, if this claim be true, has so much time been wasted by these apologists in trying to prove that the commandments do not forbid Roman Catholic images?

NOW we know where we are. We must choose between the authority of Scripture and that of those who arrogate to themselves the title of "the Church." If, as we know, "the Church is subject to Christ" (Eph. 5. 24), it is certain that the true Church will never raise her authority against that of her Lord. "To the law rather and to the testimony, and if they speak not according to this word, they shall not have the morning light" (Isa. 8. 20). "He that despiseth Me and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12. 48). "If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book ("tree" [C]) of life, and out of the holy city, and from these things that are written in this book" (Apoc. 22. 18, 19).

In conclusion, let none presume too easily that they are immune from any tendency to this sin. Idolatry is indigenous to the human heart. The whole world is steeped in it in one form or another. History has shewn only too clearly that it was not for nothing that the Apostle Paul warns against the idolatry of money

(Col. 3. 5), or in connection with the Lord's Supper: "Flee from the service of idols!" (1 Cor. 10. 14), or that John ends his first epistle with the exhortation, "Little children, keep yourselves from idols!" (1 John 5. 21). (Concluded).

Our Home Bible Class

Lesson No. 7.—John 3. 22-36.

By H. E. Marsom, Bristol.

(1) What did John's disciples recognise was the one great Subject of their Teacher's testimony? v. 26, and cf. 1. 6, 7, 30, 34; 5. 32, 33. What should our great Subject be? 2 Cor. 4. 5; 1 Cor. 1. 23.

(2) What did John call the Lord in v. 29? Cf. Matt. 9. 15; 25. 1, 5, 6, 10. What did John call himself in that verse? cf. 15. 14.

(3) In what relationship to the Lord Jesus does the true Christian now stand? Cf. v. 29 with 2 Cor. 11. 2; Eph. 5. 25-27.

(4) If, like John, we truly recognise Who the Lord Jesus is, what will be our thought about Him, and our attitude to Him? v. 30; cf. Gal. 2. 20; Eph. 3. 8; 1 Cor. 15. 9, 10; Phil. 1. 21; Col. 1. 18.

(5) What did John call the Lord in v. 31? Cf. v. 13; 6. 38; 8. 23; 1 Cor. 15. 47. What did John say the Lord was in this v. 31? Cf. Rom. 9. 5; Eph. 1. 21, 22; 4. 10.

(6) What did John say the Lord Jesus did in vv. 32 and 34? What did the Lord Himself say He did in v. 11; 8. 26, 28, 38, 40; 12. 49; 15. 15?

(7) What does v. 34 teach us about the words that the Lord Jesus spoke? 7. 16; 14. 10; 24; 17. 8, 14; Heb. 1. 1, 2. Cf. also Deut. 18. 18, 19.

(8) What does the one who receives Christ's witness do? v. 33, cf. 8. 26. In awful contrast to this what does the one who does not believe God do? 1 John 5. 10.

(9) What two things do we learn from v. 35 that God the Father has done as to the Son? Cf. with the first, 5. 20; 10. 17; 15. 9, 10; 17. 23, 24, 26. And cf. with the second, 5. 22, 26, 27; 13. 3; 17. 2; Matt. 11. 27.

(10) Whilst the believer is in the enjoyment of Eternal Life, what is abiding on the unbeliever? v. 36; Rom. 2. 5; Eph. 5. 5, 6; Col. 3. 5, 6; cf. Rev. 6. 16, 17. What should we therefore urge men to do? Matt. 3. 7. What has the Lord Jesus done for all who believe on Him? 1 Thess. 1. 10.

Distressed Jews in Central Europe.
Mrs. M. T., Northern Ireland, - £9 19 4

Erratum in last list.—"W. A.," Detroit, \$2, should read "W. F."

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXII.

By DAVID J. BEATTIE.

CARLISLE AND WILLIAM REID.

FAMOUS in Border warfare, and for three centuries the habitation of Roman legions keeping ward and watch along the great wall of Hadrian, the historic city of Carlisle with its ancient cathedral, its decayed abbey and its memories of the prison-house of George Fox the Quaker, has not been without its days of religious glamour and vicissitudes. But we are living in happier times, and gladly we leave the story of those bygone years as a page of history unread, that we may enter upon an era when the light of the Gospel through the liberty of an open Bible became our lasting heritage.

It was to this city, in the year 1867, that a Scottish Presbyterian minister, in the prime of life, came as pastor to the Warwick Road Church. His name was William Reid. In after years he was to become known as the author of that book of intrinsic worth, *The Blood of Jesus*. It was mainly through the faithful preaching of the new minister and his remarkable exposition of the Scriptures, that led to the formation of an assembly of believers in Carlisle. At that time the Church was in a struggling condition. Full of zeal, and with a longing for the salvation of souls, Mr. Reid set to work in an endeavour to bring

back life to the decaying community. An able exponent of the Word, his powerful preaching and faithful adherence to the fundamentals of the Scriptures not only brought about a revival in their midst, but very soon attracted numbers from other denominations, and there were many remarkable conversions. While some of the Church elders were slow to follow their new minister in his clearly-defined line of apostolic teaching, there were those whose spirituality had been thirsting for "the sincere milk of the Word," and their responsive souls readily drank it in.

Nor were his efforts confined to his own Church, for besides preaching in other places of worship in the neighbourhood where an open door presented itself, Mr. Reid on several occasions drew large numbers to hear him in the old Wesleyan Chapel, where, a century earlier, John Wesley himself preached.

Of a humble and gracious disposition, William Reid ever sought to honour God by his implicit faith, living in sole dependence upon Him, and receiving no fixed stipend from the synod who appointed him. On one occasion having to make a journey by rail to a distant town, he found himself without the necessary means to



WILLIAM REID.

take him there. Confident that the Lord would not fail him, Mr. Reid made his way to the station, where a friend, unaware of the pastor's immediate need, handed him the requisite amount of his railway fare. This little incident, related to me by an aged brother who, as a youth, came under the spiritual influence of William Reid, appears to have been typical of the man.

TOWARDS the close of an eight years' ministry at Carlisle, he seemed to have a premonition from the Lord that "his nets were being disturbed," and realizing that he could no longer continue, Mr. Reid severed his connection with the Presbyterian Church and associated himself with Brethren, whose principles he had in recent years so consistently sought to teach, in face of prevailing ecclesiastical opposition.

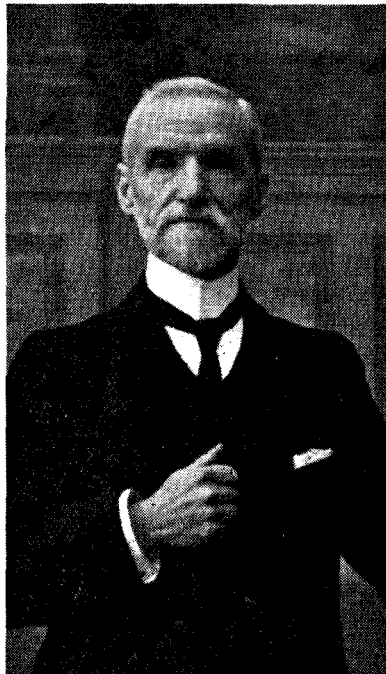
By this time, many of Mr. Reid's congregation, enlightened by his teaching, had already left the Church and were meeting in an upper room in the old Y.M.C.A. building, where later, their erstwhile pastor came to break bread with them. Among those who left the Presbyterian Church about this time or soon afterwards was the Carr family. They, along with others, met in a room in Bank Street. Jonathan D. Carr was the founder of Carr & Co. Ltd., biscuit manufacturers of world-wide reputation. Of Quaker stock, and a gentleman of pronounced Christian principles, Mr. Carr was held in high esteem in the city. He continued with the assembly until his death in 1884, when the Bishop of Carlisle,

speaking at a meeting in his diocese, paid a high tribute to the memory of Jonathan D. Carr; "but," added the Bishop, "I could never get him to attend any of my services."

With Mr. Carr were his three sons, Henry, Thomas William and James, all of whom were of influence and ability, and in the early years of the assembly, were indeed towers of strength in the building up of the church.

THE assembly very quickly increased in numbers, which necessitated greater accommodation, and from the upper room in Bank Street they removed to the Albert Hall in Chapel Street. The opening was marked by intensive Gospel meetings under the care of James Carr, which resulted in numbers being brought to the Lord. Others were added to the church, and in 1876 the commodious and well-adapted County Hall became the assembly meeting-place, and the scene of many memorable gatherings of the Lord's people.

Of the Carr family, Henry was perhaps, the best known because of his manifold activities in the furtherance of the Lord's work. He was ever alive to the needs of the Gospel, not only in Carlisle but in the villages of Cumberland and the adjacent counties, and there were few efforts launched on sound Scriptural lines that did not receive his sympathetic and practical support. But the interests of Henry Carr were numerous, and by the use of Gospel vans, mission tents, village halls, and many other ways he constantly sought to make known the story of salvation. His active association with work in the foreign

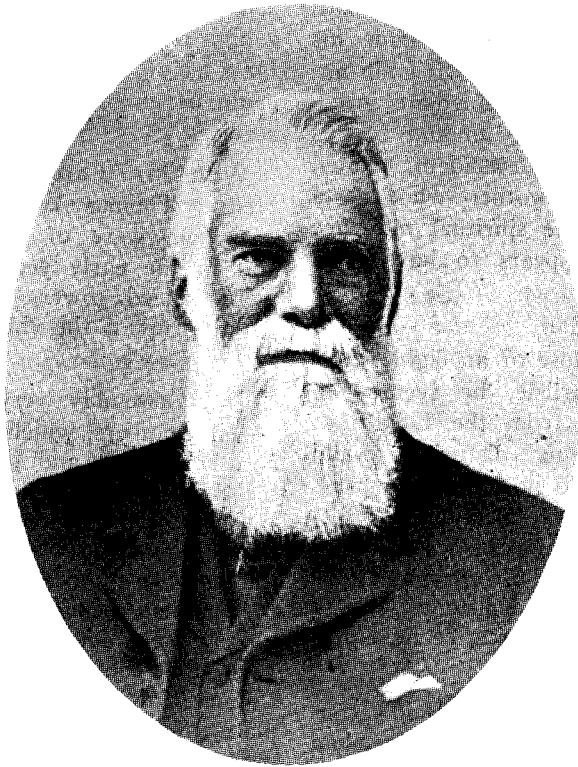


ROBERT GALL.

field, his collaboration with such men as Hudson Taylor and John G. Paton, as well as his interest in the fruitful work through the channel of *Echoes of Service*, in which he took a very real and practical part, are more than a memory. He was also keenly alert as to the value of carrying the Gospel to the homes of those who could not otherwise be reached. In this way many millions of Gospel tracts and monthlies were scattered by him during the last twenty-five years of his life.

JAMES N. CARR, his younger brother, at this time in the prime of life, was essentially a Gospel preacher, and despite the many calls of a large and growing business he ever found time to go out with the Gospel. He was a familiar figure, and there were few villages in the Border Counties where his voice had not been heard proclaiming the "Good News." But he was at his best in the open air, and could always command an attentive and respectful hearing. At race meetings, fairs, and other such public gatherings wherever an opportunity was afforded, James Carr's stentorian voice could be heard warning the unsaved to "flee from the wrath to come." And on not a few occasions, when he warmed to his work, he has been known to throw off his coat and preach in his shirt sleeves.

It was about this time that the great wave of spiritual revival, consequent upon



HENRY CARR.

the Moody and Sankey mission, swept over this country. As Germany was caught in the flood-tide of Luther's hymn-singing three centuries earlier, so Britain in like manner took up the strain that the American evangelists had sent forth on the wings of Gospel song. It had its counterpart in the meetings at the County Hall. William Howitt, the leader of praise, knew the value and power of Gospel singing, and was not slow in using the more tuneful members of the assembly as channels of blessing in the work of soul-winning. People were drawn in great numbers to those services, and there were many responsive hearts to the Gospel appeal. And to this day the memory of those hallowed times in the County Hall are enshrined in a halo of happy song.

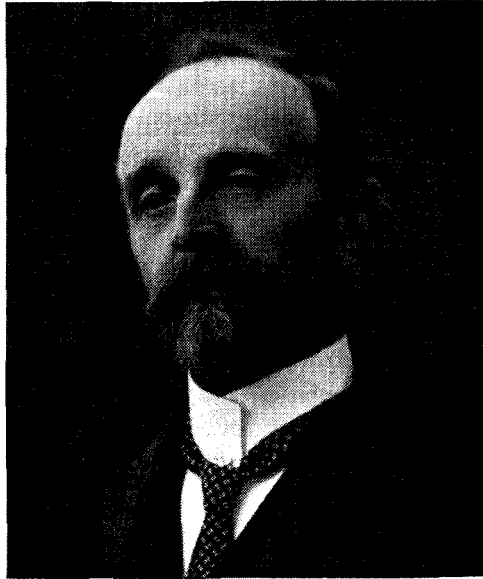
In the spring of 1888, a young man, bearing a letter of commendation from the assembly at Merrion Hall, Dublin, came to reside at Carlisle, and the name of James Dawson was placed upon the assembly roll. Full of zeal for the Lord, he proved a keen worker and an effective speaker; and when the assembly moved to the new City Hall he was appointed superintendent of the Sunday School. Thus, for a time, Carlisle became the early training ground of J. C. M. Dawson, who some years later gave up a promising career as a schoolmaster to go forth in dependence upon God, first as a missionary to China and Singapore, afterwards returning to the home country, where as an able

teacher and expositor he was well-known on conference platforms.

Doubtless because of its position as the gateway to Scotland, Carlisle has always been a privileged halting-place, and brethren whose names are notable amongst us have ministered the Word to edification, almost since the inception of the assembly over sixty years ago.

Among the many returned missionaries whose visits have been an inspiration, the names of Frederick S. Arnot and Dan Crawford stand out prominently. And yet, not only the stirring records of such pioneers, but the simple story of those from the obscure corners of the Lord's vineyard in other lands, which moved us then, are sacred memories still.

To those of the present generation the names of Robert Gall, John Graham, John



JOHN LAING.

Laing and William A. Moss, are remembered for their long and faithful devotion in the building up and care of the assembly; while the ministry of our beloved brother, Edwin Page—now in his eighty-seventh year—is a refreshing reminder of its spiritual vigour and sweetness of earlier days.

The meeting-place of the assembly, to which they removed from the Gospel Hall in 1920, is situated in one of the main arteries of the city,

and though for a time after leaving the County Hall the numbers somewhat decreased, there has in recent years been a steady growth. The Lord has prospered His work, and the Hebron Hall with its many activities shares in one of the largest Gospel testimonies in the city.

(To be continued).

SUPPORT OF THE LORD'S SERVANTS

IS "SELF-SUPPORT" PRACTICABLE?

THINGS AS THEY ARE*—ON THE MISSION FIELD.

BY AN EXPERIENCED MISSIONARY (ARGENTINE).

THERE can be no doubt as to the existence of a certain current of opinion, and an expression of that opinion, whether by discourses or the writing of articles, that has resulted in damage to the service of the Lord in many parts of the world. The writer of this short paper on the subject has been in direct and personal

contact with workers in many fields of labour, and, as he avails himself of material given in many a confidential talk, he deems it necessary to leave the article unsigned. But it is not an anonymous writing; the author's name is in the possession of the author of this magazine, though not for disclosure.

Depreciatory remarks have been passed about the services rendered by channels of communication which have been owned and used of the Lord for many years past. If the effect of this were to put the

*Before closing this series of articles with one by a veteran home-worker, and one or two more general papers, we feel it well to give enclosed, hoping that it may open eyes to the true conditions in the mission field. It is to be feared that some like to live in a false paradise, and resent anything but encouraging news, with accounts of good results and remarkable conversions.—[Ed.].

workers on foreign fields into more direct fellowship with the givers in the homelands, nothing would need to be said about the matter; but it is to be feared that this has not been the result. It has rather had the effect of tightening purse strings and lessening interest in the Lord's work beyond the seas. And this, again, is bound to result in detriment to the state of the testimony both at home and abroad.

In the cases to which I shall now make allusion, I will make use of the personal pronoun for the sake of greater clearness.

One well-known, veteran worker, whose income has never been in excess of his needs, confided to me that he now receives about one-third of the amount that used to come to him. It was obviously useless to suggest to such an one that he should get some secular work. The difficulties of his position may be better imagined than described. It does not speak well for the care of God's people for those who have represented them in far-off lands.

A GOOD deal of pioneering work was being done in one centre, most of the expense having to be borne by the missionary. Four halls were opened in surrounding districts and the prospects seemed to be very cheering. But now two, if not three, of those branches have had to be closed down—only for lack of funds. Who will be responsible for the non-evangelisation of those parts?

There is one worker, who has been much used of the Lord over a wide area, a district really too large for one man to cope with, who now finds himself obliged to dedicate about half his time to secular work, and the preaching in the outlying places has to suffer in consequence. And there is another case of a missionary in a town where it would be impossible to get a post, who has to spend days making objects for sale and has to spend more time finding markets for his goods.

Through the good offices of certain friends, a lonely labourer had a car given to him and was able to reach many unevangelised towns and villages. But difficult times come and the car has to be put

on one side: either there is no money to pay the licence, or a new set of tyres is needed, or there may not be enough even to pay for the petrol. This applies to more than one.

There are parts where numbers of groups of believers are scattered in forest or mountain country. It is absolutely necessary to keep in contact with these, or, because of neglect, the testimony is likely to die out. But, here again, there are no funds for the journey, and the heart-breaking news arrives that the enemy has been busy amongst them and the light has been quenched. Who will be held to blame for this?

A traveller who went to pay a visit to an important mission field returned and told us that the men were a capable and efficient group, but they were doing relatively little for far-flung evangelisation. Why was this? Because travelling was expensive and they had no money except for the bare necessities of life. Sometimes missionaries are criticised because they are apt to settle down as pastors. Perhaps the reason for this may be found in what we have mentioned above.

But we must not unduly prolong this article. Enough has been said to shew that, while we have much to be thankful for in the way in which mission work is being doggedly carried on in the midst of many difficulties, there is plenty of cause for humiliation amongst us. There are those who carelessly say: "If God has called them, He will sustain them"; or, "It does them good for their faith to be tested." Whatever of truth there may be in this, we should remember that God supplies His servants' need by means of His children; moreover, it is none of our business to try the faith of the workers in the vineyard. The Father in His unfailing wisdom is the only One who can rightly portion out the measure of trial that He sees necessary for the development of faith and character.

May the Lord grant in His mercy that these few remarks may have the effect of stirring us up to embrace our opportunity and to work "while it is called to-day."

REVIEW.

"Tradition or the Word of God? concerning the Lord Jesus Christ."† This is one of the most unsound booklets it has ever been our unpleasant duty to peruse. We only notice it because it emanates from one who was, we understand, once, if not still, connected with the simple assemblies of the Lord's people, and so it is likely to be circulated among such. This review is a warning note.

It is indeed distressing to read such disparagements of our glorious Immanuel—"God with us." And our Lord was that even as the Babe at Bethlehem (see Matt. 1. 21-23), in spite of Mr. Southall's denial on page 23. "Are we to bring the Mighty God," he asks, "down to a child? Surely our reply must be 'No' (!)" So Isaiah 9. 6, "His (the child's) name shall be called . . . the mighty God," must be changed into something else, at the sacrifice of every principle of straightforward translation, as we shall see later.

True, the writer professes to champion the Word of God against what he calls Tradition; but this does not impress us: it is the stock-in-trade of heretical teachers, and merely throws dust in the eyes of unwary readers. The heresies these men advance, are the Word of God; what Christians have held down the ages is Tradition (!) Happily the truth lies just the other way. Mr. S. speaks contemptuously of the early champions of the faith as "Protestant (!) theologians of the fourth century." But we thank God for those men whom God raised up to defend His truth against the attacks of Arius, and later of the Socini, the fathers of modern Unitarianism. All the questions that Mr. Southall raises, and that seem so convincing to him, really present no difficulty to the spiritual mind subject to all the Word, and have never shaken the faith of the elect in the two vital truths, to which he is specially opposed:—the Deity of Christ and the Trinity in Unity of the Godhead. This teacher treats the Scriptures very unfairly. All that speaks of our Lord's humiliation, His relation to the Father as Servant, he emphasizes in his own sense; but what our Lord never relinquished—His Eternal Sonship, His Deity—he denies; and proposes to translate differently the Scriptures which clearly assert these, though whether his knowledge of Greek is adequate may be questioned. Mr. Southall's position is frankly Unitarian; he will have nothing of such expressions as the Deity of Christ, the Trinity, the Triune God, God the Son, God the Holy Spirit (see p. 5), on the ground that such phrases do not actually occur in so many letters in our version, but the truth

they describe does, and it is against that that Mr. S. finds himself in opposition. It is as though we denied "the Fall," "the Intermediate State," "the Eternal Sonship," because these exact phrases are not found in the Bible.

The impression we gain by reading this booklet is that Mr. S. has ransacked the heresies of the past regarding the Person of Christ from Arius to Pastor Russell, of Millennial Dawn notoriety, and culled some fatal heresy from each. His Christ is of the Arian type: a Son of God, but not the Eternal Son (see pp. 8 and 9). With the Arians, too, he denies the Holy Spirit's Deity and true Personality. "The Spirit is not God" (p. 8). His theories of the Lord having "dropped His terrestrial body, and taken again the celestial* which He laid aside in the first place" (see pp. 47 and 48) are much on Russell's lines. But Stephen, Paul and John all saw Him in His glorified body and recognized Him. Mr. Southall also strongly denies the characteristic truth of the present dispensation, the one mystical body of Christ. He is as hostile to the doctrine of the Trinity as the arch-heretic Emanuel Swedenborg himself. There must be no mysteries in the author's beliefs. But if man's tripartite condition defies our explanations, we need not wonder if the Being of the Infinite God should transcend our finite mind. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. 11. 27). Still Mr. S. might have made sure of what he was opposing. He speaks of the doctrine of the Trinity as "Three in one and one in three, the same Person" (p. 4); but this is a false definition: there are three distinct Persons, co-equal, co-eternal and co-substantial, Father, Son and Holy Spirit, as the whole teaching of the Scriptures combines to shew, and as the Lord makes clear in His baptismal formula: "Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28. 19)—each Person of equal Deity and authority. Again in Heb. 1. 8 we read, "To the Son He (God) saith, Thy throne, oh God, is for ever and ever"; and the Deity of the Spirit is clearly taught in many passages, e.g., Acts 5. 3, 4, "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men but unto God." The Lord never refused worship and testimony due to His Deity, e.g., that of Thomas:—"My Lord and my God."

* This is based on what we judge to be a complete misunderstanding of 1 Cor. 15. 40 as though "bodies celestial and bodies terrestrial" were bodies belonging to beings, instead of being merely the sun, moon and stars of the following verse and earthly creations. There is no Scriptural authority for saying that our Lord had a celestial body, or any other body, before His Incarnation.

Mr. S. must get rid of this at any cost, and asks, "Could not Thomas be addressing the Lord and God?" (p. 40). Certainly he was not doing so here, as anyone would know who can read the Greek. But it is always so: The plainest statements of Scripture, if they oppose Mr. S.'s views, must be made by innuendo or new translation to mean something different. A painful illustration of this occurs on pages 23 and 24 with reference to Isa. 9. 6: "To us a Child is born, to us a Son is given, and His name shall be called Wonderful, Counsellor, the Mighty God, etc." "Then," asks Mr. Southall, "Is the Son of God the Mighty God?" I say unblushingly† "No!" We wish he could blush, when he thus denies God's Holy Word. But he continues unblushingly. "We can realize there must be an unfortunate translation in our A.V.," and then asks, "Is anything wrong in the reading of the Jewish translation: 'And His Name is called Wonderful, Counsellor of God the Mighty (!) of the Everlasting Father,' etc." (my emphasis). Truly it is impossible to accept Mr. Southall's claim to be a champion of the Word of God, when he treats it after this fashion. Who this translator is he does not say. No doubt one more opponent of the Deity of Christ. I certainly never heard of such a translation, which is, we believe, impossible.

It is the same when we come to the New Testament. Thus when the Scripture declares, "In Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him," Mr. Southall attempts (see p. 17) in violation of the context, to make the statement refer to God the Father, in which case it loses all force, as naturally all the fulness of the Godhead dwells in God. The point is it dwells in the risen Christ now bodily in His glorified condition and proves Him a Divine Person. But Mr. S. will not allow this, denying as he does so strenuously, the Deity of our Lord, and also because it clashes with his "celestial body" theory, already referred (pp. 47 and 48). He therefore links the "bodily" with the following words: "Bodily also ye are complete in Him" (p. 18), which is contrary, I believe, to the Greek usage, and certainly to the fact, as our bodies are still subject to death, and cannot be said yet to be complete, even in Christ.

Before closing this review it is important to notice how this writer deals with the important statements of John 1. 1, 2, which he translates thus (see p. 4): "In beginning was The Word, and the Word was with The of God (!) and God was The Word. He

(God) was in beginning with The of God" (my emphasis). Perhaps someone may ask how this teacher can translate the Greek words, "pros ton theon" (with God, in the accusative case) as he does' by such a phrase as "with The of God" (!) the genitive case? I fear the only explanation is that Mr. Southall has confused between the Greek n and the Greek u and mistaken "theon" for "theou" (of God). In view of this writer's repeated claims to revise our Authorized Version, comment is needless. The two verses in question make four majestic statements: (1) As to the eternity of the Word: "In the beginning was the Word"; (2) As to relations in the Godhead: "The Word was with (pros) God"; (3) The Deity of the Word: "The Word was God"; (4) The eternity of relations in the Godhead, they were no development: "The same was in the beginning with (pros) God." In verse 14 we are led into the great mystery of godliness, "God was manifest in the flesh." The Word (just described above as a Divine Person) "was made (lit. became) flesh and dwelt among us." This one sentence gives the lie to Mr. Southall's main thesis—the denial of Christ's Deity. But "we know that the Son of God is come and hath given us an understanding that we may know Him that is true and we are in Him that is true even in His Son Jesus Christ. This is the true God and eternal life" (1 John 5. 20).

This erroneous pamphlet's religious system is not Christian, but Unitarian; its "Jesus" is "another Jesus," who could not possibly be the Saviour of men; its Spirit is another spirit—an influence from God, but not a Divine Person; the One God in three Persons is denied. There is a letting go of truth of the most vital and fundamental importance. We much fear there is only one word which can be rightly used to describe such a system—and that is Apostasy! (2 John 9-11).

CORRESPONDENCE.

"Missions or Assemblies?"

We have received (among others) the following letter from an esteemed brother, J. M., in N. Ireland, pointing out how far from justified are certain expressions used by Mr. T. E. Wilson's critics in May "B.M." We think this letter important, as containing seasonable warning against the letting go of principles, so painfully apparent to-day.

"I have been reading the comments in issue of the 'Believer's Magazine,' signed by Messrs. Hoyte, Dixon and Horton which appeared in 'East and West,' re Mr. Wilson's paper—'Missions or Assemblies?'

"Comment (3) says, 'Most will object to the "Assembly Exclusivism" of the article. But

† His mis-statements as to the Hebrew are unblushing too. He says, page 22, that wherever in the Old Testament the word here translated "Mighty" occurs it has reference to God. The word occurs about 150 times, and of these less than 10 occurrences refer to God!

why? Is this a fitting description of Mr. Wilson's article?

"I came out from the Presbyterians over 30 years ago, leaving fellow-Christians that were therein, to gather with those who gathered to the Lord's Name alone, and by the help of God I have continued to this day. I left clerisy and all connected with it, for all time. I came out to stay out, and never go back again. I have never since sat in a Meeting of Christians where clerisy would be acknowledged, if I had done so, what would be the good of ever having come out of the system at all? If it was right for me to leave it, and it was, it could never under any circumstances be right to go back and acknowledge it again, it would be 'building again that which I once destroyed, making myself a transgressor.' A clergyman presiding at the breaking of bread is clerisy; I am thankful I have never shared in such a service, even though the said clergyman were a Christian. God does not want us to compromise the truth.

"I do not have to regard other Christians who do not see eye to eye with me as 'Unclean Sinners of the Gentiles'; such an accusation would be utterly false.

"The Christians who remained in the Presbyterians when I came out, are responsible for themselves, they witnessed what I did, it is their loss that they did not do likewise, and I exercised no uncharitable act thereby towards them; I rather encouraged them to do the same, but I must say, none of them ever, at any time or now, accused me of regarding them as 'Unclean Sinners of the Gentiles,' which these good missionary brethren accuse us all of doing, and charge us with an 'Assembly Exclusivism' that 'has done so much harm in other lands.' This is an opinion, not a reality; but it is singular, that it concurs with the view held by those who have remained in the denominations. I have seen such live and die in their cramped up positions in the sects, without seeing anybody saved in the denominations in which they remained, whilst those of us who left them, never to return, not even to sit for an hour under clerical control, have seen abundant blessing from the Lord, and thousands of souls have been saved here in the North of Ireland, so much so, that the last Easter-time Meetings, there were 3,000, assembled in the City of Belfast, and only one was present from the assembly here of about 40, showing that this only represents a fractional part of what has been done, this surely cannot be looked upon as following a path that has done 'such harm to our testimony in other lands.'

"If we had so regarded it here, because other Christians did not approve, all the

local work which, we have seen done here in the salvation of souls would never have been done.

"I can assure all we are not following a 'Shibboleth' in the north of Ireland, but the path of the Lord, that has resulted in such blessing in this land.

"Those who preached the Gospel to us in the early days, and saw many assemblies formed here, would be all opposed to the line of things these advocate, though in their estimate we are placed as having only followed a 'Shibboleth,' which is very sad.

"A brother who arrived home on a visit last summer, from Australia, met a missionary brother on board the boat, coming to England. He was glad to meet him, but got a shock when the Lord's Day came round, for this missionary brother went in to chant over the Church of England service. This makes one wonder what things are coming to in assembly testimony, and how men following this path can teach 'all things the Lord commanded' to the end of the age."

A "single eye" is an eye on a single object. The object the Christian should be occupied with is Christ.

Grant us the PEACE that no man understands;

Grant us the GRACE to know and do Thy will;

Grant us the FAITH to wait on Thy commands,

Ready to work, or patient to be still.

IN SHORT, if thou wouldest have the inner temple of thy being filled with God, GO OUT OF IT THYSELF AND LEAVE IT TO HIM.

ANSWER D.—(Concluded from page 219).

corruption, dishonour, weakness, a natural body and will be raised in incorruption, glory, power and a spiritual body (1 Cor. 15. 43, 44). The Lord's resurrection body, though changed, was the very one in which He suffered, for it bore the scars of Calvary. In this body He ascended to the Father and was glorified. Apart from resurrection, the idea of a disembodied spirit having a body of any kind is a contradiction in terms. The body of the departed saints will only be given on the resurrection day and will be eternal in the heavens.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kil-marnock.

Question A.—Can a company claim to be an assembly of God where Church truths and fundamental truths are not taught?

Answer A.—Of course we understand that such truths are not denied, but simply neglected for others, such as exhortation, or prophetic and dispensational teaching. Where fundamental truth is generally denied in a company such loses its character as an assembly just as the individual does his character as a Christian. But what constitutes an assembly, is a company of true believers who seek to gather to the Name of the Lord, know no other Centre than He, and no other Leader than the Spirit of God (while welcoming those whom He has called to rule, or qualified to minister the Word), and no other rule than His Word. But why should not these truths be taught? Are there not elders among the saints, who though not exactly "teachers," in the sense of possessing a distinct gift, are nevertheless "apt to teach" (1 Tim. 3. 2) and able to explain both church and fundamental truths. There is a call for prayer that the Lord would raise up "gifts" in His churches able to instruct the saints. But it is not "light" which constitutes an assembly, but life in Christ of those composing it. On the other hand we need "all the counsel of God" as revealed in His Word, not merely certain favourite truths, for "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, thoroughly furnished unto all good works" (2 Tim. 3. 16, 17).

Question B.—What promise is referred to in 2 Pet. 3. 4, "Where is the promise of His coming?"

Answer B.—Verse 2 seems to give the key. The apostle reminds the saints "of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." The order, prophets first, then apostles, shews, I think, that Old Testament prophets are meant.* The rest of the chapter seems to indicate the subject of the words in question—the day of the Lord, the return of Christ in glory, the judgment of God's enemies, and other events extending to the "new heavens and the new earth wherein

dwelleth righteousness." The "coming" then referred to in the question would be, in the broadest sense, the second coming of Christ with all His saints. The expression, "the commandment of us the apostles," is more difficult, but may simply mean their exhortations to watchfulness and to a behaviour of "all holy conversation and godliness" suited to such an event. Before going into further details the apostle warns them that in the last days, when these solemn happenings are about to take place, there shall be scoffers, characterized by two things—a life of self-indulgence and a scornful denial of any Personal return of the Lord. Religious scoffers they would be with a knowledge of the letter of Scripture and of the promises therein contained. They speak of "the fathers" and are **willingly** ignorant, so that they are not heathen, but men with the Old Testament at least within their reach, telling them, would they but listen, of God's dealings with men in past ages, e.g., at the flood, His present longsuffering and patience, and of His future purposes in judgment. To-day any Personal return of Christ to the earth is strongly denied by the religious world as a whole, on the ground which is demonstrably false, of what they call "continuity." This is a theory, elevated to the place of a dogma among these wise men of the earth, that things have always continued in a natural fashion, without any direct intervention of a supernatural power, in the established order of things. That the exact opposite is the truth the very stones cry out, as well as history sacred and profane. Let us, however, the apostle adds, seeing we look for Divine Intervention in a very literal sense in the future as in the past, be "diligent to be found of Him in peace without spot and blameless."

Question C.—It is believed by some here that Eternal Punishment is only for a certain period, and that the Doctrine of Eternal Punishment is Brethrenism and not Fundamental. How should this be answered, and how should those in our assemblies be dealt with, who hold these views?

Answer C.—The test of a doctrine is not what the world thinks of it, or even the professing church, but what the Word of God declares. Judged by that test, I have not the slightest doubt that a condition of never-ending punishment awaits those who reject the grace of God in whatever form presented, and die in their sins and self-righteousness; and this has been the general belief of the church down the ages. That a committee of determined criminals or weak sentimentalists should decree the impossibility or injustice of life-sentences might be com-

* For the reverse see Eph. 2. 20.

prehensible, but would not affect the course of the law in any degree. Nor will the divine administration be affected in the slightest way by man's opinions of His decrees. When the opponents of never-ending punishment are asked, "What then will become of the wicked?" they cannot agree among themselves: one party say all will eventually be saved—they are the universalists; another that all who refuse the grace of God will eventually cease to be—they are the teachers of what is known as "Conditional Immortality." I believe both these theories are in conflict with the Scriptural teaching throughout, e.g., "He that believeth on the Son hath everlasting life (i.e. life in harmony with God, more than mere existence); and he that believeth not the Son shall not see life (which refutes universalism); but the wrath of God abideth on him" (John 3. 36). The wrath of God cannot abide on a nonentity, which refutes annihilationism. Space will not allow here any lengthy consideration of this tremendous theme.† One or two points may, however, be raised. If we believe in the never-ending bliss of the redeemed, we must believe in the never-ending punishment of the wicked. The Lord's own words make this plain, for He uses the same word in the same context of either: "These shall go away into everlasting punishment, but the righteous into life everlasting" (Matt. 25. 46). Some again say that the devil and his angels will suffer eternally, but not human beings; but in this same chapter our Lord classes them together: "Depart ye cursed (He will say to wicked men) into everlasting fire prepared for the devil and his angels" (v. 41). That fearful punishment, here so plainly revealed by Him who was the embodiment of holy love, was not prepared for men, but for the devil and his angels, but those who deliberately choose to follow him will find themselves with him for ever. A great effort has been made to shew that the word translated here everlasting or eternal only means "age-lasting." That may be perfectly true by derivation, as is true indeed of our word "everlasting," but what matters is the usage of the word. It is used of God (Rom. 16. 26); His honour and power (1 Tim. 6. 16); covenant (Heb. 13. 20); kingdom (2 Pet. 1. 11); gospel (Rev. 14. 6); the weight of glory of the redeemed (2 Cor. 4. 17); the unseen world (2 Cor. 4. 18); the glorified body (2 Cor. 5. 1); glory (2 Tim. 2. 10); salvation (Heb. 5. 9); Spirit (Heb. 9. 14), etc., etc., on the one hand, and on the other future punishment, as above (Matt. 25. 46); fire (Matt. 18. 8); damnation (Mark 3. 29); destruction from the presence

† The whole question has been considered at some length in "Beyond the Grave," just published, by the present writer. To be had from Messrs. J. Ritchie, Ltd., Sturrock Street, Kilmarnock, N.B.

of the Lord (2 Thess. 1. 9). What honest believer, subject to the word, but must admit that the never-endingness of God, His Spirit, salvation, redemption, and the consolation and the inheritance of the redeemed, stands or falls, with the never-endingness of the future punishment of the finally impenitent. Is it not strange that men, instead of repenting of their sins and believing on the Lord Jesus Christ as their Saviour, should rather spend their time in trying to disprove what that Saviour so clearly taught (none more clearly than He) the fearful future of those who refuse Him, whom God has provided in His infinite love as a Saviour from "the wrath to come." As for the second part of the question, we must "make a difference" between those who may be for the moment perplexed over a doctrine and those who doubt it as part of their fixed belief. It is noticeable that among "the principles of the doctrine of Christ," in Heb. 6. 1 and 2, which are clearly considered as fundamental ("not laying again the foundation," etc.) the doctrine of "eternal judgment" closes the list. This indicates that this is a fundamental question, and those who deny it have so far departed from the faith, and deny the clear and unmistakable words of Christ. How can such then claim a place among the people of God? Their denial of God's truth raises the solemn question whether they have ever truly known His grace. May God in His infinite mercy preserve the feet, both of writer and readers, from straying from His Word, on this or any other truth!

Question D.—It is suggested from 2 Cor. 5. that believers at death, and prior to their resurrection at the Lord's return, are possessed of another body, not the one laid in the grave and not the glorified body to be given at the resurrection. Do you think this is true?

Answer D.—Such a view is to my judgment quite groundless. Those who hold it seem to read the verse, "when the earthly house of this tabernacle be dissolved," whereas it is only "if." A father at the Exodus might have reassured his son, who was expressing regret at leaving their house in Goshen, by saying, "We have another house in Canaan," meaning when we get there, not at once on leaving Egypt. There is no such thing as a temporary body, for the one spoken of there will be "eternal in the heavens," and were one granted in the intermediate state, that is between death and resurrection, what sense could we attach to such phrases as the "naked" or "unclothed" state, or "absent from the body." They negative the idea put forth here. The only body the raised believer will ever have is that which was sown in

(Concluded on page 217).

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

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Made up 25th July.

SCOTLAND.

FORTHCOMING.—Opening Conference in Lanarkshire Small Tent, pitched for second part of season at **Glespin**, near Douglas, Saturday, 1st August, from 4 till 8 p.m., with tea interval. Speakers expected, Jack Atkinson, Belfast; Geo. Westwater, Lanark; and Wm. Prentice, Larkhall. Conference in tent at **Milton of Campsie**, Saturday, 1st August. Speakers, W. F. Naismith, Wm. King, F. Whitmore and others. Annual Conference Gatherings, Assembly Hall, High Street, **Inverurie**, August 5th, at 10.30 a.m. Particulars, Robert Donald, Station House, Wartle, Aberdeenshire. Farewell Missionary Gathering, with S. Lander returning to Bolivia, in Public Hall, **Bothwell**, August 5th, at 7 p.m. Speakers, R. D. Johnston, T. R. Angus, W. A. Thomson and others. S.S. Workers' Conference, Townhead Hall, Rottenrow, **Glasgow**, Saturday, August 15th, at 5 p.m. Annual Open-air Gospel Rally, **West Kilbride**, Saturday, 22nd Aug. Meet Masonic Hall at 3.30 p.m., where tea will also be served at interval. The help of Tract Band and open-air Gospel workers and others will be appreciated. Conference in Lanarkshire Large Tent at **Burnbank**, Saturday, 22nd August, 4 till 8 p.m. Speakers expected, John Hawthorn, Glasgow; James Govan, Clydebank; John Gilfillan, Gourcock; and Jack Atkinson, Belfast. Open-air Gospel Rally at **Kilwinning**, Saturday, 29th August. Meet Bridgend Hall 3.15 p.m., where tea will also be served at interval. Help appreciated. Annual Conference, Gospel Hall, **Dalmellington**, Saturday, 29th August, 3.30 to 8 p.m., with tea interval. Speakers expected, J. Russell, Glasgow; G. A. Neilson, Kilbirnie; W. D. Whitelaw, Irvine; and James Houston, New Cumnock. Annual Conference, Gospel Hall, **Annbank**, Saturday, 5th September, at 3 p.m. Speakers, John McAlpine, Troon; Gavin Currie, Newmains; David Weir, Junr., Kilmarnock, and others. Annual Report Conference in connection with Tract Band and Open-air Gospel Work, Bute Hall, **Prestwick**, Saturday, 19th September, at 3.15 p.m. John Gilfillan hopes to give help at **Larkhall**, **Hamilton**, and in **Glasgow** during part of August. Annual Conference of Ebenezer Hall,

Motherwell (D.V.) on Saturday, 12th Sept., in the Town Hall, commencing at 3.30 p.m. Speakers expected, Messrs. A. Borland, J. Govan, W. B. Farmer and W. J. Brown. Annual Christian Conference, Miners' Welfare Hall, **Chapelhall**, on September 19th, at 4 p.m. Speakers expected, A. Scott, Whitburn; J. Leiper, Rutherglen; H. Adam, Motherwell; A. Gilmour, Denny.

TENTS AND CARRIAGES.—A steady interest has been maintained in Ayrshire Tent at **Springside** with John McAlpine in charge. There have been a few good cases of conversion, and the interest amongst the young folks has been very good. Lanarkshire Large Tent at **Bellshill**. Interest was good. A few saved and some backsliders restored. A number of believers have been added to assembly. The tent is now at **Burnbank** with Jack Atkinson in charge. Meetings in Small Tent at **Salsburgh** have been difficult, but some fruit gathered. The tent is now at **Glespin** with W. Prentice still in charge. Renfrewshire Tent at **Bishopton**. Harold German has been encouraged by numbers attending and interest awakened. There have been some decisions. T. Richardson continues in **Glasgow** Tent at Maryhill Road with good interest and some blessing. **Dumbartonshire** Tent at **Kirkintilloch** where J. Gilfillan found good interest. Now at **Milton of Campsie** with F. Whitmore in charge. The Stirlingshire Tent is now pitched in **Bonnybridge**, commencing on Lord's Day, 19th July (D.V.). Alexander Philip in charge, writes: "Things were rather stiff in Denny, and I only know of one case of conversion, and two believers baptised. Will value prayer on behalf of Tent in Bonnybridge, a difficult place."

REPORTS.—A goodly company of between four and five hundred believers met for Opening Conference in New Hall, 266 Glasgow Rd., **Blantyre**, when E. W. Greenlaw, J. R. Rollo, James Milne, and W. D. Whitelaw gave edifying and encouraging ministry. At the close of conference a march round the town gave opportunities for announcing the meetings in New Hall. John Gilfillan had 6 weeks' meetings in Dumbartonshire Tent at **Kirkintilloch**, with good interest. Some professed faith in Christ. Robert

Kennedy has been in **Orkney Islands** helping in the Gospel and visitation with Gospel literature. Remember in prayer. Although advanced in years our esteemed brother continues to plod on. The Annual Open-air Gospel Rally at **Saltcoats** brought together a fairly large number of workers and friends—not quite so many as last year. Several brethren gave help in the Gospel testimony and tract distribution, and quite a good measure of interest was maintained right through. The day was rather cold. A good interest is being maintained in Summer Sunday Gospel Services on the shore at **Ayr, Prestwick, Troon**, and other parts. This is a splendid method to reach the unsaved. **Tract Band Work** has been helped on with the fine weather. In some parts the interest on the part of the unsaved has been very marked, and tracts have been well received. The Annual Conference of Christians was held on July 15th, in Selivoe, **Shetland**. Hall crowded. Helpful ministry by Messrs. John N. Steven, Jas. Petrie, Geo. Irvine, Geo. Bond and Geo. Murray. Geo. Bond writes: "The Lord has helped us during this visit to Shetland, and on Monday, 20th, I leave for **Orkney**, and thence to **Stornoway**, Isle-of-Lewis, where I have secured a lodging. The little assembly there keeps bright and faithful to the Lord. I am deeply grateful for prayers of Lord's dear people. How good to see His faithfulness from day to day.

ENGLAND AND WALES.

FORTHCOMING.—Conference at **Pinner**, Middx., August 3rd, 3.30 and 6 p.m., transferred to School Room, Free Church, Paines Lane. Speakers, A. Mace and A. Dyer. M.S.C. Holiday Conference, **Malvern**, August 1st to 6th. Speakers, D. W. Brealey, A. Pulleng, Prof. A. Rendle Short, J. Stephen, H. F. Wildish. Correspondence, W. Weston, "Browneaves," Breinton Road, Hereford. Conference at **Cheddar**, August 3rd, 3 and 6 p.m. Bank Holiday Conference in Tent at Eccles, **Manchester**, 3rd August. Afternoon, 3.30; Evening, 6 o'clock. Speakers, G. T. Pinches of U.S.A., and Spencer D. Thomas of Didsbury, Manchester. Particulars, G. S. Bowker, 18 Snowdon Road, Eccles, Manchester. Conference at **Moore Common**, Aug. 3rd. J. M. Shaw and F. A. Tatford expected. Conference in tent at Fratton Road, **Portsmouth**, August 3rd, at 6.30 p.m. E. Rankin and others. Conference at **Three Cross**, Aug. 3rd, 3 and 6 p.m. L. Rees, G. K. Lowther. Annual Young People's Conference, **Wylam**, August 3rd, 2 and 6 p.m. Speakers expected, J. Harrad and J. B. Watson. Correspondence, Mr. Wright, Whinfield, Wylam, Northumberland. Conference in Cong Church, **Wing**, August 3rd, at 3 and 6 p.m. E. F. Iles and others. Conference in Hampstead Road Hall, **Dorking**, August 3rd, 3.30 and 6 p.m. H. P.

Barker and others expected. Conference at **Uckfield**, Aug. 3rd, at 3 and 6 p.m. Speakers, Com. Denham and A. W. Darke. Conference, Ruch Green Hall, Birbeck Road, **Romford**, August 8th, 3.45 and 6.15 p.m. Speakers, E. H. Grant, E. W. Rogers and F. A. Tatford. Conference at **Prittlewell**, August 15th. Conference at Gospel Hall, **Claverham**, August 26th, 3.30 and 7 p.m. W. Soper, F. W. Giller, J. A. Farley and F. Stradling. Conference, British Legion Hall, Watson's Court, **Melsham**, August 19th, 3 and 6 p.m. M.S.C. Holiday Conference, **Llanfairfechan**, August 29th to September 5th. Speakers, A. Fingland Jack, A. Pulleng, Dr. Latimer Short, W. E. Vine. Full particulars, H. G. Hall, "Plas Menai," Llanfairfechan. Half-yearly Meetings, Civic Hall, Queen Street, **Exeter**, Sept. 8th and 9th, at 11 a.m., 2.30 and 6 p.m. each day. Particulars, F. Pester, 23 Barnfield Rd., Exeter. Conference, for brethren only, at **Falmouth**, September 7th, at 3 and 6 p.m. Particulars, S. C. Barber, 1 Albany Road. Conference Gatherings, **Yeovil**, September 2nd and 3rd. Particulars, W. H. Higgins, Brabourne, Roping Road. Home Workers' Conference, Unity Chapel, **Bristol**, September 18th to 21st. Text Carriers' Conference, Ebenezer Hall, Grangetown, **Cardiff**, Sept., 19th. Y.P. Conference, Rutland Rd. Hall, **Hove**, Sept. 26th, 3.30 and 6 p.m. Speakers, R. W. Cooper and G. F. Vallance. Annual Conference, **Reading**, Oct. 6th, 7th, and 8th. Tea provided each day. Speakers, H. P. Barker, E. Barker, W. W. Fereday, S. V. Mitchell, J. B. Watson, D. Porter and V. G. Levett. London Annual Missionary Gatherings, Central Hall, **Westminster**, October 29th and 30th. Particulars, W. Stunt, 1-3 St. Paul's Churchyard, London, E.C.4. S.S. Workers' Convention, Metropolitan Tabernacle, **Newington Butts**, S.E., 11, Oct. 31st, 3.15 and 5.45 p.m., with tea interval. (Tickets 9d for tea). Speakers, Gerald Vine, E. W. Humphreys and E. G. Wheeler, of India. John Gilfillan gives help in **Wembley** and **Sidcup** during part of August.

REPORTS.—Good company attended Opening Conference in tent at **Bucklebury**. F. A. Tatford, G. Titcombe, W. J. B. Warner and J. E. Wilday gave words of encouragement. **Manchester** Tent Opening (Eccles), 4th July. Very encouraging number present. Ministry by Messrs. Mills and Tremlett stimulating, greatly appreciated. Great interest being shewn in meetings. For recent days there are to record visits from two of the Lord's servants, paying their first call to north-eastern England, Mr. W. E. Taylor, of France, and Mr. Elijah J. Baron, of Montreal. The former's stay was only of brief duration, and consisted of visits to four assemblies, where he gave accounts of the Lord's work. Mr. Baron originally came for

a fortnight, but the great interest which developed expanded his stay for a period of approximately five weeks, with very little break intervening between meetings. Big audiences were attracted, and the visit has certainly left an impression. The Quarterly Conference was held in **Durham City**, on Saturday, the 27th June, and acceptable ministry was given through the lips of Messrs. E. J. Baron, Alfred Mace and D. M. Miller. W. S. Gelder again visited **Royal Ascot** with Gospel banners, gave away many tracts, and had many personal conversations. Gave help also at **Bracknell**. Gavin Hamilton had good time with tent at **Rock Ferry**. Some conversions. Henry Steedman had some fruit at **Swan Bottom**. One outstanding case was of an old man of 85 years. Later, made a good start at **Gt. Missenden**. H. Waddilove had meetings at **Blackpool** (Salthouse Avenue). Ministry appreciated; also at **Eastwood**, a meeting for men. During August—House-to-house visitation, with booklets, in **Purleigh**, and villages around.

TENT WORK.—A company of brethren, feeling the burden of the great need in large places contiguous to **Newcastle-on-Tyne**, have had the pleasure of seeing a tent pitched at **Seaton Burn**, six miles from the city, where there is a large population, hoping at the same time to reach the population of the adjacent neighbourhood of **Wide Open**. At the time of writing, the work has been under way for just over a week. Small attendances were experienced at the commencement, but numbers have been much more encouraging, and there appears to be quite a good interest manifested in the meetings. Mr. J. A. Jones, of **Blantyre**, is in charge of the tent, and prayer will very much be valued for help to be given in the visiting of the district and in the proclamation of the message. There have been many tokens of the Lord's mind in the commencement of this work, giving assurance in an unmistakable way that He is behind it. The need is very great—so much is admitted on every hand. Who will be the Lord's remembrancers? And who His helpers, in this venture of faith?

IRELAND.

Believers are asked to take note that the **Belfast Victoria Memorial Annual Missionary Gatherings** have been arranged for 16th to 19th October (inclusive). Correspondence to Mr. John McLeod, 8 Cabin Hill Gardens, Knock, Belfast. E. Hill continues in Portable Hall near **Ballyboy**, Co. Monaghan, with a little interest. **Kingsbridge, Belfast**. Believers now meet at 11 a.m. each Lord's Day for breaking of bread. Other meetings as before. The Annual Open-air Gospel Meeting, held on Ramore Hill, **Portrush**, on Tuesday, 14th July, was much larger than usual, when the

Gospel was faithfully preached to about seven hundred people by Messrs. Caulfield, Jackson, Moore, Grant, Hutchison, Lewis, Buick, Hamill and Peacock. Tents are in full swing, but the weather is unfavourable and meetings are not generally large. Wright and Beattie continue at **Sionmills**, with fair attendance. D. L. Wilson has taken down his tent at **Ballyboley**, and purposes moving to **Loughries**. J. Hewitt has wooden tent in **Fivemiletown** district. Numbers not large. Curran and Johnston have finished up at **Brackney**, near Kilkeel. F. Bingham is in **Crossgar**. Fair numbers. W. and R. McCracken have finished up in **Donaghadee**, and are having a few meetings for young Christians. R. Hawthorne continues in tent at the **Toye**. Some blessing. Lyttle and Wallace have finished up at **Clough**, Co. Antrim. R. Love is in the **Mosside** district. Campbell and Diack continue near **Lurgan**. Finnegan and McCracken continue in wooden tent, **Co. Cavan**. Bailie and Graham at **Carr**. Fair numbers coming. Eden and Hull have pitched an old tent in the **White Mountain**. **Ballymena** brethren are getting a new tent for work in the district around. F. Knox has pitched his large tent in Donegall Road, **Belfast**, where a new population has arisen. Believers' Meetings at the July Holidays were the largest yet. **Ballyhay** on the 12th was profitable. Ministry by McEwen, Chilcott, Welsh, McCracken, Wills, Wells and Johnston. **Ballybolan** on the 13th was large and good. Lyttle, Hawthorne, Stewart, Buick, Whitten and others spoke. **Dunmullan**, 12th, a profitable time. Ministry was given by Rodgers, Wright, Bailie, Grant and others. **Kingsmills**, 12th, considered good. Knox, Craig, Fleming and Murphy spoke. **Ballymagarrick**, 13th. A very profitable meeting. Ministry by Curran, Stewart, Wallace, Fleming, Kells and McCracken. **Bangor**, 13th. Largest yet. Brethren Hawthorne, Lyttle, Bailie, Chilcott, Gilmour, Knox and others took part. Megaw and Gilpin in **Ballyclare** district. Poots and Toland at **Ballinderry**. Fairly good meetings. C. Fleming near **Stewartstown**, with some fruit. Hutchinson and Moore in **Ballyronney** district. Bentley at **Waringstown**. Stewart and Murphy at **Mullafernahan** with continued interest. Curran and Johnston in **Kilkeel** district. Love near **Ballycastle**. Grant near **Castleberg**. Craig and Lewis in **Enniskillen** district. Conference at **Ahorey** on July 13th. Profitable ministry. **Bleary**, on July 14th. Ministry by Campbell, Wright, Rodgers, McCabe, Johnston, Duff and Murphy.

CANADA AND U.S.A.

Since Mr. McClure returned from Africa to California about four weeks ago—writing 8th June—he has visited **Oakland, Alameda** and **Los Angeles** assemblies. Mr. W. H.

Hunter, of New Bedford, joined him in **Los Angeles**, and together they have gone to **Oakland**. Brethren Grierson and Greer have had meetings in **Monrovia**, where they found the work uphill. Mr. Grierson still continues there. A new hall for Spanish people was opened on 31st May with a special meeting, where brethren Aredondo and Rankin ministered the Word in Spanish, and the latter still continues with Gospel meetings. Some are much interested. Mr. Redwood, of India, gave interesting reports in **Oakland** and **San Francisco** of the Lord's work in the land of his labours. Mr. Don Charles had meetings in **Dublin Canon** and also in **Richmond**—suburbs of **Oakland**. Robert McClurkin had meetings with much blessing in **Maryfield**, Sask. R. J. Hutchinson (formerly in Northern Ireland and Glasgow) is giving help in the work in **Nova Scotia**, **St. John's** and **Halifax**. Hopes to continue for a bit in latter place, and will value prayer. Later, hopes to pitch tent in a needy place called **Maitland**. A. B. Miller hopes to devote the summer to preaching in **Northern Ontario**, also in **Orillia**, **Toronto**, **Hamilton** and elsewhere. Had some meetings lately in **Champaign, Ill.**, with interest and blessing. Dr. A. C. Hill writes of the important but difficult field of work among French-speaking Roman Catholics in **Quebec** province. Mr. and Mrs. Spreeman are finding some encouragement among these in **Lake St. John** district. L. J. Germain is working in and around **Sherbrooke**. Besides opposition from the city authorities, he speaks of hindrances to his labours from Cooneyites, Russellites and Exclusive Brethren. However, he continues to carry the Gospel message, mostly by house-to-house visitation.

"APPRECIATION."

An esteemed correspondent in Illinois, U.S.A., writes: "I think your 'Believer's Magazine' is excellent, and I prefer it to all others I read."

MISSIONARY INTELLIGENCE.

Brother Samuel D. Lander returns early this month to his sphere of service in **Bolivia**, and will value the prayers of the Lord's people.

MISSIONARY NOTES.

Sent by H. P. Barker.

J. Straiton, who has laboured for some years among French-speaking Catholics in **Quebec**, left Scotland in June to join the workers in **Antigua**. H. McKinnon writes of several being converted and baptised in **Grenada**. L. H. Bewick and G. Spence have four large Sunday Schools in their charge (besides the general work) in the extreme east of **Jamaica**. W. McCulloch speaks of

increasing interest at **Golden Grove**, a new centre of work. W. Hately reports steady and continued interest at **Assembly Hall, Kingston**. New hall nearly completed at **San Fernando, Trinidad**. A brother who earns his living as a piano-tuner, as he goes from island to island, is encouraged in work among the children at **Philipsburg, St. Martin**. The large island of **Cuba** still without a worker from the assemblies.

British Guiana. R. Ross writes of encouraging progress at **Leonora**, where quite a number are awaiting baptism; and at **Windsor Forest** where the work seems well established. Two sisters from **Georgetown**, Mrs. Wrong and Mrs. Ho-a-shoo, conduct a weekly women's meeting at each place, which has been no small help.

PERSONALIA.

Mr. and Mrs. C. F. Hogg are leaving **London** early in September for **India**, where they expect to spend some time with the missionaries and native believers before going on to **Australia**. We are pleased to learn from our brother Henry Steedman that Mrs. Steedman is now making good progress, no doubt in answer to prayer. Prayer will still be valued. Brother W. Bunting, **South Africa**, is now quite well again and giving help in ministry and the Gospel. His talks on "The Tabernacle" have created quite an interest lately. Brother James W. Fish, now in his 86th year, still gets out to the meetings and is being "wonderfully sustained."

ADDRESSES.

Believers formerly meeting in Co-operative Hall now gather in their **New Cannon Court Hall, Cannon Side, Fetcham**. Correspondence to Mr. Frank Napper, "Culvers," The Park, Great Bookham, Surrey. Correspondence for **Stretford Assembly** should be clearly and fully addressed to Mr. W. Bate, 21 Link Avenue, **Urmston, Manchester**. Believers gather in **Champaign, Ill.**, and correspondence should be addressed to Mr. F. W. Faulkner, Route 4, **Champaign, Illinois, U.S.A.** Will correspondents kindly note that the Peverell Assembly, **Plymouth**, was reluctantly compelled to close on the 19th July, as the hall, rented for nearly ten years, was required by the owners for business purposes, and no other suitable meeting-room could be found in the district. Correspondents to **Victoria Gospel Hall, Ilford**, please note Mr. E. J. Pearson's new address is 6 **Glenham Drive, Ilford, Essex**. All correspondence for **Gospel Hall, Ossett**, should now be addressed to Mr. Fred. Vincent, 14 **School St., Chickenley Lane, Dewsbury**. Mr. J. F. Spink's new address is "Bermuda," 18 **Paulton Drive, Bristol, 7**.

"WITH CHRIST."

Matthew Logg, **Dunedin**, aged 75 years, brother of the late Francis Logg, evangelist.

Saved in youth in North of Scotland, and for the last 30 years devoted all his time in the Lord's work, mostly in New Zealand. He was steadfast in life and testimony and will be much missed amongst the Lord's people. **Mrs. McBride**, Oamaru, N.Z., aged 78 years. Saved in Dalry, Ayrshire 56 years ago, and some time in Larkhall before going to New Zealand 27 years ago. Given to hospitality and staunch to assembly principles. Will be much missed. **James Vallance**, Bo'ness, aged 76 years. Connected with Livingston and Bo'ness assemblies for 21 years. **Mrs. David H. McCulloch**, Glasgow, aged 78 years. Saved 61 years ago in Abingdon Hall where she was in fellowship some time. Later in Parkholm, and the last 21 years in Plantation Street. Beloved of all for her steadfast life and always rejoicing in Christ. **Samuel Cupples**, Grangemouth, aged 84 years, father of Tom R. Cupples, Glasgow. A life-long association with the assembly at Grangemouth, where he was highly esteemed and acted as correspondent. Will be much missed. **Mrs. Ross**, Dundee, aged 65 years, beloved wife of W. M. Ross, Hillbank Assembly. Saved early in life. In assemblies over 50 years. Led a quiet, consistent and godly life. Suffered much before home-call with Christian patience. Will be much missed. **Peter McKee**, Stranraer, aged 61 years. Long illness and subsequent blindness borne with God glorifying Christian patience. Saved over 32 years ago. In assembly fellowship for many years. Took active interest in spread of the Gospel. Latterly identified with saints in Temperance Institute. Highly esteemed by all. **F. M. Cooper**, of Leighton Buzzard, aged 64 years. Saved at the age of nineteen. Many years in fellowship at Kenmont Hall. About 25 years ago his duties as a railwayman took him to Leighton Buzzard, and there being no assembly, he earnestly sought to establish one, and for some years a little company met in his house. Latterly in fellowship at Luton, Beds. A godly, quiet, consistent brother. **Mrs. Boulton**, Coventry, aged 59 years. With her husband, Mr. George Boulton, was associated with the Church Street Assembly (but formerly at Swanswell, Coventry,) since its inception. **Mrs. Boulton**

"**FELLOWSHIP**," what it really is. A Scriptural study and practical paper for present-day saints everywhere. A timely exhortation. Twenty-page booklet in strong covers offered by the writer, Mr. W. Pritchard, 17, Breynty Road, Fishponds, Bristol, in lots of 25 for free distribution, for price of postage. To avoid indiscriminate distribution quantities over that number can be had at the rate of 1/8 per dozen extra. Fellowship in distribution solicited. Supplies from Mr. Pritchard or John Ritchie, Ltd., Printers, Sturrock St., Kilmarnock.

TWO RECENT SACRED SONGS in sheet form, by R. F. Beveridge, Editor "Celestial Songs." Words and Music, with air in Solfa. Price 2d; 2nd post paid; 6 for 1/- post paid.

was a sister noted for her godly, consistent life, and for many years was leader in the women's Gospel work on Monday afternoons. Will be greatly missed. **Mrs. Samuel Roberts**, Strandtown, Belfast, rather suddenly called home on 12th July. Connected with Mourne Street Assembly for many years. A quiet, godly, devoted sister who took a great interest in everything connected with the Assembly, and had a great heart for the Gospel. Loved by all who knew her. Will be much missed. **Samuel Heslip**, for many years in Drumlough Assembly, has passed on to his reward. A good man, and will be much missed. A large funeral, at which Diack and Campbell spoke to profit. **William Hardie McLean**, aged 70 years, fell asleep on July 13th. Associated with Wolverhampton Assembly for 35 years, and the correspondent brother for 30 years.

"AUSTRALIAN TIDINGS."

Supplied by R. Byrne.

Sydney, N.S.W.

Mr. Widdison from England had a series of evangelistic meetings at Renwick Street Gospel Hall, Leichardt, which seats about 600, where the first three weeks were spent. The attendances were good, though the majority were Christians associated with the assemblies. About 24 made a profession of conversion, and some backsliders restored and the Christians refreshed.

Mr. Widdison then commenced in a tent at Burwood, a suburb of Sydney. The attendances were large and some professed during the first week; it is proposed to continue there for two more weeks; after which the last two weeks in Sydney will be specially for those that professed conversion and young Christians. Mr. Widdison hoping to give special addresses on the Tabernacle for the model which he has.

The other states will (D.V.) then be visited, viz.: Victoria, Tasmania, South Australia and Western Australia, and he has booked to leave Freemantle on 9th November, arriving in England before Christmas.

Mr. Hugh Nicol has been in Sydney from Tasmania, and his ministry at the Willoughby Gospel Hall has been blessed to many in the assembly. Some also professing to be converted.

The work needs prayer and perseverance; the ice is thick and hard to break.

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TREASURY NOTES

By THE EDITOR.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5. 18).

TWO commands, negative and positive, equally binding on, and within the reach of all believers. The verbs are both in the present, denoting what is habitual: "Be not getting drunk with wine . . . but be getting filled with the Spirit." The word here for "excess" implies the unsaved condition, which drunkenness denotes, with which the father of lies sought to confound the Spirit-filled condition of the apostles on the day of Pentecost. "These men are full of new wine." The fulness of the Spirit denotes the life more abundant in Christ.

The filling of the Spirit is sometimes confused with the baptism in the Spirit, but the two are very distinct. The latter unites the believer to the Risen Head, it is apart from the believer's apprehension; he is nowhere told to seek or wait for it. It is never lost, nor does it need to be repeated. The use of such phrases as a fresh baptism of love or of power are outside the Scriptures, confusing, and to be deprecated. By Spirit-baptism the believer becomes "in the Spirit"; by the filling the Spirit possesses the believer according to his capacity. The former is the unique experience of believers in the present church era, so that we never read of such a thing in the Old Testament, or Gospels, except prophetically from the lips of John the Baptist, but we do read in the Old Testament here and there of persons being filled with the Spirit, *e.g.*, Bezaleel for the special service of constructing the tabernacle (Exod. 31. 3). Doubtless this experience extended to other men of God such as Joseph, Moses, Joshua, Samuel, David and the prophets. In the Judges we read of such men as Gideon, Jephthah, Samson, that the Spirit of God came upon them for special acts of valour in the service of God. We may compare this fulness of the Spirit, though at a long

distance, with the prophetic references in Isaiah 12. 6 to our Lord Himself, to whom the Spirit was not given by measure* (John 3. 34). These were amply fulfilled in the gospels. Jesus was born the Anointed Lord (Luke 2. 11). At His baptism He was sealed with the Spirit for His ministry. Elizabeth, mother of the Baptist, is the first of whom we read in the gospels that she was "filled with the Holy Ghost," though this had been foretold of John himself (v. 15). He was indeed a chosen vessel, and one whom from his tenderest years the Spirit could fill. We read the same of his father, Zacharias (v. 67), and doubtless it was the experience of others—Mary, Simeon, Anna, etc. The examples in the Acts after Pentecost are numerous. There would however be this difference in the filling before and after Pentecost: the former would be a filling of some spiritual quality, such as wisdom, knowledge, power, etc.; the latter a personal possession of the believer by the Holy Spirit.

On the day of Pentecost there were three "fill-fullings" (1) *of time*. When the day of Pentecost was *fully come* they were all with one consent to one place, others no doubt to observe the feast, for though they knew He was to come "not many days hence," they did not know that was the day. The spirit came in the fulness of time, not a day before nor a day behind, reminiscent of the coming of the Son (Gal. 4. 11). (2) *Of the house*. The sound of a mighty rushing wind and "it filled all the house where they were sitting," that is, I take it, the sound of that which caused it. Thus the disciples were immersed in the spirit, which flooded the

* The words "to Him" though not actually in the original are, I believe, to be supplied, in the light of Rom. 12. 3-8; 1 Cor. 12. 7-10; Eph. 4. 7-12, where the question of measure comes in in the case of believers. A Divine Person as He was did not need gifts.

place. This corresponds to the words in 1 Cor. 12. 13; "In One Spirit were ye all baptised into one body." But there was another filling (3) of the disciples: "They were all filled with the Holy Ghost," and were "all made to drink into One Spirit" (1 Cor. 12. 13). This filling is part of the initial work of the Spirit in conversion. In the case of "bright" conversion, so-called, such as that of the jailor of Philippi, joy and praise are markedly displayed. I think we may say that the Spirit does normally fill a young convert to his capacity; he is "made to drink." Later it becomes a matter of his own responsibility.

NOW in considering this subject we notice that certain individuals such as Stephen and his six fellow-almoners in Acts 6. 3; Paul, Acts 9. 17, and Barnabas in chap. 11. 24, are spoken of as men full of the Holy Ghost that is *characteristically* so. They were what we should call godly men, yielded to the Lord, and walking with Him in separation and holiness. But this was without prejudice to the fact that we read that these same men received fillings of the Spirit for *special* occasions, e.g., Stephen in chap. 7. 55, Paul, chap. 13. 9, the disciples, verse 52. The results, too, were diverse. In Acts 2. the disciples "spake with other tongues as the Spirit gave them utterance"; but in 4. 31, when they were refilled, "they spake (not with tongues), but the Word of God with boldness." In chap. 6. 3, we learn that it was only men full of the Holy Ghost who were qualified to distribute the assembly funds to the poor, but it was by a special filling of the Holy Spirit that one of them, Stephen, beheld Jesus standing at the right hand of God (chap. 7. 55, 56). It was by the same filling that Barnabas fulfilled his ministry of grace at Antioch (chap. 11. 24); Paul, his judgment against Satan's emissary (13. 9), and the result in our text, is said to be a spirit of praise "speaking to yourselves in psalms and hymns and spiritual songs." We need the fulness of the Spirit to do aright the most ordinary so-called secular service and make it true service unto the Lord. The fulness of the

Spirit would make us nicer people to live with; more faithful servants to our employers; more considerate husbands; more amiable in the assembly; more truthful, more forbearing, more humble. How then can this be made good in our experience in increasing measure? The fulness of the Spirit is not to puff up, putting the recipient on a pedestal, nor is it said in the Scriptures to depend on some special act of faith, good though faith is at all times. Why an act of faith, when it is a command, "Be ye filled"? Surely it depends more on the state of the believer. How can the Spirit fill us, if we are grieving Him by unholy ways, or quenching Him by unscriptural practices? The open secret of being filled is to drink. The drunkard goes where he can get drink: to the believer the Lord's word is, "If any man thirst, let him come unto Me and drink" (John 7. 37). "They drank (imperfect tense†: kept on drinking) of that Spiritual Rock that followed them; and that Rock was Christ" (1 Cor. 10. 4), the idea being that each Israelite held his bottle to the Rock itself. So we, too, must go to the Rock; we find that Rock in the Word of God. Then there must be no cork in the bottle, no doubtful thing nourished, no hindrance allowed to the inflow of the Spirit. And the bottle must be emptied of all extraneous matter, so that its capacity may be increased. Much of the Spirit's work in our souls is to empty us of self in its chameleon and often unsuspected forms; of "earth's ambition"; of worldly conformity; of place-seeking; cliquism, etc., that there may be more room for Christ, and that He may become to us what He is in reality—"All and in all."

A life without God is like a ship without a compass, a rudder, or a pilot, exposed to the caprice of the winds of heaven, and the buffeting of every storm, and shipwreck of heart and hope must be the inevitable issue.

The world has its eyes on you—therefore be watchful. Be on the safe side—always.

† The tense of the previous verse, "they did all drink," is the aorist marking the past epoch of the desert wanderings.

FIVE GREAT REALITIES

as Revealed in Psalms 62 and 63.

By A. B. MILLER, U.S.A.

REALITY AS SEEN IN PSALM 62.

PART I.

IN these two Psalms (62 and 63) we have revealed Reality and Relationship. Two words frequently repeated set forth these fundamental facts, namely, "only" and "my." "Only" indicates reality, while "my" indicates relationship.

REALITY.

It should be noted that the word "truly" in Psalm 62. 1. is properly "only" as in the margin. "Only" or "truly" stands for Reality—that which is true or real. Now, counting "truly" (Psa. 62. 1) as "only," we have therefore in Psalm 62. "only" repeated five times.

FIVE GREAT REALITIES.

(1) *The Reality of waiting upon God.* "Only my soul waiteth upon God: from Him cometh my salvation" (Psa. 62. 1). What a tremendous reality: waiting upon God! Immediately the mind runs to many memorable statements as to waiting upon God: "They that wait upon the Lord shall renew their strength" (Isa. 40. 31). In this magnificent declaration the believer is seen as "changing strength" (so margin), or as "passing to power" (so, Young). Power or strength comes through waiting upon God. The result is (1) mounting up with eagle wings; (2) running and not being weary; and (3) walking and not fainting. Elsewhere Isaiah declares: "For since the beginning of the world men have not heard, nor perceived by the ear, nor seen a God beside thee which worketh for him that waiteth for Him" (Isa. 64. 4). How wonderful! God works for those who wait on Him! The Psalmist adds this contribution to the reality of waiting upon God: "Yea; let none that wait on Thee be ashamed" (Psa. 25. 3).

Let us each search our hearts by asking: Do we experimentally know the reality of waiting upon God? One of the Covenanters in "the killing times" said: "It is only praying souls who will get successfully through these trying times!" We, too, are living in trying, not "killing" times. Waiting on God brings deliverance.

(2) *The Reality of Deliverance from Perturbation!* "He only is my rock and my salvation; he is my defence: I shall not be greatly moved" (Psa. 62. 2). The mind of the believer sometimes becomes disturbed or distressed; an uneasy, perturbed state is the result. Now there is deliverance from this disturbed, perturbed state. When God is known and enjoyed as the Rock, Salvation and Strength, then all is serene and peaceful within. Take Paul on board the shipwrecked vessel as an example of one who knew the reality of deliverance from doubts and fears. The vessel was driven; tossed by a tempest (Acts 27. 17-18). Darkness descended upon the scene. "Neither sun nor stars in many days appeared: no small tempest lay upon us: all hope that we should be saved was taken away" (verse 20). Then when all except Paul had given up in despair, and were disturbed or perturbed, then at the darkest moment "Paul stood forth." He said, "Be of good cheer!" Whence had Paul received cheering news? Listen! "There stood by me this night the angel of the Lord, whose I am and whom I serve, saying, Fear not, Paul: thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of Good cheer: for I believe God, that it shall be even as it was told me" (see Acts 27. 23-25). Blessed reality: "I shall not be greatly moved!"

(3) *The Reality of the Opposition of the Enemy.* "They only consult to cast Him down from His excellency" (v. 4).

God is real, and Satan is real. Now, if God cares for His own, Satan seeks to do all he can to cast the believer "down from his excellency." Satan has human agents who oppose the progress of the saints. What opposition we meet! We have an infernal enemy—Satan; and internal enemy—the flesh, and an external enemy—the world. All conspire to cast the believer down. The tendency is downwards. Why? Satan knows that while he ever aspires upwards, he will ultimately be cast down—down to the Lake of Fire! The world and flesh also seek to drag us downwards! Now, how is the believer upheld despite these fearful foes? Well, the Lord Jesus is up in heaven for us. He lifts us upwards. The Spirit of God, together with the Word of God and prayer unite to uphold us. Let the enemies consult together; while we admit their opposition is real, yet the upholding grace of God is greater than the downward dragging power of the enemy!

(4) "My soul: wait thou only upon God, for my expectation is from Him" (v. 4). *Here is the Reality of Divine Expectation!* Are we justified in having great expectations? Indeed we are; for as the Psalmist says, "Wait on God: for my expectation is from Him!" (Psa. 62. 5). Whoever else may fail us yet God lives, and we expect great things from Him. No wonder Carey said, when he went out to India as a missionary: "Expect great things from God! Attempt great things for God!" Carey's great expectation led to attempting a great work for God: and God did not fail the confidence Carey reposed in Him. When the scene is surcharged with sorrow and sadness, how blessed a reality to look up with confidence to God, expecting and receiving great things from Him.

(5) *The Reality of Divine Defence!* "He only is my rock, and my salvation: He is my defence: I shall not be moved!" (Psa. 62. 6). What a reality to have God as our defender! "God is my defence" (Psa. 59. 9). "Thou hast been my defence in trouble" (Psa. 59. 16). "The Almighty shall be thy defence" (Job 22. 25). Now with such a defence the Psalmist concludes confidently: "I shall not be moved!"

Previously he had said, "I shall not be greatly moved." Now he has got further along in his knowledge of divine realities. Hence he thus concludes his survey of the "onlies" or "the great realities"—"I shall not be moved!"

Reader, these things are all real. While we experimentally know the reality of the opposition of the enemy, may we increasing know the blessed realities of God! Since God is real; since the opposition of the enemy is real—then let us *be real!*

(*To be continued.*)

IS ANY MERRY? LET HIM SING A (PSALM) CHANT.

Tune—St. Phillips.

Oh House of magnificent fame and glory great,
So worthy of the One who only could create
Where every whit declares its ever glorious
state,

Hallelujah.

All glory to the Father who in counsel deep
And with the Son devised to know that
mystic sleep,

When sure Foundations laid so well, for
glory meet,

Hallelujah.

Come tune your harps all ye celestial choir;
Come holy priests with incense from the
altar's fire;

Come saints and fill this House with notes
e'en ever higher,

Hallelujah.

Oh House where every thought is by the
Spirit wrought,

Where all redeemed e'en to the rank of sons
are brought,

And all of this world's wisdom is a thing of
nought,

Hallelujah.

Here wisdom's children true now chant their
joyful lays,

And sound the depths of judgment whence
their notes upraise,

All justified and skilful now in song to ever
praise,

Hallelujah.

S. A.

The most important piece of knowledge
for anyone to know, is how little he knows.

Public prayer should be brief, to judge from the model prayer, from prayers uttered in Scripture, and from our Lord's direction—without vain repetitions; private prayer may be long, "without prescribing how much."

CREATION.

BY THE LATE HERBERT S. DOUGLAS, VENEZUELA.

THIS historical narrative of the first chapter of Genesis has been the object of endless criticism, and the subject of much speculation among the enemies of the truth of God. To the man of faith it is a precious document, and a mine of unsurpassed wealth.

Such knowledge is the result of

FAITH (Heb. 11. 3).

It is too high for the natural man, and can only be understood when the source is reached. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10. 17).

It is the manifestation of

**GOD'S ETERNAL POWER AND
GODHEAD** (Rom. 1. 20).

By it the Invisible is seen, handled and appreciated. It is the harbinger of all divine knowledge. Patriarchal age (Book of Job): Kingdom age (Psa. 19): Church age (Rom. 10. 18).

It is the teacher of

GOD'S WISDOM (Prov. 3. 19).

Whose unity ("all things"), eternity ("continue"), and immutability ("as they were from the beginning of creation," 2 Pet. 3. 4), are realized, and are unintentionally admitted by the latter-day scoffers.

It is God's answer to

SATANIC USURPATION (Psa. 8; Heb. 2).

The second man was in view before creation, not of the earth (corruptible), but the Lord from heaven (incorruptible): and when the fulness of time was come, God sent forth His Son, made of a woman ("a body hast thou prepared me," Heb. 10. 5), made under law ("mine ears hast thou opened," Psa. 40. 6; 1 Cor. 15. 47; Gal. 4. 4).

It is also God's answer to

**REBELLIOUS MAN AND HUMAN
FAILURE** (Isa. 45. 11-19).

Adam's disobedience, Solomon's foolishness, Nebuchadnezzar's pride, culminating in the wonders of the crafty Antichrist may cause delaying of God's plan; but the earth was not made in vain. It shall be blessed and inhabited.

It is the work of, and for

GOD'S SON (John 1.; Col. 1.; Heb. 1.).

Confirming the prophetic word concerning the Son given (Isa. 9. 6). The mighty God (John 1.). The everlasting Father (Col. 2. 2-3). The Prince of Peace (Heb. 1. 8).

It is the object of

A GREATER WORK (Col. 1. 20-21).

The cross was the depth to which the Son stooped to make reconciliation. Hanging there as a Substitute, he was forsaken by God.

Psalm 22.

Thou didst deliver them . . . But I am a worm. Many bulls compassed me . . . I am poured like water. They look and stare upon me . . . Thou hast heard me.

The holy was given to the dogs; but reverent hands took Him from the cross and put Him in a new tomb: And God raised Him from among the dead, exalting Him above all. All creation-angels, the Church, Israel and the Nations shall bow before Him, and everlasting praise shall be His.

All hail the power of Jesu's name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

It is therefore the token of

**ETERNAL WORSHIP, PRAISE, AND
GLORY** (Psalm 148-150).

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXIII.

By DAVID J. BEATTIE.

ACROSS THE SCOTTISH BORDER.

PROUD of her religious liberty, secured by the life-blood of martyrs, the hardy Scottish race, from the stormy days of John Knox the reformer, down through the "killing" covenanting times, reveals a history which is marked by its deep reverence and loyalty to the Bible. And, before the dawn of the present century there were few homes north of the Tweed where the family did not gather around the fireside as the day closed for the reading of the Scriptures. The national bard in his epic poem, *The Cottar's Saturday Night*, calls to mind such a picture, where :

"The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide;
The sire turns o'er, wi' patriarchal grace
The big ha'-bible ance
his father's pride:
His bonnet rev'rently is
laid aside,
His lyart haffets wear-
ing thin and bare;
Those strains that once
did sweet in Zion
glide—
He wales a portion with
judicious care,
And 'Let us worship
God!' he says with
solemn air."

With the march of time the customs of bygone years are fast passing into disuse, and the sacred heritage of our fathers is, alas, unappropriated and passed by.

In the town of Hamilton, Lanarkshire, somewhere about the year 1843, the minister of the Congregational Church was the means,

in God's hands, of a work of grace in the neighbouring town of Wishaw, which, though he little realised it, was destined to have far-reaching results. His were not the stereotyped duties of the order so frequently met with in the churches at that time as well as at the present, for John Kirk had cast aside the formalities required of him when "called" to the ministry, and the staid Scots people who attended those services were conscious of a reality in his preaching that did not permit of any of his congregation dropping off to sleep during the sermon. The religious stir created in the town drew large numbers to hear John preach, not a few coming out of curiosity; but some

"who came to scoff remained to pray." Familiar though they were with the Bible they never before had heard its stories unfolded in such a wonderful way, and before the services closed about sixty people had professed faith in Christ. These afterwards formed themselves into a church at Wishaw in connection with that particular "body."

Full of the joy of salvation, and with a sincere desire for instruction and mutual edification, the new converts set about searching and reading the Word together. Thus they were not long in learning that



JOHN WARDROP.

the church with which they had connected themselves did not appear to be following the principles laid down in the New Testament. They made this known to their pastor, who endeavoured to dissuade them from holding such unorthodox views; but finding that no words of his could prevail he resorted to preaching against them from the pulpit, which led to several leaving the church. This took place on the 9th of April, 1847,



JAMES WEIR.

and on the following Lord's Day sixteen of them came together for the breaking of bread in a workshop at Newmains. Thus, without the influence of a Darby or a Bellett, and solely through the guidance of the Holy Spirit, the Wishaw assembly came into being. The little company continued to meet in Loudon's workshop for a few months, afterwards renting what was known as James Watt's Hall.

IN the *Church Record* of April, 1847, we find the following entry :

"In much weakness, but in good earnest, we commenced study of the Word of God for our mutual instruction, and soon learned that the Church, in her primitive state, was 'one body,' with Christ the Head, and was known only by His name. This led us to acknowledge no other name but Christ, and to make our only tests of membership union with Christ and peace with God by faith in Christ, and wherever we found a saved sinner there did we find a fellow-disciple, and members of one body, and therefore resolved to hold fellowship with all such who would hold it with us; and that nothing in the world would separate us from any individual member but the discovery of a want of Christianity in that individual. We also saw that it was the duty of every gifted brother to teach

in the church what he believed God had taught him, though he might differ in opinion in some things. This principle obtaining amongst us, we could never think of differing in affection, and in this did we see the beautiful adaptation of New Testament Church order to restore and keep the Church in its primitive unity and purity."

These principles have been recognised and acted upon by the assembly ever since.

It is not to be wondered at that none of those who had taken the courageous step of severing their connection with the Congregational Church, which, but a few years previously they had mainly been instrumental in forming, had yet learned the truth of believer's baptism. This knowledge was soon to come. Up to then there was much which to them appeared contrary to New Testament teaching. Reared in the religious atmosphere of the Scottish kirk, where the predominating figure was their ordained minister, they had, without question, accepted this time-honoured rule. But now they had been led to see that the Lord, as it had pleased Him, had given gifts to the members of His body which were to be used for its edification; that the church should edify itself and that no single person possessed all the gifts needed.

IN the study of the Scriptures the subject of believer's baptism soon occupied their attention, and on Lord's Day morning, 25th May, 1848, four of their number were publicly baptised in the river Calder. This new sect, holding such peculiar religious views, so unlike what the staid Scots folk had been accustomed to pursue, came in for some severe criticism and persecution. But despite the onslaught of their erstwhile religious friends, the little

company continued to honour God, and not long after the first public testimony in the river, a large crowd gathered on the banks of the Calder to witness the baptism of twenty others at the same place.

FOR some years afterwards the assembly continued to go on happily, and with the exception of a brief period, when the enemy of the church crept in and sought to bring about dissensions, a testimony for the Lord has been consistently maintained. The Victoria Hall, the meeting-place of the Wishaw assembly, was opened on 29th August, 1869, and has been the birthplace of hundreds of souls.

We are able to give a portrait of John Wardrop, who with Joseph F. Hyslop, John Loudon, James Loudon, and later William Paterson, Michael Greenshields and James Weir, were closely associated with the spiritual development of the assembly at Wishaw in the early days. Mr. Wardrop's long and faithful service in the welfare of the church, until his home-call in 1892, at the advanced age of eighty-three, is remembered with affection. John McAlpine, recalling his Sunday School days at Wishaw, when Mr. Wardrop was a familiar figure in the town, and a warm friend of the young folks, writes: "The vision of the old man with the long white beard presiding at the annual tea-meeting of the children, giving us kindly words of counsel and encouragement, has been indelibly imprinted upon my mind."

James Weir was received into fellowship of the assembly 50 years ago during the memorable revival meetings conducted by Geddes and Holt the well-known evangelists, when great numbers in the towns and villages of Lanarkshire were saved. From the time of his conversion Mr. Weir was indefatigable in the work of the Gospel, and continued to take an active interest in the building up of the church almost up to the time of his home-call which took place last year at the advanced age of 85.

Thus over those long years, a faithful and unbroken testimony has been main-

tained, and to-day the assembly with a membership of about 200 continues its many activities in the Gospel, forsaking not the assembling of themselves together on the first day of the week to remember the Lord.

(To be continued).

HE LOVED ME.

Shall I hear my Saviour's voice,
Bidding my cold heart rejoice;
Hear that voice of tenderest love,
Borne from glory's heights above?
Yes, His voice will welcome me,
To a blest eternity.

Shall I see that form once scarred,
And that visage, once so marred;
See those eyes which wept sad tears,
When He lived on earth those years?
Yes, I shall behold my Lord,
Evermore to be adored.

Shall I see that brow once crowned,
With the thorns entwined around;
Bearing scars of sorrow's night,
Glory-crowned in radiant light?
Yes, mine eyes will soon behold
Jesus crowned with gems and gold.

Shall I see those hands once torn,
Nailed upon that cross in scorn;
Hands oft opened wide to bless,
Little children to caress?
Yes, those hands once pierced I'll see,
Opened wide to welcome me.

I shall see the Lamb once slain,
Who endured the cross, the pain,
And the wounds I shall behold,
Made when billows o'er Him rolled,
Evermore reminding me
How He loved and died for me.

—The late A. Gardner.

HIS PLAN FOR US.

What only seems a barrier,
A stepping-stone shall be;
Our God is no long barrier,
A present help is He.

Our plans may be disjointed,
But we may calmly rest;
What God has once appointed
Is better than our best.

—Anon.

THOUGHTS ON THE SONG OF SOLOMON.

BY THE LATE W. LINCOLN.

IT will be helpful to treat this book as a whole, and to endeavour to give an outline of its teaching, for it is as little understood as any of the books of Scripture. There is certainly a connection between this song and the book of the Revelation, for the latter book alludes to the former many times. In the Old Testament there are sixteen prophetic books, and in the New Testament there is only one; but the book that immediately precedes the prophetic books in the Old Testament, and may be considered as linked with them, is the Song of songs; and in the Book of the Revelation we have many songs interspersed with its prophetic symbols. The songs of joy in heaven, and the cries of woe upon earth, are not unfrequently found side by side; for that book, far from being all blackness, contains many a bit of blue sky.

The Song of Solomon consists of eight dialogues, and two appendices; it is the former—extending to chap. 8. 4—that we will now consider. The first four dialogues, which are very short, and are especially doctrinal, extend from chap. 1. 2 to 2. 7. They form the basis of the last four (from 2. 8 to 8. 4), which contain more experimental truth. There is one verse which occurs three times in the book, and is a divine mark of its divisions: "I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love, till she please." The A.V. reads "till *he* please," but the proper rendering is "till *she* please." This charge occurs at the end of the first four dialogues—the doctrinal portion (chap. 2. 7), at the end of the first of the longer four (chap. 3. 5), and at the end of all the eight (chap. 8. 4). We may find out the divisions of the book in this simple way: note where both the bride and the Bridegroom have spoken, and mark that as one dialogue.

Solomon, the writer of this song, was, like David, a type of Christ the King, but,

as in so many other cases, it required a double type fully to set forth His glory, and the perfection of His work. Therefore we have David subjugating every foe, and then Solomon reigning in peace, and we must combine the two to get the perfect picture of the reign of Christ. The peaceful reign of Solomon sets forth the kingdom in its highest glory, and the thought of this may well suggest a song. When Christ is supreme, and His bride is with Him, she will surely be happy, and will delight to sing the new song. The song is prepared, the singers are being taught to sing, and, when they have all been thus instructed, they will be set at ease in the presence of God, with harps in their hands, and will fill heaven with melody.

IN turning to the first dialogue we find that the bride speaks first. She prefers three requests: "Let Him kiss me with the kisses of His mouth"; "Draw me"; "Tell me, O Thou whom my soul loveth, where Thou feedest (Thy flock)." Observe how quickly He answers the first, enabling her to say, "Thy love is better than wine"; as if He were present at once. The Holy Ghost symbolised by the ointment, flows down to her, enabling her to enjoy the presence of her Lord, and to perceive the value of His name. He has three answers (vv. 8-11) to her three requests; and as the prayer, "Tell me where thou feedest (Thy flock)," rather implied mistrust of Him, it is answered first: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." In this song, as in all the New Testament, we see that it is the will of the Lord that His people should be together. He as the Shepherd would have all the sheep clustered around Him.

In verse 9 He speaks of her service, the readiness and instantaneousness of it, no whip being needed to urge her on: "I

have compared thee, O My love, to a company of horses in Pharaoh's chariots." Verse 10 adds a word as to her beauty, which was all for Himself, being His own gift: "Thy cheeks are comely with rows of jewels, thy neck with chains of gold." And then He says He will consummate what yet remains to be consummated: "We will make thee borders of gold, with studs of silver." Silver sets forth redemption, and gold is the emblem of that which is divine; this therefore is an intimation of divine glory, with the abiding memorial of redemption.

In verses 12-15 we have the second dialogue, the bride speaking first. "While the King *sitteth at His table*," should rather be, "*in His circle*." Above He is spoken of as being with the shepherds and the sheep, but here we have a new figure. If we would enjoy His presence, and have our hearts begin to glow, we must be with Him "in His circle"—"not forsaking the assembling of ourselves together." We may come cold and numb, but if He is with us we shall not go away so. Being thus near to Him, she speaks of what He is to her: "A bundle of myrrh is my Beloved unto me"—"My Beloved is unto me as a cluster of camphire." Myrrh speaks of death, and camphire denotes redemption, the latter word being allied with the word for atonement, the root-idea of which is a *covering*. All the blessings of redemption flow to us freely as the result of the death of Christ; and when we gather together at His table, to remember and show forth his death, we especially prove what it is to be "in His circle." As the bride thus makes much of her Beloved, His eye is upon her, and these words necessarily follow, "Beloved, thou art fair, My love; behold, thou art fair; thou hast doves' eyes." The emphasis thrown upon the eyes shows how she gets her beauty; it is from Him, and by simply gazing upon Him, for "we all, with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

(To be continued).

Support of the Lord's Servants.

IS "SELF-SUPPORT" PRACTICABLE?

By J. W. ASHBY.

THIS question has been raised, and while at first sight it may seem superfluous to give any attention to it, after the church's experience of almost twenty centuries, it may be profitable to some to give a brief reply. The matter has been already taken up in reference to what is called the "foreign field," though there is no such distinction as "home" and "foreign" recognised by the great Head of the church. But to our question, and firstly that there is need of whole-time workers, who should be supported in that work, is plainly the anticipation of Scripture. "Thou shalt not muzzle the ox," etc., says Moses (Deut. 25. 4), and fifteen centuries later the Apostle Paul quotes that passage on this subject (1 Cor. 9. 7-14) definitely claiming the ministry of the Corinthians. Then, we remember it is recorded that when our Lord sent out His messengers by two and two, He did not say, "Take the implements of the work to which you are accustomed, and support yourselves while doing My bidding." Nor did He say, "Let half your number labour to support the other half," but He did say, "And in the same house remain," etc. (Luke 10. 7). And when Paul was writing to the Philippians he commended them warmly for their ministering to him, which had been quite unnecessary had he been continuously working at his tent-making (Phil. 4. 15-17). What seems to be the true Scriptural attitude was illustrated to me by our brother, the late John Carnie (son-in-law to Donald Ross), when he said many years ago, "I have been in the path of faith now for nineteen years, and all the time I have held myself ready to take up another occupation, if my needs were not met." Secondly, Experience endorses the teaching of Scripture. Perhaps one's own experience may be quoted here. After leaving the Baptist Pastorate about forty-two years ago, employment was sought, to occupy the time while waiting for further divine guidance; and, after a time of testing, this was found, and from a worldly standpoint proved quite satisfactory.

But doors for service soon multiplied in various parts of the city (Chicago) until soon almost every evening was occupied. For a time this was in measure satisfactory, though with daily duties calling for ten hours a day, little time was left for preparation; and after some six months or more

of this double occupation, one was forced to the conclusion that it was scarcely possible to do justice to one's employers in the day, or to have real fitness for the Lord's work in the evening. Of course the circumstances were different from a worker having a sudden and unexpected call on an isolated occasion; this was day after day and week after week, the strain threatening to put a stop to it all, until on one momentous occasion, while mounting the stairs to an elevated railway station, the words came with great force, "No man can serve two masters," and in less time than it takes to write it, the decision was reached, that He whose call had been heard some ten years previously must have all that was possible in loyal, whole-hearted service. So, without conferring with flesh and blood, notice was given to resign the position, which action was immediately characterized as "folly" by the head of the department, who also pointed out the desirable prospects and the advancement already obtained, etc., etc. Perhaps, this is enough concerning one's self, but the question may be asked, Has the Lord endorsed that decision? He has indeed, not only in meeting material needs (without making them known to earthly helpers), but by giving great joy in the service, and specially by signs of His approval in blessing others, both saved and unsaved, through the word ministered.

But thirdly, to further answer our question, Does not the greatness and importance of the work demand all the time and strength of one called to serve in the conditions of to-day? If it be only a case of filling an engagement (perhaps made a year or two before) or "filling up the accustomed measure of time" as has been said, feeling free to run to catch a train, leaving another "to close the meeting," or, if there were no need for the shut door (Matt. 6. 6), or for anything which might even be described as "travail" (see John 16. 20-22), or, if there were no Bethanys to visit (John 11.) nor any sick ones needing sympathetic ministrations (perhaps by letter if not by visitation), and once more, if there were no lost sheep to pursue, by day or night, then perhaps the part-time worker would suffice for the Lord's message. But if the Lord's commands are to be taken literally, then there MUST be full-time workers, and anything less is merely substitution for the best. Suffer one or two humble illustrations. Here is a young farmer away in Western Minnesota, whose case has somehow become a burden to a young pastor three or four miles away, and so one free evening a visit is made. It will be necessary to stay the night in order to accomplish the object, to wait until the "chores" are all done, and his wife has the

children safely in bed—then! the memory of that talk by the fireside, and the seldom surpassed joy found in telling the story of Luke 15. is still fresh to-day; and the joy found increase later when that couple stood together in the rushing Mississippi river, to be baptized, and again, perhaps two or three years later, when a letter came telling of the sale of the farm and of going forth to preach the Gospel. So, while we say all honour to our brethren who "labour" much though engaged in business of various kinds, we also ask where is their opportunity for such service as has been described?

A more recent experience points in the same direction. A husband and wife are discovered in a Norfolk village. Neighbours say he has creeping paralysis (doubtless he has overworked on his little farm and is not likely to recover). The villagers look upon them as heathen and no man apparently cares for their souls. A number of visits are made in the summer and an occasional one in the winter following; after a year or two a letter comes which may suffice for the rest of the story. In closing it says, "We are both praying you may long be spared to do for others what you have done for us," etc. "Yours in Christian love—"

How can the worker who must needs give the best part of time and strength to securing daily bread ever hope for these foretastes of the joy of the harvest?

But to repeat our question, Is self-support generally practicable?

Answer 1.—Scripture says "Yes" in a limited degree, and to some servants. But "No!" not to those others who are honoured with a call to such service as has been described.

Answer 2.—Experience says "No!" To accomplish the best results, the servant must be free to devote his best strength to his Master's service.

Answer 3.—The greatness and importance of the work say "No!" for these demand all the time of those truly called of God, especially if they are to "please Him who enlisted them" (2 Tim. 2. 4), and who also said, "We must work the works of Him that sent me while it is called day, the night cometh when no man can work" (John 9. 4, R.V.).

Concerning Types of Christ.

There are many in the Old Testament; but they are only so in some detail or department of their lives. In some point, or points, they all breakdown. The only exception against whom no fault is recorded is Joseph; and the only type of Christ who is plainly named as such (Rom. 5. 14)—Adam—stands in the sharpest contrast to Him.

BARNABAS.

BY W. J. GREEN, BRIDGWATER.

WE will "consider together" a little this believer, as a servant and true follower of the Lord Jesus.

First, as regard his fitness "for the Lord's Service." The Scripture saith: "He was a good man." This is the Lord's Testimony of him. God had taken account of his godly life and walk and conduct, *i.e.*, in God's estimation Barnabas was a righteous-living man. "He walked with God." We must be right here for all true and faithful service, otherwise we shall not be fitted for the following three testimonies by the Lord Himself concerning His servant.

Second. His fulness. As regard his equipment: he was "full of the Holy Ghost" saith the Lord. This did not mean a condition of excitement, or inflated ideas, or assumed power—but a living reality and power. Barnabas was invested with the blessed indwelt power of the Holy Spirit and he was conscious that God was with him and he honoured the Lord who had so entrusted him. Barnabas was also doubtless well endued with the power and blessedness of the Apostles' doctrine which was entirely after the Heart of Christ. No doubt he had so learnt it from the Apostles themselves. He had seen the work and power of Christ in them in those early apostolic days and followed in their path, and God was glorified in Barnabas' life and walk and testimony. Surely we see that this marked this dear servant of the Lord, and it might have been said of him as of Elisha, "The Spirit of his Master doth rest upon him."

Third. His faithfulness. "Being full of faith. (1) towards the Lord and His Word. (2) to all around in testimony. Barnabas stood loyal for the Lord Jesus and His blessed truth. His was an active, living trust, and no doubt he had the abiding assurance in God and His Word that the Lord would honour his testimony for Him whom he served faithfully.

Fourth. His fruitfulness. "Much people

were added." "But to whom," may we ask? "or to what?" Oh the blessed answer in the Word—"To the Lord." Not to a system, not to an organisation, not to a preacher—no—"To the Lord" is the answer of Scripture. This is of the greatest importance and reveals to us the value and power of such ministry as that of Barnabas. May we not say, "Surely the Lord was with him and wrought wondrously through His faithful servant.

Fifth. Barnabas means "Son of Consolation." I suppose we may say truly and in keeping with Scripture, as confirmed in him with results following, that his ministry under the power and wisdom and direction of the Holy Spirit yielded two-fold blessed results.

Firstly. His ministry produced True Conviction of Sin and Repentance toward God.

Secondly. His ministry, his presentation of the love of God in Christ Jesus—the love of Christ was so precious, so full of love, so sympathetic, that hearts were drawn to Christ in great numbers. There was precious consolation and comfort and encouragement in his message. Hearts of the unsaved were moved, were wrought upon under the deep sense of God's love, God's grace, God's mercy, that they were broken down under the overwhelming power of that love which passeth knowledge—that sinners yielded to that consoling, forgiving, redeeming love, and no doubt the saints were comforted, too, and built up on their most holy faith, edified in love. May we follow the Spirit of Christ, as manifested in His beloved servant, Barnabas!

HE NEEDS OUR LIFE.

"Take my life and let it be consecrated Lord to Thee."

He needs our Love to gladden Him (John 12. 3-7).

He needs our Company for fellowship (Luke 24. 15).

He needs our Ear to reveal to us His secrets (Gen. 18. 17).

He needs our Hands to minister to the needs of others (Matt. 25. 34-37).

He needs our Lips to tell out His Gospel (Matt. 28. 19).

Question of a Comma!

Hebrews 10. 12.

BY THE EDITOR.

ONE great open secret of reading aloud, so as properly to convey the sense, and surely that should be the aim of all who take upon themselves to read the Word of God in public, is to "mind the stops" or marks of punctuation, that is, to give the distinct values to the comma, semi-colon, colon, and full-stop, in the ratio say of one, two, three and four respectively. How, since the different stops are printed, they can be ignored, as some seem to think, is difficult to understand. To hear some persons read one might suppose that all stops were commas, or that there were no stops at all. It is painful to hear some beautiful passage of Holy Scripture marred by being rushed through, with little or no regard to the punctuation, resulting often in an obscuring of the sense, and sometimes even in an alteration of it. I remember once a good brother reading Luke 23. 32 at the Lord's table: "And there were also two other malefactors" (which he pronounced as though male were one syllable, rather than two), making our Lord a malefactor, instead of "two other, malefactors," which describes the character of the two other condemned persons, where anyone can see the importance of the comma.

There are, however, but rarely, passages where it is uncertain where the stop should stand. Such is the case in Hebrews 10. 12. Authorities are divided. Most teachers, however, take for granted that the "for ever" qualifies the sacrifice—"one sacrifice for ever, sat down." Some, however, though they are in the minority it must be admitted, hold that the "for ever" qualifies the session: "for ever sat down at the right hand of God." Grammatically either is right, though Alford points out that "the former is favoured by the usage of the Epistle, which is to place the phrase translated here 'for ever,' after that which it qualifies." Those, moreover, who favour the popular order, object that

to apply "forever" to the Lord session is contrary to the fact; that this is limited: it is "until I make thine enemies thy footstool." He will then rise and leave that throne to occupy that of which Gabriel spoke, "the throne of David His father" (Luke 1. 32). Is it not more accurate then to connect the "for ever" with the sacrifice? On the other hand it is only possible to do this with an awkward ellipsis: "One sacrifice (the virtue of which will endure) for ever." Of course we are not disputing the eternal efficacy of the sacrifice of Christ, which is insisted upon in the chapter by the use of the word "once" or "once for all," but the context seems to emphasize the contrast of our Lord's "sitting," with the daily standing of the Jewish priests. The solution of the difficulty is that there are two phrases translated "for ever" in the Hebrews Epistle: the one, the ordinary expression for everlastingly (*eis ton aiona*), and the other (*eis to diēnekēs*) found only in the Hebrews and that four times, where the sense of continuance is not absent, but where the sense of continuity is added. The ordinary phrase occurs seven times—chap. 5. 6; 6. 21; 7. 17, 21 applied to the priesthood of Melchizedek; vv. 24 and 28, "He continueth ever," and is "consecrated for evermore": Heb. 1. 8 and Heb. 13. 21 are more complicated phrases of the never-ending endurance throne of the Son of God and of His glory. It is perfectly sure from New Testament usage that this phrase is the Greek way of expressing never-endingness; clearly if this were the phrase used in our verse, it could not rightly apply to the Lord's session.

IN the other phrase there is, as we have seen, an added sense of existing uninterruptedly or continuously. Thus it is said in its first occurrence in chap. 7. 3 that Melchizedek "abideth a priest *continually*." Now as we have seen the other word denoting "everlasting" occurs four times as descriptive of the priesthood of Melchizedek in this very chapter, why should a different word be used in verse 3? It is because there it is the uninterrupted character of that priesthood con-

veyed by the absence of any reference to Melchizedek's death which is emphasised. So in Heb. 10. 1 the same word is used translated continually where the annual observance of the day of atonement is in view. It was plainly not intended that this should continue eternally, but only till the true atonement had been offered. It has now been superseded by the sacrifice of Christ.

Now we come to our verse, where it is not, I submit, so much the everlasting value of Christ's sacrifice, as the uninterrupted character of His session. Since He took His seat on the throne of God on the ground of accomplished redemption, He has never had to rise to put a finishing touch to His atoning work. So with the fourth and last occurrence of the phrase in verse 14, "By one offering He hath perfected *for ever* them that are sanctified." Certainly the standing of the believer is eternal, but it is something more, it is continuous, it is uninterrupted, and as one has well said, "There is no reason why our experience should be spasmodic." The work of Christ never loses its efficacy; the standing of the believer never loses its reality. Both are continuous in their effect. As one has said :

* "The high priest among the Jews stood before the altar continually, to repeat the same sacrifices, which could never take away sins. But this man, when He had offered one sacrifice for sin, *sat down for ever* at the right hand of God. There He awaits the moment when His enemies shall be made His footstool, according to Psa. 110.: 'Sit Thou at My right hand until I make Thine enemies Thy footstool.' And the Spirit gives us the important reason so infinitely precious to us: 'For He hath *perfected for ever* them that are sanctified.' Here (Heb. 10. 14) as in 10. 12, the word 'for ever' has the force of permanence—uninterrupted continuity. He is ever seated, we are ever perfected. 'And He is there for us.'

Survey of Service

BULGARIA.

(Concluded from August).

BY STEPHEN STEPHANOFF.

THE OFT-REPEATED STORY OF CHRISTIANITY.

IN the Acts of the Apostles, chapter sixteen, we read about the vision of Paul in the night, "There stood a man of Macedonia, and prayed him saying: Come over into Macedonia, and help us." The Lord thus called Paul and Silas to preach the Gospel of God's salvation in Europe. They obeyed, and we have the wonderful story how the Lord opened the heart of Lydia, who worshipped God, and she and her household were baptized. Then how the magistrates commanded to beat Paul and Silas for teaching "customs" opposite to the official religion of the Romans. (The same thing goes on to-day in many places where the preaching of the true Gospel in the midst of dead "Christians" is "heresy," and believers are persecuted by "Christian" churches). And then we read about the wonderful salvation, and baptism of the jailer, who after his baptism brought Paul and Silas into his house rejoicing, believing in God with all his house. Preaching, persecution, suffering, rejoicing, blessing. This is the old, many, many times repeated history all over the world.

THE NEW ERA OF BULGARIA.

TWENTY years before our liberation God sent several missionaries from America to the Turks in Europe and Asia Minor. Just before that the British and Foreign Bible Society printed the first translation of the New Testament into Bulgarian. The American missionaries found an awakening nation, with thirst for spiritual knowledge, for freedom politically. Then one of the missionaries, Mr. Albert Long, a gifted man, took two Bulgarians and with their help translated the whole Bible into Bulgarian, and The B. and F. Bible Society edited it in 1871. The same man

* J. N. Darby (Synopsis v. 340).

translated the whole Bible into Turkish and Armenian. Then these missionaries, traveling on foot or horses, crossed Bulgaria and Macedonia, where the people spoke the same Bulgarian language, gave the Bible or New Testament, preached the Gospel and the spiritual darkness was in part dispelled. The work was very heavy—many times the Turks oppressed Bulgarians, the Greeks accused them, many were killed, and missionaries had to protect from death many Bulgarians. During these years some Bulgarians received the Lord Jesus Christ as their Saviour. They were the first Congregational and Methodist Bulgarians.

In 1877 a revolution broke out against Turkish oppression, and thousands of Bulgarians were killed, but it was the reason England and Russia took the side of suffering Bulgaria, and in 1878 Bulgaria received her own political liberty, after giving thousands of heroes during a long war between Russia and Turkey. At that time the statesman, Mr. William Gladstone, was a great friend of Bulgaria.

GOD'S WONDERFUL WAYS.

LORD RADSTOCK, Dr. Baedeker, Mr. E. H. Broadbent are three names which have had a great part in the Lord's work in Bulgaria. The first two were never actually in Bulgaria, but Mr. Broadbent has been there several times. Bulgaria gave to Russia the old Slavic Bible and some missionaries hundreds of years ago. Russia gave to Bulgaria political freedom about sixty years ago and something better . . . from there came some of God's children to preach the full Gospel, deep spiritual life, and a simple practice according to the pattern in the Scriptures.

God sent Lord Radstock to preach salvation in Lord Jesus Christ to many Russians. Then he sent Dr. Baedeker to serve faithfully to suffering Christians in Siberia and in many prisons all over Russia. One of the converted Russians, Mr. John Kargel, God sent to Bulgaria to baptise the first converted Bulgarians and

to lay the foundation of the first sound Baptist Church—its order and practice was very different from that of the present Baptists. Kargel spent several years in Bulgaria and some were converted through his service for the Lord. One of the baptized brethren was a Macedonian revolutionist, Trayko Poretzov, who was converted when reading the story of the Prodigal Son. He spent a long time with Kargel, which was a very great spiritual benefit to him. Then he went to Serbia in Belgrade to work for the Lord, but soon he was expelled and returned to Sofia, the capital of Bulgaria. In 1888, my father, Spas Stephanoff, was converted among the Baptists, but after twelve years of membership his eyes were opened to see a better worship and freedom in the Lord. He left the Baptists and began to travel, visiting all evangelical meetings preaching only the Gospel, distributing tracts and Bibles and portions. For thirty-five years he worked on faith lines without any salary, without mission, and without connection with any organised church or denomination. Many times he was invited from some to get salary or to work only for a denomination, but he refused. His answer was, "I wish to be only the servant of my Lord, and to depend for my livelihood and that of my large family of ten children on Him. He is able to support me." And it is wonderful—during all these years he has been the best distributor of the Scriptures. More than 100,000 Bibles, New Testaments and Gospels were given by him all over Bulgaria with thousands of other books and tracts. And now at the age of sixty-five he is the best Bible colporteur in Bulgaria. Only last year he gave in Sofia over 1000 large Bibles to people of all ages and situation. This is a great work and we pray for a rich blessing upon it—it is a work of faith and a full sacrifice upon the Lord's altar. At the same time he always has a little home meeting on the simple principles of the Gospel with a few believers; they have gathered for many years to help one another in spiritual life, to serve the Lord and to remember the death of our

blessed Saviour. Here was my Bible school, my first Bible lessons, prayers and serving the Lord. I was new-born in May 17th, 1920.

We heard many times that there were other believers like us in England, Germany, and other countries, and often the members of denominations called us with different names, but we refused them all. But the time came to meet one of God's dear children, Mr. E. H. Broadbent.

He visited Bulgaria many years ago (1910—see *Echoes of Service*, page 376). But we met him first in 1928 in Sofia station, inviting him to come again and to speak to our little meeting. Next year he came and then we had a good time to speak, and to see that we are one in Christ and with the same practices. After that he came twice to Bulgaria. He told us that there are others of God's children in Bulgaria among the Czechs, and now we are glad to have fellowship with them. Sometimes the brethren from Germany visited us. Last winter Mr. James spent one month with us.

THE PRESENT WORK FOR THE LORD.

OUR work is among Bulgarians, Turks, Czechs, and all other nationalities who live in Bulgaria. At present the meetings total about twelve, but there are believers scattered all over Bulgaria. The Czech brethren have two meetings and one of them is the largest—in Vogvodovo. The work there began through Mr. Fr. Kresina about thirteen years ago. The Bulgarian meetings are very small, but we are glad that there is a great desire for more saved souls, and all brethren are working not only in their own localities, but going around preaching the Gospel to unsaved. The opposition from Greek orthodox priests is great and the brethren suffer very often. There is full religious liberty, more than in other Balkan States, but sometimes the local authority persecutes believers under the influence of the said Greek orthodox priests.

On the other hand we have excellent literature work. Our paper, *Douchovno*

Slovo (Spiritual Word) is the best and most widely spread evangelical paper in Bulgaria. It is going to many Greek orthodox families, priests, evangelicals, men in prisons, and does a good work. Several souls have been converted through reading it. We have also a periodical, *Spasytelny Vesty* (Salvation Tidings), for unsaved people, which is spreading every month, several thousand copies are circulated. Now we have in Bulgaria, *God's Way of Salvation*, by Alex. Marshall. But the need for more and good booklets and tracts is great. The field is wide, the hearts are open. We work and pray for more blessing and more co-workers in the Lord's work.

We have also a good work among Mohammedans. There are several brethren, Germans who come as missionaries among Turks and Gypsies. Their work is very difficult, because the work among the Mohammedans is work on stony ground. There are a few converted Turks, and the brethren print a large paper for Mohammedans. There are also several converted Gypsies.

In the Bulgarian part of Macedonia, only twenty-five to thirty miles from Philippi, and sixty miles from Salonika, where Paul and Silas first preached the Gospel in Europe, one was converted through reading our paper. His name is Paul and he is doing excellent work for the Lord in Macedonia. Several were converted through his preaching, and there are many signs of a good Gospel work.

Bulgarians have a need—Christ, the Crucified One, and the Risen One, and the Coming One. And Bulgarian brethren preach Him, and only Him. Brethren, pray for us and the Lord's work in Bulgaria.

20 April St. 3, Sofia, 6.

28/4/36.

Let not one day pass without seeking intimate personal communion with God. "They that wait upon the Lord shall renew their strength," is His promise.

Sisters as seen in their Sphere of Service.

BY CHARLES MALLIN, CALIFORNIA.

PLEASE read Rom. 16. 1-2, R.V.: "I commend unto you Phebe our sister, which is a deaconess of the church which is it Cenchrea, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: *for she hath been a succourer of many*, and of myself also." Here we have brought before us Phebe as a deaconess or ministering servant. In verse 2, we read, "For she had been a succourer of many." It has been suggested that this may refer to a part of the deaconess's work, that is to say, the attending the poor and sick of her own sex. Here, no doubt, we see Phebe in her proper sphere of service at Cenchrea, as, for example, with some sick sister whom no doubt she cheered by her visit, and by clearing up some of her house work, which she had been unable to do. Then again there may have been some sister with small children, whom she could not take to the meeting, and so is kept at home. To go and keep them once in a while, and let her get to remember the Lord, and the refreshing ministry of the Word of God, is something which the Lord will and does appreciate, and this is something that will receive His "well done" in that day. Thus the Spirit of God brings before us that Phebe was a *succourer of many*.

But it is necessary for us to come to the epistle to the Corinthians where we get church order, in order to learn the mind of God as to the true sphere of sisters and their service for the Lord, which now brings us unto our second thought:

SISTERS AS SEEN OUT OF THEIR SPHERE OF SERVICE AND INDEPENDENCE.

READ 1 Cor. 11. 3-5, R.V.: "Now I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dis-

honoureth his head. But every woman praying or prophesying with her head uncovered dishonoureth her head: for it is one and the same thing as if she were shaven." It appears that the Christian women at Corinth claimed for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. 3. 28). "The Gospel unquestionably did much for the emancipation of women, who in the East in some parts were kept in unworthy dependence. Still this was effected in a quiet and gradual manner: whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church (!) with uncovered heads. Both of these the apostle disapproved—as well their coming forward to pray and to prophesy as their removing the veil; here, however, he blames the latter practice only, and reserves the former till chapter 14. 34. In order to confine the women to their true limits, he reminds them of their subjection to the man, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself."*

OBERVE, that though in Gal. 3. 28 the distinction of the sexes is abolished in Christ, as far as the offer of and standing in grace is concerned, yet for practical purposes, and for order and seemliness it subsists and must be observed. We read in verse 33, "For God is not a God of confusion, but of peace, as in all the churches of the saints." Also verse 34, "Let your women keep silence in the churches," for speaking there is not permitted. This would be of itself an act of independence; by teaching the assembly or praying aloud. The stress in v. 35 is on "their own" (Gk.), confining

* Cited from Alford N.T., who quotes from De Wette.

them to their own husbands, to the exclusion of other men. Again we read in 1 Tim. 2. 11-12 (Alford's definition): "Let a *(i.e., the generic)* woman learn (in the congregation, and everywhere see below) in quietness, in all (possible) subjection (the thought of the public assemblies has evidently given rise to this precept). To a woman I permit not to teach (is men) in the church (primarily), or as the context shews anywhere else."

But we come down to Titus the one but last of Paul's Epistles, and we see Paul led by the Holy Spirit of God to emphasize more strongly than ever as to the proper sphere of sisters, for we read in chap. 2. 5 that they are to be "workers at home," according to our oldest MSS., though some would still maintain "keepers."

Again we have heard someone say, Do we not read in the Acts of the Apostles, chap. 21. 8-9, "that Philip had four daughters virgins which did prophesy"? Here we notice that the nature of their prophesying and to whom they prophesied is not given, and we do not doubt that it was, in fact, to their own sex. When God had a message for Paul, he did not use one of them, but sent Agabus.

It is significant that though a woman was the first to see the Lord after He arose, and bore a message to the disciples, yet in 1 Cor. 15. 5-8 not a woman is mentioned, and one may ask the question, Why? Because there we have public, official testimony of the Lord's resurrection.

As we thus briefly sum up the thought that is brought before us here, I do not think that we need be easily misled as to the proper attitude appointed by the Spirit of God for women, in the assembly of God where the Lordship of Christ is owned, and His word is the only authority.

He needs our Whole Being—spirit, soul, and body, to sanctify us, that the Temple of old "every whit may utter His glory" (Psa. 29. 9).

As year by year the tree adds another ring to its circumference, so every age has added to the testimony of the truth of the Bible.

"PRECIOUS BLOOD" (1 Pet. 1. 19).

To be able to form a right estimate of the sacrifice of Christ, belongs to those who "know." "For as much as ye know" (1 Pet. 1. 18). Knowledge of this kind is a gift. Judas and the Jewish leaders valued Christ at thirty pieces of silver. That was because they did not know Him. And again, the princes of this world, it is said, "had they known, would not have crucified the Lord of Glory (1 Cor. 2. 8), therefore we see it is by faith in Christ we come to have a right estimate of Him. We come to possess a divine estimate. Being born from above, our estimate is in accord with the divine estimate. Let us look at seven ways in which Christ's blood is precious.

(1) It is precious because it secures our **Forgiveness** (Matt. 26. 28).

(2) It is precious because it **Redeems** us (1 Pet. 1. 19).

(3) It is precious because it **Justifies** us (Rom. 5. 9).

(4) It is precious because it **Cleanseth** us (1 John 1. 7).

(5) It is precious because it has made **Peace** (Col. 1. 20).

(6) It is precious because it makes us **Nigh** (Heb. 10. 19).

(7) It is precious because it has made **Atonement** (1 John 2. 2).

May each true believer daily resort for refreshment to the precious blood of Christ, who has made the above blessings eternally His own (John 6. 55).

J. S. Forbes.

"KEEP ON SOWING."

God will make the seeds to grow
Faster than your knowing;
Nothing e'er is sown in vain,
If His voice obeying,
You look upward for the rain,
And falter not in praying.

J. F.

Copied from "The Quiver," 1880.

There are two ways of getting help. The one is to go round to all your friends, and get disappointed, and then go to God last. The other is to go to God first, that is the shortest cut. God can make your friends help you afterwards. Seek first God and His righteousness, and the help of friends will be added afterwards. The surest deliverance is from God's right hand. Therefore from all troubles the best way is to draw near to God in prayer, tell God your troubles.

—C. H. Spurgeon.

EXTRACTS.

By E. C. Quine, Douglas.

Coming to the waters of Jordan, descending into it, covered by it, emerging out of it, the repentant Israelite expressed as strikingly as any symbol could express—their acknowledgement of past unprofitableness, their worthiness of death, their need of a new life. It was to this water that the outwardly righteous would not come.

There is no foundation in Scripture for the figment of baptismal regeneration, so much lauded in certain quarters. Baptism, we are told, is a form of doctrine, but it is only a form. To make it more than a form, divinely appointed though it be, is to confound the symbol with the substance, the sign with the thing signified.

When our Lord expounds to Nicodemus the means whereby he might obtain the new life—"be born again"—He points him, not to baptismal waters, but to Himself, the crucified and risen Son of man received by faith. The new birth is by faith in Jesus through the power of the Holy Ghost (1 Pet. 1, 3, 23).

A Christian, though not in the flesh, has the flesh in him; he is in the body, and that body is a body of sin; and the presence of sin in him occasions him many a struggle and conflict. He is told to "reckon" himself dead unto sin, but alive unto God in Jesus Christ. "He that is dead is freed from sin" (Rom. 6.).

It is not by looking to Jesus as our Example, but to Jesus as our Sacrifice—our Substitute—Jesus on the cross, who died for our sins according to the Scriptures, and was buried—that we get life. Our life begins by reception of a crucified Saviour.

Christ tells you who trust in Him that you are baptised into Him, and that where He, the Head is, there you, and all the numbers of the mystical body are in God's sight; and you have to believe it on the authority of His Word.

THE OLD-FASHIONED WAY.

They call me old-fashioned, because I believe
That the Bible is God's Holy Word;
That Jesus who lived among men long ago,
Is Divine, and the Son of God.

Old-fashioned because I believe and accept
Only what has been spoken from heaven;
Old-fashioned, because at the Cross I was
saved,
At the Cross had my sins forgiven.

Old-fashioned because I am bound to do
right
To walk in the straight narrow way;
Because I have given my whole life to God,
Old-fashioned because I pray.

Old-fashioned because I am looking above
To Jesu my glorified Lord;
Because I believe He is coming again,
Fulfilling His Holy Word.

Chorus:

My sin was old-fashioned, my guilt was old-
fashioned,
God's love was old-fashioned I know;
And the way I was saved was the old-
fashioned way,
Thro' the Blood that makes whiter than
snow.

—W. Stillman Martin.

CORRESPONDENCE.

MISSIONS OR ASSEMBLIES?

We have received the following letters re above, one from an esteemed contributor, Mr. John Law, of Norfolk, and the other from Mr. T. E. Wilson, of Angola, the author of the original paper.

Mr. Law writes: "Before I make any remarks on the comments and criticism, I would like to say, that when that article appeared in June, 1935, in the 'Believer's Magazine,' after a careful perusal of it, I thanked the Lord for its timely and seasonable message, and also because it gave me to see that there were some out in the field, to whom spiritual things were first before natural, Christ's interests before their own things, and that here was one who was standing for the twofold aspect of the one commission of Mark 16. 15-16 and Matt. 28. 18-20. It met with my fullest approval. I was so encouraged by it that I read it at different times to brethren who do not take the 'Believer's Magazine.' As to my thoughts on the comments and criticism, I am of the same judgment as yourself, that the article has more than justified itself, because it is evident from the hostile reception it received it had touched a sore spot, which the article in question had brought to light. Secondly, in my judgment it has more than justified itself by bringing to light the position of these brethren who, one would have hoped, would have learnt the divine mind as to

assembly principles and practices, but who it is evident from the statements they make, have never seen the evil of religious systems, and had repentance given to them, to the acknowledgment of the truth, unto the gathering unto the name of the Lord Jesus Christ. It would seem from their comments that they do not know why we are outside all religious systems of men. It is not because they do not see eye to eye with us, but because the religious systems are contrary to the mind and will of God, and because there is no room in them to own the Lordship of Christ and to keep His commandments and to seek to make His Word the final appeal in all things. As to their statement that all are one in Christ Jesus, which is perfectly true, if they acted upon the truth of that it would deliver them, and bring them out and keep them out from all the religious systems of men, to give practical expression to this, but their having fellowship with the systems practically denies this. It seems to me they fail to see the truth as to the body of Christ and the local assembly. May the Lord give us grace to be faithful to the truth in the meekness and gentleness of Christ."

Missao Evangelica,
Posto de Quirima,
Angola.

To Mr. W. Hoste, Ed. "B.M." (Mr. Wilson writes):

"My dear brother in Christ, I have just received the May number of the 'Believer's Magazine.' With regard to Messrs. Dixon, Hoyte and Horton's criticism of my article, may I be allowed a few remarks?

"It is a very serious thing for these brethren to say about the article, that 'its implications are untrue.' In it, personalities were studiously avoided, but I challenge anyone to show that conditions are not as therein described. In case my brethren want concrete cases, I can supply them with names and circumstances, all in order. Since the publication of the article I have received such a number of discourteous letters as to convince me, if further proof in writing were needed, that my contentions are true.

"I cannot at all agree with these brethren in their attitude to the sects. One gladly admits the presence of excellent men and women in these, with whom, as individual members of the body of Christ, one has had pleasant intercourse about the things of the Lord. But the apostate systems to which they belong are a very different matter, and besides, there is not one of them which is not rotten to the core with heretical teaching.

My brethren can break bread where a clergyman presides at the table, if they choose; but I prefer to remain outside this world's religious camp, and remember the Lord where the Holy Spirit has free room to lead, and where the Lord Jesus Christ is not precluded from His true place at His own table by any cleric. This criticism charges me with advocating 'exclusivism.' Anyone who knows me personally, and what I believe about exclusivism, knows that this statement is utterly unfounded. I believe that the denominations are wrong and sinful, and to separate from these systems of men, which are shortly going to head up and be judged by God, is not 'exclusivism' but simple obedience to the Word of God. The question of receiving true believers at the Lord's table in a Scriptural way is an entirely different matter. In my opinion one of the greatest needs of the work in Africa to-day is a revival of teaching along the lines of Scriptural principles of gathering. There are ominous indications that unless this is done the assemblies, as such, are going to be swamped. After much prayer and exercise about the matter, I have come to the conclusion that it is futile to teach the native believers these principles, while we openly have fellowship with systems which deny them. The only remedy is to be separate ourselves, and then our teaching will have some effect.

"I have sent a letter much the same as this to the editor of 'East and West.' You are at liberty to publish this letter in whole or in part if you so desire.

"With warmest Christian greetings,

"Yours in His love and service,

"T. ERNEST WILSON."

"Enclosed from Barbados will interest," a brother writes: "The review, by W. R. Lewis, of 'Inscrutability,' by J. T., in the Feb. ult. issue of your invaluable paper, has been the means of bringing back a young brother here from the snare of the 'New Truth' concerning the Eternal Sonship of the Blessed Son of God. This young brother had been entirely carried away by the new doctrine, which denies His Eternal Sonship—so entirely that he used to argue strongly in its favour, but since I purposely showed him this article in the magazine, he has been completely recovered and owns it."

Strong in the Lord of Hosts,
And in His Mighty Power;
Who in the strength of Jesus trusts,
Is more than conqueror.

Our Home Bible Class

Lesson No. 8.—John 4. 1-42.

By H. E. Marsom, Bristol.

(1) In reading this record of the interview of the Lord with this woman, we see how the Lord led her to recognise her own personal need, v. 15, and her true condition before God, vv. 17-19 and 29, and to recognise who and what He was, vv. 19, 25, 26, 29. What did the Lord shew her were the two vital matters for her to know? v. 10. What was this "Gift of God"? Acts. 2. 38; 5. 32; 8. 18-20; 10. 45; cf. John 7. 39. Who did the Lord say He was? vv. 25, 26, 8. 25; 9. 35-37; 10. 36, cf. 1. 33, 34.

(2) How does this incident prove Christ to be greater than their father Jacob? What had Jacob given? v. 12. What does the Lord Jesus give? vv. 10 and 14, cf. 6. 27; 10. 28.

(3) After the woman had been roused to ask of the Lord because of her bodily need in v. 15, how does the Lord reach her conscience about her sins in vv. 16-19? What was she now conscious that the Lord knew? v. 29, cf. 2. 24, 25; Heb. 4. 12, 13.

(4) As this poor woman, in the presence of Christ, discovers her own state before God, we see progress in her recognition of who the Lord was, revealed in vv. 9, 19, 29. In response to what she said in v. 25, what did the Lord do in v. 26? cf. 9. 35-37; Acts 9. 5.

(5) How could the uprising Fountain of Living Water which the Lord here promised be fulfilled? John 7. 37-39; 14. 17; 20. 22. Acts 2. 33.

(6) The Lord taught this woman that the important thing is not where we worship, but how and whom we worship. How are we to worship? v. 24; Phil. 3. 3; Rom. 8. 15; 1 Cor. 5. 8; 14. 15. Whom are we to worship? John 4. 23, 24, cf. Matt. 4. 10; Rev. 19. 10; 22. 9.

(7) What was the "meat" the Lord spoke of in vv. 32 and 34? cf. 5. 30; 6. 38; 14. 31 with Matt. 4. 4 and Heb. 10. 7. What does Psa. 40. 8 teach us about this? What was the Lord Jesus doing all through His life on earth right up to the cross? 5. 36; 9. 4; 17. 4; 19. 30; 4. 34.

(8) When the disciples lifted up their eyes upon the fields between the well and the city, what would they then see? v. 30. How quickly a harvest came from seed sown in one heart by the well that day, vv. 39-42.

(9) What was the secret why so many more believed among the Samaritans? vv. 41, 42, cf. 8. 30; Rom. 10. 17; 1 Thess. 2. 13. But contrast with this 5. 38; 8. 37.

(10) This whole story is an illustration both of the will of God, 2 Pet. 3. 9; 1 Tim. 2. 4, and of the grace of our Lord Jesus

Christ, 2 Cor. 8. 9. What was the Lord doing when He talked with this woman by the well? v. 34; 8. 29; cf. 6. 37-40. What does this shew Him to be full of? 1. 14; Luke 4. 22; Psa. 45. 2.

David, Ahithophel and the Genealogies.

By S. Turner.

A HITHOPHEL the Gilonite was David's counsellor (see 2 Sam. 15. 12; 1 Chron. 27. 33.) but in the rebellion of Absalom he turned against the King and joined in the rebellion.

The reason for this revolution is not directly stated, but may be deduced if we remember that he was the grandfather of Bathsheba, and undoubtedly resented very deeply David's shameful conduct towards his grand-daughter.

This relationship can be proved from 2 Sam. 11. 2, 3; with 1 Chron. 3. 5; for Ammiel and Eliam are the same person, in fact the name Eliam is the same as Ammiel but with the syllables transposed (El-i-am and Am(m)-i-el). We note also that the name Bathsheba is changed into Bathshua in 1 Chron. 3. 5., and no reference is made there to Uriah the Hittite. We conclude also that the resentment of Ahithophel was at the back of Absalom's shameful conduct related in 2 Sam. 16. 21, 22; for it was he who instigated it, thus paying David back tenfold in his own coin (c.f. 2 Sam. 12. 11).

But let us pass from this unsavoury story to other matters.

In 2 Sam. 12. we read of the birth and death of the Son which resulted from the misconduct of David. It was indeed a mercy; and God, combining His government with His grace, would wipe out all trace of the unholy past. Then in verse 24 of that chapter we are told of the birth of Solomon, as compensation to David and Bath-sheba for the loss of the other child.

Turning over now to 1 Chron. 3. 5 we read of Bath-sheba's four sons—the third and fourth named being Nathan and Solomon.

In the Gospel story we have the genealogy of our Lord traced—in Matthew 1. judicially as son of David and legal heir to his throne through Solomon—(verse 6) to Joseph (His reputed and legal, though not actual, father); but in Luke 3. His ancestry as a Man, and through His mother, who was the daughter of Heli, and in reverse order back to Nathan, and so to David (see verse 31).

And so both genealogies meet, not only in David the father, but in Bath-sheba the mother also.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kil-marnock.

Question A.—Who are those in Heb. 6., of whom it is said that it is impossible if they fall away to renew them again unto repentance? Are they apostates, or is the apostle proving the security of the believer—such can never be "renewed," because they can never need it?

Answer A.—I used to hold the latter view and could expound it rather forcibly, as I thought. I remember once doing so to the late Mr. J. R. Caldwell. He said nothing but quietly looked at me, and asked me a brief question: "Does it satisfy you?" On further consideration I was bound to admit that it did not entirely, and I was led to seek further light, and to-day my personal conviction is that the passage in Hebrews 6. and also the analogous one in chapter 10. both refer to the solemn possibility of apostasy among professing believers. The difference between the two passages being, that in the former we see how far a man may go in religious experiences and spiritual attainments and yet never have been truly born again; and in the other how far a man may go in the things of Satan after having made a profession of faith in Christ. We may notice that the subjects of Heb. 6. are said to have been "enlightened," to have "tasted of the heavenly gift," to have been "made partakers of the Holy Ghost," to have "tasted the good word of God and the powers of the world to come" (experiences to which we may find parallels in those of Balaam, Judas, Simon Magus, the stony-ground hearers and the wonder-workers of Matt. 7), but are not said to have been cleansed or justified or born of the Spirit. The Hebrews had professed faith in Christ and were now under pressure to "forsake the assembling of themselves together" (see 10. 25), and some had unhappily done so and gone back to Judaism. This is apostasy, from which there is no recovery. Clearly it goes much further than the ordinary falling away theory of a true believer, for those who hold this to be possible are equally strong than such fallen ones may be restored. Neither passage is intended to cast doubt on the security of the true believer, for chapter 6. ends with "strong consolation for such," and they are exhorted in chapter 10. "not to cast away their confidence," but to see to it that the reality of their conversion be proved by the reality of their continuance in the faith.

Question B.—Please explain, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him

that put all things under Him, that God may be all in all" (1 Cor. 15. 28).

Answer B.—This is usually taken to mean that at the close of a long period, entitled "the ages of the ages," the Lord will eventually put down all His enemies including death, and then deliver up the Kingdom to God and enter into a new relationship with Him by becoming subject to God, even the Father, that God too may become something new, namely, All in All. But is not the Lord even now subject to the Father as His servant? Not in the sense of inferiority, but of subordination for divine purposes. It does not say, "Then shall the Son also Himself become (but be) subject to Him," and the exact order of the words is, "Then also (then no less than before) will the Son Himself be subject, that God may be (not become) All in All." But when will all this happen? Not at the end of some imaginary period—"the ages of the ages"—which is the Scriptural equivalent of an eternity of which there is no end, but at the end of the Millennial Reign, as we see in Rev. 20. 10-15. Then the devil will be cast into the lake of fire, and doubtless all his angels too; the wicked dead will be dealt with at the Great White Throne, and death (i.e. physical death) and hades will be cast into the lake of fire, having served their temporary purpose. What enemies will then be left to be dealt with later? Not a single one. The phrase "deliver up" is, I am convinced, mistakenly taken to mean "transfer," "give up." whereas it only means "restore" the Kingdom to the Father by Christ in greatly enhanced glory, but with no thought of His ceasing to reign, as the Vice-Roi of God and the Father. Is there not some strong Scriptural objection to the idea of Christ ceasing to reign? There is indeed, for if there is one truth more clearly taught in Scripture than another it is the never-endingness of His Kingdom. "It shall never be destroyed, and the Kingdom shall not be left to other people . . . it shall stand for ever" (Dan. 2. 44). This refers to the earthly side of the Eternal Kingdom (of which the millennium is the first stage) and agrees with Luke 1. 33, "He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end." Also "He shall reign for ever and ever" (Rev. 11. 15). "It will be also the everlasting Kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1. 11). The throne will always be "the throne of God and the Lamb" (Rev. 22. 1), and in verse 5 we read that His servants shall reign for ever and ever, and certainly this will only be, because their Lord will be reigning too.

Question C.—A young man is commended by an assembly to the work of the Lord,

after a time he commits a sin that would exclude him from assembly fellowship; is the assembly who commended him (to the work) responsible before the Lord to discipline such a one?

Answer C.—I think this would depend on whether the young man in question had in the meantime entered the fellowship of some other assembly, in which case it would be for them to discipline him, if necessary; he having passed out of the jurisdiction of his former assembly. Certainly this latter could not but be painfully interested in the matter, and need not hold themselves aloof from seeking to “restore such a one in the spirit of meekness,” in fellowship with others. They would, too, be obliged to warn any whom it might concern, and naturally, if the failing one returned to them, he could not be received, discipline or no discipline in the meanwhile, until he had given satisfactory explanations and proof of restoration. In the case of John Mark we do not read of his being disciplined by the church in Jerusalem when he forsook the apostles, though this in itself was not an excommunicable offence, but no doubt the matter was mentioned, as afterwards seems to have been his restoration to the apostle’s fellowship (see Col. 4. 10). The case of Demas again is mentioned by Paul to Timothy, but what, if anything, further was done we know not. He was clearly known at Colosse, but whether he actually “was one of them” we are not told.

Question D.—Is it right or wrong to say, as we find in some hymns, “Thy body broken”? With us, some substitute when singing the word “given,” on the ground that “broken” contravenes the prohibition, “A bone of Him shall not be broken.”

Answer D.—The expression in the said hymns is based on the A.V. of 1 Cor. 11. 24, “This is My body, which is broken for you.” Whether or not this is correct, it is difficult dogmatically to decide, but I think we are safe in refusing “given” as a substitute for “broken” in the Corinthian passage, for there is no serious manuscript authority for it, and it is only supported by three versions—the Latin Vulgate, the Egyptian and the Ethiopic, and the editor of the 4th or 5th century—Euthalius. This reading, however, has the bulk of authority in Luke 22. 19. The choice then lies between “broken” and simply, “This is My body for you” (lit. the one on behalf of you), though one cannot help feeling that this sentence seems to need completing with some verb. However, although some good authorities like Drs. Tregelles and Christopher Wordsworth refuse to give up “broken,” which has a consider-

able body of weighty authority behind it, there seems still more authority for omitting. Then again there is the prohibition: “A bone of Him shall not be broken,” which some quote as conclusive against our reading “broken” as the verb in 1 Cor. 11. 24. It is perfectly true that the bread is broken, but surely this is not as a symbol of anything that occurred at the cross, but simply for purposes of distribution. It is the breaking of bread which stands for the communion or sharing of it by those participating. Whether again the breaking of the body, i.e. of the skin and flesh, as was undoubtedly the case at Calvary, might take place, without the unity of the body being compromised. It is the bones which matter, for they are the foundation of the bodily frame, and alone preserve its unity. I have sometimes wondered whether the prohibition as to breaking a bone of the Paschal lamb (Exod. 12. 46 and Num. 9. 12) did not mean that the carcase should preserve its entirety, the bones being not only unbroken, but unsevered. The flesh would be carved off, the bony frame remain intact. It seems as though nothing short of this would represent the unity of the Body of Christ symbolized by the Lamb. Our Lord’s prophetic words in Psa. 22. 17, “I may tell all my bones,” no doubt refer primarily to His physical bones, but they go further to those whom He in His omniscience even then knew as His members, and as being crucified with Him. In Psa. 34. 20, we have the assurance, “He keepeth all His bones, not one of them is broken”—where “broken” might well bear the sense of “severed.” In the next Psalm we have the testimony of each and all of these “bones,” “All My bones shall say, Lord, who is like unto Thee, which deliverest the poor from Him that is too strong for him” (v. 10).

Our conclusion must be on the whole that while “given” is doctrinally correct (vide Luke 22. 19) it cannot be upheld by the textual authorities of the Corinthian passage as what Paul wrote by the Spirit. As for “broken,” though well supported, it certainly has the general understanding of the prohibition of John 19. 36 against it, as well as the larger bulk of manuscript authority. I think we are safer then in accepting with the R.V. the version of the words in question as, “This is My body, which is for you,” though we may not be able to do so with absolute conviction.

See that your worship stands inseparably connected with the Cross. See that Christ is the Ground, Christ the Material, and the Holy Ghost the Power of your worship.

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

SEPTEMBER, 1936.

Made up 25th August.

SCOTLAND.

FORTHCOMING. — Annual Conference, Gospel Hall, Weston, **Annbank**, Saturday, 5th September, 3 till 7.30 p.m. Speakers expected, John McAlpine, Troon; Gavin Currie, Carluke; Andrew Borland, Irvine; David Weir, Junr., Kilmarnock. Ebenezer Annual Conference, Town Hall, **Motherwell**, Sat., 12th September, at 3 p.m. Speakers, Hawthorn Bailie, Belfast; Wm. King, Dalmuir; and Wm. Gilmore, Bangor. Annual Report Conference in connection with Ayrshire Tract Band and open air Gospel work, in Bute Hall, **Prestwick**, Saturday, 19th September, 3.15 p.m. Speakers expected, Wm. Gilmore, Bangor; R. H. Cumming, Glasgow, and reports from many districts. Annual Conference, Viewforth Gospel Hall, **Cockenzie**, Saturday, 19th September, 3 p.m. Speakers, M. H. Grant, Airdrie; Geo. Westwater, Lanark; Wm. A. Thomson, Glasgow; and Edward H. Grant, Burnbank. Conference in Miners' Welfare Hall, **Chapelhall**, Saturday, 19th September, 3.30 p.m. Speakers, H. Adam, Motherwell; A. Scott, Whitburn; A. Gilmore, Denny; and J. Leiper, Rutherglen. Half-yearly Sunday School Teachers' Conference, Wellcroft Halls, **Glasgow**, Saturday, 19th September, at 4 p.m. Sisters' Annual Missionary Conference, North Street Gospel Hall, Saturday, 26th September, at 3 p.m. The following missionary sisters expected: Mrs. A. Whitelaw, China; Mrs. J. Ruddock, Honduras; Mrs. R. A. Kennedy, Jamaica; and Mrs. P. Horne, Bolivia. Half-yearly Conference Gatherings, **Glasgow**, 26th to 29th September. 26th and 27th, Christian Institute, 5.30 and 2.30 p.m. 28th and 29th, City Hall, 11 a.m. each day. H. P. Barker, Dr. W. H. Bishop, W. W. Fereday, Wm. Gilmore, E. H. Broadbent, E. W. Greenlaw, A. McD. Redwood, A. Souttar, T. Angus, P. Horne, J. McPhie, A. Richmond expected. Women's Annual Missionary Conference, Central Hall, John Finnie Street, **Kilmarnock**, Saturday, 3rd October, at 3 p.m. Speakers, Mrs. Whitelaw, China; Mrs. Gillan, China; Mrs. Ruddock, Honduras; Mrs. Nigel Arnot, Central Africa. Annual Missionary Conference, Town Hall, **Motherwell**, Saturday, 3rd October, at 3 p.m. Speakers expected,

James Anton, Belgian Congo; James McPhie, Angola; A. Whitelaw, China, and others. W. W. Fereday gives special addresses to believers in Waterside Hall, **Irvine**, from 12th to 15th September. 12th, at 7 p.m.; 13th, at 2.30 and 6.30 p.m.; 14th, at 7.30 p.m.; 15th, at 7.30 p.m. Annual Conference, Music Hall, **Inverkeithing**, Saturday, 17th October, at 3 p.m. Speakers, A. P. Campbell, R. Moodie and A. Scott.

TENTS AND CARRIAGES.—Ayrshire Gospel Tent has been removed to **Crosshouse**. A good pitch has been secured near the Cross, and John McAlpine continues to make known the way of salvation. Walter Anderson has pitched a new tent at **Loch Ussie**, five miles from Dingwall, a very scattered district with much need. D. Morrison has his tent at **Croachy**, a hilly district in the north, and a difficult corner, with strong prejudice to break down. Prayer valued. Lanarkshire Large Tent at **Burnbank**, where Jack Atkinson is preaching to large audiences. The Small Tent is at **Glespin**, near Douglas, with W. Prentice in charge. Interest increasing. Alex. Philip continues with Stirlingshire Tent at **Bonnybridge**, with a good measure of interest. M. H. Grant having much encouragement with tent at **Easthouses**, by Dalkeith. Sinners saved, saints helped. T. Richardson continues in **Glasgow** Tent at Maryhill Road, where a good interest has been maintained.

REPORTS.—Walter Anderson had some very good cottage meetings in different parts of Ross-shire prior to commencing with his new tent at **Loch Ussie**. Prayer valued. The Rally at opening of Stirlingshire Tent at **Bonnybridge** was very well attended, and the Gospel was sounded forth in most of the convenient places in the town. The tent work is encouraging. Meetings for young folks have been good. A number have professed to be saved. Helpful and profitable ministry was given in Lanarkshire Small Tent at **Glespin** by G. Westwater, R. Chapman, G. Mair and W. Prentice. Interest in tent increasing nightly. Some have professed conversion in the Large Tent at **Burnbank**, where Jack Atkinson continues with the

Gospel testimony. Crowded meetings. John Stout in a recent note mentioned some encouragement in the Gospel recently in **Lerwick**. Three have been baptised lately and gather with believers. Tract distribution amongst fish-workers has been fruitful. W. W. Fereday gave helpful ministry in **Rothsay**. Our brother has permanently removed his home there. The open-air Gospel meetings at Pier Entrance have brought around large companies. A good hearing given to the messages. Prayer and help still valued. George Bond gave help lately at **Stornoway**, and later at **Mallaig** and **Fort William**. **Craigellachie** Annual Gatherings larger than usual, especially on the second. Ministry profitable and much enjoyed by all. Messrs. Alexander, Hogg, Johnstone, McDonald, Morrison, Naismith, Rouse and Wilson gave help. Asher Hall Farewell Missionary Gathering, in connection with S. Lander's return to Bolivia, brought together about 300 friends from various parts, in the Public Hall, **Bothwell**. Messrs. W. A. Thomson, T. R. Angus, R. D. Johnston, and Robert Barnett gave helpful and inspiring messages, and Mr. Lander also took part in the meeting. Opening Conference in Ayrshire Tent for second part of season at **Crosshouse** brought together a good company, when John Brown, Ernest Barker, Adam Buick, Wm. Rouse and John McAlpine ministered helpful and appropriate messages. Ernest Barker gave help in Brisbane Hall, **Largs**, during part of August. Ministry much enjoyed.

ENGLAND AND WALES.

FORTHCOMING.—M.S.C. Holiday Conference, **Llanfairfechan**, September 1st to 5th. Speakers, A. Pulleng, Dr. Latimer, J. Short and W. E. Vine. Full particulars, H. G. Hall, Plas Menai, Llanfairfechan. Annual Gatherings at **Yeovil**, September 2nd and 3rd. Particulars, W. H. Higgins, Brabourne, Roping Road. Conference for brethren only, **Falmouth**, September 7th, at 3 and 6 p.m.. Half-yearly Gatherings, Civic Hall, Queen Street, **Exeter**, September 8th and 9th. Particulars, F. Pester, 23 Barnfield Road. Annual Conference, Gospel Hall, Station Road, **Cinderford**, September 10th. Annual Fellowship Meeting, Gospel Hall, Bitton Street, **Teignmouth**, Sept. 10th. Correspondence, F. C. Tothill, Fernworthy, Exeter Road, Teignmouth. Conference, Alexandra Road Hall, **Hornsey**, Sept., 12th, at 3.45 and 6 p.m. Speakers, W. J. Wiseman and R. W. McAdam. Young People's Conference, Hebron Hall, Botcher-gate, **Carlisle**, Saturday, 12th September, 2.30 and 6 p.m. Speakers, Harold P. Barker, Weymouth, and Dr. W. H. Bishop, Wylam. Annual Conference at **Lacock**, September 16th, at 3 and 6 p.m. Home Workers' Conference, Unity Chapel, **Bristol**, September 18th

to 21st. Harold St. John and G. C. D. Howley. Conference in Collett Road Hall, **Ware**, September 19th, 3.30 and 5.45 p.m. Conference in Denne Road Hall, **Horsham**, September 19th, 3.15 and 6.15 p.m. E. W. Rogers and John Harrad. Y.P. Conference, David Street Chapel, **Liverpool**, September 19th. Speakers, A. J. Cornish and F. A. Tatford. Text Carriers' Conference, Ebenezer Hall, Grangetown, **Cardiff**, September 19th. Young People's Conference, Rutland Road Hall, **Hove**, September 26th, at 3.30 and 6 p.m. Speakers, R. W. Cooper and G. F. Vallance. Annual Conference, **Vernham Dean**, September 24th. Speakers, Wm. Rouse and G. Titcombe. Missionary Conference, Denmark Road Hall, **South Norwood**, S.E.25, Saturday, 26th September, at 3.15 and 6 p.m. Speakers, A. E. Brown, Gillingham; A. Gook, Iceland; E. Wheeler, India. Annual Gatherings, Shrewsbury Hall, **Harlesden**, September 26th, 3.30 and 6.15 p.m. Speakers, R. W. McAdam, H. J. Breary and H. D. Martin. Y.P. Conference, Ley Street Hall, **Ilford**, Sept. 26th. Speakers, D. Fisher, E. S. Curzon and J. M. Shaw. Annual Conference, Cemetery Road Hall, **Sheffield**, September 26th, 3 and 6 p.m. Speakers, Harold St. John and Henry Steedman. Missionary Conference, **Leicester**, September 26th to 28th. Fuller particulars, T. A. Judson, Oakleigh, Sandown Road. Yorkshire Missionary Conference, **Leeds**, October 3rd to 5th. Particulars, J. T. Fewings, 31 King's Mount, Chapel Allerton. Birmingham Ministry Conference, Town Hall, Paradise Street, **Birmingham**, Saturday and Monday, 3rd and 5th October. Particulars from E. H. Whitehouse, Maxwell House, Maxwell Avenue, Handsworth. Annual Conference, **Reading**, October 6th, 7th and 8th. Tea provided each day. Speakers, H. P. Barker, E. Barker, W. W. Fereday, S. V. Mitchell, J. B. Watson, D. Porter and V. G. Levett. Annual Missionary Gatherings, Central Hall, **Westminster**, October 29th and 30th. Particulars, Wm. Stunt, 1/3 St. Paul's Churchyard, E.C.4. Sunday School Workers' Convention, Metropolitan Tabernacle, **Newington Butts**, S.E.11, October 31st, 3.15 and 5.45 p.m., with tea interval (Tea Tickets, 9d). Speakers, Gerald Vine, E. W. Humphreys, and E. G. Wheeler (India). **Plymouth** and **Devonport** United Conference Gatherings, October 21st and 22nd. Speakers expected, A. Burr, Bournemouth; and G. C. D. Howley, London. Fuller particulars, Mr. D. Sercombe, 19 Headland Park, Plymouth. Annual Conference Gatherings, King's Hall, Willesden Green, **London**, N.W., October 24th, 3.45 and 6 p.m. Speakers expected, J. Norman Holmes, London; John Law, Norwich; and others. Meetings for Praise and Reports of Counties' Evangelistic Work at Bloomsbury, **London**, 10th October. Full particulars, E. H. Grant, 3/4 Great Winchester Street, London, E.C.2.

REPORTS.—G. T. Veitch continues with tent and caravan at **Rye**, in Sussex, for juniors and seniors. Hopeful of some definite blessing. Our veteran brother, John Knox McEwen, has been giving some little help in meetings at **Bridgend**, and later at **Llanharan**, **Dunnant**, **Dowlais** and **Llanely**. William Macfarlane still doing house-to-house visitation with tracts and booklets around **Exeter**, and desires a remembrance in prayer. F. G. Rose working with caravan around **Witchford**, **Mepal**, **Aldreth** and **Sutton**. Good interest. Tracts well received. Large gatherings at **Manchester Bank Holiday Conference** in tent at Eccles. Ministry by W. A. Tremlett, S. D. Thomas and G. T. Pinches very much appreciated. G. T. Pinches has had very encouraging meetings in the tent during August. Interest maintained. Crowded Gatherings at Annual Young People's Conference, **Wylam**. Memorable ministry by J. Harrad and J. B. Watson. G. K. Lowther laboured for eight weeks at **Lytchett Matravers** with tent and caravan. Hard place, but one definite case of conversion. Now at **Organford**, where there has been a very encouraging start and good interest among children. Northumberland tent work at **Seaton Burn** and district was found to be rather uphill. The tent has recently been removed to an adjoining village, and the attendances and interest have been much more satisfactory. Help in prayer appreciated. Gavin Hamilton had refreshing and soul-saving times in tent at **Wallasey**. Large companies gathered. A number professed faith in Christ, and some backsliders restored. A new hall has been opened at Collier Row, **Romford**, as a result of tent work, and believers gather to remember the Lord. E. H. Grant found much encouragement there. A Sunday School goes on well with over 80 scholars, also ministry and Gospel meetings. Now at **South Hornshurch** with tent. Y.P.H.C. meetings at Gerston Hall, **Paignton**, were packed. Practical ministry was given by A. J. Cornish, G. C. D. Howley, Dr. Latimer J. Short, Prof. A. Rendle Short, Fredk. A. Tatford and Harold Ware. Happy time at **Moor Common** annual, when J. M. Shaw and F. A. Tatford ministered the Word. Good meetings at Rush Green, **Romford**, when Edward H. Grant, E. W. Rogers and F. A. Tatford gave help. Splendid meetings at **Pinner**. A. Dyer and A. Mace spoke. Hall packed for opening conference at **Prittlewell**. E. Luff, F. A. Tatford and T. Turrall gave words of encouragement.

IRELAND.

Wright and Beattie have pitched their tent near **Newtownstewart**, after a number of weeks in **Sion Mills**. Tughan and Hughan have commenced meetings in a house in **Ballycarry**. D. L. Wilson has his tent at **Loughries**. People coming out fairly well, and a good ear for the Gospel. J. Hewitt has his wooden tent in another district beside **Fivemiletown**. Curran and Johnston have pitched near **Ballyvey** School. A good attendance to start with. W. and R. McCracken have pitched wooden tent in **Herdstown**—a hard spot. Numbers fair. F. Bingham has finished up at **Crossgar**. R. Hawthorne has moved his tent nearer **Killinchy**. Lyttle and Wallace have made another pitch at **Ballywatermoy**, nearer **Ballymena**. R. Love continues in the **Mosside** district. Campbell and Diack continue at **Dollingstown**. Finnegan and McCracken have moved their tent to between **Clones** and **Newbliss**. Bailie and Graham continue at **Carr**, near **Ballymagarrick**. Eden and Hull still go on in the **White Mountain**. Allen and Duff have pitched at **Ballintemple** in the **Newtownhamilton** district—a needy part. J. G. Grant has removed from **Spamount** and pitched in **Castlederg**. Craig and Lewis have their tent one mile outside **Ervinestown**. Meetings encouraging and some have professed. They purpose removing soon two miles further on, near **Bundoran Junction**. **Belfast**.—F. Knox continues in large tent in Donegal Road, with large meetings and a good interest. **Ballycastle** Believer's Meeting on August 3rd. Brethren Bailie, Megaw, Hill, McCracken, Hawthorne, Whitton and Fleming spoke. The ministry was very practical. **Clones**, August 3rd, a profitable meeting. Brethren Lyttle, Rodgers, Wright, Poots, Craig and others took part. **Kilmore** Annual Meeting, on Aug. 5th, was a profitable time. Brethren Rodgers, Wright, Smith, Craig, Beattie, Grant and Lewis took part. S. Gilpin has his tent now pitched **Cogry** and **Burnside**, near **Ballyclare**. A needy and populous district. Help is being rendered by James Megaw and others. Prayer valued. Hutchison and Moore near **Rathfriland**; some encouragement. Stewart and Murphy finished at **Mullerfernaghan** after fourteen weeks with believers' meeting for young converts. Hall full. Ministry calculated to cheer and encourage young believers to live for God, given by M'Cracken, Graham, Hutchison, Moore, M'Cabe, Stewart and Murphy. A few were baptised and added to assembly. Stewart and Murphy are now in a wooden hut at **Kilpike**. People coming out well for a beginning. Fleming and Abernethy are some distance from **Money**. Frew and Hammil near **Ballymena**. David L. Craig has been some weeks with tent at **Annaghmore**, Co. Armagh. Interest

"**HEBICH OF INDIA**," by Alfred Mathieson. The story of one whose life and labours of twenty-five years in India ought to be better known. Did a great work amongst British soldiers as well as native Hindus. Anecdotes of unusual methods of winning souls. Splendid New Missionary Volume. Illustrated, Cloth Boards, Pictorial Jacket. 2/-, by post, 2/4.

and attendance good. M. Bentley has tent at **Ballyboley**, near Larne. People coming out well. A new district. E. Hill continues at **Ballybay**, Co. Monaghan. Some anxious. J. F. Spink had meetings in tent at **Portaferry**. In spite of opposition there were some conversions. Moved on to **Cloughey** where interest is increasing. R. Scammell and J. F. Spink are working a large tent in **Belfast City**.

CANADA AND U.S.A.

James Lyon has had meetings in **Campbellford**, also later in **Deckerville, Michigan** and **Flint**. J. P. Conway and R. Roberts had meetings in and around Philadelphia, Pa. Well attended; saints helped; some souls saved. W. H. Ferguson finding much encouragement and some blessing in his Bible Coach work in various parts of U.S.A. The recent "heat-wave" has taken many into eternity. We are pleased to learn there has been a good interest in the Gospel in **Timmins, Ontario**, lately. Brother Busby, who with his wife gave much help in the work have been visiting country places north of **Cochrane** with a view to strengthening and encouraging believers. Many open doors. Messrs. Bonsfield and Foster have tent in **Sault St. Marie, Mich., U.S.A.** Attendances and interest good. Brother J. Moneypenny, on his way to **Canada**, enjoyed the privilege of much tract distribution in various parts of **St. Johns, Newfoundland**, a city of 47,000 souls. He also had an open-air meeting with a very encouraging hearing given to the Word. Our brother asks for prayer for needy Newfoundland with no Scriptural assemblies. At **Pugwash Junction** the annual meetings for three days were well attended. Some came from places nearly 200 miles away, also some from U.S.A. Good wholesome ministry of the Word was the order, and Gospel meetings were also held. A blessed spirit of harmony was manifested. Gospel meetings continued the week after the conference. A. B. Miller had meetings in **North Bay, Ontario**, and is now giving help in ministry of the Word in Northern Ontario, where there is great need.

MISSIONARY INTELLIGENCE.

Duncan M. Reid (Apartado, 128 Puerto Plata, Dominican Republic, West Indies) in a recent note states the attendances at the New Hall have been most encouraging. At times the building has been too small to accommodate all. Quite a number have professed lately and are seeking baptism. The number in fellowship is increasing. The conversion and baptism of an outstanding medical practitioner has caused quite a sensation. This brother is a nephew of one holding high office amongst the R.C.'s, and

in spite of much family opposition is now preaching the Gospel. Pray that he may be much used of God. Our veteran missionary brother, **Alex. Mitchell**, of Skien, Norway, now 46 years in the foreign field (24 years have elapsed since his last visit home) has recently had daily meetings for three-and-a-half weeks in **Kristiansand**, South Norway, and God gave much help and blessing. Prior to that he had three-and-a-half weeks in **Oslo**, where much help and blessing were also experienced. He states the work in Skien goes on steadily. Some have been baptised lately (mostly bigger S.S. scholars), and more are to follow. This gives encouragement and calls for more prayer. Our young brother, **John W. McAllister** (Caasila 161, Asuncion, Paraguay, S.A.) has lately been on a tour of the villages, mostly ruled by priestcraft, visiting the homes, distributing Gospel literature which was very well received. There is a big field for service in this way, but the need to help in the work of the launch is also pressing. Prayer for help and guidance requested. **Brother W. Bunting**, 9 Willow Road, Observatory, Cape Town, experienced considerable blessing in meetings at **Diep River**. At the conclusion a small assembly was formed in fellowship with other assemblies in the Peninsula. About twelve gathered the first Lord's Day morning. Others are to be baptised soon. A recent circular letter from **Mr. and Mrs. Orr**, Nissao Evangelica de Buila, Caixa Postal 7, Vila Luso, Angola, tells of increased attendances and interest in the school work. Lately fifteen believers were baptised and a number of backsliders restored. The New Hall is now well on the way, and prayer is desired that many might be saved in it. **Mr. and Mrs. Wiseman** have arrived in the district and are busy at the language with a view to helping in the work. The village work is going on well, and the Lord has given many answers to prayer. **Mr. and Mrs. James McPhie** have arrived home on furlough from Angola. Their address is 1 Loanhead Crescent, Newarthill, Lanarkshire. **Mr. and Mrs. Peter Horne** have arrived home on furlough from Bolivia. Correspondence for them can be sent c/o John Ritchie, Ltd., Publishers, Kilmarnock. **Mr. and Mrs. Harold Wildish** return to **Jamaica**, sailing from Southampton on the S.S. "Ionic," September 4th. **Mr. Wildish** is talking a large tent with him for Gospel work, and will value an interest in the prayers of the Lord's people for much blessing in the purposed efforts. **Mr. and Mrs. W. E. Taylor** have returned to France. Address, 13 Rue Coquebert, Reims, France. They will value prayer at this critical juncture for guidance in their work, and that the country may be kept in peace. **Mr. and Mrs. Naismith**, Narsapur, West

Godavari District, India, send us a cheering report of recent activities. The school work is very encouraging. Quite a number of young people have been baptised and added to Narsapur assembly. The Centenary Gatherings, when about 5000 Indian Christians and about 30 missionaries came together, was an occasion never to be forgotten. What wonders grace has wrought. Miss McCall is pressing on with language study, and a new worker, Mr. Burt, has also arrived, commended from N.Z. Mr. and Mrs. Templeton, Victoria, St. Separia, Trinidad, B.W.I., in a recent letter tell of the strong opposition from the R.C.'s, but in spite of this God has been working. The S.S. work gives much cause for thanksgiving. The Gospel meetings do not seem to grow as prejudice is so strong. Prayer will be much valued for a visitation of God's power on this part of the work.

ADDRESSES.

Believers now meet in Gospel Hall, Collier Row Road, Romford, Essex. Correspondence to G. Crighton, 50 Eaton Drive, Collier Row, Romford. Believers visiting Skegness will find the nearest assembly at Gospel Hall, Trinity Street, Boston (11 a.m.). Easily reached by bus. Correspondence for Crossgar Gospel Hall to Mr. James McCleery, "The Mulberries," Crossgar, Co. Down. Believers now meet at Culver Grove Hall, South Stanmore. Correspondence to K. Banham, 100 Wemborough Road, Stanmore. Fred. J. Jesson should now be addressed, "Bethany," 51 Crowshott Avenue, Stanmore, Middlesex.

"WITH CHRIST."

Miss Miller, Wellington, N.Z. Youngest daughter of the late Robert Miller and of Mrs. Miller. Called home to be with the Lord on July 3rd. Alan Smith, missionary, South America. Over thirty years in the work in South America. Called home to be with the Lord, on July 2nd, at Wellington, N.Z. Funeral very largely attended. A good man who will be much missed. Thomas Thornton, Leeds, aged 82 years. In fellowship for fifty years. Well known for faithfulness in testimony and walk. Armour McFarland (son of the late Chas. McFarland, Newtownstewart, Co. Tyrone. Saved 56 years ago. Now at home with the Lord. Wm. Coffey, Portavogie, aged 74 years. Saved in cottage meeting in Portavogie 51 years ago. In fellowship in Ballyhalbert, Newtownards and Portavogie ever since. He was amongst the early brethren gathering in these parts and was ever active in the Lord's work. Large gathering at funeral. Brethren McClure and Spink took the services. Wm. Armit, Inverkeithing, aged 73 years. Over 25 years in fellowship. Called home after a brief illness.

Will be much missed. John McVicar, San Francisco, aged 72 years. Thirty-three years in fellowship in assembly. A valued help and shepherd. Early days in Ireland and Dumbarton. Brethren McClure and Brown took the funeral. Mrs. Meikle, Low Valleyfield, Fife, aged 75 years. Over 20 years in assembly where she bore a consistent and loyal testimony. Wm. Marshall, Prestwick, aged 79 years. After a long illness. Now at home with the Lord. Long connection with Ayr and district assemblies, and had a keen interest in the Lord's work. Mrs. Allan Fulton, Kilmarnock, aged 74 years. Over fifty years in fellowship in Kilmarnock assemblies. A quiet, consistent Christian. O. H. Stebbings, Pawtucket, U.S.A., aged 63 years. Saved 53 years ago in England. In Pawtucket for 24 years, where he rendered valuable help in ministry to old and young, and was held in very high esteem. H. and S. McEwen conducted the funeral. Mrs. Lyon, Galt, Ontario. After a long illness, now at home with the Lord. A good woman with a love for God's dear people. Mrs. Steele, Standburn, aged 86 years. Led to Christ three years ago at meetings conducted by John Brown; baptised soon after and in fellowship in Maddiston. Was greatly respected by all who knew her. Wm. H. Smith, Maddiston, aged 51 years. Was not a preacher but a faithful doorkeeper who will be much missed. Had always a cheery smile and welcome word for all.

Late African News.

The little assembly at Diep River is progressing and about 15 are now in fellowship. A well-attended and profitable one-day conference was held recently at Observatory. Messrs. Hill (Wellington), P. Vine and H. Viné (Maastrecht), and W. Bunting ministered. Mr. Bunting is having meetings at Beaufort West.

Special Note.

Last month we inserted, in good faith, a note received about the movements of E. J. Baron from Montreal. We regret recent happenings have shaken confidence, involving the cancellation of all meetings.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

B. R. H.,	-	-	-	-	£6	4	0
E. G. F.,	-	-	-	-	1	0	0
J. N. Sr.,	-	-	-	-	0	15	10
E. G. F.,	-	-	-	-	0	10	0
Africa,	-	-	-	-	2	0	0
E. W. T.,	-	-	-	-	1	0	0
A. P.,	-	-	-	-	6	0	0
J. N. Sr.,	Coutts,	-	-	-	0	15	8

Total to 25/8/36, - - - - - £18 5 6

TREASURY NOTES

By THE EDITOR.

"If we live in the Spirit, let us also walk in the Spirit" (Gal. 5. 25).

THAT the Galatian churches had departed from the truth is evident. They were troubled by false teachers, who "perverted the gospel of Christ" (chap. 1. 7); they had "removed from him that called them into the grace of Christ unto *another gospel"; they did not obey the truth (chap. 5. 7); they had turned again to the "weak and beggarly elements" (chap. 4. 9); they had fallen from grace (chap. 5. 4). This is generally admitted; but in what exactly the departure consisted is not so easily settled. Some think they had given up justification by faith for justification by law. Certainly what they were doing entailed that (chap. 5. 4), though whether they would have admitted anything so crude, may be questioned. However, in whatever sense they were doing it, they were going back to law keeping. They had "begun in the Spirit and were now being made perfect in the flesh." They were not carrying out the "truth of the gospel," a phrase which occurs twice in chap. 2. (see verses 2, 5). It may help us to lay hold of the serious character of the Galatian error, if we consider who these churches were. For a long time nothing was known of them. Galatia was marked on the maps as a province lying in the northern parts of Asia Minor, under the lee of the province of Bithynia. We have a reference in Acts 16. 6 to an apostolic visit to Galatia, but no churches are specifically named as belonging to the region, and it did not seem possible to identify them. The researches, however, of Sir William Ramsay in Asia Minor have demonstrated that the Roman province of Galatia extended from Bithynia to the Taurus Mountains in the south—the border of Cilicia, and included even the northern corner of Pisidia. From

that it is only a step to identify the churches of Galatia with Antioch in Pisidia, Iconium, Lystra and Derbe, *the scenes of the gospel triumphs* of what is known as Paul's first missionary journey with Barnabas, as recorded in chaps. 13. and 14. of the Acts. They had received the true and only gospel at the beginning. It was that that had set them free, in the "liberty wherewith Christ had made them free."

But they had turned aside to a spurious gospel, and twice the apostle addresses to them the serious words, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (chap. 1. 8, 9). Truly a solemn warning to the multifarious preachers of other gospels to-day, and not only to such, but to all who build on Christ a false superstructure: a legal system of religious observance as a rule of life and a way of sanctification, instead of Christ in His risen life, the life and strength of the believer and the object of His faith.

NOW you can never turn law into anything else by adding a little grace to it, but you can turn grace into law by adding law to it. Law and grace will not mix: they are incompatibles: "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. 11. 6).

The Galatian departure is no unknown thing to-day. In fact it is hard to find any professing Christians who are free from it. Christendom is permeated with it in all its branches—Roman, Greek, Anglican and Protestant. Their systems are legal: their gospel is, it is to be feared, very seldom anything that can be recognised by the broadest charity as Paul's gospel. To the Galatians he wrote, "Ye observe days, and months, and times,

* Another (heteron) in the sense of heterodox, not another (allo), for in a true sense there can only be one (chap. 1. 6).

and years; I am afraid of you" (chap. 4. 10, 11). To-day our fellow-men, at least the religious element among them, are afraid of us if we do not. The "Christian Year" is plotted out in terms of Holy days: Saints days, Feast days, Fast days—on the Jewish or heathen model. We do not ignore the Lord's true people enclosed in these systems, but it is just for them we would speak, for they are nearly all under law for their sanctification and "religious" walk. How then is this condition to be avoided or rectified?

The apostle does so by reminding his co-apostle of the ground of their own justification—then of their responsibility not to build up again that which they destroyed. "If I see you building up what you destroyed, you confess yourself a transgressor. If you are right in building again, you were wrong in pulling down." Ye have destroyed the whole legal position and relationship, by death with Christ.

The gospel is a very great thing, and includes more than the death of Christ for our sins, namely, His burial and resurrection, and our share in all three: our death with Christ on the cross, and our union with Christ on resurrection ground. "I have been crucified with Christ," writes Paul, "nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me" (chap. 2. 20). "For I through the law am dead to the law that I might live unto God." How can that to which I died become my rule of life on resurrection ground?

This brings us to our verse, "If we live in the Spirit, let us also walk in the Spirit." That is, our walk is to be on the same principle as our standing. The apostle's "if" is not intended to raise any doubt as to himself or the Galatian saints being "in the Spirit." As to the Roman believers he would say to them, "Ye are not in the flesh (*i.e.* the Adam standing), but in the Spirit, if so be that the Spirit of God dwelleth in you." Now if any man hath not the Spirit of Christ (because every believer as a member of the body

shares that Spirit with the Head) he is none of His.

In the next chapter of our Epistle, v. 2, the apostle asks the saints not whether, but how they received the Spirit, "By the works of the law" or "the hearing of faith?" The answer is too evident to need formulating. And that was in the past at the moment of their conversion.

In verse 5 he asks another question for the present life, "He that ministereth† to you the Spirit and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith? The same reply is expected as before: by "the hearing of faith," but alas, it was just here that the failure had come in: instead of making more and more of Christ, and drawing from Him by simple faith continuous supplies, they were going back to works of the law and were taken up with carnal ordinances, legal observances and law keeping, which only served to veil Christ from their heart's faith. No, if we live in the Spirit, that is, if we enjoy our place in Christ by simple faith through the power of the Spirit, let us continue on the same principle, let our sanctification, our obedience, our walk be also by faith in the same glorious and all-sufficient Saviour—"If we live in the Spirit, let us also walk in the Spirit."

"WE JOY IN GOD."

Tune: "Auld Lang Syne."

We praise Thy name, Thou God of grace,
And peace, and hope, and glory;
What joy it is Thy ways to trace
Love's blest entrancing story!

We once were far from Thee, nor sought
To know Thy will, Thy pleasure;
'Tis all of grace that we've been brought
To find in love our treasure.

While on the way to scenes of light,
And pleasures never ending,
We joy in Thee with great delight,
While praise to Thee's ascending.

Thy love, Thy glory is: how blest
Are they that know Thy favour,
And in Thy house above shall rest
In fullest bliss forever!

† The word here translated "minister" is an interesting one, meaning originally the providing a chorus (for a Greek play) by some individual, and then further his becoming responsible for their daily food and lodging, and then it has the general meaning of supply.

The Fear of God the Beginning of Wisdom.

THE GREAT NEED OF THE PRESENT DAY.

BY M. J. KENNEDY, BRIDGEPORT, U.S.A.

"Stand thou still a while, that I may shew thee the word of God."

"God is greatly to be feared in the assembly of the saints."

"Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever."

(Read 1 Sam. 9. 27; Psa. 89. 7; Psa. 93. 5).

THE above scriptures are very solemn when read in the presence of God and held in communion with Him. The first scripture is the words of Samuel to Saul, just before he was anointed king. How important it is, before embarking on any work for God, to get into His presence and to stand still until we get word from heaven. Then as the Spirit of God leads, move onward. We know the sad end of Saul, on account of His disobedience to God and His Word (1 Sam. 15. 22-23, also chap. 31). May this be a voice to us all to seek in these last closing days, and they are difficult days, to cleave to Himself and the word of His Grace! (Acts 20. 32).

Now our second scripture, no doubt, would speak to us in a very solemn way as to order in the assembly. God desired order in the midst of His people in the past. We cannot help but see this if we read carefully the Old Testament Scriptures. The God of Abraham, of Isaac, and Jacob is our God, and the God of Moses, who said to Him in Exodus 25. 40: "And look that thou make them after their pattern, which was shewed thee in the mount." He is just as particular in this day of Grace in the midst of His gathered people as He was in the past. What a lovely picture we get of Divine Order in the Tabernacle! Every whit of it uttereth His (Christ's) glory. When we look at God's order in the Tabernacle in the wilderness well might we join in with the Psalmist in Psa. 89. 7 and say, "God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about Him." What a

joy to the heart of God, to see every man in his own place and doing his own work! Is this not how it should be in the assemblies of God. When we look at the origin of the church of God in the beginning of the Acts, what a lovely pattern we get of unity in the assembly of His gathered people. There we see a company controlled by the Spirit of God. Notice some of the things that characterized this assembly. First, they were a praying company (Acts 4. 24). Second, they were filled with the Spirit. Third, they had great power and great grace (v. 33). Fourth, their liberality (vv. 36, 37). Fifth, their discernment of sin (chap. 5. 3, 4). Sixth, their discipline (vv. 11-14). I think I hear some of the present-day leaders in the assemblies of God's people saying, "But that is the beginning of things and we cannot have that order to-day." Well, if these things do not characterize an assembly of God's people, they do not enjoy the Lord's presence, as they might. God cannot have fellowship with any company of people who are not seeking to carry out His mind and will according to Scripture. If an assembly is heaven-born they will seek to do God's will according to His Word. One lifts their hands in holy horror when they witness the condition of things in the present day. In some of the so-called assemblies, sin is covered; no discipline whatever, and if you lift your voice against such conditions you are told to mind your own business. My brethren, these things ought not so to be. And then again if those who seek to minister the Word of God in the midst of His people would do so in the Spirit's power and not be given to partiality. What a blessing they would be amongst the Lord's people.

THIS brings us to our last scripture and to my mind a very solemn one, Thy testimonies are very sure. Holiness be-

cometh thine house, O Lord, for ever. We have only got to look back a little in the Old Testament to feel the force of this. Remember what Moses said to Aaron after the death of his two sons, when they offered strange fire before the Lord. "I will be sanctified in them that come nigh me and before all the people I will be glorified: and Aaron held his peace" (Lev. 10. 3). Surely "our God is a consuming fire." "It is a fearful thing to fall into the hands of the living God." Then again we are reminded of another very solemn passage in 2 Chron. 26., concerning King Uzziah when he went into the temple to burn incense upon the altar of incense. "Azariah the priest went in after him, and with him four-score priests of the Lord that were valiant men: and they withstood the king and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord but to the priests, the sons of Aaron that are consecrated to burn incense, go out of the sanctuary for thou hast trespassed; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord from beside the incense altar. And Azariah the chief priest and all the priests looked upon him and behold he was leprous in his forehead and they thrust him out from thence, yea, himself hasted also to go out because the Lord had smitten him."

May these scriptures be a voice to His people in these difficult days to tread the courts of our blessed Lord with reverence and godly fear. How solemn when we see the divided state of assemblies to-day, and the reason is because the Lordship of Christ is not owned in the midst of His gathered people. May the prayer of His faithful and tried people in these dark and closing days be the prayer of the Psalmist in the 86th Psalm, verse 11. "Teach me thy way, O Lord: I will walk in thy truth; unite my heart to fear thy name.

The Man who made no Friends

BY F. BUTCHER, CZECHO-SLOVAKIO.

"See that ye abound in this grace also"
(2 Cor. 8. 7).

SUCH an important point was raised in Mr. J. W. McClure's July article, *The Christian's Stewardship of Material Wealth*, that we think it would be well if it were complemented by a few words on the other parable of our Lord in the same chapter, *viz.*, Luke 16., that of the rich man and poor Lazarus.

It is unfortunate that this parable—if it be a parable at all—has been mainly used as a gospel subject, so that many fail to see it in its proper setting. If we need glorious gospel subjects we can find them in Luke 15., but surely chap. 16. may also be, by application, for the warning of all alike, although doubtless this incident of the rich man and the poor man can be used as a topic for a gospel meeting. It is, however, used here to shew the other side of the subject by a striking contrast.

The first parable gives us the story of a man, who made friends for the future, although in an unrighteous manner, this has been gone into in a most edifying way in the article upon it. Now the second incident is our Lord's wonderful way of drawing aside the veil, that we might get a glimpse of a rich man who failed to make even one friend of the mammon of unrighteousness while here below. We do not think it is a *parable* at all, but a real incident, it is not a likeness of something else, it is the reality itself. Damnable heresies maintain with emphasis that it is *only a parable*, simply because it does not fit in with their errors if it were real. C. T. Russell tried to show that the rich man represented Russia, and the poor man prefigured the Jews!! We however take it as a true story of a man who had opportunities to make friends for eternity, and also plenty of the mammon of unrighteousness wherewith he could have done that, but simply did not do so!

He was probably a very respected Jew,

doubtless because he had a lot of that which is "highly esteemed among men," which however is "an abomination in the sight of God" (Luke 16. 15). He would be in his place in the synagogue regularly every Sabbath day; returning home to a sumptuous meal, which had been cooked the day previous, probably accompanied by some scribes and lawyers, perhaps cleverly arguing about some obtuse point of the law, which they made void by their traditions. They would listen with deference to his witty and superficial comments, as the acquaintances of the rich are in the habit of doing. There at his gate lies Lazarus, a poor man, not necessarily a beggar, full of sores; truly in a pitiable condition. Why does not the rich man as he passes through the gate make up his mind at once, especially if Psalm 41 had been sung that morning in the synagogue, to bring out or even send out straightway some of the oil of his own olive trees to mollify those inflamed and irritating sores, with a nice piece of his own cool fine linen to bind them up? Afterwards a goodly portion of the sumptuous fare awaiting him. It does not occur to him perhaps, or if it does, his bowels and mercies have been petrified by his wealth, which is one of its main qualifications, unless constantly poured out for others, so that he decides not to do it, since it is not well to pauperise anyone!

What a friend he could have made of Lazarus for eternity! He let the opportunity slip. Perhaps he did consider himself a guide of the blind, a light of them which are in darkness (Rom. 2 17-24); but after all the children of this age are in their generation wiser than the children of light (Luke 16. 8). He was not wise, he was like the other rich man in Luke 12, whom God called a fool.

They both die. And the Lord shows the reality on the other side. The poor man may have had no opportunities of making friends with his money, as he had none, but he was carried by the angels into Abraham's bosom. The rich man was buried, perhaps with many honours; but on the other side there is no one to

welcome him into everlasting habitations. He lifts up his eyes, being in torments. Oh, how he needs a friend now! But he had never made even one! He cried to Abraham for mercy, beseeching him to send Lazarus that he might dip the tip of his finger in water to cool his tongue. Ah, if he had only used some of his fine linen to sooth and cool the tormenting sores of Lazarus during his life on earth! Had he done so, surely Lazarus would have said to Abraham: "Let me go and do it, he was so kind to me in the world, when I received evil things." But no, there was no response in the heart of Lazarus, he was not a friend of the rich man. Abraham too reminds him now that there is a great chasm fixed, across which no one can stride.

TRULY it is our Lord Himself here, Who is telling and showing us believers by this extreme case, what a tremendous loss it will be for all eternity if we fail to make friends in this way, if we use any wealth which the Lord has entrusted to us for our own gratification. This story was primarily for the Pharisees (who were covetous) representing nominal professors, but in the special sense of this paper can be applied to the children of God. Is it not remarkable that we are so lacking in divine prudence in this respect? Let us get as far as we can away from the mind and example of this rich man! Every believer is capable of making some friends, and we are certain the Lord will make it possible, if there be but "the willing mind" (2 Cor. 8. 12). What a joy it is to the heart even now in seeking earnestly and prayerfully to carry out what our Lord so strongly emphasizes positively and negatively in this chapter!

Since the question, too, of the support of the Lord's servants has been so much to the front and is agitating many a heart it only reveals the fact that many are inclined to follow in the steps of the rich man, who made no friends for eternity. It would be well to ask oneself if one would rather have a finer house, or a new motor-car, or an expensive holiday, than

a group of welcoming loving friends in the everlasting habitations?

Someone may reply that the rich man was not saved, and therefore it does not apply to us who are believers. But he was a Jew who recognised and called Abraham his father; therefore the setting is correct for the time when our Lord spake the parable; and just as we learn from the unjust steward that we should make friends for the future; so we learn from the rich man how displeasing it is to our Lord, if we fail to do so. From both parables we learn that it is our privilege to copy our Lord Jesus Christ, who though He was rich, for our sakes became poor, that we through His poverty might be rich (2 Cor. 8. 9).

SELAH.

This word is frequently used in the Psalms, meaning "rest" or "pause." A selah or pause is found in the life of every believer. These come in sickness and enforced retirement from family, business and our daily calling. Be not surprised, then, when you meet with a selah or call to rest in your daily life.

The daily life of those whom God hath chosen

Has need of rest and calm,
Lest in the hurrying tide of earth-born motion

No soul could harp its psalm.

Yes, oft the pause, soft, sweet, and full of meaning

Enhances the full chord,
And the rapt soul, entranced, breathes balm of heaven,

Whispers "It is the Lord."

Thus God Himself the heavenly music setteth—

Selah, and notes and psalm;
On God and on His Christ all eyes are fixed
For song or selah—calm.

—A. O. M.

FIVE "IFS" TO BEWARE OF.

1. "If Thou wilt"—Luke 5. 1—Doubt of Divine willingness.
2. "If Thou canst"—Mark 9. 22—Doubt of Divine power.
3. "If I may"—Matt. 9. 21—Doubt of personal welcome.
4. "If it be Thou"—Matt. 14. 28—Doubt of Divine word.
5. "If the Lord would make windows in heaven"—2 Kings 7. 2—Doubt of Divine providence.

"He that is Spiritual"

Extract from "Our Record" for April, 1929.

By J. M. DAVIES, INDIA.

"He that thinketh himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14. 37).

SPIRITUALITY AND THE LORDSHIP OF CHRIST IN REGARD TO COLLECTIVE TESTIMONY.

THE difficulties that confronted the Assembly at Corinth are dealt with, each in turn, in this first epistle. After stating the principles regarding its unity, purity and liberty, the Apostle is occupied in the 4th section with the "ministry" of the Church—first Godward in worship in connection with the Lord's Table, then Church-ward in 12. 14—the edification of the saints, and lastly world-ward in chap. 15,—the Gospel for the unsaved. Hence there is in this fourth section several references to the Church "coming together" (chap. 11. 17, 18, 20; and 14. 19, 26).

The saints at Corinth came behind in no gift; indeed they were zealous of possessing these spiritual gifts, and especially the more spectacular kind. These were exercised more for personal display rather than godly edifying, resulting in much confusion in their gatherings. One had a Psalm, another a doctrine, another a tongue, another a revelation, and another an interpretation. The women also seem to have been quite prominent. Altogether the confusion was great, sometimes more than one taking part together. Such confusion was dishonouring to the Lord, for God is not the author of confusion in the assemblies of His saints. In order to correct this condition of things that existed when the "whole church came together into one place," there are given in 1 Cor. 14. 26-40; 16. 14 some fourteen commandments which are spoken of as the "commandments of the Lord." Each one commences with the little word "Let."

No man-made arrangements are introduced in order to correct the confusion

that existed. There is nothing in the section to warrant any salaried, or stated ministry. That is the way denomination-ism solves the problem, but their solution is a denial of the Lordship of Christ and the prerogative of the Spirit of God to use any to the profit of all. These "commandments of the Lord" cut at the foundation of that which exists in denominational circles—the ONE MAN MINISTRY. Scripture gives no warrant for such a system.

In the beginning of chapter 12. two very important principles are given regarding all ministry which is Spirit-given. It will glorify Christ (12. 3), and consequently it will be to the profit of all (12. 7). These two earmarks need to be kept well before us, when considering the subject of ministry. Of the fourteen commandments above referred to, the first is—

"LET ALL THINGS BE DONE UNTO EDIFYING."

A CURSORY glance through the chapter will reveal the importance placed upon "edification." No less than six times is the word used in connection with the assembly, and once regarding the man who spoke in a "tongue," thus edifying himself only. He that prophesieth speaketh unto men to edification; the one who spoke with "tongues," was to pray that he might interpret, so that the Church might receive edifying. They were exhorted that they might excel to the edifying of the Church, and even when one gave thanks, the other was to be edified. Self-aggrandizement and display finds no room here. That which is merely interesting, entertaining, or amusing is done away with. Yet how much time is often wasted in relating funny anecdotes! Spirituality will evidence itself in anyone seeking to minister the Word, when others are "edified" through his ministry. To be able to occupy time, and interest the Lord's people, is not the full credentials of God-given ministry; but rather to be able to speak a word in season to the upbuilding of the saints. This "commandment" is intended to control the "singing" as well, and if it did, it would rule out the "jazz choruses" that

some are seeking to introduce, for they remind one more of the dance-hall than the sanctuary. "I will sing with the Spirit, and I will sing with the understanding also," says the Apostle by the Holy Ghost. Read 1 Cor. 14. 15.

The next four are concerning the control of the gift of tongues, which seems to have had such an attraction for many of the saints in Corinth, and alas for many professing Christians still. Even if the gift of tongues was permanent, these four simple commandments would put an end to all the meetings of the present-day "tongues movement." In the companies where the "tongues" (?) are supposed to prevail, these four commandments are completely ignored. Only two, or at the most three, to be allowed to speak, and that by course—no two to be speaking at the same time. One was to interpret, and if no interpreter was present, then the one with the gift of tongues must be silent. Add to this the fact that women were to be in silence, and that the spirit of the prophet was to be subject to the prophet, which implies perfect self-control—a thing unknown in the present-day movement, for they glory in the fact that they must speak with tongues when the power (?) takes hold of them. Their jaws move and they utter incoherent sounds that they could not stop if they wished to.

1 Cor. 13. 8 is clear that tongues shall CEASE, the word used when Peter exhorts us in his epistle, "— let him REFRAIN his tongue from evil." It is also used in Luke 8. 24, in connection with the storm at sea. There was a great calm for the raging waves had CEASED. Tongues were for a "sign" to the unbeliever, more especially the unbelieving Jew, the final sign that He was leaving them, and that henceforth the salvation of God was to be sent to the Gentiles (Deut. 28. 49; 1 Cor. 14. 22). What a claim to spirituality is made by these false movements, and how simple the Scriptures are that the spiritually-minded will desire to own the Lordship of Christ, by regarding these, the "commandments of the Lord" (1 Cor. 14. 37).

THE NEXT THREE

are intended to control the prophets in their ministry. They should "speak by two or three," for if three have spoken profitably, the Lord's people should have had as much as they can carry away with them. This prophetic ministry is described in chap. 14. 3, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." To build up, stir up, and cheer up the people of God, is the purpose of the prophetic ministry. There was doubtless a gift of prophecy in the early Church which is not to be had to-day, for the simple reason that the Word of God is now complete, which was not the case then. Yet, considering the prophet as one who gives us the mind of God has revealed in the Scriptures, fulfilling the three-fold ministry referred to in verse 3, they are still here. They were not to be their own judges. Others were to judge, and if the "others" judged a man's ministry to be unprofitable then he should be content to be quiet.

THE NEXT TWO COMMANDMENTS

are regarding the women. They were evidently quite prominent in Corinth, taking part in one way or another. But to do so after receiving this word from the Lord would not be a sign of spirituality, but the reverse. The spiritual will acknowledge these commandments as from the Lord, and will naturally desire to honour the Lord by obedience to them, for "obedience is better than sacrifice." As to public prayer, 1 Tim. 2. 8 is clear enough. "I will therefore that the MEN PRAY everywhere." In verse 5, when speaking of the Lord Jesus as Mediator between God and MEN, the word for MANKIND is used, but when exhorting regarding prayer, the word for MAN in contrast to WOMAN is used. The Apostle is clearly giving instructions as to who should pray in the public gatherings, and what character of men should be those who were to pray—"lifting up holy hands without wrath and doubting." As spirituality is evidenced in the individual submitting to the Mind of the Spirit, the

spirituality-minded sister will obey the commandment, "Let your women keep silence in the churches."

THE NEXT ONE

(verse 37) gives the earmark of true spirituality when judged in relation to these commandments. To acknowledge Him as Lord, means we are to carry out His Word. "Why call ye me Lord and do not the things that I say?"

THE NEXT ONE

is very caustic. "If any man be ignorant let him be ignorant." If we do not desire to know the will of God, we will be allowed to go on in ignorance. In contrast to this, we have John 7. 17, "If any man willeth to do His will he shall know the doctrine." The heart of a disciple is necessary, if we are to be taught the mind of God regarding these things. May we have teachable spirits, and submissive wills.

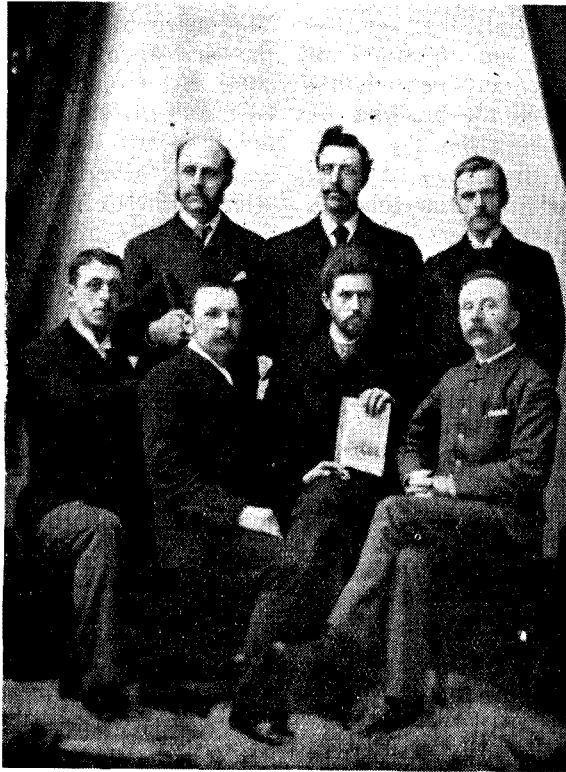
THE LAST ONE,

"Let all things be done decently and in order," like the first, seems to cover the whole portion. Everything is to be done becomingly, with grace, and with order. If grace rules, good order will characterize all our gatherings. To suggest everything to be done by arrangement, seems to nullify the force of all the preceding commandments. The "order" referred to is what should have characterized them in the past. When the "shout of a King was in the camp" even the false prophet was forced to acknowledge "how goodly are thy tents, O Jacob, and thy tabernacles, Israel!" When Gideon defeated Midian, and was asked to accept the honour of kingship, he refused it, saying, "The Lord Himself shall rule over you." That was Theocracy—the rule of the Lord—and has its counterpart to-day in the Church, where these "commandments" given in 1 Cor. 14. are being acknowledged and obeyed. Well it will be for us if we do not depart from them. To these in chapter 14. must be added 1 Cor. 16. 14, "Let all your things be done with charity."

A Century's Trials and Triumphs.*

BY DAVID J. BEATTIE.

IN the plague-stricken city of Baghdad an ambassador of Christ stood by the death-couch of his young wife. Within two years of leaving their home in Exeter, and less than eighteen months in this cess-pool of disease and iniquity, and her course was run. This tragic event, which cast two motherless boys into the lap of the un-veiled future, marked the laying of the first stone in a missionary structure which in the hundred years that have since passed on, has grown to dimensions stretching almost from pole to pole. The toilsome years amid the arid sands of Persia—truly virgin soil where spade had not yet penetrated—though productive of meagre fruit, were testing years which brought through the fire of affliction Anthony Norris Groves,



CENTRAL AFRICA—1889.

Back Row.—T. H. Morris, Fred. Lane, Dan. Crawford.
Front Row.—Dr. Walter Fisher, A. Munnoch, Fred. Stanley Arnot, Geo. Fisher.

who, under the guidance of God, may rightly be regarded as the founder of our far-flung missionary enterprise.

The torturous journey from Baghdad to India, where his efforts in the Gospel met with happier results, impressed Groves with that country's need and its vast possibilities. He returned to England in the hope of creating an interest in the carrying of the Gospel to other lands. In this he was successful, and from Barn-

staple there went forth to India in 1836 our first missionaries: William Bowden and George Beer, with their wives. The machinery had been set in motion. Across the country the Macedonian call was wafted on the winds of hope. That call was taken up. To Spain—that unhappy country now weltering in the throes of religious and political turmoil—went forth Robert C. Chapman, scattering portions of the Scriptures when that priest-oppressed country was closed to the Bible. Later, Hoyle, Blamire, Fenn, Payne, and others landed on that inhospitable shore. Years of hardship and persecution had its reward in the establishment of several assemblies in many of the Spanish provinces.

IN Italy light was to come from within. The conversion of an Italian nobleman in a somewhat unusual way took place. This brought Count Guicciardini, the new convert, under the close observation of the Romish Ecclesiastical Authorities, and exposed him to a tyrannical persecution. Rather than submit to the power of Rome the Count chose to go into exile, and sought a haven of refuge in England.

* We hope that the next instalment of Mr. Beattie's general papers, omitted this month for lack of space, will appear in November issue.

Here he met young Rossetti, a countryman of his own: a political refugee and an unbeliever, of whose conversion he became the instrument. How the two exiles increased in the knowledge of the Scriptures, and prepared themselves for the evangelization of their native land, to which they returned in the face of bitter opposition, is one of the marvels of missionary enterprise. The first Italian assembly was formed in the year 1846, when the Lord's Supper had to be observed in secret. It was not until 1871 when religious tolerance was announced in Italy that services could be held openly, and 600 Italian Christians came together in one building to remember the Lord in the breaking of bread. Men and women from the home country, among whom the names of Cole, Anderson and Honywill are remembered, have kept the light burning amid the darkness and superstition of that land of Romanism.

Other continental countries were reached and a testimony commenced, not infrequently under widely different circumstances. Men were raised up who had indeed been called of God. Thus in Belgium, some 80 years ago, an unknown Christian, A. M. Gaudibert, from the South of France, who came to reside in the industrial centre of Charleroi, was the means of establishing an assembly there, from which fourteen other assemblies have since been formed. Space forbids the mention of pioneer work in the broad mission field extending from the shores of Portugal to the Eastern frontier of Russia, a country so closely associated with the devoted labours of Dr. Baedeker.

WHILE Groves was pioneering in the East, a young clergyman sent out from England, as Rector of a parish church in British Guiana, became exercised as to the simple New Testament method of worship. He gave up a lucrative living and a rectory, that he might devote his life and energies on lines which an independent study of the Scriptures had shown him to be the true way. Thus Leonard Strong, unaware of the historic

movement in Britain, was not only meeting, in like manner as we are to-day, with native Christians whom he had led into the light, but was laying the foundation of a missionary work which spread through the West Indies, where assemblies continue to the present day.

The distant Orient was still under the cloud of superstition and darkness with few to carry the light, when, about the year 1861, a Presbyterian minister residing in Penang came under the influence of the Holy Spirit as to the truth of worship. This spiritual experience was deepened by the arrival of Alexander Grant in the city. He, too, had had his mind enlightened and his vision enlarged. The meeting of these two men, Chapman and Grant, and the severing of ecclesiastical ties which hitherto had restricted their outlook and activities, resulted in the founding of our present missionary work in the Straits Settlement, and afterwards in the Federated Malay States.

SINCE its doors were opened to the Gospel, China, with its 400 millions has claimed the lives of many heroes of the Faith. But God has honoured their labours in establishing mission stations in many parts of that vast empire, where, despite avalanche after avalanche of war and rebellion, which have devastated that unhappy country, there still remain those faithful to the cause of Christ, amid untold persecution. So many names are associated with China and the Gospel that one can mention but a few: Dr. Parrot, Dr. Case, Robert Stephen, H. C. Kingham, with their wives, and Miss Gates.

Evangelization in the priest-ridden continent of South America, since our first missionary arrived with the Gospel in the second half of last century, has met with encouraging results. God has indeed honoured the efforts of His labourers in that almost measureless vineyard, and today thousands of believers of many colours and nationalities meet together in happy fellowship. The work of such pioneers as Ewen, Payne, Torre and Clifford, in face of religious bitterness and persecution, shall ever remain a monument

to the power of the Gospel over the darkness of Romanism.

AND what of Africa, that vast continent of heathen darkness? David Livingstone revealed to the world the density of that darkness, and had turned aside the long grass of centuries which covered the untrodden paths leading to unreached tribes—paths that were soon to be traversed by another Scotsman. It was in the summer of 1881, at the immature age of twenty-three, that Frederick Stanley Arnot set out alone upon his long journey—a journey which was to end thirty-three years later, when he had traversed 30,000 miles under the African sun. After seven years pioneer work, during which time he journeyed from Durban on the east coast to Benguela on the west seaboard, often stricken down by sickness, and encountering almost insurmountable difficulties, the intrepid missionary returned home bringing with him the story of Africa's desperate need. The response was spontaneous. In less than ten years, over sixty missionaries left Britain for the Dark Continent. Stations were established across the great country, upon what is now known by some as "The Beloved Strip," and thousands who never before heard the sweetest Name on earth were won for the Saviour. But those early days claimed many noble lives, and while the great structure was going up, the long, long trail from the coast line to the interior was marked by a chain of graves. The loss sustained was grievous, but the light continued its course, and to-day the triumphs of the Gospel are a living witness where once the savagery of heathendom held sway.

Nor would we forget the labours of those faithful ambassadors toiling in the obscure corners of the earth and on the distant islands of the sea. They form part of the great army of nearly a thousand missionaries, who have left home and friends for the Gospel.

God has indeed blessed and prospered the work in the foreign field since that almost forgotten day over a hundred years ago, when the little missionary party sailed down the Thames for the East,

little realizing that a page was being written in the history of a world-wide missionary enterprise, which has been used of God in carrying the Gospel to almost every clime and nation.

FELLOWSHIP (Koinonia).

First and Progressive Manifestations Thereof.

By H. A. Dawson, Sydney, N.S.W.

THE first Scriptural use of the word "fellowship" is found in Acts 2. 42 as applied to the Pentecostal believers, at the commencement of the present dispensation. One manifestation of it was "gladness and singleness of heart," and it is the sole and conspicuous word between the "Apostles teaching" and the "breaking of bread." Possibly it is in view of the above that although otherwise most suitable, the word was not employed in Acts 1. 21, but appears withheld there.

More than fifty years ago the writer, much perplexed as to the meaning of the "Apostles teaching," was able to question the late Mr. W. H. Hunter, who replied, it was of "a Saviour, which is Christ the Lord" (Luke 2. 11; Acts 2. 36). I am glad to pass this on.

Fellowship (*Koinonia*) was generally explained as partnership with, companionship. In 2 Thess. 3. 14 disobedience, having obtained, eliminates companionship, though v. 15 retains sufficiency of contact for admonishment, and those dealt with are generally regarded as in fellowship. Messrs. Liddle and Scott define the word as communion fellowship, intercourse; others add the thought of a participation. Luke records in Acts 2. 42 that the saints "continued steadfastly in the . . . fellowship." The Apostle Paul, writing about twenty-six years after this commencement (1 Cor. 1. 9), "God is faithful through whom ye were called unto the fellowship of His Son Jesus Christ our Lord." That which originally appeared much as a human fellowship, is here shown to have been the fellowship of His Son Jesus Christ our Lord.

We have heard Peter, Luke and Paul, now let us turn to 1 John 1. 3 (probably written fifty-seven years after the commencement above referred to) "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship (the appellation still appears very human) is with the Father, and with His Son Jesus Christ." We share with the Father His thoughts of the Son, and with the Son His thoughts of the Father.

How careful we should have to be practically in the enjoyment of the fellowship and in the spirit of its progressive manifestations?



Surveys of Service.



ANGOLA.

By H. L. GAMMON, CHOKWELAND.

THE work of the Gospel carried on in Angola by workers from assemblies in the home lands commenced as far back as 1884, but at that time political boundaries were not well defined and the sphere of our work was spoken of as "West Central Africa" or "Bié." One of Arnot's earliest books was entitled, *Bié and Garenganze*, indicating the western and eastern ends of the strip of Central Africa wherein our work principally lies.

Angola or Portuguese West Africa is now a very important Portuguese colony ruled by a Governor-General appointed by Portugal. Its coastline stretches from the mouth of the Congo to the Kunene River southward, and from the Atlantic on the west it stretches eastward eight hundred miles and more to the boundaries of Northern Rhodesia and Belgian Congo.

The discovery of the fine harbour of Lobito Bay, which is now the terminus of the new transcontinental railway route to the interior, has made the colony much more important of recent years, and the iron road of to-day follows closely the old slave trail trodden by the pioneer missionaries.

Each year sees an increase of European colonists and traders, chiefly Portuguese, but the interior is still peopled by various Bantu tribes with Europeans widely scattered and few.

THE BEGINNING OF GOSPEL WORK.

OVER fifty years ago, in March, 1884, on either side of the low malaria-infested banks of the Zambesi River, there were lying two forlorn explorers: the one, a Britisher, had travelled through Africa from the south-east; the other, a Portuguese, had crossed from the distant highlands of Bié in the extreme west.

Both were ill; both were lone Europeans in a world of black men.

Let us peep into the diary of Arnot, the Britisher:

"March 14th, 1884. Have had a run of quartan ague fever all this month. Hearing that Senhor Porto was laid up, I borrowed a boat and went across the valley and found him very ill with ophthalmia."

That leading of the Spirit, urging the fever-stricken missionary to minister comfort to the other white man, was the beginning of our Gospel work in Portuguese West Africa, for Silva Porto persuaded Arnot to travel westward with him with his numerous and motley caravan, lending him his riding-ox. Travelling thus through the country, which is now part of Angola, Arnot reached the pioneer outpost of the American Board missionaries newly arrived in Bailundu; their houses had been sacked and the missionaries expelled. Again we see the leading of our faithful God! Arnot pleads and reasons with the paramount Chief, with such good effect, that he sends to the coast to recall them, and in two or three months the American missionaries are once more in their homes and continuing their work for the Lord. The work prospered wonderfully. The first translations of the Scriptures in Umbundu were made by Mr. Stover on that spot, and when I passed there about two years ago there were over four thousand natives in church fellowship in the district. There I saw the graves of our dear brethren, Moris and Gall, who died on their way up country in 1889.

Arnot's heart was in the Garenganze, and so it was not until 1889 that a start was made in Bié, Angola. Originally started as a transport station to help in

the forwarding of supplies to the interior, the missionaries found opportunities for spreading the Gospel right at hand. Work was started at Nana Kandundu (now Cavungu) among the Lovale or Luena tribe; later among the Chokwe tribe, then the Lunda, Luimbi and Songo peoples.

THE PROGRESS OF THE GOSPEL IN ANGOLA.

IN order that this review of work in Angola may strengthen the reader's faith in God and His leading, I give here an extract from Fred. Arnot's diary, written in October, 1885, at Kapoko in Bié. He writes:

"It is the bidding of Christ that the Gospel should be preached in these far-off parts. I give myself to Him for His work . . . whether I live or die the purposes which He hath for this country will be served thereby. I am filled with joy at the substance of that which I hope for—'fields white unto harvest.'"

It was no vain hope, for in that country where these words were written by the wayside, thousands now bless the Name and sing the praises of Him who has not disappointed the hopes of His messengers nor permitted the seed sown to rot . . . the harvest has been reaped, and this should spur us on to labour and pray that still greater results may be seen.

In Bié, the western extremity of our field, the results have perhaps been the most striking. When the writer reached Capango, in 1909, there were five native Christians in fellowship. Passing through two years ago, not only the parent assembly had grown into hundreds, but seven or eight smaller meetings had been started round, each able with greater or less success to conduct the assembly alone in dependence on the Lord. Similar results are seen at Chilonda, Hualondo, and Chitau.

Travelling eastwards, we find a similar history, but numbers have not been quite

so large. The Luimbi tribe who seemed to have been passed over somewhat in the past are now beginning to yield to the Gospel. The Chokwe tribe has now four centres at which workers live making these their bases from which to reach the people. Some of the native assemblies here are widely separated like those in the far-off north-east corner of Angola, at the Mines three hundred miles away.

Still travelling toward the sunrise we find our brethren labouring in the Luena or Lovale country, with three stations and their outposts, and finally at the extreme eastern border of Angola, the one centre among the Lunda tribe in Portuguese territory at Kalunda Hill, near the Rhodesian frontier.

The Chokwe, Luena and Lunda tribes "overflow" into Belgian Congo and Rhodesia, and their spiritual needs are being ministered to by our brethren, white and black, who labour in those parts.

HOW THE PIONEER'S PRAYER HAS BEEN ANSWERED.

WE have noted above, Fred. Arnot's aspirations far back in 1885 when he was the only representative in Angola from our assemblies, hence it will urge us to praise God if we give the numbers in this field to-day. They are as follows:

In Bié (Umbundu language)	-	-	15	workers in 4 centres
In Luimbi tribe	-	4	"	" 1 "
In Songo tribe	-	4	"	" 1 "
In Chokwe tribe	-	24	"	" 4 "
In Luena tribe	-	16	"	" 3 "
In Lunda tribe	-	4	"	" 1 "
Total	-	-	67	" " 14 "

Now think of the hundreds of native converts, the scores of native assemblies, the native preachers and teachers, the thousands of scholars in day schools and Sunday schools, and we are encouraged to continue to obey our Lord's command to "Pray the Lord of the Harvest that He send . . ." (Luke 10. 3).

THE CHURCHES, OR ASSEMBLIES, OF ANGOLA.

ANY company of converts is still "in swaddling clothes" until it has received a sufficient portion of God's Word in the vernacular with the ability to read it. Can the Holy Spirit efficiently work in the guides and shepherds of an assembly when they have not the written Word of the Spirit? We say it is not impossible, but it is difficult. For this reason the corporate life of Angola converts was largely guided by the missionary.

The translation and publishing of the Word of God, and the teaching of converts to read it in their own tongue, in a land where schools were unknown, has supplied the defect, and so we have scattered throughout Angola native churches who are learning what it means to depend upon, not the "white missionary" who brought them the Word of Life, but upon the Holy Spirit's leading and teaching as in prayer, and the study of the written Word, now in their hands after these centuries of ignorance, they learn of Him.

As we write we have in our mind's eye the many little assemblies of native believers scattered through Angola it has been our privilege to visit and minister to. Some have but grass-covered sheds to meet in, but in their simple faith in their Lord, in their love for their newly-acquired treasure, the Word in their own tongues, in their zeal for the Gospel and their dependence on the Spirit, they are not unworthy of the title, "Churches of Angola."

These scattered groups of Christians need constant visitation, and this is not easy owing to the great distances which separate some of the assemblies.

GOVERNMENT POLICY IN RELATION TO MISSIONARY WORK.

THE Portuguese Government favours missionary work in some ways, but it seeks strictly to control it. This is not

surprising when it is remembered that until recently all missionary work in the colony was carried on by nationals of other countries, American, British, and others, and the Government feared that the natives would be weaned away from Portuguese influence. Therefore the teaching of the Portuguese language has been made compulsory and no translations of the Scriptures or other Christian literature can be published unless accompanied by a "parallel version" in Portuguese. This adds greatly to the expense of the publication of the Scriptures for the use of the natives.

The British and Foreign Bible Society, The Scripture Gift Mission, and others, are nobly helping in this work.

NATIVE EVANGELISTS AND TEACHERS.

SOME of those raised up at the commencement of the work are still continuing. Readers of the earliest letters from the field will remember the name of Sanji. This dear brother, though aged, is still vigorous and active in the Lord's work. Others like Vongula, after years of itinerant evangelism throughout Angola and the adjacent parts, have passed to their reward.

The growth of the work in Angola has brought its difficulties, and it is only by the miracle of God's sustaining and providing power that it has been maintained to this day and is continuing.

The Lord's servants there are often undergoing severest tests, and only at the judgment seat of Christ will it be known how much is due to the earnest prayers and sacrificial gifts of those in the home lands. This brief survey should encourage such to continue their work of faith and labour of love.

No names of present workers in Angola have been mentioned, but the reader is urged to use the prayer list and plead for them on the eighteenth day of each month, if not oftener, as well as for the native believers.

THOUGHTS ON THE SONG OF SOLOMON.

BY THE LATE W. LINCOLN.

THE third dialogue commences in verse 16. The bride again speaks, taking up His own words, and applying them to Himself, "Behold, Thou art fair, my Beloved, yea, pleasant." As if to say, My beauty is all of Thee, I have none of my own, it is only Thine poured out upon me and reflected. She continues, "Our bed is green; the beams of our house are cedar, and our rafters of fir." This implies that she can rest in His love eternally, with an undisturbed rest. Cedar and fir are the most durable of all varieties of wood, and the greenness of the couch denotes eternal freshness. But the thought of this causes her to feel her own unworthiness, and she acknowledges, "I am a rose of the plain, a lily of the valleys." As we think of the Lord's love, and of all He has done for us, it will make us very humble. She abases herself as she thinks of an eternity with Him. Mark His reply. He will hear of no indefiniteness, but says, "As *the* lily among thorns, so is my love among the daughters." As she loves to abase herself He loves to exalt her. What a difference there is between a lily and a thorn! Yet there is an equal contrast between the church of God and the world—the children of God and the unconverted. What an awful thing then it is to mingle them in what is called divine worship! The Lord drew a similar contrast when He said to His disciples, "Behold I send you forth as lambs among wolves." What shepherd would ever think of joining lambs and wolves together?

IN chapter 2. 3 we reach the fourth dialogue. As the Bridegroom has contrasted the bride with all around her, so now *she* declares how different *He* is from all others: "As the apple tree among the trees of the wood, so is my Beloved among the sons." How refreshing it is to come to an apple tree upon a hot, dry day! She continues, "I *sat down* under His shadow." We live in a day of steam and

bustle, of telegraphs and railways, and are affected by the spirit of the age. We give ourselves too little time for communion with God and fellowship with His people, though God has so solemnly commanded us to keep together. We do not know as we ought what a blessed thing it is to sit before the Lord. "I sat down under His shadow with great delight," is just the reverse of the hurry of this nineteenth century. We cannot have much communion with God, if we will not allow ourselves time for it.

We trace all our blessings to His hand: "He brought me into the banqueting house, and His banner over me was love." It is all His doing. In this place of repose and enjoyment she presents her request: "Stay me with flagons, comfort me with apples." Here are two of those apples: "As My Father hath loved Me, so have I loved you"; and, "Thou hast loved them as thou hast loved Me."

IN the close of this portion of the Song we have the charge from the Bridegroom: "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake My love till she please." The meaning is, that those who are enjoying the love of Christ may enjoy it as long as they please, and need not let Satan or any one deprive them of the enjoyment of it. Professing Christians, who know not the reality of being born again, are prone to interfere with our enjoyment of God's love more than we are aware of. We should be as sensitive as a roe, or as a hind of the field, about communion with Him. In the other four dialogues we find that these daughters of Jerusalem were not needlessly adjured.

In weighing over these first four dialogues we find three prominent things: Oh, that I might see Him! Oh, to be with Him—for ever with Him! Oh, to be like Him! We have not the ideas in full, but

the germ of these desires. When Christ came in the flesh the germ developed into the bud, and in John 14. we have these three things again; to see Him, to be like Him, to be with Him—Christ the Way, the Truth, and the Life.

HAVING dwelt upon the first four dialogues of this book, we proceed to look at the second four, which are much longer, and much more experimental. One characteristic of the fifth, sixth, and seventh is that in each of them there is an invitation by Christ to the bride, which she is rather slow to accept.

The fifth dialogue extends from chap. 2. 8 to 3. 5. She hears the voice of her Beloved, who, having reached and saved her, says, "Rise up, My love, My fair one, and come away (or come out)." He gives reasons for this invitation and then repeats it (v. 13). He also calls upon her as His dove, with the encouraging words, "Let Me see thy countenance, let Me hear thy voice; for sweet is thy voice, and thy countenance is comely" (v. 14). She fails to respond to this invitation, contenting herself with the assurance, "My Beloved is mine and I am His." Then she seeks Him and finds Him not, but, being stirred to greater energy, she is ultimately successful. If any be not full of the enjoyment of the Lord's love it is because of something that comes between the soul and Him. We then get the charge of the Bridegroom repeated (3. 5), showing that He will not allow the soul that is resting in His love to be disturbed.

The sixth dialogue is from chap. 3. 6 to 5. 1. Here she is seen beginning to come out. He cannot retract one word He has uttered; and as though He had seen that she was slow to obey, He had repeated His call. Many Christians, when God is calling them to come out and take a stand in separation from the world and worldly Christianity, are kept back by flimsy excuses and ignorance. The question is raised by others, "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the

merchant?" The allusion is to Israel coming up from the Red Sea to the Holy Land, and to the services of the tabernacle. The bride really represents Israel; but what is true of Israel in an earthly manner is true also of us in a heavenly sense. The word "bed" in verse 7 should be "palanquin"—a travelling bed; and in verse 9 "chariot" should be "bed"—a resting place. The reference seems to be to the tabernacle and the temple. God would not leave His people, but was with them in the tabernacle in the wilderness, and in the temple in the land. The statement, "He made the pillars thereof of *silver*, the bottom thereof of *gold*," points to *redemption* which rests upon the *deity* of Him who accomplishes it.

IN chap. 4. 1-7 the Bridegroom commends the beauty of the bride in seven particulars, and let us observe that it is when she begins to obey and to come out that He does so. The first particular mentioned is, "Thou hast doves' eyes within thy locks"; for there is no way of getting beauty but by gazing upon a risen Christ. Having thus dwelt upon her beauty, and finished with the assurance, "Thou art all fair, My love; there is no spot in thee," He adds, "Come with Me from Lebanon." Before it was simply "come out"; now it is "Come with Me," the emphasis being on the words "*with Me*." Lebanon was upon the outskirts of the land, and the Lord does not delight to see us standing on the borders, but would have us decidedly with Himself. And, though this may bring persecution, yet the thought of being *with Him* will surely make the endurance of it easy. Verse 9 indicates the beginning of obedience, for "one *chain* of thy neck" is properly "one *crease* of thy neck," formed by the turning of the head. It is as though he had said, "In turning toward the path of obedience you have ravished my heart." Bend your neck to Christ and you will never repent it. Here also for the first time we get the word "*spouse*," which occurs six times in these few verses, as if to imply that the more we identify ourselves with Him the more will He own the identification. In

the book of the Revelation the church is not called the bride of the Lord, or of the Son of God, but the bride of the Lamb—the rejected, murdered One.

Verse 12 declares how entirely and exclusively she belongs to Him: "A garden inclosed is My sister, My spouse: a spring shut up, a fountain sealed." Then verse 15 shows that the one who is thus devoted to Him becomes a blessing to others: "a fountain of gardens, a well of living waters and streams from Lebanon." But while we seek to be channels of blessing to others, we should ever be ready to give the Lord His portion: "Let my Beloved come into His garden and eat His pleasant fruits." That He delights to do this is evident from His ready response: "I am come into My garden, My sister, My spouse." How this ready response of His contrasts with the reluctant obedience on her part!

(To be continued).

DISTRESSED JEWS IN CENTRAL EUROPE.

(Audited Account).

Received (as per "B.M.") £72 14/2. Sent to Herr A. K., of Germany.

March 18th, - - - - -	£22 10 0
April 11th, - - - - -	25 11 9
May 20th, - - - - -	12 15 3
August 3rd, - - - - -	11 17 2
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	£72 14 2

Examined and found correct.

(Signed) K. J. TYLER

(Bank Cashier)

London.

17/9/36.

(Signed) THE EDITOR.

VITAL QUESTIONS.

- Is salvation of God? (Psa. 37. 39).
- Is it by Christ alone? (Acts 4. 12).
- Is His shed Blood able to save us? (Eph. 1. 7).
- Is He mighty to save? (Heb. 7. 25).
- Is it through faith in Christ? (Eph. 2. 8).
- Is it eternal? (John 10. 28).
- Is it a great salvation? (Heb. 2. 3).

Support of the Lord's Servants.

IS "SELF-SUPPORT" PRACTICABLE?

By R. BARNETT.

EXPERIENCE in connection with foreign missionary work would lead one, to infer that, as a general rule, self-support of servants of God is not practicable. On the other hand, wherever one can carry on Gospel work, while at the same time earning one's own living, there is conclusive evidence of its practicability from apostolic example (Acts 18. 1-4).

The practice of the principle of self-support on the part of Paul involved most strenuous effort, for 2 Thess 3. 8 tells us of his intensely ardent desire to avoid eating any man's bread for nought—"working with labour and travail, night and day, that he might not be chargeable to anybody"; and that his example might act as a check upon some who would not work with their own hands for self-support.

The fact that the Lord's disciples, led by Peter, went a-fishing after the crucifixion of their Lord and Master, has evoked hostile criticism from certain quarters. Well, we must bear in mind that the Lord Himself gave them remarkable success—a catch of one hundred and fifty-three large fish. That does not look like the Lord's disparagement of manual labour.

One of the finest Christians known to the writer was a coal-miner, who used to ask the Lord to give him some profitable contracts in the mine, and received remarkable answers to his prayers in that respect. When the contracted work was finished, he usually left money with his wife for housekeeping, and went off to distribute tracts and hold cottage meetings in places where little or no Gospel work existed, until some more money was needed for housekeeping, when he would return for another spell of work in the pit.

For anyone to prescribe such a way of self-support to another servant of God would be the height of presumption, but being an individual path it was thoroughly practicable and eminently apostolic, and withal, worthy of imitation.

[We invited our veteran brother, Mr. R. Barnett, of Glasgow, who has long been interested in foreign missionary work, to give us a word as to his own experience. The letter which follows came to us from another veteran in India, who desires to be nameless.—Ed.]

To the Editor "Believer's Magazine."

April, 1936.

Dear Brother,

The two articles that have recently appeared in your valuable magazine on the

subject of "Support of the Lord's Servants" have been extremely interesting and valuable. The articles have viewed the matter from different aspects, and it is especially helpful to have the viewpoint of those who are actually engaged in the Lord's work in a foreign land. We shall look forward to your next article on this subject to be written by a missionary in China.

I wish to draw your attention to another aspect of this subject as viewed from the missionary's standpoint. There is quite a difference of opinion in regard to what I am about to state, but the point to be emphasised is whether a servant of the Lord who is professedly out entirely on "Faith Lines" (excuse the term, it is rather a coined expression, but it is understood among us) is within the scope of "looking to the Lord entirely for the supply of his or her very need," when "habitual circular letters" are resorted to, oftentimes containing very direct appeals whether for personal need or for the work. I know of cases where monthly or quarterly circular letters are sent sometimes by the hundred all over the world, thus bringing a special sphere of service before the Lord's people at home to the neglect of other spheres, where such letters are not sent for conscientious reasons. One does not wish to imply wrong motives to those who send habitual circular letters. To their own Lord and Master they stand or fall, but it does seem that such procedure may unduly influence those who received these letters, with the result that many on the mission field are suffering financially oftentimes to the detriment of their work and their own physical fitness. Some may say, "Well, the Lord knows all about this and He will look after His own." True He does, and ever will, but is there not a danger that the teaching of such a scripture as 2 Cor. 8. 14, "That there may be equality," etc., may be overlooked. The Lord's stewards need to be wise and discerning so as not to have the censure of Luke 16. 8, "For the children of this world are in their generation wiser than the children of light." Some servants of the Lord are expert letter writers, and have the knack of so "putting things" that they will immediately arouse interest and practical fellowship; others have not this gift. Whilst others will not use it even though they have it, because of conscientious reasons they hold concerning their life of faith and dependence upon the Lord. We do not judge, but here are facts.

Concerning the "habitual circular letter" we suggest the following:

- (1) There is no Scriptural precedent for it.
- (2) It tends to Individualism and Self-centredness.

- (3) Habitual circular letters are liable to contain exaggerations concerning the work, and the blessing supposed. On the mission field, oftentimes, what may be the truth to-day may be less so to-morrow.
- (4) It may be an unfair advantage taken at the expense of other fellow-workers who have conscientious scruples about circular letters.
- (5) It is liable to bring before assemblies and individuals a certain worker too prominently, also his work, this may lead to dis-proportionate giving, some are neglected whilst others receive a surplus, because of the circular received.
- (6) God's estimate of a work may be different to ours. Some circular letters give the impression (unwittingly of course) that the writers are the only ones who are doing any work at all.
- (7) There are nearly 1000 servants of Christ known to us on the mission field, all professedly out on "faith lines." If all were to commence and write "habitual circular letters" what would happen?

N.B.—The question of stewardship is "unto the Lord." He is the Judge, and not others (1 Cor. 4. 1-5). Let the servant be faithful in his stewardship.

Believe me. Yours sincerely,

"Quartus, a brother."

September 2nd, 1936.

To the Editor of the "Believer's Magazine."

Dear Sir,

I have read the "Believer's Magazine" for nearly thirty years, and have received great profit from it, and value it very much. I feel I must say how grieved I have been in reading in it that any who profess to belong to the Lord, should suggest such a thing as foreign missionaries working to keep themselves. Why, it seems to me that it should be a great joy to us who cannot, or do not, go out to tell of Jesus and His love, to do all we can to support those who do give their lives to this work, and suffer as we know in doing it; for myself it gives me great joy to be as saving as I can, to be able to help those who give themselves to our Lord's service.

Enclosed please find £1 towards the Lord's work.

From

An Elderly Working Woman.

[The Editor acknowledges with many thanks the receipt of above note for £1, which has been sent to one of the Lord's servants, many years labouring in India.—Ed.]

REVIEWS.

"On the Baptism of Households."† This is described as "an unrevised copy of answers by J.N.D. to enquiries." The reason for the unrevised condition is not explained. We presume it only refers to the literary form, not to the argument. This tract is being circulated somewhat widely in the interest of household baptism, and we have been asked to review it. Of course there is much we can agree with in the earlier pages, though it seems mostly rather philosophizing on the meaning of baptism in general, than any attempt at a sober, Scriptural exposition in proof of household-baptism, and the impression we receive from the tract is how weak and inconsistent the most highly esteemed and generally reliable teacher becomes, when bolstering up an untenable, because unscriptural, theory. Having been dug from the same ecclesiastical pit as Mr. Darby, we recognise the old "grave-clothes"—the well-worn reasonings of Church of England or Ireland clerics to justify their infant sprinkling. Much here about our faith for our children, as connected with baptism, is reminiscent of teachings we received in our Church of England student days, and of the baptismal service itself, where faith is supposed to play such a wonderful role through baptism. But some things in the tract go far beyond this, and would have been considered as unsound and sacramentarian by our evangelical teachers: e.g., on page 19 we read, "It is the privilege of faith (!) to reckon such (our children) as **judicially ended,**" [but it is "Reckon yourselves (not your children) to be dead indeed unto sin" (Rom. 6. 11)]. Page 21, "The first standing has been swept away by the death of Christ, and it is **equally true that our children's standing in the first man has been swept away also**"; and on page 27, "**Baptism expresses nothing for myself as a believer, which my faith may not lay hold of for my child, WHO IS PART OF ME.**"

But where is the Scriptural authority for such statements? I know of none; and if so, "faith" becomes presumption, if not superstition. It is "baptismal regeneration" decked out in the peculiar phraseology of the school. Mr. Darby at the close of the tract, on page 28, does acknowledge that "**there is nothing in the Scriptures about children being baptized,**" but actually draws from this a reason in favour of the practice: "**If the Word of God had told us to baptize children, that would have been something that anyone could have taken hold of without faith**" (idem.; our emphasis). Was ever such a topsy-turvy principle of interpretation

proposed?" The clearer the commandment the less it calls for observance, because this can be done "without faith" (!) Certainly such an argument would effectually set on one side believer's baptism and the observance of the Lord's Supper, for they are too clearly indicated in the New Testament to be "taken hold of by faith" (!) We believe on the contrary that faith "takes hold" of what God has revealed, and obedience becomes a work of faith in the Divine Word. To substitute anything else for that, is to substitute man's commandment for God's.

Mr. Darby goes on, "But if there be nothing about children being baptized, there is something and **very much (?) about the baptism of households,** not because they were believers—they may or may not have been—but **because they were households** (see page 29; our emphasis). But on Mr. Darby's theory, if this is so clearly revealed, it ceases to be a work of faith to "take hold of it." Where Mr. Darby finds very much in the New Testament re household baptism we do not know. In reality there are only three instances of the baptism of households in the whole book, and they are dismissed in a few lines, and **nothing** is said about the household being baptised "because they were households." Of these cases, Mr. Darby only touches on one, that of the jailor (Acts 16. 30-34), and there the natural inference is that the household were baptised with the jailor, because they shared his faith. It has been objected that the Greek word for "rejoicing" (v. 34) is in the singular; that is so, but the next word in the original is "with all his house": and they rejoiced with him only because they shared his faith: "he rejoiced with-all-his-house* believing in God." Clearly this is the meaning of the apostle's words (v. 31)—not that his house would be saved by his faith, but on the same principle of faith. Household-baptists seem to read these words, as, "Believe on the Lord Jesus Christ and thou shalt be baptized and thy house." No, the household must believe for themselves, and accordingly the apostles "spake unto him the word of the Lord, and to all that were in his house," and no doubt they believed as he did and were baptized.

There is nothing in this passage, or in the case of Lydia (v. 15) or of Stephanas (1 Cor. 1. 16) to shew that there were unconverted servants or infants baptized on either occasion, and 1 Cor. 16. 15 and Acts 16. 46 point the other way. The burden of proof rests with household-baptists, to make clear the point on which their theory rests. In all the cases recorded in the Acts—the 3000 at Pentecost, the Samaritans, Cornelius and his

† J. N. Darby. Gospel Book Depot, Paternoster Square, E.C.4.

* The word, *panoiki*, "with-all-his-house," qualifies both the rejoicing and the faith in God that produced it.

kingsmen, the Corinthians, etc.—a change of attitude to the Lord Jesus was presumed to have taken place. Mr. Darby tries to make capital out of the fact that the anxious ones at Pentecost were baptized “for the remission of sins,” and that Saul was told to “Arise and be baptized and wash away his sins calling on the name of the Lord,” as meeting our refusal to baptize any but believers. This was exceptional, “they belonged to the untoward generation”: but no one would deny that both Saul and the 3000 did believe before they were baptized.

Mr. Darby says on page 12, “Saul was in the condition that attached to him as a sinner **with sins on him, though himself safe**” (our emphasis). If Mr. Darby's interpretation involves such a contradiction in terms, another must be sought. We would suggest that what baptism carried out for Saul, was the outward figure of that, which he had already experienced in its inward reality.

Baptism, even John's, was the acceptance by repentant ones of God's judgment as due to them. Thus the publicans and sinners justified God and condemned themselves, “believing on Him that should come after him”—the forerunner (see Acts 19. 4), but John did not baptize infants or unconverted households, but only those who “brought forth fruits meet for repentance.” John's baptism looked **forward** to the coming Christ. how could it do otherwise? but the baptism which our Lord instituted for His people after His resurrection looks **exactly** in the opposite direction, namely, **backward** to the Cross, the Grave and the Resurrection. There the believer publicly confesses his part in the death of Christ—the old man crucified and buried with Christ—the old man crucified the new man, not “to die” as Mr. Darby strangely suggests on page 17, but “to live a new life.” He seems to confuse cause and effect. Certainly as the initial step in the Christian life baptism looks forward to many future steps in “the ways that be in Christ,” but in itself, that is in its figurative action, it looks back to the Cross, without which all would be meaningless and futile. This is clear from the Scriptures, e.g., “Buried with Him by baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead” (Col. 2. 12). “that we also should walk in newness of life” (Rom. 6. 4).

Mr. Darby's suggestion that the alternative to accepting household-baptism for infants, is to neglect to “bring them up in the nurture and admonition of the Lord,” or to “train them up in the way they should go,” much less “keep them from coming to Christ” is quite imaginary and contrary to the facts. Baptizing them in their unconscious irresponsible state is not to bring them to Christ,

but to an ordinance. What they need is to be brought up for God with His Word, and have Christ presented to them. The Lord did not baptize the children brought to Him, but blessed them, and we may gladly believe that these little ones (when old enough to understand) eventually became believers, and were baptized on their confession of faith according to the Lord's own order: “He that believeth and is baptized shall be saved,” but He said nothing about baptizing them first, in the hope of their believing later.

“Our Gathering Together,” by J. F. J., of Sheffield. (Published by John Ritchie, Ltd., Kilmarnock. 2d, postage extra).

It is a privilege to call attention to this short treatise. Originally designed for private circulation, we are not surprised to learn that there has been an earnest call for its publication in permanent form. Its message is one of quite unusual urgency and importance, and goes much further than the title would suggest. The booklet is, in fact, an impressive and valuable exposition of God's call to His people, that they should “come out” to Himself, and “be separate” from the world—in its ecclesiastical, political, commercial and social aspects. Most solemnly and convincingly does the author demonstrate from Holy Writ that our once crucified and now glorified Lord is not now in honour in this world (as Christendom would claim), but that He is in rejection and reproach. The whole pathway of the believer, therefore, is to take character from this tremendous fact. The Lord Jesus has died out of the world, and of His people He says, “They are not of the world, even as I am not of the world.” To be in practical accord with our Lord's mind means not world-bordering, but thoroughgoing and uncompromising separation. Faithful warning is given that “love for the world robs us of the Father's love” (see 1 John 2. 15), and that “friendship with the world brings us into enmity with God” (see James 4. 4). The testimony of the holy apostles is unequivocal as to the attitude of Christians to the world. “Peter writes of the believer's pilgrimage **through** it: James of friendship **with** it: John of love **for** it: and Paul of conformity **to** it.” There is here no room for Lot-like mingling, Pharaoh-like compromise, or Demas-like departure. In view of the modern idolatry of sport, the author gives needed guidance from Scripture on the subject of bodily exercise. Without entering into the question of legitimate exercises and games under the guarded conditions of home and school, he rightly says, “Nowhere does the Book of God entertain bodily exercise where the saint is brought into association with that which is of the world.” He points out that necessary exercise should be taken

in forms seemly for the child of God, not involving the unequal yoke, nor ungodly associations, nor the wearing of apparel unbecoming to Christian modesty. He has solemn and faithful words for the many Christian women who have been caught by the enemy and have "refused dominion" and become lawless in parting with that covering which was divinely ordained to be their glory (1 Cor. 11. 15). Our author is under no illusions as to the price to be paid by those who would yield obedience to these teachings of Holy Scripture. It will mean in this world not popularity, and misunderstandings by fellow-saints: forsaking of friends: hatred of the world; and maybe a lonely furrow. But the compensations are overwhelming, here and hereafter. Cast out of the synagogue, the once-blind man of John 9. found himself in the company of the Son of God. In the day of glory His own voice speaks: "Well done . . . faithful servant!"

We cordially thank the writer, and trust that his faithful words will be circulated far and wide, and that through God's grace they will bring help and deliverance to many of His people. To all our readers we venture with confidence to say, Get this book, read it, and pass it on.—A. W. Phillips.

Our Home Bible Class

Lesson No. 9.—John 4. 43 to 5. 9.

By H. E. Marsom, Bristol.

(1) This dying son was too ill to journey to the Lord himself. But what did his father, and also the two sisters of Lazarus, do when their dear ones were dying? v. 47; 11. 1, 3. Like so many other of the Lord's miracles this son was healed in answer to the prayer of another, cf. Luke 7. 2, 3; 8. 41; 9. 38, etc. What should this encourage us to do for those who do not seek the Lord themselves?

(2) This nobleman knew of the power of the presence of Christ, therefore he asked the Lord to come, v. 47. But by healing the son without going to him, what did the Lord lead this father to believe? v. 50. What is the Word of the Lord called in Heb. 1. 3?

(3) What would this man naturally want to see? v. 48, cf. 2. 18; 6. 30; 1 Cor. 1. 22. But what is God's method? Rom. 10. 17; John 20. 29.

(4) But the miracle was more wonderful than he then thought. Instead of a gradual beginning to amend, what did actually take place? v. 52. How long did the man take to get quite well in 5. 9? cf. Mark 1. 31, 42; 2. 12; 5. 29, 42; 7. 35; 10. 52.

(5) What was the effect on this father and on his household? v. 53. What should this encourage us to seek as to families and households? Acts 11. 14; 16. 31, 34; 18. 8, cf. Gen. 7. 1.

Chapter 5.

(6) What would we gather from v. 14 was the cause of this poor man's long illness? Gal. 6. 7, 8. This case is in direct contrast to that of the man born blind in 9. 2, 3.

(7) The Lord knew that this man had been ill that "long time" of 38 years, vv. 5, 6, cf. 2. 24, 25; and v. 7 shews he was not only helpless but friendless. But who did even the enemies of the Lord Jesus testify that He was the Friend of? Matt. 11. 19; Luke 15. 2; cf. Matt. 9. 11-13.

(8) This incident illustrates what the Lord came to do, Luke 19. 10, for neither did this man seek the Lord, nor had he friends (as the nobleman's son had) to intercede the Lord for him. So the Lord sought him, cf. Ezek. 34. 11, 16; Luke 15. 4.

(9) What was the one condition for healing the Lord put before this helpless man? What did He teach him by His question in v. 6? What is keeping so many back from blessing? v. 40; Matt. 23. 37. What marks the Lord's people in contrast to what marked those in v. 40? Psa. 110. 3, cf. Isa. 1. 19. What is the secret of this? Phil. 2. 13.

(10) When the Lord spoke the word of power and salvation to this impotent man, he immediately rose in the obedience of faith and carried that which he had been lying upon. When any one trusting Christ obeys Him, what is the result in the life of that one? 8. 31, 32, 36; Rom. 6. 14, 18, 22; 8. 2.

God not only shows us the emptiness of everything here, in order to prove His all-sufficiency, by leading us to the fulness that is in Christ Jesus; but He is also showing us how prone we are to misuse the very blessings which He has given us, by resting in them, instead of living by faith in God.

We sink into nothingness as we grow up into Christ.

The Church at Smyrna was in poverty, but Christ says of them, "Thou art rich" (Rev. 2. 9).

The Church at Laodicea said, "I am rich"; but Christ says of them, "Thou art poor" (Rev. 3. 17).

"THAT DAY."

It was not needful to name it. It was a day never out of Paul's mind and plans and purposes; and all who knew him saw that he lived in the light of it.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kil-marnock.

Question A.—In John 14. 2 we read, "Our Lord said, In My Father's house are many mansions." Is our Lord referring to what He saw before He came forth from the Father into the world? (John 16. 28).

Answer A.—We should avoid seeking explanations as to how our Lord knew things. He was a Divine Person. He was the Wisdom of God. In Him were hid all the treasures of wisdom and knowledge. A watchmaker may be excused for knowing how one of his own watches works. The Lord knew there were many mansions in the Father's House, because He had created all things in heaven, as on earth, and by Him they had ever since consisted. He was the Lord from heaven when He came forth from the Father (John 16. 28,) and could speak first-hand of heavenly things and certainly He could say "We speak that we do know, and testify that we have seen." He had possessed Divine glory with the Father before the world was (John 17. 5). That glory He had laid aside, but not the knowledge of it—His omniscience—the common attribute of Divine Persons—is in no way limited by the differences of function in those Persons for the fulfilment of Divine purposes. Thus when it is a question of knowing "times and seasons" in Acts 1. 5, the Lord does not, in answer to His disciples' request, undertake to expound that which "the Father had put in His own power," and which belonged in consequence to Him to expound. "It is not for you to know the times and seasons," etc. It is in this direction that the true explanation is found. I doubt not, of the much misunderstood words of our Lord in Mark 13. 32, "But of that day and that hour knoweth no man (Greek—no one) no not the angels which are in heaven, neither the Son, but the Father." It is "no one" be it noted, not merely no man. Are we then to understand that the Holy Spirit does not know either He, of whom we are assured in 1 Cor. 2. 10, 11, that "He searcheth all things, yea the deep things of God," and knows "the things of God"? In spite of religious rationalists, who insist on taking these words in Mark "at their face value" (strange what verbal inspirationists they become when it suits them!) we will insist on taking them with the testimony of the Scriptures as a whole at its face value. "He knew all men," surely a divine prerogative: He knew the Father—knowledge, which in this absolute unique sense does include all

other knowledge. And the words of the eleven, "Now are we all sure that thou knowest (same word as in Mark 13. 32) all things" (John 16. 30,) our Lord does not correct by reminding them of the one thing not known to Him "that day," but accepts the statement, as a proof that they had at last believed: "Do ye now believe?" If the ground of their faith, namely their persuasion of His omniscience was mistaken, the faith they had attained too would be null and void. It is noticeable that the verse immediately following Mark 13. 32 is, "Take ye heed, watch and pray: for ye know not when the time is." I believe it is true to say that the statement of Mark 13. 32 had nothing to do with any supposed limitation of our Lord's knowledge, as resulting from His incarnation, because the words we have referred to in Acts 1. 5, are not merely in His condition as the Incarnate One in humiliation, but in all the freshness and fulness of resurrection life.

Question B.—What is the meaning of the expression "husband of one wife" in the list of conditions for overseership in 1 Tim. 3. 2?

Answer B.—The same condition is laid down in verse 12 for the work of a deacon or public minister in the church: "Let the deacons be the husbands of one wife." Various meanings have been attributed to these words. Some maintain (perhaps the majority) that they enforce the married state on a bishop or overseer, etc., but this would be, as Alford* points out, "husband of a wife" not "of one wife." And in 1 Cor. 7. 27-33 the unmarried state is recommended by the apostle for those who can deliberately put marriage on one side for the sake of the Lord's service.† Could he do so, if such excluded from the important work of oversight? Some hold that what is enjoined is abstinence from re-marriage for widowers. It is said that the late Queen Victoria held this view, and would not consent to the appointment of any man, as bishop in the Established Church, of which she was secular head, who had married a second time. But to refer again to 1 Cor. 7. the re-marriage of widowers and widows is clearly recognised, as in other places, e.g., Heb. 13. 2, "Marriage is honourable in all," which cannot exclude the class in question, and no warning or hint is given, as might be expected, of any disability incurred in the above sense. What then is the meaning of the words? In order to reply, we must not forget that though polygamy is illegal in our country, it is not

* Greek New Testament (in loco)

† Some have inferred from v. 7 that Paul himself was unmarried, but he could hardly have been a member of the Sanhedrin if this was the case.

so, generally speaking, in Mohammedan and heathen lands, and here the government, even when European, makes allowance for the national custom, and recognises, as legal, polygamous marriages. As to how this question should be handled in practice, missionaries have differed. Some have demanded that a polygamist professing conversion should put away all his wives but one. This is the view generally adopted by brethren, who have lived all their lives at home, though what is to become of the poor wives thus suddenly ejected from their hitherto legal position, does not seem to have troubled these brethren. As a matter of fact it is not explained why a higher standard should be demanded of these ignorant heathen polygamists, than was required of an Abraham, a Jacob, or a David, etc. I believe the opinion is growing in the foreign field that when a man, having several legally-married wives, is brought to Christ, he should be baptized on his confession of faith and received into the church; but should be disqualified for the exercise of rule or overseership, and for public ministry or deacon work. When the Gospel has made its way and the Word of God becomes known, the contraction of polygamous marriages by persons professing conversion could not be tolerated for a moment.

Question C.—Could our Lord have returned to heaven without going to the Cross?

Answer C.—This idea used to be put forward as a possible suggestion for illustrative purposes. What a wonderful ending to our Lord's life it would have been had He gone straight up to heaven without dying! but without asserting that this was a possibility. Of later years this supposition has become an affirmation, put forward as though there was a clear "thus saith the Lord" for it. Especially have speculative teachers, who love the sensational, asserted this in connection with the Transfiguration on the Holy Mount. In reality this was the most unlikely moment for such a thing to occur, had it been otherwise within the range of God's purposes, for such an event is never hinted at in any of the three gospel accounts of the Transfiguration. In Matt. 17. this comes just after the Lord's first clear announcement of His passion: "Jesus began to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things" etc. (chap. 16. 21). In Mark 9. likewise the account is preceded by the words of chap. 8. 31, "The Son of Man must suffer," etc., and so in Luke 9.—the reference to the sufferings in verse 22 as a necessity, is followed by a glimpse of the coming King-

dom glory. Far then from a choice being offered to our Lord on the Holy Mount of returning to heaven without dying, I believe this prophetic view of the coming Kingdom glory was to cheer the disciples in view of the certainly coming Cross. There is an additional fact given us in Luke, namely the subject on which Moses and Elias conversed with our Lord in the glory—"They spake of His decease which He should accomplish at Jerusalem." Certainly Peter tried to turn Him from this purpose in Matt. 16, but was met with a stern rebuke. The momentous scene in Gethsemane clearly shews, however, that the Lord was a free agent in redemption—He was under no fatalistic necessity to redeem men, but He was "the Lamb slain before the foundation of the world," and He had said to Nicodemus, "The Son of Man must be lifted up," and later, "For this cause came I into this hour," "The Son of Man came . . . to give His life a ransom for many." These two sides of truth are seen at Gethsemane. His holy human will rightly shrank from contact with sin, and the Divine abandonment involved; but as a Divine Person His will was able to say, "Nevertheless not My will but thine be done." When Peter sought by the use of the sword to defend His Master, the latter says, in Matt. 26. 52, "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?" but immediately adds, "But how then shall the Scriptures be fulfilled, that thus it must be?" And in John 18. 11 we have an additional word, "The cup which My Father hath given Me, shall I not drink it?" which, coming either before or after the other words, gives us the balance of Scripture. It was with "wicked hands"—the voluntary act of murderers—that men crucified and slew Him; but it was also with holy hands that He by a voluntary act, and by the Eternal Spirit, offered Himself without spot to God (Heb. 9.). He could say with equal truth, "No man taketh My life from Me, but I lay it down of Myself," and "this commandment have I received of My Father" (John 10.). There was no fatalistic necessity for our Lord to lay down His life, but there was a moral necessity, and it is very unprofitable and unsound speculation to assert the contrary.

Timothy was exhorted to be a "saviour" to those who heard him, but few comparatively regard their ministry in that light to-day (Tim. 4. 16).

"The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him."

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

OCTOBER, 1936.

Made up 25th September.

SCOTLAND.

FORTHCOMING.—Conference, Bellevue Chapel, Edinburgh, Saturday, 3rd October, at 3.30 p.m. Speakers, John McAlpine, Troon; John R. Rollo, M.A., Kirkcaldy; and A. Campbell, Tayport. Annual Missionary Conference, Town Hall, Motherwell, Saturday, 3rd October, at 3.45 p.m. Speakers, Jas. Anton, Belgian Congo; Jas. McPhie, Angola; A. Whitelaw, China; and others. Women's Annual Missionary Conference, Central Hall, John Finnie Street, Kilmarnock, Saturday, 3rd October, at 3 p.m. Speakers, Mrs. Whitelaw, China; Mrs. Gillan, China; Mrs. Ruddock, Honduras; Mrs. Nigel Arnot, Central Africa. Missionary Conference, Gospel Hall, Innerleven, Saturday, 3rd October, at 2.30 p.m. Speakers, P. J. Horne, Bolivia; T. R. Angus, Kuala Lumpur; and A. Souttar, India. Annual Conference, Union Hall, Glasgow, Saturday, 10th October, at 3.30 p.m. Speakers, James Wilson, S. E. Bebbington, D. Weir and A. Borland. Annual Conference, Gospel Hall, New Stevenston, Saturday, 10th October, at 3.30 p.m. Speakers, G. Clark, A. Dalrymple, Jas. Govan and W. F. Naismith. Annual Conference, Letham Road Hall, Strathaven, Saturday, 10th October, at 3 p.m. Speakers, W. F. Naismith, J. Henderson, R. McKechnie. Annual Conference, Gospel Hall, Auchinleck, Saturday, 10th October, at 4 p.m. Speakers expected, W. A. Thomson, Glasgow; Geo. Westwater, Lanark; and James Forbes, Strathaven. Christian Conference, Bethesda Hall, Linthouse, Glasgow, Saturday, 17th October, at 3.30 p.m. Speakers, James Forbes, Strathaven; John R. Rollo, Kirkcaldy; and Roderick McKechnie, Burnside. Annual Conference, Music Hall, Inverkeithing, Saturday, 17th October. Speakers, A. P. Campbell, R. Moodie and A. Scott. Conference, Ebenezer Hall, Young Street, Wishaw, Saturday, 31st October, 3.30 till 8 p.m. Speakers, Jas. McPhie, Angola; J. R. Rollo, M.A., Buckhaven; Wm. Hagan and Jack Atkinson, Belfast. Annual Conference, Gospel Hall, Low Waters, Saturday, 7th November, 4 till 8 p.m. Alex. Philip commences Gospel meetings in Caledonia Hall, Greenock, on 11th October. Prayer valued. John McAlpine commences Gospel meetings in Bellevue

Chapel Edinburgh, on October 4th. J. McPate expected in East Kilbride in October.

REPORTS.—Alex. Philip continued in tent at Bonnybridge until 9th September. Attendance has been fairly good, and a measure of interest. A number of young folks have been saved and some baptised. A good interest was maintained amongst children. At closing meeting tent was filled. G. Menzies, J. Carroll and A. Philip gave help. Profitable and encouraging ministry was given by J. Gilfillan, J. Hawthorn, J. Govan, W. Prentice, and J. Atkinson, at Lanarkshire Tent Conference held in Burnbank, on 22nd August. Tent was filled to its utmost and had to be extended to accommodate all who were present. Good interest has been maintained in the mission to the finish, and a number have been saved, and backsliders restored. The work at Glespin has been uphill and trying, but Mr. Prentice laboured faithfully, and was encouraged by seeing some fruit. W. S. Gelder again visiting Ayr and Irvine giving help in Gospel work and tract distribution at Races and other parts. After concluding in Ayrshire Tent at Crosshouse, John McAlpine had a few weeks' meetings in the Public Hall, with much blessing. Some good cases of conversion, and others interested. Local Christians and others rendered splendid help. Loanhead Assembly Conference in Town Hall was well attended, and profitable ministry given by W. King, Dalmuir; W. Gilmore, Bangor; Mr. Murphy, Cookstown; Mr. H. Bailie, Belfast. Mr. Bailie and Mr. Murphy continued with some meetings. The new Forgewood Gospel Hall, Frood Street, Motherwell, erected by Roman Road assembly for Gospel work amongst old and young, was opened lately with a conference at which helpful and encouraging ministry was given by S. E. Bebbington, John Hawthorn and Robert Morton. An open-air march when people were invited to the services followed the conference. Dumbartonshire Gospel Tent was pitched for August in the needy village of Millon of Campsie. F. Whitmore, evangelist, was responsible for the preaching. At Opening Conference, August 1st, Messrs. W. King, W. F. Naismith, J. Govan, and F. Whitmore

took part. Saints greatly encouraged. Quite an interest manifested by the villagers, and a number professed faith in Christ; the place was stirred; nine followed the Lord in baptism; five were added to Kirkintilloch Assembly. Closing Meeting, Friday, 4th September. Brother Leggat spoke (amongst his last messages he was greatly helped). Messrs. Stothers, Arnot and Whitmore gave words of encouragement. Work continues on the Tuesdays; trying to obtain a place for Gospel meetings on Lord's Day evenings. W. W. Fereday (Rothesay) gave help in ministry of the Word in Waterside Hall, Irvine, to large gatherings. Visit appreciated. J. McPate visited, with tracts, many different parts of Western Highlands, and had some meetings in crofters' homes with blessing to some. Special Gospel Meetings have been held in the Town Hall, Prestwick, during recent Lord's Days, and have brought together large companies under the sound of the Word. The interest is being maintained and there are evidences of blessing. Large gathering at Report Conference in Bute Hall, Prestwick, when W. Gilmore, Bangor, and R. Cumming, Glasgow, gave very helpful ministry. Inspiring and encouraging reports were given from many districts, and W. S. Gelder told of recent visits to racecourses with texts and tracts. An open-air rally followed.

ENGLAND AND WALES.

FORTHCOMING. — Annual Conference, Eltham Park Hall, Elbank Road, Eltham Park, London, S.E.9., Saturday, 3rd October. Tea, 4.45 p.m. Ministry, 6 p.m. Speakers, E. W. Humphreys and Scott V. Mitchell. Conference in Boaler Street Hall, Liverpool, Saturday, 3rd October, 3 and 6 p.m. Messrs. Richardson, Elliott and others expected. Yorkshire Missionary Conference, Joseph St. Hall, Leeds, Oct. 3rd to 5th. Particulars, J. T. Fewings, 31 King's Mount Chapel, Allerton. Birmingham Ministry Conference, Town Hall, Paradise Street, Birmingham, Saturday and Monday, 3rd and 5th October. Particulars, E. H. Whitehouse, Maxwell House, Maxwell Avenue, Handsworth. Y.P. Rally, Forresters' Hall, Fareham, October 3rd, at 6.30 p.m. M. Goodman expected. Annual Conference, Kemball Street Hall, Ipswich, October 3rd, 2.30 and 6 p.m. Speakers, J. W. Ashby and J. F. Spink. Annual Conference, Shoebury Hall, Shoebury, October 3rd. Text Carriers' Rally, Orchard Street Hall, Swansea, October 2nd to 5th. Annual Conference Gatherings, Abbey Hall, Reading, October 6th to 8th. Speakers, E. Barker, H. P. Barker, W. W. Fereday, V. G. Levett, S. V. Mitchell, D. Porter and J. B. Watson. Annual Conference, New Hall, Weybridge, October 7th. Speakers, E. T. Tarrant and

F. A. Tatford. Missionary Conference, West Street Hall, Carshalton, October 7th, 5 and 7 p.m. C. H. Bartlett (Canary Islands) and A. M. Redwood (India) expected. Annual Conference, Cowbridge Hall, Hertford, Sat., 10th October, 3.45 and 6.15 p.m. Messrs. Green and Sharry expected. Conference, Glenfarg Hall, Catford, October 10th, 4 and 6 p.m. Speakers, G. R. Suckling, P. T. Shorey and G. Vine. Conference, Elmsleigh Hall, Elmsleigh Drive, Leigh-on-Sea, Saturday, 10th October. Speakers, Ernest Walker, E. H. Grant and H. J. Vanstone. Conference in connection with Counties' Evangelistic Work, Central Church, Bloomsbury, October 10th, at 3 and 6 p.m. S.S. Teachers' Conference, Regent Hall, Swindon, October 10th, 3.30 and 6.30 p.m. Speakers, G. Sims and M. Goodman. Conference in Bethany Hall, Barlby Road, North Kensington, October 8th, 4 and 7 p.m. Speakers, P. Cansick, H. Hutchinson, G. C. Howley. Conference, Stanmore Hall, Stevenage, October 10th, 3.30 and 6 p.m. Lancashire Missionary Conference, Blackburn, October 10th to 12th. Speakers, A. E. Green, Scott Mitchell, Dr. Donald, A. White-law, P. Cansick, A. Hardwidge, G. Conde, W. Tremlett, T. Harding, F. Butcher, L. Gammon. Particulars, T. Counsell, 425 Audley Range. Annual Conference at Hildenborough, October 14th. Speakers, F. A. Tatford, J. B. Watson and others. Annual Meetings, Cowley Road Hall, Uxbridge, October 17th, 3.30 and 6.15 p.m. Speakers, P. Cansick, W. H. Lindsay and G. H. Vine. Plymouth and Devonport United Conference Gatherings, Raleigh Street Hall, Plymouth, October 21st and 22nd. A. Burr and G. D. Howley expected. Annual Conference, Cage Green Hall, Tonbridge, October 21st. Speakers, E. T. Tarrant and F. A. Tatford. Believers' Conference, Church Street Gospel Hall, Coventry, Saturday, 24th October, 3 to 8 p.m. Speakers, J. B. Watson and W. Chilcott. Annual Meetings, King's Hall, Willesden Green, London, Saturday, 24th Oct., 3.45 and 6 p.m. Speakers, Norman Holmes, John Law, and H. L. Gammon, Chokeweland. Opening Conference, New Hall, Clitheroe, October 24th. Speakers, F. A. Tatford, F. Whitmore, and others. Opening Conference, New Hall, 75 Derby Street, Macclesfield, October 17th. Conference in Hebron Hall, Mayor Street, Bolton, October 17th. Speakers, J. F. Spink, W. Ainslie and A. J. Allen. Annual Missionary Gatherings, Central Hall, Westminster, October 29th and 30th. Particulars, W. Stunt, 1 St. Paul's Churchyard, London, E.C.4. S.S. Teachers' Conference, Metropolitan Tabernacle, Newington Butts, London, S.E.11, Saturday, 31st October, at 3.15 and 5.45 p.m., with tea interval (Tea Tickets, 9d). Speakers, Gerald Vine, E. W. Humphreys, and E. G. Wheeler (India). Annual Conference, Gospel Hall,

Chester Street, **Rugby**, Saturday, 7th Nov. Speakers expected, W. G. Walters, Wandsworth Common. and P. T. Shorey, Brentwood. Annual Meetings, Ventnor Hall, Blatchington Road, **Hove**, Wednesday, 11th November, 3 and 6 p.m. Speakers, J. B. Watson and Harold Thorpe. 64th Annual Conference, Edgmond Hall, Church Street, Old Town, **Eastbourne**, Wednesday, 4th Nov., 3 and 6 p.m. (Tea 5 p.m.). Speakers, H. P. Barker and A. E. Brown. **Nottingham** Annual Missionary Conference, Albert Hall Institute, November 14th, and in Parade Hall, Nov. 15th and 16th. Particulars, A. Bowler, 84 Trent Boulevard, West Bridgford, Nottingham. Conference at St. Annes-on-Sea, Nov. 14th. F. Whitmore and others expected. T. E. Jones hopes to have meetings during October in **Seaham Harbour, Jarrow** and **Forest Hall**. F. Whitmore commences Gospel meetings at **St. Annes-on-Sea** mid November. John Gilfillan commences special meetings, **Nelson**, Lancs., 3rd October. John McAlpine commences meetings in **Bebington**, on Oct. 18th. T. Richardson commences special Gospel meetings, Boaler Street, **Liverpool**, Oct. 4th.

REPORTS.—F. G. Rose visiting Cambridge-shire villages with caravan. Tracts have been distributed in 12 villages and a good hearing has been given to the Word. W. Fisher has given valued help from time to time. Hy. Steedman had good meetings at **Wendover**, later at **Coventry, Sheffield, Birmingham** and **Wylam**. W. S. Gelder gave help in Gospel testimony at **Stockton Races, Middlesbro', Houghton-le-Spring, Felling, Stanley, Gateshead** and **Blaydon**. Mark Kagan gave a series of important addresses on Prophecy, at Clumber Hall, **Nottingham**, from August 29th to Sept. 3rd inclusive. Hall, balcony, and back hall packed out every night with eager and attentive hearers. Helpful and stimulating. Opening Conference, New Ebenezer Hall, **Prittlewell**, Southend-on-Sea. Hall crowded afternoon and evening. Appreciated ministry by Messrs Tatford, Luff and Turrall. Good interest in regular meetings. Prayer desired. Conference at **Cinderford** was well attended, and L. G. Anstice and F. A. Tatford gave helpful ministry. Good meetings at Tract Band Conference, David Street Chapel, **Liverpool**. A. J. Cornish, R. Maxwell, R. H. Pritchard and F. A. Tatford gave words of encouragement.

IRELAND.

The tent season is nearly over, but there are still a few holding forth under canvas. D. L. Wilson is still getting good numbers in his tent at the **Loughries**, and a few have professed faith in Christ. Craig and Lewis have finished at **Bundoran Junction**. W. and J. McCracken are having good meetings near

Newbliss, with numbers coming. Tughan and Hughan continue at **Ballycarry**, with fair attendance. Joseph Glancy commences series of meetings in **Ballyhackamore**, first Lord's Day of October. M. Bentley in **Ballyboley**, Larne district, with some conversions. Walker finished at **Lisburn**. J. Petrie at **Dungannon**. F. Knox continues in large tent at Bog Meadows, **Belfast**, with large gatherings and some conversions. Diack and Campbell at **Dollingstown**, near Lurgan. A stiff place. Poots and Toland had fairly good meetings near **Ballinderry**. D. Craig at **Annaghmore**. Stewart and Murphy at **Kilpike** in Army Hut; some encouragement. T. Glover had tent meetings near **Castlereagh**. J. Hutchinson commencing in New Hall at **Shanaghan**. M. Bentley hopes to start in Apsley Street. Lyttle and Wallace near **Ballywatermoy**; good meetings, some professed. They are starting in Matchett Street. Farewell meeting with Mr. and Mrs. McCune returning to Bahamas, in **Ballyhackamore**. Messrs. Rea, Edgar, Buick, Campbell, McCabe, Hutchinson and Cole ministered the Word. Farewell with Mr. and Mrs. Moore at **Granshaw**; going out to work in South Africa; a helpful meeting. Messrs. Stewart, Whitten, McCabe, Watson and Hagan took part helpfully. E. Hill continues at **Caddagh**, Co. Monaghan, where one has professed faith in Christ and another is anxious. Curran and Johnston beside **Ballykeel** and **Kilkeel**. Bingham had some blessing at **Crossgar**. W. and R. McCracken near **Ballyhay** with some blessing. Hawthorn at the Toy, **Killyleagh**; about half-a-dozen professed. Frew and Hammel finished near **Ballymena**. Rodgers and Alexander near **Fintona**. Fleming and Abernethy some distance from **Moneymore**. People coming out fairly well. Love near **Ballymoney**. Beattie and Wright near **Newtown Stewart**. People coming out well. Allen and Duff near **Newton Hamilton**. Hutchinson and Moore finished near **Rathfriland** with some conversions. Beattie and Graham finished at **Carr**, near Ballymagarrick. F. Bingham has been in hospital for treatment, but is now progressing favourably. R. Hawthorne has crossed over to the **Orkney Islands**, and has commenced meetings there.

CANADA AND U.S.A.

James Blackwood is having Gospel meetings in **Middlebury**, Vermont, U.S.A. Seeking to reach the unsaved, but finds the work stiff. The Word of God has been given out in tract form and in the open-air, and also in a hall here. This is a large state with no assembly in it at all and surely needs the prayers of the Lord's people. The Annual Thanksgiving Conference is to be held in Bethany Gospel Hall, 1940 23rd Avenue, **Oakland**, Cal., November 25th to 29th.

Believers heartily invited. Further information, Thomas Hill, 1393 8th Street, Oakland. Alex. Ingram, of Aberdeen, Scotland, on a visit to Canada and U.S.A., gave appreciated help at Boston, Montreal, Toronto, Hamilton, Huntsville, Michichi, Calgary, Vancouver, Victoria, Ballingham, Seattle, and Riverside, Cal. An esteemed correspondent (P. Brealey) tells of a great field for tract distribution and personal work in Northern Ontario, where the people are poor and the country rough, but a good ear for the Word. Mr. Brealey and others have had great joy in this service. Large gatherings at the **Old Orchard** Conference Gatherings, when brethren Waugh, Ferguson, Davies, Trimble, McCrory and others ministered helpfully. A helpful time at the Coloured Assembly's Annual Meetings in **New York**. Good attendances and very helpful ministry. John Ferguson gave help with others at **Detroit** Conference on his return from **Montreal** and **Quebec**, where he had splendid meetings with much blessing. Brethren C. G. Davis, T. C. Bush and Robert Curry had four weeks' tent meetings at **Monroe**, Lo. Three professed to be saved.

MISSIONARY NOTES

Sent by H. P. Barker.

WEST INDIES.

Several new workers have gone to labour in these islands. John Rankin and wife from California are in **Jamaica**. C. F. Brown, A. Neilson, and Eric Brown, all from Canada, are in **St. Kitts** with a large tent. B. V. Cooper has gone to join John Smart in general evangelistic work in the various islands, a much needed service. J. D. Straiton, after a full month of meetings in **Barbados**, with God's blessing, is in **Antigua**, where he has started meetings. Wm. Paterson has **Tobago** as his sphere, as a helper in Mr. F. Mansfield's work. H. F. Wildish and wife are back in **Jamaica** with a tent to seat 1000. S. McCune and wife sailed for Bermuda en route to **Curacao** (D.W.I.).

Bahamas. R. A. C. Jewers had three weeks in Spanish Wells. Crowded meetings; the power of the Lord present to heal. Went on to Harbour Island, a Roman Catholic stronghold, for ministry in assembly; then purposed visiting the four assemblies in Eleuthera.

Jamaica. W. McCulloch reports opening of new temporary building at Golden Grove. Great crowd attended, about 500. Six brethren from Steertown took part. Work at Steertown continues with encouragement. Hall filled to utmost capacity during special meetings by W. Hynd.

Barbados. A. C. Peterkin has removed to **Oistins**, where he is holding regular open-air meetings, largely attended. W. Gillespie

and wife now at Mission House, Bridgetown, helping in the assemblies and in visiting institutions. B. V. Cooper arrived from England to help for a short time on his way to the Leeward Islands.

Antigua. John Smart, Canadian evangelist, arrived for tent work before going on to **St. Kitts**.

Tobago. Further blessing at Runnymede, a man and wife led to the Saviour. J. Moore helping at Glen Road during rains; expecting to get further out with tent when dry season begins. J. Teskey giving lantern talks on "Pilgrim's Progress"; large numbers attending.

British Guiana. R. Ross writes of further encouragement and of the great need of evangelists to supplement the work of resident missionaries.

PALESTINE.

Brother J. W. Clapham writes: "For some months past we have been having a busy time visiting the assemblies in **Syria** and **Palestine**. We had with us our two evangelist brethren from London, the Burnham brothers, together with Mr. Goold of Palestine. Special meetings were held in **Haifa**, **Aleppo**, **Antioch**, **Tripoli**, **Beyrout** and others places, the believers being encouraged, some were added to the assemblies, and all enjoyed the visit of our two energetic visitors, who had previously visited Egypt. The position in Palestine is at present very difficult. The Arabs, imbued, no doubt with the Pan-Islam idea, seem determined to crush the Zionist movement in Palestine. The Zionists, on the other hand, are most sensitive about the fulfilment of the Balfour Declaration. At present there is a deadlock. Everywhere are troops, armoured cars and police trying to cope with the acts of terrorism on the part of the Arabs. For some years past it has been my desire to visit **Cyprus**, the third island, as regards size, in the Mediterranean. In July the opportunity presented itself. I crossed over to **Nicosia**, the capital of the island, meeting there, by arrangement, my Armenian colleague, Mr. Kasparian, from **Syria**. Meetings were commenced in a private house, but were soon overcrowded. A fine old Turkish building was then taken, the attendance continuing to increase, and some confessing the Lord. I expect to continue these meetings for some months, hoping to see a testimony set up before returning to the mainland. The Brothers Burnham also visited Cyprus having meetings with Mr. and Mrs. Rendell, who have lately gone to live in **Famagusta**, for work among the Greeks. Remember in prayer these needy regions which were among the first to be visited by the beloved Apostle and his friends."

PERSONALIA.

Mr. and Mrs. S. McCune left Belfast on 19th Sept. for West Indies. They intend to spend some time on the Leeward Islands and proceed later to Curacas, Dutch West Indies. During their stay on Leeward Islands their address will be c/o. Mr. H. Hodgson, Crawl, Bermuda.

ADDRESSES.

Correspondence for Loan Hall Assembly, **Stevenston**, should now be sent to Mr. Robert Kilpatrick, 12 Moorpark Road West, Stevenston. Correspondence for Ebenezer Gospel Hall, Carlton Avenue, Prittlewell, **Southend-on-Sea**, to Mr. R. Richardson, 629a London Road, Westcliffe-on-Sea. Correspondence for Gospel Hall, 35 New Street, Fisher Row, **Musselburgh**, to Mr. James Gibson, 178 New Street, Musselburgh. Correspondence for assembly meeting in Working Men's Institute, 24 Bath Street, **Portobello**, to Mr. Donald Mackay, 1 Abbymount, Edinburgh. We are pleased to learn these two assemblies are now working in happy fellowship. Brother **James Petrie**, formerly of Lerwick, Shetland, should now be addressed at 150 Sinclair Drive, Langside, Glasgow, S.2. Correspondence for Mount Street Hall, **Poole**, Dorset, to Mr. F. Banks, 52 High Street, Poole. Correspondence for **Burnfoot** Assembly, New Cumnock, to Mr. James Houston, School House, Dallegles, New Cumnock.

"WITH CHRIST."

Mrs. A. N. Toms, Wellington, N.Z. Youngest daughter of the late Robert Miller. Led early to Christ in Glasgow through her father's preaching. Went out to N.Z. 28 years ago. In fellowship in Wellington and many years in Palmerston North. A cheerful and practical Christian who will be much missed. Suffered much but was sustained happy in Soul in the Lord. **Miss Clara Taylor**, Birmingham, aged 93. She was probably the oldest "sister" in Birmingham, having been amongst brethren from her early days, when she "broke bread" with such well-known brothers as Samuel Chase (of Morgan and Chase—subsequently Morgan and Scott) and Campbell Morgan (who is still alive). She was present at the Lord's Supper in her usual meeting (Rann Street) on Sept. 6th and although largely unconscious during her very short illness her last words with uplifted hand were, "Father, Father, Father Home," and she was gone. She was greatly beloved by a very wide circle—had an open ear for the Lord's Word, an open home for the Lord's servants, and an open purse for the Lord's work. She was "a succourer of

many," like Phœbe, and "of myself also" the writer can truthfully add. **John P. Barclay**, of Hartford, Conn., U.S.A. Brother Barclay came to America 43 years ago, and was instrumental in forming the assembly in Hartford about 35 years ago. He was on his first visit to his native land, and after two months' visiting old scenes and friends, almost on the eve of his departure for this country, he departed to be "with Christ" which is "far better." He was buried in Kilbirnie on August 21st. He will be greatly missed in the assembly, and by the Lord's people in New England. **John Haines Smith**, Newport, Mon., aged 79 years. Saved in early years in County Cork. The eldest son of the late Humphrey Haines Smith, of Dananstone, Castletownroche. Nearly forty years at Mountjoy Street Hall, Newport, Mon. A consistent follower of his Lord and a great help in the assembly. He had the true Pastor's heart and especially gifted in visiting. He leaves two daughters in the assembly. **Wm. Simpson**, Consett, Co. Durham. One of the first to gather with the assembly in Consett. For 52 years our brother devoted himself wholeheartedly to the work of the Lord, preaching the Gospel with his brother T. D. and others in the hall, and around the streets of Consett and its adjoining villages until he was one of the best known figures in the district. His work has borne much fruit, and he will be greatly missed, and his place difficult to fill. Had early associations with Donald Ross and Donald Munro when they visited these parts from Scotland. Our brother suffered much during the last seven months, but was ever passive to the will of God. Dr. Jones and T. Ogle took the funeral. About 600 people gathered. **Mrs. J. Waters**, Dungannon. Saved 16 years ago at meetings near Katesbridge. Bore a good testimony. Connected with Dungannon assembly. Messrs. McCabe and Hutchinson spoke to a very large company at funeral. **Mrs. Mary Maxted**, Luton, Bedfordshire, aged 72 years. Many years in fellowship at Burton-on-Trent, then moved to Clumber Hall, Nottingham. Last year or two at Luton. A helpful and consistent Christian. **Mrs. A. Crawford**, Nottingham, aged 63 years. In fellowship at Clumber Hall for some 15 years. A consistent Christian. Suffered much before home-call. **Walter Killinger**, Harrisburg, Pa., U.S.A., aged 27 years. Saved 8 years. Had a lingering illness, but ever bore a bright and happy testimony. In happy fellowship with saints at Harrisburg. R. T. Halliday conducted the funeral. **Mrs. McBain**, Huntsville, Ontario, aged 88 years. Many years in St. Paul Street assembly, Aberdeen. A devoted and highly-esteemed servant of Christ. **James Bell**, Shettleston. Saved 31 years ago, and most of that time in Shiloh

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Hall, Shettleston. Was at sea for many years, and was ever faithful in witness for the Lord. Beloved by all. **Alexander Carson**, Galashiels. Saved 55 years ago. Many years correspondent in Kelso in later in Galashiels. A consistent brother who will be much missed. **Sampson Shannon**, Calgary, Alberta, aged 70 years. Saved in youth. Gathered with assemblies for over 50 years. Formerly in Springburn, Shettleston and Greenock, but last 16 years in Calgary. Loved his Bible and ever exalted his Saviour. **James Clifford**, missionary, Argentina, aged 64 years. Called home to be with the Lord at Cordoba, on 31st August. Although very weak through long and continual suffering, he was very bright to the end, recalling early days in Scotland, speaking much about the precious Psalms he loved, and even singing the good old twenty-third to the tune "Stracathro." His end was peaceful and quiet. He was one of the best known and most loved men in the Argentina, and the manifestation of real interest in him was very touching during his last illness and on the occasion of his burial. Brethren Williams, Darling, French, and Lear took part in the funeral services, all paying fitting tributes to his work as a missionary, journalist, hymn writer, etc., etc. Mr. Clifford was saved in early days in Kilbirnie, Scotland, and was associated with other well-known brethren there. As a young Christian he also came under the influence of the late A. J. Holiday, and was much helped thereby. He went out to the Argentina in 1896, and devoted himself wholeheartedly to the Lord's work in that land. He was a big man with a big heart for the Gospel, and his hospitable home was ever open to help all classes. On the occasions of his visits home, especially the last one, he was ever active in service for the Lord. It was no rest period for Jamie, as he was familiarly called. The assembly open-air meetings, the Tract Band work, the Largs meetings all found a place in his heart and were helped by his presence. His visits to other assemblies as well are remembered with pleasure. He will be much missed by his devoted wife and family in the Argentina, and by the assemblies there, and his place will be difficult to fill. (A short biographical sketch with recent photo of Mr. Clifford, suitable for enclosing in an envelope, can be had on application here. Price 1/- per doz., post free). **Robert Leggat**, Glasgow, aged 72 years. Brought up as a Roman Catholic. Converted in Hamilton at age of 18. In Glasgow for 50 years—in Garscube Road, Camperdown, Round Toll and latterly Union Hall assemblies. His duties in Glasgow Corporation Health Department brought him into contact with many people, and he was

a most faithful witness for the Lord. Was well known in Lanarkshire, Renfrewshire, Ayrshire, and other assemblies as a gifted minister of the Word to saved and unsaved. He was instrumental in bringing many souls to the Saviour. He took an active interest in the arrangements for Glasgow Half-yearly Conferences, and his familiar figure will be missed from the platform. The tent work and missionary work in the regions beyond claimed much of his time and attention. He was in harness to the end. On Lord's Day, 6th September, he spoke with much power in Victoria Hall, Clydebank. God blessed that Gospel message to the salvation of a dear R.C. woman. On the Monday he gave help at a funeral, speaking many words of comfort to the bereaved. The same evening he collapsed going to a meeting and was taken to the Royal Infirmary, but on the way he passed home to be with the Lord. A large company attended the funeral, among them many whom he had led to Christ. **James Wilson**, a close friend for over 50 years, conducted the service and spoke with much feeling. He will be much missed by his widow, family and wide circle of friends. **Robert Anderson**, Stevenston, aged 84 years (brother of the late John Anderson, B.T.I. Glasgow). A native of Ardrrossan; saved there 65 years ago, and for the last 36 years with believers in Stevenston. A steady, consistent brother, a wise and trusted leader in the assembly who ever exercised a care for all. Took a great interest in Bible Class work. For many years Mr. Anderson was deprived of physical sight, but continued to attend the meetings and ever manifested a deep interest in the Lord's Word, work and workers. Will be much missed. **Mrs. John Meenagh**, Donemana. Saved about 30 years ago, when Brethren Wright and Creighton first brought the Gospel to that country. She has been in the assembly since then. A lover of hospitality, and one who put the Lord's business first. She will be greatly missed amongst the Lord's people, and by her husband and family. **Mrs. John McLean**, Kilmarnock. Saved when young in years, and in Kilmarnock assemblies, latterly in Elim Hall. A quiet, consistent Christian, who will be missed. Called home after a somewhat long and painful illness.

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TREASURY NOTES

By THE EDITOR.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God" (1 John 3. 1).

WE might have expected the Lord to entrust the mystery of the Church so near His heart to the disciple who lay so near His heart, but in His sovereignty the one who had to unfold that Mystery was the one who "persecuted the Church of God." In the Epistles of John the Church is not mentioned, except in its local aspect, and that only thrice in the closing epistle; but the people of God are viewed in their family relationships.

All the glorious Persons of the Divine Trinity have their share in the work of redemption: "The Father sent the Son to be the Saviour of the world"; the Son "offered Himself without spot to God"; and it was "by the Eternal Spirit" He did so. We are met with the love of the Father, the love of the Son, and the love of the Spirit. It needed the combined love, wisdom, power of the Triune God to save a single soul, and that work was of infinite value—sufficient for all souls. Not only so, but each member of the Holy Trinity will have His peculiar share, if we may so say, in the spoils of redemption. Thus the Son will be the Messiah of Israel, and all the Messianic glories will be displayed in Him. He will be King of the nations. He will rule the universe of bliss. The Holy Spirit will fill His temple of which the redeemed will be each a living stone, and in which every whit shall speak of Divine glory. But what will be the peculiar portion of the Father? His purpose is to surround Himself with a heavenly family, of which the Firstborn will be the head, "as a Son over His own house," and all are predestinated to be conformed to the image of that Son. For that, He is bringing many sons unto glory. It was specially to reveal the Father that the Son was revealed, and in the closing words of His sacerdotal prayer He declares: "I

have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved me may be in them, and I in them" (John 17. 20). The Lord has declared it, and will, so that this knowledge will be eternally an ever-growing experience. The relationship of children of God is a peculiar effect of the Father's love, something altogether outside this world's ken. The word translated "what manner" (of love) means literally, "From what country or clime?" It is as though we were being conducted through a large conservatory and our eye caught sight of a flower of such unusual beauty, as to assure us it could not be indigenous to our soil, but must be some rare exotic. We might turn to our conductor and exclaim, From what distant clime does it come? God might have contented Himself with rescuing us. How rare and heavenly the love that has actually brought us into His family as His beloved children. "Behold what 'exotic' love the Father hath bestowed upon us that we should be called children of God," and He would have us enter more deeply into this relationship. He has for that given us the Spirit of adoption, that we may know and enjoy increasingly this great privilege.

THIS love is to be carefully distinguished from the love of God as revealed in John 3. 16, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." This love embraces every member of the human race from Adam downwards to the last babe who shall be born in this world. No one is excluded, "There is nothing hid from the heat thereof." It is the love of compassion. He so loved that He gave, and not only so, but gave

His best, His unspeakable gift. As God looked down on this dark scene of sin and corruption, He loved the world with an infinite compassion. This is where we first touch Divine love. Some have tried to touch it by the way of election, seeking by some sign or dream to read the book of Divine decrees. It is impossible to do anything in this way, but deceive oneself. But if we take our place as one of the world, we cannot but find ourselves included in this world-wide love. You have nothing to do with election until you have believed in God's love to you as part of a sinful world. But how different this is to the Father's love. The universal love of the Father is a figment of the unregenerate brain, except in the sense of Creatorship, in which Paul could reason with the Athenian idolators, "For we are also His offspring." The Father's love to believers is of such a quality as to make them His children. This love again is to be distinguished from yet another aspect of divine love—the love of Christ to the church. The church is no haphazard company. This is electing love. The Lord saw in the corruption of this world a beautiful pearl. We do not read, "God so loved" the church, nor yet "Christ so loved the world"—but "Christ loved the church and gave Himself for it"—three things in the past—loved—in a bygone eternity, gave, at the cross, cleansed, at the conversion of the individual member; three things going on now—He sanctifies, nourishes and cherishes it. One thing He waits for, to "present it to Himself a glorious church not having spot or wrinkle or any such thing." This is the love of Election; the Father's of Predestination. The former guarantees the eternal blessing of all the elect—angels, Israel, Gentiles and Church. Predestination determines the character of that blessing. All will be blessed, but not all in the same way. One thing the church is predestined to is to be conformed to the image of the Son, this is a peculiar character of blessing. The mention of Israel may remind us that there is yet another love which we must distinguish from the Father's love, and that is the love of

Jehovah to His earthly people. In Deut. 7. 7 Moses reminds them that "the Lord did not set His love upon you or choose you, because ye were more in number than any people . . . but because the Lord loved you." This seems at first sight like arguing in a circle. "He loved you because He loved you," but in reality the words are distinct. The second love is the everlasting love of Jer. 31. 3, "I have loved you with an everlasting love," the second word for "love" is a word to draw near, be joined to. It represents the making good that love, and corresponds to the second half of the verse just quoted, "Therefore with loving-kindness have I drawn you." Here is another love of election, on the earthly plane—made sure first by the covenant with Abraham, the father of the faithful, and then by His dealings and love and grace with them. Through the terrible national sin of the rejection of their Messiah, this love, in its active manifestations, is in abeyance, though even now there is a remnant according to the election of grace, but the elect nation, though still set aside, will be restored to full favour once more under their glorious Messiah, and will enjoy their inheritance under His beneficent sway. We can easily see that this being on the earthly plane and involving earthly blessings, is also clearly to be distinguished from the Father's love to the redeemed of the present dispensation.

(To be continued).

Never overlook the fact that the Holy Spirit is the One who regenerates the soul, enlightens the heart, and equips for service. Without His help we shall not be wise; without His help we shall not grow in grace.

All natural growth ends in decay; but growth in the knowledge and love of God ends in glory and immortality.

A man cannot truly hate sin till he is cleansed from it; the believer hates it because God hates it, not because he is ruined by it. What a spring to the cultivation of holiness this truth should be—God condemned sin in Christ's death.

If we are in communion with the Lord, we will readily detect what is not of Him.

THINGS WRITTEN AFORETIME.

A STUDY OF JOSEPH.

BY W. WILLIAMS, VENEZUELA.

WE would wish to look at a few points in the life of Joseph from a different view-point to the usual method of applying his interesting history. All we have read in the interpretation of this wonderful man's life has been as a type of Christ—and we raise no objection, because Joseph can be used as perhaps one of the best types of Christ in the Old Testament. But in reading Genesis recently, we have looked at Joseph as a type of the Lord's servant to-day, and from this aspect we wish to draw a few practical lessons.

Joseph comes on the scene in Genesis 30. 24. He had been prayed for and longed for. He had a praying mother—"And God remembered Rachel and hearkened unto her." What a boon to have a God-fearing mother! Some time ago we heard a Christian mother say, as she was correcting her sons, "Children are a calamity!" Rachel did not think so, as she prayed to God about Joseph before he was born. God-given children will be God-blessed children. She called him "Joseph," which means—"He will add." Answered prayer increases faith in God. God did add, and that addition cost her dearly; but real service means real sacrifice. Nature has to die, if grace is going to reign. The corn of wheat must die, or it shall abide alone. Rachel died, but Joseph and Benjamin live on in the purposes of our God. "He will add" yet a "Benjamin—Son of my right hand." Listen to the pattern servant relating his lineage—"circumcised the eighth day, of the stock of Israel, of the tribe of—Benjamin" (Phil. 3. 5).

Rachel prayed to the living God and He added a Benjamin, and from Benjamin came Paul, the Apostle of the Gentiles, and so God has continued to add now nearly 2000 years, and He has not done yet. What a blessed and wonderful thing it is to pray in fellowship with God!

It is good, too, to remember, in connection with servants, that God is still able to add more. "Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, "Moses my servant is dead." This is one of the finest tributes to Moses—"Moses my servant is dead." But God remained, and He raised up a Joshua. Some of God's dear people live lamenting the death of God's servants and speak as if God, too, had died with them, and that the present preachers have none of the grip, grace and grit of their esteemed predecessors. We believe that God lives and cares and still anticipates the need of each succeeding generation, and the surest way to hinder and discourage a sincere and younger servant of Christ is to let him know and hear that he is only a sad make-shift to our spiritual fathers and the former elders of the assembly.

"NOW Israel loved Joseph" (Gen. 37. 3). This makes a good base for the Lord's servant, to know that he is loved of the Father, and God's love to us will be the mainspring of our service to God and men.

"He made him a coat of many colours" or pieces. This was a gift, and each servant should serve according to the measure of his gift. The coat was of different colours or pieces, and so our Risen Head gives different gifts to His servants. God is not limited to one mould. There is variety in His ministrations and operations. Look at the way the Lord would act when He gave sight to the blind. Sometimes He did it one way and sometimes another. We must be ever careful not to limit God to our finite vision and find fault with God's servants if in their method and manner they do not run on the rails we lay down for them. Some of God's servants preach loud and some

preach low; some use illustrations, and some think it well to use only types from the Scriptures. Some study Greek and grammar, others use the vernacular. Some wink and blink, pound and break platforms and glasses; others are steady as statues and cold as stones. Some point the finger and are extremely personal; others are profoundly abstract and conveniently general. God never favours affectation or imitation. Therefore, Study to show thyself approved unto God!

"They hated him yet the more for his dreams, and for his words." Joseph did not please everybody, and the sooner the servant learns that his object is not to please all but to please God, and then he will please all who are worth pleasing, the better for him. God was behind Joseph's dreams and his words. So let us see to it that it is not our own carnal ways and words which give offence—which some seem to mistake for grace and faithfulness. "They hated him," and then "they hated him yet the more." The hatred grew, and three times in chapter 37 we read of their hate, which, but for Reuben, would have ended in murder. Hatred against the Lord's servants is a soul-withering thing, and it lurks in more corners than we are aware of.

In chapter 39, we get Joseph, as it were, moved on to another class-room in God's great training school for His servants. He is now in Egypt, in Potiphar's house and this is, perhaps, the hardest chapter in his life, and just here we would notice that four times over we read—"The Lord was with Joseph." When thou passest through the waters, I will be with thee. The deeper the trial, the darker the cloud the servant has to pass through—the more His power and presence will be felt giving the needed strength. "As thy days, so shall thy strength be."

AND Joseph was a goodly person, and well favoured." Natural beauty and fine figure are not always assets in the Lord's servants. In these days of loose morality and lax principles, it is absolutely

astounding to hear what the younger women in the assemblies sometimes say about the personal looks of the Lord's servants. Joseph's dreams exposed him to the hatred of his brethren; his natural beauty exposed him to the carnal lust of a pagan woman. "She spoke to Joseph day by day." Had Joseph been free, he should have fled from such a woman as from a rattlesnake, as no doubt she grew bolder "day by day" in her insinuations. His noble reply shows that he had the fear of God in his heart, yet we feel that he acted unwisely when he allowed himself to be alone with such a tempter. "Keep thyself pure" (1 Tim. 5. 22) is surely a needed warning to the Lord's servants to-day—pure in thought—pure in motive—pure in life—pure in service. Where there is carnal temptation only in thought, flee from it; where there is carnal intention, never go alone, or be alone with the tempter. "Two are better than one." "The Lord sent them out two and two." It is always a wholesome safeguard to a preacher to have a fellow-labourer. "He left his garment in her hand." Joseph had to leave his coat to save his character. But circumstantial evidence was against him, and also a brazen-faced woman, and now Joseph is moved on to the next classroom of the divine training-school—the dungeon. This injustice should be a warning to the Lord's servants not to act purely on circumstantial evidence. In one of the larger assemblies here, there has been a case where judgment was given wholly on circumstantial evidence, and we must admit it seemed convincing. But before the year is completed, the judgment has been proved wrong. Time has proved the innocence of the party accused. We get a good guiding principle in Deut. 13. 14, "Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, etc."

"See he hath brought in a Hebrew unto us to mock us." She would take vile vengeance by anti-Semitic policy. She is the mother and inventor of the "Blame-the-Jew" slogan, so it is not a very honourable party to belong to. "But the

Lord was with Joseph." God was with him in the pit, in the captain's house, and now He is with him in the prison. Joseph could have been in the captain's home with a guilty conscience, but he chose to be in the dungeon with a good conscience.

"AND it came to pass at the end of two full years" (chap. 41. 1). Joseph's love had been tested; his integrity had been tested, now his patience had to be tested. Some of the Lord's servants are loving and amiable, modest and moral, but a late train, bus or car, a poor meal, a bad bed, a few hours of lost sleep, puts them in a sad ruffle. "Let patience have her perfect work." "Tribulation produces patience." To be forgotten by the world is to be expected; to be forgotten by our brethren should be anticipated; but to be forgotten by those we have benefited is the hardest of all. Joseph has been blamed for getting his eye off God and looking to the butler. Criticism of the Lord's servants is cheap, and it almost invariably comes from those who have never passed through deep trial for righteousness' sake themselves. Hated, sold, tempted, slandered, imprisoned, forgotten, gets Joseph to the sixth grade. God used the trials to burn the dross and refine the silver, and six is as high as man can go. So after thirteen years preparation, he is now ready to be used in God's plans.

"And Joseph was thirty years old when he stood before Pharaoh, king of Egypt" (chap. 41. 46). It needed experience to fill Joseph's position. Now while we would not set an age for any one to leave the nets and step out in faith to preach the gospel at home or abroad, the tenor of scripture would lead us to be careful in encouraging young men of less than twenty-five to such a path. Our experience has been that young men are apt to push themselves on elders for a commendation to such-and-such a field, at home or abroad. But the brother who is willing and content to go on quietly for God in a local way until he is twenty-eight or thirty, will attract the attention of some elder servant of Christ who, first having

consulted the assembly as to his fitness all unknown, perhaps, to the young man, will encourage him to accompany him and the assembly or assemblies where he is known and has laboured, will confirm the preacher's exercise by giving him a hearty commendation.

"Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them (Heb. 'hard things with them')." Joseph had firmness, discernment and character—three very necessary qualities in the Lord's servant. What a mercy to be able to be firm, when dealing with trials and troubles 'among God's people! It is a notable trait in Paul's life in contrast to Peter's natural weakness. Then to have discernment in the things of God and His people is a rich gift from our risen Head. "He that handleth a matter wisely, shall find good" (Prov. 16. 20). Character is highest of all. My reputation is what men think of me, but my character is what God sees in me.

"Moreover he kissed all his brethren and wept." This is Joseph at his best. The Lord's servant is most Christ-like when he can frankly forgive the wrongs he has received. But we would notice a tender trait in Joseph's character here—he *wept*. Eight times we read of him weeping. This is beautiful. Firmness and tenderness were the warp and woof of his lovely character. It is, unfortunately, a rare combination. Generally, those who are firm for God's truth, lack tenderness, and those who are tender, lack firmness. Firmness comes as we read God's word and carry it out—tenderness grows by prayer and confession before our God. Joseph honoured God, loved his father and family, and faithfully served his earthly master. 'The secret of the Lord is with them that fear Him.' He knew God would visit His people and his faith took his bones to Canaan and placed him among the worthies of Heb. 11. 'The memory of the just is blessed.'"

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple (Psa. 19. 7).

ZEBULUN: †

MARINER AND MISSIONARY. ‡

By G. RADWELL, BUCKS.

"Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon" (Gen. 49. 13).

ZEBULUN means "dwelling," and Jacob, in the vision of God by the Spirit, tells us how in the last days "he shall dwell at the haven of the sea"; and more, "that he shall be for an haven of ships, and his border shall be unto Zidon." If Asher is the "confectioner" of the family, as I believe another has said, we can surely think, in the light of Jacob's words, of Zebulun as the "missionary" brother of the family. He has first to dwell at the haven of the sea: to know a place of quietness and peace, but next to that part of God's creation, which at times is greatly troubled and agitated, casting up mire and dirt, but can be made like a tranquil lake, through the voice of God the Son saying "Peace be still."

In the Epistle to the Ephesians we have given to the church—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—apostles, prophets, evangelists, pastors and teachers. Of these, it is the evangelist who surely finds his haven, his abode, near the troubled seas of the nations. There he finds himself in Christ, his own personal haven, and learns there also the yearning and compassionate heart of Christ for the poor, lost and troubled world, going hither and thither, seeking peace and finding none. He there, in the providence of God and His instruction, learns the element he is to work in, and obtains the faith to work on such unsettled places of the earth; and more, the ultimate purpose of God, which is nothing less than that he himself should be an haven of ships—tempest-tossed vessels, with sails tattered and torn, with gear out of order, full not only of precious cargo, like Hiram's fleet of old, but tempest-tossed sailors and travellers, who, passing through the experience of

conviction from God as to sin, long for the desired haven, there to find peace and rest in the risen Christ, through the service of His servant dwelling in his own haven of the sea.

But more, if we turn to the blessing of Moses in connection with Zebulun, we find it is not only abiding in the haven God has given His Gospel messenger, but, like a life-boat's crew goes forth in a gale, he is to go forth on the raging waves of sin and opposition to all that is of God, and rejoice in his going out, following Him who came to seek and save the lost, though it necessitated His passing through the waves and billows of God's wrath. He saw the darkness deepen, and the waves increasing, but quietly and confidently said, "Arise, let us go hence," in order to provide an haven of rest on the rock of ages; so that, those who believe, might have peace like a river.

ISSACHAR abides in his tents doing a servant's work, but Zebulun is not to settle on his lees, but to go forward, for his sea sphere of ministry is to extend to Sidon. He, so to speak, is to grow in the extent of his ministry. Sidon, one of the world's great centres of commerce and splendour, must be reached. In the 77th Psalm, 19th verse, we read: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." And in Psalm 107. 23-31, we have a wonderful and graphic description of those who go down to the sea in ships, that do business in great waters. These see the works of the Lord in the storm and tempest. He commands. "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses . . . so He bringeth them unto their desired haven."

Thank God He not only provides a haven for poor, guilty sinners from the Gentile seas or nations; but also for His saints as they go through their tempests of opposition, and oppressions. In the 18th chapter of Acts a storm of illwill arose against the Jews at Rome, and Claudius had commanded all Jews to depart from

that city. The result was that two of the oppressed race, named Aquila and Priscilla, went to Corinth to find an haven there; and not only did the Lord graciously overrule the waves for them, but provided in their home in that place an haven for His tried and tested minister of the Gospel of grace to the Gentiles—beloved Paul, who ministered in that city for a year and six months. The storm of opposition again arose, and when, after a little while, Paul goes to Ephesus, his beloved friends, Priscilla and Aquila, go with him, and when he departed from that place to conquer in other spheres, there came to Ephesus an eloquent Jew, well instructed in the way of the Lord, fervent in spirit, diligent in speaking and teaching, but with only a limited knowledge of the truth, he found in the home of Aquila and Priscilla a haven of rest and peace, also a place of instruction in higher things, for they expounded unto him the way of God more perfectly, and thus host, hostess and guests found how true the words of Psalm 77. 19 above are, "Thy way is in the sea and thy path in the great waters."

HOW beautifully do we find this Zebulun or Haven character in the beloved Son of Man in the 11th chapter of Matthew. He is there knowing, as He alone could feel it, the cold, chilly waters of sullen rejection; but He shelters in the quiet "haven" of His Father's will, saying, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in Thy sight." And then He, who found an haven of rest in the Father's will for His tried soul, becomes an haven or rest for the labouring and heavy laden, saying, "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your soul." And later on, when dying on the cross, He found an haven for His holy spirit after having been carried onward and downward in the swellings of that tempest, in His Father's

will and power, for He said, "Father, into Thy hands I commend My Spirit" (Luke 23. 46); and again in prophetic utterance in Psalm 16. 10, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

How beautiful to see Him in the midst of the waves and billows of Calvary abiding in His haven, the eternal God His refuge; but listen, for He is not only in His haven, but becomes an haven, for He hears a cry above the storm and tempest of Calvary, the cry of a man who knows that he will sink soon into the caverns of the lost unless there is one who can bring him by a life-line into an haven or rest; and thank God there is there One with a life-line of salvation from the wrath to come, and the poor dying thief discerns Him in the billows, and cries, "Lord, remember me when Thou comest into Thy kingdom." The answer comes swift and sure in all the grace, confidence and power of the One laying down His life in the depths of God's wrath against sin, and He says, "To-day shalt thou be with Me in paradise." Surely we have something of this foreshadowed in Judges 5. 18, where we are told the tribe of Zebulun were a people who jeopardized their lives unto the death (N.T.) as every true watcher by the seas of the Gentiles is ready to act to-day after the pattern of him "who was troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The port of Zebulun has to be an open port at all times; it must never be frozen over by the ice of indifference, but kept open by the constraining love of God for poor ship-wrecked mariners, battling for life in seas of opposition and violence: but it must ever be a closed port to the devil's navy, with its craft of Modernism, and its sister ships of Spiritism, Russellism, Ritualism, and its submarines of Philosophy and Vaindeceit, to say nothing of other vessels manned by Seventh-day Adventists, etc., for they bring not "the doctrine," which is more precious than the gold of Ophir, and like the door of the

house of the Elect Lady in the second Epistle of John. Zebulun's haven or port must be barred to such, so that we may not be "partakers of their evil deeds."

WHILST seeking to gather up in a spiritual sense present-day comfort and instruction from the prophetic blessing of Zebulun, let us not forget that in the 8th chapter of Revelation God answers the faith of Jacob and seals twelve thousand of the tribe of Zebulun for service in the last days, of which the Spirit speaks in the 60th chapter of Isaiah, when the isles shall wait for Him, "and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee" . . . The "gates of the city shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought": surely a day prepared for the activities of Zebulun; and as we anticipate it we cry unto Him who alone can bring it to pass, "Thy kingdom come!"

ANTICIPATION.

And shall I really see Thee, Glorious Lord?
Who though unseen, art worshipped, loved,
adored,

What joy and rapture fill my longing heart,
To think that I shall see Thee as Thou art.

Shall stand before Thee, perfect, spotless,
whole,

Fruit of Thy suffering, travail of Thy soul,
O joy of joys, O ecstasy of bliss,
What thought can measure such a love as
this?

"For ever with the Lord." Is this for me?
How vile, how base, none knoweth Lord but
Thee,

Yet like a brand, plucked from the burning
flame

To show to worlds the glory of Thy Name.

Mysterious love, how deep, how full, how
free,

My spirit longs to find its rest with Thee,
To see Thy face, to hear Thee call me Thine,
To dwell forever in Thy love divine.

—The late Dorothy Searle Robathan.
Teignmouth.

SONG OF SOLOMON.

BY THE LATE WILLIAM LINCOLN.

(Continued).

WE come now to the seventh dialogue, which seems to extend from chap. 5. to 6. 9. It opens with the bride's repetition of the invitation of the Bridegroom: "Open to Me, My sister, My love, My dove, My undefiled; for My head is filled with dew, and My locks with the drops of the night." He appeals either to His Gethsemane sufferings, when He consented to take the cup for her sake, or to His rejection by the religious world. But her only response is subterfuge and excuse, for the command involves suffering to the flesh. And here we get the lesson of chapter 3. repeated: if we fail to act up to our light we shall not have rest and peace. The way to enjoy His smile and His presence is to do as He bids us. He will then fulfil His promise: "If a man love Me, he will keep My word: and My Father will love Him, and We will come unto Him, and make Our abode with Him" (John 14. 23). Being occupied with herself, and yielding to self-indulgence—"I have put off my coat, how shall I put it on: I have washed my feet; how shall I defile them?"—she loses His presence; and, when she awakes to the reality of this, she seeks Him but does not find Him.

In the course of her search she addresses the daughters of Jerusalem, who, in reply, ask her, "What is thy Beloved more than another beloved, O thou fairest among women? What is thy Beloved more than another beloved, that thou dost so charge us?" It is like mere professors asking, What is there in Christ more than we know? Their question touches a secret chord of her heart, and she bursts out about the glories of her Beloved in twelve particulars, summing all up with the words, "His mouth is most sweet: yea, He is altogether lovely." As with us the *eye* is prominent, so with Him it is the *mouth*, because it is by the word of His lips that He communicates to us all His love and blessing. The calling to mind

what He is, leads to the remembrance of where He would be found, and enables her to answer their question, "Where is thy Beloved gone?" She knows He would be caring for and feeding His flock; "He feedeth (His flock) among the lilies." There she finds Him, and instead of upbraiding her His first word is, "Thou art beautiful, O My love, as Tirzah, comely as Jerusalem, terrible as an army with banners." Touching are the words, "Turn away thine eyes from Me, for they have overcome Me." His heart is moved by the look of faith and love, which, taught by the Spirit of God, we fix upon Him.

IN the last dialogue—6. 10 to 8. 4—He is the first to speak. He declares the beauty of the bride, and asks, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" He speaks of the morning as nigh. It is so near because she has complied with the three invitations, "Come away" or "Come out," "Come with Me," and "Open to Me." Open your heart and let there be no reserves. She has responded to the whole of the three, and now He speaks of the morning as nigh. He looks to see if she is quite ready: "I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded" (v. 11). It is a solemn thing when He thus comes down and looks at us. His people are divided into three classes—fathers, young men and babes (1 John 2.)—and those who have made greatest progress will be in the valley; though in the present day people are fond of advanced truth, and of being on the hills.

The next verse is a very important one, "Or ever I was aware, My soul was transported on the chariots of My willing people." It expresses the suddenness of His coming, whether to His people Israel, or to His Church. Now the union is consummated; she is married and receives His name; for "Shulamite," or "Shulamith," is the feminine form of Solomon. We may regard the following verses (7. 1-9) as the Lord's survey of His bride in

the clouds of heaven, where He finds her all fair and complete. After the words, in verse 9, "And the roof of thy mouth like the best wine," it is the bride who speaks. She, as it were, finishing the sentence, adds, "*for my Beloved,*" thus expressing the consciousness that she is entirely for Him, to the satisfying of His affections, and the praise of His glory.

Being able to say "I am my Beloved's, and His desire is toward me," she shows her true response to that desire by a readiness to enter into all that interests Him, and speaks with delight of the "pleasant fruits, new and old," which she has laid up for Him. She knows well that He will not despise these fruits, which are indeed precious to Him as the fruit of His own indwelling Spirit. He once more gives the charge that she be not disturbed: "I charge you, O daughters of Jerusalem, that ye stir not up, nor awake My love, until she please." Thus she rests in His embrace. (FINIS).

BIBLE STUDIES.

By Jas. Forbes.

PEACE.

Filled with peace (Rom. 15. 13).
Following peace (Heb. 12. 14).
Found in peace (2 Pet. 3. 14).

NEW THINGS.

A New Covenant (Heb. 8. 8).
A New Way (Heb. 10. 20).
A New Lump (1 Cor. 5. 7).

A THREE-FOLD OBJECT.

The Father sent His Son for Life (1 John 4. 9).
The Father sent His Son for Atonement (1 John 4. 10).
The Father sent His Son for Salvation (1 John 4. 14).

THREE-FOLD VIEW OF THE LAMB.

The Lamb before time (1 Pet. 1. 19-20).
The Lamb in time (John 1. 29).
The Lamb after time (Rev. 5. 12).

THREE-FOLD FREEDOM.

Freedom from Satan (Heb. 2. 14).
Freedom from Sin (Rom. 6. 7).
Freedom from Separation (Eph. 2. 13).

PRAYER.

The Pattern (John 17. 1).
The Privilege (John 16. 24).
The Practice (Rom. 12. 12).

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXIV.

By DAVID J. BEATTIE.

IN LANARKSHIRE—LARKHALL.

IN the mining village of Larkhall, Lanarkshire, about seventy years ago, nine brethren came together to remember the Lord on the first day of the week. They were men in humble circumstances. Just previous to this they had passed through a time of spiritual revival, and their hearts were filled with a joy unspeakable in the happy knowledge of untold riches in their new-found Saviour. The changed lives of those men at once manifested the reality of their conversion, a circumstance which set the village talking. With a desire to honour God they sought guidance from His Word, which became, in a very real way, their food and drink. Meeting together in the homes of one another for the study of the Scriptures, with no one save the Holy Spirit to point the way, they soon became conscious of the true meaning of believers' baptism and the Lord's Supper. As these truths were revealed to them, the religious traditions of their forefathers were cast aside that they might in all simplicity follow what was taught in the Word and practised by the early disciples. Thus those brethren, with a loyalty of purpose and fidelity to the principles and methods of the early church, inaugurated the assembly now meeting at Hebron Hall.

The meeting-place of the infant assembly was in Walker's Hall, where the little company—which included Samuel Chap-

man, Robert Miller and Tom Brown—were afterwards joined by other Christians. Of the original number, Tom Brown, now in his eighty-eighth year, is the sole survivor. As numbers increased and their influence began to be felt in the town, those who had identified themselves with this peculiar sect became the target of much persecution. But their zeal and loyalty to the Word was proof against the insidious attention of the enemy, and they continued in happy unity, their all-absorbing object being faithful obedience to the will of God, and the furtherance of His kingdom. Cottage Gospel meetings were held, and many anxious ones were pointed to the Saviour. Bible readings, where the Scriptures were opened up by brethren of spiritual discernment, whom God had prepared to feed and tend the flock, were arranged. Thus the newly-formed church, many of whom were yet babes in the faith, received instruction.

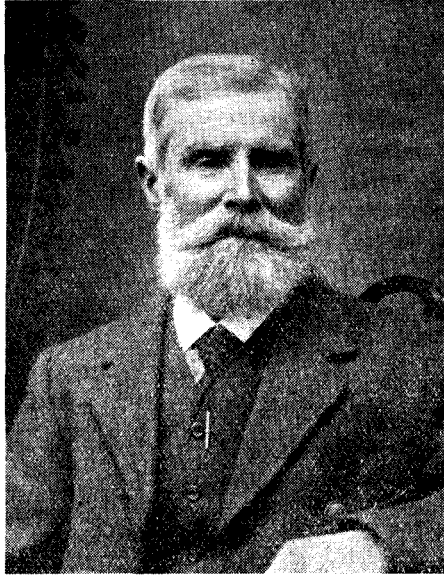
As the assembly grew it was more than ever realised that their choice of a meeting-place—that of a publican's hall—had not been a happy one, and it was felt that by remaining there in an atmosphere usually polluted by the decaying fumes of strong drink, the testimony would suffer. Some premises in Raplock Street, consisting of a large room and kitchen became available, and the property was converted into what proved to be a comfort-



ROBERT MILLER.

able hall. It was to this hall that Alexander Marshall, in the early days of his pioneer work, frequently came, seeking to help and encourage in the work.

In his interesting story of the Hebron Hall assembly, Robert Chapman of Larkhall—to whom the present writer is indebted for much that is set down here—includes the names of a few worthies, trophies of grace, who in their own humble way testified for the Saviour who had so wonderfully transformed their lives.



SAMUEL CHAPMAN.

A NOTABLE person who paid frequent visits to the village of Larkhall was James Gilchrist, well known as the Chapel-town baker. When the '59 Revival swept across Scotland, Lanarkshire had an abundant share of the blessing, and James Gilchrist, a licensed grocer and publican, was soundly converted. It is said that the morning after his conversion when he entered his public house, as he often told, "The whisky barrels stared me in the face, and I stood condemned before them." There could be no half measures with James Gilchrist; the barrels were rolled into the street, and the contents poured into the gutter, while the signboard bearing his emblem as a publican was painted black the same day.

"One Sunday morning," writes Mr. Chapman, "James Gilchrist caused some excitement in the neighbourhood. Clad in a black suit of clothes and mounted on his black horse, he bore a banner aloft, on which were displayed the words, 'Prepare to meet thy God.' As he travelled from Chapeltown to Larkhall on his sombre-looking steed, the people living along the route gazed at him with wonder-

ing eyes, and in solemn silence, while others declared that the Day of Judgment had surely come. Passing over the Avon bridge and up through Millheugh, the sight of the black figure with the solemn text, proved too realistic for a few who were awakened and made to think of these eternal matters in a way they had not done before."

This valiant for the Truth, who in his day was known throughout the shire, and was the means of leading many

from the paths of sin to the Saviour, was the father of that devoted missionary, Jeanie Gilchrist, who laid down her life in Central Africa.

These were indeed stirring times, when souls were rescued from the power of darkness to come out boldly for the Saviour. A similar case, vividly illustrating the work of grace going on in that district, is that of Daniel Hamilton. He was a publican, who, on taking his stand for Christ, promptly emptied his stock of intoxicating liquor into the street and closed his shop. The last time he preached in Frame's Hall, Larkhall, Daniel was then a frail old man with shaking limbs and trembling voice, but his face beamed with a joy which old age had not bedimmed, as he told out of a full heart of a Saviour he had known and proved for many years.

TO those who have followed the course of these papers, the contrast will at once be observed between what is set down here, and that of the early days of other assemblies, when men of learning and position were more in evidence. Larkhall is a mining community, and though the doings of brethren who took a prominent part in church affairs may to those of ultra-fastidious taste appear crude and

unorthodox, yet those men were none the less faithful to the tenets of the Word, and their lives manifested in a very practical way, the truths they so consistently sought to uphold. The assembly was largely composed of coal miners. Their working hours were long, often toiling underground from early morning till late at night, and during the winter months when the days were short, they rarely saw daylight except on Sundays. And yet many of them seldom missed the evening meetings; and during winter when the kitchen meetings were held, the preacher for the night might have been seen hurrying home from the pithead in time to take his place in those happy, soul-winning gatherings.

THE removal of the assembly, in 1872, to Frame's Hall was an eventful occurrence in its history, for it provided greater accommodation for a healthy church, and having a hall to themselves—a privilege they had not hitherto enjoyed—the liberty of arranging meetings to suit their convenience was a decided acquisition. The advent of a new hall drew considerable numbers to the Gospel meetings, and many were saved, baptised, and received into fellowship. It is of interest to record that open-air meetings commenced at the Cross by this assembly have been continued for over fifty years.

“For a time,” writes Mr. Chapman, “the assembly prospered, but, alas, in the midst of peace and blessing a great trial overtook them. It was thirty years before the Darby trouble reached Larkhall. A few left the assembly and commenced a small meeting in Morrison Hall, Raplock Street, in 1874. It is sad to think that life-long friends in happy church fellowship should be cut asunder from each other, in some cases for life, because of diversity of opinion and strife, arising between two or three persons some hundred miles away. The progress of the assembly was greatly hindered by those seceding from it. It caused much grief and sorrow, sad hearts and broken ties. However, as time is a great healer, the bad effects were gradually

overcome. Progress was again made in the work of the Gospel, many being saved and added to the assembly.”

Thus they were cast upon the Lord in their helplessness. Most of the original members, still living, continued with the assembly, and it seemed hopeful that their influence and personality, with the all-sufficient help of God, would retrieve much that had been lost, and accomplish greater things for Himself. In a measure this was realised, and from the wreckage brought about by the enemy there came into being a healthy and vigorous assembly. In those days baptism received a prominent place in the ministry of the church, and many were led to see this important truth. Nor were those desirous of obeying the Lord in this ordinance, deterred because of the lack of facilities in the meeting-place at which they were accustomed to attend, for public baptisms in the river Avon were frequent events in the village.

A visit in 1883 by William Montgomery, evangelist, was long remembered. Quite a revival took place, when both saint and sinner received blessing. And not only were young converts seeking to be baptised but a few believers who had come into fellowship unbaptised were stirred up to the realization of a joy which up to that time had not been theirs. One Sunday afternoon fourteen brethren were baptised in the river Avon at Millheugh, when a vast crowd gathered on the bridge and along the banks of the river to witness this unique spectacle. People came from the neighbouring villages, and it is estimated that about two thousand people were present. From that time considerable development has marked the forward movement of the testimony in this Lanarkshire stronghold, a pleasing feature being a progressive work amongst the young, where the register of the joint Sunday Schools contains the names of nearly one thousand children. To-day the Hebron Hall assembly, Larkhall, with its many activities in the Gospel, is one of the largest in Scotland.

(To be continued).

SUPPORT OF THE LORD'S SERVANTS

IS "SELF-SUPPORT" PRACTICABLE?

By W. E. VINE, M.A.

BY a self-supporting missionary we suppose is meant one who hopes to find a means of earning his daily bread by engaging in some business or occupation in another land, while using his spare time in preaching the Gospel. Where it is possible, under such circumstances to render help in the Lord's work, such assistance is most valuable, and bears its own peculiar testimony to the world in the way of commending the Gospel, but in such cases the duties and responsibilities of the daily avocation will render it impossible for such to undertake what is involved in missionary service as set forth in the New Testament.

We must turn to Scripture to see if it provides examples or direct instruction concerning what are called self-supporting missionaries. If we find therein that such self-support is what is inculcated or exemplified in the case of those whom the Lord called to go forth from assemblies to give themselves to the work of the Gospel, obedience to the Word of God is the only thing that can meet with His approval, and our missionary brethren should see that their methods are in conformity to the Divine pattern, any deviation therefrom being corrected without delay. Moreover, such conformity should be encouraged by all who seek to support them in their service. If, however, what is known as the self-supporting missionary is not what Scripture sets forth, then obviously the method will prove impracticable for the accomplishment of the Divine purposes.

In the missionary activities recorded in the New Testament we read of three places in which the apostles earned their living by working with their own hands for a time.

At Thessalonica, Paul, Silas and Timothy worked strenuously night and day to maintain themselves, not from motives of independence, but that they might not burden the saints (1 Thess. 2. 9; 2 Thess. 3. 7), and to set an example to the indolent (2 Thess. 3. 11). On the other hand, the Apostle says that he and his fellow-missionaries had "the right" to be maintained by the saints there (v. 9)!

In his farewell message to the elders of the church at Ephesus he makes clear that the reason why he worked there to meet his necessities and those of his fellow-labourers, was that, while avoiding the appearance of coveting the goods of others, he might set the elders an example how that "so labouring" they ought to help the weak and to remember the words of the Lord Jesus, "how

He Himself said, It is more blessed to give than to receive" (Acts 20. 33-35, R.V.).

At Corinth he first stayed with Aquila and Priscilla and joined them in their tent-making (Acts 18. 3, 4). That was, however, only incidental and temporary, and not a practice, for he says, "I robbed other churches, taking wages of them that I might minister unto you" (2 Cor. 11. 8), and his explanation of the fact that he was not financially a burden to them, was, not that he supported himself by working, but that when he was in want, the brethren who came from Macedonia "supplied the measure of his want" (v. 9). He had prevented himself from being a burden to them in order to cut off occasion from his detractors (v. 12). So instead of supporting himself he received gifts from other assemblies. And now he tells them that his going on to preach the Gospel in regions beyond them will be consequent upon the growth of their faith. He would be "magnified in (or by) them"—a tactful way of saying that he looked for their practical fellowship in his pioneering work (chap. 10. 15, 16). His circumstances at Corinth, then, are clearly a testimony against his being a self-supporting missionary there.

The circumstances of these three occasions do not allow of the conclusion that the Apostle and his fellow-missionaries were normally self-supporting, and therefore do not permit of their being used to advocate this as being the Divinely appointed method of carrying on missionary service.

On the contrary, the Apostle himself reminds the saints at Corinth that the Lord ordained "that they which proclaim the Gospel should live of the Gospel" (1 Cor. 9. 14), and goes on to show that, if he worked with his hands, it was the exception and not the rule. Indeed he and Barnabas, he says, had a right to forbear working, and he substantiates this claim from various parts of the Law of Moses (vv. 6-13).

Again, a large part of the Epistle to the Philippians is occupied with the value and importance of the practical fellowship of the assembly in the work of the Gospel. The saints at Philippi had been exemplary in this. From the very time when Paul left their district they were conspicuous in having fellowship with him "in the matter of giving and receiving" (chap. 4. 15, 16; cf. 1. 5-7; 2. 25).

The Apostle John, in commending Gaius for his practical assistance to those who

"for the sake of the Name . . . went forth, taking nothing of the Gentiles," tells him that he "will do well to set them forward on their journey worthily of God," and lays it down as a general practice, that "we . . . ought to welcome such, that we may be fellow-workers with the truth" (3 John 5-8, R.V.). There is no intimation that they would do well to be earning their living.

From all this cumulative testimony and instruction we cannot but conclude that what are understood as self-supporting missionaries are not what the Word of God sets forth in connection with the work of the Gospel, where such work involves leaving home and relatives and friends for the specific purpose of preaching the Gospel.

We need not be surprised, therefore, to learn from many devoted servants of God that such a method is found impracticable for the accomplishment of what is involved Scripturally in missionary service, technically so-called.

We have to remember, too, that the apostolic missionaries had no language to learn. The form of the Greek language called the **Koine**, or common tongue, was in general use in all the countries where the Gospel was preached in those times. It was the medium of the homely and every-day intercourse. In all countries around the Mediterranean and further east this language had spread throughout the dominions of the Greek Empire from the 3rd century B.C. onward, and thus the spread of the Gospel was prepared and facilitated. How different is the case to-day! Except in places like parts of the West Indies and British Guiana, a new language has to be learnt, and a considerable time, usually a couple of years at least, has to be devoted assiduously to the study of it before it can be used effectively in the proclamation of the Gospel, not only in preaching in public, but, and especially so, in personal dealing.

When it has been acquired, there is far more for a missionary to do than preach the Gospel. He is commissioned by the Lord to teach converts to observe all that He has commanded. His work, if Scriptural, consists of the formation of churches and of the instruction of the saints until the Lord raises up local gift to maintain assembly testimony, and even then he does well to visit such assemblies time and again, or even to stay a long time among them. The case of Timothy contains an example and a principle in this respect. Long after a church had been formed in Ephesus, Paul enjoined upon him to stay there and care for the saints. This injunction was repeated after a considerable interval (see 1 Tim. 1. 3, 4, R.V.). Compare, too, the case of Titus in Crete (Tit. 1. 5).

In what has been pointed out we, of course, have not implied that a missionary should never turn to and work for his living upon occasion, when, as with the case of the apostles, the Lord so orders circumstances that for one reason or another it is His will that this should be done. Obviously such a temporary change would be quite Scriptural, but these incidental occasions could not be said to characterize him as a self-supporting missionary. Moreover, as things actually are, it is perhaps scarcely realized how often our missionary brethren are found working with their own hands, engaging, for instance, in building work, the repairing of motors, tents, etc. In so doing expense is often saved, and the missionary is able to live at less cost, while setting a good example to those around.

The following are testimonies from servants of God who have had experience in these matters:

"Some men learn the vernacular sufficiently to carry on their business in it, though with most of us our vernacular knowledge was very threadbare, a competent native being engaged as interpreter in business transactions. The drain of the climate on one's nervous energy would render a thorough mastery of the language exceedingly difficult. Far better go out as a full-timer in my judgment, if it is the natives which one wishes to reach, unless you have your own business which is practically impossible."

"If Christian young men have the opportunity of serving God in business spheres abroad, I would encourage them to go, if they are sure of God's leading, but they will find their activity hampered greatly, and their service will be rather that of Christian living, and of Christian giving, than of active evangelistic work. They may strengthen the hands of the Lord's servants, but they will not find that they have energy for considerable Christian work after they have done their business."

"So far as India is concerned it is obviously not possible for a man to take up a trade and do just as much at that trade as will support him and then give all the rest of his time to missionary work."

"The business man does get a smattering of the language so as to carry on his work; but inevitably his proficiency in pronouncement, vocabulary, grammar, syntax, etc., would make most missionaries feel more than ashamed if such were the limits of their acquirements. Preaching the Gospel requires a man to have some knowledge of the beliefs of the people to whom he goes. This knowledge cannot be obtained adequately without some of their books . . . which means again extra study.

Workers without this adequate knowledge can be almost a hindrance."

"I have known of other cases like myself who hoped to be able to serve the Lord while earning their living . . . but finding it impracticable have either taken up full-time missionary work or returned to the homeland."

There is therefore a necessity for the whole-time worker as well as for those who can only give a part of their time, and one cannot but fear that where whole-time service has been criticized, a deviation in practical giving can be discerned, which bodes ill for the future of the work. Gradually there will descend upon the assemblies a lack of that keenness and zeal which once characterized so many of them. While the efforts of the enemies of the Gospel seem to increase, those of believers seem to be diminishing.

Meditations on Psalm 32

BY SAMUEL ROGERS.

ONE need not attach too much importance to the analyses which head the chapters of our excellent Authorised Version of the Holy Scriptures. They may or may not be helpful, but they form no part of the inspired text. Consequently all such analyses are omitted by the revisers and other versions as Newberry's. But when we come to the Psalms, there we have headings which in many cases really form part of the inspired text, and should not be ignored.

Psalm 32. is the first of a group of thirteen Psalms with the inscription "maschil," meaning giving instruction. The suitability of such a title to this Psalm must be apparent to the youngest believer in the faith, for it furnishes instruction on the vital question of forgiveness of sins, and of others beside.

This Psalm is, as to its principle, of the widest application. It expresses David's own experience, and it will hold good in the lips of repentant Israel of a future day, and may be used for saint and sinner to-day, as by the Apostle Paul in his time (Rom. 4.). In this way it covers the past, the present, and the future. In other words, we may say that this Psalm is born out of a piece of David's own ex-

perience of God's forgiving grace to him. Further, that David, being a prophet, was inspired to write in terms which gave his words a prophetic bearing in respect to our testimony to-day, and to the experience of repentant Israel of the future.

This Psalm is divided into three parts: verses 1-5 comprise the first; 6 and 7 the second; 8-11 the third. Part 1. meets the question of our sins and their forgiveness; part 2. deals with our weakness and God's support; part 3. our need for the journey and God's counsel. One's primary need is forgiveness of sins. This comes first in the Psalm, David giving us his testimony of how he found the blessing of it.

But the forgiven soul is not long in the way before it discovers a further need, namely, that of divine support. This follows next in due order in our Psalm (see vv. 6, 7); and it shall be given in the hour of need. The God of all grace is the soul's hiding-place in the time of trouble. The pointed application of these words to the remnant in their time of trouble need no explanation. Part 3. relating to the journey, closes this very instructive Psalm. Here are some very encouraging words for the pilgrim on the way. Thank God we are not left to find a way as best we can. Counsel we constantly need, and counsel He has promised, with an assurance of His watchful eye of love and care. "I will counsel thee, Mine eye shall be upon thee." With such promises and assurances, as grounds for confidence, we should be glad in the Lord, and shout for joy. But a word of warning is needful. A common danger is to grow impatient and not wait for the counsel of the Lord. It was right here where God's people of the past failed sadly. "They waited not for His counsel" (Psa. 106. 13). Hence the warning not to act as if we were beasts without understanding. To grow restive, and not wait for counsel of the Lord is to bring one's self under God's governmental dealing of bit and bridle discipline. Said one of long ago, "Thou shalt guide me with Thy counsel, and afterward receive me to glory" (Psa. 73. 24).

"BEING SAVED!"

BY THE EDITOR.

WE have received from a correspondent a copy of the "Mid-Ulster Church of Ireland Magazine" for August last, containing an article under the above heading. It is aimed at certain persons, whom the writer terms "those nondescript, self-constituted preachers and missionaries, who go about under various descriptions." One of his parishioners had apparently become unsettled in her mind through the preaching of one or other of these "missioners" as regards "being saved," and the article tries to reassure her and others in a similar predicament. No doubt there are preachers going about to-day, of whom we do well to beware, heretical propagandists, denying the foundations of the faith; but such men are occupied in spreading their evil doctrines, rather than in proclaiming a present and perfect salvation through Christ alone. If these be the preachers in view, we would not yield place to the Mid-Ulster Magazine in our protest against them. We know, however, of preachers in Northern Ireland and elsewhere of a very different type, men "who have gone forth for His name's sake, taking nothing of the Gentiles" (3 John 7), and with the approval of large numbers of their fellow-Christians (who recognise their gifts and calling as evangelists), not to "make a living" but to carry out the marching orders of Christ, "Go ye into all the world and preach the Gospel to every creature" (Mark 16. 15). If these be the preachers meant, how can they rightly be termed "nondescript"* when they conform so closely to the New Testament pattern? We are thinking of the fishermen apostles; the seventy itinerant disciples, sent forth two and two by the Lord; His scattered, persecuted followers, who "went everywhere preaching the word," etc (Acts 8. 4). Many another preacher in the Acts period, and since, do they resemble, who

in a very informal way, without any special scholastic training (useful as this may be, if rightly used) have been sent forth by the Lord of the Harvest into the highways and byways, with a "Compel them to come in!" Only one of the early ones—Paul, was seemingly what we call "a University man," but he set little store by it, yea boasted that he received neither his apostleship nor gospel "of man or by man" (Gal. 1. 12), but by "the mighty ordination of the pierced Hands." And that is where every true servant of God down the ages has got the "ordination" that really counts.

But even in the ecclesiastical organization in which we were born and bred—the Church of England—we knew of clergymen, truly converted men, such as the late Dr. J. C. Ryle, of Liverpool, the late Dr. Handley Moule, of Cambridge and Durham, who taught us in our student days, and a number of others, including evangelical members of the Church of Ireland, who would have sympathised to a great extent with "missioners" of the Gospel, such as those we have in view in North Ireland, because they, too, knew the saving grace of God.

BUT now let us examine a little the article before us. We quite agree with the writer, and believe that his "nondescript" preachers would do so too, in saying that the word "saved" is used in the New Testament "in three tenses—it is something past, something present, and something future" (p. 1). Where we would differ from him is that, whereas he regards these three as one long drawn-out development of the same aspect of redemption, namely "safety," we see three distinct aspects—first, a salvation from the penalty of sin, which is past and complete for every true believer in Christ, and does assure Him of "safety" from future judgment; then salvation from the power of

* Nondescript—not hitherto described, novel, hence odd, abnormal, unclassifiable (Webster's Dict.).

sin, going on in the present, but not yet complete; and thirdly, a salvation altogether future, from the very presence of sin, only to be experienced at death or the return of Christ. This last is said to be by hope, in Rom. 8. 24, "We are saved by hope."

In one sense then the believer is fully saved, according to our Lord's words: "He hath everlasting life, he will not come into condemnation (Gk. judgment) but is passed from death unto life" (John 5. 24). In this sense the apostle could write to the Ephesians: "He hath made us accepted in the Beloved"; "We have redemption through His blood, even the forgiveness of our sins"; "By grace ye have been saved" (Eph. 1. 6, 7; 2. 5, 8). Then in another sense he is "being saved" from the power of evil within and without. This is practical sanctification and is not complete. It is a continued process to the end. And then there is the future sense of which Peter speaks: "Who are kept by the power of God through faith *unto salvation* ready to be revealed in the last time" (chap. 1. 5), though he reminds his readers immediately, that they were even then "receiving the end of their faith, even the salvation of their souls" (see v. 9).

It is not very easy always to distinguish the tenses, because if I have been saved in the past, when I first believed on Christ, it continues true, and I am saved to-day in that sense, as well as being saved from the power of sin. In fact, these aspects of salvation are cumulative. The writer also quotes the words above, "By grace ye have been saved," as illustrating the past sense of salvation, but tries to limit this to being saved "potentially": "We know," he writes, "that potentially everyone was saved, when Christ on the cross spoke the words, 'It is finished.'" Now no doubt a full provision was then made, but this cannot be the reference here, for that was true ever since these Ephesian believers were born, and equally so also of all other Ephesians, whereas the apostle is contrasting the condition of those to whom he wrote, with what it had been before their conversion, and also

with that of the world around. Not only so, but it was "by faith" they had received it for themselves; and he says "ye," not "all," have been saved. We cannot go to the ungodly and tell them they have been saved "potentially" by Christ, but we do tell them that since "He has died for our sins, been buried and been raised from the dead," they may be saved actually and at once, if they will come as repentant sinners and trust Him as their Saviour. It would be cold comfort to a starving man to be told that his hunger was "potentially" satisfied, because someone had paid for a dinner, but that he could not have it in reality, until he became worthy of it. A present crust would be better than a "potential" feast. To slip in the word "potential" in Eph. 2. 5 is to add to the words of God, make them void, and rob the Ephesians and ourselves of salvation.

There is not a word about being "saved potentially" in this or any other passage of the Bible. They had been spiritually dead in trespasses and sins (v. 1), living like the unsaved world around, but God in His rich mercy, for His great love wherewith He loved them, had quickened and saved them (Eph. 2. 1-10). How had this come about? We will compare the author's reply with the Word of God: "Actually," he writes, "this process began for each individual, when he entered the Church through the door of baptism." But what saith the Scripture? Ephesians 1. 18 tells us that it was through believing the preaching of some of these very "non-descript" preachers: Paul, Apollos, Silas, Timotheus, etc. "In whom (Christ) ye also trusted, *having heard the word of truth, the gospel of your salvation*" (vv. 13, 14). Not a word is there about baptism in the whole passage, important as that is, for those who have believed: "He that believeth and is baptised shall be saved" (Mark 16. 16), that is, faith in Christ first, then baptism.

Baptism is never spoken of as the door of salvation; that, Christ claims to be Himself: "I am the door, by Me, if any man enter in he shall be saved." How

serious to substitute baptism for Christ! and surely it does not take a life-time to enter a door. So with coming to the door of salvation, it is a thing to do at once and in a moment. How else could the dying robber have been saved? What a contrast between what the Ephesians had been and actually were. They had been unsaved, now they were saved; they had been dead, now they were quickened; they had been in their sins, now they were forgiven; they had been far from God, now they were "made nigh by the blood of Christ." Like Paul to Timothy they could say, "Who hath saved us and called us with a holy calling, not according to our works but according to His own purpose and grace" (1 Tim. 1. 9). The salvation which this writer proposes is salvation by sanctification, in principle as much a salvation by works, as the Roman Catholic system itself, and equally impossible. And our salvation is said to be "not of works" in the verse he himself quotes from Ephesians 2., "For by grace are ye saved through faith, and that *not of yourselves*, it is the gift of God, *not of works* lest any man should boast."

BUT these Ephesians, though saved from the penalty of sin through faith in Christ's finished work, were not mature Christians. They were babes in Christ, and needed to grow; they had sin still in them, for this the Holy Spirit is given. This is salvation in the second and present sense. "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be *saved by His life*" (Rom. 5. 10). He died to save us in the past; He lives to save us in the present and to the end:—"He is able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7. 25). In its first sense salvation is complete. A man cannot be more saved from the penalty of his sins than he becomes the moment he trusts in Christ as the One who died for him and rose again"; but if we do not first receive this salvation as the gift of God, of one thing we may be sure,

we shall never know salvation from the power of sin. To teach such a thing is, to use a homely phrase, putting the cart before the horse, or to vary the metaphor, building without a foundation.

Much of our Christian life and service comes short of the glory of God, and will not, it is to be feared, bear the test of God's holy scrutiny. We read in 1 Cor. 3. 12-15 in fact that "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." In some cases it will be burned up. What then will happen to the unsuccessful worker? Will he be lost? No, "He shall suffer loss (i.e. of his reward) but *he himself shall be saved*, yet so as by fire" (see v. 15). His salvation depends only and entirely on the work of Christ. His reward would have been for his own work, accomplished in dependence upon the Spirit of God, but as that is proved worthless, he loses his reward, but the work of Christ stands, and by that he is saved.

One day the believer will know salvation in the third and future sense. He will be saved from the presence of sin, at the appearing of Jesus Christ. For that we are waiting—"for the adoption, to wit, the redemption of our body" (Rom. 8. 23). "To them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9. 28). In this sense we may say with the apostle, "Now is our salvation nearer than when we believed." May the Lord open the eyes of all, to be able to say with aged Simeon, "Mine eyes have seen Thy salvation!"

TRACT NOTICE.

Conversion of Joseph Glancy, an Irish R.C.

The importance of this 4-page leaflet must not be measured by its size. Mr. Glancy was for years a devoted son of the R.C. Church. He early became anxious about his sins. This did not affect his faith in mother church, but only spurred him to more earnest efforts to fulfil all her requirements. The tract narrates how he only found peace through reading the Bible, and being led to place all his confidence in the Lord Jesus Christ, as his only and sufficient Saviour.

The tract can be had from Messrs. J. Ritchie, Ltd., Kilmarnock, Scotland. 1/- per 100; 8/- per 1000, post free.



Surveys of Service.



THE FAROE ISLANDS.

By A. W. SLOAN.

THE Faroe Islands, long and narrow in shape, are situated in the North Atlantic Ocean, 352 miles west of Norway, and 173 miles north of Scotland. The group comprises seventeen inhabited islands and one uninhabited island apart from a number of islets, detached rocks and skerries. The total area amounts to 540 square miles.

Situated in the Gulf Stream, the climate is temperate; weather conditions rather variable, with plenty of rain and storms in winter (not much snow), yet there may be long spells of dry and calm weather both in summer and winter.

The islands are noted for their peculiar natural beauty; high mountains with wild and rugged peaks in most fantastic forms are found all over the islands, with imposing cliffs rising abruptly from the sea several hundred feet high, with millions of birds.

The vegetation is poor in species, but rather abundant. On the mountain slopes and in the valleys there is a luxuriant growth of grass; the peaks are bare. The only wild animal is the hare. The sheep live in a semi-wild condition in the mountains all the year round.

There are about 100 villages, almost all situated near the sea. The population is a little over 26,000, about 3,400 living in the capital of Thorshaven. The Faroese are the proud possessors of the oldest Parliament in Europe and are descendants of the Norse Vikings, who settled there about the 9th century, but are nowadays a separate people, as the Icelanders, with a culture and peculiarities all their own. In appearance they resemble the Scandinavians. Though not so warlike as their ancestors, they still possess many of their attributes as to skill, presence of mind, and great courage on land and sea,

where one false step on a narrow path will hurl them down on the rocks below or a wrong turn of the rudder, a moment's hesitation, will mean a watery grave in narrow sounds, with swirling currents and dangerous rocks, while even landing, in stormy weather, in some places, on high slippery, craggy cliffs, is not less dangerous, when outlying islands become unapproachable, and visitors are held prisoners for weeks on end. Many there are, who have thus lost their lives, on land and sea, while pursuing their calling. Perhaps Faroe is, proportionally, more than others, a land of widows and fatherless.

The islands belong to Denmark; Danish has hitherto been the official language, while Faroese is the language in daily use, and is gaining ground rapidly in every respect; it resembles Icelandic closely.

The religion of the people is Lutheran. They are generally religiously disposed, and are a nice and amiable people to move amongst. Yet even such have been raised to opposition and even persecution towards the truth of the gospel and the ways of the Word of God.

The chief way of living is fishing, carried on at home all the year round and during the spring and summer in Iceland and Greenland. Farming (sheep breeding etc.) is also of importance, while bird-catching and whale hunting also are a great factor in the Faroese mode of living.

In former years travelling to and travelling about in the Faroe Islands was rather an adventuresome and difficult task. Now things have greatly changed. The islands may now be reached from Leith, Scotland, or from Bergen, Norway, in 30-40 hours, and from Copenhagen in about 60-70 hours (2½ days,) in comfortable passenger boats. A few harbours and roads have been built and travelling in the islands made

much easier by motor cars and better sailing accommodations. Yet, in several places accommodation and means of travelling are still very primitive.

THE origin of the present testimony to the Lord's name in the Faroe Islands, dates as far back as 1865, when Mr. William Gibson Sloan, from Dalry, Ayrshire, paid his first visit to Faroe, coming from Shetland in a small fishing smack, where he at that time laboured as a colporteur for the Edinburgh Book and Tract Society. Following a definite call from the Lord, after several periodical and prolonged visits, Mr. Sloan settled down in Thorshaven (commended to the Lord's service, from Roman Road Hall Assembly, Motherwell), in sole dependance on the Lord as to means, etc.

Though the people were very religious, the spiritual darkness was very great, Bibles were scarce and less used, a present knowledge and assurance of salvation was unknown and untaught, whilst almost everybody were staunch believers in baptismal regeneration, with an almost slavish respect for the "kirk" and its ministers. Progress was therefore slow to begin with, and for several years little or no fruit was seen, but through a most godly, consistent and patient testimony by life and lip, prejudice and, at times, severe opposition were overcome, and hearts opened for the Lord.

(To be concluded).

TRUST IN HIM AT ALL TIMES.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and
sails;

I will believe the hand that never fails,
From seeming ill, is working good for me.
And though I weep because those sails are
battered,

Still will I cry, while my best hopes be
shattered,

I trust in Thee.

—(Sent by Mrs. E. R.)

Our Home Bible Class

Lesson No. 10.—John 5. 9-24.

By H. E. Marsom, Bristol.

(1) What was the command, and what was the warning that the Lord gave to the man He had healed? v. 14, and cf. 8. 11; Rom. 6. 12-14. How does the Lord expect those to live whom He has blessed? 1 Pet. 1. 15, 16; 2. 24.

(2) On which day in the week did the Lord cure this man, and also the man born blind? v. 9; 9. 14. Find two good reasons why the Lord should do this on that day in Matt. 12. 8-12. What did these people themselves do on the Sabbath, though they found fault with the Lord for speaking the Word of power on that day? 7. 22, 23; Luke 13. 15; 14. 5. What was their attitude to the Lord because He did this? vv. 16, 18; 9. 16.

(3) What did they clearly understand to be implied in the Lord's claim to be the Son of God? v. 18; 10. 33; cf. 19. 7. That this was the truth we know from 1. 1; 10. 30; 20. 28, and cf. Phil. 2. 6; 1 Tim. 3. 16.

(4) The Lord answers them by claiming to do all that the Father did, even to raising the dead, vv. 19-21. Only He Who "was God" could do what we read of in Luke 7. 11-17, 22; 8. 41, 42, 49-56; John 11. 1-44. What did the Lord say He would do in 6. 40, 44, 54?

(5) What further claim did the Lord make in vv. 22 and 27? This shews that even judgment is one of the "all things" mentioned in 3. 35 and 13. 3 that are put into the hands of Christ. What will the Lord Jesus one day do? 2 Thess. 1. 7-10; Matt. 25. 31-33.

(6) How would God have us treat His beloved Son? v. 23; Phil. 2. 9-11. How has God Himself treated Him? 8. 54; 12. 23; 13. 32. Acts 3. 13.

(7) Having given such proof of the power of His Word, vv. 8 and 9, and cf. 4. 51, 53, the Lord now speaks of the deep importance of hearing His Word, v. 24. What does God tell us to do in Matt. 17. 5? But did they all do this? 8. 43, 47. What kind of hearing is meant here? Gal. 3. 2, 5; Rom. 10. 17.

(8) What do those hear who do hear with the hearing of faith? v. 25; 10. 3, 16, 27; cf. Heb. 3. 7, 8, 15; 4. 7.

(9) In this v. 24 the Lord taught not merely the importance of what we are to believe, but also of Whom we are to believe. Whom did Abraham, the great example of faith, believe? Rom. 4. 3; Gal. 3. 6. Whom does this v. 24 teach us to believe? cf. 1 Pet. 1. 21; Tit. 3. 8.

(10) When one thus hears the voice of the Son of God, and believes on God Who sent Him, what does that one immediately come

into the possession and enjoyment of? v. 24, cf. also 3. 36; 6. 47, 54; 10. 28; 1 John 5. 11, 12. What is one great object God had in view in giving us the Holy Scriptures? 1 John 5. 13.

CORRESPONDENCE.

RE MISSIONS OR ASSEMBLIES?

We have received the following letters re above from esteemed correspondents, which we gladly print:

"Mr. A. N. Groves wrote in 1828 (Memoir P. 49): 'My full persuasion is, that inasmuch as anyone glories either in being of the Church of England, Scotland, Baptist, Wesleyan, Independent, etc., his glory is his shame, and that it is Anti-Christian, for as the Apostle said, "Were any of them crucified for you?" The only legitimate ground of glorying is, that we are among the ransomed of the Lord. As bodies I know none of the sects and parties that wound and disfigure the body of Christ. As individuals I desire to love all who love Him. Oh, when will the day come when the love of Christ will have more power to unite than our foolish regulations have to divide the family of God! As for order, if it be God's order, let it stand, but if it be man's order, I must examine whether or not it excludes the essence of Christ's kingdom, for if it does, I remember that word, "Call no man master upon earth; for One is your Master, even Christ, and all ye are brethren" (Matt. 23. 8).'

"I remember the late Mr. Henry Dyer saying, that having come away from all religious systems, he never once returned to them.

"Yours in His glad service,

E. S. PEARCE."

Haslemere,

South Park, Barnstaple.

7/9/36.

"To The Editor.

"With reference to the correspondence on the above subject, I have received the enclosed cutting, given below, from an article, written August 21st, 1936, by Dr. Tucker, a missionary of the Congregational Board of Canada, labouring in Angola, West Central Africa.

"For those of your readers who may be in doubt as to whether our brethren in the field are seeking to carry out New Testament principles or not, this independent and unexpected testimony bears eloquent witness.

"This refers to only a local section of the work, 'Bié,' with which the writer is person-

ally acquainted, but no doubt the same could be said of all our work farther east.

"It shows clearly that other Christian missionaries quite understand the attitude we take.

"The recent correspondence would give the impression of a general departure from Scriptural order and methods on the part of brethren from the homelands. From more than twenty-five years experience in Central Africa, I can testify that there was never a time when, speaking generally, the truth has been more practically carried out—that the native 'church' or 'assembly' is God's order, and not a 'mission' controlled by one or more missionaries.

"Much misunderstanding has been caused by the fact that the various governments always call and look upon a Christian community as an 'Evangelical Mission,' Mission Evangélique, or 'Missao Evangelica,' according to whether it be in British, Belgian, or Portuguese territory.

"It would be a pity if the work which the Lord has done through our meetings at home should be discredited by misunderstanding, or through taking only individual cases: our examination should be 'telescopic' rather than 'microscopic.'

H. LEONARD GAMMON.

Chokeweland,

Angola, W. C. Africa.

P.S.—Here is added the cutting referred to:

"THE CHURCH IN THE WILDWOOD."

"Not in mission stations lies the real test of strength of a work, but in the out-stations where Africans learn to lead the Christian life under normal circumstances. 'The little brown church in the vale' is the very gate of heaven to such isolated believers. C.M.M.L.* in Bié have about twenty centres where believers gather each Lord's Day morning for the Breaking of Bread without mission-station elder or missionary present. This is in harmony with the principles of the C.M.M.L. group of missions which has no ordained pastors, but confides the leadership to Christians whom the Lord has evidently marked out for such service. The believers gather together in the Name, and find the promise sure of the Lord in the midst, known in the Breaking of Bread, ministering His own life and power to receptive hearts. May the churches in the wildwood be increased; such development is not dependent on the home constituency for funds to support workers. Withal

"The silent shade, the leafy glade,

With prayer and praise agree."

* "Christian Missions in Many Lands."

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kil-marnock.

Question A.—Would you give help on Phil. 2. 16, 17. Verse 16, "That I may rejoice in the day of Christ." What has the apostle in view here? Verse 17, "Yea, and if I be offered upon the sacrifice and service of your faith."

Answer A.—There is a similar expression in the first chapter of the Epistle, though there it is "the day of Jesus Christ" (v. 6); also in 1 Cor. 1. 8, "the day of our Lord Jesus Christ," and in 2 Cor. 1. 14, "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." No doubt the differences of our Lord's titles in these four passages are important, as indicating different shades of meaning in His relationships, but I believe the same day is meant in every case, even the day of His manifestation in glory, for that will be the day of the manifestation of the saints according to the divine estimate of their life and service for the Lord. The Judgment Seat of Christ will be over, the rewards and crowns will have been allocated; now all will be made manifest and each will have his place in the Kingdom according to faithfulness; and the true value of their work in the case of evangelists, pastors or teachers will be manifested in the character of those led to Christ, or shepherded or taught by them. The idea in verse 17 is that of a sacrifice on which a drink-offering is poured out. The apostle would rejoice to be poured out like a drink-offering over the sacrifice and service of their faith, thus having fellowship with them in their testimony even unto death.

Question B.—Would you explain 1 Pet. 3. 3? I have been told it forbids plaiting the hair, and wearing of gold, and that I should not even wear a wedding ring.

Answer B.—It is important to notice the context of the verse in question, and especially its exact terms. The matter in hand is how a Christian wife may best influence a worldly husband: by subjection, by chaste conversation, by the manner of dress and deportment, as it is written: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It is not so much

a question of wearing this or that, as of why you wear it. The emphasis is on the adorning. Adorn yourselves certainly, but how? The contrast is between the outward adorning of the decking of hair, wearing of gold, or apparel for display, and the inner adorning of a meek and quiet spirit, so precious to God. The expression "not putting on of apparel" clearly points to this interpretation. We must put on apparel, but let it be in modest style, neither repelling by slovenliness, nor attracting by smartness, but suitably and modestly. The question then for the individual conscience is, "Why do I do my hair as I do? Why dress as I do? Is it to draw attention to myself? If so, let me seek grace to do otherwise. As for a wedding-ring, it is usually worn not as an adornment at all, but as a distinctive mark to notify the married state, and is so far a useful adjunct. It is, we may say, an ordinance of man, to which we submit ourselves. Did I live in France I should certainly wear a wedding-ring, as is customary there for married men, but for a man over here to wear a ring seems to savour rather of display, though one does not want to judge others. But it is better, I would suggest, to realize on gold articles, for the Lord's service, according to His injunction, "Sell that ye have and give alms" (Luke 12. 43), and in the previous chapter, verse 41, "Give alms of such things as ye have, and behold all things are clean unto you."

Question C.—What do the Scriptures teach concerning speaking with tongues as in 1st Corinthians, and why is it not practised now? How is it that none of the other Epistles, not even 2nd Corinthians, speak of it?

Answer C.—It is hardly necessary for us to answer the first part of the question, for all have their Bibles and can enjoy the profitable exercise of reading through the Acts and 1 Corinthians, noting what is taught. But it seems that there were two different kinds of speaking with tongues in the early churches, perhaps referred to by Paul in 1 Cor. 13. 1, as "the tongues of men and of angels." The former would describe the gift at Pentecost. This was certainly no mere ready facility for learning foreign languages, as some have to-day in greater or less degree, but a miraculous gift of the Spirit, for we read in verse 4 "they began to speak with other tongues, as the Spirit gave them utterance." The audience was composed of Jews of the dispersion who had come up for the feast from the various countries named in verses 9-11, about 15 in number. These Jews would be bilingual. They all knew Aramaic, the Hebrew dialect spoken at Jerusalem, and also the languages of their

adopted countries of sojourn. But when they left these on their journey to Jerusalem they did not expect ever to hear them again till their return. I have no doubt there were as many different tongues spoken as there were nations represented in the crowd. And no interpretation was needed, "How hear we, they asked, every man in his own tongue, wherein we were born?"

The gift of tongues as described in the Corinthian Epistle was quite different from this and was not intelligible unless interpreted by the speaker himself or by someone present. This might be "the tongues of angels," something unknown of men. This gift of "interpretation" was a distinct spiritual gift (1 Cor. 12. 16), quite different from the power a man may possess to-day of translating another, whose language he knows, to others in their language. This gift in contrast with that of prophesying was given "for a sign not to them that believe, but to them that believe not." Such gifts were necessary in the absence of the New Testament Scriptures, but even in the beginning they did not impress unbelievers (see v. 21) "for all that, they will not hear Me," saith the Lord. But the Word of God seems clear on the point that they were a temporary gift at the beginning. Just as the Lord's miracles were His "credentials" (if we may so say, or in part), so these miraculous spiritual gifts were the "credentials" of the Holy Spirit. But when once credentials are presented, they need not be shewn throughout the sojourn of the one accredited.

In the Acts we see that the gift of tongues was in exercise rarely, and that at certain crises of early church history, i.e. at Pentecost, later in the case of the Samaritans (What a crisis it was when they were brought in!), in that of the Gentiles at Cesaræa—the first Gentile† converts, and then of the disciples of John at Ephesus.

As there are spurious gospels preached to-day, and false doctrines taught, so there may be counterfeit speeches with tongues, and I believe there are, for even if the Word led us to expect them in these days, those we hear of, seem something quite different from the genuine gift. Those were under control; in these latter-day tongues, the jaws of the speakers are often out of control and move involuntarily. Only brethren spake with tongues as far as we can learn from the Corinthians. It is always "he that speaketh," never "she," now "she" is active. Their tongues were a sign to the unbeliever, but the gift claimed to-day is generally used for professed believers. And lastly, the Corinthians who abounded in this gift were

carnal believers, whereas those who claim to have the gift to-day argue for themselves an advanced degree of holiness or consecration above their fellows.

If we do not have the gift of tongues now, I should judge it is because the gift is no longer a necessary or useful gift for us to have, and I think this is just what we should expect, for in 1 Cor. 13. 8 we have a clear indication that these sign-gifts were not intended to be permanent, "When that which is perfect is come (which I understand to mean, when the complete Scriptures are in our hands), then that which is in part shall be done away." Charity never faileth (i.e. never falls into disuse, or become out of date), but prophecies will fail (not the same word—become inoperative), but then Paul affirms of tongues unequivocally "THEY SHALL CEASE." This cannot refer primarily to the future heavenly state, for it would not be necessary, but of a subsequent time here below in the history of the church. Mark 16. 17 may seem to speak with another voice to this, "These signs shall follow them that believe: In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." No doubt this was realized in the period immediately following Pentecost as occasions presented themselves. In the last verse we have a fulfilment of the promise—"The Lord working with them and confirming the word with signs following." The miraculous element gradually disappeared in the course of the Acts, and also supernatural gifts. But even when they abounded it was only "according to God's will" (Heb. 2. 4). No one doubts that God could do miracles every day at the present time. We can see by their absence that this is not His will. When the church has made room for Israel to resume her place of testimony, the miraculous gifts and workings will no doubt reappear, e.g. in the case of the Two Witnesses (Rev. 11.). We must not make deductions from the fact that "tongues" are only mentioned in 1st Corinthians. The Epistles are not mere haphazard repetitions of the same truths or practices, but are constructed by the Spirit of God so as to present to us the various parts of truth, as He wills, for general profit. Why repeat in 2nd Corinthians what has been exhaustively dealt with in the first Epistle? No, the Spirit has now fresh truths for our edification.

"In the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue" (1 Cor. 14. 19).

† Probably the Ethiopian was a proselyte.

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

NOVEMBER, 1936.

Made up 26th October.

SCOTLAND.

FORTHCOMING.—Annual Conference, Gospel Hall, Low Waters, Hamilton, Saturday 7th November, 4 till 8 p.m. Tea, 5.15 p.m. Speakers, A. McNeish, Uddingston, J. Meiklejohn, Newmains, and J. Barker, Pollokshaws. Annual Conference, Gospel Hall, **Dumbarton**, Saturday 7th November, 3 p.m. Speakers, J. W. Gibson, John Ritchie, W. F. Naismith, and Wm. McAlonan. Annual Conference in Hillkirk Place Hall, Springburn, **Glasgow**, Saturday 7th November, 3.45 p.m. Speakers, A. Campbell, H. German, and W. Wallace. Sunday School Teachers' Conference, Hebron Hall, **Larkhall**, Saturday, 14th Nov., 4 p.m. Speakers, W. D. Whitelaw, Alf. Wallace, and John Carroll. Annual Conference, Town Hall, **Airdrie**, Saturday, 14th November, at 3.30 p.m. Speakers, M. H. Grant, J. McPhie, R. Moodie and James Milne. Sunday School Teachers' Quarterly Conference, Ebenezer Hall, Landressy Street, **Glasgow**, Saturday, 21st Nov., at 5 p.m. Speakers, W. Gilchrist, John Tallintire and J. Simpson. Shiloh Hall Annual Conference, in Town Hall, **Coatbridge**, Saturday, 28th November, at 3.30 p.m. Speakers, D. Weir, **Kilmarnock**; Wm. Hagan, Belfast; Wm. King, Dalmuir; and John Campbell, Irvine. Annual Conference, Evangelistic Hall, Glebe Road, **Galston**, Saturday, 28th November, 3 to 7.30 p.m. Speakers, W. W. Fereday, Rothesay; E. W. Greenlaw, M.A., Edinburgh; James Coutts, Glasgow; and Robert Cumming, Glasgow. Conference, in Public Hall, **Sauchie**, near Alloa, Saturday, 5th December, at 3 p.m. Speakers, W. W. Fereday, Rothesay; Wm. Hagan, Belfast; and John R. Rollo, M.A., Buckhaven. New Year Conference, Grand Hall, **Kilmarnock**, 1st January. J. M. Shaw, W. A. Thomson, James Stephen and G. C. D. Howley. **Ayr** (Town Hall) same day. Harold St. John, G. C. D. Howley and others. **Dundee** (Y.M.C.A. Hall) same day. John Carrick, W. D. Whitelaw, John Ritchie, and Alex. Soutter. **Newmilns** (Morton Hall) 4th January, 3 p.m. Speakers, James Coutts, R. D. Johnston, James Moffat,

and J. R. Rollo, M.A., Buckhaven. We shall be greatly obliged to correspondents if they will send us full particulars of **New Year Conferences** early for insertion in December issue. These should reach us not later than 20th of current month.

REPORTS.—The Conference for Sunday School Teachers and Bible Class Workers, held in Victoria Hall, **Ayr**, was well attended. Helpful ministry from H. P. Barker, R. Balloch and D. Weir, Junr. Large Gatherings at Half-yearly Meetings in **Glasgow**, when Messrs. Barker, Bishop, Fereday, Gilmore, Broadbent, Greenlaw and others ministered the Word helpfully. Large companies gathering for the missionary meetings, when missionaries from many different parts gave encouraging reports of the progress of the work. Sisters' Missionary Conference in **Dalry** largest yet held, and a real spiritual uplift was experienced. Encouraging reports given by several missionary sisters. Sisters' Annual Missionary Conference, in Central Hall, **Kilmarnock**, Large gathering. Interesting and encouraging reports given by missionary sisters from many different parts. As a result of the work in Ayrshire Gospel Tent at **Springside** and **Crosshouse**, and also the inside meetings that followed in latter place, quite a number of young men and women have taken their stand for Christ. Three young women decided at the closing conference meeting. A very large company came together in Ebenezer Hall, **Dreghorn**, when most of the young believers followed the Lord in baptism. Since that meeting six have been received into the Dreghorn Assembly (nearest to Springside), and fourteen to Plann Assembly (nearest to Crosshouse). The real interest in the open-air testimony in both Springside and Crosshouse was very marked indeed, and greatly appreciated by our brother McAlpine, and no doubt impressions were made that will not be soon forgotten. A goodly number of brethren met for Quarterly Ayrshire Meeting, in Waterside

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Hall, Irvine, when a very searching message was given by Andrew Borland, on matters pertaining to Assembly Life and Testimony, based on the passage from Haggai 1. 7, "Consider your ways." It was felt by most present that the message was timely and much needed, and if heeded could surely result in blessing in the individual and in the assemblies. Harold German having Gospel meetings in Knightswood Gospel Hall, **Glasgow**, with some interest. A few brethren from Kilmarnock have commenced Gospel meetings in the adjoining villages of **Gatehead** and **Fenwick**, where there is an ear for the Word and great need for regular testimony. Alex. Philip having Gospel meetings in Caledonia Hall, **Greenock**, and John McAlpine in Bellevue Chapel, **Edinburgh**. Annual Conference at **Linlithgow** brought together about 200 believers. Profitable ministry from R. D. Johnston, W. Thomson, R. McKechnie and David Roberts. David Roberts having meetings in **Linlithgow** with increasing interest. Missionary Conference in the Town Hall, **Motherwell**, on 3rd October was well attended as usual, when interesting and instructive reports on the Lord's work were given by Messrs. Anton (Belgian Congo), Whitelaw (China), McPhie (Central Africa), McCulloch (West Indies), and Tremlett (Argentina). Conference in Bethesda Hall, Linthouse, **Glasgow**, was a very helpful meeting. James Forbes, John R. Rollo and R. McKechnie ministered. Walter Anderson, on a visit to **Lewis**, reports remarkable interest in the Word. There is great need for an evangelist speaking Gaelic. Mrs. Nicholson is a little stronger, having partial sight recovery and able to move about a little. Prayer requested for the Lord's work and His servants on this needy island.

ENGLAND AND WALES.

FORTHCOMING.—Conference, **Ross-on-Wye**, November 5th. Speakers, H. P. Barker and A. J. Cornish. Annual Conference, Shirley Hall, Lime Walk, Headington, **Oxford**, November 7th. Speakers, Wm. Rouse and F. A. Tatford. Annual Meetings, Gospel Hall, Chester Street, **Rugby**, November 7th. Speakers, P. T. Shorey and W. G. Walters. 64th Annual Conference, Edmond Hall, Church Street, Old Town, **Eastbourne**, Nov. 4th, at 3 and 6 p.m. Speakers, H. P. Barker and A. E. Brown. S.S. Workers' Conference, Rudmore Road Hall, **Portsmouth**, November 7th, 3.30 and 6.30 p.m. Speakers, A. Burr and E. W. Rogers. Annual Conference in Ventnor Hall, Blatchington Road, **Hove**,

November 11th, 3 and 6 p.m. Speakers, J. B. Watson and Harold Thorp. Missionary Conference, **Nottingham**:—Albert Hall Institute Nov. 14th; Parade Hall Nov. 15th and 16th. Full particulars, A. Bowler, 84 Trent Boulevard, West Bridgeford, Nottingham. Conference, Assembly Rooms, Orchard Rd., **St. Annes-on-Sea**, Saturday, November 14th, 3.30 and 6 p.m. Speakers, J. Davidson, Newby Bridge; Geo. Murray, Southport; and Fred. Whitmore, Clitheroe. S.S. Teachers' Conference, Coldmore Gospel Hall, **Walsall**, Nov. 21st. Conference, Ebenezer Hall, Hockley, **Birmingham**, November 28th. Speakers, G. Grant and F. A. Tatford. Brothers A. and S. Burnham hope to have Gospel meetings in **Norwich**, November 1st to 15th, and in **Kirkby-in-Furness**, commencing 22nd Nov. Prayer valued. Fred. Whitmore commences Gospel meetings in Orchard Road Hall, **St. Annes-on-Sea**, November 15th. John Gilfillan hopes to give help at **Shrewsbury**, **Wolverhampton** and **Carlisle** during November. G. T. Pinches gives help in meeting at **Plymouth**. Annual Conference Gatherings in Clumber Hall, High Cross Street, **Nottingham**, December 26th and 28th. Speakers expected, J. M. Shaw, James Stephen and G. C. D. Howley. Correspondence to F. H. Munday, 134 Hucknall Road, Nottingham.

REPORTS.—52nd Annual Meetings, Woodberry Hall, **South Tottenham**, were very helpful. T. Turrall spoke of his work for the Lord in Spain, and H. Hitchcock and other brethren ministered helpfully. As a result of tent work at **Lowca**, near Whitehaven where W. McAlonan and others gave help. Some striking cases of conversion are recorded—some Roman Catholics, a leading socialist, local bandsman, and others. Baptistal services were held at **Scilly Banks** and **Whitehaven**, when 24 of the converts were obedient to the Lord in baptism. More difficult times were experienced at **Langwathby**, but the Lord graciously granted power in the meetings, and our brother Winter was encouraged with testimonies of blessing received by some. A very fruitful season was experienced at **Maryport**, where the interest in Mr. Greenwood's meetings was maintained till close, when about 300 gathered under the sound of the Gospel. Quite a number have found the Saviour. Annual Conference at **Staines** was well attended. Practical ministry was given by W. J. B. Warner, F. A. Tatford and J. B. Watson. Helpful time at **Shoeburyness**, when S. Fox, P. J. Poole, and F. A. Tatford gave

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help. Encouraging meeting at New Haw, **Weybridge**. E. T. Tarrant and F. A. Tatford ministered. R. W. McAdam, D. W. Brealey and H. D. Martin ministered helpfully at **Harlesden**. Good attendance at **Hildenborough**. G. Goodman, F. A. Tatford and J. B. Watson ministered. J. Gilfillan had two weeks' well attended and fruitful meetings at **Nelson**. Also at **Wigan** and **Whitchurch** second half of October. John McAlpine having Gospel meetings in **Bebington**, Cheshire. Brothers Burnham had meetings in Romeo Hall, **Liverpool**, early part of October. Ransome W. Cooper paid appreciated visit to Clumber Hall, High Cross St., **Nottingham**. Helpful ministry much enjoyed. James F. Spink gave a very helpful series of addresses on Fundamental Church Truths at **Windsor**. Good numbers attended, and many definitely blessed.

IRELAND.

R. Hawthorne continues in the **Orkney Islands** seeking to stir up the Lord's people and preach the Gospel. Wilson and Logan have commenced meetings in a house in **Ballycarry**. D. Craig (Ballymena) has commenced in **Magherafelt**; a good start. Lewis has gone to **County Donegal** to start meetings. W. and J. McCracken have taken down canvas tent, and continue in wooden tent in **Newbliss**, Co. Monaghan. Some interest. J. Hutchinson has commenced in **Shanaghan**. Allen and Duff are having meetings in a house near **Drumacnaver**, and numbers are good. Ebenezer Hall brethren, **Bangor**, continue meetings nightly in wooden tent, Rathgael Road, with a good interest, and some have professed conversion. F. Knox has finished in large tent, Donegall Road, **Belfast**. A number professed, and others restored. Lyttle and Wallace have commenced in Matchett Street, **Belfast**. Good numbers coming nightly. **Shanaghan** Believers' Meeting, October 8th, in new hall, which was well filled. Profitable ministry was given by a number of brethren. **Donemana**, October 8th. Wright, Rodgers, Campbell, Beattie and others ministered the Word. **Lurgan** Meetings, October 5th, 6th and 7th, were considered good. The meeting on 7th was largest yet. Brethren Rodgers, Hoste, Phillips, Bailie, Gray, Hughes and others took part. **Omagh** Annual Meetings in Town Hall, 28th October. Report next month. E. Hill finished in **Caddagh** (Monaghan) and going into **Cavan**. John Knox McEwen and Samuel Gilpin had meetings for believers in Ebenezer Hall, **Belfast**, which were well

attended and much appreciated. M. Bentley continues in Apsley Street, **Belfast**, with Gospel meetings. Finnegan and Lewis have started meetings in a barn at **Churchhill**, a few miles from Donemana, Co. Tyrone. Joseph Glancy made a good start with Gospel meetings in Ballyhackamore Hall, **Belfast**. Many strangers coming in. Harold St. John gave appreciated help in **Belfast**, **Bangor**, **Lurgan** and **Dungannon**. C. Gabriel gave a stirring report of the Lord's work in **Morocco** (little heard of in assemblies), in Adam Street Hall, **Belfast**. A great field—presenting many difficulties, but the power of the Gospel sufficient. **Lurgan** Annual Gatherings. Special report.—Mr. W. Hoste, Editor of "The Believer's Magazine," along with Mr. A. W. Phillips, of London, gave appreciated help at the Lord's Day meetings, October 4th. The conference meetings extended over 5th, 6th and 7th October. The forenoons were devoted to prayer, and a real exercise and spirit of waiting upon God was experienced. The afternoons (unless on 7th) and part of the evenings were devoted to Bible readings, when brethren Hoste, Phillips, St. John, Rodgers, and others, gave valued help. Hospitality was freely provided by the local friends each day, and all the expenses of the meetings were met locally—no collections being taken. During the Bible readings, however, an opportunity was given for an offering for the Lord's work in regions beyond, and the gratifying sum of £33 5/- was received. This amount found its way to meet need in three continents. The Annual Conference was held on the 7th, when the Town Hall was filled to overflowing. Brethren Hoste, Phillips, St. John, Rodgers, Hughes and Bailie ministered the Word helpfully. Public meetings were also held each night in the Town Hall. W. Gilmore, W. Wills, S. J. Sears, G. Gray and J. Clark rendered help. In all the meetings a gracious sense of the presence of the Lord prevailed, and His people were evidently much helped.

CANADA AND U.S.A.

R. Roberts, of Toronto, Canada, has been labouring in **Fairview**, N.J., U.S.A., in tent work. The Lord was pleased to give blessing to saint and sinner. A new hall, capable of seating over 200 people, has just been built by the Christians meeting in His Name at Central Park, **New Westminster**, B.C. It was opened on September 26th with a conference. Christians from neighbouring assemblies gathered with us, and Dr. Gray, Wm. Wood, Wm. Paterson and W. W. Reid ministered

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the Word. The following Lord's Day Mr. Wm. Wilson, who labours in the Gospel on the prairies, spent the day with us, preaching the Gospel in the evening; and on Wednesday, telling of his work and of the great need in the prairie provinces. Mr. C. O. Bowen, of Vancouver, B.C., has been labouring in the Gospel, since last Easter, in the bush country in **Northern Alberta**. Has had wonderful openings for the Word. In one place where the Gospel had never been preached before he had 120 under its joyful sound. God is blessing his word, and numbers have been saved. One is an ex-sergeant of the "Royal Scots," and another the ex-champion of the "Argyle and Sutherland Highlanders." The conversion of these two men has stirred up the whole settlement. Mr. Bowen had the joy, on August 22nd, of baptising ten, and in another place four, and in still another place three more. He asks prayer for blessing on the Word he hopes to preach in a communist settlement, 120 miles north of Edmonton, Alberta. John Ferguson had good meetings in **Montreal**, also **Harrisburg** and **Pittsburg**. Hoping to return to **Montreal** for another spell of meetings. John T. Dickson and Hugh Thorpe paid appreciated visits to **Rochester, N.Y.**; both gave cheering words to God's people, and words of warning to the unsaved. James Blackwood had Gospel meetings in the country district, **Youngs Point, Ontario, Canada**, and found a good interest among the people, and blessing following the preaching. W. J. Miller (formerly of Shetland Isles), after having meetings on Vancouver Island—at **Nanaimo, Alberni, Ladysmith and Victoria**—crossed to **Vancouver**, where he had a few meetings in Seymour Hall. Hopes to return to this land next month.

WORLD FIELD.

A recent letter from Brother **Matthew Brown**, Ambajipeta, East Godavari District, South India, tells of much encouragement in all the villages where Christians live at the present time. Lately twenty-three believers have been baptised in various places, and other five follow immediately, with another ten later, making thirty-eight in all. Eight of these are sons and daughters of believers, and all the others are from amongst the heathen. Twelve of these are from a village where work commenced two years ago. This all calls for praise to God for what He has done, and prayer for further blessing in His own great work. Brother **F. Butcher**, presently at 17 Wellington Road, Hastings, sends us an interesting account of tent work in

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Germany, sent to him by brother W. Dannert, whom he knows well. Here it is:—"Tent Work, Western Germany. The authorities granted permission readily for our work and no difficulties were experienced. In the large town of **Bochum** three pitches were taken. Meetings well attended. Many found peace through faith in God's Son and His finished work. In **Wettenseid** the tent was too small and had to be extended to accommodate 200 more seats. Last pitch was **Hanim**. Just then a circus came along, but the Town would not permit any performances because the tent was there. Many a soul accepted the good news." Brother **Bobbie Wright** and Brother **Fujimoto** are now back from **Yokohama** to **Tokio** on account of the great need there and also **Kobe**. **Tokio** has a greater population than the whole of Scotland, and **Kobe** has 800,000, and each with a little struggling assembly. **Osaka** has half the population of Scotland. **Nugoya** and **Kyoto**, with a million each, have no assemblies. God-sent workers are longed for for these parts, and prayer is desired for the few labourers on these vast fields that they may continue steadfastly in the great work. Our aged brother, **James W. Fish**, 9 Beach Road, Merville Point, South Africa, is now far from well, and in the doctor's hands again. Remember in prayer.

ADDRESSES.

For the information of believers visiting or passing through, we are asked to state that Providence Assembly meet in 535 Broad St., Norwood, **Rhode Island**, and correspondence should be addressed to Mr. Archie Murdoch, 14 Sand Pond Road, Norwood, R.I., U.S.A. Believers bringing letters of commendation will receive a hearty welcome. Believers gather to remember the Lord on Lord's Days, 11 a.m., and for prayer on Wednesdays, at 7.30 p.m., at 66 Westminster St., **Crewe**. Correspondence to Mr. J. Wardle, Langdale, Dig Lane, Wybunbury, near Nantwich. Believers now gather in **Prestonpans**. Correspondence to Mr. Alex. Campbell, 4 East Loan, Prestonpans. Correspondence for Wellcroft Halls, Peebles Street, Glasgow, should now be sent to Mr. E. F. McMuldock, 45 Mossbank Oval, Glasgow, S.W.2.

WITH CHRIST.

John McMurdo, Kirkmuirhill, aged 71 years. Born again 1886. Baptised in Roman Road Hall, Motherwell. In fellowship in Wishaw, then in Kilbirnie, Stevenston and Glengarnock. At Kirkmuirhill for about 13 years. Passed home on 21st September. One who loved his Lord. **Mrs. McQueen**, Addiewell, aged 65 years. After many years of much suffering borne with wonderful patience. Saved over 50 years. **Mrs. Foster**, Belfast,

aged 67 years (wife of Mr. Joseph Foster of Ebenezer Hall). Saved over 40 years ago. Was in fellowship in Adam Street Assembly, and for the last 15 years was associated with the assembly in Ebenezer Hall. A quiet, consistent sister; her course being a steady one, and lived to see nearly all her family saved. The end came somewhat sudden. Will be much missed. Mr. Bailie and Mr. Lyttle spoke at the funeral, which was attended by a large company of people. **William Brown**, Motherwell, aged 55 years. After a long illness. For 22 years in Nanaimo Assembly, B.C.; came to Scotland in 1933; was a short time in Dreghorn Assembly, Ayrshire; latterly in Roman Road Hall, Motherwell. A quiet, consistent brother; bore a bright testimony to the end. **Mungo Gilchrist McSkimming**, Dumbarton. Called home very suddenly. In fellowship with the Lord's people in the above town for over 30 years. A brother of a quiet disposition, but of consistent walk and faithful testimony. **Malcolm Morrison**, Penticton, B.C., Canada, aged 72 years. After a brief illness. Saved in early life. Was in fellowship 15 years at Penticton, B.C. A godly and consistent witness for Christ, whom he loved and served. He will be missed. The funeral was large; the word was spoken by H. Clifton and A. McDonald. **Mrs. Miller** (widow of Robert Miller, New Zealand, and mother of W. J. Miller of Shetland Isles, and of A. B. Miller, U.S.A.). Aged 83 years. Saved in 1880 in Port Glasgow through the preaching of D. L. Moody on John 5. 24. She had the joy of seeing all her children, 4 boys and 3 girls, saved, baptised, and brought into fellowship in Parkholm Hall, Paisley Road, Glasgow. Her life was filled with goodness, and everybody that knew her loved her. **Robert Petrie**, Hamilton, Ontario (formerly of Kilmarnock). Aged 77 years. In Canada for 24 years. A godly brother who was highly esteemed. Given to hospitality. Will be much missed. **Mrs. Wren**, wife of Mr. F. J. Wren, correspondent for Belmont Hall, Harrow, Middlesex. Called home to be with the Lord on October 10th. Was well known to a good many missionaries and others. Was active in Sisters' Work Party and other meetings in Harrow and Kenton, and will be much missed. **John Campbell**, Shettleston, Glasgow, aged 84 years. A native of Northern Ireland, but in Glasgow for sixty years. Saved 54 years ago, during the meetings conducted by the late D. L. Moody. The Parkhead Assembly has lost a staunch friend and supporter in the passing of this dear brother, as he took a most active part in the work, and will be greatly missed. A large and representative gathering attended the funeral which was conducted by the late R. Leggat and James Wilson.

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TREASURY NOTES

By THE EDITOR.

"Beloved, now are we children of God" (1 John 3. 2).

"Blessed are the peacemakers: for they shall be called sons of God" (Matt. 5. 9).

THESE two verses are given as in the Revised Version, which is, it will be noticed, the reverse of the Authorized, where we find "sons" in the former verse and "children" in the latter. The Revised is undoubtedly correct on this point. Children and sons are to be distinguished: not that all children will not eventually be included among the "many sons brought to glory," but the terms have different implications. "Children" speaks of relationships; "sons" of enjoyed relationship—of conformity to, and communion with the Father.

The question is sometimes asked, Does God love all His children with an equal love? The true answer is yes and no,—all with the same love of relationship, but not all with the same love of complacency. We have heard of the poor widow left with a numerous family, and how a rich neighbour offered to adopt one of the family. This seemed a great relief, till the question arose as to which it should be. It could clearly not be the eldest, nor the second who had always been a bit of an invalid, nor yet the third who was the image of his father, etc., etc. In fact the mother's heart found a sufficient reason not to let *one* of them go. They were all too precious; loved with the same deep mother's love. But let us suppose that soon afterwards we were visiting the home and found that things were not going as well as might be. The youngest boy is in the corner crying his eyes out. He has been naughty, and is still in a naughty temper; but on the mother's knee is his little sister in quite another spirit, and so obedient. The mother is shewing her a picture-book, and ever and anon gives her a sweet, and then a kiss. Is there no difference now in her love? Indeed there is; there is no complacency in her love to

the little delinquent in the corner, but there is to the girlie on her knee. But if a cry of fire were raised, the mother would not leave the little boy in the corner. Oh, no, she would snatch him up and carry him out equally with her little girl.

This reminds us of our Lord's words to His disciples in His farewell address: "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be *loved of My Father*, and *I will love him*, and we will come unto Him and make our abode with Him" (John 14. 21). Was such an one not loved of the Father before? Yes, but here the love is increased or puts on a new character. Indeed He says of Himself, "Therefore doth My Father love Me, because I lay down My life that I might take it again" (John 10. 17). But was not the Lord, as the Eternal Son, ever in the bosom of the Father and the object of love, divine, eternal and infinite? Yes, and yet that love could be increased by His obedience unto death; not indeed in quantity, but by a super-added quality of affection and of increased complacency. If this be the case with the only-begotten Son, the Loved One of Eternity, it is also true of the loved ones of the family of God, if they, too, are obedient—"My Father will love them"—"I will love them."

LET us then in closing consider a few passages in Scripture, where the significance of sonship is revealed.

(1) The relationship of son is shewn by *the enjoyment of that relationship*. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4. 6). This is called in Rom. 8. 15 the Spirit of adoption. Many of us have had the joy of holding in our arms our new-born

babes. We loved them, but not they us; we looked into their faces, but no glimmer of recognition was there in theirs. We knew them as our babes; the relationship was established; but there was no enjoyment of relationship in their little minds. It was a happy moment when the little one for the first time recognised us as father, and the Heavenly Father loves that His children should enjoy the spirit of relationship, and cry, Abba, Father, and this increases with the years.

(2) *By obedience to the leading of the Spirit.* For "as many as are led by the Spirit of God, they are the sons of God" (Rom. 8. 14). This has been applied to general guidance, and we would certainly not exclude that; but the "For" at the beginning of the verse, links it with the preceding one—"If ye through the Spirit do mortify the deeds of the body, ye shall live." Surely that is a leading which is very near the mind of the Spirit—to "deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world." If you allow yourself to be thus "led," you will grow in the spirit of sonship.

(3) *By enduring the discipline which is inherent to sonship.* "If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not." He also "scourgeth every son whom He receiveth" (Heb. 12. 6, 7). It would be a cruel heart that would punish a babe; no parent would think of such a thing; but no parent worthy of the name, would neglect it, with one of responsible years, when deserved. If a professor can go on in a path of sin without this discipline, "then is he a bastard and not a son."

(4) *The spirit of sonship is the reward of separation from evil.* "Be ye not unequally yoked together with unbelievers. Rather come out (not go) from among them, and be ye separate and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." They were already His children; they would enjoy even a closer

relationship, as the reward of obedience; they would share the Father's thoughts and purposes. Is not this worth the sacrifice?

(5) *The enjoyment of sonship depends on conformity to the Father's character.* "Love your enemies, bless them that curse you, do good to them that hate you . . . that ye may be the sons of your Father, which is in heaven" (R.V.). And why? Because He acts on this very principle, He "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5. 45).

(6) *Likeness of conduct proclaims to all sonship with the Father.* "Blessed are the peacemakers, for they shall be called sons of God" (R.V.). He is the Great Peacemaker. Not peace at any price, but peace at great cost to Himself, "even by the blood of HIS cross." The true peacemaker is not one who at the sacrifice of truth daubs with untempered mortar and cries, "Peace, Peace, when there is no Peace," but one who at the sacrifice of his own peace and comfort, makes a God-like peace.

"CONSECRATION."

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2. 21).

Lord Jesus, I am Thine,
Bought with Thy precious blood;
By Thee, blest Sacrifice divine,
Redeemed from sin to God.

Lord Jesus, I am Thine:
Save me from self and pride.
Reign Thou throughout this life of mine;
I have been crucified!

Lord Jesus, I am Thine;
Risen again with Thee:
O let Thy Life reflect in mine,
Thy glories shine in me!

Lord Jesus, I am Thine,
Thine body, spirit, soul:
Live Thou in me; I do resign
My will, for Thy control!

W. Montgomery.

Scotland.

Christ Magnified.

(Phil. 1. 20).

BY JOHN LAW, NORWICH.

PAUL'S desire was that even while he was a prisoner at Rome under cruel Nero, one of the worst tyrants that ever lived, that in nothing he might be ashamed, but that with all boldness as always, so now also Christ should be magnified in his body, whether it be by life or death (Phil. 1. 20). Paul was anxious that under the most trying circumstances nothing should be manifested by him but Christ. How does our life look in the light of this; how at times it but needs the least unkind word, and the least ungracious action to ruffle us, and how soon the flesh shews itself; but the same grace and the help of the Holy Spirit are at our disposal as was at Paul's, so that nothing should be seen in our life under all circumstances, but Christ. But in order for the manifestation of this Christ-like life, we need the same self-discipline that characterised Paul, when he says in 1 Cor. 9. 27, "But I keep under my body, and bring it into subjection," and the meaning of this is, but I beat my body black and blue, that it should not get the mastery over me. This shews how severe the conflict, if nothing but Christ is to be seen. It implies that whatever is said or done to us, or how ever provocative saints or sinners may prove to be, we are to watch and judge and keep down any unkind word, any ungracious spirit, and any unkind action or behaviour, and meet everything in the spirit of meekness and forbearance and gentleness of Christ, and, as we do through prayer and continual dependence upon God, receive a further supply of the Spirit of Jesus Christ (Phil. 1. 19), we shall be enabled to magnify Christ in our body (Phil. 1. 20). This word, "magnify," is a beautiful word; it means "to enlarge," or shew great. Oh to think of it, that it is the desire of our God, that Christ should be magnified or enlarged in our body, or shewn great in it.

ANOTHER necessary lesson for the accomplishing of this Christ life is, "I die daily" (1 Cor. 15. 31). This is a hard lesson to learn, and yet we are set to learn it, to die daily to everything that is not like Christ, every longing, every desire, every thought, every word, every act, that is of self, and which would like to come out, we are to die to, because if allowed, it is self that is seen and not Christ, and thus the Christ life is obscured. And it is to this the Apostle Paul refers in 2 Cor. 4. 10, 11, "Always bearing about in the body the dying of the Lord Jesus."

Do we know anything about this in our daily life? The vessel is being subjected to all kinds of trials, that the vessel may be broken, and that Christ may shine out of it to His own glory, no doubt an allusion to Gideon's men with their broken pitchers and lamps (Judg. 7. 19, 20). If we are thus dying daily, what beautiful lives we should be living. We should be then in deed and in truth living epistles of Christ, known and read of all men (2 Cor. 3. 2, 3): they could not help, but then take knowledge of us that we had been with Jesus (Acts 4. 13). Does this not make our life here as Christians a very solemn one, that we are left here in the scene from which our Lord has been so shamefully expelled, that His life should be manifest in our mortal body. How we need to ponder well the words of 2 Cor. 4. 10, 11, to read them over again and again. Oh to think of the great and wondrous privilege and honour conferred upon us, that our body, which in our unconverted days was used in the service of sin and Satan, and as such was "body of sin" (Rom. 6. 6) "body of death" (Rom. 7. 24) is now the inner temple of the Holy Spirit (1 Cor. 6. 19), and as such can be presented unto God a living sacrifice (Rom. 12. 1); and while I am in mortal body (Rom. 8. 11), by thus being yielded up to God, can manifest the life of Jesus therein. Oh the responsibility that rests upon us as believers, and may we feel it and be humbled into the dust, because of how much self has been seen,

and how little of Christ. May it be, in the remaining days that we are left here on earth, our burning desire, that nothing shall be seen but Christ! This Christ-like life is more to the Lord than preaching or teaching, and as the late Robert C. Chapman, of Barnstaple, was wont to say, "There are many who preach Christ, but not many who live Christ." But he said, "My desire through grace will be to live Christ," and this was given to him that for fifty-nine years he along with his fellow-helper, William Hake, enjoyed unbroken communion, during all these years, and as he was wont to say, "We never had a jar."

This magnifying Christ in our body is open to each of us, for even "servants" in Titus 2. 10 are exhorted so to live and act that they may "adorn the doctrine of God our Saviour in all things." This word "adorn" is a lovely word; it means to make beautiful. Oh to think of it, that we can so live as to make beautiful the doctrine of God our Saviour in all things, and for the accomplishment of this we need to be able to say in deed and in truth, "I am crucified with Christ. I live yet not I, that is the natural I, and the result is, Christ liveth in me" (Gal. 2. 20).

May the Lord bless these few thoughts, and make them to be searching and practical both to reader and writer for His Name's sake.

TWO VIEWS.

Jacob, Gen. 42. 36. Paul, Rom. 8. 28.

- | | |
|-----------------------|----------------------|
| Jacob was wrong. | Paul was right! |
| 1. Jacob looked down. | Paul looked up. |
| 2. Jacob looked in. | Paul looked out. |
| 3. Jacob looked back. | Paul looked forward. |

Jacob had not really lost any of his boys, and all things "did work together for good" to him, and surely also to all the Israel of God!

M. B.

FAINT NOT.

- In prayer (Luke 18. 1).
- In confidence (2 Cor. 4. 1).
- In hope (2 Cor. 4. 16).
- In work (Gal. 6. 9).
- At tribulations (Eph. 3. 13).
- In well-doing (2 Thess. 3. 13).
- Under chastening and rebuke (Heb. 12. 5).

"He that is Spiritual"

Extract from "Our Record" for August, 1929.

BY J. M. DAVIES, INDIA.

SPIRITUALITY IN RELATION TO THE OVERTAKEN ONE.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted" (Gal. 6. 1).

ALAS, how many "overtaken" ones there are in the Churches of God, whether in Paul's day or ours—like the poor, they are always with us. The question of restoring such to the fellowship of God and His people is of great importance, yet often they are allowed to drift away from the assemblies with little prayer, and less effort made to restore them.

In the message of the later prophets we are given very clearly to understand how the Lord Himself feels towards such. He will chastise, but judgment is His strange work. Listen to Hosea's plea, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?" (11. 8), while Isaiah cries to Israel to "look to Abraham their father and Sarah their mother." Seeing God called them when they were alone and helpless, and blessed them so that they became a mighty nation, surely He would be able to restore them. He exhorts them to "look to the hole of the pit from whence they had been digged, and to the rock from whence they had been hewn," and thus to encourage themselves in God.

The "spiritual" are exhorted to restore the fallen. As James and John mended their nets, so souls that have become leaky, need spiritual repairing. As the Lord "perfects praise" (same word) out of the mouths of babes and sucklings, so the overtaken one needs to be restored to the Lord, and his fellow-believers. Only then will there be a harmonious song in the

life. A soul out of touch with God is like a musical instrument out of tune, producing discordant notes that jar on everyone's ears, instead of a melodious song that charms. Who of us does not need the skilful mind of the Perfecter of praise to tune our "instrument of ten strings"? Instead of rejoicing, the heart grieves, and instead of the stringed instrument vibrating with the music of the "new song" (Psa. 33. 3, 21; 144. 9), there is moaning because of failure, and sorrow for sin. Oh, for skilful tuners—spiritual men—in the assemblies, who will know where the discordant notes come from, and who will be possessed of spiritual skill to restore the overtaken one, so that "the chords that are broken may vibrate once more."

AN interesting and illuminating story is told of Paganini, the celebrated Italian violinist. One evening, so the story goes, he was walking through a London street, when he saw sitting in the pouring rain, a beggar, seeking to play his violin so as to attract the attention of passers-by, and arouse their sympathy sufficiently to get a few pennies. But his violin was wet and he was no musician, consequently his instrument produced the most weird and hideous noises, aggravating all who heard him. Paganini, seeing the plight the poor beggar was in, asked for his violin. With his skilful hands he tightened the strings, and in his own inimitable way he began to play, producing the sweetest music out of the wet old violin, to the astonishment and amazement of all. People forgot the rain, and the traffic policeman forgot his duty, while all listened with rapt attention to the wonderful music proceeding from the beggar's violin. Presently, the musician's silk hat was put down, and the people dropped their coins into it. The beggar was poor no more—all because he had committed his instrument into the hands of one who could perfect praise, even out of the wet old violin. Our souls would not be impoverished and our lives would not be so full of discordant notes, if the "Perfecter of praise" had full possession of our hearts!

The life of Abraham furnishes us with an apt illustration of the responsibility of the spiritually minded, in this connection. In the mercy of God, Lot had left Ur of Chaldees with his uncle, thus escaping "the corruption that was in the world through lust." But the famine proved too hard a test for Abraham, and to Egypt he went, Lot accompanying him. Having been made a blessing to Lot in the beginning, Abraham is now a stumbling-block to him. What Lot saw in Egypt left an indelible impression upon him. He became "envious at the prosperity of the wicked," and when, on his return, he separated from Abraham, he chose the well-watered plains of Sodom, which was "like the land of Egypt, as thou comest unto Zoar." Poor Lot pitched his tent toward Sodom, and soon forsakes his tent for Sodom's dwellings, only to be impoverished and imprisoned by Chedorlaomer (Gen. 14. 12). The news of this reached Abraham. It came as a challenge to him to deliver his nephew—his once fellow pilgrim. Lot, 'tis true, was reaping the sad consequences of his own foolish choice, and Abraham might have left him in his predicament, but being "spiritual," he could not rest without seeking to deliver his brother. The valley of Siddim, where the battle was fought, was full of slimepits, full of danger. Hence, when in the New Testament, the "spiritual" are exhorted to restore the fallen, he is warned to consider himself, lest he also be tempted—and fall into the slimepits. Only warriors trained in the art of self-examination, and armed with "the spirit of meekness" can be victorious in such a conflict.

BUT, before the scene closes, we find Abraham in the "Valley of Shaveh," which is the "King's dale," where he received the blessing of Melchizedec, the Priest of the Most High God, and where he received a new revelation of God as "El-Elyon—the Possessor of heaven and earth." This was followed again by a vision of the Lord as his "shield," and "exceeding great reward." Thus blessing after blessing, and reward upon reward were his, for his faithfulness. Even

though he failed to deliver Lot from Sodom, he did what he could for him by delivering him from Chedorlaomer. Abraham's spirituality was again revealed, when the news of Sodom's destruction was imparted to him. He fell on his face before the Lord to plead for Sodom, though not for Sodom's sake, but for the righteous in Sodom. God remembered Abraham, and delivered Lot from the overthrow. Abraham dogged the footsteps of Lot with unceasing, prevailing prayer. He might fail to fully restore him, but he would continue to plead for him! Indifference toward the wayward and overtaken is not a mark of spirituality but the reverse. Spirituality will reveal itself in a godly shepherd-care for the flock of God. May writer and reader alike bear the marks of true spirituality. Occupation with Christ in glory—disassociation from sectarianism, and party strife, recognition of the Lordship of Christ in the Church, and a godly care for the "overtaken," seeking to "restore" him to the Lord.

A Morning Meeting.

BY SAMUEL ADAMS, BUCKS.

SIMPLE yet wonderful, without pre-arrangement, other than what every godly soul who is at all intelligent as to the Lord's mind for such a meeting would feel. So the meeting opens whether by hymn or thanksgiving with a note that finds response in the hearts of those present; a thought expressed causes others to take it up, and some distinct spiritual guidance is felt. The moment arrives when it is evident the purpose of our being together should be carried out, and the bread and wine are partaken of. The Lord Himself has been prominent in our minds, His Person, His Work; hearts have been moved and outpoured in adoration to God, in thanksgiving, for His unspeakable Gift. The harp with solemn sound is heard as we remember His death. We have been ministering to God concerning

His Son in all this, the scriptures are opened and on this particular occasion the thought of rest is brought before us in several places, one of which is from the Song of Songs, chap. 3. 7-8. Solomon's "Couch" (N.T.): His place of rest, but a greater than Solomon is here, and the day of glory is not yet, for it is night, there is cause for fear or alarm, for enemies, the enemy, is present, and this is the case now. Zion will yet be His place of rest (Psa. 132). He has desired it. The enemy then will be in chains.

Meanwhile in this scene of unrest, He—our Lord Jesus Christ would find a place of rest with His own where He will be undisturbed and unmolested. How precious to think there are, we humbly trust, places like this. What an honour could He say of any, few or many, in this day of darkness and confusion.

"Behold the place of my rest." Further we note, it is well guarded "Threescore valiant men about it." A further honour this, the safeguarding of His wondrous person. Men like those David had, fearing none where the honour, safety or comfort of their loved king was concerned, and we thank God for all among us to-day of this quality as foretold in Rev. 3. 8. etc., a little strength, and hast kept. My word, and hast not denied My Name, in obscurity now, as of old "in a cave," but as overcomers of immortal fame in the New Jerusalem. The sword of the Spirit their only weapon which they "hold," can "use," and are "ready to use," for never have there been wanting through this night season those who would defame His Person, rob Him of His glory, or belittle His work. How precious, again we say, if our Beloved can find in us what is said in Prov. 3. 11 of the virtuous woman—he can safely trust in her, and has no need of spoil.

The meeting closes, but with this thought, often in song,

"Too soon we rise, the symbols disappear,
The feast, tho' not the love, is passed and
gone,
The bread and wine remove but Thou art
here
Nearer than ever—still my shield and sun."

"And upon his heads the names of blasphemy."

(Rev. 13. 1).

BY SAMUEL ROBINS, DORSET.

IT is difficult to imagine—from a spiritual point of view—a more gloomy outlook respecting the end of Gentile Rule, than that given here. In Daniel's dream (chap. 7.) he saw three great beasts, "a lion," "a bear," and "a leopard," which represented Babylon, Medeo Persian, and the Grecian Empires. But, as if there was no ferocious animal sufficiently cruel to set forth the fourth beast, an unnatural monstrosity is presented which led the beloved prophet to enquire, "I would know the truth of the fourth beast," "exceedingly dreadful." This same being is given in Rev. 13. 1 with seven heads, and upon these the names of blasphemy. As the sea stands for tumultuous agitation, so this "Man of Sin" arises out of the then discontent and unrest in the world. It is therefore made clear to us that the world powers will be devilish in character (to use a Bible word, James 3. 15) at its close, for "the Dragon" will give the beast his (*lit.* his own) power and his (*lit.* his own) throne, and great authority.

With these Scriptures before our eyes we should not be over-cast down at the trend of events—sorrowful though it be—or the demoralization of world rulers, but rather view them as preparatory to its final development. Neither should we build our hopes on well meaning schemes to avert it, since thus it must be. Prayer for kings and rulers is our business. Three figures are used to show its utter destruction by the Lord in judgment, "Chaff," "Powder," and "Shivers."

Nothing, therefore, can effectually obstruct this apostasy. The present hindrance is the Holy Spirit in the world and in the Church of God, and as all true believers form part of the church on earth, it behoves us to enquire how most *effectively* to be hinderers? The answer is, "Abide in Me, and I in you." Thus the salt will not lose its savour, and our presence here will be an unspeakable blessing to men, though they may not know it.

When, however, the people of God are called away at the trumpet sound, then not only "the apostasy" with its heads of blasphemy will appear, but world-wide sorrow. Judgment could not fall on Sodom while Lot was there, for it is written, "I cannot do anything until thou become hither" (Gen. 19. 22). Perhaps if Lot had been more faithful, and had turned ten to righteousness, the cities might have been spared. Meanwhile, then, let us see our place of power and the *most effectual place of power* in this world. Look at Israel out of fellowship with God. "Now for a long season Israel hath been without the true God, and without a teaching priest and without law . . . And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city, for God did vex them with all adversity" (2 Chron. 15. 3-6). Similar conditions prevailed when the Jews who returned from the captivity ceased to build the Lord's House. His interests were neglected (see Haggai). One of our Lord's interests is the spread of the Gospel:

Look at another Old Testament history. King Jehoshaphat sent out Princes, Levites and two Priests through the land with "the book of the Law," "and taught the people." "And the fear of the Lord fell upon all the kingdoms of the lands, so that they made no war against Jehoshaphat" (2 Chron 17.).

The late Mr. R. Chapman said, "When once the devil succeeds in leading to the undervaluing of God's Word, and we have little of it sounded in the ears of the people, depend upon it God will smite."

Brother George Whitefield had preached so many times from the text John 3. 7, "Ye must be born again," that one of his friends said to him: "Why do you preach so much from that old text?" He quietly answered: "Because ye **MUST** be born again."

BEYOND THE GRAVE:

A REVIEW.*

By A. W. PHILLIPS, LONDON.

"IF a man die, shall he live again?" In a world where death is everywhere this ancient and obstinate question of Job is one of immediate and vast concern to every human being. Who can say? The air is full of speculation, of denials and uncertainties, and all the wisdom and imaginings of men can give no satisfying answer. Yet God has not left His creatures to grope in the darkness of uncertainty. In the pages of His word He has given all needed light and guidance to the seeker and warning to the indifferent. This latest issue from the prolific pen of the editor of "The Believer's Magazine" is the fruit of many years of study of Holy Scripture on the subject of the Great Hereafter and its tremendous issues, both for Christians and for the Christless. The book is notable for its steadfast and reverent adherence to the Divine Revelation in the written Word as the only standard of appeal in unfolding things that are unseen and eternal. A brief outline of its contents must suffice.

On the subject of *Death* the author conclusively shows that scripture never speaks of physical death as the extinction of being, but always as the separate existence of soul and body. The moment of death, moreover, is the solemn crisis sealing forever the conditions of after-existence. "Where the tree falleth, there it shall be."

In the interval of conscious existence between death and resurrection, known as the *Intermediate State*, the believer is not in purgatory, but "with Christ, which is far better" than life in the body of humiliation, though not the full blessedness of the glorified condition in resurrection. The unbeliever is in Hades, "the vestibule of hell," and similar to hell in character. In Luke 16. 19 the state of the lost soul

is clearly seen to be one of existence so real and conscious, that the rich man is capable of recognising "Father Abraham," of remembering his own existence on earth, and of dreading lest his five brethren come to his place of torment. The "great gulf fixed" stamps this state of suffering as one from which there is no escape.

The *post-resurrection conditions* are dealt with in an equally clear and decisive manner—the endless bliss of heaven for the saved, and the dread solemnities of the Great White Throne and the Lake of Fire for the unsaved. Readers will find all ancient and modern denials of the eternity of punishment fully and conclusively refuted from the Word of God. This solemn subject is treated with a becoming sense of awe. The author's four axioms to be kept in mind when dealing with this grave topic are excellent: (1) "Let God be true, but every man a liar." (2) "God is Love," and "wills that all men should be saved." (3) "Shall not the Judge of all the earth do right?" (4) "Flee from the wrath to come."

On the subject of the *Millennial Reign and Everlasting Kingdom*, we venture to think that the author's expositions will be found to possess quite unique value. We would call attention to his treatment of 1 Cor. 15. 24-28 as being particularly illuminating.

Notwithstanding its modest price, we know of no handbook on the subject of "the last things" which can compare in value with the one under review, nor do we know one which can be recommended with such entire confidence. It is sober and Scriptural, and combines both a treasury of positive teaching and an armoury of defence against the rampant errors of our time. The book is one which deserves the closest study of all who would "contend earnestly for the faith once for all delivered to the saints." It would be a real service for the Lord's stewards to place this volume both in libraries and in the hands of preachers and students everywhere. May God own this testimony to the truth of His Word!

* "Beyond the Grave." By W. Hoate, B.A. Published by John Ritchie, Ltd., Kilmarnock, Scotland. 1/- net, post free 1/3.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXV.

By DAVID J. BEATTIE.

LESMAHAGOW: IN THE EARLY 'SIXTIES.

HAD a passer-by stopped outside a certain joiner's workshop in a Lanarkshire village one Saturday night in the early 'sixties, and peered through the half-closed window shutters, the glimmering light of an oil lamp burning within, would have revealed a scene reminiscent of what is recorded of the first public meeting of brethren in Dublin thirty years earlier. Charles Millar, the owner of the little workshop, with his wife, had removed some of the stock-in-trade to one side and swept the place, for in the morning a little company would meet together in that humble apartment to remember the Lord for the first time. Those who sat round the table on that occasion were: James Anderson, draper, Gavin Cooper, weaver, and Charles Millar with his wife. They began breaking bread not knowing of any other meeting of the kind, but taking the Word of God as their guide, carrying out what they believed to be the will of the Lord. These Christians in the village of Lesmahagow soon learned, however, that there were others like minded to themselves meeting together in the same way. The powerful influence

of the '59 revival a few years previously, which brought untold blessing in its train, had not yet run its course. Thoughtful Christians were revealing a genuine desire for knowledge which did not appear to be dispensed from the Kirk pulpits. Thus the Bible became a new book, with an attractiveness which made an appeal they had not hitherto experienced.

The little company was soon joined by others, which necessitated removal to larger premises, and after meeting in a weaver's shop for a time, the assembly rented an old schoolroom, where better accommodation was afforded for the Gospel. Nor

were their efforts in the Gospel confined to the meeting room, for, despite carefully planned persecution on the part of some prominent business men in the neighbourhood, aided by a rather officious policeman, the band of Christian workers carried on an intensive open-air work in the public square. When later, the authorities interfered by removing them to a position where it was difficult to obtain a hearing, James Anderson closed his draper's shop an hour earlier on Saturday nights, and with the help of others, preached



JAMES ANDERSON.

from the doorstep. This opposition instead of damping their ardour, had the reverse effect. Thus we find a letter written by Charles Millar to a friend, under date September 1868, which, in homely language, tells us: "We have had a precious season here of late. The brethren held a camp meeting on Lord's Day, September 5th. The Gospel Hall filled to overflowing, as many as ninety Christians gathering to remember the Lord. Afterwards an open-air meeting commenced at 3 o'clock, when the Gospel was preached by brethren, Robert Paterson, John Wardrop, and James Stone. There were never fewer than several hundreds anxiously drinking in the truth, and the power of the Lord was present to heal. The evening meeting was to have been held in the hall at 6 o'clock, but it was impossible to find accommodation for the great numbers who came, and a start was again made outside, where the meeting was continued till dark. The Lord was working in our midst. Many, under deep conviction of sin, refused to go home. Anxious ones were led into the hall and pointed to the Saviour."

A TIME of revival had begun, and for twelve months two evangelists—Pattinson and Henderson—preached every night on the streets or in the hall, where there were many remarkable cases of conversion. But it is not to be supposed that the enemy remained inactive during those days of blessing. This new form of worship practised by the seceders from the Establishment ran counter to the high ideals of the Church, whose minister went out of his way to denounce in scathing terms those "Unlearned, ignorant, yet well-meaning baptists." But, writes one of the brethren—and one can visualize the writer of sixty odd years ago, as with the zeal of the true soldier-worker he takes up his pen, that he might pass on the latest piece of news to a fellow-believer in some distant parish—"We have not time just now to engage in discussion. Like Nehemiah we are doing a work for the Lord, and we dare not come down to the plains of Ono in case the work

should cease. But we will continue preaching, and baptising believers, both men and women, and we consider every immersion the best exposition of the truth of God that all their weak reasoning cannot gainsay nor resist."

The old schoolroom which had been the meeting place of the Lesmahagow assembly for a number of years had now become too small, and through the practical interest and good services of James Anderson, a new hall to accommodate 300 persons was built in 1876. By this time much of the bitter feeling and prejudice toward brethren, which in former years existed amongst those of the denominations, was gradually breaking down. A testimony such as had been witnessed in their midst was surely an evidence of the Holy Spirit's operation. The principle of welcoming all God's people, notwithstanding their ecclesiastical connection was acted on and maintained from the first. Thus godly Christians from other places of worship occasionally found their way to the Lord's Table, where they were kindly welcomed. Quite a number received in this way never returned to their former places of worship.

In the early days, those who desired baptism were taken to the River Nethan, which flowed past the village, and in true apostolic fashion publicly confessed their faith in the risen Lord by immersion.

"An outstanding feature of the work of grace at that time," writes John Anderson, who has been actively associated with Lesmahagow assembly since 1874, "was the remarkable number converted through the instrumentality of Mary Paterson and Mary Hamilton. The Lord used these two unmarried sisters in a wonderful way in leading many precious souls out of darkness into the marvellous light of salvation.

Others greatly used in the gathering in of lost ones were: Robert Paterson, Colin Campbell, Ebenezer Henderson and Arthur Massie.

IN gathering information from various sources with the object of tracing the work of the Holy Spirit in the develop-

ment of the Lord's work in Lanarkshire, I have been struck by the amazing amount of evidence produced, showing how the Lord used those godly women in pointing men and women to the Saviour.

After the opening of the new hall, the Sunday School grew rapidly, and at one time there were 400 names on the register, with a staff of thirty-six teachers. Nor were the needs of the young believers neglected. During the week a special meeting was held for their instruction in the Scriptures, so that the young might be fitted to take their place in the activities of the assembly. This seemed to manifest itself in a very practical way. About this time Lesmahagow was a village with a population of 1,400, adjacent to which were ten other villages forming one extensive parish. Thus, from Lesmahagow workers went out to the villages with the Gospel, which resulted in assemblies being formed at Ponfeigh, Kirkmuirhill, and Coalburn. In recent years owing to trade depression and adverse industrial circumstances, numbers have left the district to seek employment elsewhere. In consequence of this compulsory exodus, the assembly has suffered considerably in numbers but the testimony continues.

(To be continued).

Support of the Lord's Servants.

IS "SELF-SUPPORT" PRACTICABLE?

THE papers on the above subject during the current year have emanated from representative workers, "living of the Gospel," in India, China, Central Africa, South America and England, and have been supplemented by letters from "Quartus a brother," in India, Messrs. R. Barnett, W. E. Vine, and ourselves. With the one exception of a worker in the Argentine the testimony has been unanimous against the possibility of "self-support." The writer in question believes that in one part of the Argentine effective support might be rendered to the Lord's work by brethren in secular employment. Even this partial admission is discounted by the fact that he himself was for a time in a secular employment, but was led later to abandon this and devote himself entirely to

the work. Surely this showed that the support till then afforded was inadequate.*

The testimony of all our other correspondents is unwavering, that, to do effective and continuous work for the Lord, at least in such lands as Africa, China, India, etc., a man must be set free from the necessity of earning his livelihood, and as the Scriptures enjoin, and the experience of nineteen hundred years agrees, "live of the gospel." Of course there is a difference, as Mr. Vine pointed out in November "B.M." between doing work about the establishment to avoid expense, and earning one's livelihood. And this is, I believe, the true lesson of Paul's tent-making at Corinth, not that servants of Christ should support themselves, but be free, if the necessity arise, to turn their hand to manual work, without risking a charge of leaving "the path of faith." In some countries, such as China, France, and indeed our own, it is illegal for a foreigner to take a post for gain that might be filled by a native of the country. Even at home, to do real pioneer evangelistic work, a man must not, as Mr. J. W. Ashby has pointed out, be tied to one spot by daily employment. At all events any effort to relieve the home community from "the burden" (!) of supporting the Lord's servants, should begin with home-workers, whose opportunities of finding employment are comparatively simple.

Now in what follows, I do not wish it to be thought that behind there is the idea that but little has been done. There can be no doubt, on the contrary, that much has been done in the past; much true devotion shown. But let us take stock of our present position, and see if there may not be, at the present, counter-influences at work among us, certain tendencies which may be hindering the exercise of Christian liberality, and especially toward the Lord's servants "living of the gospel." I believe there are such, and I will notify a few.

(1) **The substitution of good men's traditions for teachings of the Scriptures.** We hear quoted the methods of certain outstanding Christian leaders of their day. These may have been adopted with advantage under certain conditions, but are not therefore necessarily a rule for us. Thus, for instance, we hear of some who never mentioned the subject of money at all (except perhaps to draw attention to the fact that they never mentioned it). This was a reaction against the systems of begging, so prevalent in Christendom. However, the pendulum may have swung too far the other way, and faith may degenerate into fatalism. What is to be

* In fairness, we must add that it is not clear to us whether our brother had been helping in the section he refers to as most favourable to half-time service. Of course it is not for us to attempt to appraise work for the Lord; we only speak of "effective" and "inadequate" after the manner of men.

will be. God will look after His own. The result is that carelessness and niggardliness sometimes masquerade as ultra-spirituality. A reminder to brethren of their financial responsibilities is considered by some as almost an interference with a divine prerogative; and then some saying is quoted of what beloved brother so and so used to say, "The Lord will remind them!" or, "If the Lord has sent him, He will provide for him," whereas the true inference should rather be, we ought to do our best to provide for him. The Lord laid the support of His servants the Levites as a burden of responsibility on their brethren of the other tribes (Num. 18. 20, 21). When these proved faithless to their trust, and the Levites had to flee to their fields, and become self-supporting, possibly some were found to put failure down to the Levites' lack of faith, but God's servant, Nehemiah, did not find fault with them, but with their brethren, whom he charged with forsaking God's house (Neh. 13. 10, 11).

(2) **A mistaken idea as to the principles on which our brethren are supported.** How often we hear the phrase: "He is on faith-lines," or is "living by faith," as though brethren separated to the Gospel had some monopoly of this principle, which discharged us from providing the necessary for their needs. A servant of Christ, it is true, should have his eye on his Master. To Him he is ultimately responsible, on Him he ultimately depends, but it is not the part of the Lord's people in general to remind him of this, nor is it our duty to try the faith of the Lord's servants. The servant of the Lord who has gone forth commended by his brethren has a right "to live of the Gospel," and should, of course, by no manner of means, be considered the object of a sort of half-charity. To reward materially those who have ministered to us spiritually, is to discharge a debt, not confer a favour.

(3) **A lack of acquaintance with true values.** Another idea, which we hope is rarer, but which may easily gain currency among us, is that our brethren out in the Gospel are perhaps "not doing so badly after all," "making a gain," in fact, of their brethren, by "living of the Gospel." This was said of Paul, and perhaps few can hope to escape the same accusation at one time or another. The fact is that the Lord's servants have sacrificed in many cases good positions and prospects for Christ's sake and the gospel's, and this is too often forgotten. This is allied with another tendency.

(4) **An unwillingness to hear of the "difficulty" side of the missionary narrative.** What is generally wanted from those home from the mission field is not any dark colours in the picture; it must be bright, successful, hopeful. The ordinary audience does not want

to believe that the returned servant of God has often felt the pinch, or has been badly supported. I remember hearing of a returned missionary who determined to let the saints know "things as they are." He did so but an elder brother took him aside after the meeting and said, "That is not what is wanted. You must give us something bright, or the saints will be discouraged" (!) Naturally, if brethren, who have been badly supported by their brethren, come back and give a bright account to these, it may rock them in the delusion that they are doing their duty. Paul gave the two sides: "I know both how to abound and I know how to suffer need." Akin to this is a cheerful optimism that the Lord's servants are being well looked after,—by somebody else. Though we warn our brethren not to look to B. or G., we ourselves are very prone to look to B. or G. for them. Let us never believe a servant of the Lord is in no need, unless he tells us so himself. Only the other day I was enquiring from a leading brother about a certain servant of the Lord in the homeland. "He is a fine fellow, was the reply, and we value him highly." "Is he well looked after?" "I am afraid not, but it does not matter so much in his case, as he married money." I happened to know well the family into which he married, and was indeed present at his wedding, and know how utterly mistaken and misleading such a statement was. I told my host so, and he expressed surprise; but such ideas are lightly spread, and can perhaps never be entirely eradicated. The paper on "Things as they are," in August "Believer's Magazine," by a S. American missionary, shews the straits in which our brethren may find themselves, not only for their own needs, but also for those of the work, by the comparative neglect of their brethren in the homeland, who sometimes boast of them as their representatives.

I will venture to add one more reason, which may prove to be David's fifth pebble.

(5) **The support by some among us of interdenominational missions, while the needs of those who have gone forth from our midst are comparatively neglected.** Far be it from us to belittle the labours of Christians, of whatever name, or to dictate to our brethren as to the bestowal of their gifts, but we cannot forget that in these very missions, sectarianism and clericalism are usually recognised and provided for, and methods of raising funds and of supervising workers are in vogue, which we believe accord but distantly with the apostolic teaching and practice. Ought we to leave our brethren uncared for, and support those who while they may be earnestly preaching the Gospel, are introducing converts into systems, and practices from which we profess to have been delivered?

Is not this "building again" what we have separated from? We hear of men sometimes, who are friends of every country but their own. The unknown often has attractions, which the known lacks; and the work carried on by our brethren from the simple assemblies may sometimes lack the glamour of missions more widely advertised and more generally supported. Six times does John in his little missionary epistle emphasise the importance of "the truth."

But did Paul never mention the subject of money? We saw in our opening paper in January of this year how boldly and clearly in 1 Cor. 9. he reiterates his own right to "live of the Gospel," and so, that of every recognised servant of Christ. We need not dwell on that further, but will turn to chapters 8. and 9. of the Second Epistle for Scriptural methods of rousing saints to a realization of their responsibilities to servants of the Lord. The apostle bases his exhortations on various arguments.

(1) He cites in verse 1 **the liberality of the Macedonian churches**, ascribing it to the grace of God, also at their disposal. He emphasizes this by describing the unfavourable circumstances, "afflictions and deep poverty" of these churches, over which this grace triumphed. They gave "abundantly"; "beyond their power"; they were willing of themselves"; "giving first their own selves to the Lord"; "beseeching us to receive the gift," etc. (not we beseeching them). Now, Paul says frankly, this has led me to send Titus to you to finish, as he had begun, this same grace also. Apparently Titus had already brought the matter of their responsibilities before them. Then follows a direct appeal, "As ye abound in everything (i.e. faith, gift, knowledge, etc.) see that ye abound in this grace also."

(2) **He points them to the Great Exemplar.** "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Let us meditate on our poverty, His riches, His poverty, our riches.

(3) **Performance is better than promise.** They had professed great readiness of mind as to what they would gladly do—singing perhaps some primitive equivalent of "Were the whole realm of nature mine," etc. But as "the whole realm" was not theirs, but something much more limited, He reminds them that they must not be hindered thereby into doing nothing. "If there be first the willing mind," etc. Not that they should be burdened and others lightened, but that all should share equitably in the giving.

(4) **He had boasted of them.** "Let them shew . . . before all the churches the proof of their love and of our boasting," lest he and

they be ashamed. He sends Titus and others before himself to make up beforehand their bounty . . . that the same might be ready, as a matter of bounty and not of covetousness.

Such arguments might savour of worldly wisdom and carnal arrangement, did we not know that the apostle was in the mind of God, and our example in such matters. We need not pose as being any more spiritual than the Scriptures given for our learning.

The question remains, How should communication be kept up between the home churches and servants of God in the field.

We owe much to brethren in two or three centres, who have addicted themselves to the service of transmitting gifts to accredited workers. Such practical service is not foreign to the very chapters we have been considering. Here were men of known integrity entrusted with monies for distribution, and we have their counterpart in those just mentioned. But this service does not rule out what I believe to be an even more excellent way, the ministry of personal contact. This avoids a double danger, the undue influence of those who hold the purse-strings, and the natural tendency on the part of servants of the Lord, whose needs are met from their distribution, of a carnal subserviency to them, for fear of a shortage of funds. The direct distribution by cheque, etc., of particular donors, or assemblies, has the additional advantage of privacy: no one but the recipient knows what the donor has sent; no one but the donor knows what the recipient has received. If it be objected that the principle of equality may thus be interfered with, we would reply that those who transmit gifts for their brethren, are not "almoners" responsible that each servant of the Lord should receive exactly the same, but only responsible to do the best they can in dependence on God for guidance, with what they have in hand. In reality, the teaching of the apostle as to equality, in 2 Cor. 8., does not seem to have any direct reference to the equality of amounts distributed to the recipients, but rather to the equality of burdens borne by the donors. "I mean not that other men be eased and ye hindered: but by an equality, that now at this time your abundance (or overflow) may be a supply for their want (or lack of service) etc., or vice versa; that there may be equality" (vv. 13, 14).

Clearly labourers abroad are not all on the same level of gift or efficiency, any more than in the homeland, but if they have gone forth for His Name's sake, commended by their brethren, and taking nothing of the Gentiles, it is our duty and privilege to minister to their needs to the best of our power, and "worthily of God" (3 John 7).

FINIS.

THE TWO COVENANTS; or, Law and Grace.

BY DR. W. BARTON, SOUTH AFRICA.

THE Epistle to the Hebrews was written primarily for Hebrew Christians, who were in danger of going back to Judaism, or to a Judaised form of Christianity. The Epistle to the Galatians was also written to combat this error. The Jewish system was rudimentary and provisional, and the rending of the Temple veil signified its abolition. Christianity is unique and stands out in marked contrast to that ancient formal religion. In fact, Christianity is not a religion at all, but a Revelation (Gal. 1. 11, 16), a Faith, (Gal. 1. 23), a Life (Gal. 2. 20), and the living Christ totalises in Himself, and in spiritual completeness, all that was symbolised by the outward forms of Judaism. Hence in this Epistle, Christ in His various offices is shewn to be better than the angels (chap. 1.), Adam (chap. 2.), Moses (chap. 3.), Joshua (chap. 4.), Aaron (chap. 5.), etc., but the marked contrast between the two Covenants—the Covenant of Works and the Covenant of Grace, is the burden of the apostle's message.

God, at Mount Sinai, entered into a Covenant of Works with His redeemed people, Israel, of which Covenant there are *six outstanding features*. We shall see that under the New and better Covenant of Calvary we have *six corresponding features*. The latter shew the New Covenant to be infinitely superior to the Old by all the superiority of Grace to Law, of promise to demand, of blessing to cursing, and of life to death.

(1) MEDIATOR.

MOSES was the mediator of the Old Covenant. He stood between God and the people, and he interpreted to them the terms of the Covenant. The words are, "Ye have seen what I did to the Egyptians, and how I bear you on eagle's wings, and brought you unto Myself. Now therefore, if you will obey My voice, indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above

all people." The response was immediate and unanimous, "All that God has said will we do, and be obedient." Alas! they had taken upon themselves obligations which they could not fulfil. Scarcely had Moses left them, and gone up into the mount, when this same people said to Aaron, "Up make us gods, which shall go before us," etc. Thus the Covenant of Works was very soon broken.

The Mediator of the New Covenant is our Lord Jesus Christ. He stands between us and God. He is the great Daysman, the One among a thousand, the Interpreter. He has taken upon Himself all the obligations of this new and better Covenant. He has pledged Himself by all that He is, and has done, by the glory of His person, and the merits of His perfect finished work, to bring home to God all who believe on Him. Blessed are they who have been brought within the bonds of this new and better covenant. The outstanding words of the Old Covenant were, "Do this." "Do not that." It was Law. The life and power of the New Covenant are contained in these words, "I will," and "I will not" (Heb. 10. 16, 17).

These promises, true now in the experience of every believer, will be graciously fulfilled in the coming day, when a repentant Israel will turn to the Lord. There is another aspect to the meditoria! work of Christ. In chapter 9. 15, the writer of this Epistle seizes hold of the double meaning of the Greek word, *diathēke* (for it means not only a covenant, but also a will or testament), to shew, that the blood of Christ has not only ratified the Covenant, but has also secured for the people of God an inheritance. Christ has made a will in favour of His people. He has died, and as the Testator has gone up on high, the Holy Spirit has come down to be the Executor of the Will, and He is presently gathering out the *heirs*. God is now visiting the Gentiles to take out of them a people for His Name (Acts 15. 14).

(2) A SYSTEM OF SACRIFICES, AND THE ONE SACRIFICE.

THE Old Covenant had a system of sacrifices. Hebrews, chapter 9., speaks of some of the more important—"The blood of goats and calves of Exodus 24.," "The blood of bulls and goats of Leviticus 16.," "The ashes of an heifer of Numbers 19."

There were innumerable sacrifices under the Old Covenant. Some were offered repeatedly, only shewing their weakness and unprofitableness, for it was not possible that the blood of bulls and goats should take away sin. A few were offered once for all and were not repeated, *e.g.*, the sprinkling of blood in Egypt, the sacrifices of Exodus 24. and of Numbers 19. These, we may take it, foreshadowed some great fundamental aspect of the work of Christ, and had their fulfilment in the One Great Sacrifice of the New Covenant (Heb. 10. 11-14).

"In Him the shadows of the Law are all fulfilled and now withdraw." What a picture of rest and triumph! The finished work of Christ! What rest for the weary, sin-burdened soul! Our sins laid upon Him by God, who knew them all. That Holy One sinking under the burden of our guilt and woe. His resurrection on the third day, and our sins for ever cleansed away! "When He had by Himself purged our sins, *sat down* on the right hand of the Majesty on high." Faint-hearted believer, dost thou still doubt? "See Him now in glory seated, where thy sins no more can rise." Perfected forever, and sanctified! Ah! you say, how can that be? I feel so fearful, so erring, so sinful. Yes, but God has put us *in Christ*, and in Him we stand, in Him alone gloriously complete! Israel, having been redeemed by the blood of the lamb in Egypt, were at Sinai *sanctified* or set apart for God by the blood of goats and calves being sprinkled upon them (Exod. 24.). This is the type, of which, the absolute sanctification of the believer by the blood of Christ, is the anti-type. In the New Testament all believers are, without exception, called *saints*, i.e. sanctified ones. Great ecclesiastical corporations may make people

"saints" by canonisation, but what man canonises God condemns. God will put honour on no man, but on His beloved Son, and it is because we are *in Him* that we are called saints. Grace has put us in Christ, and says to all believers, "Ye are . . . , therefore be . . ." (Col. 3. 1).

(*To be continued*).

LITTLE FOXES.

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (Cant. 2. 15).

Bridegroom—

Little foxes, slyly slipping
In among the vines;
Are the tender branches nipping,
Oh! beware these signs!

Bride—

Art Thou saying, O Beloved,
These should cause alarm?
Pretty little foxes playing
Surely do no harm.

Just a little whirl in fashion!
Just a foolish jest!
Just a little dip in fiction—
Oh! of course, the best!

Many games have wholesome features,
Why such pastimes bar?
(Very cunning little creatures
Playful foxes are!).

Bridegroom—

Is thy wine-press overflowing
With rich clusters rare?
Art thou on the vines bestowing
All thy choicest care?

Bride—

Master, nay! The vines are bearing
Nothing now but leaves.
I have dreaming been, not caring
How Thy Spirit grieves!

Bridegroom—

Let us take them, Love together;
Slay the foxes now!

Bride—

Master, yea, and may I never
More such blight allow.

Bridegroom—

Ceaseless watching, praying ever,
Ne'er shall they come in.
This thy watchword: "Whatsoever
[Is] not of faith is sin."



Surveys of Service.



THE FAROE ISLANDS.

BY A. W. SLOAN.

(Concluded from last month).

IN 1879 a hall was built in Thorshaven (by brethren in Britain), seating about 140 persons. About this time the first gathering of believers was formed, consisting of about four or five members.

In 1880 the first baptism in Faroe took place, in Thorshaven, on a cold, snowy morning in the sea, performed by a visiting brother, from Glasgow, who stayed over the winter helping Mr. Sloan in the work. This being the first baptism caused a tremendous stir and opposition all over the islands, apparently closing all doors for further work. For several months not a single person would come to the meetings in Thorshaven. The brother who was baptised was Mr. Andreas Isaksen, and in spite of it all, his sister (later Mr. Sloan's wife) and Mr. Nano Jolnsen, Thorshaven, were baptised a short time after, and little by little the Truth gained ground.

Others who have been sharing in the work in Faroe are Mr. Alex. Mitchell (now in Norway) who joined Mr. Sloan about the year 1890, continuing till about 1900, when he felt called to the work in Norway, having been much blessed in his labour for the Lord in Faroe, the meeting in Thorshaven increasing considerably during his stay there.

SHORT visits by brethren from Scotland were both a cheer for the then lonely worker in Faroe and a blessing to others, as the visit of Mr. Darling in 1878 (who was largely instrumental in getting the hall built), and also a good deal later that of Mr. Thomas MacLaren, Glasgow, who wrote a booklet on *The Lord's Work in the Faroe Isles*.

Somewhere about the year 1900 or a little later, Mr. A. Brend, London, took

up work in Faroe, going on for several years, till it was discontinued a number of years ago. Also Mr. D. Campbell, Hamilton, laboured for a short time in the islands.

Another of the Lord's servants in Faroe was the late Mr. D. J. Danielsen, a native of Thorshaven, converted in Glasgow through Mr. Galbrait. After serving the Lord in Belgian Congo for some years, he spent the last twelve years of his life trying to win his countrymen for Christ. He had the joy of seeing the Lord's blessing in his labour, and was largely instrumental in forming two more assemblies in the islands.

Thus the work progressed little by little. In 1905 a larger hall was built in Thorshaven, seating about 2,250 people.

IN 1914 Mr. W. G. Sloan passed away on the 4th September, his 76th birthday, highly respected and loved by all, as a real man of God. Two years later Mr. D. Y. Danielsen also passed to his reward; much missed, as the ardent Gospel preacher he was.

At this time five assemblies had been formed, with suitable halls, while there were scattered believers in various places. The aged workers rejoiced to see what changes the Gospel had wrought, before they passed on to their reward and rest. But since then the changes have been greater still in every respect, both as to the modernising of everything (a mixed blessing) in respect to the developments in the islands, but most of all spiritually.

What Mr. Sloan and fellow-servants and other helpers have sown in tears, others have reaped with rejoicing.

There are at present 22 gatherings of believers to the Lord's Name; some of them newly formed, and not great in numbers. Nineteen nice halls and meeting-

places have been built, and one large hall is in building in Sorvaag. In most cases a regular testimony to the Gospel is maintained in connection with these gatherings, by local brethren, who very often also extend their efforts to other places around them, and which the Lord has been pleased to bless.

At present there are three brethren giving their whole time to the Lord's work in the Faroe Islands on Scriptural lines—Mr. Victor Danielsen, Mr. A. MacKinnon and the writer.

Mr. V. Danielsen, a native of the islands, formerly a schoolmaster, being baptised, was not allowed to practice as such, and was gradually led to give himself fully to the Lord's work on Scriptural lines, about 1918. Being an earnest and gifted brother, the Lord has used him much in blessing to saint and sinner, both through preaching and writing. He has done a considerable work in translating several hundreds of hymns into the Faroese language, and composing some himself, so we have had several editions of Gospel hymn-books and a very good "Believer's Hymn-book," which have had a large circulation on the islands. At present Mr. Danielsen is engaged in translating the New Testament into Faroese, which is to be issued by the National Bible Society of Scotland and brethren in Faroe. Otherwise the Bible has hitherto only been in the Danish language, as well as the hymns, which has been a drawback.

MR. DANIELSEN'S home is in Finglefjord, where he went to stay in 1928. There is now a nice hall seating about 150-200, with an assembly of 30-40 members, while also, largely through his labours, there are assemblies in the nearby villages of Lervig, Gote and Solmundefjord (Mr. Danielsen's native place) with suitable halls.

Mr. A. Mackinnon, while labouring for the Lord in Norway, paid several visits to Faroe (the first in 1923) for months at a time, visiting various assemblies and places. These visits were much appreciated and of blessing to both saved and unsaved,

and as a gifted teacher of much help in assemblies. He felt eventually led to take up a temporary residence in Faroe, and has for the past two or three years had his home in Tveraa, on the most southern island "Suferoy," where there is an assembly and meeting hall. Three other assemblies are to be found in this island, of which the largest is in Vaag, begun about 1918, and has in the past few years had a considerable growth and much interest in the Gospel.

The writer, who has been engaged in the work since 1917, has his home in Thorshaven, the capital of the islands, where the first assembly was formed in 1879, and which still continues with about 90 in fellowship and a Sunday school with about 250 on the roll. The hall, "Ebenezer," was enlarged a few years ago so as to seat 500 when all space is taken into use.

During the past eight to ten years Mr. J. Y. Adam, serving the Lord in Haderslen, Denmark, has also paid much valued visits to Faroe, which have proved helpful and blessed to many, both saved and unsaved.

Among the several assemblies formed during the past twenty years, the one in Klaksvik (the capital of the north isles) has had the most notable increase. A hall was built there in 1917 by a few brethren in other places, especially the brethren Tsaksen and Jacobsen, from the assembly in Videreide farther north, who at this time removed to Klaksvik, only one or two believers being there before. Along with visiting workers, regular Gospel efforts were commenced, and already a year after a small gathering formed, the work progressing amid much opposition, till now there are well over 100 in fellowship. A new hall built a few years ago, seating about 300, which is filled every Sunday night with attentive listeners, and much interest in Gospel work manifested. Here also they have a large Sunday school, as well as in a number of other assemblies, which as a whole take a lively part in the spreading of the Gospel, both in their own locality and in

other places, which during summer are visited by motor-boats and cars on Sunday afternoons, having open-air meetings in two or three places.

Quite a number of these brethren are capable Gospel preachers; but also the written page has played a good part in the work. A four-page Gospel monthly, "Naaden and Landheden" (Grace and Truth) is issued by a yearly freewill offering in the assemblies, and given away free to every home in most of the villages in Faroe.

A quarterly magazine for believers, "Vitnid" (The Witness), 16 pages, has been issued by Mr. J. W. Reyni (a business brother in Thorshaven), and also circulated free among believers. A number of booklets, tracts, and most of our hymn-books have also been issued by him.

DURING later years, believers' conferences have been held regularly at Thorshaven, Klaksvik and Vaag, where 300-350 have sat at the Lord's Table together, and from 500-600 have attended the evening meetings. These times have proved real seasons of blessing and refreshing.

There is at present great spiritual interest abroad in the Faroe Islands, and many doors open for the Gospel. During latter years, a number of souls have been saved and baptised yearly. Also last winter and springtime saw several saved and about forty baptised in various places; some of these are from the village of Kollefjord, where a small assembly was formed in the month of January, and much interest has been shown the Gospel.

An important and very interesting side of the Lord's work in Faroe is in connection with the fishing smacks and schooners fishing at Iceland and Greenland during spring and summer. Several of the captains and a great number of the sailors are believers, and these carry on regular Gospel meetings on board (and breaking of bread), and many there are who have been saved thus at sea.

Almost all these vessels have wireless sets on board, and others have wireless telephones, which also are taken into use

to "broadcast" the Word to the many ships lying round about. A Norwegian cargo boat, rounding Cape Farewell, Greenland, was listening through the Radio to hear something from the vessels fishing far north, on Greenland's west coast. To their amazement, the first sound they heard in this out-of-the-way place was: "*Who is this that cometh from Edom,*" etc. It was a brother from Klaksvik "broadcasting" the Word from his smack to the many vessels around.

During latter years other religious agencies have found their way to Faroe, as the W.M. and Y.M.C.A., who, though there are many believers among them, mainly seek to establish the Lutheran Church doctrines. Also the Salvation Army have begun in Thorshaven, a few years ago, while there also are a few Seventh-day Adventists and Pentecostals, and also agents of "Russelism" have visited the islands. About three or four years ago the R.C.'s came to Faroe, and have built a school and chapel; as yet they have not gained much ground, but are working energetically and systematically, gradually creating sympathy among the people.

May these facts lead the Lord's people to pray earnestly for these islands and the assemblies therein, and for all those who in one way or other try to serve the Lord among saints and sinners.

BAPTISM:

FOUR EXCEPTIONAL INSTANCES.

By S. Turner.

In the Book of the Acts are recorded nine cases of baptism, and all are alike in that they are preceded by faith in Christ. There is no instance on record of anyone ever having been baptized apart from the profession of a personal faith in the Saviour.

Here is the list:

- (1) Chap. 2.—The three thousand Jews at Pentecost.
- (2) " 8.—The Samaritans.
- (3) " 8.—The Ethiopian Eunuch—A proselyte to Judaism.
- (4) " 9.—Saul of Tarsus.
- (5) " 10.—Cornelius and his friends—Gentiles.

- (6) „ 16.—Lydia and her household—
Gentiles (presumably).
(7) „ 16.—The Jailor and his household
—Gentiles.
(8) „ 18.—The Corinthians (a company)
—Gentiles.
(9) „ 19.—The Ephesians (a company)
—Gentiles.

In the case of Cornelius the Centurion, we see what we will call the **normal order of Christianity**. Having believed the word of Peter, they received the Spirit, and were baptized. But in four cases (1, 2, 4 and 9) a different order prevailed.

(1) **At Pentecost**. It was still less than two months since Israel's Messiah had been rejected and crucified; and that important event was fresh in the memories of all. A vast number of the company were convinced by the Spirit-guided words of Peter, and enquired, "What shall we do?" The reply was, "Repent, and be baptized every one of you . . . for (with a view to) the forgiveness of sins, and ye shall receive the gift of the Holy Ghost." Peter further exhorted them, "Save yourselves from this untoward generation." In baptism, then, they disassociated themselves from the unbelieving mass of the people, and associated themselves with the One whom their nation had crucified. Having done this, they were forgiven and received the Spirit. In this case baptism preceded even forgiveness.

(4) **Saul of Tarsus**. He was the chief persecutor of Jesus of Nazareth, whose very name he sought to blot out from heaven. The word to him was, "Arise and be baptized and wash away thy sins" (Acts 22. 16). We will not say that the same order was observed in his case as at Pentecost (what passed between him and his Lord during those days of darkness none of us know), or that the exhortation of Ananias implied the putting away of the filth of the flesh; for that would be contrary to 1 Pet. 3. 21; but in his baptism Saul signified his entire renunciation of his old manner of life, and took his place, figuratively, in death, with the One whom (and whose followers) he had been persecuting.

(2) **The Samaritans**. Philip went down to Samaria and preached Christ to them. A mighty work of God was the result, and many believed and were baptized. But the Holy Spirit was not bestowed until Peter and John went down from Jerusalem, prayed for them, and laid their hands upon them. Here we have baptism preceding the gift of the Spirit. The reason, we believe, is not far to seek. In John 4. the woman of Sychar expressed the old rivalry between Jew and Samaritan, and the independence of Samaria of Jerusalem.

But our Lord, very graciously, while ex-

pounding the nature of true worship, apart from any earthly centre, insisted upon the fact that "salvation is of the Jews."

Had the Samaritans received the Spirit upon the preaching of Philip, that age-long independence would have remained; but the imposition of the delegates from Jerusalem associated them with Jerusalem, and their independence was brought to an end.

(9) **The Ephesian Disciples**. Prior to the visit of Paul, Apollos, an Alexandrian Jew, and mighty in the Scriptures, but knowing only the baptism of John, had been labouring amongst them, and gained a number of converts. Paul soon perceived that this faith was defective, and learnt the cause. As Aquila and Priscilla afterwards instructed Apollos in the way of God more accurately (Acts 18. 24-26), so Paul instructed this little company of his disciples; and they were baptized again in the name of the Lord Jesus, and manifestations of the Spirit followed.

It is useful to see and understand the reason for these exceptional cases which occurred in apostolic and transitional days, but which go to show along with the other instances the real character, import, and place of the only Christian baptism taught in the Scriptures, which is the baptism of the Christian.

THE CHURCH OF GOD

(Read Ephesians 3.).

BY F. J. JESSON, STANMORE.

CONCEPTION.

THE Church, Assembly, or out-called company, was hidden in the mind of God from before the foundation of the world, though we are given faint outlines or suggestions in such passages as Gen. 2. 21-23 (Adam and Eve), the companion as fruit of "deep sleep," *c.f.* the death of Christ. Gen. 24. 67 (Isaac and Rebekah), bride secured on a principle of faith, won, conducted, supported and presented. Gen. 29. 20, 28 (Jacob and Rachel), the reward of diligent and faithful labours. Gen. 41. 40-45 (Joseph and Asenath), companion, given at time of exaltation, to share in all his acquired glory.

CONSTITUTION.

It is composed of all true believers in our Lord Jesus Christ. N.B., 1 Cor. 10.

32, the three divisions of mankind—"the Jews . . . Gentiles . . . Church of God." With the descent of the Spirit at Pentecost this new creation commenced to take shape, although the development of the "mystery" and its unfolding was reserved until the time of the Apostle Paul. As conclusive proof that none from Old Testament times are embraced, the Lord tells us in Matt. 16. 18, "I *will* build My church," meaning at some time subsequent to that utterance. All members possess common life, salvation, standing and hope in Christ, and no distinctions whether national or natural are recognised before God.

CHARACTER.

Being the development of a period within an age of Law (the acceptable year of the Lord) Luke 4. 19, we find no dates or periods of time are related to her history. Her origin is heavenly, hence her destiny is likewise heavenly. A four-fold description is given in the following passages :

Rev. 21. 9—"Bride" (affection and companionship).

1 Cor. 12. 12—"Body" (subjection to the Head and privilege).

Eph. 2. 21—"Building" (habitation and order).

Rev. 21. 10—"City" (administration and government).

Some points of contrast with Israel will serve to teach us.

ISRAEL.

Earthly blessing

National character

Visited by Spirit

Organisation

Favoured family
priesthood.

THE CHURCH.

Heavenly hope—"we look" (Phil. 3. 21).

International—"all nations" (Matt. 28. 19).

Indwelt by Spirit "in you" (John 14. 17).

Organism—"His body" (Eph. 1. 23).

Priesthood of all believers—"royal priesthood" (1 Pet. 2. 9).

CONSUMMATION.

The future glory of the Church and God's intentions for her in the eternal state are indicated by the following, among other Scriptures.

Eph. 5. 27.—To be presented in glory.

John 17. 24.—To behold His glory.

Rev. 11. 15.—Witness His vindication.

Rev. 7. 17.—Explore the limitless fullness of His grace.

Rev. 21. 2.—Share His perfect administration.

Rev. 21. 11.—Be the depository of God's glory.

Rev. 21. 11.—Be the vessel in which Christ's glory is to be displayed.

In His wondrous thoughts for the Church, God has everlastingly secured the pre-eminence of His worthy and well-beloved Son, seen in His blessed purpose thus—

He gathers to *Christ Crucified* at conversion.

He gathers to *Christ Risen* to-day.

He gathers to *Christ Glorified* at "that Day."

CORRESPONDENCE.

An esteemed correspondent in Northern Ireland writes: "There is a matter I should much like to have mentioned at the Lurgan afternoon meetings, namely: How can we best reach the masses of men and women who attend the **fairs and markets** in **Ulster**, who never go to hear the Gospel at any of our meetings whether in kitchen, tent or hall. I greatly fear our assemblies are fast losing the evangelistic spirit of the last century.

"The late J. N. Darby said: 'At the beginning, brethren were engaged, and pretty much alone, in the roughest evangelising—fairs, markets, races, regattas, and everywhere in the open-air.'

"To-day—Not a man to be seen,

Nor a voice to be heard,

Street-preaching has ceased,

As if nobody cared!

What a tragedy!"

ANSWER C.—(Concluded from page 331).

the R.V. has it, "with most of them" (i.e. with the majority). And in Numbers 14. the children are expressly excepted: "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land, which ye have despised" (v. 31), as also Caleb and Joshua. As for Christian baptism, children old enough to believe in the Lord Jesus are certainly not excluded. Nor do we on the other hand hold "adult baptism," a complete misnomer and in itself a mal-practice. The Scriptures do not teach that adults should be baptized unless they are believers. "When they believed . . . they were baptized both men and women"; "And many of the Corinthians, hearing, believed, and were baptized" (Acts 8. 12; 18. 8).

Our Home Bible Class

Lesson No. 11.—John 5.-25-47.

By H. E. Marsom, Bristol.

(1) Who are meant by "the dead" in v. 25? Eph. 2. 1, 5; Col. 2. 13. What are believers said to be in Rom. 6. 13 and 2 Cor. 5. 15?

(2) What is meant by "shall live" in this verse? John 3. 15, 16, 36; 10. 28; 17. 3.

(3) We see therefore that there is a spiritual resurrection taking place now; but what will one day take place as to the bodies of all who have died? vv. 28, 29; 11. 24; Acts 24. 15. What does the Lord Jesus undertake to do for all who believe on Him? John 6. 39, 40, 44, 54; 11. 25.

(4) What therefore does v. 29 teach us as to what comes after death? Heb. 9. 27. What will be the character of the judgment that the Lord Jesus will execute? vv. 27, 30; 8. 16; Rev. 16. 7; 19. 2; Psa. 119. 137.

(5) What did the Lord Jesus ever seek to do, and to have before Him? John 5. 30; 4. 34; 6. 38; 7. 18; Heb. 10. 7; Rom. 15. 3.

(6) God had not allowed the Jews to act upon the witness of one person only, but insisted that there must be two or more concurring witnesses to establish truth, Num. 35. 30; Deut. 17. 6; 19. 15. Hence the Lord points out that had He alone borne witness of Himself, His witness would not be valid; v. 31; but He shews them that there was also the witness of John Baptist, v. 33, the witness of His Own works, v. 36, the witness of His Father, v. 37, and the witness of the Holy Scriptures, v. 39. He thus shewed that He had more than the two witnesses legally required to establish His cause. How had John borne witness to Him? Who did he testify that he was in John 1. 29, 34; 3. 34? What did he testify that the Lord did in John 3. 34? cf. 12. 49; 14. 10.

(7) In what way did the Father bear witness to Him? John 8. 18; 12. 28; Matt. 3. 17; 17. 5; 2 Pet. 1. 16-18.

(8) What should the works that the Lord Jesus did have led all to do? John 10. 25, 37, 38; 14. 11. What effect had His works upon some? John 2. 23; 3. 2; 11. 45. But what was the result in the hearts of those who did not believe on Him? John 15. 24, 25.

(9) In what way did the Holy Scriptures bear witness of Christ? Who did Moses write of in those Scriptures? v. 46, cf. Deut. 18. 15-19. Of Whom did Isaiah speak? John 12. 38-41, cf. Isa. 53, and Isa. 6. What was one of the greatest subjects of these Holy Scriptures? Acts 10. 38, 43. Who did the Lord Himself shew His disciples was spoken of in all parts of the Holy Scriptures? Luke 24. 27, 44.

(10) What did the Lord shew in v. 44 was a hindrance to men believing on Him? cf.

also John 12. 42, 43; and cf. Rom. 2. 29. What is the object the natural man has in his own religion? Matt. 6. 2, 5; 23. 5-7. What does the man of faith say in 1 Thess. 2. 6; 2 Cor. 2. 17; 4. 2; cf. Matt. 6. 4, 6.

EDITORIAL NOTE.

ONCE more we look back on a past year, through which God has in His mercy safely led us. We thank Him for this; and also our many contributors and readers in North America, Australia, New Zealand, and the home-lands, for their continued support and fellowship. We wish we could keep up closer ties of correspondence with many who write to us; we are sensible of our failures, but we do what time and strength will allow. The year has been notable for the series of papers and wide correspondence resulting therefrom, entitled, "Missions or Assemblies?" We trust its lessons may not be lost. Another series which has evoked special interest is that regarding the support of the Lord's servants, at home and abroad: "Is 'Self-support Practicable?'" We close the series with a final letter in the present Number.

We are glad that Mr. D. Beattie will hope (D.V.) to continue his descriptive papers on the "Rise and Progress of the Assembly Movement." Mr. W. Rodgers, of Omagh, has promised a series of papers on the Psalms, which will be, we think, of great interest and profit. We have also, among a large supply of papers in hand, a series, entitled, "The Church and the Churches," by Mr. T. Tipper, of Derby, which we hope may serve to deliver souls from the tide of looseness and worldliness, which seems to be carrying away so many to-day. We hope to continue the "Survey of Service" papers. The Editor hopes to finish his studies on the Lord's Supper, of which Part I. ran through the year 1934. This new series will be called "Remembrance or Sacrifice?" Mr. H. E. Marsom has kindly promised to continue his "Home Bible Study Class" on John's Gospel. We greatly desire that more may benefit by these studies. If someone in each assembly would bring the matter before the Sunday-School Superintendent and Bible Class Teachers—little circles of young believers might be formed to follow the lessons together. We would gladly hear any suggestions as to this.

In conclusion, we should much value continued help in prayer for the coming year, as also in making the Magazine more widely known. We have received so many kind expressions of appreciation, whether by word or letter, that we feel many will have at heart to make this effort, so that the sphere of usefulness of our Magazine may be increased.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kil-marnock.

Question A.—In what sense do you think Paul used the words to Timothy—"Do the work of an evangelist" (2 Tim. 4. 5)?

Answer A.—Surely in the sense that he recognised Timothy as the possessor of the gift of evangelist, and exhorted him to use it. In both his Epistles to Timothy the apostle refers to a gift his son in the faith had received. Here in chap. 1. 6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands," and in the first, chap. 4. 14, he writes, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." It was then "the gift of God." He was the source—Father, Son and Spirit; but it was given "by the putting on of My hands," Paul was the channel. It was by means of (*dia*) the putting on of his hands, but also "with (*meta*) the laying on the hands" of the presbytery. (The word occurs in two other places in New Testament—Acts 22. 5, the estate of elders; and Luke 22. 11, elders). Paul associates with himself the elders in the act of bestowal, as he loved to do on other occasions, e.g., when he associates Sosthenes with himself in the authorship of the 1st Corinthians. But as we may be sure no passage of the Epistle came from Sosthenes, so no drop of grace flowed from the elders' hands. People sometimes ask, Why should we not give spiritual gifts? Certainly, if you can; no one is prohibited. But no one has the power. The imposition of hands to-day, in the sense of giving gift or the Spirit, is indeed an **imposition**. Another point may be noticed that in 1 Tim. 4. 14 the gift is said to have been given him "by prophecy." This seems to refer back to verse 18 of chap. 1. "According to the prophecies which went before on thee that thou by them mightest war a good warfare." To conclude, Paul recognised God's gift by his hands to Timothy, and I would suggest that this gift was primarily that of evangelist. In Eph. 4. 8 we read that the ascended Lord "gave gifts to men," then in verse 11 He gave to the church these gifted men "some apostles, some prophets (the temporary gifts) and some evangelists, and some pastors and teachers (the permanent). No doubt all should be able to testify of the Gospel; all may care for their fellow-saints; all may pass on instruction, but only those gifted of God are "evangelists, pastors and teachers." Not all possess the gifts: it is "some" in each case; but do all these "some" stir up and use their gift? This naturally

sounds the death-knell of a turn and turn about system of Gospel preaching in our halls. Rather let those who have the gift, like Timothy, do the work of evangelist. It has been asked why there are so few gifts to-day in local churches? I would suggest three reasons: (1) There is so little desire, so little "coveting the best gifts"; (2) There is so little stirring up the gift, which we may have; (3) There is so little opportunity afforded for stirring up the gifts in the local churches. The saints have too often itching ears to hear only the best speakers; budding gift is discouraged, and imported speakers are the order of the day, and the local gifts become atrophied.

Question B.—Do you think that the House of God is regarded in Scripture as "the place of profession," as is sometimes taught?

Answer B.—A good deal is taught on this subject, which we do well to test by the Word of God. It is laid down that the House of God is the place of Christian profession, and that God recognises this as a "third something" between the true Church and the world. What is known as household-baptism, for instance, thus seeks to justify the baptism of children and unconverted household servants. These are brought, they assert, into the House of God—they are "in the ambit of the Church of God," as the strange expression goes. They are there on the ground of profession; but what profession can infants make? And if unconverted persons make any, it can only be false. That man has made a mixed thing of it by carelessness in reception, or by neglect of Scriptural discipline, is sadly true; but to make out that God is responsible for, or connives at such a state of things is indeed serious. Now the expression "House of God" refers in the Old Testament, if we except Gen. 28. 17, 22, where Jacob uses the expression in a figurative sense, to the Tabernacle or to the Temple, and though uncleanness and even idols (2 Chron. 33. 7) might invade that House, they never formed part of it, and at every revival were drastically removed and cleansed away (e.g., 2 Chron. 24. 13; 29. 16; 33. 15). Paul in writing to Timothy speaks of his knowing "how to behave himself in the house of God, which is the church of the living God, the pillar and ground of the truth." This is the local aspect—the Church of God, viewed as the place of responsibility. Undesirable elements did incorporate themselves, alas too easily, in the local "house" (see Jude), but though the condition was detected, it was not approved of. Ecclesiastics justify the sad lack of discipline in their organisations by the parable of the tares and the wheat, "Let both grow together until the harvest," but they seem to forget that "the field is the world," not the church.

Undesirable visitors, thieves, and such-like, may find entrance into a house. but it is contrary to the desire of the head of the house, and they form no part of the household and must be removed as soon as detected. In Hebrews we read, "But Christ as a Son over His own house: whose house are we, if we hold fast the beginning of our confidence firm unto the end" (Heb. 3. 6), that is, those who continue in the way prove themselves the House of God, the rest have no part in it. It is indeed a blessed privilege of the people of God no longer to be strangers and foreigners, but fellow-citizens of the saints, and of the household of God (Eph. 2. 19). And this is the purpose of God in gathering His saints to Christ,—“To whom coming as unto a Living Stone . . . chosen of God and precious; ye also as living stones are built up a spiritual house” (1 Pet. 2. 4, 5). “Ye are God’s building . . . ye are the temple of God” (1 Cor. 3. 9, 16). When the apostle speaks of the “House of God,” does he then view it as possibly or even probably including false brethren crept in unawares, or ideally? I believe the latter, for whatever is not God’s building is an extraneous element to be purged out. For instance, in Heb. 10. 21, Christ is presented as “High Priest over the house of God”—surely He is not the High Priest of false worshippers—trespassers in that house. Again Peter reminds us that “judgment must first begin at the house of God.” Has he in view the heterogeneous company, that some seem to see almost exclusively, in the place of profession—a mixture of believers and unbelievers, because they all profess and call themselves Christians. I think the context shows rather that the true House of God is in view—contrasted with those that “obey not the gospel of God,” and paralleled in the following verse with the righteous, “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” (1 Pet. 4. 17, 18). Where is there room in this verse for a third something, neither righteous nor ungodly, but “professors.” The original from which this quotation is taken bears this out, “Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner” (Prov. 11. 31); these latter, including false professors, not now but in the future. But someone will say, Does not Paul speak of “the great house of Christendom” in his Second Epistle to Timothy? Certainly not, in so many words, though such a form of words has been dogmatically attributed to his writings. What he does say, I believe parenthetically, is, “But in a great house there are not only vessels of gold and of silver, but also of word and of earth; and some to honour and some to dishonour” (chap. 2. 20 of second epistle). This passage

and the parable of the tares seem the sheet anchors of ecclesiastics to justify their mixed systems. To them “the great house” is “the Church” in their broad sense of a great ecclesiastical christened organization, reciting the apostles’ creed and practising “the sacraments.” Others speak as above, of “the great house of Christendom,” though I believe such an idea springs from a misreading of the passage. I submit again that verse 20 is in the nature of a parenthesis explaining the use the apostle is about to make of the term “vessel unto honour” in verse 21: “In a great house,” that is in any great house at Rome, where he was in prison, or in Ephesus, where Timothy is supposed to have been, there are vessels of various materials and of varied uses—now the apostle resumes his exhortation, “If a man purge himself from these”—the evil things and men above referred to—he shall be something corresponding to the literal material vessels of gold and silver of any great house, a spiritual vessel unto honour in the House of God, “sanctified and meet for the master’s use, and prepared unto every good work.” One does not wish to dogmatize, but I would ask my readers, who desire to be still subject to the Word of God, apart from the glamour of great names, carefully to weigh above with the Scriptures.

Question C.—Do you think children would be included in the baptism spoken of in 1 Cor. 10. 2?

Answer C.—We must remember that the crossing of the Red Sea was of course in no way literally Christian baptism, but only a figure, and that for us. We may be sure that not a single Israelite from Moses downwards had any idea of Christian baptism, or that they were enacting a scene, which would prove later to be a figure of death, burial and resurrection with Christ, as we see it to-day. In fact we only read, “They were baptized unto Moses in the cloud and in the sea,” that is to him as leader. Moreover a careful reading of the passage seems to make it abundantly clear that “the fathers” in question—“All our fathers”—included only those old enough to be numbered with the people, that is of twenty years old and upward. All below that age were no more “baptized” than the flocks and herds or “the mixed multitude,” and we may be sure that their babes, whom the household baptists have specially in view in bringing forward this passage, had no more part or lot in the baptizing at the Red Sea, than they had in consuming a daily quota of manna, or in drinking at the Rock. There is another fact that shows that children are not in view there. In verse 5 we read, “But with many of them God was not well-pleased,” or as
(Concluded on page 328).

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 in 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 Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion.

DECEMBER, 1936.

Made up 26th November.

SCOTLAND.

FORTHCOMING.—Conference at **Sauchie**, near Alloa, Saturday, 5th December, at 3 p.m. Speakers expected, W. W. Fereday, Rothesay; Wm. Hagan, Belfast; and John R. Rollo, M.A., Buckhaven. Annual Conference, Allander Hall, **Milngavie**, Saturday, 5th December, 5 p.m. Speakers, Geo. Westwater, David Weir, and W. D. Whitelaw. Annual Meeting of Postal Workers, in Victoria Hall, **Ayr**, on Wednesday, 9th December. Tea on assembling at 6.30 p.m. Several speakers expected. Annual Gatherings of Christians, in Gospel Hall, **Craigellachie**, Friday, 25th December, at 4.30 p.m.

NEW YEAR CONFERENCES.

Friday, 1st January.

Ayr—Town Hall, 1.30 p.m. Harold St. John, G. C. D. Howley, Andrew Borland, M.A., and J. M. Shaw.

Aberdeen—Y.M.C.A. Halls, Union Street, 1st and 2nd, at 11 a.m., 3 and 7 p.m., and on 4th, Missionary and S.S. Teachers' Conference, in Hebron Hall, Thistle Street. Speakers, E. T. Tarrant, Folkestone; John McAlpine, Troon; E. H. Grant, Burnbank; R. D. Johnston, M.A., Glasgow; W. D. Whitelaw, Irvine; and A. McD. Redwood, India.

Dumfries—Bethany Hall, 2 till 7 p.m., with interval for tea. Speakers, T. Richardson, Grangemouth; Wm. King, Glasgow; J. Donnington, Greenock; and A. Wilson, Airdrie.

Dundee—Y.M.C.A. Hall, Constitution Road, 11 a.m. to 7 p.m. Speakers, John Carrick, Coatbridge; John Ritchie, Kilmarnock; W. D. Whitelaw, Irvine; and A. Soutter, India.

Edinburgh—St. Columbas Church, Cambridge Street, off Lothian Road, 11 a.m. and 2.30 p.m. Speakers, H. P. Barker, F. A. Tatford and R. Scammell.

Grangemouth—Mid-Scotland Conference, Town Hall, 2.30 p.m. Speakers, A. P. Campbell, Dr. J. Muir Kelly, and others.

Kirkcaldy—Beveridge Hall, 2 p.m. Speakers, Wm. Hagan, Belfast; J. L. Barrie, Aberdeen; Wm. McAlonan, Motherwell; and Tom Muir, Cowdenbeath.

Kilmarnock—Grand Hall, 11 a.m. and 2.30 p.m. Speakers, J. M. Shaw, London; James Stephen, London; Wm. A. Thomson, Glasgow; and G. C. D. Howley, London.

Motherwell—Town Hall, 10 a.m. Speakers, John Fraser, Dalkeith; Wm. Hoste, B.A., London; J. E. Atkinson, Newarthill; and Will Harrison, London.

Port Glasgow—Falconer Street Hall, 3 p.m. Speakers, E. W. Greenlaw, M.A., Edinburgh; John Carroll, Cumbernauld, Andrew Richmond, Paraguay.

Stranraer—Fisher Street Hall, 11.30 a.m. Speakers, James F. Peebles, Glasgow; John Campbell, Manchester; and others.

Strathaven—Letham Road Hall, 3 to 7.30 p.m. Speakers, James Milne, Glasgow; W. R. Hood, Kilmarnock; D. Campbell, Missionary; and Wm. Cochrane, Newmilns.

Saturday, 2nd January.

Aberdeen—See previous day.

Auchinleck—Gospel Hall, 1.30 p.m. Speakers, R. McKechnie, A. N. Abrahams, and W. S. Gelder.

Glasgow—City Halls, Candleriggs, 11 a.m. and 2.30 p.m. Speakers, Jas. Stephen and G. C. D. Howley, London; W. A. Thomson, Glasgow; and Harold St. John, Malvern.

Kilbirnie—Walker Memorial Hall, 12 noon. Speakers, H. St. John, G. C. D. Howley, J. L. Barrie, and J. E. Atkinson.

Larkhall—Hebron Hall, 11.30 a.m. till 4.30 p.m. Speakers expected, Wm. Hoste, B.A., London; John R. Rollo, M.A., Kirkcaldy; James Coutts, Glasgow; and Tom Richardson, Grangemouth.

Leven—Innerleven Gospel Hall, 11 a.m. to 7.30 p.m. Speakers expected, R. Scam-

mell, London; F. A. Tatford, London; Wm. King, Glasgow; and others.

Prestwick—Town Hall, 2.30 p.m. Speakers, Andrew Borland, M.A., Irvine; Wm. Hagan, Belfast; James Stephen, London, and Will Harrison, London.

Monday, 4th January.

Aberdeen—See previous day.

Newmilns—Morton Hall, 3 p.m. Speakers, James Coutts, R. D. Johnston, M.A., James Moffat, Glasgow, and John R. Rollo, M.A., Buckhaven.

Tuesday, 5th January.

Peterhead—In Prince Street Hall, at 11 a.m., 3 and 7 p.m.

REPORTS.—Goodly company at **New Deer** Conference. Helpful ministry by R. Stephen, P. Bruce, A. Ingram, A. McDonald, W. Russell, W. B. C. Beggs, W. W. Connor, and A. Ross. Samuel Gilpin had a few meetings in Loan Hall, **Stevenston**, with fair interest. Alexander Philip had some good Gospel meetings in Caledonia Hall, **Greenock**, with some interest amongst old and young. Also paid short visits to **Renfrewshire**, **Ayrshire**, and **Wigtownshire**, speaking on the work in Orkney. Alfred Lennox visited several assemblies in and around **Glasgow**, telling of the work in New Hudson Bay, and giving help in the Gospel. The New Gospel Hall, Wood Street, **Catrine**, was opened with a conference, after complete renovation and entirely free from debt recently. In spite of the very inclement weather, quite a fair number gathered, when J. Campbell, Irvine, G. Gray, Kilmarnock, and D. McKinnon, Crosshouse, ministered the Word. A thank-offering was taken and devoted entirely to the Lord's work in the regions beyond. Joseph Glancy having good meetings in **Overtown**, Lanarkshire. Farewell Missionary Meeting in Assembly Hall, **Aberdeen**, with Nurse Archibald proceeding to help in the work in Central Africa. R. Stephen, late of China, Geo. McKenzie, R. Milne, W. S. King and others took part. T. Richardson having meetings in Fountain Hall, Woodside, **Aberdeen**.

ENGLAND AND WALES.

FORTHCOMING.—Y.P. Rally, Forrester's Hall, **Fareham**, December 5th, at 6.30 p.m. J. B. Watson expected. Annual Conference, Gospel Hall, Station Approach, **Welling**, December 5th. Speakers, E. S. Curzon, P. T. Shorey, and F. A. Tatford. Annual Conference Meetings in Clumber Hall, High Cross Street, **Nottingham**, December 26th and 28th. Speakers, J. M. Shaw, James Stephen, and

G. C. D. Howley, from London. Correspondence, Mr. F. H. Munday, 134 Hucknall Road, **Nottingham**. Conference Gatherings, **Mount Street Hall**, Mount Street, **Poole**, Dorset, Saturday, 26th December, at 3 and 6.30 p.m. **Manchester** New Year Conference, 31st Dec., at 7.30 p.m., in Hope Hall, Ardwick Green. Ministry of the Word. 1st January, 10.30 a.m. to 1 p.m., for brethren only, in Hope Hall. Afternoon Gathering, in Hr. Ardwick Methodist Chapel (near Hope Hall) for ministry of the Word, at 2.30 and 6 p.m. Speakers expected, A. Fingland Jack, G. T. Pinches, and W. Rouse. Particulars from Mr. G. S. Bowker, 18 Snowdon Road, Eccles, Manchester. New Year Conference, **Hebron Hall**, Botchergate, **Carlisle**, Friday, 1st Jan., 11 a.m., 2.30 and 6 p.m. Speakers, Dr. Jones, Prudhoe-on-Tyne; John R. Rollo, M.A., Kirkcaldy; W. F. Naismith, Clarkston; and David Weir, Kilmarnock. Y.P. Rally, George Street Hall, **Swansea**, January 2nd. Speaker, S. R. Hopkins. Conference in Woodcroft Hall, **Burnt Oak**, London, Saturday, 16th January. Annual Conference, in connection with Bedford Row Assembly, in St. James' Hall, High Street, **Worthing**, January 20th, 3.30 and 6 p.m. Speakers, F. Mansfield and E. W. Rogers. Annual Conference Gatherings, Gospel Hall, Biscot Road, **Luton**, Sat., 23rd January, 3.30 and 6 p.m., for praise, prayer, missionary address, and ministry of the Word. G. H. Grant has Gospel Meetings during December—**Birmingham**, 1st to 11th; **Bristol**, 12th to 19th; **Bath**, 20th to 22nd.

NORTH EASTERN COUNTIES.

Mr. H. Steedman was at **Wylam** for eight nights, and as a result of his labours in the Gospel, two young women and one young man professed conversion. The two former were very striking, and the second of these particularly so. Children's meetings small at first, but numbers doubled by final gathering. Other meetings well attended, in spite of counter attractions. Mr. T. E. Jones' help was very acceptable at **Seaham Harbour**, **Jarrow** and **Forest Hall**. These are small assemblies where help is much appreciated. Mr. A. G. Westacott has visited numerous places in the district, over a period of approximately six weeks, ministering the Word and giving report of the Lord's work in the Near East. Much help has been enjoyed from this visit. Mr. W. McFarlane spent a week at **Walker**, giving messages of prophetic interest. Much appreciated in every way. G. H. Grant had Gospel meetings in **South Shields**. A number professed faith in Christ. Goodly company gathered for the Monthly Conference held at **Felling**, when G. H. Grant, W. Macfarlane and G. K. Lowther ministered the Word helpfully.

REPORTS.—Ransome W. Cooper paid appreciative short visit to Clumber Hall, **Nottingham**. Helpful ministry much enjoyed. Large company attended opening of new hall at **Clitheroe**. J. Allen, F. A. Tatford and F. Whitmore gave words of encouragement. Helpful time at Annual Conference at Shirley Hall, Headington, **Oxford**, when W. Rouse and F. A. Tatford ministered. Good meetings at Welcome Hall, **Bournemouth**. J. T. Jeffers and F. A. Tatford gave help. S. Gilpin paid short visit to **Manchester**, giving appreciated help in Warwick and Mauldeth Hall. F. G. Rose had special meetings for believers at **Keddington**, where help was appreciated. Later at **Littleport, Soham, Higham, and Newmarket**. J. F. Spink gave helpful series of addresses on Fundamental Truths at **Windsor**. Good numbers in, and many definitely blessed. Geo Bond had some encouraging meetings in **Woolston**, and later in **Portsmouth, Southampton and Christchurch**, with some blessing. Prayer valued. After fully eighteen months' aggressive Gospel work amongst old and young at Swan Lane, **Trent Vale**, a new hall has been opened for regular testimony. About 200 children are attending the Sunday School. Opening Conference was held lately. The work is encouraging. J. McCulloch had meetings at Wallsend-on-Tyne. Good attendances and some blessing. Later in **Blyth and Leigh-on-Sea**. John Gilfillan had Gospel meetings in **Whitchurch** and **Shrewsbury** with interest and blessing. Also at **Wolverhampton** for meetings for believers. The London Missionary Meetings, held in Central Hall, **Westminster**, were again largely attended. Overflow meetings were held in Minor Hall. The following gave help in ministry of the Word:—Dr. Bishop, W. E. Vine, Hy. Steedman, P. T. Shorey and W. W. Allen. Thirty missionary brethren, representing Africa, South America, Spain, India, China, Poland, Malaya, Iceland and West Indies, gave interesting and encouraging reports. Twenty-five missionary sisters representing countries named above, also Palestine, gave reports at the Sisters' Meetings, and two Home Sisters gave words of encouragement and help. There was much to thank God for in connection with the gatherings this year. Large gathering at the S.S. Teachers' Conference, held in Metropolitan Tabernacle, **London**, when Gerald Vine and E. W. Humphreys ministered the Word helpfully, and E. G. Wheeler, of India, gave a missionary talk on preaching and teaching amongst the natives.

IRELAND.

Craig and Bingham had five weeks' meetings in **Magherafelt**. The numbers were good, and some were saved and others added to the assembly. Craig and Frew commenced on 22nd November in **Cookstown**. Wilson and

Logan have been getting the people at **Ballycarry**. The interest is good. One old man professed conversion, and has since died. J. Hutchinson continues in **Shanaghan** large meetings with interest. Souls saved, backsliders restored. Allen and Duff continue in **Tullyglush**. People are coming out very well, and some have professed conversion. Ebenezer Hall brethren, **Bangor**, continue nightly meetings in wooden tent, Rathgael Road, with increasing interest and blessing in the salvation of souls. Finnegan and Lewis continue near **Donemana**; the interest is good. T. McKelvey had some meetings in **Ballinacloob**, with some professions of conversion. He has now commenced in **Portstewart**. Wright and Beattie are having a few meetings in **Clones**; a stiff place. J. Kells has commenced in **Ballymacashen**. J. and R. McCracken are commencing in **Moirá**, where a Gospel meeting and Sunday school are carried on each Lord's Day by young brethren from Lurgan. S. Whitten has started at **Corrick, Co. Tyrone**. H. Bailie is having some meetings for believers in **Waringstown**. R. Curran has had a fair start at **Ballybolan**. W. McCracken hopes to commence meetings in **Sion Mills**. R. Hawthorne is still labouring in the northern part of the **Orkney Islands**. **Belfast**:—Lyttle and Wallace are continuing in **Matchett Street Hall**. The interest is good, and a number have professed. F. Knox continues in Ormeau Road; the interest and numbers increasing. Jordan and Thompson are having a Gospel effort in the new hall at Bloomfield; numbers and interest encouraging. There was an encouraging attendance at **Omagh** believers' meeting on 28th October. Ministry helpful and encouraging by Messrs. Megaw, Rodgers, Gilmore, Campbell, McCracken and Conde. M. Bentley in Apsley Street Hall, **Belfast**; some encouragement; now in **Holywood**. Stewart and McIlwaine at **Aldergrove**, with blessing; now in **Ballymena Hall**. Love in **Ballymoney**. Large meetings with some encouragement. Poots and Tolland at **Broomhedge**. Believers' meeting at **Tullylagan** was packed out. A good meeting. Rodgers, Craig, Stewart, Whitten, Bingham and others ministered. E. Hill at **Erryroe**, a small assembly in Free State. D. L. Craig at **Bryansford**, near Newcastle; interest and attendance good with some blessing; prayer desired. Going on to **Ardmore**. Joseph Glancy had large and encouraging meetings in **Ballyhackamore**, **Belfast**. Many unsaved "religious" folk heard the Gospel. Petrie at **Lisburn** on "Tabernacle." Norris and Frew in Central Hall, **Bangor**. New Hall opened in Torrens Avenue, Oldpark, **Belfast**, by believers formerly meeting in Ballynure Street Hall. A. Buick and others gave help. Rodgers and Johnston in **Ballygawley**.

CANADA AND U.S.A.

The assembly meeting at 3 Elgin Street, St. Thomas, Ontario, has had a gracious time of ingathering during recent weeks. Brother George Thompson of Winona had Gospel meetings nightly, and interest on the part of several persons gradually developed until six have professed to trust Christ as their Saviour; five of these were baptised in the hall. The assembly rejoices in the grace of our Lord Jesus Christ thus expressed. F. C. Coombs arrived in Miami, finding the little meeting in good condition and in much prayer, the outcome of about 12 souls being really brought to Christ the fruit of tent meetings in this city. Brother Dugald McPherson arrived soon after to help in pioneer work in Florida, He being an associate with us in Busby Meeting at its commencement in Scotland over 30 years ago, and being well recommended from the Jefferson Meeting in L.A., Cal. Seeing the great need in so many various centres in this State, we launch out again this time to Lakeworth, Fla., pitching the tent for winter months. Thanking all for prayers that went up enabling our brother again to connect himself with us, and this time in the work of the Gospel, and in this forgotten State. Prayers are desired. R. Halliday and W. Bonsfield had a month's good Gospel meetings in Cleveland (Addison Road). God's power and presence was manifested. Souls saved and Christians refreshed. Andrew Craig had four weeks' meetings in Astoria, L.I.; some saved; believers refreshed and encouraged. John Ferguson had some blessing in Montreal. Attendances good and a number saved. Conference at Hamilton, Ont., well attended. Messrs. McClure, Davies, Ferguson, Sheldrake, and others, ministered helpfully.

MISSIONARY NOTES

WEST INDIES.

W. D. Bell reports continued blessing at Sangre Grande, Trinidad. Three married couples and two others baptised; many others profess to have accepted Christ. Meetings crowded; proper hall urgently needed. Wm. Paterson (Tillicoultry) sailed end of October to join J. Moore in Tobago. C. C. Caldwell baptised six recent converts at San Juan, Puerto Rico; he and other brethren have access to large Penitentiary, and to City prison, where there is great interest.

Bahamas. B. Fell met with encouragement at Nassau and Bain's Town. Mrs. Fell recovered from serious illness. M. Mackenzie had fruitful time among Bahamians settled in Florida, U.S.A. Baptised 13 in sea. Conference at Guana Cay well attended. R. A. C. Jewers hopes to get boat for reaching otherwise inaccessible coast settlements.

Jamaica. W. Hateley reports further blessing at Assembly Hall, Kingston; recently baptised eighteen. H. F. Wildish had great welcome on arrival from England; twelve led to the Saviour at first meeting in Maranatha Hall. J. Rankin and W. Hynd had good meetings at Steertown and Golden Grove. A. I. Hart writes of onward move in the Sharon district, and of two native brethren giving themselves wholly to the work of the Lord. Five Sunday Schools in and around Sharon have 700 on register.

St. Vincent. Young brother, F. Ashby, from Barbadoes, paid visit and had encouraging time in the Gospel with P. Eustace.

Grenada. Conference in east of island was helpful. Ministry by brethren Mackinnon, Dalling and Carrington.

Trinidad. N. Kion and wife have returned to San Fernando after some years in Canada. Found things very low, but already tokens of renewal. Was starting a house-to-house visitation of whole town.

BRITISH GUIANA.

Mr. and Mrs. Miles returned to Queens-town from England. One professed conversion at meeting he had at Georgetown on arrival. Mr. and Mrs. Webster have removed to Suddie.

MISSIONARY INTELLIGENCE.

W. Kendrick writes about the Guana Cay Conference, when Messrs. Jewers and Kendrick ministered the Word, and numbers came together from various assemblies. Mr. and Mrs. Fell are in Nassau. Mrs. Fell has been very ill. Our esteemed missionary brother, H. T. Gander, sails on December 11th to India for a further spell of service in the will of the Lord. He desires to record his appreciation of happy fellowship and very kind hospitality in many parts of England and Scotland during his furlough, and craves an interest in the prayers of God's people that he might be still used in his service for the Lord. Brother W. Bunting, 9 Willow Road, Observatory, Cape Town, S.A., informs us that our aged and esteemed brother Fish is very weak in body and not able for many meetings now. Remember in prayer. He also mentions the arrival of Mr. and Mrs. S. Moore from Ireland for service in these parts. Mr. Bunting has had some meetings in Observatory which have been helpful. Some have been saved and the Lord's people helped. Brother Templeton of Trinidad has had the joy of seeing a couple (R.C.'s) saved and baptized lately. They have also had their first breaking of bread meeting on the 1st November, and are looking forward to times of blessing in the work amongst old and young. Prayer desired. Fred. Elliott had very encouraging Gospel Campaign in

New Zealand, visiting many of the cities and towns, with much blessing. His ministry has helped to unite the assemblies in the old paths of love, truth and grace.

PERSONALIA.

Brother **W. S. King**, Aberdeen, now in his 81st year, and who for the last 55 years has been giving his whole time to the Lord's work, is still able to give a little help in ministry and visitation. Remember in prayer. **Mr. and Mrs. J. H. Aston**, formerly of India, have removed from Bebington to "Ditton," The Greys, Old Town, Eastbourne, where they hope to carry on work for the Lord as He enables them. Mr. Aston has done much in house-to-house visitation with Gospel tracts, and has been much used of God in this connection. He hopes to continue this kind of work where there is much scope and the need is great. Brother **W. J. Miller**, who carried on work in Shetland for many years, is now on his way back to Aberdeen after some years away in Canada, U.S.A., New Zealand, and the Fiji Islands. Our brother is a son of the late Robert Miller—well known to many in this land—who went out to New Zealand thirty years ago. Within the last four months the Miller family have suffered bereavement in the loss of their mother and two sisters. Remember in prayer.

We understand our brother **James H. McCulloch** took ill when preaching in England, and is now at his home in Prestwick. We are glad to learn he is somewhat better, and shall be glad if our readers will remember him in prayer for a speedy recovery. We are glad to learn that **Mrs. Nicolson**, of Edgemoor, Stornoway, who, along with her husband, the late John Nicolson, laboured so long in these Western Isles, has had a partial recovery from blindness, which overtook her some months ago. We trust improvement will continue.

ADDRESSES.

Mr. W. E. Taylor, 13 Rue Coquebert, Rheims, France. Correspondence for Bellevue Chapel, **Edinburgh**, should be addressed to **Mr. F. F. Bruce**, 17 Learmonth Avenue, Comely Bank, Edinburgh, 4. Believers now gather in the New Swan Lane Gospel Hall, Claytonwood Road, **Trent Vale**, Stoke-on-Trent. Correspondence to **Mr. D. Whyte**, "Balgownie," 21 Trafalgar Road, Hartshill, Stoke-on-Trent. The assembly in **Catrine** now meet in their new hall, Wood Street. Correspondence to **Mr. John Craig**, Daldorch Gardens, Catrine, Ayrshire. **John Ferguson**, Evangelist, 4262 Cortland Avenue, Detroit, Mich., U.S.A. Correspondence for Ebenezer Hall Assembly, **Inverness**, should now be sent to **Mr. John Marr**, 1 Beaufort Gardens, Beaulieu, N.B. After three-and-a-half years'

pioneering work, an assembly has been formed, and now meet at **Wareham**, in the Gospel Hall, Trinity Lane. Correspondence to **Mr. G. K. Lowther**, 23 West Street, Wareham, Dorset. Believers meeting in Ballynure Street Gospel Hall, Oldpark Road, **Belfast**, have removed to their new address. It is to be known in future as Oldpark Gospel Hall, Torrens Ave., Belfast. Correspondence to **Mr. John Houston**, 250 Crumlin Road, Belfast.

"WITH CHRIST."

Robert Speirs, Busby, aged 86 years. Saved over 50 years. Some years connected with Wolseley Hall, Buchanan Court, and Cathcart Street Assemblies, and latterly connected with Townhead Assembly over 38 years. A veteran in the Gospel in Glasgow and surrounding districts. He maintained to the end a faithful and consistent testimony. **Mrs. Jemima Watters**, Methuen, Massachusetts, aged 54 years. Saved 30 years ago in Manchester, England, and in assembly there. Went to Canada in 1914, later to the United States. The assembly loses a beloved sister. **Miss Emma Daw**, Exeter, aged 87 years. Aunt of **Mrs. John Knox McEwen**. In Christ over 50 years—49 years in assembly. The last of three sisters who carried on Gospel and Sunday School work at Wiggaton, near Ottery St. Mary, for over 40 years. Lived in Exeter for last 8 years, and connected with the Heavitree Assembly. Brethren **John Knox McEwen** and **Hy Hitchman** took funeral. **John McLellan**, Vancouver, aged 78 years. Saved 60 years ago in Ontario. Last 24 years in assemblies in Roseisle, Manitoba and Central Park, B.C. A quiet, consistent brother. **Robert Farquarson**, Ballater, aged 66 years. Saved at meetings held at Maviston when the three Miss Haig's godly testimony was influencing so many. Buried near spot where these noble ladies rest until the day-break. Service by Messrs. Stephen, Cordiner and Ingram. **John McWha**, Bellshill, aged 85 years. Saved a year ago under **Mr. Joseph Glancy's** preaching in above hall, and was received into the assembly shortly afterwards, and was very happy in his new experience. **Mrs. Brown**, Belfast, aged 73 years. Saved through the preaching of **Dr. Matthews** 53 years ago. In fellowship at Quilly, Co. Derry, for some time; afterwards in Matchett Street Hall, Belfast. **T. Lyttle** spoke at the house and also at the cemetery. She leaves one son and was a widow for 21 years. **Sydney George Porteous**, Sidcup, Kent. Passed in his sleep on November 5th to be with the Lord. Born in Alva, Clackmannanshire. Awakened and impressed by an introduction to **George Muller**. Moved to Toronto 1906. Entered a hall one night in search of peace. Handed a copy of "God's Way of Salvation"

by Wm. Faulkner (of African memory). Born again whilst sitting reading same. In Brock Avenue Assembly, Toronto, and lately Nathaniel Hall, Sidcup. **Robert McClay**, Publisher, Belfast (Managing Director and Founder of The Northern Publishing Office, Belfast Limited). Aged 74 years. Suddenly called Home to be with the Lord after a brief illness of two weeks, in his home at Bangor. Mr. McClay was saved 58 years ago in the Old Victoria Hall, Belfast. He then learned the truth of believers' baptism and gathering to the Name of the Lord. He identified himself with some Christians meeting in Ballyholme. Later they removed to 71 High Street, Bangor. It was while there that he, along with others, acquired ground and built the present Holborn Hall. In later years he took a prominent part in the New Central Hall, Central Ave., and there he found his spiritual home. He ever manifested a keen interest in the spread of the Gospel, and was himself an able exponent of the message, oftentimes taking considerable journeys away for, this purpose. He was well known and esteemed in Northern Ireland, and his place will be hard to fill. The funeral was one of the largest ever seen in Bangor, and was attended by brethren from all parts of Ulster. The service in the house was conducted by Mr. Wm. Gilmore, Bangor, and outside by Mr. W. A. Norris, Wales, and Mr. James Megaw, Belfast. Mr. McClay leaves a widow, two sons and two daughters, and a wide circle of friends to mourn his loss. **Robert Cumming**, Glasgow, aged 65 years. Saved in Graham Street Assembly 42 years ago. In fellowship in Harmony Hall, Govan, many years, and later in Parkholm and Elim Assemblies. A quiet, consistent brother, who will be much missed. **Mrs. Wood**, Wellington, New Zealand (daughter of the late Robert Miller, evangelist, formerly of Glasgow). She bore a good testimony, loved the Lord and His people. Formerly in Glasgow. Went out to New Zealand 30 years ago. Leaves four of a family—orphans. Mr. Wood was called home ten years ago. **Wm. Gray Cowan**, West Kilbride, aged 75 years. Died in the Western Infirmary, Glasgow, the day following his being taken there. Saved in Glasgow when a young man of 25 years of age. He ever manifested a keen interest in the work of the Lord in the assemblies, and was gifted in ministry as well as in the preaching of the Gospel. He spent ten years of his life in Kilmarnock, where he was highly esteemed. The last ten years in West Kilbride, where he took a deep interest in all the work of the assembly, indeed he was present at the missionary meeting a few nights before his Home-call. His earlier years were spent in Glasgow, and there also he took a great

interest in the work. Will be much missed. **N. E. Philp**, "Roborough," London, aged 65 years. Sudden Home-call, Sunday, November 1st, at 10 p.m. Loved brother, greatly missed, latterly in Loughboro' Hall, S.W. Assembly (many years); inaugurated first "Morning" Sunday School. Saved in youth in Church of England in Cornwall, after gathered with saints at Hammersmith, also at Willesden. If not eloquent, spake to profit. Generous prayers for widow requested. **Margaret Milne** (widow of Charles Morrison, Aberlour, Banffshire). Christians met to "break bread" for the first time in this district at her father's farm over sixty years ago. Her end was "peace." **John Rodger**, Larkhall, aged 66 years. Saved in Douglas, Lanarkshire, when a young man, also many years in Burnbank, and last two years in Larkhall. Earnest gospeller. **James McNaughton**, Larkhall, aged 60 years. Saved in Larkhall about 38 years ago. Active in spreading the Gospel. Will be missed. Very large funeral. **Adam Banks**, Dreghorn, aged 59 years. Saved 24 years ago in Dreghorn, and in assembly ever since. A quiet, consistent brother who will be much missed.

Special Note for Correspondents and Workers.

At the end of another year the News Editor desires to thank all correspondents for their fellowship in this part of the "Believer's Magazine." Their help is greatly appreciated, and it is hoped they will continue this good service. Assembly correspondents and workers, at home and abroad, who have not hitherto sent us notices of forthcoming conferences, special meetings and reports of same, kindly note that their help and fellowship in these matters will also be deeply appreciated. These should reach us here not later than the 20th of each month.

Friends in London and the suburbs, who find it more convenient to do so, will kindly continue to send their notes to Mr. Fred. A. Tatford, 20 Ingleby Way, Wallington, Surrey.

We are always happy to send assembly correspondents and workers free current copies of the Magazine to pass on to others likely to be interested, on application. All such requests should be sent to John Ritchie, Ltd., Sturrock Street, Kilmarnock.

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Family Worship and Bible Ministry, MARCH, 1937 (D.V.) to Mediterranean, Adriatic, Egypt and Palestine. Information of this and other cruises from W. H. CLARE, "Britland," CLIVE, near Shrewsbury.

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