

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.

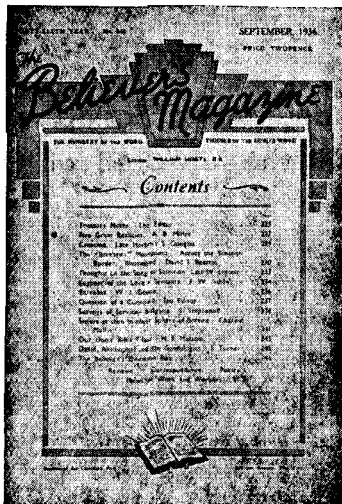
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TREASURY NOTES

By THE EDITOR.

"Whoso trusteth in the Lord, happy is he" (Prov. 16. 20).

A HAPPY NEW YEAR!

NO doubt this conventional formula of friendly greeting has passed from one to another as often as ever at this season. And yet no one, who is at pains to think, can suppose that the coming year is likely to be any happier in outward circumstances than its predecessors. There will doubtless be the same recurring trials in the home, assembly, and business; and in the world at large, the same distress and commotion. And how can the ungodly expect a happy year, when every hour is carrying them forward to a lost eternity, if they continue in their sins. Well might David exclaim: "Oh the happinesses of the man whose iniquities are forgiven, whose sins are covered," and, he adds, "in whose spirit there is no guile" (Psa. 32. 1, 2), that is, who does not regard iniquity in his heart, but cleanses his way according to God's Word. But even though we know something of these secrets of happiness, there are besides certain causes of unhappiness to avoid and means of happiness to utilize, if the days of the coming year are to be happy days.

The cause of unhappiness, which I will put first, because for it we are apt to make great allowance for ourselves is a *troubled heart*. Martha is not the only one to whom the Lord may be saying, "Thou art . . . troubled about many things." And yet to His disciples, when they had good cause to be troubled in losing Him, He said, "Let not your heart be troubled": He would be lost to sight, but real to faith: "Ye believe in God, believe also in Me." Though absent, He would still be occupied for them: "I go to prepare a place for you"; and His absence would not be for long: "I will come again and receive you unto Myself." All this is true for His people to-day. Trouble must not hide Him from us, rather let us so behold Him in

His love and faithfulness, that our trouble may be hidden by Him. This indicates the positive side in our head verse, "Whoso trusteth in the Lord, happy is he." The word "happy" is often translated "blessed," as in Psalm 32 above and the 41st. It is derived from the same root as the name which Leah gave to her sixth son, "Happy am I, for the daughters will call me happy"; so she called her son after herself—Asher. Would we be Asherites in the coming year? We have a simple receipt: Let us trust in the Living God who faileth not, for "He is faithful that promised." But trusting is more than a mere sentiment, it is a confidence in God that He will do what He has promised in His Word, make good to us all that He has made Christ to us, wisdom, righteousness, sanctification and redemption, and enable us to do His will by the Spirit.

ANOTHER cause of unhappiness to be eliminated is an *unforgiving spirit*. Such may easily possess us, as the result of injuries real or fancied, at the hands of our fellows. How little in any case these injuries can amount to compared to Him, who nevertheless prayed for His crucifiers—"Father, forgive them, for they know not what they do." As long as we nurse grudges, so long will our prayers be hindered, and the Father's forgiveness prevented, "For if ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." There may be cases where open reconciliation remains impossible, in the absence of repentance, but heart-forgiveness must be there. In the meantime we must "pray for them, which despitefully use us," if such there be. How different to the resentful spirit is the *patient spirit*. "Behold, we count them happy which endure; ye have heard of the *patience of Job*" (James 5. 11). The word for

"patience" here is other than that used in the previous verse, which is "long-suffering." The *patience* of Job is rather his endurance, as in the earlier part of the verse. And what endurance Job had! Instead of nursing an unforgiving spirit against secondary causes—the Sabeans and the Chaldeans, who had despoiled him of his cattle and camels—he saw the permissive hand of Jehovah, "The Lord gave and the Lord hath taken away; blessed be the Name of the Lord." "Though He slay me, yet will I trust in Him." "When He hath tried me, I shall come forth as gold." The question is not, Shall we have trials? but, how shall we meet them? Shall we murmur and complain, imputing them to our fellows, or shall we have the happiness now and the reward hereafter of those who endure? (James 5. 11; 1. 12).

A *NOTHER* influence hostile to happiness is an *anxious mind*. The cares of this world choke the Word, and depress our spirit. We so easily allow a general anxiety to weigh us down. As has been said, the worst trials are often those that do not happen. The Spirit wrote by Paul, "I would have you without carefulness" (1 Cor. 7. 32), and the Lord often spoke in the same strain to His disciples, "*Live not in careful suspense!*" (Luke 12. 27, marg.). If such are nervous about the catastrophes of life, He reminds them of the sparrows, so valueless, that a farthing buys two, and two farthings five, and yet not one of them falls to the earth without the Father's knowledge, adding, "Ye are of *more value* than many sparrows. Or is it the food question that troubles them? Consider those voracious birds—the ravens (Ravenous, of course, is derived from this bird. Such are not economical birds to feed; you must not stint them) that neither provide for the present, nor lay up for the future, and "yet God feedeth them." How much more are ye *better* than the fowls! Are you anxious about clothing? Consider how God decks the lilies that last but for a day, with a glory greater than Solomon's! How much more will He clothe you, who live for long years, oh ye of little faith! One cure for this

anxious, self-centred spirit is an *unselfish spirit*. Think of the needs of others and you will have less time to worry about self: "Happy is the man that considereth the poor" (Psa. 41. 1). Then follow seven precious promises, which only those who fulfil the conditions can strictly-speaking claim: "The Lord will deliver him in time of trouble . . . Thou wilt make all his bed in his sickness" (vv. 2, 3). The selfish man is ever the unhappy man. He is seeking happiness, but in a wrong way. The poor had a large place in the sympathies of Christ, and John 13. 29 shews that it was a well-known habit of His "to give something to the poor," "He that giveth to the poor lendeth unto the Lord." "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven," has a very direct application to us all to-day.

A *NOTHER* thing to be avoided is a *slothful habit*, which certainly will never conduce to happiness, seeing it leads to the neglect of what brings happiness,—communion with God in the Word, prayer and His service for each of our fellow-men. In the Hebrews we are warned: "Be not (lit. become not) slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6. 12). We must not live on past services rendered, and be slothful in present affairs. And so much the more as we see the day approaching. with the love of many waxing cold. We need this warning to-day, when we see sparse Gospel meetings, and the eclipse in many places of open-air testimony. How many think nothing of absenting themselves from the Lord's table every other Lord's Day, if not more! Some are never seen at a week-night meeting, and yet they claim to be in *full* fellowship. Quarter-fellowship would seem nearer the mark! Oh for a revival of godly zeal in service and of patient continuance in well-doing, which is truly of great price in the assembly. In contrast with this habit, we may place an *obedient will*: "If ye know these things, *happy are ye if ye do them.*" Our Lord had just accomplished his lowliest act of service to man, in the washing of the disciples' feet. Now He applies

His example to them, "Ye call me Teacher, and Lord, and ye say well for so I am." He knew this was the order in which they thought of Him, first as Teacher, and then as Lord; but He reverses it: "If I then your Lord and Teacher have washed your feet, ye ought also to wash one another's feet: If ye know these things, *i.e.* by learning from Me as Teacher, you are only happy, if you obey Me as Lord: Happy are ye, if ye do them." How much importance is attached to-day to being "deeply taught," "knowing the Bible," "understanding all mysteries," and yet we are only "happy if we do them."

THEN finally, we must avoid a *spirit of apprehension*. Some people seem always expecting the unpleasant to happen. They are prophets of ill. They allow any gloomy prognostication or pessimistic criticism to weigh on their spirits, and they forget the Lord's assurance: "Nothing shall by any means hurt you"; "I will never leave thee nor forsake thee." If these friends would keep their fears to themselves, and pour out their hearts before God, it would be well; but they love to communicate their apprehensions to others. A sane proverb in Africa says, "The good elder rubs out with his feet the tracks of the lion!" Loyal sailors man the pumps, when a leak threatens. The very sound of a pump scares these good folk. They are more like the sailors of Acts 27. 30, who wished to flee out of the ship; that is, they think more of themselves than of their brethren. Surely the Lord's words apply to such, "Why are ye fearful, oh ye of little faith?" Let us in the coming year cultivate a *spirit of hopefulness*. The Lord Himself is the Hope of His people. We are encouraged to "hope to the end for the grace that is to be brought to us at the revelation of Jesus Christ" (1 Pet. 1. 13), and to be looking for the "happy hope, and the glorious appearing of our great God and Saviour, Jesus Christ" (Titus 2. 13). "Behold I come quickly," is His perennial promise.

May we be found of Him in peace without spot and blameless!

"All the Saints."

BY COMMANDER SALWEY, PARIS.

(See Eph. 1. 15; 3. 18; 6. 18).

THE Ephesian Christians were characterized not only by their faith in the Lord Jesus, but also by their love unto "*all the saints*." Their affection was not to be confined to a selected group of partisan like-minded believers, but embraced all.

The Apostle prayed for them that they might comprehend *with all saints* the love of Christ. They were not to depend on a limited few for their understanding—just perhaps those who it suited them to know, but were to comprehend with all saints the breadth, which an enlarged heart gives: such as Jabez prayed for (1 Chron. 1. 4) the length, which produces long-suffering to others who are not easy to get on with; the depth of the profundity of Christ in coming "even to me," as Peter said the sheet did in Acts 11. 5; and the height of the exaltation of the uplifted Son of Man, declared to be Son of God, with power by the resurrection from the dead.

Paul exhorted the Ephesians to pray always with all prayer and supplication in the Spirit . . . *for all saints*—not for a "partial" few who would be according to some be specially "raptured," but for all. The first thing noticeable with Paul was then their love for all the saints; this issued from being *sealed by the Spirit* (ch. 1. 13).

The second was comprehending with all saints this Catholic spirit sprang out of being *strengthened by the Spirit* (chap. 3. 16).

The third was to pray for all the saints, which follows so closely on the use of "the Sword of the Spirit which is the Word of God." May we practise this Love, this communion with others, and this prayer based upon the Word of God, so that when Christ shall come, not for some of the saints, but for those who sleep in Jesus, and for all His living ones who believe that He died for them and rose again, and when He comes with all the saints,

we may not be found ashamed, because we neglected these three points :

- (1) of love.
- (2) of communion.
- (3) of intercession.

Perhaps the Apostle's secret in attaining to these three points himself is found in chapter 3. 8, where he calls himself "the least of all saints." Certainly such an aspect of self is a qualification to preach the unsearchable riches of Christ.

Sabbath and Lord's Day.

HOW DISTINGUISHED ?

BY F. W. SURRIDGE, BRIDFORD.

THE writer well remembers having a sharp discussion with a friend some years since, who contended that our Lord's Day was the same as the Jews' Sabbath, and although very few would be so far astray as that, yet we are continually having the question asked as to why we keep the first day of the week instead of the seventh.

The Lord instituted the Sabbath when He had finished His six days of creation and rested on the seventh day and hallowed it, because He could look upon His great celestial and terrestrial creation and pronounce it very good; when He could look upon the earth and see the human, vegetable, insect, mineral, and other sections of that mighty work of creation fulfilling their various functions in proclaiming His greatness and glory as well as all working as one harmonious whole for mutual blessing of each, He could rest and was refreshed . . . (Exod. 31. 17). The Sabbath was afterwards enjoined upon the Jewish people to be kept by them for two reasons :

- (1) As the sign of a covenant between them and the Lord.
- (2) To ensure that both man and beast should enjoy one day of rest in seven unto the Lord in acknowledgement of Him as Creator, Upholder and Sustainer of the Universe.

In the 24th chapter of Luke as well as other gospels the first day of the week is introduced, and on that day three great events transpired.

- (1) The Lord rose from the dead.
- (2) He appeared in His resurrection body unto His disciples, and made Himself known in the Breaking of Bread.
- (3) The Lord proved Himself to be the first ripe sheaf by appearing in His resurrection body to His disciples. The Lord's Supper was introduced in commemoration of that day, a feast which reminds us of His death, resurrection and coming again; a feast which the apostles and others were led by the Lord and also by the Holy Spirit to perpetuate (Acts 20. 7; 1 Cor. 16. 2; Rev. 1. 10).

All the ordinances given by God to the children of Israel to observe whether they were offerings and sacrifices, feasts, or the observations of days and times, were but types and foreshadowings of that which is perfect, which has been brought into existence by the death, resurrection and ascension of our Lord Jesus Christ, so that all the sacrifices and offerings were summed up in His one offering, and that the Sabbath of the old creation has given place to the Lord's Day of the new, and the Feast of the Passover to the Lord's Supper, etc.

Although there is a great similarity between the Jewish Passover and the Lord's Supper, yet there is also a great distinction.

- (1) The Feast of the Passover was only given to the Israelites, so the Lord's Supper was only given to the children of God.
- (2) The Israelites did not continue to keep the Feast in order to be shielded from the destroying Angel, that was done once for all, neither is the Lord's Supper observed to deliver us from the wrath of God.
- (3) Israel did not continue to keep the Feast in order to obtain redemption from Pharaoh's bondage, but to

celebrate the accomplishment of the fact. The child of God partakes of the Lord's Supper to publicly testify that he has already been redeemed by the precious blood of Christ.

- (4) The Passover Feast was not a sin offering, neither was the Lord's Supper instituted for the putting away of sin. *(To be continued).*

The Two Covenants.—Completed from p. 17.

An order of sacrificing priests in the church is of pagan origin. Dr. Lightfoot held to the end of his days that this idea was one imported into Christianity by pagan converts from their pagan associations, and that men afterwards tried to justify this conception by appealing to the High Priest and Levites of Israel as the prototypes of the Christian ministry. The man, who calls himself a "priest" now, and clothes himself in priestly robes, must belong to one of the three orders mentioned in the New Testament, *viz.*, the Melchisedek, the Aaronic, or the Pagan. Let him answer for himself. Every Bible student knows in which category to place him.

We have come now to the end of our study. Let us henceforth glory in the ONE MEDIATOR between God and man, the Man Christ Jesus, in the ONE SACRIFICE offered once for all, and by which we have been perfected, in the ONE BOOK, which is a lamp to our feet, and a light unto our path, in the ONE SANCTUARY—that not made with hands eternal in the heavens, in the ONE ALTAR—our Lord Jesus Christ yonder in the heavenly courts, and in Him the ONE GREAT HIGH PRIEST, who liveth for evermore to make intercession for us.

Heaven and Christ.

"Heaven is opened to Stephen, and he looks up and sees Christ there. He is full of the Holy Ghost, and he looks up to heaven; but heaven looks down on Christ (Matt. 3. 16). Stephen had an object; but Christ was the object of heaven."

"When thou prayest, rather let thy heart be without words than thy words without heart."
—Bunyan.

Notes on Some Psalms.

By WM. RODGERS, OMAGH.

BY way of introducing these, a few prefatory remarks may be helpful; and first I would say this. If I wish to study my Bible, and more particularly the Old Testament part of it intelligently, I should never begin my consideration of a passage with the question, What has this Scripture to say to me? And yet, if it is my desire to read the Word of God so as to profit thereby, I shall not lay aside the study of any passage, until I have asked myself that very question, or one of similar import. All Scripture, being inspired of God, is profitable to me, but it is not every Scripture that is concerned with me directly; and therefore my first inquiry should rather be, In what connection were these words written, and what was the standing and condition of the person or persons they have in view? Those who neglect this, though they may get precious and helpful thoughts from their reading, will miss very much, and will have but a confused idea of God's Word as a whole; while those who pass to the opposite extreme of caring only for clearness as to the strict dispensational or prophetic bearing of the various parts of Scripture, may in doing so miss the practical lessons for themselves, which are everywhere present in abundance.

These considerations are nowhere of greater value than in the study of the Psalms, because many who read them, and many, too, of those who have written on them, fall into one or other of the two extremes mentioned. Some, especially in bygone days, have taken them as if they were the Christian's hymn-book, and have thus been encouraged to fight what they looked upon as the battles of the Lord with the arm of flesh. The Puritans, we are told, marched against their foes singing the Psalms of David, and Cromwell is said to have sent forward his troops to attack at Dunbar with the words, "Let God arise, and let His enemies be scattered." On the other hand not a few in

more recent days have become so obsessed with the fact that the Psalms are not ours but Israel's hymn-book, and so taken up with the importance of their prophecies for tribulation and millennial times yet to come, that they would make us offenders for singing such words as

"The Lord's my Shepherd, I'll not want":

There must surely be a middle path for us between these two extremes.

AS most Bible students are aware, the Psalms, in the Hebrew Scriptures, are divided into five books, which are marked for us in the R.V., and are as follows:

Book I.—Pss. 1 to 41.

Book II.—Pss. 42 to 72.

Book III.—Pss. 73 to 89.

Book IV.—Pss. 90 to 106.

Book V.—Pss. 107 to 150.

These divisions seem to have existed from the beginning, for as one compares them, it will be seen that each book bears distinct characteristics; and doubtless in a day yet future their distinctions will appear even more clearly, and will possess a very special value. It has also been at times said of them that there is a certain parallelism between them and the five books of the Law; and while there may be the danger of carrying such a comparison too far, and of imagining links of connection where none really exist, there are some interesting similarities which lie on the very surface. For example, it is in Book I., or what might be called the Genesis of the Psalter, that we find the two great Creation poems, Pss. 8 and 19. In Book II we have much as to the redemption of God's people, with some striking references to their Exodus history at Pss. 44. 1; 51. 7; 66. 6, 11, 12; 68. 7, 8, etc.. In Book III all the psalms except one are ascribed to Levites, and in these the Sanctuary with its service comes into much prominence (See Pss. 73. 17; 74. 3-7; 77. 13; 78. 60-69; 83. 12; 84. 1-10; 87. 1). Book IV begins with a psalm of Moses

which deals with the wilderness sins of Numbers, and it ends at Ps. 106 with a very full account of those same wilderness sins; while in the passage which ends Ps. 95, well known to us as being quoted and commented on in Heb. 3., we have a distinct reference to Num. 14.). In Book V, as in Deuteronomy, we get much recited of what God had wrought for and with His people (See Pss. 107, 114, 135, 136, etc.); and we find special prominence given to the Word of God (See Pss. 107. 11, 20; 138. 2; and all of Ps. 119; as compared with Deut. 4. 2-8; 6. 6-9; 8. 13, etc.).

MANY other points of interest there are, in connection with the Psalms generally, on which we shall not at present stay to dwell, but to some of which we may refer later, when dealing with psalms that illustrate them. Meanwhile we shall briefly consider the opening psalm of the collection, a psalm which well fits the place that God has assigned to it. For, let us remember, not only are the words of the Psalms inspired of God, but their very order bears the mark of His divine arrangement; and in many instances we shall be helped much in the understanding of a particular psalm, by taking note of its setting, and of such connections as we may be able to discover between it and those immediately before or after it. For example, Ps. 1 is, as we shall show, intimately connected with Ps. 2. Psalm 3, a morning psalm (see v. 5), is closely linked with Ps. 4, which is for the evening (See v. 8); and a similar relationship exists between Pss. 5 and 6. Indeed it is to be doubted if there is a psalm in the entire collection that is meant to stand alone.

That being so, we may reasonably expect to find in the first psalm what will form a suitable preface to all the others, and in this we shall not be disappointed. Its opening verse introduces us to a man, and its second to a book. In its third verse we see the prosperous outcome of a combination of the man and the book. Taking its first three verses together, we have in them

one way of living set before us, and in its other three an exactly opposite way of living. Now this man is God's Man, and this book is God's Book. These ways are, as the closing verse tells us, "The Way of the righteous," and "The Way of the ungodly." Go then through the rest of the Psalms, marking out all references to God's Man and to God's Book. Go through them again, removing all that is descriptive of The Way of the righteous, and of The Way of the ungodly. What have you left? Nothing at all, not even a skeleton. That is to say, the subjects to which we are introduced in Psalm 1 are the subjects which occupy the entire Book of Psalms.

(To be continued).

A God of Deliverances

BY THE LATE JOHN, RITCHIE.

(Written for "Believer's Magazine," 1915).

BY men of the world, natural and visible agents are accredited as giving prosperity in days of peace, and deliverance in times of danger. But the Christian should see the hand of God in everything. The fact that he has been severed from the world by the Cross of Christ, and has now become a sojourner in it, does not make him indifferent to its dangers, or oblivious to the operations of God's hand in the deliverances He works for it. Although he takes no part in its politics, he prays incessantly for its rulers, and in times of crisis he "carries to the Lord in prayer" what he knows to be with God alone in His Providence to control, and in His Power to bestow. To "regard not the operation of His hands" (Psa. 28. 5) is to disown God as the Supreme Governor of His own universe, and to dishonour Him as the One who "worketh all things after the counsel of His own will" (Eph. 1. 11). Nothing comes by chance, but is either sent or allowed by God, all for some wise purpose and all in mercy. The present war is no exception . . . Our firm conviction is that it is neither with great Generals and their armies on the fields of war, nor with skilled Admirals and their great navies on

the high seas, but with *the saints of God on their knees*, that the issue of this tremendous conflict lies. If we do not realize this, Satan does, and will seek by every device at his disposal to hinder prayer.

THREE hundred and twenty-seven years ago, the Spanish Armada sailed from the coast of Spain for the shores of Britain. It consisted of 132 warships, manned by 8000 sailors, carrying 20,000 soldiers. Its object was to subjugate Britain to the Pope, and make Rome the sole teacher of "culture" and religion to the British nation, and ultimately to the whole of Europe. The secret agents of the Papacy had been preparing for the event, while nominal Protestants were irresolute and unexercised. True saints of God, who were in the secret of His counsel, continued in earnest prayer that the God in whom they trusted might make bare His arm, and overturn the devices of the enemy—His and theirs. And thus the answer and the deliverance came. The skilled Admiral of the great Armada died before it had sailed. It encountered two great storms before it reached the English coast, where it appeared on July 30, 1588, extending seven miles at sea. Disaster followed disaster: artifice and tempest scattered the great fleet, causing what of it remained to flee to the northern seas, where furious winds dashed the vessels against rocks and cliffs to utter destruction.

Throughout the British Isles this was recognised as the act of God, and national thanks was given to Him. Even the people of Spain acknowledged the Divine Hand that was against them. All Europe was solemnised, and a medal struck to commemorate the event bore the text, "The Lord sent His wind, and scattered them." Would to God the same spirit of submission under God's mighty Hand, with confession of our failures and sins, and dependence on God as expressed in prayer, were more found among God's people in the present crisis! Then we should soon have to acknowledge that "His right hand and His holy arm" had brought us deliverance.

The Tragedy of Calvary.

BY E. C. QUINE, DOUGLAS, I.O.M.

THE most stupendous event in history is the tragedy which took place at the place called Calvary some two thousand years ago. There is no other event known to man which can claim even an approximate importance with it. It is of superlatively vaster significance, wider in grasp, infinitely further reaching in its ramifications and results than even Creation itself. It ante-dates Creation, it emerges from a bygone eternity—it was “verily fore-ordained before the foundation of the world” (1 Pet. 1. 20). Its chief character spoke of it as the cosmic crisis of this world (John 12. 31). But not only is it unique in its intensity and greatness in this world, it is also, so far as revealed, the greatest event known to heaven, to God, and to the myriads of holy angels that surround His Throne! God’s chief interests were involved there: His heart was exposed there: His love was manifested there: His honour was at stake there: His truth was tested there: and His Omnipotent powers were there—of all places—called into activity! Grace and Mercy were there made absolutely dependent on this greatest of all events—greatest in heaven, earth, and hell!

Principalities of the heavens: the powers of darkness—with all their legions of sub-servient demons under the supreme dominion of Satan—the prince of darkness, comprised under the generic term, “Gates of Hell,” were eternally affected by this climacterical event, having been by it “spoiled and openly exposed, and triumphed over” (Col. 2. 15).

The Most High staked His utmost there! The most evil employed his subtlest there! The Eternal Son endured to the utmost there! Sin achieved its greatest triumph there—but the super-triumph of love there displayed, made the ephemeral victory of sin—its own death-warrant there! It utterly outbid, circumvented, and outwitted the deepest and craftiest strategy of the “gates of hell!”

For four thousand years beforehand its accomplishment was foretold. For the same period it was kept constantly in view in sacrifice, ceremony, feast, miracle, and events in the life histories of men and women. Moreover, it was needed, wanted, demanded, implored for—it could not be done without, by God, by man, by angel or demon. Heaven, earth and hell called for this inevitable battle—for greatest of all battles this centre-of-eternity event, this cataclysm was—Heaven to assert its unquestioned supremacy—to proclaim its Truth, Justice and Mercy, Earth for its needed salvation and deliverance, and Hell to upset the very Throne of God itself—if possible!

A “groaning creation” languished and sighed in agony and pain “till it be accomplished.” The captives of despair, the dungeons of the oppressed, the shackles of slavery, the victims of sin, and the ensanguined battle-fields of the world—all wailed the long long wierdly piercing cry—all down the dark centuries: “Where is the Lamb?” “Where is God’s Lamb?” “Where the Redeemer—the conquering Deliverer—where the Hero, who, out of a world of chaos, can establish order—who, in a world of sin can unfurl the banner of righteousness—out of death, dispense eternal life? . . . “And John saith, Behold the Lamb of God, which taketh away the sin of the world!” (John 1. 29). He came, He saw, He conquered!” Truly He stooped to conquer—stooped from the throne of ineffable glory, to the cross of infinite humiliation and shame! From holiness which can find no adjective to enhance its pristine purity—to being actually “made sin!!” From the equality with God, to the form of a bondsman! From the glory of the Heaven of Heavens—to the manger of Bethlehem! From angelic adoration, to being “spit upon” and being “buffeted!” From God’s delight to God’s curse! From the unimpaired complaisance of His Father, to the “contra-

diction of sinners!" From riches beyond computation, to the poverty of penury, and "no where to lay His head!" From pure worship and profoundest reverence, to contempt, hatred and envy! From the homage of the purest, to the scorn of the vilest! From perfect satiety to poignant starvation! From "the fairest among the myriads, to be "marred more than any man!" From the crown of glory to one of thorns! From the sceptre of heaven, to "a reed" of derision! From pre-existent glory to the shambles of Golgotha! From the zenith of eternal glory to the unpardonable degradation of death and the grave!

"Verily—He rent the heavens and came down!" (Isa. 64. 1).

EVERY human being from Adam to the last of his race, must have, in this cataclysm, a point of contact, a relationship, a connecting link, a tie, a part. All men must be saved or lost—and by this agency alone. No soul can by any possibility avoid it—there is not even a remote chance of such avoidance. It is inevitable, inexorable, immutable! He must either accept the mercy which springs from there, or reject it, and be eternally lost! There is no other way, no middle path, there is no discharge in that warfare (Eccl. 8. 8). It affects all, in all ages, climes, states, conditions, youth and age—sovereign, beggar, or pontiff—there are no exemptions. "Whosoever will may take of the water of life freely," but "whosoever's name was not found written in the Book of Life, was cast into the Lake of Fire!" It is either "a savour of life unto life, or of death unto death" (2 Cor. 2. 16). It was "the place where two seas met" (Acts 28. 41). The ocean of heaven's grace with the waters of foulest sin! The sea of righteousness with the floods of guilt! The shoreless seas of redeeming love with the horrid floods from the gulf of iniquity! The sea of satanic malignity, with the outpouring of Omnipotent glory! The sea of overflowing beneficence, with the putrid maelstrom of fiendish malevolence! The ocean of rebellion, with the judgment of eternal vengeance!

Right and wrong fought to a finish there. Light and darkness were direst combatants there! Holiness, in all its radiant loveliness, victoriously encountered sin in all its hideous deformity there! Heaven's Champion there engaged the champion of darkness in mortal and eternal combat, and gained the victory! No quarter was, or could be given—it was to the absolutely bitter end! No compromise, no half-measures, not even a moment's armistice could be granted—it was to the death! This world has had many decisive battles, overturning empires, shaken thrones, and extinguished dynasties—but none have been so decisive as the Battle of Calvary, none so charged with the universal destinies of countless millions, and none in which so much hung in the balance. The blessing of all who have believed God on the earth was decided there. The doom of all who have disbelieved Him was there decreed. The setting up of a kingdom which shall never end was inaugurated there. The atonement on which eternal salvation rests was once for all settled there. The Church of God was *born** there. There she became the nucleus of a New Creation. Even the saints of old reached heaven by that way. The saved of the present and the future want no other. The Victim and Victor of Calvary gained enhanced glory therefrom. The dominion of the world and the heavens was decided there. The destruction of death and the bestowal of life issued from there. Calvary decides all—everything. It dominates all, prevails over all—the heart of God, of man, and of the devil. Calvary opens all—it opens graves, opens life—opened a fitting gospel to a lost universe. From there dawned the aurora of a New Day—a New Creation—a New Race with New destinies. Understandings are, even now, opened there. It opens blind eyes, deaf ears, stony hearts. It is the key to the opening of the Scriptures, and gilds them with a simplicity and glory never known before. And lastly, it opens heaven, and the opened heavens display the glory of God—the Eternal Son, Jesus Christ!

* Figuratively of course.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXVI.

By DAVID J. BEATTIE.

EARLY DAYS IN AYRSHIRE.

WHEN the spiritual movement reached Scotland, and a standard was unfurled in a Lanarkshire village in 1843, its progress across the country does not appear to have been rapid. The staid Scots folk with characteristic caution were slow to set their hand to a new doctrine which, on the surface, did not exactly coincide with their religious principles. To them, the kirk with its dominant ties of religion and tradition, was indeed part of their everyday life. It was not, therefore, till somewhere about the year 1870 that the influence of this spiritual awakening made itself known in the neighbouring shire of Ayr, where a testimony was commenced in the town of Dalry. From that time, the power of the Holy Spirit became manifest in a very pronounced way. In less than ten years there were no fewer than twelve assemblies established in Ayrshire,* among the earliest being the gatherings at Kilmarnock and Irvine.

At Dalry the testimony commenced in a house in Garnock Street, the home of Samuel Dodds, a North of Ireland man, who had come to Dalry as Free Church Missionary for the district. Possessing a well-equipped knowledge of the Scriptures, Mr. Dodds did not long continue with the Free Church; for he realised that God was pointing him to paths along which He would have him direct his foot-

steps. A circumstance which first aroused him to a sense that continuing in his present position must be displeasing to God, was the large number of unconverted church members who were received to the Lord's Table. With a consistence which was characteristic of the man, he visited those who were about to be received as communicants. Knowing them to be unconverted he took with him the message of salvation, warning them of the judgment passed by God upon those who unworthily partook of the bread and wine. Though blind, he was a man of remarkable energy and influence, and was endowed with gifts which marked him out both as a preacher of the Gospel and an expositor of the Word. He had received a fairly good education, and was a fluent and sympathetic reader, which revealed to the listener his sincerity of purpose, as his fingers silently moved over the Braille type of his Bible.

With a view to encouraging his less fortunate brethren in the study of the Scriptures, he held Bible readings in his own home, which led up to the formation of an assembly. It was about this time that another North of Ireland young man came to Dalry as district missionary, and found lodgings at the house of Mr. Dodds. His name was William Thomson. The two being of like mind, and having a heart for the work, which they felt had been planned



SAMUEL DODDS.

* At the present time there are fifty-seven assemblies in Ayrshire.

by the Lord, it was not long before the new arrival threw in his lot with Mr. Dodds. They laboured together in happy fellowship seeking to build up the newly-formed church, and to carry the Gospel to the outlying districts. Mr. Thomson afterwards went out evangelizing, and for many years his name as a faithful soul-winner was well-known throughout the South of Scotland.

THE missionary duties of Samuel Dodds, when he was associated with the Free Church, was to visit and preach in the surrounding villages and farm houses. This he continued to do almost up to the time of his home-call, which came in 1931, at the advanced age of ninety-six. His natural infirmity of blindness was no deterrent when it came to visiting the sick in the homes of the poor, for Samuel could make his pastoral calls at almost any time, and under conditions which might otherwise have been embarrassing, without the least fear of perturbing the good housewife, who might at the time of his visitation be in the midst of her domestic duties.

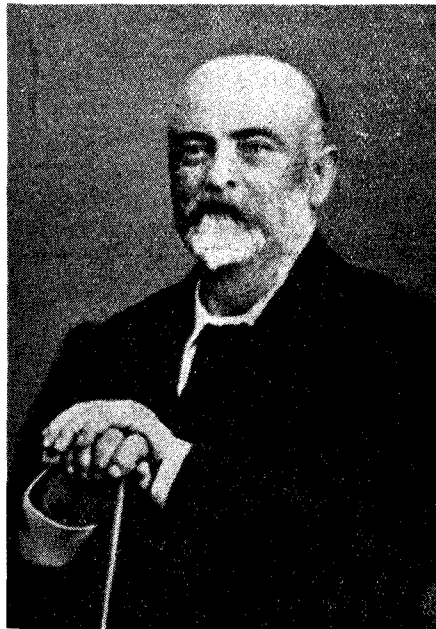
Among visiting brethren who gave help in the early days of Dalry assembly, and whose names are familiar as pioneers and exponents of the Word, are: Jeremiah M'Neely, John G. McVicar and William Lindsay. The latter witnessed throughout the West of Scotland and far beyond for over fifty years without a break. He eventually made his home at the Ayrshire town of Prestwick. The assembly for the most part consisted of brethren of the mining class, whose energies in the Gospel were not confined to regularly appointed services, but where oppor-

tunity was afforded, many of them were to be found holding kitchen meetings, or proclaiming the Gospel in the neighbouring villages.

"In those days," writes Mr. George Campbell, who has been actively associated with the assembly for over fifty years, "it was more a time of sowing than reaping, although there were quite a number of outstanding conversions; and thus the assembly was built up. When I arrived at Dalry in 1880—not out of my teens—the assembly was meeting in a room in Vennell Street known as the Pique Shop." The meeting afterwards removed to various parts of the town as the work among the young increased, until in 1911 the present hall, with a seating capacity of about 300 was built.

TROON AND PETER HYND.

AT Troon, the assembly had its inception through the visit of two Glasgow business men. William Caldwell (father of J. R. Caldwell) and Thomas Cochrane were in the habit of spending their summer holidays at this Ayrshire seaside town. There being no assembly of believers, the two brethren met each Lord's Day morning in the house of Miss Pearson, a Christian lady, for the purpose of breaking bread. And as the three sat round the table, and passed the sacred emblems to one another they realised, as never before, the sweetness of His promise: "Where two or three are gathered together in My name, there am I in the midst of them." From this obscure beginning an assembly came into being, which steadily increased in numbers until about the year 1872 a small cottage in Academy Street



PETER HYND.

was acquired and altered to serve the purpose of a meeting room. In that place the testimony was continued for a number of years.

Bethany Hall, the place where the assembly now meet, was at one time "a church," and subsequently a public hall, but through the interposition of God, at a time when the assembly's need for greater accommodation was pressing, the property passed into their hands. At that time other arrangements were in progress, and indeed plans had been prepared for a new building. But difficulties arose, and in the end it was clearly seen that the Lord's hand was in this, as the public hall came into the market, and it was found possible to procure it at a very reasonable figure. The central position of the hall in one of the main streets of the town affords every facility for the furtherance of the Lord's work in a healthy assembly, which had its beginning in circumstances so far removed from the activities which now happily exist.

It was at the town of Troon that John Ritchie, founder and editor of the *Believer's Magazine*, spent the closing years of a long and devoted life, the greater part of which was spent strenuously upholding the principles of Truth, both by pen and speech, while building up the publishing business at Kilmarnock, which still bears his name. He was laid to rest there on 22nd March, 1930, by the side of his wife, who predeceased him. His eldest son, John, spent about twenty years at Troon, and gave much help in the assembly.

One is apt, in the recording of an assembly's activities, unwittingly to pass by those who avoid the public glare, but are nevertheless as truly "chief men" as



HARRY ADAMS.

those whose names are written large in the annals of church history. There are in every assembly many of such: faithful men and women, whose names and works are known only to the local assembly to which they belong, and to the One they lovingly serve. Harry Adams, whose portrait is given, is one of the oldest members in Troon assembly, and first broke bread over sixty years ago. Keenly interested in the young, he was for over forty years actively associated

with the Sunday School.

THE brother most prominently identified with the movement from the early days at Troon was Peter Hynd, one whose name was known throughout Ayrshire and over a much wider area. An able and gifted teacher, he was happiest when ministering to the Lord's people, whether on a conference platform or to believers meeting around the Lord's Table in some out-of-the-way assembly. He was a tower of strength in the Troon assembly, whom he tended with the sympathetic care and watchful eye of the shepherd; and though located there, yet his energies sought a more extensive field. In the difficult days of the 'seventies, when small and struggling assemblies were to be revived and strengthened, and when new meetings were springing up in various parts of the shire, it was then that his wise council was sought, and the voice of the true shepherd heard among those primitive gatherings.

Of his power as a minister of the Word, a close friend of Mr. Hynd gives in a few well-chosen words a true pen-picture, which recalls to our mind the once familiar voice: "Peter Hynd had a quiet style of ministry; but as he had always 'something to say,' he commanded attention. His

matter was always interesting, and it was always given out in an orderly way that unfolded itself much in the same way as a panorama passes before the eye. He proceeded on the principle of 'line upon line, precept upon precept.' A wonderful amount of instruction was conveyed, even in a single address. His subjects took a wide range, according to the known need of the place he was visiting, or the burden of some particular line of truth upon his own spirit." Mr. Hynd stood out boldly for the Truth, and when, during a critical period, the enemy of the church sought to bring about dissention, his firm yet tactful handling of a difficult position effectively succeeded in thwarting the evil designs of the aggressor. He was a strong advocate for the great principle that all children of God are "one in Christ Jesus," and that we should recognise a believer, not because he belongs to a particular assembly or church body, but because he belongs to Christ.

The passing of Peter Hynd of Troon to his heavenly rest, in January, 1904, removed an outstanding personality amongst brethren—a man of wide sympathies and great toleration for those with whom he might differ on minor points.

(To be continued).

CORRESPONDENCE.

Self-support for Servants of the Lord?

An esteemed correspondent in St. Leonards writes as to above:

"I have found the articles in the 'B.M.' upon the support of the Lord's servants very interesting and instructive, but one side seems to have been omitted, viz., the blessing which it brings back upon the one, or the assembly seeking to stretch out a helping hand to the Lord's servants. Paul's encouraging words, 'My God shall supply all your need,' etc., are his assurance to the Philippians, simply because they had sought to supply his need. Christians who are so eager for the Lord's servants to support themselves in order that their pockets may be spared, are surely doing themselves an untold injury."

REVIEW.

"Pioneer Work in Canada."* This is a record of Gospel work in the "regions beyond," of Canada, mostly in the province of Ontario, as well as in Alberta, and as far west as British Columbia and Vancouver. The last chapter contains notable advice on the work of Evangelization. No one could read the book without getting an intelligent idea of the great Dominion, especially as a field for evangelization, and of the conditions existing. It would be a grand gift to evangelists everywhere, especially for young men looking out for a field of service. It is written on sound, sane and scriptural lines of godly separation from man's organizations and imposed limitations. At the same time the writer gladly recognises the Lord's true servants, wherever they exist. Mr. Rouse writes, page 158, "As my pioneering days are done, my prayer is to the Lord of the harvest that He would raise up strong, healthy young men to go forth into those needy fields, and I can assure anyone doing this that there is a peculiar joy connected with going forth, where others have not been." Page 169, "The Lord Jesus did not say, 'Go ye into all the assemblies,' but 'Go ye into all the world' . . . I do not infer that the Gospel should not be preached in assembly halls. However, often there are local brethren quite gifted to do this, . . . but there is a tendency, on the part of evangelists to go from one assembly to another, and never enter new territory." Page 173, "It has been a standing principle with me for forty years that if the Lord opened the door, there would be room to take the whole Book inside." Again, page 182, "When a true evangelist goes into new territory he has hall expenses and his board to pay. He has gone forth for the sake of the Name, taking nothing of the Gentiles (3 John 7), and it is his privilege and responsibility to do so in obedience to the Lord's command. On the other hand, it is the responsibility and privilege of the Lord's people in the assemblies to support the work thus carried on."

The book is attractively illustrated and published. But it is hardly a fair book to send to a friend, whom you know to be specially busy at the time, for it would be apt to take him from his work. This happened to me, who am not a voluminous reader, and I had to read it through almost from start to finish without putting it down—so interestingly is it written.

We heartily commend this book to our readers everywhere, and feel sure that God's blessing will rest on His servant's effort.

God knows and can do all things.

* By J. J. Rouse. Published by Messrs. J. Ritchie, Ltd., Kilmarnock, Scotland. Price 2/6; 2/10 post paid.



Surveys of Service.



CENTRAL AFRICA.

BY F. SCHINDLER.

IT is impossible in a short article to do justice to the Lord's work that is being carried on as a result of F. S. Arnot's pioneering journeys undertaken some fifty years ago. At that time there was not a solitary witness for Christ in all the immense tracts of land stretching from Bié to the centre of the Dark Continent, and in Bié, some 260 miles inland, there was only one station occupied by an American Society. It was in the Garenganze kingdom where that cruel despot Mushidi reigned that Mr. Arnot decided to start work for the Lord—some 1,000 to 1,100 miles inland. After being joined by Messrs. Swan and Faulkner, he took a short furlough home. On his return, in 1889, he established Kwanjululu Station in Bié, when a large party of new workers accompanied him. Alas, they were soon reduced in numbers. Three of the remaining ones—Messrs. Thompson, Lane, and Crawford—pushed on to the Garenganze in 1890, and the following year Nana Candundo (now called Kavungu), 500 miles east of Bié, was occupied—amongst the Va-Lwena—by Mr. and Mrs. Bird and the writer. This was the first link of the chain of stations that were to be built between Bié and Garenganze.

It was some years after that the second link was formed, when Messrs. Louttit and Maitland started work at Moxico (Boma) in Chokweland. To-day there is still no station between—a distance of 240 miles. What it meant to settle down in the bush amongst a people who had never had white people living amongst them, whose language had never been acquired by any civilized person, who had never worked for Europeans, and who were naturally indolent, cannot be easily described. And yet we were, humanly speaking, dependent on them. Shelters had to be erected without delay, involving heavy manual labour

for the white man, who had to live almost entirely on native food, of which there was little variety. And this in a malarial climate, where weakening fevers were alas only too frequent. With all this, little by little, the native language had to be acquired, a slow and tedious process, with plenty of pitfalls.

MONEY being unknown, and no trading establishments in the country, our supply of the necessary trade goods for buying native food and paying native labour, as well as personal clothing and a minimum of home provisions, had to come from the west coast. Kwanjululu in Bié, where Mr. Arnot and some of his fellow-workers settled, was to be the transport station for the further-inland workers—the Biheans being great travellers and traders. However, the slave and rubber trades were so prosperous that all available carriers found in them lucrative employment. Carriers were not to be had for transporting loads for missionaries. Matters looked very serious. In the Garenganze our brethren not only suffered from lack of home supplies, but after Mushidi's death at the hand of a Belgian official, the whole country was in such a turmoil that even native foodstuffs were almost unprocurable. Mr. Crawford then moved east to Luanza, on Lake Mweru, and managed to get in touch with white traders across the lake.

Kavungu workers, too, were left without transport. Biheans had failed, and local natives—Va-Lwena—had never carried loads for long distances, and were afraid to go so far as Bié without a white man. So the only alternative to giving up the work was for one of us to collect local natives and to accompany them on the long journeys to Bié. The trip meant an absence of three months from the station, and for four or five years the

writer had to go for supplies at least once a year. Those were days of great trials of faith and severe endurance tests. Several of the workers laid down their lives, and many more were invalidated home. But with the Lord's help conditions improved after a time and transport difficulties were overcome. The natives became accustomed to travel long journeys by themselves.

New stations were opened, the food supply improved, and so did the general health of the workers. North and south of the problematical line to the Garenganze work was begun. Dr. and Mrs. Fisher on their first furlough home brought new workers with them and opened the station at Kazombo, on the steep, right bank of the Zambesi, commanding a fine view of the valley and the range of hills some two or three miles across the river. These are no doubt the hills which Livingstone saw in the distance when taking his memorable journey to Loanda, and which he named Piri Hills (Piri or Pili meaning hill in the native language). The country being very flat, these hills are visible from great distances, and so it is not easy to say how near Livingstone passed them. But we know that he passed Lake Dilolo, some fifty or fifty-five miles to west of Kazombo, and there found a native chief called Katema who befriended the lonely traveller. Alas, poor Katema at Kalunda, along with many others, was treacherously killed when the Va-Lwena invaded the country. On the stockade of a chief's village the writer saw over thirty human skulls, and was told that Katema's skull was amongst them.

FROM the station at Boma, in Chokweland, workers went across the Kasai River and started work there. From the Garenganze some brethren went further east and crossed the Luapula River to work amongst the Va-Vemba. Later on others found openings for Gospel work to the north of Garenganze, and so on, until seven or eight different tribes had the Gospel preached in their various dialects—nearly all of which had never heard the old, old story before. This involved the

acquiring of all these tongues and reducing them to writing. Then later on smaller or larger portions of Scripture were translated by one and another.

All these tribes belong to the Bantu race, and were, of course, quite uncivilized. The Biheans in the west and the Va-Vemba in the east seem to be somewhat superior to the intermediate tribes—yet there have been many conversions amongst all the tribes. The study of their languages is most interesting, and we found to our surprise that they have a perfect grammatical construction, and that there are niceties of thought expressed by verbal inflections. This seems to indicate that many centuries ago their forefathers had a high standard of culture. There is also much evidence that in those far-off days—before the Christian era—they must have had some knowledge of Jewish customs and beliefs. Some of their folklore stories can have had no other origin, and many of their heathen customs appear to be a perversion of Jewish ritual. Their proverbs, too, have moral teachings that are not in keeping with the present moral condition—a further proof of their deterioration. Truly Romans 1. describes their present condition graphically.

But the Gospel of the grace of God has not been preached to them in vain—the only elevating power of fallen nature. Amongst these different tribes the baptized converts number thousands, and quite a number of them are now valuable helpers in the work, and efficient Gospel preachers. There is much to thank God for, and also much encouragement for further endeavour.

At the beginning of the work no white government had representatives amongst all these tribes, but eventually political boundary demarcation took place, so that at present the 180 odd workers are divided into almost equal numbers between Portuguese Angola, Belgian Congo, and British Rhodesia. The administrations differ a good deal, but in Angola and the Congo there are difficulties to be overcome that do not exist in Rhodesia, although our friends there have also their problems, and *all* need the prayers of the saints at home.

The Church and the Churches.

BY T. TIPPER, DERBY.

THE terms "church of God" and the "Church which is His Body" are not synonymous, nor used interchangeably by the Holy Spirit in Scripture. They are not terms coined by man, but chosen by the Holy Spirit with design and purposeful implicates and doctrinal values. A well-known teacher has recently written in answering a question on this subject:

"Much confusion concerning the teaching of the New Testament as to the Church and the churches has arisen from applying the term 'church of God' to 'the Church which is His Body.' In Scripture this is never done."

Help on this subject might be gained if it was observed that when writing of the Church the Body a capital "C" is used, for this word Church is a proper noun as there is only one of this kind. When of the church of God a small "c" is used, for this word church is a common noun, as there is a plurality of this kind.

In the year 1908 there appeared a question in a periodical asking, "What is the difference between the Church as the Body of Christ, and the church as a local assembly." The question ought to have been, "What is the difference between the Church as the Body of Christ and the church of God in towns or cities." One of the replies by a well-known accredited and able expositor is here reproduced with slight additions and abridgments as follows:—

1.—The "Church which is His Body" is the whole, of which the local, the church of God is but a part. The former is the aggregate of all believers from Pentecost to the Coming of the Lord. The latter, the church of God, was intended in God's purpose to include all believers in a town or city at a particular time be they few or many, and did in the first days of the dispensation, because they were constituted and associated together according to the will of God, and could and would be to-day if the Word of God were acted

upon. The term "church of God" does not describe believers merely as such, but in an associated position directed by God's Word. "Of God" denotes genitive of possession, that is brought into being, belonging to and for God as His Witness in the several localities. We never read of "churches of God" in a city or town, but always "the church or church of God" in the *singular* (Acts 8. 1), "the church in Jerusalem" (Rev. 2. 1), "the church in Ephesus" (1 Cor. 1. 2), "the church at Corinth," although it is obvious they could not come together in one building in either of these three cities to observe the ordinances given them, and there would, therefore be several companies of saints in each city each a church of God. Yet when looked at or addressed from the town or city point of view, they are spoken of as the church of God in that city or town, not meaning the saints as such, but saints in a particular constituted associated position. When, however, a country or province is contemplated the plural term is used, "churches, or churches of God," *e.g.*, 1 Thess. 2. 14, Gal. 1. 22, 1 Cor. 16. 19. Sometimes "churches" plural is used without reference to place as 1 Cor. 11. 16. (1) "*churches of God*," indicating to whom they belong and responsible that no custom but apostolic, taught in every church, has God's approval (1 Cor. 4. 17); (2) "*churches of Christ*" (Rom. 16. 16) reminding them through whom their blessing reached them, producing and promoting love and obedience to Him their Lord; (3) "*churches of the saints*" (1 Cor. 14. 33) shewing of whom they are composed, and their responsibility to become acquainted with the commandments of the Lord (v. 37) for their guidance and control in fellowship together. "The term "church" is employed several times alone, of both aspects, then the context decides which aspect is alluded to. The terms "church of Christ" and "christian church" do not occur in Scripture, they are not needed. God deems those

He has given in His wisdom sufficient, no one has liberty to displace or replace them.

2.—The "Church which is His Body" contains only true and divine material. The Lord builds only living stones into His Church, but into the local, a church of God, may intrude the unreal and the counterfeit, yea, even antichrists, of whom John wrote (1 John 2. 19) men crept in unawares (Jude 4), sadly possible to-day.

3.—The "Church which is His Body" will endure for ever, in it by Christ Jesus, will glory ascend to God throughout all ages (Eph. 3. 21). On the other hand the local churches of God are only temporary arrangements, suited to this earthly scene and for a purpose; a church of God may through unfaithfulness have its lampstand removed (Rev. 2. 3), or even cease to exist through force of circumstances, *e.g.*, we may be sure the church of God in Jerusalem exceedingly numerous in 60 A.D. did not survive as such the destruction of Jerusalem in 70 A.D. Many other companies since, truly churches of God, have ceased to exist from various causes.

(To be continued).

Was John the Baptist a Failure?

By the Editor.

WE have read the American magazine to which our correspondent, Mr. W. Rodgers, refers lower down under the heading, "Correspondence," and we are in full agreement with what he says. There seems to be at the present time an epidemic of belittling God's servants of Bible fame. Abraham, Elijah, Peter, Paul, the apostles as a company, etc., etc., have all been "weighed in the balances and found wanting," and now it is John the Baptist's turn. We admit some of above did fail on occasion (as alas, many others have done since), but when they did, the Spirit of God points it out; the failure is patent; and we are certainly called to give heed. But when He omits to blame, we need not summon apostles and prophets before our little judgment-seat. Why then this criticism? Is it to purvey some new sensation to itching ears? It would seem so. In any case it sounds to us a very unprofitable ministry. According to Him who knows the heart, no one greater than John had been born of women. But we are asked to believe he proved a tragic failure, and died prematurely in prison under the governmental judgment of God. But

surely the test of a man's greatness is how he finishes. Does he falter, fail, and end in fiasco? Then he is not, and never has been great. It is strange, if, as this theory demands, John's imprisonment were really the sign and seal of his failure, that the Lord should have chosen that very period in which to praise him unstintingly. We are told among other things that his faith failed; but it may be noted that there was nothing in what his disciples told him, which could contribute to this. It was news of the Lord's marvellous works that they brought (Luke 7. 13-18). Perhaps John saw **their** faith needed strengthening, as they beheld their leader apparently forgotten in prison. To the Lord, John was even at that moment "no reed shaken by the wind," but the prophetic "Messenger," sent before His face to prepare His way before Him; and this he had done successfully. But then someone may say, "Does not our Lord shew disapproval of His servant by assigning him a lower place than the lowest in the kingdom." He may seem to, but does He really do so? It would certainly be strange if the same verse exalted and degraded him. Really, I submit, the words referred to, exalt, instead of degrading him, if properly understood. They really assert that only One in that Kingdom would be greater than he, and that One the King Himself, who though born of a woman, and preferred before him, yet became lowest of all in His ministry to man, and in His bond-service to God.

John never sought to rival his Lord—"He must increase," he said, "I must decrease." According to the writer, whom our correspondent quotes, he ought to have said, "He must increase, I must increase," for surely no Christian ought to "decrease" (!) at least this he maintains. But are there not things that rightly grow downwards? Indeed it is only the one who "decreases" in the Baptist's sense, who is growing. All other growth is inflation.

Then again John is reproached for not having "followed" the Lord. He might then, we are told, have been called to the apostolate; nay, he might have become "the apostle to the Gentiles." (How incongruous such a ministry would have been for one sent specially to Israel!). It was only through John's mysterious failure (!) that Paul was brought in—a poor substitute for John—an afterthought for so great a might-have-been (!) and all this though the Lord called Paul "a chosen vessel, unto Him," for this very work. In sober truth John was something greater than a mere follower of Christ, greater even than an apostle. There were twelve of them, but John was not one of several, he was unique—the Forerunner, Jehovah's messenger before His face.

THE TWO COVENANTS; or, Law and Grace.

BY DR. W. BARTON, SOUTH AFRICA.

(Continued from December).

(3) A BOOK.

THE Old Covenant had a book (Heb. 9. 19), and we speak of the Jewish Scriptures, and the Christian revelation, as the Old and New Testaments. In these two books we have the complete revelation of the Mind of God. The one is complementary to the other. "In the old the new lies concealed, in the new the old stands revealed." When Christ came the Old Testament Scriptures were the supreme authority for the people of God. They were called the "Holy oracles," and the Jews treated them with the greatest reverence. Christ said to His own, "Search the Scriptures . . . they testify of Me." "In Moses, in the Psalms, and in the prophets, it is written of Me." When Christ went away, He told His disciples that the revelation of Truth was still unfinished, that it should be completed after His departure, and He chose certain persons to receive additional revelations, and knowing what they would write, He gave their words precisely the same authority as His own (John 16. 12-13; 17. 20).

The human conscience must have some authority to which it can bow, and by which it can be guided. Right and wrong must be determined by reference to some decisive standard. That standard is God's Holy Word. "To the Law and to the testimony, if they speak not according to this word, it is because there is no light in them" (Isa. 8. 19).

The apostles, Paul, and Peter, and John, in view of their passing away, refer the churches of the saints not to any successor in the apostolic office, but to the inspired Scriptures as the only authority (See Acts 20. 32; 2-Pet. 1. 14-19; 1 John 2. 24). The passing of apostles and prophets coincided with the closing of the canon of inspiration (Eph. 2. 20). The claims for the writings of the so-called apostolic fathers, as an authority over the conscience of believers,

must be emphatically disallowed. These men early and widely departed from the teachings of Scripture, and corrupted Christian doctrine with pagan idolatries and superstitions (See Acts 20. 29-31).

(4) A SANCTUARY, OR PLACE OF WORSHIP.

UNDER the Old Covenant there was a Sanctuary. When God had redeemed His people in Egypt by the blood of the lamb, and delivered them from Pharaoh's tyranny by His great power, He brought them to Himself at Sinai, and said to Moses, "Let them build Me a sanctuary, that I may dwell among them." To Moses in the mount God gave the pattern of the Tabernacle building, and he made it accordingly. From the Mercy-seat upon the Ark within the veil, unto the door of the outer court, every covering and every piece of furniture spake to the eye and heart of God, of His Son—our Lord Jesus Christ. Thus He was able, in spite of their waywardness and their imperfections, to dwell among them. When the people dwelt in tents, God dwelt among them in a tent, and when they dwelt in ceiled houses afterwards in the land, God dwelt in the Temple. It is to be noted that the people themselves were at a distance. They brought their offerings to, and worshipped at, the door of the Tabernacle. Aaron and his sons officiated in the outer court, and in the Holy place. They served at, and were partakers with, the Altar; but into the Holy of Holies the High Priest alone entered, but only once a year, and not without blood, which He offered for Himself, and for the errors of the people. Under the Old Covenant then there was a divine place of worship on earth—the Tabernacle, and later the Temple. It is a *consecrated* building on earth, and there He placed His Name. It was the place of His abode, and there God's people worshipped.

To the poor woman of Samaria, who

would fain dispute with Him about the true place of worship, Christ intimated a coming change. His words are, "Woman, believe Me, the hour cometh, when ye shall neither in this mountain (the Samaritan Temple) nor yet at Jerusalem (the Jewish Temple) worship the Father . . . God is a Spirit, and they who worship Him, must worship in Spirit and in Truth" (John 4. 21). Under the New Covenant, as far as it applies to the present period, the Sanctuary, or place of worship, has been removed from *earth* to *heaven*. God no longer dwells in a consecrated building on earth. Christ has entered the Tabernacle not made with hands eternal in the heavens, and thither by the Spirit all God's true worshippers are invited to repair (Heb. 10. 19-21). Where Christ the Great High Priest ministers, there God's people worship, and worship to be acceptable must be in *Spirit* and in *Truth*. If I require gorgeous architecture, entrancing music, and elaborate ritual as aids to worship, I must know that it is the *flesh* that worships and not the spirit, and God will not have the flesh in any form (Rom. 8. 8).

(5) AN ALTAR.

THE Old Covenant had an Altar, at which the Aaronic priesthood gave service, and on which the various sacrifices of the Old Covenant were offered. These gifts and sacrifices, for the time then present, were figures or types, and could not make him that did the service perfect as pertaining to the conscience. They were carnal ordinances imposed on them until the time of reformation (Heb. 9. 9, 10). But Christ being come, He has in His own person, fulfilled all those types of the Old Covenant, and the apostle now draws our attention away from the *shadows* of the old to the *substance* of the new. *We* have an altar . . . by *Him*, therefore, let us *offer* the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His Name (Heb. 13. 10-15). Christianity has no earthly altar. To speak of the Lord's table as an altar, is to betray the grossest ignorance concerning the nature and calling of the Church

of God. Worship is not a receiving from God, but a giving to Him. When the children of God gather around the Table of the Lord, it is to remember Him, and the remembrance of His dying love calls forth in response from redeemed hearts volumes of praise, and adoration, and worship. These are some of the *spiritual* sacrifices well pleasing to God.

(6) AN HIGH PRIEST.

AARON was the High Priest of the Old Covenant, our Lord Jesus Christ the Great High Priest of the new. The tribe of Levi was set apart for the service of God, and one family in that tribe, for the priesthood. The Levites, *i.e.* the sons of Kohath, Merari and Gershom, had their distinctive service quite apart from that of priesthood. The dire judgment of God fell upon Korah, a Kohathite, because he, being a Levite or minister, desired to become a *sacrificing priest*. Jude quotes this as an example of the apostasy of these last days (Jude 11). Cain was a modernist, Balaam was an hireling, who preached error for reward, as witness many of the leaders of the numerous cults of to-day, but Korah was not contented to be a servant or minister of God, he coveted the priesthood also. Aaron was a type of Christ, and Aaron together with his sons a type of Church. Now Christ is High Priest in the heavenly sanctuary, after the order of Melchisedek. He was never at any time a Priest *after the order of Aaron* (Heb. 8. 4). Melchisedek stands out on the page of Old Testament history as the priest, who had no beginning and no end, that is to say, there is no record of his birth, or of his death. He stands before us as the *human type* of an *eternal Person*. Christ then is High Priest after the *order* of Melchisedek, but He officiates in the heavenly courts after the *pattern* of Aaron.

Aaron and his sons were a type of the Church. The Church of God is a priestly company. Peter is very emphatic, "Ye are an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2. 5).

(Completed on page 5).

CORRESPONDENCE.

Did John the Baptist Miss the Mark?

We have received from an esteemed correspondent in Ireland the following:

"Dear brother in Christ, I have been struck by an article which appeared in the October number of an American magazine, circulating among believers, not only over there, but to a certain extent on this side too, which makes serious charges against John the Baptist. As this idea seems to be in the air at the present time, I should like to be allowed to make a few remarks on same. How eager some brethren are to discover flaws, real or imaginary, in Bible characters!

"There is, of course, no foundation whatever for the strictures on John. The Baptist 'fulfilled his course,' doing that work for which God had raised him up, and not the slightest hint is given anywhere that he in the end sought to set up a party of Baptists. Indeed, all that is recorded of him is directly opposed to it. That he sought no honour for himself is made clear by his noble testimony to the priests and Levites who questioned him, in John 1. 19-27. It is made yet more clear when he pointed some of his disciples to Christ, in verses 29-37 of the same chapter. And it shines clearest of all in the statements made by him to others of his disciples, in chap. 3. 27-30, 'I said I am not the Christ . . . the friend of the Bridegroom . . . rejoiceth greatly because of the Bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease.' The parenthetic remark of verse 24 of this chapter, that 'John was not yet cast into prison,' implies that the words were spoken by him on the very eve of that event; and therefore we might almost say that we have in them his farewell address to these disciples of his. It is plain that they breathe the absolute loyalty and devotion to his Lord and Master. Yet we are in effect asked to believe that the imprisonment which followed almost immediately upon them was a chastisement for disloyalty.

"Other points which suggest themselves are these. If at this time John had got out of the path, why is his work, just then going on, mentioned in John 3. 23 in such a manner as to imply that he was doing what was right? And why does the Lord, at a still later time, give him the high commendation of Matt. 11. 7-11? For a high commendation it is, despite the far-fetched interpretation given by one writer to this passage; and as such the people received it, according to the parallel passage at Luke 7. 29.

"As to his forfeiting the honour of being

numbered amongst the apostles, the idea sounds to me almost childish. We read in Matt. 10. 1 that Jesus 'called' the twelve, and in Mark 3. 14 that He 'ordained' or appointed them. Did Christ thus 'call' the Baptist to 'follow' Him; or did He, too, make a mistake in omitting to do so? Or should John have joined the company without being 'called'?

"In the references to disciples of John in Acts 18 and 19, we have nothing more than might be expected. His preaching had drawn crowds from all quarters, and it is not unreasonable to suppose that some of those who received his testimony had gone to foreign parts, before they could come into contact with the ministry of Christ or His apostles. It is noticeable that we never find disciples of John resenting the fuller teaching. They received it gladly, which would scarcely have been the case, had they thought of themselves as connected with an opposition movement.

"Sincerely yours in Christ,

WM. RODGERS."

Omagh.

"Missions or Assemblies?"

With reference to above, an esteemed correspondent in Scotland writes:

"A number of brethren writing you from different parts of the British Isles seemed very perturbed through the outcome of Mr. T. E. Wilson's article, inserted in Magazine in June, 1935. They were evidently surprised at the state of things existing in some mission fields abroad. It is difficult, however, to understand why. They surely must know that much the same thing obtains in numbers of assemblies in Great Britain. If such then is the case in the so-called 'Home-land,' then it certainly must be expected that things will be no better in the foreign fields. In Scotland there are numbers of assemblies which will support and have fellowship with anything, if such is not an assembly of God: they pass for assemblies of God, but have little about them to mark them from missions. We cannot speak about Ireland or Wales, not having been in an assembly in either. For Scotland and England, however, 'we cannot but speak the things which we have seen and heard.'"

[We fear this witness is true to a large extent, and how can a stream be purer than its source? To break down walls they once built up seems the favourite work of some in the home-lands. They boast of their new light and breadth; all else is darkness and narrowness. However, we believe in this case, as in others, that "the old is better." We want the old paths, and the old spiritual power to walk in them. May the Lord revive us and His testimony!—Ed.].

Our Home Bible Class

Lesson No. 12.—John 6. 1-15.

By H. E. Marsom, Bristol.

(1) Why did this great multitude follow the Lord out unto this mountain? v. 2, cf. 2. 23-25. Why did so many of these seek the Lord the next day? vv. 26, 27, cf. Matt. 6. 31-33. But why did Peter, and His disciples follow Him when so many turned away? vv. 66-69; 17. 8; cf. Acts 5. 20; 11. 14.

(2) What did this great crowd seem like to the Lord Jesus? Mark 6. 34; cf. Isa. 53. 6; Matt. 9. 36.

(3) Philip recognised what a vast amount of food it would take to give to each in that great crowd "a little," v. 7, but how much did the Lord actually give to each, were any of them unsatisfied at the end of that meal? vv. 11-13. How does God always give? 1 Tim. 6. 17; Jas. 1. 5; Rom. 8. 32, cf. John 14. 27. What is God called in Eph. 3. 20?

(4) As that broken bread so fully satisfied all those people, of Whom did it speak? vv. 32, 33, 35, 48-51. Who alone can satisfy the human heart? Psalms 107. 9, cf. Phil. 1. 21; 3. 8.

(5) Although the disciples gave all that they had to the multitude, and that was but five loaves, and two small fishes, Matt. 14. 17; Mark 6. 38; Luke 9. 13, how much did the Lord give to them at the finish? vv. 12. 13. What should this have taught the disciples? Cf. Matt. 16. 5-11 with Matt. 6. 25, 26, 31-33 and Phil. 4. 19.

(6) Who introduced the little boy with the five loaves, and the two fishes? vv. 8, 9. Who introduced Peter to Christ? John 1. 40-42. Who introduced the Greeks to Christ? John 12. 22. May it be said of us as it was of him "and he brought him to Jesus," John 1. 42.

(7) What did the Lord Jesus do before distributing the bread and fish to the people? vv. 11, 23. On three other occasions what did the Lord do in reference to food? Matt. 15. 36; 26. 27; Luke 24. 30, cf. 1 Cor. 11. 24. What should His holy example lead us to do before partaking of food? What should all our food be received with, and sanctified by? 1 Tim. 4. 4, 5.

(8) How had God fed the people when they were under Moses in the wilderness? v. 31, see Exod. 16. Now as the Lord had told them at Jerusalem Moses wrote of Him, John 5. 46, and had foretold that the Christ would come as the Prophet, Deut. 18. 15-19; Acts 3. 22; 7. 37, when the Lord had wrought this wonderful miracle, what were the people convinced He was? v. 14; 7. 40; cf. 4. 19; 9. 17; Luke 7. 16; 24. 19. As they recognised that the Lord Jesus was that Prophet, what were they responsible to do? Deut. 18. 19;

Acts 3. 22; 7. 37; Matt. 17. 5; Heb. 1. 2 and 2. 1, 3, cf. John 2. 5.

(9) Find two reasons why the Lord did not then allow them to make Him King. First from John 18. 36, 37; 2. 4, cf. 7. 30; 8. 20. Second from vv. 26 and 27; 2. 24-25. What did the crowd that in John 12. 13 hailed Him as their King only a few days later do? John 19. 14-16, cf. Luke 19. 14.

(10) Will there be a time when the Lord will truly be made King? Rev. 11. 15; 1 Cor. 15. 25; Acts 3. 21; Ezek. 21. 27; Psalms 72. 11; Isa. 9. 7.

EDITORIAL NOTE.

It would, we think, be true to say that not within the memory of living man has the world entered on a New Year under darker circumstances than the present. During the Great War there was always a hope of peace, now war is openly canvassed. One dictator did offer an olive branch to Europe, but as he quaintly and suggestively remarked, it was an olive branch, growing out of a forest of eight million bayonets. "Fear is on every side," and already in Spain great nations are engaged surreptitiously in miniature warfare, while still technically at peace. What a contrast between this and the position of believers! They can say, "God is our refuge and strength, a very present help in trouble: therefore will we not fear though the earth be removed and though the mountains be carried into the midst of the sea" (Psalms 46. 12).

Though not called to take part in world politics, we can have a mighty influence on them by intercession. In this connection we would call special attention to a reprint this month of an article which appeared from the pen of our founder, the late John Ritchie, in 1915, which has been sent us by a reader. We think this paper will remind us of our responsibility and our privilege to be intercessors at the throne of grace for all men, for kings, and for all that are in authority, that our liberties may be preserved intact and a continuance of peace granted.

We are hoping, in addition to special articles announced in December, to print a few letters in the course of the year from veteran brethren, telling us how they were led into the work. This may exercise and be useful to younger brethren. We hope shortly to begin this series with one from our veteran brother, Mr. Henry Payne, of Barcelona.

We close this note with hearty greetings to all the saints, and with one request—"Brethren pray for us!"

"Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2. 10).

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 Sturrook Street, Kil-marnock.

Question A.—In a description of a gathering together for the observance of the Lord's Supper somewhere in West Canada, we read that at the close of the actual breaking of bread "the elements are covered with a white cloth." I have never seen this, and I would like to know what Scriptural authority there is, if any, for such a custom?

Answer A.—Without wishing to make our brethren sinners for what may seem an unimportant point, especially where no harm is intended, I have to confess that I fail to see any Scriptural reason or utility for such a custom. If anyone has access to what is known as the "Book of Common Prayer," and will turn to "the order of the Administration of the Lord's Supper," he will see that the rubric directs that "**what remaineth of the consecrated (!) elements are to be reverently placed upon the Lord's table and covered with a fair linen cloth,**" though no hint of such a little ceremony is given in the Scriptural accounts of the Institution of the Supper. But here is an eloquent fact: Nothing is said even in "the Prayer Book" about the bread and wine being covered up with a white cloth, or indeed at all, before what is known as "the words of consecration" have been pronounced. Why only after? Is it not because before, they are supposed to be only bread and only wine, whereas after "the consecration" they are supposed to be changed in some mysterious way into the body and blood of Christ, or now exist along with the substance of the body and blood of Christ, which has entered into them? It would seem so. Why else should they be "reverently placed" as though some special reverence, not due before, was due to them now? Is not this the essence of idolatry, as though some material body and blood was actually present in the elements? We should be sorry to lend ourselves to such fictions. Really a comparison of the different accounts shows clearly that the words for "blessing" (eulogein) and giving thanks (eucharistein) are used interchangeably throughout, and that **no consecration of the elements either occurred or was intended.** I should think the bread and the wine ought from first to last to be left fully in view and allowed to speak in their eloquent though mute language of that which they **represent:** the body and blood of our Lord Jesus Christ given and poured out for us in death, for the wine speaks to us, not of the Lord's life in His veins, but of His life given, namely His atoning death.

Question B.—Regarding your review in October "B.M." of Mr. J. N. Darby's tract on Household Baptism, do you reject his translation of Acts 16. 34?

Answer B.—I am afraid I must plead ignorance of exactly what Mr. Darby's translation of this verse is, as I do not possess his English, but only his French translation. But as this latter was the original, I understand, the two are probably much the same. His French runs thus, "Et croyant Dieu, il se réjouit avec toute sa maison," which means, we know: "And believing God, he rejoiced with all his house." I suppose household baptists prefer this order, as it separates believing as far as possible from "the house," which their theory demands; but I know of no real justification for thus shuffling the words out of their original order, which is, as I pointed out in my Review, "He rejoiced with all his house, having believed in God." I cannot find a single version which favours Darby's order. The R.V. keeps the exact Greek order—"And rejoiced greatly with all his house, having believed in God." The Ostervald French version of 1881 has, "He rejoiced at having believed in God, with all his house." The Italian 1885 edition reads, "And he rejoiced at having with all his house believed in God," and the Spanish Version the same. Luther's German has, "And rejoiced greatly with his whole house, at having believed in God." The Douay R.C. Version (fair apart from the notes) has, "And rejoiced with all his house, believing in God." Alford agrees that the form of the Greek "having believed" must give the ground of his rejoicing. Thus, he adds, the meaning will be, "And rejoiced that he, with all his house, had been led to believe in God." Of course, if any prefer to accept Mr. Darby's arbitrary alteration of the order of the words in face of all these other versions, they are at liberty to do so. Personally I cannot see any reason for so doing. There are two other points which may be noticed in the account. First, that all the verbs in verses 33 and 34 are in the singular,—having **taken** them; he **washed** their stripes; he was **baptized**; having **brought** them; he **set** meat; he **rejoiced**; having **believed**. Are we therefore to understand that he was the sole actor all through, or that he is mentioned representatively? I think the latter. Then secondly, in the case of his hearing the Word, we know that the household did so also, and so with his baptism—"He was baptized he and all his straightway"; and his rejoicing—"He rejoiced with-all-his-house" (Gk. **pan-oiki**). To my mind, it seems very clear that in the jailor's case, his rejoicing sprang from his believing, and that if his household shared his joy, it was only because they shared his faith. If all but the jailor had rejected the

Word of the Lord, how could they have helped rejecting his joy too. The reverse is contrary to all experience. Nothing more conduces to irritate Christ-rejecters, than the joy of a young convert. The jailor's household rejoiced with him, and the inference is overwhelming, that they shared his reason for doing so—they believed with him.

Question C.—It is being taught around here by some that the Lord's Supper is not for Christians now—of "the dispensation of the Mystery," whatever that exactly means. Do you think there is any Scriptural authority for this?

Answer C.—It is indeed a grievous thing that the Lord's people should be disturbed with these unscriptural vagaries—part of the Dead-Sea fruit of Bullingerism,* which asserts that baptism and the Lord's Supper are Jewish ordinances. In U.S.A.; however, we understand that most of this cult, though still rejecting baptism, now teach that the Lord's supper is for Christians to-day. They are mostly Universalists out there, while the British section hold what is known as Conditional Immortality or Annihilationism, so the system is divided against itself on more points than one. One reason these teachers give against the Lord's Supper is that the Lord instituted it directly after partaking of the Passover—a Jewish feast of age-long standing; but there is no reason at all why a new ordinance ostensibly appointed to suit the new dispensation about to dawn should be Jewish too. The Lord's death and resurrection are not limited in their application to Jews, because they occurred in close connection with His earthly ministry to Israel. The fact that the Apostle Paul was commissioned to lay down afresh the order of the Supper, in writing to a church of the Gentiles, was probably to guard against the very error combated here. The words, "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till He come," surely shew conclusively that the Supper was to be observed by Christians till then. The theory seems to be "begun, continued and ended" in a series of fallacies. First, that a new dispensation began in Acts 28., during Paul's imprisonment at Rome, inaugurated, not by some new Pentecost or something analogous, or by signs and miracles, as we might expect, but by the Epistles—which Paul wrote while in prison which they call "the Prison Epistles"—the Ephesians, the Philippians, the Colossians, and Philemon. All others are not for us, at least so we are told; also that only in prison-letters

is revealed the mystery of Christ, that the Gentiles were to form one body, etc., with believers from Israel (Eph. 3. 5). Now no one denies that the teaching of the Epistles is progressive, but it is also cumulative. Already in Rom. 12. 5 and 1 Cor. 12. 13 the "one body" is spoken of, and there is not a second, nor could there ever be. This is the "one body" of Eph. 4. 4. Is it not remarkable, if so much depended on those letters, that nothing is said of them in Acts 28, and that millions have read them, without knowing or enquiring when they were written? Another fallacy on which this system rests is that Paul here told the Jews that henceforth he would turn to the Gentiles, as though that was the first time this had been announced. On the contrary, he uses almost the same words as in verse 28 to the Jews at Antioch (chap. 13. 46), and at Jerusalem (chap. 22. 21). The same truth was patent at Cesarea through Peter (chap. 10), and indeed by the commission of the Lord Himself to His apostles (chap. 1. 8), not to speak of Romans 11., where the setting aside of Israel nationally had been clearly set forth. Yet another fallacy is that Paul was the sole repository of the Mystery of Christ, and that in the prison-house at Rome. But Paul does not say so—but rather just the opposite, e.g., Eph. 3. 3-5, where he distinctly says it was "made known to His holy apostles and prophets by the Spirit." There was then no great gulf between Paul and "the apostles that were before him," though, as we all know, Paul was set apart specially as the apostle of the Gentiles, which would affect the manner of his ministry, while the essential truth which he and they preached was the same. Another fallacy is that only in the Prison Epistles is "the Mystery" made known, but it is not once mentioned in the Philippians, or Philemon, or 2 Timothy, whereas years before, Paul had written in the Romans, chap. 16. 25, where he speaks of "my gospel, . . . according to the revelation of the Mystery, which was kept secret since the world began, but is now made manifest." We are firm believers in dispensational truth, but what we are combating here is not that, but rather dispensational fancies, that is dispensational distinctions, which are in sober fact non-existent. The church period began at Pentecost; believers were then baptized in the Spirit (Acts 1. 5; 1 Cor. 12. 13) to form the church, the one and only Body of Christ, of which all believers in the present dispensation form part, and in which baptism and the Lord's Supper are the two ordinances ordained by Christ—"till He come."

*The late Dr. Bullinger no doubt adopted these notions from others, but he it was who popularised them, hence the term "Bullingerism."

[We have gone into the whole question fully in "Bullingerism Exposed," to be had from Messrs. John Ritchie, Ltd., Kilmarnock, Scotland. 3ad post paid].

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, 1937.

Made up 24th December.

SCOTLAND.

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 John Hawthorn.

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 J. M. Shaw.

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.

Cowdenbeath—Guthrie Church, 2 p.m. John Ritchie, W. F. Naismith, J. E. Atkinson, and F. A. Kirkby.

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. Scammell, 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.

Whitburn—Welfare Hall, 11.30 a.m. Speakers, M. H. Grant, W. A. Thomson, R. Moodie and James McPhee.

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. Speakers, Reuben Scammell, W. A. Thomson and others.

FORTHCOMING. — Annual Conference, Town Hall, **Rutherglen**, Saturday, 9th Jan., at 3.30 p.m. Speakers, G. C. D. Howley, R. Moodie, W. F. Naismith, and David Weir. Renfrewshire Missionary Conference, in Gospel Hall, **Barrhead**, Saturday, 23rd January, at 2.30 p.m. Annual Conference, **Overtown**, by Wishaw, Saturday, 30th January, at 3.30. Speakers, W. W. Fereday, John McAlpine, John Hawthorn, and John Carroll. Annual Conference, Elim Hall, Princes Street, **Kilmarnock**, Saturday, 6th February, at 3 p.m. Speakers, S. H. Doddington, Greenock; John Hawthorn, Glasgow; E. W. Greenlaw, M.A., Edinburgh; and James McPhie, C. Africa. Annual Conference, Porch Hall, **Glasgow**, Saturday, 13th February, 3.30 p.m. Speakers, W. D. Whitelaw, Irvine; E. W. Greenlaw, M.A., Edinburgh; T. R. Angus, Straits Settlement, and James Milne, Glasgow. Annual Conference, Caledonia Hall, **Greenock**, Sat., 13th February, 3.30 p.m. Speakers, W. A. Thomson, R. McKechnie, T. J. Smith, and S. E. Bebbington. Annual Conference, Shiloh Hall, **Shettleston**, Glasgow, Saturday, 20th February, 3.30 p.m. Speakers, W. W. Fereday, E. W. Greenlaw, and W. F. Naismith. S.S. Teachers' Quarterly Conference, Bethesda Hall, Linthouse, **Glasgow**, Saturday, 20th February. Wm. Hagan commences Gospel meetings in Bute Hall, **Prestwick**, in January. Burnham Brothers have Gospel effort in Elim Hall, **Kilmarnock** in February. J. Gilfillan gives help in **Hamilton, Glasgow, Linwood, Overtown** and **Burnside** during January. Alexander Philip going to Orkney Isles early in January, and will value prayer.

The Editor is paying a short visit to Scotland, giving help in ministry at New Year Conferences in **Lanarkshire**, and ministry and the Gospel in Glebe Road Hall, **Galston, Ayrshire**.

Special Intimation of Special Conference.

Elim Hall, Victoria Road, **Glasgow**. A Conference, exclusively for Bible Class members, workers and teachers, and young men and women connected with every youthful Christian activity in the assemblies every-

where, will be held on Saturday, 30th Jan., from 3.15 to 8 p.m., prompt (with interval for tea). Speakers expected, Will Harrison, London; Wm. Hagan, Belfast; and James Moffat, Glasgow. The following points will also be considered:—(1) Outlines of Bible Class methods; (2) Reports from different centres; (3) Suggestions for new and intensified activities; (4) Exhortations on behalf of deeper sanctification; (5) Propaganda and pioneering plans. For fuller particulars see cards and bills.

REPORTS.—Jack Atkinson had Gospel meetings in **Innerleven** which were very well attended. Saints encouraged and helped. About 12 young people professed faith in Christ. G. D. Alexander having cottage meetings and visiting in the district of **Aith**, Shetland; also had meetings in School at **East Burrafirth**, with good interest in the meetings and people coming long distances. Some have professed to be saved. Joseph Glancy finished at **Overtown**, near Wishaw. The meetings (Gospel and Believers) were the largest ever seen in the hall. Some fruit gathered. Andrew Brown gave addresses on "The Feasts of Jehovah," in Gospel Hall, New Street, Musselburgh. Saints helped and some blessing to unsaved. Good attendances. Brown and Carrick had Special Gospel Meetings at **Denny** (Masonic Hall), December 6th to 20th. Work stiff but Gospel faithfully preached in open-air and inside. When Masonic Hall was engaged, meetings were held in Recreation Hall, **Fankerton**, a village 2 miles from Denny. This hall was built by employees of Carrongrove Paper Mills. These were the first Gospel meetings held in the hall, and was the first inside Gospel witness in Fankerton. There was some interest shown.

ENGLAND AND WALES.

FORTHCOMING. — Annual Conference, New Year's Day, Hebron Hall, Botchergate, **Carlisle**. Speakers, Dr. Jones, Prudhoe; J. R. Rollo, M.A., Kirkcaldy; W. Fraser Naismith, Clarkston; and D. Weir, Kilmarnock. Annual Conference, Hope Hall (brethren only), Jan. 1st, 10.30 a.m.; Ardwick Methodist Chapel (near Hope Hall) **Manchester**, 2.30 and 6 p.m. Speakers, A. Fingland Jack, M.A., G. T. Pinches, W. Rouse. Particulars, G. S. Bowker, 18 Snowdon Rd., Eccles, Manchester. Young People's Conference in Bethesda Hall, **Bebington**, January 1st. Annual Conference, Panton Hall, **Cambridge**, January 2nd, 3.15 and 6 p.m. Speakers, J. M. Shaw and P. J. Wiseman. Y. P. Rally, George Street Hall, **Swansea**, Saturday, 2nd January. S. R. Hopkins expected. Conference, Ebenezer Gospel Hall, **Jarvis Brook**, January 6th, 3 and 6 p.m. Sixth Annual Conference, Eben-

ezer Gospel Hall, Bridge Street, **Killamarsh**, Saturday, 16th January, 3.15 and 6.30 p.m. Annual Conference, Woodcroft Hall, **Burnt Oak**, January 16th, 3.30 and 6 p.m. Speakers, M. Goodman, E. Willie, J. W. Laing, J. F. Adams and W. Smith. Conference, St. James' Hall, **Worthing**, January 20th, 3.30 and 6 p.m. Speakers, F. Mansfield and E. W. Rogers. Annual Conference, Biscot Road Hall, **Luton**, Saturday, 23rd January, 3.30 and 6 p.m. Speakers, E. Levesque, London; H. Lacey, Cardiff; and Mr. Oliver. Annual Conference, **Harold Wood**, January 30th. Speakers, F. A. Tatford, E. F. Walker and others. The Annual Sunday School Workers' and Friends' Conference, **Bethany Hall**, Park Road, **Newcastle-on-Tyne**, Saturday, 30th January, 2.30 and 6 p.m. Speakers, Dr. R. P. Jones, Prudhoe-on-Tyne, and Wm. King, Glasgow. Brethren's Conference, **Newton Abbott**, Feb., 24th. Questions and Correspondence to F. C. Mogridge, Alexandra House, Laburnum Row, Torquay. Bible Study Convention, New Town Hall, **Torquay**, 17th, 18th and 20th March. Speakers, H. P. Barker, S. V. Mitchell, D. Brealey, G. Goodman, G. Vine and J. B. Watson. T. E. Jones gives help in **Herefordshire** during January. The **Blackburn** Young People's Rallies go on every Saturday, January to April, in Lecture Hall, Sudell Cross. Prayer, 7 p.m.; Ministry, 7.30 p.m. A card giving particulars of speakers and subjects can be had on application to Mr. W. Wilding, Kalunda House, 15 Lammack Road, Blackburn. A Monthly Prayer Meeting is held on the first Friday in each month (except August and September) in the Gospel Hall, 6 New Cut, **Lambeth**, 6.30 to 7.30 p.m. The meeting is convened for the purpose of bringing together, if possible, one or more brethren from each of the various assemblies in the London area, to wait upon God in prayer, for any special needs. During January and February, Charlie McEwen and D. MacKenzie Millar hope to have meetings in **Launceston**, Cornwall. There is no assembly in the town, but the large Town Hall has been booked for three Sundays with intervening nights (Jan. 17-31), and shall probably continue after January 31st in a smaller hall. Prayer will be valued.

REPORTS.—Full hall at New John Street, **Birmingham**, when G. H. Grant and F. A. Tatford gave help. S.S. Teachers' Conference at **Walsall** was well attended. E. W. Jones and F. A. Tatford gave practical messages. Encouraging time at **Welling**, when E. S. Curzon, P. T. Shorey and F. A. Tatford ministered. H. G. Waddilove had Gospel meetings at **Blackpool**, with some blessing, also at **Westcliff** and **Leigh-on-Sea** later, and going on to **Rainham** and other places thereafter. Hy. Steedman had good meetings at

Leamington and **New Street**, **Birmingham**. Went on later to **Manchester** and **Buxton**. We are glad to report Mrs. Steedman has had a good recovery and now at home. Prayers, which were appreciated, have been answered. J. F. Spink had good meetings with chart in **New Hall**, **Clitheroe**. Good numbers of saved and unsaved. Some professed. Gavin Hamilton followed with Gospel meetings, when three more professed. Large Gathering at Opening Conference, **New Hall**, **Trent Vale**. H. Steedman, G. Fulton and Mr. Alcock ministered to profit. An encouraging and helpful time. Tom Richardson had Gospel meetings in the **New Hall**, **Trent Vale** latter part of December. The building of the **New Hall**, **Preston Road**, **Wembley**, has been suspended for a while, but it is hoped to commence building soon. A gift of £250 has been promised on the understanding that another £100 can be raised. Any of the Lord's stewards who would like to help should communicate with Mr. W. Culpitt, 2 Foley Avenue, **Preston Road**, **Wembley**, **Middlesex**.

IRELAND.

Wright and Beattie had a few weeks' meetings in **Convoy**, seeking to encourage saints and reach sinners. Finnegan and Lewis are having meetings in an Orange Hall, near **Ballyarton**. R. Love has finished after a number of weeks in **Ballymoney**; attendance good, and some professed conversion. McCracken and Wallace are having fair numbers with a good ear in **Sion Mills**. J. Kells had a few meetings at **Ballymacashen**. T. McKelvey is having some meetings in **Portstewart**. Rodgers and Johnston had a few weeks in a wooden hall near **Ballygawley**. S. Whitten is at **Corrick Lodge**. J. Grant is preaching in **Limavady**, and the attendance is good. Craig and Frew are in **Cookstown**. J. and R. McCracken continue in **Moir**, with fair attendance and interest. Jordan and Thompson have finished in **Bloomfield Hall**, **Belfast**, with some blessing. F. Knox continues in **Ormeau Road**, **Felfast**, with signs of blessing. R. Hawthorne is still labouring in the **Orkney Islands**, north of Scotland. R. Curran is at **Ballybollan**. People coming out fairly well. One professed conversion. Fleming at **Battleford Bridge**. People coming out better than at the beginning. Bentley at **Holywood**. Graham expected to go to **Larne**. Stewart and McIlwaine at **Ballymena**. The Lord has given some blessing. Bailie at **Waringstown**, with some blessing. Conference at **Portadown** was large and ministry good by Messrs. Norris, Rodgers, Petrie, McCracken, Duff and Craig. Norris and Trew are in **Central Hall**, **Bangor**. Petrie had good meetings in **Lisburn**, also in **Portadown**, and hopes to visit **Crowell**. Duff and

Allen have been at **Tullyglush**. Hutchinson has had a time of blessing at **Shanaghan**. Gilmore and Beattie had encouragement at **Omagh**. D. L. Craig has had some encouragement at **Bryansford**. A letter from S. Moore reports interest among coloured people in a town called **Mowbray**, near Capetown. Joseph Glancy commences meetings in Adam Street, **Belfast**, on January 3rd. Tom Curran and W. Edens had 5 weeks' meetings in **Milltown**, with some blessing. Peacock and Brewster at **Orange Hall, Carnaboy**, with some interest. Prayer valued. A needy place. E. Hill near **Crossmaglen**, with interest. Some anxious.

CANADA AND U.S.A.

T. Busby gave appreciative help at **Clute**. Quite a number professed faith in Christ. Saints encouraged. Conferences at **Houston, Texas**, and **Forest, Ont.**, where brethren **McClure**, **Money Penny** and others gave help were times of blessing. W. H. Ferguson has been following up the Bible Coach work in the **Alpena** district, where a store was rented for meetings, and times of blessing experienced.

MISSIONARY INTELLIGENCE.

Brother **James Rennie** is still able to visit from Gibraltar the assemblies at **Algeciras** and **Los Barrios**. The fellowship over the Word in these dark and sorrowful days is comforting and helpful to the dear believers who are able to come together. Prayer valued. Brother **Robert Allison**, Missao Evangelica de Pesa, Vila Luzo, Caixa Postal 10, Angola, P.W. Africa, sends a brief report of a long journey with the Gospel north and west as far as **Chitutu**, where Mr. and Mrs. **Wilson** labour. Scores of villages, where the Gospel had never been preached, were visited. Night after night around the log fires the glorious tidings were sounded forth. Many have professed, and prayer is desired that they may become real followers of the Lord. Brother **Alex. Mitchell**, Skien, Norway, has had 10 weeks' meetings in **Copenhagen** and **Oslo**. The Lord greatly helped and blessed. A hopeful movement continues among young people—a number of whom profess to be saved lately.

PERSONALIA.

We understand Brother **C. W. Ross**, U.S.A. (son of the late Donald Ross) has been confined to bed for some time, due to a heart attack. Remember in prayer. Brother **J. A. Asprey**, **Headingley**, **Dickinson Avenue**, **Croxley Green, Herts.**, is now more free to help in young people's work in the home counties.

ADDRESSES.

Henry Hitchman (Author of "Some Scriptural Principles of the Christian Assembly") should now be addressed at 2 Clinton Ave., Exeter, Devon. **Charles W. F. McEwen**, 8 Monk's Road, Exeter. New Assembly at **Broughty Ferry**—Municipal Hall, 132 Brook Street. Correspondence to Mr. Alex. K. Russell, 1 Collingwood Terrace, Barnhill, Broughty Ferry. Correspondence for Denmark Road Assembly, **S. Norwood, S.E.25.**, should now be sent to Mr. L. Johnson, 7 Dalmally Road, Addiscombe, Surrey. **Vernon Street Assembly, Ipswich**, removing to more central and convenient premises at Meeting Room, 58 Foundation Street. Correspondence to Mr. A. A. Self, 31 Bixley Road, Ipswich. Assembly at **Ventnor**, New Jersey, U.S.A., now meet at Gospel Hall, Troy and Monmouth Avenues. Visitors are asked to take letters of commendation. Correspondence to Mr. Louis Valluri, 121 Wellington Avenue, Pleasantville, New Jersey. Believers now gather for breaking of bread in Imperial Chambers, Prince Albert Street, **Crewe**, on Lord's Days, 10.45 a.m. Prayer Meetings at 66 Westminster Street, **Crewe**. Correspondence to Mr. J. Wardle, "Langdale," Dig Lane, Wybunbury, Nantwich. Believers meeting at Dundas and Adelaide Streets, **London, Ontario**, for a number of years, expect to move soon to a new location at **Pall Mall Street**, east of Adelaide Street. Correspondence to Mr. W. W. Pleives, 62 Jacqueline Street, **London, Ontario, Canada**.

"WITH CHRIST."

Miss Lizzie Brown, **Kilmarnock**, aged 26 years. Saved 11 years ago through hearing the Gospel proclaimed in the open air. In fellowship ever since. A quiet, unassuming sister who will be missed. **George McCartney**, **Kirkmuirhill**, aged 62 years. Converted when a lad of about 16 years. In fellowship in **Kirkmuirhill Assembly**, where he acted as correspondent for ten years. One who loved to serve. He was called home after a long illness. Will be remembered by many of the Lord's servants, at home and abroad, who enjoyed his fellowship. **Levi Wyatt**, **Stoke Canon, Exeter**, aged 71 years. Associated with the **Stoke Canon Assembly** for 27 years. Funeral service conducted by Mr. H. Hitchman. **William Masson**, **Peterhead**, aged 73 years. Saved about 50 years ago, and in fellowship in the **Peterhead Assembly** for over 40 years. Of late in failing health, but was present at breaking of bread on Lord's Day prior to home-call. Of quiet, unassuming disposition; bore consistent testimony; a brother beloved, who will be much missed. **Mrs. S. E. Bowker**, **St. Annes-on-Sea** (late of **Eccles, Manchester**), aged 66 years. Con-

ducted Sewing Meeting. Endured 4 years' sickness without a single complaint, and a happy smile for everyone. Saved 40 years. **Christina Shewan**, Cruden Bay, aged 41 years. After a long illness, three years of which she was entirely helpless. Saved when 16 years old. Baptised in St. Paul Street Hall about the same time. In Stuartfield Assembly, bore good testimony, and given to hospitality. Will be greatly missed. Beloved by all who knew her. **James Wilson**, Maddiston, aged 44 years. Associated with assembly since it was inaugurated 14 years ago. A steady, faithful brother, who lived a quiet, godly, consistent life. Stood up for Christ where he was brought up. Suffered much during the past year, but was ever patient through all. Will be missed. **Alex. Barr**, Maddiston, aged 69 years. (Suddenly). Actively engaged at his business the day previous. Was associated with Low Waters Assembly, Hamilton. Afterwards went to Joliet, Illinois, America. Latterly Templars' Hall, Maddiston. Witnessed a good confession. Loved to speak of his Lord. Will be missed. **Mrs. J. Thompson**, Camden, N.J., (formerly and probably better known as Mrs. Ebenezer Sands) passed quietly Home to be with Christ. Mrs. Thompson had been connected with the assemblies for many years in Scotland and Camden, N.J. A faithful sister, maintaining a testimony until the end. Mr. H. G. McEwen conducted the funeral services. **Miss Emily E. P. Hodgson**, Crawl, Bermuda, passed quietly into the presence of the Lord on September 21st. Saved at an early age. Spiritually a succourer to many. Active in the Lord's work, especially among children and in sisters' meetings both English-speaking and Portuguese. **George Cousins**, Bellshill, aged 42 years. Accidentally killed at work on the 28th November. For over 3 years in fellowship in the assembly; bore a good testimony; a quiet, steady, consistent brother. **John Hogg**, Corrimul, N.S.W. Saved 35 years ago. In Koly, Fifeshire until coming to Corrimul 13 years ago. Brother Hugh Nicol with local brethren spoke words of comfort to sorrowing widow, with notes of warning to unsaved, both at home and graveside. **Henry Robert Thorp**, Streatham, aged 70 years. Converted 55 years ago; in Streatham 33 years. He was esteemed by many. A number of years in Loughborough Junction Assembly. Removed to Streatham, and with a few others started the meeting at Southcroft Hall. He built the latter hall, and another of the same size which adjoins it. On practically every Sunday he enjoyed the privileges of preaching the Gospel at one meeting or another. He not only built a number of halls, but was always willing to give his advice concerning matters material or spiritual. Many assemblies which

he loved to visit will miss him greatly. He was a diligent student of the Scriptures, and always appreciated the fellowship of his fellow-believers. For many years he acted faithfully as a steward at the Central Hall Annual Missionary Meetings. His son Harold is well known as an accredited minister of the truth. **Mrs. Jane Galt**, Ballintoy, aged 65 years. Saved 46 years ago. Started Sunday School which led to formation of the assembly. Brethren from Bushmills and Belfast took part at funeral. **George Anderson**, Glasgow. For over 30 years in Buchanan Court, Eglinton Hall, and Wellcroft Hall, Glasgow. Bore a quiet testimony and was well called "A Christian Gentleman." **Samuel Park**, Musselburgh, aged 46 years. Met with a serious accident at his work on 5th December. Taken to Haddington Hospital, where he passed home to be with the Lord a week after. Saved when young. In fellowship in Tranent, and latterly Musselburgh. A quiet, consistent brother, who will be much missed. A. Brown took the services.

REGARDING OUR SECTION FOR REPORTS OF THE LORD'S WORK AND WORKERS.

We again heartily thank all who have assisted us by sending items of news and forthcoming meetings. We are glad to learn from many quarters that this part of the magazine, along with the pages devoted to ministry and questions, is highly appreciated. One esteemed correspondent, renewing subscription lately, states, "I do not see how it could be more interesting or improved." But we rely on your co-operation, help and prayers in all these matters that every issue in 1937 (D.V.) may be for the glory of God; the help of His people and the furtherance of the work of the Gospel.

We will appreciate detailed reports of the many New Year Conferences as early as possible after the gatherings, and, of course, will welcome reports of regular or special efforts during the year as well.

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.

"He Knows,"	-	-	-	£1	0	0
J. N. Sr., Coultis,	-	-	-	0	16	0
A Friend, Ontario,	-	-	-	6	0	0
G. W. A., Cttm.,	-	-	-	1	0	0
Total to 23/12/36,	-	-	-	£8	16	0

Note.—During the past year we have received many letters acknowledging sums sent to workers in many parts, full of appreciation and thanks for timely help in times of need. We appreciate the practical interest many of our readers have manifested in sending sums for this purpose, and we are always pleased to pass on to workers as above or as the donor may desire.

TREASURY NOTES

By THE EDITOR.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1. 3).

THERE is a certain similarity between the opening of John's gospel and that of his epistle. In both he presents to the saints the Person of the Lord, and in both he speaks of "the beginning," but in the gospel it is the Person first in His essential Deity and pre-existence: "In the beginning was the Word, and the Word was with (or in relation to) God, and the Word was God"; and it is only in verse 14 that His coming into Manhood is described: "The Word became flesh and dwelt among us," whereas in the epistle the apostle presents things in the reverse order, he begins with the Manhood, and then goes on to identify the Incarnate One with "that Eternal life which was with the Father and was manifested unto us." It is true that the expression "the beginning" occurs in both passages, but there is an eternity between the two: the former goes back to that shoreless past—a beginning without beginning; the latter to the beginning of the Incarnation, the Virgin birth at Bethlehem. Perhaps indeed the apostle is thinking of that memorable day of the apostles' call to follow Christ: they heard Him speaking, they turned to see the voice that spake to him; they looked upon Him, and he at least was never satisfied till his hands had handled of the Word of life. One day, perhaps, drawn by His love, he ventured to take His hand, or link his arm with His, but might he venture to lay his head on His breast? Later he made the venture for the first time, and he found a welcome, and it became his habitual and unique privilege, otherwise he would hardly describe himself specifically as the one who leaned on His bosom at supper (John 13. 23, 25; 21. 26). Others might have ventured, too, but he alone seems to have

enjoyed this place of nearness. If we, too, venture nearer, we shall find like John that He will not say us nay. "Draw nigh to God, and He will draw nigh to you"; but there must be no reserves.

WE see at once how all this emphasizes the true humanity of our Lord—the special truth attacked in the early days. He was ever and only a Divine Person, but that in relation to two whole and perfect natures, the human, as well as the divine.

The object of this declaration was, the apostle tells us, "that ye also may have fellowship with us." This word "fellowship" has, it is to be feared, fallen somewhat from its high estate, and is often used in a limited and parochial sense, which is allowed to eclipse the higher. It is like a coin of which by long and rough circulation the image and superscription have become defaced, and which needs re-minting. It is almost limited to-day to being on the roll of some local assembly, with which we are said to be "in fellowship." This is no doubt a legitimate use of the word, but here it means something far deeper, though primarily with the apostles: "that ye also may have fellowship with us," but then he adds, "And truly our fellowship is with the Father, and with His Son Jesus Christ." We are called to share with the Father His thoughts concerning the Son, and with the Son His thoughts concerning the Father. We do not reveal our secrets or display our treasures to the first arrival, but rather to those who can, we feel, appreciate them, and so it is with Divine Persons. They only will share their secrets with those who seek to know. "Then shall we know, if we follow on to know the Lord." In-

deed, we may say, that one object of the Father in sending His Son into this scene was to find some who might appreciate Him. From this it is that true worship comes.

CERTAINLY all will redound to the glory of the Triune God and include the saints' blessing, for the apostle continues, "And these things write we unto you that your joy may be full." What indeed was more calculated to fill them with joy than the knowledge that God had come down in the Person of His Son, not as Judge, but as Saviour? Supposing, to-day, some great general, renowned for his exploits of defence in the Great War, were suddenly to arrive in Madrid from the skies in an aeroplane, and offer his services to the beleagured town, what joy would fill the Governmental forces! The glad news would spread through the town,

and a thrill would vibrate in every heart: He has come, we are saved!

There are two names which are specially linked with the Incarnation—"Emmanuel," God with us—the prophetic name of the Virgin's Son; and "Jesus," the historic name given to the Babe of Bethlehem by the direction of the angel. It may be asked why is it that we have no record of the former name being bestowed? Indeed, why do we never find the name Emmanuel in the New Testament? The true answer is, I believe, that the former name is included in the latter. Emmanuel was historically realized in the birth of Jesus, but the latter name goes further than the former: Jesus not only means Jehovah, but Jehovah is Salvation. "God with us" is "God for us," and "If God be for us, who can be against us?" Well may we then rejoice in Him, rejoice always, and rejoice evermore.

GLORIOUS THINGS (Psalm 87. 3).

A "Glorious Lord" have we,
To worship and adore;
His "glorious Name" will be
Extolled for evermore.
The "glorious things" He wrought,
Revealed His love and might;
His "glorious work" has brought,
Our souls to dwell in light.

Isa. 33. 21, 23; (Psa. 72. 19; 1 Chron. 29. 15);
Luke 13. 17; Psa. 110. 3).

The "glorious Gospel" tells
Of blessings He imparts;
His "glorious rest" dispels
All trembling from our hearts.
His "glorious arm" enfolds,
When trials are severe,
His "glorious power" upholds,
When foes are pressing near.

(2 Cor. 4. 4; 2 Tim. 1. 11); Isa. 11. 10; Isa. 63.
12, 14; Colossians 1. 11.

His "glorious Body" is
The pattern for our own;
The "glorious Church" is His,
To share His regal Throne.
His "glorious Coming" day,
Will see our joys complete;
Then "glorious liberty,"
The sons of God will greet.

Phil. 3. 21; Eph. 5. 17; Titus 2. 15; Romans 8. 21.

The "glorious Branch" is He,
None can with Him compare;
His "glorious honour" we
With Israel will declare.
Into their "glorious land,"
He will His chosen bring,
And by His "glorious Hand,"
Of triumph they shall sing.

Isa. 4. 2; Psa. 145. 5; Dan. 11. 16, 41; Exod. 15. 6.

'Twill be a "glorious place,"
Whereon He sets His feet;
His "glorious Throne" will grace
The spot where nations meet.
His "glorious kingdom" will
Extend from shore to shore;
His "glorious voice" will still
Men's hearts as naught before.

Isa. 60. 13; Isa. 22. 23; (Esther 1. 4; Psa. 145. 11);
Isa. 30. 30.

His "glorious beauty" ne'er
Shall be a fading flower;
His "glorious praise" so rare,
Will magnify His power.
A "Glorious Lord" have we,
To worship and adore;
In "glorious majesty"
He'll reign for evermore.

Isa. 28. 1, 4; Psa. 66. 2; (Isa. 33. 21; 1 Cor. 2. 8);
Psa. 145. 12, 13.

—JOHN RANKIN.

SEVEN ASPECTS OF THE CROSS !

BY W. HALSTED, TOOTING.

THERE are seven distinct aspects of the death of Christ typically given in connection with the Lord's purpose to bring Israel out of Egypt into the Promised land. The first and most important of these (for it was the basis of all His dealings with them), as a people for His own possession, was the

PASSOVER

The lamb without blemish slain. Its blood shed and sprinkled upon the door-posts and lintels of the houses; outside for the eye of the Lord, providing a safe shelter from the household within, feeding upon the lamb, roast with fire, and unleavened bread; and with bitter herbs (Exod. 12. 8). A whole lamb for all the people. Setting forth the redemption and unity of the people of God. All sheltered by the same blood. All feasting upon the same sacrifice. Ready to leave Egypt. God's claims against the first-born (man by nature) met by the blood, for man is a sinner, and God is holy and righteous. His love manifested in providing the lamb for His own glory and satisfaction; and a safe shelter and feast for all His redeemed people. The blood once shed. The feast to be continual. It was the first of His feasts to be enjoyed by Himself and His people. He never forgets it. We never should. "For Christ our Passover is sacrificed for us. Therefore let us keep the feast" (1 Cor. 5. 7, 8).

THE RED SEA.

The passage of the Red Sea manifests the mighty power of God put forth in the death and resurrection of Christ. His victory over all His own, and His people's enemies. Pharaoh and all his host drowned in the sea: "there remained not, so much as one of them" (Exod. 11. 28). Christ met Satan in his stronghold of death. "That through death He might destroy (annul) him that had the power of death, that is, the devil; and deliver them who

through fear of death were all their lifetime subject to bondage" (Heb. 2. 14, 15). It was "the salvation of the Lord" (chap. 14. 13). His right hand became "glorious in power," and Himself "glorious in holiness" (Chap. 15. 6, 11). In effect, all His purpose accomplished. "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation" (v. 13). "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, the Sanctuary, O Lord, which Thy hands have established." The Lord shall reign for ever and ever" (vv. 17, 18). By the resurrection of Christ, all the purposes and promises have been secured (2 Cor. 1. 20), and all His people "called, justified, and glorified" (Rom. 8. 30). "If God be for us, who can be against us" (v. 31).

MARAH.

The bitter waters of Marah were from the Red Sea. A figure of death, which in the sea were "a wall unto them on their right hand, and on their left" (Exod. 14. 22). Now, in the wilderness they were too bitter to drink, until, "the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet." A figure of the love of Christ, manifested in His death upon the cross, which when known and received sweetens the sorrows and trials of His people, while passing through this world as a wilderness: where there is nothing to satisfy our spiritual thirst. Where Christ alone can satisfy.

THE SMITTEN ROCK.

The fourth type is the Rock, smitten with the rod of judgment according to the Word of the Lord, to provide water for the thirsty and murmuring people. "They all drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10. 4). Who, smitten for us upon

the cross, has procured the Water of Life for all believers. "The gift of God is eternal life in Christ Jesus, our Lord" (Rom. 6. 23). "Thanks be unto God for His unspeakable gift" (2 Cor. 9. 15).

THE RED HEIFER.

In this wonderful type, the death of Christ is set forth as God's provision for the continual cleansing of His people in the wilderness where everything is defiled by death. To touch, "a dead body, or a bone of man, or a grave," rendered the person unclean" (Num. 19. 16). In this chapter the words "clean" and "unclean" are mentioned twenty-four times. God is holy, and all uncleanness hinders communion with Him. So in the ashes of the burnt heifer, and living water, He provided a means of cleansing: "for a water of separation": "a purification from sin" (vv. 9, 17, 18). In this sacrifice the Lord's part was the blood, which was sprinkled directly before the tabernacle of the congregation. The way of approach made safe for those who desired to draw near. Unlike other sacrifices, the fat was not burnt upon the altar. The whole of the heifer, which was to be without spot or blemish, "and upon which never came yoke," was, with "cedar wood, and hyssop, and scarlet, burned without the camp." All that man is, from the highest to the least, and all his glory, was put away in the death of Christ, who suffered without the gate the consuming fire of God's wrath. "Our God is a consuming fire" (Heb. 12. 29). The ashes—full evidence that the fire had done its work—were laid up in a clean place, without the camp, to be applied with living water—a figure of the Word of God concerning the death of Christ in the power of the Holy Spirit—applied to the unclean restored the broken communion. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9). We are cleansed by blood, once only; but need constant cleansing for communion, and life, and walk, in this scene of defilement.

THE BRAZEN SERPENT

Lifted, or set upon a pole (Num. 21. 7, 9), is a very solemn type of Christ, who knew no sin, made sin for us upon the cross (2 Cor. 5. 21). No one but God can estimate what it was for the Holy Son of His love, thus to be made the thing which He hates, and to bear His holy wrath against it: but for our sakes He spared Him not. It was towards the end of Israel's journey in the wilderness that the Brazen Serpent was set up. Even so now, it sometimes takes a long time to know, that indwelling sin has been judged once for all for the believer on the cross: and that we are delivered from its judgment and dominion for ever (Rom. 6.).

THE JORDAN.

This is the last type of the death of Christ, given to Israel before leaving the wilderness, and entering the Promised land. It speaks of the death and resurrection of Christ, and the believers' identification with Him in the same. Christ the Ark of the covenant has first gone down into death in all its power and volume ("for Jordan overfloweth all its banks all the harvest time" (Josh. 3. 15) to make a way for His people to pass over on dry ground. They follow Him, by faith, in a way unknown to them before (v. 4). When all the people were clean passed over, twelve stones representing all the tribes were taken from the bed of the Jordan, and carried over unto the other side. A memorial unto the children of Israel for ever (chap. 4. 7). Then Joshua set up twelve stones in the midst of Jordan to remind the people that they with the Ark had once been there; but now like the twelve stones set up in the land, were safe on the other side. The land that the Lord had given them was now to be possessed; but they had to fight for it. Every believer now is "blessed with all spiritual blessings in the heavenlies in Christ" (Eph. 1. 3). For God "hath raised us up together, and made us sit together in the heavenlies in Christ Jesus" (Eph. 2. 6).

As sinners, our history before God has

ended in the death of Christ. Now in Christ risen we live unto God, to enjoy as a heavenly people those spiritual blessings which Christ has won for us: but we have to fight for them, for there are many enemies (Eph. 6. 12). We are a heavenly people; but all do not know or realize this, but like some of old, say, "Bring us not over Jordan" (Num. 32. 5). "They mind earthly things (Phil. 3. 19). May the Lord give all His own redeemed people, to go in and possess the land, which He has won for us by His gracious holy death, and secured by His glorious resurrection.

Sabbath and Lord's Day.

HOW DISTINGUISHED?

PAPER II.

BY F. W. SURRIDGE, BRIDFORD.

The two Feasts differ:

(1) In the day and time of their being kept—the Passover being kept once a year, the Lord's Supper once a week.

(2) The Passover was kept on the second Sabbath of their New Year (the first Sabbath being typical of God's rest in creation, the second typical of His and the redeemed sinner's rest in redemption).

The Lord's Supper is to celebrate the fact of redemption through the death of our Lord Jesus Christ, when the redeemed sinner may meet with the Redeemer at His Table to celebrate a new creation, and feast with Him on the *meat* offering and *peace* offering, not a *sin* offering.

(3) They differ in the elements used. In the Passover it was the roast lamb, in the Lord's Supper it is bread and wine, and like as nothing in God's creation could so perfectly show forth the sacrificial work and person of our Lord as the innocent Lamb without spot or blemish, so there is nothing that God could have chosen which could so adequately show forth the death and resurrection of our Lord as bread and wine. (The lamb slain could only show forth death).

Bread and wine each show forth both

death and resurrection. For bread, corn must be ground (Isa. 28, r.v.), so that after the corn has passed through the mill, and the dough through the oven, it comes forth in an entirely changed form, with a new life, a form of life which is capable of feeding the seven component parts of the human body, so also is Christ to the spiritual body, and like as corn is not bread, grapes are not wine, neither is grape juice wine, but when the grape has been through the press, and the juice the ferment, there comes forth that which is possessed of a new life, thus showing forth our Lord's death and resurrection by which He has given His redeemed a new life, a spiritual life, which can only be fed and sustained from Himself.

"No stranger intermeddeth with joy so deep and high,
No human thought unravelleth such wondrous mysteries."

THE 8th chapter of Leviticus ends with Aaron and his sons sitting at the door of the Tabernacle 7 days, feeding on the sacrifices (the death of Christ), a type of Jewish sacrifice and offering which could only bring the offerer to the door, whereas the 9th commences with an 8th day, when Moses said, "This is the thing that the Lord hath commanded that ye should do, and the glory of the Lord shall appear unto you" (v. 6—the resurrection); and it ends by saying that Moses and Aaron went into the Tabernacle and came out and blessed the people (v. 23—His coming again), so the 8th chapter foreshadows the old, and the 9th the new creation.

At the Feast of Tabernacles (Lev. 23.) the 1st, 8th and 15th days are mentioned twice, each of these are the first days of the week, and were to be kept as sabbaths. The 9th chapter of Leviticus commences with an 8th day, on which day Moses said, "This is the thing which ye shall do, and the glory of the Lord shall appear unto you." This after the 8th chapter, where Aaron and his sons had to sit at the door of the Tabernacle feasting on sacrifices and offerings 7 days, is type of Israel under the Law.

Ezekiel 43. ends with this remarkable verse (after the seven days of preparing and cleansing): "And when these days are expired, it shall be that on the 8th day and so forward the priest shall offer your *burnt* offering and your *peace* offering, and I will accept you, saith the Lord God." (No sin offering).

The Lord's Table is not the place to be making the Lord serve with our sin, but to offer our *burnt* offering and enjoy our *meat* and *peace* offerings (cf. Heb. 6. 1).

In our present day, some observe the Lord's Supper once a quarter, but there is no feast or religious observance whatever in the Old Testament that in any way foreshadows a quarterly observance, nor has it any spiritual significance.

There are others who keep the Feast once a month, but there was nothing in connection with the Jewish observance of the New Moon that in any way foreshadowed either redemption or resurrection. The Lord is spoken of as the Sun of Righteousness (Mal. 4. 2), and in Rev. 22. 16 He calls Himself the Bright and Morning Star, but is never alluded to as the Moon.

A great number in Christendom observe the Lord's Supper every day, any day, and celebrate it as a means of obtaining pardon of their sins, but neither for the every-day observance nor for the purpose of obtaining God's forgiveness have they any precedent either in the fore-shadowing of the Old Testament or the practice and teaching of the New.

The prodigal did not sit at his father's table in order to obtain his father's forgiveness, but to celebrate the fact that he was already cleansed, clothed, and reconciled, and thus made fit to sit at the table.

"Hear ye the Word of the Lord": "My offerings, and My bread for my sacrifices made by fire, for a savour of My rest, shall ye observe unto me in their due season" (Num. 28. 2).

And for us it is the first day of the week that the disciples came together to break bread (Acts 20. 7), and so in the millennium.

Can a man be a Christian and yet not have the Spirit?

"Did ye receive the Holy Ghost when ye believed?" (Acts 19. 2, R.V.).

BY THE EDITOR.

THERE is a teaching abroad in certain "Holiness" Conventions and movements that it is possible for a man to be a Christian and yet not have received the Holy Spirit, in fact that this is the normal condition of "ordinary Christians," who have not by an act of "complete surrender" and special faith claimed and received the Spirit. This teaching is based largely on the incident of the twelve disciples at Ephesus, narrated in Acts 19., and especially on the above question to them by Paul, as it is given in our A.V., "Have ye received the Holy Ghost since ye believed?" which, however, is well-known to be a mistranslation, as we shall see later. In the meantime it may be remembered that the Book of the Acts covers a transition period between Judaism pure and simple, and Christianity only gradually revealed. The various receptions of the Holy Spirit of which we have the accounts therein differ widely in the order of events. It is clearly not permissible then to take any one of these cases and make it the rule for Christians now, unless it can be shewn that the circumstances of the case in point correspond closely with the normal around us to-day. Now before Pentecost, disciples, though no doubt regenerated by the Spirit, could not possess that Spirit, for He was not yet given. We cannot to-day put Christians back into this state, anymore than into the state of the saints of the Old Testament, who had not believed in Jesus. At Pentecost the Lord's disciples received the Spirit without fulfilling any special conditions. But the 3000 converted on that day had to repent and be baptized in the name of the Lord Jesus, as a condition of receiving the Holy Spirit. More than that, the Samaritans who believed in chap. 8. 12 had,

besides being baptized, to receive the imposition of the apostles' hands from Jerusalem, probably to avoid the division existing between Jews and Samaritans being perpetuated in the Christian church.

Surely no one would pretend that these cases are a pattern for us to-day. We are neither pre-Pentecostal disciples, nor yet Jewish or Samaritan believers. In chap. 10. we have the case of Gentile believers receiving the Spirit, which at once brings it near to us, and we almost expect to find the normal order (because we too are Gentiles), faith, reception of the Spirit, public confession (here, by the sign gift of tongues, soon to pass away), followed by water baptism. But when we come to the case in Acts 19., there is scarcely a point in common with us now. They were not even believers in the Lord Jesus in the sense of to-day, they only knew Him as One who was to come; they had been baptized, not with Christian baptism, but with John's, which had been superseded by it. They were no doubt disciples, but they were not on Christian ground, and they had not so much as heard of Pentecost. If we could find such a company to-day, we might deal with them as Paul did with these. But where are these disciples of John to-day, who are still waiting for the Saviour to be manifested and who never heard of the descent of the Spirit? To call such Christians, even if they existed, would be a misnomer. Those moreover who seek to show that people may be "ordinary Christians" without the Spirit, do not follow the order of the apostle and command such to be re-baptized, but rather exhort them to an act of surrender by faith which is not the same thing at all.

As for Paul's question, it has been quite misunderstood, owing to the mis-translation already indicated, and which has been so long the current translation. What Paul really asked was, "Did ye receive the Holy Ghost* *when* ye believed?" not "since ye believed," that is Paul was simply asking them whether they were pre-Pentecostal believers, who

could not have received the Spirit when they believed, or post-Pentecostal, who would have, and so this leads us to the point of enquiring more closely who these disciples were?

IN the previous chapter Paul had left Aquila and Priscilla in Ephesus, while he went on with the intention of keeping the feast at Jerusalem. We gather from the mention of "the brethren" in verse 27, that there was already a church there. Soon afterwards Apollos arrived—a Jewish believer of Alexandria, and he, too, though fervent in Spirit and mighty in the Scriptures, only knew the baptism of John. But being instructed by Aquila and Priscilla he made great progress in the things of God, and was soon after commended by the brethren to Corinth, where he watered the seed sown by Paul, and built up the church on their most holy faith. Not long after, Paul returns to Ephesus, and there "finds" this little company of disciples. The expression seems to indicate that he lit upon them for the first time. They do not seem to have been in touch with the true assembly. In a large city like Ephesus, it would not be difficult for a small company like this one to escape general notice. They were with little doubt Jewish disciples, for Gentiles would scarcely have come under the influence of the Baptist's teaching.

(To be continued).

THE BACKSLIDER'S RETURN.

O years that the locusts have eaten!

O barren and profitless years!

My soul is confounded and beaten;

I know only doubting and fears.

No basket of first-fruits I bring thee;

My lips in confusion are dumb;

No song of rejoicing I sing thee;

But sad and lamenting I come.

I know of thy failures, my servant;

The blight and the locusts I sent;

For—of thy backslidings observant—

The dearth and destruction were meant.

Broken, confounded and beaten,

Fear not to return unto Me;

The years that the locusts have eaten

I will restore unto thee.

* This is the exact rendering of the Greek—see R.V.

Jeremiah, Servant of the Lord.

BY ALEXANDER PHILIP.

IN Jer. 15. 15-21 we are brought face to face with some very important traits which characterized Jeremiah, and which reveal to us the secret of true spiritual prosperity in the things of God.

(a) In verse 15 we find that he was a *prayerful man*. His prayer was simple and pointed, and addressed to the Lord in a spirit of humility, conscious of the Lord's perfect knowledge of his circumstances, and offered in the spirit of confidence. We do well to note the brevity of his prayer. The longest recorded private prayer is the prayer offered by the Lord Himself, as recorded in Luke 6. 12, and the longest public prayer would seem to be that offered by Solomon in 2 Chron. 6. vv. 12 to 42. When we are alone with God we may often find it necessary to continue in prayer for a considerable time, but when gathered for collective prayer, it is good for us to consider one another, and be as brief and pointed as possible in presenting our requests to the Father. This gives encouragement to the man of few words. Many in our assemblies are never heard to pray in public, and possibly the reason is that others occupy so much time to say so much that they are afraid to take part after them. The apostle states in 1 Cor. 14. 19 that in the church he had rather speak five words with his understanding than ten thousand words in an unknown tongue, and I think we can rightly apply the same principle with regard to prayer, and what might correspond to the five words of real definite prayer would be more acceptable to the Lord than ten thousand words and very little real prayer.

(b) In verse 15 we also find that Jeremiah was a *persecuted man*, and we are instructed in 2 Tim. 3. 12 that this is the common lot of all that will live godly in Christ Jesus. In John 9. we have a picture of obedience to the Lord producing enlightenment, and also faithfulness to the Lord producing persecution, but the

man who suffered because of his loyalty to the Lord was the one to whom the Lord revealed Himself, and this was a blessed compensation for all he suffered in testimony for the Lord, and we are further encouraged in 1 Pet. 4. 12-14 to gladly bear reproach for the name of Christ, in the light of the fact that it will bring us great joy when His glory shall be revealed.

(c) In verse 16 we have another secret of his prosperity revealed in the fact that he was a *Scripture-loving man*: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.

Love for the Word of the Lord is one of the necessary things for growth in grace and in the knowledge of our Lord Jesus Christ. In 1 Pet. 2. 2 we are exhorted to desire the sincere milk of the Word, that we may grow thereby; the things mentioned in verse 1 are not conducive to spiritual growth, but the reverse, and feeding upon the Word will enable us to be finished with them, and as we continue participating in the provision God has for us in His Word we shall be able by His grace to appropriate the strong meat of Heb. 5. 14. We do well to give heed to the words penned by the hymn-writer:

"Take time to be holy,
Speak oft with thy Lord,
Abide in Him always,
And feed on His Word."

(d) In verse 16 we see that Jeremiah was also a *privileged man*, being called by the name of the Lord, but it is good to remember that with his privilege there came also a great responsibility, and in this connection we do well to ponder the words of 2 Tim. 2. 19, and if we are led by the Spirit of God to appreciate the dignity of our privilege in being associated with the name of the Lord, to seek to depart from iniquity (lawlessness) whether in private life, home life, business life, or

assembly life.

(e) In verse 17 we see another important feature of the Lord's servant; he was a *separated man*. We see this in the path of separation he was called upon to tread. In Jer. 2. 23 we find Israel in defilement and departure; in Jer. 2. 11, of disloyalty; in Jer. 2. 13, of dissatisfaction and determination (in the wrong direction), but Jeremiah is seen in separation from them in these things, and this was brought about by the Word of the Lord. In 2 Cor. 6. 17 we have the Lord's call to a clean-cut separation unto Himself from the world, and this should affect the Lord's people, socially, commercially, matrimonially and religiously. If we study the history of Israel, we will find that when they walked in separation from the nations, they were richly blessed of God, and were also a power for God, but when they broke down the line of demarcation that the Lord had set up, they found themselves in trouble, and lost their power. There is a great cry in the church to-day for more power, but it would seem evident from the Scriptures that power will only be given us if we are prepared to walk in the pathway of separation from the world and all its false ways.

(f) Lastly, we see in verse 20 that Jeremiah was a *God-protected man*. He had many enemies to encounter, who were opposed to his procedure, and who would seek to put forth all their energy to hinder him from being loyal and true to the Lord and His Word, but he receives the assurance from the Lord, that they will not prevail against him, and the blessed secret of it was the promised presence of the Lord with him. As we look around us we are sometimes inclined to be discouraged, as we consider the strength of our spiritual adversaries, but when we remember that the Lord has graciously promised to be with us, it ought to encourage and stimulate us to take unto us the whole armour of God, and to fight the good fight of faith, so that in dependence upon God, and submission to His will, we may know and experience His all-powerful and protecting Hand upon us.

"ROUND ABOUT HIS PEOPLE"

(Psa. 125. 2).

By An aged Sister, Glenaven, Sask.

Round about His people!
Precious thought to-day!
Lighting all the darkness,
Guiding all who stray.

He is leading upward,
On the narrow way,
Earth's dark night is bringing,
Everlasting Day.

When His saints are gathered
From the wrecks of Time,
When in realms of Glory
Singing songs sublime.

Round about His people—
Bridegroom and His Bride—
Christ will see His travail
And be satisfied.

When His holy city
Comes to earth made new—
Down in greenest pastures
We shall wander, too.

Houses to inhabit,
Nothing can destroy,
Joys for-ever lasting,
Peace without alloy.

Age on age succeeding,
Praises to His name!
Round about His people
God is still the same.

THE PLACE AND THE PERSON.

"Judas also . . . knew the place" (John 18. 2).

'Tis not enough that I should know the Place
Where Christ oft-times communeth with His
own;
This nobler knowledge add, this greater
grace,
To know Himself, and of Himself be
known.

'Twere but a traitor's part to come all
fraught
With fervour feigned, presumptuously bold;
To hail Him "Master!" while I served Him
not,
To kiss His cheek when love was dead and
cold.

J. M. S. T.

6/12/36.



Surveys of Service.



ESSEX.

BY S. K. GLEN, COLINTRAIVE, ESSEX.

ESSEX, the second largest county in England, its area being 1,530 square miles, and separated on the south from Kent by the River Thames, is bounded on the north by Suffolk and Cambridge, and the east and south-east by the North Sea.

A county such as this, with its large agricultural industry, has many villages, several being most remote and away from the beaten track. I have found in my wide experience dense spiritual darkness, and the Gospel in all its purity and divine simplicity absolutely unknown.

My interest in Essex with regard to the Lord's work was first aroused in November of 1917. I was then invited to go to the help of a little struggling assembly, meeting in the Assembly Hall, West Mersea, a historic island on the east coast. This work was first established in the year 1910. On my first visit in 1917 the assembly consisted of 7 believers, to-day there are over 60 in fellowship, largely made up of Christians who have come to the island to reside.

The work was being cared for and carried on under great difficulties by an aged brother, Mr. James Callow, who is now at home with the Lord. I always remember his deep exercise of heart with regard to the desperate need of the villages to be found on both sides of the Blackwater, and also in the surrounding neighbourhood. Little did I then think that I was to be the chosen vessel to carry the Gospel to these same villages, and that his prayers would be abundantly answered.

After the home-call of Mr. J. Callow, Mr. S. Callow and a few other brethren came together to consider how the need could be met, the result of this was that a second-hand tent and caravan* were purchased. I was then approached and

*It ought to be said that later on the tent and caravan, provided by the West Mersea brethren, were taken over by the Counties Evangelistic Work, with which I have been associated since.

asked if the Lord should so lead me, would I come and take up the work. In the goodness and guidance of God I did. I began in the summer of 1921, at a village called Peldon, and there are those now in the Assembly at West Mersea, who were converted at that time. At Layer-de-la-Haye and Layer Breton there was much interest and some then saved are now taking an active part in the Lord's work. It was at the latter village where I had as many as 200 listening to the gospel message after a stay of six weeks. Here, also, two aged ladies, one 72, the other 76, were converted. One of these passed away at the age of 82, rejoicing in the Saviour, the other, who is now turned 90, is still witnessing a good confession, and I had the joy of leading her daughter to Christ a year ago.

Another place where the Lord gave much blessing was Heybridge, and as a result of the work there, many were saved, and about 30 have been baptised from the neighbourhood at West Mersea. I hired a hall at the top of Maldon Hill. An Assembly was formed and has continued with increased blessing since 1922.

I have visited all the villages with two exceptions on each side of the Blackwater and as far as Wickford, and then across to Sible Hedingham in the North of Essex, and back down the Colne Valley and then the villages to the North of Colchester, and last season I began on the south-side. Several professed to trust the Saviour; amongst them being the man who let me pitch the tent in his meadow; he is 79 years old, but active and mentally alert.

The Lord's name be praised for all who during those 15 years, have been saved by grace; four of these, namely two young men, a young woman, and an aged lady are now at home with the Lord.

EXTRACTS.

By E. C. Quine, Douglas, I.O.M.

You are not called upon to verify it by your experience or feelings. If you look at yourself, as to what you are in yourself, you at once see what you are in the flesh—you are not in heavenly places; but if you look at yourself as God regards you, viz: as one who died with Christ, has been buried with Him, has been quickened with Him, and raised together with Him; you can be nowhere else than where He is.

"Heavenly places" certainly are not Heaven. In Heaven there is no conflict, wrestling, nor spiritual wickedness. The Church that is militant here on Earth, is in heavenly places, though not in Heaven.

The redeemed from among men, who constitute the Church, are united to Christ, quickened with Christ, seated with Christ, blessed in Christ, exhibiting in Christ the wisdom of God, and fighting in Christ against His enemies.

"Heavenly places" describes that actual condition, in which every child of God, by virtue of his new birth, every member of the bride of Christ, by virtue of union, every living soul, by virtue of resurrection, is already placed. In the sight of God, and of angels, in the positive experience of his own soul, he is in "heavenly places," though his feet are yet on earth.

The book of Joshua contains in shadow what the Epistle of Ephesians exhibits in substance.

It has been well said that a Christian is not so much a man on earth looking up to heaven, as a man in heaven looking down on earth.

The Church will reign with Christ. Her position and destinies are indissolubly bound up with Him.

If the Law be the way of life, that Law must be kept to its smallest jot and tittle, no shortcomings can be passed over: the smallest breach invalidates the whole, just as a defect in one link of a chain, however small, destroys its strength and perfection.

Baptism, in which the believer is first put under water, buried, and then raised up out of it, is the appointed figure to denote "the end of all flesh," the obliteration of "the old man," and the resurrection of the "new man" and the "new creation" in Christ.

"We have been planted together in 'the likeness of His death,'" as those whose "old man was crucified with Him in baptism" (Col. 5. 12). There is therefore an end of me as a sinner before God: I am dead and buried, put out of sight. Christ's death and burial are mine by faith.

If, then, the old nature is seen in us—if angry tempers, sinful words, selfish actions, are allowed to exist—what are we doing? Why! we are bringing the "old man with his deeds" to life again. It is just as if an Israelite brought up out of the bed of Jordan the stones which had been buried there.

Law and grace are two great factors. Under the former, to do righteousness by fulfilment of the Law, was to be obedient. Man wrought for life as the reward of his own work. To fail in this was to incur a hopeless curse! This obedience was never rendered.

The Law, which was ordained to life, only produced death. Condemnation and not justification was its effect upon its subjects: for by the Law is the knowledge of sin.

But the ministry of death has passed, and God now speaks to us in the Gospel of His grace. His will is still the standard, but its requirements are wholly changed.

ripples of spiritual thought.

MARAH (Exod. 15. 25).

The deepest joys our Father sends,
Come oft while crossing "desert ways."
Had we not stooped to "Marah's" draught,
We had not known our Song of Praise.

MANNA.

"They did eat manna until they came unto the borders of the land of Canaan" (Exod. 16. 35).

What is Earth's bread, but "wind and chaff"?
Nor food for us who have God's life within.
How shall that Life be nourished all the way
We journey through this "wilderness of sin";
Except we eat the Manna of His Word,
Fresh daily from the bounty of His Hand;
And go from strength to strength across the
ways,
Unto the very borders of Immanuel's Land?

E. M. T.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXVII.

By DAVID J. BEATTIE.

PETERHEAD AND THE '59 REVIVAL.

DELVING into the past in an endeavour to trace the source of what is now a living stream of spiritual life, one cannot but be forcibly impressed by the tremendous religious influence of what is still affectionately referred to as the '59 Revival. What that immeasurable wave of blessing brought in its course as it swept across the country, can never be estimated, nor shall we know its full story till some future day. Thus we find that here an assembly, and there an assembly, separated it may be by hundreds of miles, had each its own individual existence, and spent the early days in an atmosphere pregnant with the Holy Spirit's power.

In the North-east corner of Aberdeenshire, about this particular period, there was great spiritual activity. James Turner, a man full of zeal for the Master, became a prominent figure. He gathered together a band of faithful workers, who went out preaching the Word in public and from house to house. To him may be attributed the laying of a testimony at Peterhead, which has continued faithful to the principles of Scripture, and fruitful in the propagation of the Gospel, up to the present time.

Among younger workers was William McLean, afterwards

well known as an evangelist in the North of Ireland. He was a Scotch Baptist, and was led to sever his connection with that denomination through a seemingly casual remark of a Christian lady visiting Peterhead. William had told this lady that he was a Baptist, and she remarked: "Do you not think that the names given us in the Word of God should be sufficient for a believer?" Further conversation led to exercise of heart, and he became enthusiastic over the oneness of all believers in Christ Jesus. He realised that no denominational walls should divide what God had joined together in eternal union. The sufficiency of the Word and Spirit of God as Teacher and Guide, to provide for all the spiritual needs of any company of

Christians, became increasingly impressed on his mind and heart, and this led to action.

So it came about that in 1868, an advertisement appeared in the local newspaper, announcing that the Church of Christ in Peterhead would meet in a room at No. 1 Rose Street. On the day appointed, over a dozen believers were seated in the best room of Mr. McLean's own house, over his place of business, when two ladies entered. Mr. McLean rose to welcome them. The



JAMES TURNER.

younger of the two, one of the first Mildmay deaconesses, and a warm friend of Mr. and Mrs. Pennefather, as also of Mr. Denham Smith, whispered to Mr. McLean, "We saw your advertisement." Then her keen eye ran over the room as if taking in its dimensions, and she said, "Was it not rather a big claim to make—'the church of Christ in Peterhead,' to meet in this room? But," she continued, "I believe you really meant 'Where two or three are gathered together in My Name, there am I in the midst of them.'" "Yes, yes," was Mr. McLean's ready reply, "that is exactly what we meant." This lady afterwards gave Mr. McLean many helpful suggestions from the Scriptures, and the assembly was launched.

"THAT room," writes Mr. Robert Stephen, who has for over fifty years been closely associated with the activities of Peterhead assembly, "was often as the very gate of heaven to the little company. Often a statement something like this was made in the early years: 'We can lay claim to nothing great, for we are but a fragment of the great church on earth. We seek to carry out primitive order, while acknowledging all who are the Lord's, who do not meet with us; and welcome all whose walk and doctrine would not exclude them. So we cannot be a sect, unless we claim what does not belong to us; a position which disowns all others.'"

Believers's baptism was taught and practised, and Mr. McLean had a baptistry placed in his drawing-room. Here, many recently saved, as well as a few Christians from other places of worship, passed through the waters in obedience to the teaching of Scripture, which, through the faithful exposition of Mr. McLean, was revealed to them. In 1869 the assembly was moved to a hall in Maiden Street, where it continued, with the exception of one brief interval, till the present convenient and commodious hall in Prince Street was occupied in the mid-'eighties, in which there are now over 200 in church fellowship.

WHEN William McLean moved to the North of Ireland, James Napier, one who was at the first meeting of brethren in Peterhead, greatly helped the assembly for many years. Those pioneers were men of God who closely studied the Scriptures, and applied their teachings to

the daily life. Such gatherings were despised for the "peculiar" way of meeting, but those identified with the assembly were highly respected by the people of the town. They bore that best of all testimonies—godly and consistent lives.

DONALD ROSS
and ABERDEEN.



DONALD ROSS.

THE name of Donald Ross, which shall always remain indelibly imprinted across the record of pioneer evangelists among Brethren, first

came to be known about the time of which we now write. And, as we shall see, it was mainly through the labours of this giant for the Truth that a work which was to reach far beyond the boundaries of his native land was begun. In a great measure the history of the early days of assembly life in Aberdeen is bound up with the story of his life and labours. A man of pronounced native talent, a good judge of character, strict and rigid in doctrine, blunt and fearless in expression, yet deeply spiritual within, he was known throughout Scotland, and his quaint and pithy sayings were the frequent subject of common remark. When the spirit of revival reached Aberdeen in its passage northward, Donald had just recently been appointed to the position of Superintendent of the North-east Coast Mission, Aberdeen. The city at that time was being stirred by the preaching of such men as Reginald Radcliffe and Brownlow North, and Donald Ross at once threw himself heart and soul into the invigorating and healthful exercise of soul-winning. With his soul on fire for the perishing around him he felt that his present position greatly restricted his usefulness to his fellow-men. After a time he found himself out of sympathy with the churches, and becoming convinced of the necessity of being free from everything in the shape of human organisation, he resigned his position that he might devote himself to evangelistic work in what was known as the Gallowgate Chapel.

AND now we approach the inception of the first assembly of "Open Brethren" in Aberdeen. Up to this time there had been no recognised meeting for the breaking of bread as we now know it. The revival had given a spiritual warmth and vigorous incentive to believers in the city, which created a desire for a deeper and more practical knowledge of the Bible; and following some informal meetings where an intensive study of the Scriptures was a prominent feature, a meeting was formed in the old Record Hall (or Dispensary) in Castle Street,

about the year 1870. The company consisted of a few men and women, without any brethren of outstanding ability to minister. A number of them attended Donald Ross's meetings in Gallowgate, and Donald Ross in turn joined the Castle Street company in the breaking of bread on Lord's Day. After fraternising in this way for some time, John Ritchie, the leader of Castle Street meeting, suggested that the two meetings should come together, to which Donald Ross readily agreed. So the two companies became one, with the Gallowgate Chapel as headquarters.

The Gallowgate Chapel—which was destroyed in 1904 through a fire which originated in some adjoining property—became the scene of a great revival movement, when people from all over the city were drawn to hear the Gospel.

Donald Ross continued to take a leading part in evangelistic work, and was untiring in his energies in building upon the foundation he had been mainly instrumental in laying. In 1879, he removed to America, settling for some time in Chicago. Later on he travelled across country to San Francisco, afterwards pioneering the thousands of miles from West to East, and finally returning to Chicago, where he made his home until called to higher service in 1903, at the advanced age of seventy-nine. So rapidly did the work in Aberdeenshire prosper that in course of time the Gallowgate Chapel was found to be too small for the company, and another meeting-place had to be sought. The hall in St. Paul Street with seating accommodation for 200 people was secured, and would also have proved inadequate long ago had there not been a frequent "hiving-off" to the various districts in the city. The work in Aberdeen, which is characterised by vigour and activity, continues to grow, so that there are now assemblies at Footdee, Holburn Hall, Torry, and Woodside, all of which are offshoots from the parent assembly in St. Paul Street Hall, and still in fellowship with the company of believers there.

(To be continued).

The Church and the Churches.

BY T. TIPPER, DERBY.

4.—**T**O “the Church which is His Body” the Lord alone admits by baptizing the believer into one body in one Spirit (1 Cor. 12. 13). Such an one may never form part of the local church. He may be converted on his deathbed, or live and die in a place where there is no church of God, or even where there is one; he may through being untaught or illtaught never unite with the Lord’s people in church fellowship—but he is for all that a member of the Church which is His Body. When it comes, however, to receiving anyone into their midst as a church of God, they cannot divest themselves of a real responsibility. In the first days of the New Testament they had not the difficulty which confronts churches of God to-day, for there were not the denominationalism and man-made associations and the many more false doctrines that obtain now. Their course was comparatively clear and easy as is seen from Acts 2. 41. Those receiving the gospel were baptized without demur, proving the reality of their faith and gratefully crowning their allegiance to Christ the Saviour as their Lord. They were then “added”* and then they all *continued stedfastly* in the Apostles doctrine, etc., thus forming a *quadrilateral* edifice as Mr. Kent’s booklet, “Whither drifting?” aptly puts it.

5.—From the “Church which is His Body” no one will ever be put out. But cases may and did arise in the local churches (1) of persons cutting themselves off (Gal. 5. 2); (2) of persons being cut off by God in judgment (1 Cor. 11. 30, 32); (3) of a man, even though called a brother, being *rightly* put out from themselves.

6.—The “Church which is the Body of Christ” is also called the “Temple of God,” and “Body of Christ” (Eph. 2. 21; Eph. 1. 23) in the larger and first aspect. The local church of God is also called “Temple of God” and “Body of Christ” (1 Cor.

3. 16; 1 Cor. 12. 27). The omission of the article denotes that what characterises the whole, characterises the part. The local church is the microcosm of the whole Church. As in the case of a cube a foot high composed of small blocks of an inch cube, each of the 1728 parts would be the whole in miniature; so each true local church is “temple of God,” “body of Christ.”

7.—The “Church which is His Body” cannot even be adversely affected, much less ruined by Satan, sin or the world. “The gates of hell shall not prevail against it” (Matt. 16. 18). But alas! the outward aspect as the responsible collective witness for God on earth through the local churches of God is very faulty and weak, due to the majority of God’s people never having learned God’s will for them as to Scriptural church association, through defective ministry, or inattention to the Word. In the early days there was a clearly defined “within” and “without” (1 Cor. 5. 12, 13). To-day, however, we cannot conceal from ourselves the fact that there is a large *third class* outside real churches of God, namely, numbers of the Lord’s people who are sound in the fundamental truth of the Gospel and consistent in conduct, though, it is to be regretted, are wrong as to true church association. To be what the Scriptures designate as churches of God, saints require to be constituted according to them; that is, gathered together in the Name of the Lord (Matt. 18. 20), acknowledging the supremacy of the Holy Spirit, obedient to the all-sufficient Word of God. What each local church is to be, is taught in 1 Tim. 3. All in regard to their various spheres of life and service are to seek to show that godly behaviour which is suitable in the House of God, which is the Church of the Living God, Pillar and ground of the Truth, *i.e.* Testimony and Custodian (see Jude 3—The Faith).

(To be continued).

* There does not seem authority for “to the Church.”

"THE PRESENT TRUTH."

A REVIEW. By A. W. PHILLIPS, LONDON.

THERE are certain "foundational" blessings which the Christian shares in common with God's redeemed people from the beginning to the end of time. Included in these would be such Divine facts and favours as expiation by blood, faith, new birth, forgiveness, and eternal life. But it is the peculiar and stupendous privilege of those who are saved out of the world during the present dispensation to be the possessors of many "super-added" blessings which God bestows upon them, *and upon them alone*. Those associated with Christ in this day of His rejection are, in the sovereign ways of God, the most highly favoured of all the families of the redeemed.

Should we not be moved to adoring wonder as we contemplate what it means to be a Christian: to be "of God in Christ Jesus," "blessed with all spiritual blessings in heavenly places in Christ," to be sealed and indwelt by the Holy Spirit of God, to be united to Christ the exalted Head in Glory, members of His body, "of His flesh and of His bones," and destined to have part through the ages of eternity in all the glories which He has won! Costly and unfathomable blessings! How immeasurable the privilege of those who are saved in the present period of God's ways with men!

It was with such thoughts in mind that, in commencing a memorable address, the late Mr. Henry Heath, of Woolpit, uttered the following admirable words:

"There is not a saved soul but thanks God for its salvation. But do we sufficiently thank Him for saving us **at the time He saved us?** Are we thanking God that we did not even live when Christ lived on earth: that we are advantaged by His absence: that we are far more highly favoured than John on the other side of the Cross, when he leaned his head on his Saviour's bosom?"

IN the volume before us* Mr. Hoste has a twofold purpose in view:—first to un-

fold from the Holy Scriptures something of these transcendent blessings which are peculiar to Christianity, and secondly to show how these blessings differ from the religion of Israel in the past and from the religion of Christendom in the present. This task the author accomplishes with the skill of one who has for many years been a trusted teacher of God's people. But he does more.

The saints of the present heavenly calling, so richly blest of God, have marked out for them a responsible pathway on earth, in which they are to walk according to the revealed mind of God, not only as individuals, but also in their collective relationships. God puts His people together in the assembly that they *may* do so, and if they *were* doing so they would, as the author so rightly says, be separated and gathered unto the Name of the Lord Jesus in local companies, apart from the religion of the world known as Christendom—that Judaised mass of earthly profession and modernist sects, seduced of Satan and led on by a usurping clerical order, and destined ere long to come under the unsparing judgment of God as "Mystery Babylon" of the Apocalypse.

Yet, as the author points out, it is rare to-day to find individual believers, and rarer still companies of such, who are standing fast on true Christian ground, worshipping in the holiest, and walking as a heavenly and separated people in the world. Many believers, because of social claims, worldly interests, and present gain, choose, rather than the "reproach of Christ," the ease of conformity to the world's religion. Others still, who have enjoyed a measure of light, drop down to a truncated piety of the "interdenominational" or "holiness convention" type, with an implied agreement for the excision and exclusion as subjects of public ministry

* "Israel, The Church, and Christendom," by W. Hoste, B.A. Published by John Ritchie, Ltd., Kilmarnock, Scotland. Price 1/6, by post 1/9.

of whole tracts of New Testament truth. It quite frequently happens that there is a predetermined suppression of any consideration of such subjects as Scriptural baptism, the ministry of women, clericalism, church order, or the eternity of punishment.

What, then, is the resource of those who, in this "last hour," desire to "stand perfect and complete in all the will of God"? This question finds an admirable answer in the book under review. The author's appeal is invariably to the inspired Word of God. He succeeds in showing that, whatever the general breakdown, "no amount of ruin in the whole obliges every local company to remain in ruins," or in captivity to modern Babylon. We are persuaded that a prayerful reading of this valuable handbook could only result in blessing and recovery for many who are conscious of departure and declension. For young believers there is that needed instruction in "the ways that be in Christ," which is so essential if they are to "grow up into Him in all things, which is the Head, even Christ."

THOSE who are "of the Truth" will rejoice in this book. It is devoid of bitterness, but, "speaking the truth in love," the author has made it his endeavour to emulate the holy apostle who, speaking of himself, could say, "Having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

The concluding chapter deals with the Church's Hope, and shows how needful it is to distinguish this Hope from the Hope of Israel, or, in other words, to distinguish between the *two stages* of the Lord's second coming. Mr. Hoste makes it clear beyond question that our Lord's coming

As the Bright and Morning Star,
FOR His saints,
Not actually to the earth,
BEFORE the Wedding (Rev. 19. 7)

cannot be the same event as His coming

As the Sun of Righteousness,
WITH His saints,
Actually to the earth,
AFTER the Wedding (Luke 12. 36).

It is the failure to distinguish between these two stages of the Coming that is responsible for the mistaken and disturbing theory that the Church is to pass through the Great Tribulation.

Scattered throughout the book are many helpful sayings which we had marked down for quotation. We must be content to give the following examples:

"What more blessed sight on earth than a redeemed company around the Table of the Lord, worshipping the one Father as a holy priesthood? And what more glorifying to God?"

"Obedience is not leaving one system for another, but leaving system for a Person."

"Christianity is not a religious system, but a life resulting from union with a glorified Christ, regulated by the Word of God, and realised by the power of the Holy Ghost."

"Those who start with Christ in the boat may be sure of three things, Storms, His Presence, Safe Arrival."

MORE RIPPLES.

REST.

"They came to Elim, where were twelve wells of water, and three score and ten palm trees; and they encamped there by the waters" (Exod. 15. 27).

"They came to Elim," where the palm trees spread,

A welcome shelter from the desert heat.
Where cooling waters found in twelve deep wells,

Refreshed parched throats with longed for draughts most sweet.

(Rev. 21. 10-21; 22. 1-17).

"They came to Elim." So shall we e'er long,
Enter that City oft viewed from afar.

From its twelve Gates of Pearl the glory streams;

Within its Jasper confines joys there are.
Beside its Crystal waters, no brief rest

That calls again for staff, and shouldering care,

And toiling desert way. No more the tears,
But everlasting rest awaits us There!

E. M. T.

THE PLACE OF POWER.

By JOHN FERGUSON, DETROIT.

EZEKIEL had a wonderful message for the nation of Israel. It was not pleasant for him to be telling them of the final judgment of God upon them. They had already twice experienced the disciplining hand of God in sending them captives to Babylon and to hear further of His anger, certainly was not very good news. This, as well as the returning mercy of God to them, was the burden of the message Ezekiel had to give them.

The caption of this article brings us to a sad scene: the Jewish captives sitting in desolation and grief by the River Chebar. There the young prophet found his people, in circumstances too well calculated to dishearten and distress.

Before he begins to speak to them, we read, "*I sat where they sat*"; this was a fitting prelude to the tidings he had for them. To enter as he did into their grief and sorrow, and to sympathise with them, was sure to lend weight to all he had to say. When he did speak and use words that were sad to hear, there was the evidence to them of his real understanding of their condition.

We further read here, "And remained there astonished among them for seven days." Surely this was exhibiting how fully he was entering into their sad and sorrowful state. This was sure to be the means not only of getting their ears, but of claiming their earnest and real attention to his message.

This is the blessed way of getting from others their attention to our message. We have a message, all of us who are saved, not of judgment but of salvation; and we are sent to make it known to all men. In these days of rank indifference and of carnal carelessness, if we are to get the ears of the people we must be careful to approach them in the right spirit. To shew to men that we not only feel for them, but that we ourselves have been where they are, is a sure way of winning at least

their attention to what we have to say. To "*sit where they sit*," to enter into their state as far as we can, and to accommodate ourselves to the conditions surrounding theirs, is sure to be used by the Lord to give an entrance into the hearts of men.

IS this not what the great Apostle did? We believe it is. "I am made all things to all men," after detailing how he adapted himself to whatever people he was addressing, he sums it up in these words. Whoever, except the great Preacher Himself, did this like the Apostle Paul? He was father and mother to the converts, and to those who rejected his message he was forbearing and kind. When he and Silas were beaten in the streets of Philippi, he made no outcry, but took, with the grace God gave him, that unjust treatment. When, a few hours after, he saw the jailer bowing low at his feet and trusting the Saviour, he was amply rewarded for it all. Adaptability is the secret of success.

Let all of us take heed! Let the burning words of our lips be the outcome of a warm and loving heart, and we will soon see that even where others fail, we shall have success in the attention of our hearers. To shew sympathy with all who are in any trouble is most Christlike, and will ever have return even more than we count on. Is there anything that will draw out the feelings of respect and love for us as servants of Christ, as will the lowly mien, so seen in Him and His Apostle, the humble entering into the state and condition of men. Let this be ours this year. More love and more sympathy, for in all the ages of the past there was never a time when these are so wanting.

Let us "*sit where they sit*" and we shall have a power to win, that is not present when this attitude is absent.

"Ye shall receive power, after that the Holy Ghost is come upon you" (lit., the Holy Ghost having come upon you), Acts 1. 8.

Notes on Some Psalms.

(Continued).

BY WM. RODGERS, OMAGH.

PSALM I.

WHILE the first Psalm is, as we have seen, linked with all the 149 that follow it; there is, as was remarked, a particularly intimate connection between it and the second, which indeed may be said to share with it the honour of forming an introduction to the whole. As in *Psa. 1* we have God's Man, so in *Psa. 2* we find God's King. And as in the one case God's Man is set in contrast with the ungodly, so in the other God's King is set in contrast with those who rebel against His authority. These two, the Man and the King, are not, of course, different individuals, but the same; for while none but the Lord Jesus can fill the picture given to us in *Psa. 2*, it is just as true that none other ever fitted as He did the character described in *Psa. 1*. It is therefore the Righteous Man of *Psa. 1* who becomes the Righteous King of *Psa. 2*. He who delighted in God's Law, and meditated therein day and night, becomes its Administrator, and executes judgment upon those whose delight is in lawlessness (*Psa. 2. 3*), and who "meditate" (v. 1, margin. Same Heb. word as in *Psa. 1. 2*) rebellion against the Lord. Indeed the one position is to some extent the outcome of the other, for do we not read of the King in *Psa. 45*, "Thou lovest righteousness and hatest wickedness (as in *Psa. 1*); therefore God, thy God, hath anointed Thee (as in *Psa. 2*) with the oil of gladness about Thy fellows"?

How this close connection between the two psalms assists us to understand them, becomes more evident, the further we examine the points of contact between them. In *Psa. 1* the blessed man "walketh not in the counsel of the ungodly." We do not wonder at this when we read in *Psa. 2* that these "take counsel together against the Lord, and against His Anointed." That, let us remember, is the direction in

which the counsel of the ungodly will always tend, whatever the occasion for counsel may be.

Again we read that the righteous man refuses to sit "in the seat of the scornful"; the outcome of which in the next psalm is that the One who "sitteth in the heavens" exalts him to His own throne, and sets him to judge the scorers. What a turning of the tables will then be, and how clearly will it appear that to stand alone for God pays better than to hobnob with the ungodly.

THIS thought suggests a further connection between the psalms—that it is in *Psa. 2* we see fully realized how much is implied in the blessedness pronounced on the man in *Psa. 1*. Something of it that psalm itself conveys to us in verse 3, where we read that, "Whatsoever he doeth shall prosper"; but the full extent of this prosperity only dawns upon us when we see him in *Psa. 2* seated on the throne, with "the uttermost parts of the earth" given him for his possession. To outward view, our Lord did not, in His lifetime down here, appear to be one that prospered in all that He did; and to the same outward view, the course of His faithful followers may seem anything but prosperous. But for them as for Him,

"The crowning day is coming
By and by."

Even the last part of *Psa. 1*, which describes the way and the fate of the wicked, has light thrown on it by its companion psalm. In the former they are "like the chaff which the wind driveth away"; in the latter they are dashed in pieces "like a potter's vessel." In *Psa. 1* their "way . . . shall perish"; in *Psa. 2* they themselves "perish from the way" when the Lord's wrath is kindled. Just as the fulness of the blessing on the righteous man is to be seen in *Psa. 2*, so also is the completeness of the judgment on the ungodly.

Quite as interesting as the links between the two psalms are those between *Psa. 1* and other parts of Scripture. These would, however, require, not an article, but a book to deal with them. We will refer to but

two—that with Josh. 1. 7, 8, and that with Jer. 17. 5-8. Just as in the New Testament we find quotations from the Old, so in later books of the Old Testament who have quotations and semi-quotations from the earlier books. These are, of course, less noticeable, for they do not begin with "It is written," or "That it might be fulfilled"; but nevertheless they are there, and it is helpful and profitable to watch for them in our reading. Amongst other things they afford convincing proof that the books of the Old Testament were written in the order and at the time which they claim for themselves, and not in the disorder so dear to the heart of the Higher Critic.

The three passages named—Josh. 1. 7, 8, Psa. 1. 1-3, and Jer. 17. 5-8—afford a good example of this. When they are carefully read together, the repetition of words and phrases, and in the two last, of the same illustration, is very striking, and proves conclusively that the writer of Psa. 1 had Josh. 1 before his mind as he wrote, and that Jeremiah in turn had been a reader of the first psalm. Nothing more than an intelligent weighing of the passages together, as we have them in our English Bible, is required to show that any other order than this is unthinkable.

In Joshua the words come from the mouth of the Lord directly. He says to His servant, "Turn not (v. 7) from My Law to the right hand or to the left. Meditate in it v. 8) day and night; for then thou shalt make thy way prosperous." Notice in passing that there are more ways than one of flouting God's Law. When the Pharisees turned "to the right" by adding to it their own traditions, they were making void the commandment of God (Matt. 15. 6) just as effectually as their fathers were when they turned "to the left" in open transgression. And both methods are still extant.

COMING back to Psa. 1 we notice that the writer has evidently been doing what the Lord urged Joshua to do. He has been studying God's Book, and Josh. 1 as part of it. Now as he writes, the

words he has read are brought before his mind by the Spirit in a series of pictures. As he hears the plain "Turn not" of Josh. 1. 7, he sees a man refusing all compliance with lawbreakers, who will not sit with them, nor walk with them, nor go by their advice. And as his mind reverts to the command of Josh. 1. 8, "Meditate therein day and night, . . . then thou shalt make thy way prosperous." Instead of the man he sees a tree, green of foliage, and fruit-bearing, when everything else is parched and dry. He notices the cause for this in the "rivers" or courses of water which have been led around its roots from the near by stream; and this further suggests to him the thought that there is nothing accidental about the tree being where it is. It has been "planted" there by One who knew what He was doing.

Jeremiah had read Psa. 1, and the pictures in it broadened out and filled up, as he viewed them in his mind. He sees a second man, a "cursed" man; one who does walk in the counsel of the ungodly, for he "trusteth in man" (Jer. 17. 5); who does stand in the way of sinners, for he "maketh flesh his arm"; who does sit in the seat of the scornful, for "his heart departeth from the Lord." This man, too, appears (v. 6) like a plant to him, but it is a naked, leafless shrub of the desert, withered and useless. He turns his eyes to the first man. There he is, just as the Psalmist had described him—an evergreen, fruitbearing tree, planted by the waters, its roots spreading towards the head stream (v. 8), from which the little water-courses had been made to run. To drop the figure, not only does he delight in God's Word, but he "trusteth (v. 7) in the Lord." It was doubtless his trust in the Lord that had led him to meditate in His Word first of all; and now, as he drinks in that Word, he is led on to still greater confidence in the One who is its source.

Do we know anything of this experience? or have we failed even as the Psalmist, himself failed, when he, whose constant habit it had been to inquire of God, was found listening to the counsel of Ahithophel instead? For we read, "The

counsel of Ahithophel . . . in those days was as if one had inquired at the oracle of God . . . with David" (2 Sam. 16. 23). If, as is probable, the first two psalms were written during or after the Absalom rebellion, in the light of this verse there lies underneath them a bitterly learnt lesson. It was a sad experience which had taught David the folly of seeking the "counsel of the ungodly," when the very one whose counsel he had valued was found with others, plotting and counselling against himself the Lord's anointed.

Our Home Bible Class

Lesson No. 13.—John 6. 15-30.

By H. E. Marsom, Bristol.

(1) What was the Lord doing when alone on that mountain? Matt. 14. 23; Mark 6. 46, cf. John 11. 22, 41, 42; 17. 1. Of what should this speak to us now? Heb. 7. 25; Rom. 8. 34. Although He was on that mountain and His disciples were "in the midst of the sea" on that dark night, what could He see? Mark 6. 47, 48, cf. Psa. 139. 9, 11, 12.

(2) Although they were in the path of obedience to their Lord, Matt. 14. 22, the disciples were in a threefold difficulty; because of the darkness, the threatening waves, and the contrary wind. What must the believer even now expect in the path of obedience to his Lord? John 15. 18-21; 16. 33. But just as on that dark, stormy night; while they were toiling in rowing, the Lord was praying on the mountain, where and what is He now "for us"? Heb. 9. 24; 4. 14; 8. 1; 1 John 2. 1.

(3) What was the character of that night before the Lord Jesus came to them? Was it moonlight? v. 17. What is the condition of this world since Christ has left it? John 9. 5; 12. 35; 16. 28, cf. John 13. 30; Rom. 1. 21; Luke 22. 53. Therefore what is that dark night a picture of? What is this present world called in 2 Pet. 1. 19?

(4) Seeing that the Lord Jesus made the waves that threatened His disciples His stepping stones to walk to them on, what did this prove Him to be? Job 9. 8; Psa. 77. 19; John 1. 1. What may we therefore expect the same Lord to do to, and for us in our times of trouble? John 14. 18; Heb. 13. 5, 6, 8; cf. 2 Tim. 4. 16, 17.

(5) When they recognised Who it was that thus had come to them on the waves, what did they gladly do? v. 21. What happens now when anyone truly "receives" the Lord Jesus. John 1. 12; Rev. 3. 20.

(6) How far had the disciples rowed by when the Lord came to them? v. 19; Mark 6. 48. But what wonderful miracle took place as soon as the Lord was welcomed on board? How long did the other half of the journey take? v. 21. When the Lord comes again for His Own, how long will it take for them to become like Him, and to be with Him? 1 Cor. 15. 51, 52; 1 Thess. 4. 17.

(7) Instead of directly answering the question in v. 25, what did the Lord do? vv. 26, 27. What were they in far greater need of than of food for their bodies? vv. 35, 48-58. Did the Lord tell them to buy this? What did He offer to do in v. 27? cf. vv. 33, 51. What did He say He did in John 10. 28?

(8) But before this "Gift" could be given to us, what did the Lord Jesus give for us? v. 51; John 10. 11, 15; 11. 51, 52; 15. 13.

(9) What did the Lord teach was the most important thing for them to do? v. 29, cf. John 8. 24; 16. 9. Who did He there shew must be the Object for faith to rely upon? Cf. John 3. 16, 18, 36; 6. 35, 40; 7. 39; 9. 35-38; 11. 25. 26; 12. 46; 14. 1.

(10) What blessing would these people miss, who, in v. 30 wanted to "see" before they believed? John 20. 29, cf. 2 Cor. 5. 7; 1 Pet. 1. 8; Luke 1. 45; Psa. 27. 13.

"So hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9. 14).

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CORRESPONDENCE.

Re Review of Mr. A. K. Southall's pamphlet, "Tradition or the Word of God?" in our last August Number.

We have received through the corresponding brother of the Observatory Assembly, near Cape Town, South Africa, where Mr. Southall was in fellowship for many years, their united thanks, as an assembly, for our Review, and they add, "We should appreciate publicity being given to the fact that Mr. S. is no longer in fellowship, as a doubt appears to exist as to this in many quarters." He adds that they are having a large number of the Review reprinted for distribution, as their action was widely known, and in every evangelical circle endorsed.

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.—It was stated in our Men's Bible Class that the two trees mentioned in Genesis 2. 9, viz, the Tree of Life, and the Tree of the knowledge of good and evil, are only symbols, and not literal trees.

The latter tree representing the limit or boundary of the liberty God gave to Adam, also that leading theologians held the same idea. What are we to think of this?

Answer A.—Of course mere statements of opinion, even when said to be shared by "leading theologians," carry no weight, unless supported by Scriptural proof. Personally I have never heard of any theologian or indeed anyone else, who held such views as stated above, although of course, modern unbelief hates the story of the fall of man, and would fain get rid of it at any cost. But if the tree of knowledge is only a symbol, representing "the limit or boundary of the liberty God gave to Adam," (1) (whatever this exactly means), what is the tree of life a symbol of? The two trees are mentioned first in Gen. 2. 9, "And out of the ground made the Lord God to grow every tree, that is pleasant to the sight, etc.: the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." Here the same Hebrew word for tree is used throughout, and in each the tree is said to have been made to grow out of the ground. Surely literal trees all through. Again in verses 16 and 17 the tree of life is not mentioned here apart, not being excluded from the trees whose fruit might be eaten, the only exception being the tree of the knowledge of good and evil. This would be very strange if it were intended to convey the injunction that they might eat of all the literal trees (including the symbolic tree of life), but that they must not eat of the symbolic tree of knowledge? It is the same in chap. 3. 2, "We may eat, says Eve, of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it." Here we see that the tree of knowledge was like the tree of life, in the most accessible part of the garden, even the midst. How could two abstract symbols be in the midst of the literal garden? Eve clearly understood the tree of knowledge to be a literal tree, and so to the end of the chapter, "Hast thou eaten of the tree?" etc. The tree of life certainly was literal too, bearing fruit capable of maintaining the human body in its daily wear and tear—a kind of elixir of life, so much sought after since. I see that Cruden

gives an interesting note in his Concordance under Tree in this sense: "Tree of life so-called because it was a natural means of preserving man's life and freeing him from all infirmities, etc., during his abode on earth." This agrees with the fact that after the fall God deprived his creatures of access to the tree of life, lest their existence should be indefinitely prolonged in a sin-haunted body. Perhaps the great ages of the early patriarchs resulted from the fact that Adam and Eve had eaten of this life-preserving fruit. What then was the tree of knowledge? We do not know what kind of fruit it bore, except that it was very attractive, but God chose it to be the test tree for their obedience (for every moral creature, angel or man, has had to be tested). Much objection has been raised by unbelief against so much depending on such a simple thing as eating a bit of fruit! But surely the simpler the test, the easier of fulfilment, and the greater the responsibility of failure. If God had chosen to give them only one tree to eat from, and forbidden all the rest, that would have been, of course, perfectly legitimate, but much more difficult for them. Instead God gave man in His love an infinitely easy test, and solemnly warned him of the dreadful consequences of disobedience, but he fell and was alone responsible. How great the contrast of the second man. The commandment He received of His Father was to lay down His life. This was a test infinitely difficult of passing, but He came out triumphant: "He was obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name," etc. Had Adam passed his easy test, I do not think he would have been put to another, but would for ever have been in blissful harmony with God's will. I think what we have seen shews that we may safely reject the ideas referred to by our questioner, as unsupported by Scripture, and so contrary to the facts.

Question B.—I read lately in the records of a certain London assembly of visits paid to them by a well-known Christian editor, now with the Lord, who would occasionally break bread with them and minister the Word, though unwilling to take his place among them. I cannot see how such spasmodic ministry was likely to build up the saints in "the ways that be in Christ," or establish them in separation from the religious world, with whom the said editor was obliged to be hand in glove. What do you think?

Answer B.—Some to-day seem impatient of any attempt to preserve a line of demarcation between the simple gatherings in the

Name of the Lord, and the denominations of Christendom. Such is denounced as narrowness and pharisaism: "The Lord has His people everywhere," they say, "and they are just as much saved as anybody else!" This is no doubt true: many of us were converted in one or other of these systems; but there are other important questions in the Scriptures besides the forgiveness of sins. The simple assemblies of the Lord's people, with whom many of us are associated, originated in a movement of the Spirit calling the people of God back to the simplicity of the Truth, and to the rejection of all else. Thus the great truth of the sufficiency of the Lord Jesus as our Centre of gathering; of the Holy Spirit as our Power for worship; of the Scriptures as our rule of faith and worship, and of many other important truths, including the common priesthood of all believers became acknowledged. These truths seemed so vitally important to us, and so contrary to the surroundings in which we had been brought up, that we were led out of the denominations in which we had perhaps been converted, and that, we believe, by the Lord's own hand. If such a step were justified at the time, certainly the Word of God has not changed back to something else now. We stultify ourselves and the truth itself, if we go back to what we once left. How could this good editor, only partially instructed in the truth, be likely to "build up the saints in the ways that be in Christ," which he was himself unwilling to follow? Of course, the editor of an inter-denominational paper simply cannot afford to speak the whole truth. Were he, for instance, to testify against the sectarian and clerical systems, he would lose half his subscribers. But sectarianism is a work of the flesh (see Gal. 5. 20), and clericalism, seeing it practically quenches the Spirit and renders null and void the common priesthood of believers, does deny the true Christian position, and makes collective Christian worship not only difficult, but impossible. When we compare with the Scriptures, for instance, the official services, say of the Established Church, even when the clergyman is a truly converted man, who can pretend that the common priesthood of believers is respected or allowed scope? Such a thing is impossible. The presiding cleric, even if converted, and sharing the common priesthood of his fellow-Christians (Rev. 1. 6), is obliged to fill the role of a priest of another order; he takes a privileged position, even when he makes no claim to be a *sacerdos* or sacrificing priest; he wears a distinctive garb—a relic of Rome, half Jewish, half pagan; he claims a title, which no apostle claimed; he holds the exclusive right to pronounce the absolution or administer "the sacraments," and he alone

may set his foot within the communion rails, a sort of holy place; whereas all true believers have equal liberty "to enter into the holiest by the blood of Jesus" (Heb. 10. 10). We are all priests; we worship in the heavenly temple not made with hands, and as Luther used to say, "If any man claim to be a priest in any other sense than all the true people of God are priests, let him be anathema!" The conditions described above constitute no mere surface differences, but fundamental divergencies between what is Christian and what is not, and never could be, Christian. It is sometimes advanced, we believe, by those who would break down all the distinctions the Word of God has set up, that our brethren in these denominations are enquiring after further light, and that it is our privilege to bring it to them by frequenting their "places of worship," and sharing their platforms. Such has not been our experience. To quote one instance. Many years ago we wrote a book* in a spirit we hope of moderation and charity, pointing out the vital differences between the Levitical and Christian economies, and that the churches of Christendom, to judge by their practices, are based on the former, rather than on the latter. A relative of ours lent a copy to a business friend of his, known also to me: a prominent C. of E. Evangelical, father of one of the best known London clergymen of to-day. He brought it back a day or two later in a high state of dudgeon, with words I can never forget, though I should be quite prepared to hope that they travelled beyond his true thought, "Never lend me such a book again!" he cried to my relative; I hate the book, and I hate the man who could write it." The language is extreme, but I do not think the attitude exceptional. But someone may say, "Why touch on these matters? Why not be content to limit ourselves to the "simple Gospel"? If we do, we betray the truth and disobey the Lord. These differences lie at the root of all Christian progress, and are vital to the present enjoyment of our true Christian position. If the systems of men are right, then the work of Christ has stopped short at obtaining forgiveness for us, leaving things much as they were in Old Testament times; but if Christ has gloriously triumphed, and He has, then we are delivered from every chain, brought to God by the blood of Christ, to offer to Him, as spiritual priests, acceptable worship by Jesus Christ.

"Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way" (Psa. 119. 128).

* "Israel, The Church and Christendom." Messrs. J. Ritchie, Ltd. Price 1/6, by post, 1/9. See Review on page 44.

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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FEBRUARY, 1937.

Made up 25th January.

SCOTLAND.

FORTHCOMING. — Annual Conference, Eilm Hall, Princes Street, Kilmarnock, Sat., 6th February, at 3 p.m. Speakers, S. H. Dodington, Greenock; John Hawthorn, Glasgow; E. W. Greenlaw, M.A., Edinburgh; and James McPhie, Central Africa. Annual Christian Conference, Hebron Hall, **Glengarnock**, Saturday, 13th February, 3.30 till 7.45 p.m. Speakers, W. W. Fereday, Rothesay; J. J. Ruddock, Limerick; James Coutts, Glasgow; and James McPhie, Africa. Annual Conference, Porch Hall, **Glasgow**, Saturday, 13th February, at 3.30 p.m. Speakers, W. D. Whitelaw, Irvine; E. W. Greenlaw, M.A., Edinburgh; T. R. Angus, Straits; and James Milne, Partick. Annual Conference, Caledonia Hall, **Greenock**, Saturday, 13th February, at 3.30 p.m. Speakers, W. A. Thomson, R. McKechnie, T. J. Smith and S. E. Bebington. Quarterly Conference (S.S. Teachers) Bethesda Hall, **Linthouse**, Glasgow, Saturday, 20th February, at 3.30 p.m. Annual Conference in Shiloh Hall, **Shettleston**, Glasgow, Saturday, 20th Feb., at 3.30 p.m. Speakers, W. W. Fereday, E. W. Greenlaw, M.A., and W. F. Naismith. Bogston Tract Workers' Conference, in Crawford's Burn Church Hall, **Greenock**, Saturday, 27th March, at 3.30 p.m. Speakers, J. Peebles, M. H. Grant, J. Brown (Largs) and others. Annual Conference in Gospel Hall, **Blackburn**, by Bathgate, Sat., 13th March, 3 till 8 p.m. Speakers expected, James McPhie, Central Africa; John M. Wilson, Dingwall; John Feely, Newmains; and Robert Scott, Glasgow. Brothers A. and S. Burnham commence Gospel meetings in Eilm Hall, **Kilmarnock**, Lord's Day, 21st February. E. E. Rankin has special meetings for children in Holborn Hall, **Aberdeen**, in February. The Annual Gorgie Conference will take place in the War Memorial Hall, **Gorgie**, Edinburgh, Saturday, 27th March, at 3 p.m. Fuller particulars next month.

REPORTS—NEW YEAR CONFERENCES.

Ayr (Town Hall). Numbers well up. A helpful and encouraging meeting. A. Borland, J. Hawthorn, Harold St. John, and G. C. D. Howley ministered to profit. **Kilmarnock**, (Grand Hall). Well over 700 in morning,

and very much larger in afternoon. J. M. Shaw, G. C. D. Howley, W. A. Thomson and James Stephen ministered the Word helpfully. A good meeting. **Motherwell** (Town Hall). Large, and Lesser Halls both filled and many unable to gain admittance. The ministry of the Word from John Fraser, W. Hoste, J. E. Atkinson and Will Harrison was most helpful and encouraging, being especially suitable for the present times. **Aberdeen**. A very helpful and happy time of real refreshing ministry. J. McAlpine, E. T. Tarrant, E. H. Grant, R. D. Johnston, W. D. Whitelaw and A. McD. Redwood gave appreciated help which was much enjoyed by all. A good muster in Walker Hall, **Kilbirnie**, when Messrs. Howley, Barrie, St. John and Atkinson ministered helpfully. **Innerleven** New Year Conference was well filled. Ministry by Messrs. Scammell, Tatford, Bebington and King was of a varied and helpful nature. Large gathering in Prince Street Hall, **Peterhead**, when R. Scammell, W. A. Thomson, J. McAlpine, J. Douglas and F. Whitmore ministered helpfully. Good Conference at **Dundee**, with encouraging numbers. J. Ritchie, J. Carrick, W. D. Whitelaw and A. Soutter ministered the Word helpfully. Helpful time at **Stranraer**, where Messrs. Peebles, Campbell and others helped. Good gathering at **Strathaven**. Messrs. Milne, Hood, Campbell and Cochrane ministered the Word. A very helpful time experienced at **Auchinleck**, when R. McKechnie, A. N. Abrahams and W. S. Gelder ministered the Word. Good gathering in City Halls, **Glasgow**. Timely ministry from Messrs. Stephen, St. John, Thomson and Howley. Large gathering at Town Hall, **Prestwick**. Well over 700 gathered. Helpful ministry from Messrs. Borland, Hagan, Stephen and Harrison. Despite the very inclement day, and Monday at that, about 500 gathered in Morton Hall, **Newmilns**, when Messrs. Rollo, Coutts, Moffat and Johnston ministered the Word helpfully. From far-off **Lerwick**, in Shetland, comes the news of a large gathering for conference on New Year's Day. Helpful ministry from Messrs. Stout, Tait, Millar, Reid, Morrison, Alexander and Irvine. The fellowship of fellow-believers, as well as

the ministry of the good Word is much enjoyed in these more remote parts. The Mid-Scotland Conference held in Town Hall, **Grangemouth**, was a very happy and helpful gathering. The ministry from Dr. Kelly, A. P. Campbell and J. M. Shaw was much enjoyed by all. A large company gathered.

REPORTS.—Following the New Year Conferences, G. C. D. Howley gave appreciated help in and around **Glasgow** and **Ayrshire** assemblies. Wm. Hagan has Gospel meetings in Bute Hall, **Prestwick**, with interest and some blessing. We learn from the annual circular in connection with the Jewish medical work in **Glasgow** that a number have been recently saved and are going on happy, and the interest among the Jews is being well maintained. Any one desiring further information regarding this good work should write to Dr. E. T. Roberts or Mr. R. Muir at 16 Williamwood Park West, Netherlee, Glasgow. An encouraging meeting for believers was held in a barn at **Kilmorack**, Beauly, when Messrs. Marr, Morrison, Wilson, Humphries and Munro ministered the Word helpfully. David Morrison continued with Gospel meetings at **Lerwick**, after the New Year's Day Conference, and later at **Bigton**. Good attendance at **Sauchie** Conference, Alloa, in Public Hall. Helpful ministry from J. R. Rollo, Wm. Hagan, and W. W. Fereday. Wm. Hagan followed with a fortnight's Gospel and ministry meetings with much acceptance. Saints edified and a few souls saved. J. Moar and G. D. Alexander had four weeks' good meetings in **Wallace Town**, Shetland. A good interest and some saved. Later at **North Nesting**. John McAlpine had meetings in Brisbane Hall, **Largs**, with a measure of interest and blessing. David Walker had Gospel meetings in **Peterhead**.

ENGLAND AND WALES.

FORTHCOMING—Conference at **Werneth**, Oldham, Saturday, 6th February. Speakers, G. C. D. Howley, F. Elliott, and others. Conference, Park Hall, Pretoria Rd., **Ashton-in-Makerfield**, Saturday, 6th February. A Conference in connection with the opening of New Hall, Burton Road, **Neston**, will be held there, Saturday, 13th February, to be followed by two weeks' **Special Gospel Meetings** by A. Greenwood of Southport. Remember in prayer. This work is transferred from Park Street Gospel Hall. Annual Gathering for fellowship and ministry of the Word in Higham Hill Gospel Hall, St. Andrew's Road, **Walthamstow**, London, E.17, Saturday, 13th February. Praise and Prayer, 4 p.m.; Tea, 5 p.m.; Ministry, 6 p.m. Speakers, John Harrad and E. W. Rogers. Conference in Sheen Hall, **East Sheen**, Saturday, 13th February, 3.30 and 6 p.m. Speakers, Dr. W.

H. Lindsay and others. Brethren's Conference, **Newton Abbott**, Feb. 24th. Questions and correspondence to F. C. Mogridge, Alexandra House, Laburnum Row, Torquay. A Special Series of Addresses, Saturdays of February, in Bloomsbury Central Church, **London**, W.C.2, 6.30 to 8.30 each evening. Subject, "Lessons for To-day from the Seven Churches." Speakers, E. W. Rogers, E. T. Tarrant, W. G. Hales, J. B. Watson, F. A. Tatford, J. M. Shaw, A. Burr, and M. Goodman. Half-yearly Meetings for Prayer and Ministry of the Word, Civic Hall, **Queen Street, Exeter**, Wednesday, 10th March, at 11 a.m., 2.30 and 6 p.m. Correspondence to F. Pester, 23 Barnfield Road, **Exeter**. Bible Study Convention, New Town Hall, **Torquay**, 17th, 18th and 20th March. Speakers, H. P. Barker, S. V. Mitchell, D. Brealey, G. Goodman, G. Vine, and J. B. Watson. Sunday School Teachers' Convention, Metropolitan Tabernacle, Newington Butts, **London, S.E.**, Saturday, 20th March, 3.15 and 5.45 p.m. Speakers, Harold Thorp and A. E. Brown. Conference Gatherings, Manor Court Rooms, **Nuneaton**, April 24th, at 3 and 6 p.m. Speakers, H. P. Barker and Scott Mitchell. Annual Meetings for believers, **Bath**, July 5th to 8th. Speakers expected, G. Goodman, G. C. D. Howley, J. B. Watson, G. H. Vine. Addresses on Epistle to Romans. Bible Readings and Question Meeting. Visitors have special opportunities of meeting a large number of missionaries. Phil Mills hopes to have three weeks' Gospel meetings in **Preston, Lancs.**, during February. Brothers A. and S. Burnham have Gospel Meetings in **Askam-in-Furness, Lancs.**, early part of February. H. E. Waddilove gives help in **East Ham, Rosewell** and **Purleigh**, during February.

REPORTS. — Annual Conference, New Year's Day, Hebron Hall, **Carlisle**. Very helpful and profitable time. Hall packed. Ministry searching and helpful. Speakers, Dr. Jones, J. R. Rollo, W. F. Naismith and David Weir. The Annual Meetings in Clumber Hall, **Nottingham**, were very well attended and very helpful times. The Word was ministered to profit by J. M. Shaw, James Stephen, and G. C. D. Howley, and said to be hearty, healthy and searching, bringing forth many expressions of thanks for help received. J. F. Spink gave help in and around London in December. Ministry appreciated. Conference on New Year's Day at **Douglas, I.O.M.** A very happy time. Messrs. Costain, Casement and Quine ministered. J. Hutchinson (from Ireland) had some meetings for believers in **New Ferry, Cheshire**, with good interest. **Manchester** New Year's Day Conferences very helpful and practical. Ministry by Messrs. A. Fing-

land Jack, G. T. Pinches and W. Rouse. Keen interest shown in the discussion at the Brethren's Meeting. I. W. Logan had special meetings for young folks at **Croxley Green**, with a goodly measure of interest and blessing. Mr. Logan gave lessons in French free by the way of Scriptural choruses. J. A. Asprey had special meetings for young people at **Chalfont St. Peter, Watford, Harebreaks and Croxley**, with good interest in each place. H. E. Waddilove gave help in ministry and Gospel at **Roxwell, Southminster, Purleigh, Rainham and Broad St. Green**.

IRELAND.

J. Hutchinson finished after 12 weeks' at **Shanaghan**, where the Lord saved quite a number; finished up with thanksgiving meeting, 31st December, when hall was well filled. Ministry from McCabe, Hagan and Hutchinson. Bailie seeking to help young believers at **Mullafernahan**. Norris in Mourne Street, **Belfast**. Trew at **Portavogie**. Poots in **Ahorey** district. J. F. Spink in **Dublin** during January, and **Belfast** (Victoria) during February. E. Hill continues in farmhouse near **Crossmaglen**. Several saved, others anxious. James Megaw and Samuel Gilpin are having Gospel meetings in **Ballyknockan** Orange Hall, near Ballygowan. A needy district. Christmas meetings at **Newtownards** very large. Ministry by J. P. Lewis, A. Buick, Gilmour Wilson, T. Graham, M. Bentley, D. Craig and others. W. McKelvey and H. A. Glasgow have finished 5 weeks' meetings at **Scrabo**. A number professed conversion. Curran and Murphy at **Kilnock**; fairly good meetings. Knox and Bailie at Windsor Hall, **Belfast**. Bingham at **Portadown**. McCracken and Wallace at **Sion Mills**. Good meetings; some saved. Frew at **King's Moss**. Fleming at **Killycurragh**. Glancy at Adam Street Hall, **Belfast**. Kells at **Ballycastle**; fair meetings. Stewart and McIlwaine at **Dromore**. Lyttle and Wallace at **Ballymagarrick**; people coming out right well. Love near **Granshaw**. Beattie and Wright at **Aughavey**. Whitten at **Creduff**. Campbell and Diack at **Armagh**. Believers' Meetings at **Ahoghill** fairly good. Ministry by Curran, Hutchinson, Stewart, Duff, Allen, McCormick, Edgar, Wallace and Ambrose. Believers' meeting at **Aughrin** large. Good wholesome ministry from Craig, Stewart, Whitten, Kells and others. Believers' meetings at **Killykergan** large and good. Ministry from Stewart, Fleming, McIlwaine, McCracken, Kells. Believers' meeting at **Buckna** large. Ministry from Bailie, McIlwaine, Bingham, Buick, Hamill, and others. Christmas Conference at **Lisburn** was large. Messrs. Knox, Campbell, Wyllie, Curran, Petrie, and Wilson took part in ministry. Very good meeting at **Cookstown**. Profitable ministry from Rodgers,

Beattie, McKelvey, Murphy and Lennox. Large meeting at **Granshaw**. Messrs. Wright, Love, Whitten, Bailie and Craig ministered. **Londonderry** was fairly good when M'Cracken, Wright, McKelvey, Craig and Knox ministered. New Year Gathering at **Annalong** good. Messrs. Bailie, Gilpin, Knox, Bingham, Hutchinson and Duff ministered. Duff and Allen are labouring in wooden tent at **Madden**. T. McKelvey hopes to commence in **Clough**, Co. Antrim. Finnegan and Lewis have finished at **Plumbridge**, where they had good numbers. J. Poots has commenced meetings in the hall at **Old Whitehouse**. R. Frew has commenced in **Donegal** Road Hall. R. Hawthorne is expected home from the Orkney Islands, after a prolonged visit.

CANADA AND U.S.A.

J. Moneypenny paid brief visits to **Tampa, Florida** and **Miami**, where help was appreciated and interest good. Has now gone to Bahamas and had some meetings in **Nassa**. A nice time was spent at the **Fort Worth, Texas**, Conference. Ministry suitable and seasonable. Messrs. Bush, Curry and Davis ministered. Brethren Curry and Davis remained for meetings. Wm. Pinches had a few good meetings at **Seattle, Wash.** The Annual **Methuen, Mass.**, Conference was a profitable season. Quite a number of ministering brethren helped in the ministry. C. H. Willoughby had good meetings at **Glenrosa, B.C.** J. Bernard had meetings at **Westerley, R.I.**, speaking on "Prophecy." Chas. Keller had meetings in **So. Manchester, Conn.**

MISSIONARY INTELLIGENCE.

A note just to hand from our esteemed brother, **J. W. Clapham**, P.O. Box 632, Jerusalem, written just on his arrival back from **Cyprus**, tells of the joy it gave to see an assembly commenced in Nicosia, the capital of the island. Our brother is hoping to set out to **Iraq** soon, a country that has long been on his heart, and would like an interest in prayer for this further effort.

MISSIONARY NOTES.

WEST INDIES.

Jamaica. H. F. Wildish had large theatre in **Kingston** packed for meeting for men; 50 professed conversion. Many conversions since his return from England. Sixty baptized in two months, and many more coming on. Joined in January by E. Willie, Cardiff. John Rankin heard of nearly 30 fresh cases of blessing at **Golden Grove**.

St. Kitts. Gospel preaching and Sunday School now regularly carried on at **Basseterre** since arrival of new workers from Canada. Also in near-by villages. C. F. Brown says, "Wonderful to see a whole village turn out to an open air meeting."

Barbados. J. Smart and B. V. Cooper had month of Gospel meetings at Bridgetown; a few confessed Christ; several were restored to fellowship.

Grenada. G. O. Benner, from Canada, held Gospel meetings at St. **George's, Gouyave**, etc. Misses Last, now residing at **Sauteurs**, report plenty of scope for work among women and children.

Bahamas. Mrs. Fell having recovered from illness and operation, she and her husband left for **Eleuthera**. M. Mackenzie, in hired hall at Foxhill, **New Providence**, had "for four weeks large attendances with blessing among the unsaved. Have taken the hall for another month as the interest is so keen."

Trinidad. At **Sangre Grande**, W. D. Bell has been joined by Wm. Paterson, from Tillicoultry. Partially constructed building has been acquired for completion as Gospel Hall. W. Templeton reports new assembly began at **Siparia**.

Cuba, the largest of all West Indian islands, has no worker from the assemblies. Population 4,000,000. At certain centres Mr. Wildish's message in the theatre in Jamaica was heard over the radio.

PERSONALIA.

Our veteran brother, **James W. Fish**, Menville, South Africa, has recovered somewhat and been able to be out at meetings and give a little help in ministry. He has been 46 years in Africa. **James F. Spink** is now residing at "Bermuda," 18 Paulton Drive, Bristol 7, and has given up the Editorship of the American magazine "Light and Liberty." **Mrs. Glancy**, wife of Joseph Glancy, evangelist, Belfast, is seriously ill, and has been removed to a nursing home. Kindly remember in prayer. **Mrs. Wildish**, wife of H. F. Wildish of Jamaica, has had an operation lately and is making some little progress towards recovery. Mr. Wildish has been conducting Gospel meetings in the large tent he took out, with good interest. E. Willie of Cardiff is going out to help him for a little. **Mr. and Mrs. Melville** have now arrived back in China, after some delays on account of Mrs. Melville's health. She was not at all well on the way, but is a little improved. They were able to visit brother Bobbie Wright at Yokohama, who showed them no little kindness. **Mr. Edwin Willie**, of Cardiff, sailed on 22nd January for **West Indies**, where he hopes to help Mr. Wildish and others in the work for a period. Prayer will be valued.

ADDRESSES.

Correspondence for Gospel Hall, **Knockbracken**, to Mr. James Crawford, Lural Bank, Moneyrea, Comber, Co. Down. The work carried on in Park St. Gospel Hall, **Neston**, is now transferred to the New Hall, Burton

Road. Correspondence to Mr. C. E. Oulton Lee, The Quillets, Neston, Cheshire. Correspondence for Foresters' Hall, **Galashiels**, should now be sent to Mr. John McMillan, 38 Ludhope Vale, Galashiels, Selkirkshire.

"WITH CHRIST."

Mrs. Bovill, Crosskeys. Led to Christ through meetings held by Wm. McClean at Roger Luke's place 65 years ago. A long, consistent life of testimony. Large funeral, conducted by Messrs. Buick, Hamill and Diack. **James Gordon**, Ballynashee, aged 81 years. Saved 55 years ago. Gathered out to the Name of the Lord, first at Buckna then removed to Ballynashee, where he has been for the last 41 years. Opened his home for the preaching of the Gospel, and many have been converted there and continue. Was one of the first to gather with assembly. Had a shepherd's heart and care for old and young. Given to hospitality. Large funeral at which A. Buick and D. Meneely spoke. **Mrs. Henry Campbell**, Glasgow. Saved many years ago. The last 21 years in Plantation Assembly. A faithful sister, beloved by all who knew her. **George M. Wilson**, London, Canada, aged 69 years. Saved in youth in Forest, Ont. Well known and good testimony to the precious Name in Sarnia Stratford and London. A. Simpson and E. Brown took funeral. **James Gordon**, Nottingham, aged 81 years. In Clumber Hall Assembly 50 years. **William Boyd**, Newtownards, aged 60 years. Suddenly called home after operation. Saved 30 years ago at tent meetings, previous to commencement of Scrabo Assembly—one of the original members. Will be missed. **Peter Donnelly**, Kilbirnie, aged 56 years. Suddenly as a result of "flu." Saved 28 years ago. A quiet, unassuming Christian of consistent life and testimony. To know him was to respect him. Was treasurer for the assembly. **Mrs. A. Black**, Glasgow, aged 60 years. Saved 40 years ago. Long connected with Cathcart Road and latterly with Wellcroft Halls, Glasgow. **Joseph McKechnie**, Glasgow, aged 70 years. Was one of the 13 persons at the first meeting of Bothwell Assembly 52 years ago. Many years in Wellcroft Halls, Glasgow. The hymn, "Mid the splendours of the glory which we hope ere long to share" was the last he gave out in the morning meeting. **Miss Agnes Lennox**, Kilbirnie, aged 54 years. Daughter of the late Dan Lennox. Saved 40 years ago at Bothwell, and met with saints in Kilbirnie. A quiet, unassuming, godly sister, who will be missed. **Miss Nellie D. Russell**, Glenluce, aged 64 years. (Sub Postmistress). For over 30 years in assembly. Bore a bright, consistent testimony for her Lord. Energetic tract distributor and faithful visitor to the sick. A

devoted Christian. **Alex. Forsyth**, Clackmannan, aged 65 years. Saved many years ago. A quiet, consistent brother. Was present at the breaking of bread meeting in Sauchie the Sunday previous to his Home-call, though poor in health. His favourite hymn was, "When I survey the wondrous Cross." **Mrs. Eden**, Falkirk, aged 74 years. Many years in Sauchie and only very lately in Falkirk. Baptized when she was 70. A godly woman, able to speak of the love of her Saviour even with her latest breath. **Wm. Barr**, Banbridge, aged 80 years. Saved about 50 years ago under preaching of Dr. Matthews and D. Oliver. A godly man whose wise counsel was valued. Messrs. Wright and Fleming conducted the funeral. **John Clarke**, Maplewood, N.J., aged 79 years. Born in Northern Ireland and saved there in 1880. In fellowship in assemblies in various parts of U.S.A. and latterly in Summit. Bore a good testimony. B. Bradford took the funeral. **Wm. Reid**, Waterside, Coleraine. After an illness of about six months' duration, now at home with the Lord. **Thomas Jones**, Llanelly, aged 74 years. Saved 48 years ago. At the commencement of the assembly he was there, and ever since a faithful brother with the true shepherd heart. Will be greatly missed. **Mrs. Evans**, Stevenston, aged 85 years. Many years in Christ; knew her Bible well. In fellowship in Bethany Hall, but not able for a long time to attend meetings. **Miss Hannah Hampston**, Seapattrick, Banbridge. Saved when J. Hutchinson and J. McMullan had tent meetings in that district. Bore a good testimony, was a faithful teacher in Sunday School at Kilpike, and will be much missed. Funeral services conducted by Messrs. Bailie and McCabe. **James Heron**, Kilbirnie, aged 72 years. Called home to be with the Lord after some months of illness. Born in Co. Down, Ireland. Saved almost 60 years ago. Over 40 years in Kilbirnie Assembly, where he ever took an active part in all the work of the assembly in association with the late John Barclay, John Peebles, and others. Was gifted in ministry and had a great heart for the Gospel. Was superintendent for the Sunday School for a time, and took a deep interest in all work amongst the young. Was a faithful visitor of aged and sick saints, and manifested the true heart of a shepherd. Had the joy of seeing his family of five daughters and one son (Dr. Wm. Heron, Belfast) all saved and in fellowship. He will be much missed in the assembly and in the home, by his widow and family and all who knew and loved him. **John Williamson**, Belfast, passed away to be with Christ on Thursday, 14th January. His remains were removed from his late residence, 13 Silvio Street, Belfast, on the following Lord's Day, and interred in Carnmoney Old Cemetery. Mr. Diack took

the services at the house and graveside. Converted over 30 years; awakened through the tragic death of the late Frank Balentine; he was a very acceptable preacher of the Gospel, and his teaching was a great help to the Lord's people. He was greatly beloved, and will be much missed; was in fellowship in the assembly in Matchett Street for many years. He leaves a widow and daughter to mourn his loss. **William Reid**, Coleraine. Saved 5th October, 1902, through A. Matthews and R. McCracken; in the Coleraine Assembly ever since. A quiet, steady man. Went to be with Christ 20th December, 1936. **Miss Margaret J. Suiter**, Tullyrone, aged 74 years. Saved among the sects many years ago. While on a visit to Bangor she saw the truth of believer's baptism and obeyed. First met with believers in Bangor, but for the last 10 years in Tullyrone Assembly. Bore a good testimony. Frank Knox spoke warning words to large company at funeral. As we go to press we learn of the sudden home-call of our brother **Harry Adams**, of Troon (aged 78 years) whose photo appeared in our last month's issue in connection with the "Brethren Movement." Mr. Adams (who is a brother of S. B. Adams of Venezuela) was at the breaking of bread meeting on Lord's Day, 10th Jan., apparently in his usual health, but shortly afterwards caught a cold which developed into bronchial pneumonia. He was well known as a business man, having a long connection with the building trade, and was highly respected. He took a great interest in all the work of the assembly, and was much esteemed. He had a long record in Sunday School work, and was the oldest member of the assembly. Remember his widow, now very frail in health. **Joseph Harry King** passed away on January 8th, 1937, at Vancouver, B.C., aged 72 years. His wife, Elizabeth King, predeceased him only five weeks previously. Both of them were in fellowship in the Clumber Hall assembly at Nottingham for many years. Our brother was the only brother of Tom King in Clumber Hall assembly. Pray that this double bereavement may speak to all the members of the family, nine children all living. Our brother and sister bore a bright testimony.

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., Couatts, - - - -	£0 15 2
Parrington, - - - -	1 9 3
A. P., - - - -	5 0 0
H. G. P., Smithton, - - - -	5 8 9
Africa, - - - -	2 0 0
C. W., - - - -	0 4 0
Miss M. Suiter, Moy, - - - -	10 0 0

Total to 23/1/37, - - - £24 18 2

TREASURY NOTES

By THE EDITOR.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7).

IT will be noticed in this chapter, that, where we have spurious fellowship, there is a claim made: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (v. 6). A mere claim to advanced spiritual experience proves nothing. Where the real thing exists, no claim is needed. Walking in darkness is knowingly to allow something to come in between us and the light; walking in the light is to have "nothing between." In verse 5 the apostle explains the nature of the Fellowship: "This is the message that we have received of Him:" that is the sum of the impressions conveyed to their minds by three and a half years of intimate contact with the ways, works and words of Christ. It was not, as we might have expected, God is Love, but "God is Light, and in Him is no darkness at all." God's Love is a holy love. I think the two cherubim shadowing the Mercy-seat, one piece with it, represent the holiness and righteousness of Christ. He was the true "Cherub that covered." None so jealous as He for the claims of God's throne. He would sooner die than that one of these claims should be disannulled. And He did die, thus fully "magnifying the law" and meeting all the claims of God by His blood. Now love can go out unhindered. But God cannot connive at His people's sins. Sin in them is as hateful as in the world, nay more so. Suppose the prodigal after exchanging his rags for the best robe, had soiled himself afresh among the swine, would not the filth have taken on to the father an added element of repulsiveness. Sin renders fellowship between the Father and His child as impossible, as it did between God and the sinner.

To go back to Eden, a beautiful though simple fellowship existed between the Lord

God and His creature man—provision for his need, companionship and interchange of thought, but sin broke the fellowship and death intervened: not physical; as far as we know no change in bodily condition ensued, but a great gulf yawned. Instead of eating from the trees, they were hiding behind them. This was spiritual death, existence out of harmony with God.

It is true that God came down in grace to seek His creature, but it was only in virtue of the "bruised heel" of the seed of the woman (Gen. 3. 15). This we get in 1 John 2. 2, "He is the Propitiation for our sins and not for our sins only, but also for the whole world." Sufficient for all, it is only efficient for those who believe.

SOME affirm to-day that there is no such thing as atonement in the New Testament. It was only for Israel. But if there is no atonement now, there could be none then, for no shadow can exist without a substance. It is true that the one occurrence of the word atonement in our version of the New Testament—Rom. 5. 11—ought to be "reconciliation," but none the less true is it that to be consistent with the Septuagint* translation of the Hebrew word for atonement, atone, etc. (*kopher*), that word ought to appear in our English Version, wherever you have the word propitiation or its cognates,† for the Septuagint equivalent of atonement is the word translated propitiation, etc., in the New Testament. But though the atonement effected by our Lord on Calvary does remove at once and for ever all the

* The Septuagint is the Greek Translation of the Hebrew Old Testament Scriptures.

† The other occurrences are 1 John 4. 9, Luke 18. 15, "be merciful"; Heb. 2. 17, make reconciliation; Rom. 3. 25 and Heb. 9. 5, both Mercy-seat; and Heb. 8. 12, "be merciful."

sins of God's people the moment they believe, it does not remove sin—the root, the evil nature from which those sins grow. God in His all-wisdom has not chosen to uproot this evil principle—the flesh—from His people, but for their humiliation and growth in grace, has left it in them. If this root could be extirpated, as some have falsely taught, then sin could be said to be gone; whereas the Scripture says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Nor can it be improved, for even the Apostle Paul, after years of Christian life, had to say, "I know that in me, that is in my flesh, dwelleth no good thing," *i.e.* it had not begun to improve, no part of it was better. How then can we deal with it? God has already dealt with it effectively by condemning it in the Holy Sinless Person of His Son. "And for sin condemned sin in the flesh" (Rom. 8. 3). This is as perfectly finished a work as His work of causing the Lord Jesus to bear our sins in His own body on the tree, and in dealing with Him concerning them. We make continual discoveries of the evil of the flesh; God makes no discoveries. He knew it was incurably bad, when He condemned it on the cross. So as far as the evil nature goes, God has finished with it. We do not ask Him to do more, we believe what He has done. But as for its power over us, we are to believe that we have died to it (Sin is here viewed as the old Master), and are now dead to its claims, and "Sin shall not have dominion over you, for ye are not under the law, but under grace" (See Rom. 2. 14).

But does not the presence of this sinful nature defile us, and make fellowship with God impossible? Our verse replies, "If we walk in the light, as He is in the light, we have fellowship one with another (*i.e.* with others walking in the light), and the blood of Jesus Christ His Son cleanseth us from all sin." That is, the blood of Jesus is continually answering to God for that defiling principle, but again as verse 8 shews, not in the sense of taking it away. Lastly, viewed as an evil nature lusting

after evil things, we are to "make no provision for it, to fulfil the lusts thereof." As a guilty principle God has condemned it; as an old master God has freed us by death and resurrection; as a defilement the blood cleanses us, and as an evil nature we are to refuse to provide for its lusts. "These things write I unto you," says the Apostle, "that ye sin not." But does any one actually live without sinning. "If we say that we have not sinned, we make Him a liar, and His word is not in us" (v. 16). That is, no one can say that he has lived* a day, an hour, or even a minute without sinning, by commission or omission. James says on the contrary, "In many things we offend all" (chap. 3. 2). No doubt the more carefully we walk the more sensitive do we become to sin, and the more aware of our own sinfulness. The effect of sinning is to mar our communion, but God has made a provision for this: "If any man (*i.e.* believer) sin, we have an Advocate with the Father, Jesus Christ the righteous. His advocacy brings us to confession, and by that to restoration. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The sin is forgiven, the defilement is cleansed. These two results are immediate, but the joy of restoration may not be at once realised. David was forgiven when he first said, "I have sinned" (2 Sam. 12. 13), but afterwards he wrote the 51st Psalm, and he prays therein, "Restore unto me the joy of Thy salvation!" Though no doubt this was in measure restored, he never escaped the governmental results of his sin, and such are attached to every sin in greater or less degree. We need a watchful spirit, a sensitive and enlightened conscience, to be on our guard against evil, detect defilement and apprehend divine restoration.

"And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day" (Num. 19. 19).

* That is the force of the perfect tense—in the past up to the present, is in "have not sinned."

THE SECOND COMING OF CHRIST.

BY JAMES F. SPINK.

PICTURED.

THE Old Testament is full of pictures that illustrate New Testament doctrine, and the Holy Spirit has woven this precious truth in the Old Testament in such a way, that it may be helpful to draw your attention to some of them. In Gen. 24., we see Abraham and Isaac staying at home in Hebron (Fellowship), while Eliezer goes down to Mesopotamia to win, ornament and clothe a bride fit for his master's son. Thus we have a picture of the Triune God acting jointly in procuring a bride for Christ. The Father and the Son on the throne in heaven, and the Spirit sent down to do His work on the earth. His work is to gather from among the peoples of the world a called-out company for Christ—a bride for the risen Son of God (See John 16. 13-15). Rebecca was found by a well of water (v. 45). Christ met the woman of Samaria by a well of water and referred to Himself as "Living Water," and we must get to that well before we can have the Spirit. The servant gave Rebecca "jewels of silver and jewels of gold, and raiment." Silver expresses the glory of Christ as seen in redemption. Gold expresses Divine glory the glory of God. The raiment shows that we are clothed with Christ. The decision has been made, a new relationship has been entered into, and the bride follows the man across the desert. She becomes the Father's choice, the servants care, and the son's delight. Fair and unspotted by the world she leaves all kindred, home and country for a man she had never seen.

But the servant does his work well, and undoubtedly expatiates upon the son, so that long before she reaches her destination she loved Isaac, reminding us of the work of the Spirit as he attracts us to Christ, and brings before us His essential, moral and official glories, so that we exclaim: "Whom having not seen, ye love" (1 Pet. 1. 8). At last the journey is almost over, "And Rebecca lifted up her eyes,

and when she saw Isaac, she lighted off the camel" (v. 64).

I THINK we have reached that stage in the history of the Church. We have sighted the Lord, and we are getting off our camels ready to meet Him whom our souls adore. "And Isaac came" (v. 62). "And Isaac went out to pray in the field at eventide: and he lifted his eyes, and saw and behold, the camels were coming" (v. 63). The last time that Isaac was seen was at the Altar (Gen. 22. 9), which typifies Christ on the Cross. The next time he is seen is when he went out into the field. He does not come out until after the servant finishes his work, and is not seen until he meets his bride. During this present age, Christ is not seen, and will not be seen by His bride, until the Holy Spirit finishes His work and escorts the bride from the world to the air. Isaac did not meet her in his home or in her home, but between the two. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first. Then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord *in the air*: and so shall we ever be with the Lord" (1 Thess. 4. 16, 17). The trysting-place is the air. Isaac came out alone to meet the bride, and Christ will have the undisturbed joy of meeting His bride alone. Rebecca "took a veil and covered herself." This suggests the thought of ownership rather than the thought of submission. In effect, she says: "I am exclusively for him." How Christ Himself will rejoice in that day when He views His bride. As someone has well said, "He loved her when she was foul. He died to make her fair." Then He will see His Church covered with beauty and perfection that He Himself has put upon her, for the Church is the object of His great and marvellous love, and the subject of all His activities and care. And Isaac "loved

her." This is the second mention of the word "love" in the Bible. The first time it is mentioned in connection with the love of Abraham for Isaac. Thus we have almost a perfect picture. The Father loved the Son, and the Son loves the bride. Eve was presented to Adam, and Rebecca was presented to Christ, and we shall be presented to the Father in all the perfection of our Lord. "That He might present 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. 27).

Isaac came out to meet her at "eventide," at the end of the day, when Christ comes for His Church, it will be at the close of the day of Grace. Thus we have a full and prophetic picture of the Second Coming of Christ in Genesis, chapter 24. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24. 25).

SEPARATION AND REVELATION.

- Separation! God is calling, (1 Sam. 3. 9)
 Come ye out, be separate (2 Cor. 6. 17)
 From the world, its friendships follies, (Jas. 4. 4)
 And forsake those things I hate. (Prov. 6. 16-19)
- Separation, from the self-life (Rom. 8. 13)
 With its lusts, affections too: (Gal. 5. 24)
 Yield both heart and will entirely, (Rom. 6. 13)
 So that Christ may dwell in you. (Gal. 2. 20)
- Revelation, glorious guerdon! (1 Cor. 2. 14)
 God unveils, The Father see, (John 14. 8-9)
 Hear Him say in loving accents (1 Sam. 3. 10)
 Child be holy unto Me. (1 Thess. 4. 7)
- Revelation, Hallelujah; (Psa. 50. 23)
 Priceless privilege have we, (1 Cor. 2. 9-10)
 Fellowship with God and Jesus, (1 John 1. 3)
 Now and through eternity. (John 17. 3)
- Revelation of The Father, (Matt. 11. 27)
 Revelation of The Son, (Heb. 2. 9)
 Revelation by The Spirit, (John 16. 13)
 To the separated one. (Heb. 12. 14)

V. P. WEBB
 (Late of China).

Three Classes of People

(Matt. 26. 1-16).

By JOHN LAW, NORWICH.

THERE are three classes of people brought before us in this section of Scripture, which reads us very solemn lessons—Chief Priests, Scribes, Elders (Matt. 26. 1-5)—the religious class, plenty of religion, outward form and show, but "no heart for Christ." Second class, Judas Iscariot, one of the twelve, "no heart for Christ," but "all heart for money" (Matt. 26. 14-16); but between these two classes, the Spirit of God has put a woman, who has "all heart for Christ" (Matt. 26. 6-13). The world is made up of these three classes to-day—plenty of religion, a form of godliness without the power—from such we are to turn away. Judas Iscariot, one of the twelve, reads us a very solemn lesson—there is a danger of us as saints of God, making shipwreck of the faith through the love of money (1 Tim. 6. 9-10). How sweet to turn from these two classes to see a woman to whom Jesus is her all in all. What a sight to see her coming to Him in the house, to anoint "His Head"—a becoming tribute to what is due to Him personally, Oh to be exercised to ask ourselves, Have we ever moved in this way to anoint the Head of Him, through whom all the grace of God is being dispensed by day? The woman recognises Him in His official place, as the One who was born King of the Jews (Matt. 2. 2), and though He is now the rejected One, she will still recognise and bear testimony to His Kingship and own it in her anointing of His Person. He is the only One in her eyes to whom the oil belongs, and in the intelligence of faith, and love, she anoints Him for the burial. The enmity and the hatred was abounding on every hand, and the air was rife with murder against Him, but how sweet to see amidst it all, that there was one heart that truly loved Him and was devoted to Him, so she anointed His Head, a wonderful testimony to the place Christ had acquired in her heart. And this testimony was so

precious and sweet to the heart of the Lord that it is never to be forgotten, hence He says, "Wheresoever this gospel shall be preached in the whole world, there shall also this; that this woman hath done, be told for a memorial of her" (Matt. 26. 13).

Such is the Lord's appreciation. He so greatly valued what she had done to Him, that a memorial of her must be preserved. What intelligence is expressed in her act; how it shows she had Divine light in her soul, and she knew that He was about to die, and she had been gathering up and storing this precious ointment (very costly) and keeping it until the opportune moment, and then, when all the world was against Him, she tells out in the face of heaven, earth, men and demons, what she thinks of Him; she gives a public exhibition in the house of what He was to her. He was her "all in all," and she breaks the box and lavishes all upon His blessed Person; and notice the result, the house was filled with the odour of the ointment. Oh the privilege that we have for a whole week to prepare our spikenard—very costly, very precious—which is the fruit of our lips, giving thanks to His Name (Heb. 13. 15), then to surround His table on the Lord's Day, and with hearts broken in His presence by His love, pour out upon Him the worship of our devoted hearts, until the house is filled with the odour of the ointment. "Whosoever offereth praise glorifieth Me" (Psa. 50. 23). Disciples could not appreciate what the woman had done, but called it waste (Matt. 26. 8); but oh, to see and learn His approval! Oh that we may know more of this as we surround His table upon the first day of the week, lost in Himself, and upon Himself breaking our hearts in adoring worship! May it be so with both reader and writer "till He come."

The Love of Christ has

Depth, without a bottom;
Height, without a top;
Breadth, without a measure;
Length, without a stop.

—Anon.

"The Exceeding Riches of God's Grace"

(Eph. 2. 7).

A BIBLE STUDY.

By C. H. BURCHELL, BIRMINGHAM.

THE purpose of God in connection with our salvation is here shown. The ultimate triumph of His grace. Just think of it! A scene in Genesis 1. pronounced "good," and in chap. 3., a lost world! Of it we are definitely told in Isaiah 45. 18, that He formed it to be inhabited, and while Scripture is silent as to the purpose for which other worlds were created (Gen. 1. 16), only stating the fact that "He made the stars also," yet who shall say that they have no planets occupied by beings of a different order to ourselves? And have all those myriads of angels and other principalities and powers had their gaze for well nigh six thousand years centred upon this small star to watch the actings of the Deity? That this is the case in these latter days is evident from Eph. 3. 10 and also 1 Cor. 11. 10.

God has dealt with His creatures in different ways since the fall of Adam, but has proved invariably the utter incapacity of sinful man to comply with His demands or come again into relationship with Him. So after four thousand years of Divine patience, which was not even then exhausted, "last of all" He sent His Son, who came "full of *grace* and truth." An entirely new approach by God, and multitudes have responded to this Gospel of the "grace of God."

How the Holy Spirit magnifies the "GRACE" in Eph. 1. 6, "*glory* of His grace"; verse 7, "*riches* of His grace"; and now in verse 7 of chapter 2, the "*exceeding riches* of His grace."

And no wonder, for it is the triumph of the ways of God. Inexpressible love—undeserved favour—have won millions of hearts!

Think of the heavenly beings looking on, as, time after time, man completely proved his inability to respond to the approach of God.

And then, when the "Word became flesh" angels were permitted in the fields of Bethlehem to celebrate the advent of "God manifest in flesh."

Surely the angels might have said, *He* will bring "peace" to this wandering star? Perhaps they thought this *must* happen now the "Saviour" (Luke 2. 11) who was "Christ the Lord" had come, for angels are not Omniscient (see last clause of 1 Pet. 1. 12).

And man—ruined man—crucified Him! What must the angels have thought then? Methinks those "more than twelve legions" of Matt. 26. 53 would very quickly have disposed of the tools of Satan, who were treating their Creator in this vile way, had they been permitted. Blessed Master! the fulfilment of the Scripture was of the first importance at such a moment to Thee (v. 54).

GRACE to you and me took the Lord to the Cross, but God "raised Him from the dead." What *mighty* power was needed to do this! *That* power was available (Eph. 1. 19-20).

And the One who was denied a place on earth—a man amongst men—God has raised and placed *far above* all rule, authority, dominion, and every name, now or in the future, and put all things in subjection to Him (vv. 21, 22).

That is God's answer to man's treatment of His dear Son. Christ as Man is highest of the high, whether heavenly or earthly dignities (1 Pet. 3. 32).

In *all* things He must have the pre-eminence (Col. 1. 18).

And what of us? His grace finds us "dead in sins" (Eph. 2. 5), and by *that* same mighty power which He wrought in Christ when He raised Him from the dead He has "quicken'd us," raised us, seated us in heavenly places in Christ (Eph. 1. 19, 20; 2. 5, 6).

But this is not all; for Eph. 2. 7 declares that when the Body (Eph. 1. 22) is seen joined to the Head, God is then to be vindicated in His patient grace by the display before the assembled multitudes of

the heavenly hosts of poor "dead" sinners, changed into the likeness of their beloved Saviour and Lord: for having shared in His rejection they now share in His glory.

And those who once brought the message to the shepherds at Bethlehem shall also witness the glorious reign of the Prince of Peace (Psa. 72), when it shall be said of Him, "Grace is poured into Thy lips, *therefore* God has blessed Thee for ever" (Psa. 45. 2).

Ultimately, too, when every enemy has been subdued and this poor lost world cleared of the last trace of the fall "death," they shall see the mighty triumph of "grace" when God shall be "all in all" (1 Cor. 15. 24-28).

"All trace of sin shall be removed,
All evil done away:
And we shall dwell with God's Beloved,
Through God's eternal day."

ripples OF SPIRITUAL THOUGHT. THE LIGHT.

"Bring thee pure oil olive beaten for the light, to cause the lamp to burn always" (Exod. 27. 20).

What shall I bring to my Saviour and Lord
For all His great love to me shown in His
Word?

Now that He's absent, and made me a light,
That should shine for Him faithfully all the
dark night.

That awaiteth the dawning? Directions I see
That tell what acceptable "service" must be.
First "pure" in its purpose to glorify Him;
All "beaten" and purged from the self still
within;

For only as "chastened and judged" in His
sight,

Can I hope toward the world to shine as a
light.

And tho' it so fitfully glows while down here,
'Twill be gloriously bright when "with Him"
I appear!

E. M. T.

GOD'S SUSPENSION BRIDGE.

"The mercy of the Lord is from everlasting to everlasting" (Psa. 103. 17).

A Bridge that stretches o'er Life's utmost
need,

With ends invisible. Nor time its strength
can sever.

In links of mercy, heaven—forged it stands,
As it hath stood of old, and shall forever!

E. M. T.

MARIOLATRY.

By CYRIL H. BROOKS, PHILIPPINES.

NO doubt many Roman Catholics would strongly object to the assertion that the Virgin Mary is the Saviour in the Church of Rome. But those who have observed Roman Catholicism in lands predominantly Roman Catholic, can have little doubt that such is virtually the case. By various teachings and practices the Virgin Mary is given a higher place than Christ.

An extreme instance of this is seen in a sketch which came into the writer's possession a few years ago. It was given to me by an earnest Filipino believer, who a few years previously had been gloriously saved after having been a Roman Catholic all his life. His family still remain in that denomination. One day he was given the picture, which he passed on to me, and which I will attempt to describe.

The picture represents two ladders, presumably meant to depict two ways to heaven. In the clouds the Virgin Mary is seen kneeling at the head of the ladder on the right. Three people are ascending the ladder, the hand of the uppermost being grasped by Mary. From there, others can be seen wending their way to the holy city. At the foot of this ladder stands a monk, shaking hands with one of those on the ladder and also pointing to Mary. Another priest is directing an elderly man to the same ladder. Beyond the second ladder is a bishop with mitre and crozier, pointing to the ladder on the left, while a pro-

cession in the background is headed in the same direction.

Now consider the obvious contrast seen in the ladder on the left. At its head stands Jesus Christ, as if aloof from any who would approach heaven by that way. Judging by the sketch none have ever done so, and the only person shown using that ladder or even approaching it is a man,

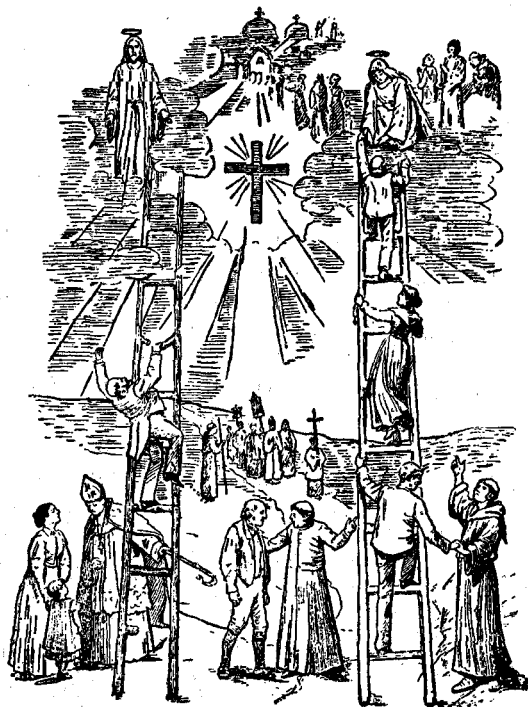
half-way up, who is falling backwards, grasping in one hand a broken rung of the ladder. A cursory examination shows that the first rung of this ladder is also broken.

Could anything show more clearly that the Virgin Mary is the Saviour in the Church of Rome? Was there ever a more glaring denial of our Lord's own words: "I am the way . . . no man cometh unto the Father but by Me"? It is almost unbelievable that this should be done in the name of

Christianity, but the picture speaks for itself. Surely it is also a challenge to every true believer in Christ to exert every effort to bring the true light of the Gospel to those whose minds and hearts are blinded and darkened by such false teaching.

Peter said, "Neither is there salvation in any other (save in our Lord Jesus Christ): for there is no other name under heaven given to men, whereby we must be saved" (Acts 4. 12).

—Douay R.C. Version.



The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXVIII.

By DAVID J. BEATTIE.

IN THE SCOTTISH CAPITAL.

IN the recording of the work of the Holy Spirit relative to the formation of assemblies of Christian believers during a particular period of last century, one cannot fail to observe, in a considerable number of instances, the lack of documentary evidence as to when and where the first stone of a present-day thriving church was laid. To the historian whose sensitive mind has been trained along lines of authenticity and exactitude in the fixing of day and date, the absence of such records may present a difficulty. But brethren in earlier years, so it would seem, were more concerned about fundamental truths in the building up of a spiritual structure, than of recording upon stone or parchment what to them appeared to be a non-essential.

Thus in Edinburgh comparatively little is known of the early days of brethren, and although the original meeting-place is said to have been in Bank Street, only a few fragmentary facts can be gathered as to the actual founding of the movement in the Scottish Capital. As in other parts of Scotland about the time of which we write, the Holy Spirit had been preparing many hearts to receive a fresh enlightenment of the Scriptures. Pioneers had fearlessly proclaimed the Truth, and the

ground was being broken up for the time of sowing. Reports of what was taking place further south had reached Edinburgh, and were gladly received by a few, with a prayerful desire for a fulfilment of the Scriptural mode of assembling themselves together in the Name of the Lord. Thus, when the saintly Robert Mitchell came to Edinburgh, sometime in the late 'sixties, he found quite a number of earnest Christians of like mind to himself, whose spiritual outlook had recently undergone a great change.

Among the early leaders,—and these included such stalwarts as Donald Ross, Albert Boswell, Henry Groves and Colin Campbell,—Robert Mitchell was, in many ways, outstanding. An Ayrshire man, he had spent some years in England, where

he was on terms of happy fellowship with Lord Congleton and other "chief men among the brethren." He came to Edinburgh in order that he might study languages, and otherwise prepare himself for missionary work in the foreign field. The Lord willed it otherwise. A severe illness supervened, and the lifework of Robert Mitchell was mainly in the shepherding and building up of the Lord's people in the homeland. "He was an old man as I remember him," writes



R. MITCHELL.

Mr. Robert G. Mowat, who has kindly furnished the present writer with much of the information relating to the Edinburgh assemblies, "and the years had mellowed his winsome character so that we younger folks loved him for himself, while we revered him for his knowledge. He was, in the truest and best sense of the word, a saint—simple yet profound, full of gracious dignity, with a charming personality which Divine love had rendered truly beautiful. Of him it could rightly be said that the radiance of the sanctuary glowed on his countenance and hallowed his speech, so that we who listened were hushed with the sense of the Sacred Presence: for he dwelt much in the secret place of the Most High."

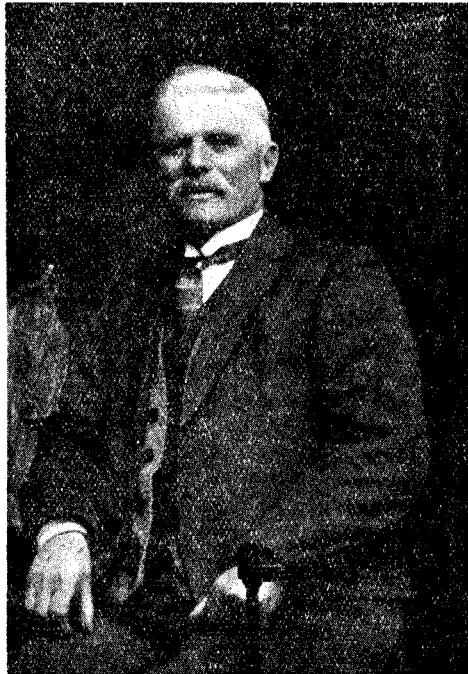
ROBERT MITCHELL was a biblical scholar of considerable standing, and collaborated with Robert Young in the preparation of his monumental work, *Young's Analytical Concordance*. During his residence in England he formed one of that circle which included Dr. Maclean, Henry Groves, Lord Congleton and others who came together by arrangement, to read and study missionary news and letters. As the circle grew and interest in the Lord's work in the foreign field increased, so there became a real need for a periodical containing reports from overseas, which might reach a wider community. And as we have already seen in a former paper, in the year 1872 the *Missionary Echo*, forerunner of our missionary monthly *Echoes of Service*, was first published.

The little company at Bank Street went on happily for some

time. But it is not to be supposed that the arch-enemy of the Church would remain inactive in the presence of such a spiritual renaissance in Edinburgh without casting about in a subtle endeavour to break up the harmony of the young assembly, and it was not long before serious doctrinal trouble arose, and the meeting was divided. This naturally led to a corresponding loss of power and blessing over a considerable period, though we are thankful to be able to add that unity has now for some years been re-established. Soon after this a small hall at 16 Picardy Place was acquired, and another at Lochin Place, thus suiting the convenience of believers who had previously met at Jamaica St., Melbourne Place and Greenside Place. "From that time," writes Mr. Mowat, "the work began to prosper. The meeting-room at Picardy Place became a truly hallowed spot to many a soul who was won for the Lord there. With steady increase of numbers the hall was enlarged, and such was the spiritual vigour of believers that it seemed as though nothing could stay their enthusiasm as the work developed. There was a happy family feeling of fellowship,

and all, both young and old, were on fire for souls. Thus the good work spread."

At the seaport of Leith, a mile or two from the city, an assembly was established about this time. Henry Mowat and Ernest Gerrie began the work in the Blackburn Hall there, Mr. Mowat remaining for several years to give pastoral care until the infant assembly was built up, after which he returned to take his place in the Picardy Place meeting. Ernest Gerrie was afterwards called to devote the whole



HENRY MOWAT.

of his time to the Lord's work, and became well-known in many parts of the country as an evangelist. The activities of the various companies of believers in Edinburgh continued to bear fruit. The blessing spread to the nearby village of Davidson's Mains, and to Portobello, where assemblies were founded, and where a testimony has since been maintained.

A FEATURE of the Picardy Place assembly, which was attended with much blessing, was the going forth of singing parties to carry the Gospel in song and story to hospitals and other institutions. A zealous band, led by Henry Mowat, also engaged in a constant war of aggressive evangelism not only in open-air services, but at various times small halls were engaged in needy districts of Edinburgh and Leith, where some wonderful cases of conversion were recorded. The assembly at Picardy Place had already removed to a larger hall, but even this became inadequate, and at the outbreak of the Great War, when the German Chapel in Rodney Street became vacant, this handsome and commodious building was acquired and was given the name of Bellevue Chapel.

At Lochrin Place there was also steady progress, and the assembly increased in numbers until its removal to the present hall in Lauriston Place, where the testimony continues. Since those almost forgotten days when the Lord so wonderfully came in, dispelling the cloud which had for so long overshadowed the path of His people, there has ever been present in the various assemblies, that atmosphere of happy fellowship, which has in no small measure contributed to the remarkable development of the testimony in and around the historic Scottish Capital.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isa. 41. 10).

"Be content to wade through the waters betwixt you and glory with Him, holding His hand fast; for He knoweth all the fords."

—Samuel Rutherford.

MY THORN.

I have a thorn within my flesh
To buffet me, I know,
Which in my youthful, care-free days
It was not mine to show.
'Twas grafted by the Evil One,
Beside my fruit to grow.

For, when I did not know the Lord
As I do know Him now,
So gentle did I seem to all
With calm, unruffled brow;
It seemed good-nature was a gift
God did on me bestow.

Then, as I older grew in years,
I saw the narrow way,
Which He then pointed out to me:
Whose voice I must obey.
Great joy was mine! His recompense
Is still with me to-day.

And when I yielded to His will
One night, by **grace alone**;
He seemed to lift me, in His love
Upwards to His bright throne.
All **earthly things** seemed then to fade;
My sorrow all was gone!

But afterward! O! afterward,
What was it mine to know?
The Enemy had viewed the scene
While walking to and fro;
Ingrafted in me subtly
A thorn of his—to grow!

Therefore, although my Saviour's love
Is **sweeter** now to me
Than 'twas in years which now are past,
And mine prosperity;
A shadow crosses o'er me now,
Oft when that thorn I see.

Where is my meekness when I speak
With sharp retort to those,
Who do not seem to understand
Great are my **inward** foes?
Alas, O Lord! when shall my thorn
Be severed from Thy rose?
Cleish.

A. P. A.

WAR.

"The Lord will have war with Amalek from generation to generation" (Ex. 17. 16).

As far removed as East from West.
As far apart as Night from Day.
So doth the flesh which God abhors,
War with the Spirit Life for aye.
Amalek is the foe we'd meet,
With two-edged sword and prayer-shod feet!

E. M. T.

Notes on Some Psalms.

(Continued).

BY WM. RODGERS, OMAGH.

WE have before mentioned that Psalm 3 and Psalm 4 appear to form a pair, the one being a Morning Song (See Psa. 3. 5), and the other a corresponding Evening Song (See Psa. 4. 4, 8). When, however, these psalms are examined together, the connection between them is seen to be much closer than merely this: for they have evidently been written with references to the same occasion, and on very similar lines to one another. Nor are we left in doubt what the occasion was, for the title of Psalm 3 is, "A psalm of David, when he fled from Absalom his son," and with this the subject matter of both psalms is in agreement.

For example, the opening cry of Psalm 3, "Lord, how are they *increased* that trouble me," recalls to us the statement in 2 Sam. 15. 12, that "the people *increased* continually with Absalom"; while its second verse, "Many there be which say of my soul, There is no help for him in God," reminds us that amongst these "many" was Shimei of the house of Saul, who came to throw stones at David, and to throw also at him bitter words, which struck even harder than the stones. "Thou bloody man," he said, "the Lord hath returned upon thee all the blood . . . and behold thou art taken in thy mischief" (2 Sam. 16. 5-8).

On the other hand, we have, in this same incident, an illustration at least, if no more, of what is meant by the 4th verse of Psalm 4, a verse the opening part of which, "Stand in awe and sin not," in a form almost unrecognisable to the English reader, but taken from the Greek version of the Old Testament, is quoted at Eph. 4. 26, as "Be ye angry and sin not"; while the remainder of the verse, "Commune with your own heart upon your bed and be still," is paraphrased or explained by the apostle in the words, "Let not the sun go down upon your wrath." If ever a man

had occasion to be angry, it was surely David at this time, for so far as his dealings with Saul and his house were concerned, he had a clear conscience, and deserved none of the taunts of Shimei. And if ever a man was tempted to let his anger lead him into sin, it also was David just then, when Abishai said to him, "Let me go over, I pray thee, and take off his head." But the king recognised the temptation and its source, and he put it from him, as he did yet again on his victorious return, when Abishai once more urged vengeance on Shimei. Even the connection between the "Stand in awe and sin not" of the Psalm, and the "Be ye angry and sin not" of Eph. 4. 26, is illustrated by David's speech here, which shows us that what kept him from being led into sin through his anger, was that he "stood in awe" of God. "Let him alone and let him curse," said he, "for the Lord hath bidden him."

THERE are a number of other points in the two psalms which suggest a connection with this period, and with one another; but leaving these for the present, let us consider Psalm 4 in a more general way, noting as we do so some of the links which associate it with various other Scriptures. It will be seen that it is a psalm of deep personal experience, the experience of a man who has proved the Lord to be everything to him.

In verse 1 we are introduced to him as a *saved* man, for he can look back to the time when, in his "distress," God came in and "enlarged" him, or set him at liberty. Very similar references to his past deliverance are made by the Psalmist in Psa. 18. 5, 6, 19, and in Psa. 116. 3-6.

In verse 2 he is a *scorned* man, that relationship with his God which was his "glory" (cf. Psa. 3. 3) being turned into "shame" by those who understood it not. Small wonder it was that men who loved "vanity" and sought after "leasing" should see no glory in the bond between David and the Lord.

In verse 3 we find him a *separated* man, a man "set apart" by God for Himself,

one mark of which, as he tells us, is that the Lord will hear him when he calls upon Him. In this respect he takes up the position which all Israel should have occupied, had they kept right with God. For Moses in Exod. 33. 16 says, "Wherein shall it be known here that I and Thy people have found grace in Thy sight: is it not in that Thou goest with us? So shall we be separated (same word as translated 'set apart' in Psa. 4. 3), I and Thy people, from all people that are upon the face of the earth." And again in Deut. 4. 7, he says, "What nation . . . hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for!"

In verse 4, as we have already shown, the speaker is a *stilled* man. His passions are curbed by the knowledge that what has happened, and is happening, is of the Lord. Therefore, instead of vindicating or avenging himself, he can leave matters in God's hands, thus carrying out, not only Eph. 4. 26, but also that other New Testament injunction, "Dearly beloved, avenge not yourselves, but rather give place unto *the Wrath*" (Rom. 12. 19, r.v., marg.).

In verse 5 we see a *sacrificing* man, or shall we say a worshipping man, one whose character and conduct are such that he can offer "sacrifices of righteousness," a term possibly used by way of contrast with the hypocritical sacrifices which David's enemies had been offering (2 Sam. 15. 7, 12) at this time. It is quoted from Deut. 33. 19, and is used by the Psalmist again at Psa. 51. 19, in both which passages it is connected with Israel's future, whereas in our psalm there is given to it a present and practical application.

In verses 6 and 7 we have a *satisfied* man, who finds in the presence of God a "gladness," beyond that which worldlings have when at their very best. It is interesting to note here that verse 6 begins with the phrase he had used at Psalm 3. 2, "Many there be that say." There they were sneering at the plight in which they supposed the Psalmist to be, as forsaken of God; while here they are troubled about their own plight, and are asking the old, old question, "Who will shew us any

good?" It is the question to which Solomon in Ecclesiastes sought an answer in all sorts of wrong directions (See Eccl., chap. 2, especially verse 3); but his father David has no hesitation in replying to it in his own way, "Lord, lift Thou up the light of Thy countenance upon us." This prayer of his, taken along with the reference to "peace" in verse 8, is practically a quotation of the last third of Israel's blessing in Num. 6. 24-26. Is it not fitting that words which end the chapter concerning the separated Nazarite, should also come in at the end of this psalm concerning the man whom God has "set apart" to Himself.

LASTLY, in verse 8 we find a *secure* man, who even when in banishment from his home, can lay down his head and sleep, trusting in his God. Most of us, had we been in David's circumstances at that time, would have spent sleepless nights, filled with troubled thoughts as to what had already taken place, and anxious thoughts as to what lay still ahead. But the Psalmist appears to have learned the secret of restful sleep, and here lets us into it. It is to have assured confidence in God, based on His promises. For notice that in these closing words of his, he yet again claims for himself personally words which had been spoken in promise to the nation at the beginning of their history. In Deut. 33. 28 God had said, "Israel shall *dwell in safety alone*; the fountain of Jacob shall be upon a land of corn and wine." Here the Psalmist, having already in the preceding verse made reference to "corn and wine" is led, possibly by the association of this phrase with it, to think of the old promise, and he makes it his own in the words, "Thou, Lord, *alone* (r.v.) *makest me to dwell in safety.*"

Baptism without Christ leaves the unsaved still dead, for such have no resurrection power, but the believer is linked with Christ in His death and burial (of which baptism is a figure) and is raised with Him.

"That all men should honour the Son even as they honour the Father . . . which hath sent Him" (John 5. 23).

The Church and the Churches.

BY T. TIPPER, DERBY.

IT is clear that the first preachers of this dispensation, as shewn in the Acts and the Epistles, had an objective before them, to which they obediently adhered. Accordingly they preached the commission given them in its entirety, resulting in the planting of churches of God where the Gospel was fruitful, so that they in their turn could propagate the same Gospel (John 17. 20; 2 Tim. 2. 2). This is the model yet unrepealed, this is all-sufficient.

The term "church" in Greek is *Ecclesia*, meaning a called out company, but it also means a called together company, as is implied in the word "assembly," as it is sometimes translated.

The term "church" is used with *four* distinct meanings in the New Testament. *First* (Acts 7. 38), "The church in the wilderness." Israel called out of Egypt needs no comment. It certainly has nothing to do with our subject. *Second* (Acts 19. 32, 39, 41), "The confused assembly, the lawful assembly, the dismissed assembly"—also outside our consideration. *Third* (Eph. 1. 22), "The Church the Body." *Fourth*, "The church of God" (1 Cor. 1. 2; 1 Tim. 3. 5, etc., etc.). This meaning "a company of saints acting together in local capacity, fellowship and responsibility.* Of itself the word "church" determines nothing, but He who calleth it out gives to it its character as My *Church* and the *Church the Body* (Matt. 16. 20; Eph. 1. 22), and He and what brings together as a church of God in local accountability to Him. The articles *The* in this term and occurring in 1 Cor. 10. 32 does not require to be emphasised, but the words "of God." Paul is not viewing the population of the world in this passage, but only the population of Corinth, as the context shews, contemplated in the three classes, "Jews, Gentiles and the church of God."

The church of God is not a "Democracy," Autocracy, or an Aristocracy, but

a Theocracy. The term "churches" in the plural is used. *Topographically* as the churches of a particular country (1 Cor. 16. 1-19; 2 Cor. 8. 1; Gal. 1. 22), "Galatia, Asia and Judæa." *Ethnographically* as, "churches of the Gentiles" (Rom. 16. 4). In "The Church which is His Body" all are one, in it there are neither national, social or sex distinctions, "neither Jew nor Greek, neither bond nor free, neither male nor female" (Gal. 3. 27, 28). But in "the church of God" there are distinctions and diversities. The man and the woman, the teacher and the taught, the ruler and the ruled, and are each provided with instruction and guidance toward producing behaviour beseeming a church of God (1 Tim. whole epistle, etc., etc.).

To-day is a day when the unspeakable opportunity is afforded God's people in honouring God's wisdom in giving explicit instruction in His Word for their life and walk individually and collectively. The failure of any professing to hold the truth is no valid reason to present others seeking unto the knowledge of it and giving effect thereto. The principle that has ever been still holds good, "If any desire to do His will, he shall know concerning the doctrine" (John 6. 17; Isa. 66. 2), and the great desideratum is to be blessed with men like those of the sons of Issachar (1 Chron. 12.), who had understanding of the times to know what Israel ought to do.

THE ETERNAL SONSHIP.

How could anyone but the Eternal Son be the Son in Incarnation? Surely the relationship is Personal, and not merely connected with the humanity of our Lord. Or was God only the Father of a human person? This would entail the Nestorian Heresy of the Dual Personality. Our Lord was not a human person, but only a Divine Person, in equal relation to His Divine and Human natures. How could His Divine Personality take on an entirely new relation to the Father, as the "New Light" asserts?—[Ed.].

(See correspondence on page 77).

* Vide "The Church and the Churches" (W. E. Vine).

“ALL.”

BY GORDON DIAMOND, GIBRALTAR.

IN the epistle to the Colossians we get seven “alls” in relation to the Lord Jesus Christ and seven to the Church.

The seven “alls” in relation to the Lord Jesus Christ bring before our hearts the excellency of the Person in order that our hearts may be so drawn out in affection to Him that we may have an appreciation of the One who took us up in sovereign grace. When entered into, these precious views of Christ will give us a solid foundation for our faith and consequent flow of worship to the Father of Our Lord Jesus Christ.

The seven “alls” in relation to the Church are to direct our hearts and minds to the One who loved us and gave Himself for us (*i.e.* the Church), Eph. 5. 25. These latter “alls” are each interlinked with Him in order that the sustaining power of the Church may be Christ Himself, in order to formulate in His Church the characteristics of Himself. This will only be fulfilled by the exercise in the hearts of the saints as to what the Lord Jesus is to each, and the realization that the Church is His, and that He alone can and does sustain His people in whatever circumstances they may be found. The introduction of anything foreign to Scripture in the worship, order and service of the Church is the denial of the sufficiency of Christ the Lord, and is the commencement of spiritual decay in any assembly, and should this be continued, the Laodicean state will soon be manifested. The fact that these “alls” are given in this epistle should guard against additions to, and omissions from, Holy Writ.

May we now prayerfully seek the guidance and help of the Holy Spirit in looking into these “alls.”

IN RELATION TO THE LORD JESUS CHRIST.

“All things were created by Him and for Him” (chap. 1. 16).

WHAT a stupendous statement! The One in whom we have redemption (v. 14) is the Creator of heaven and earth; this is beyond the human, finite mind, hence, though the wisdom of this world rejects the revealed mind of God in creation and substitutes man's ideas, we can be thankful by His grace that “Through faith we understand that the worlds were framed by the Word of God,” and this is again plainly asseverated in Eph. 3. 9: “God, who created all things by Jesus Christ.”

Man can destroy but can never create. He can, however, use to a great extent that which has been created, but in a very limited way, as we read in Job 38., “Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? canst thou lift up thy voice to the clouds that abundance of waters may cover thee?” Yet our Lord can do all this, and, further, since they were created for Him, how grieved He must be to see what was created by Him and for Him corrupted as it is to-day. This is man's day, and as time passes we can see springing up around us all that bears the marks of the enemy of our souls. What a rendering in a day to come to the Judge of all the world! Turning to the Church, which is His peculiar treasure, how humble we have to be, and sorrowful, in view of the unfaithfulness among us. May we look upward to the Head from our hearts, that our affections, being above this scene, we might show the characteristics proper to those created and redeemed for Him!

“And He is before all things” (chap. 1. 17).

WHAT comfort and peace this should bring to our hearts. Christendom has never formulated a correct estimate of the greatness and dignity of the Lord Jesus Christ. But those who are His children are brought to realise that they are connected by the Holy Spirit through God's grace to One who existed before Time, One who essentially is Eternal. We read in Heb. 1. 2, “By whom also He made the worlds,” and in Prov. 8. 22, 23, “The Lord possessed me in the beginning

of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." These verses are beyond man's thoughts. We cannot conceive them, yet by faith we are led to realise that the Person of the Christ is spoken of in Scripture as Eternal. Human philosophy has no place in the Scriptures, and this epistle is written to guard the people of God against this, and grace has brought us to know through faith the *One God* (1 Tim. 2. 5), and therefore we know Him that is before *all things*.

A knowledge in our hearts of this Person would teach us how puny and weak man really is, and hence a note of praise and worship would ascend from our hearts as realising something of the One who redeemed us, One who is omniscient. May God help us to realise the greatness of the Lord Jesus Christ, in order that our lives in this world may be marked as those who know in their heart the dignity and excellency of the One to whom Lord's Day after Lord's Day they manifest their allegiance in the breaking of the bread and the drinking of the wine. What satisfaction we should then enjoy in Him, and how steadfast and immovable we should be amidst trial and difficulties!

(To be continued).

A WORD TO THE LORD'S PEOPLE.

By the late Donald Ross.

Nothing is settled permanently until it is settled right. Shifts, concealments, subterfuges, and evasions, amount to nothing. A wrong may be apologised for, defended, excused, covered up, daubed over, winked at, lied about, or silently ignored; but so long as it exists, there is trouble in store.

As you read these lines, begin at once. Rectify the past wrongs, or God will do so to your shame some day. The clean path is the easiest after all.

Numbers 32. 23: "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."

—From "Indian Christian," Jan., 1937.

Can a man be a Christian and yet not have the Spirit?

"Did ye receive the Holy Ghost when ye believed?" (Acts 19. 2, R.V.).

By THE EDITOR.

AT first sight it might easily be supposed that these were somehow linked with Apollos—either his converts, or disciples, whom he had expressly come to visit at Ephesus. But I think it can be shown that he and they had no connection; for one thing Apollos had evidently been baptized when John's baptism was still valid, not having been superseded by that of our Lord. Accordingly he needed not to be re-baptized, whereas these twelve disciples must have been baptized when the baptism of John was already out of date, and they accordingly needed to be re-baptized in the name of the Lord Jesus. Had Apollos and these disciples been connected, he would have introduced them to the assembly. The original apostles were all disciples of John, and so needed not to be re-baptized later. Certainly a man of Apollos' zeal would not have failed to instruct them more perfectly, as he had been himself. In any case Paul finds them, and in the course of his intercourse with them, puts to them the question at the head of this paper, "Did ye receive the Holy Ghost when ye believed?"

It is usually taught that Paul noticed a lack of spiritual *power* in these men, which led him to doubt whether they had received the Spirit, but this is mere surmise. He may well have noticed in their conversation a lack of *intelligence* in the things of God. He wanted to find out their whereabouts. The question was not raised *whether* they had received the Holy Spirit, but *when* they had received Him. Was it at Pentecost after believing, or subsequently at believing, as now? It was their reply which struck the apostle, "We have not so as much as heard if the Holy Spirit has come."† As followers of John's teaching, they must often have heard of

† This is the exact phrase used in John 7. 39—"The Holy Spirit was not yet (given), because that Jesus was not yet glorified."

the Holy Spirit, because the baptism in the Spirit formed an important part of his testimony, but they did not know of Pentecost. "Unto what then were ye baptized" was Paul's next question, which throws light on his own practice as regards the ordinance. It is true he was not sent to baptize, but to preach the Gospel, but he none the less baptized converts everywhere or had them baptized. When these disciples replied, "Unto John's baptism," Paul explains that this looked forward, just the opposite direction in fact in which Christian baptism looks—which is back to Christ crucified, buried and risen. John's baptism was in view of One who should come; Christ's is in view of One who *has* come. By seeking to attach to Christian baptism the outlook of John's, certain teachers entirely reverse God's order. This incident certainly shows that those who have, as we are convinced, been mistakenly baptized, either as infants or as members of some believer's household, should certainly on believing be baptized according to the Divine order and practice. When the twelve disciples heard Paul's explanation they with prompt obedience were baptized in (lit. into) the name of the Lord Jesus. This has been supposed, but quite mistakenly,* to mean that some fresh formula had been introduced, as I believe can be shown from the Acts. This form of words is used only twice in the book—of the Samaritans and here—and speaks of acknowledgment of the Name of the Lord Jesus, which needed to be emphasized specially in these cases, but in no way dispenses with the formula given by our Lord in Matt. 28., though this is never used in so many words in the records of baptism in the Acts or elsewhere.

I will close with a brief summary of the reasons (partly already given) why this incident ought not to be taken as a normal type for Christians to-day, and in no way proves that Christians can be such to-day without receiving the Spirit.

(1) The Acts period was a time of transition, and no case of the order

followed can be taken as a pattern for us, unless it can be shewn that the circumstances surrounding it, are the same as to-day.

- (2) As John's baptism is unknown among us, it is especially arbitrary to make this incident an example of Christian procedure in these days.
- (3) The Scriptures specially teach that, "If any man hath not the Spirit of Christ, he is none of His." Notice it is "hath not," not "shews not."
- (4) Paul when writing to the carnal Corinthians reminds them that they were "temples of the Holy Spirit" (chap. 8. 10), and had all been baptized in, and made to drink into One Spirit (chap. 12. 13).
- (5) Also writing to the decadent churches of Galatia, he takes for granted their reception of the Spirit, but only asks how they had received Him. An attempt is made to assert that the early Christians were of a much higher grade than to-day, and so had all received the Spirit. But proof is lacking from what the Bible says.
- (6) Neither Paul nor any other apostle ever exhorts believers in the Epistles to seek the gift of the Spirit. He does warn against grieving Him, adding, "Whereby ye are (lit. were) sealed unto the day of Redemption."
- (7) The apostle when writing later to the Ephesians makes no reference to these twelve disciples, or as to how they received the Spirit. They were abnormal and might safely be ignored. He does remind the church as a whole that they had received the Spirit on believing: "In whom having believed,* ye were sealed by that Holy Spirit of promise" (chap. 1. 13).

Such a case as the one we have had before us in Acts 19. was clearly exceptional, even in the Acts, and is no base on which to build a Scriptural theory of the reception of the Holy Spirit to-day.

* We may recur to this next month.

* There is no "after" in the text as in A.V.



Surveys of Service.



NORTH-CENTRAL ANGOLA.

BY T. E. WILSON,* CHITUTU.

FOR over 400 years two large portions of Central Africa have been in the hands of the Portuguese—Angola on the west coast and Moçambique on the east. The Portuguese claim, not without some documentary evidence, that they pioneered and explored the country many years before Cameron, Livingstone and Stanley were born. Be this as it may, they have left traces of their influence on the whole of Africa south of the equator. When Mr. F. S. Arnot was on his trek from South Africa in the early 'eighties, he met a Portuguese trader and pioneer called Silva Porto, who told him of the high fertile uplands of Angola and of the route to the west coast. Mr. Arnot accepted his invitation to accompany him to the west, and after reaching Benguela decided that here was the strategic inlet, and route to the interior tribes. The developments of fifty years have wonderfully justified Mr. Arnot's judgment and foresight, as along the old slave track which he followed to the coast, and along which the work was established there now runs a modern railroad which bids fair to become the natural outlet for the commerce and products of Central Africa.

In Mr. Arnot's day work was commenced in three main centres along this line among the Ovimbundu, Chokwe, Lwena and Lunda tribes, and from these centres the work has spread in all directions. To-day there are 14 stations in Angola, with 64 missionaries, and many hundreds of out-stations and native workers. Many honoured names have been associated with this work, and a long chain of graves from Benguela to the frontier tells of the heavy cost in devoted lives laid down for Christ and the Gospel.

* We have had this Survey from our brother in hand many months. Its appearance now coincides with his return home on furlough, where many will be pleased to welcome him.

NORTH and south of the railway line there are still large tracts of territory where the Gospel has not yet penetrated, and it is in the district in the North-Central part of the country in which we are particularly interested. Here we have an area several times larger than the British Isles as yet practically untouched by the Gospel. There are at least four tribes—Songó, Bangala, Minungu and Shinji—and also a large section of Chokwes. Each of these has its own dialect. The Bangalas are a particularly interesting tribe. They seem to be the remains of the Jagga invasion which swept over Central Africa in the 17th century. These were a fierce tribe of cannibals, who spent their time in murder and pillage, continually drinking, dancing and banqueting on human flesh. They worshipped a huge image encircled by elephant's teeth, each surmounted by a dead man's skull. It is only in recent years that the Bangalas have been brought into subjection to the Portuguese. The government first sent an expedition under Captain Cazal and a native interpreter called Conga-mazo. Cazal and some of his men got separated from the main body and were wiped out. The remnant of the force retreated in good order. A relieving column was also badly handled, and had to get out leaving all their equipment behind. Gradually, however, the country is being brought under settled government, and the chiefs are favourable to the Gospel. The Songos are a fisher tribe, their villages lying in the valleys of the Quanza, Luandu and Jombo rivers. The Minungus and Shinjis seem to be off-shoots from the Chokwes, and while they have a dialect of their own, all understand Chokwe. In the north-east corner of Angola is the Dundu diamond field. A number of years ago some men travelling in the wet season dug a trench to save their camp from being swamped

by heavy rains, and found diamonds sparkling in the mud. Belgian, American and British capitalists united to build a modern town in the heart of the jungle, and a large population of natives have gathered around offering a splendid sphere for Gospel effort.

IN opening up new work in Angola many difficulties have to be faced. First of all the Portuguese government is hostile to evangelical work, and in recent years have passed laws aimed at throttling the spread of the Gospel. Roman Catholic priests are encouraged and their work heavily subsidized by government funds. At every turn the "protestante" is made feel that he is an alien, and told quite frankly that neither he nor his work is wanted. One is only tolerated on account of the protection of international law. Some officials are favourable to our work, but they dare not show it. Contrary to the prevailing ideas of folks at home the natives as a rule do not want the Gospel. The African in his natural state is an inveterate liar, work dodger, cruel, licentious, and perfectly satisfied with himself. All he wants is to be left alone in his sin. Grace, of course, makes a difference among those who have been truly born again, but in order to do pioneer work among these tribes in their raw state, one must be constrained by the love of Christ, as there is everything about them to repel and disgust.

IN 1927 the Lord wonderfully opened up the way for us to commence work at a place called Chitutu, where we have most of these tribes within reach. Many bright trophies of grace have been won, and an assembly formed, with about 60 natives from three different tribes in fellowship. We have proved by experience in this country that in order to form Scriptural assemblies one must settle down to years of hard work. The Word of God must be translated into the languages of the people, and school work done in order that they may be able to read it. Polygamy, child marriage, witchcraft, secret societies and superstitions of all descriptions must

be reckoned with. One must be builder, carpenter, mechanic, quack doctor, dentist, preacher, teacher and evangelist all in one. This is a lifetime's work for any normal man.

This year Mr. MacJannet has it in mind to attempt to open new work in the north, at a place called Camashilu, which would make a good centre. Then Mr. MacLaren, we hear, intends to start at Saurimo on his return from furlough. Government permission has already been granted for that site. Natives from Bié have carried on meetings for years at the diamond mines, and several little assemblies have been started among them. Messrs. Maitland, MacLaren, MacLeod, and our late Brother Louttit, have all paid visits to them and baptized many believers. Thus the work is spreading.

In our judgment the great need in Angola to-day is two-fold. First, men of the rugged pioneer type to carry the Gospel to these unreached places, and then men with a mature knowledge of the Word of God to give themselves to the work of teaching the believers Scriptural assembly principles. Workers coming to Angola must have a good knowledge of the Portuguese language. This is very important and will become increasingly so. Then there must be adaptability to learn native languages. Speaking by interpretation is at the best a poor and amateurish way of reaching the people. Above all, there must be true spirituality and a love for Christ and His people.

REVIEW.

"The Art of Preaching."* This is a small compendium from various sources of useful hints for preachers, ranging over a wide area, from their call, their preparation, their sermons, their mannerisms, etc., and reaching even to such homely subjects as their dietary and their ablutions, and so forth. As for mannerisms, few of us are without at least one, of which we may be supremely unconscious, but perhaps few could bear to be "made wise" on the subject. We have heard a man loudly criticize some fault of diction in a brother-preacher, when he was by no means immune from criticism himself.

One cannot help wishing another title had

* By F. A. Tatford. (Messrs. John Ritchie, Ltd.).

been found for the booklet, rather than "The Art of Preaching"; one would so instinctively shrink from a preacher, with whose utterances one associated "art." Preaching, that is delivering a message from God's Word to our fellow-men, in the name of Christ, in dependence on the Holy Spirit, is much too sacred a thing to dub an "art." It is to be feared that in these days of "progress," there is a tendency to substitute for genuine ministry of the Word, sermonettes learnt by rote. It is difficult to imagine Peter or Paul moving about with two or three written sermons in their breast-pockets, to recite on occasion. We would not, however, be thought to advocate slovenly preaching. Let us rather follow the God-given wisdom of King Solomon (Eccl. 12, 9, 10). First, let us get a message from God. Something we have been struck with in our daily reading, and have been meditating upon will probably come to us: something we feel worth telling and desire to tell. Then let us search the Scriptures to get the subject co-ordinated in our mind, and wait upon God in prayer for power to deliver the message, a prayer often answered in the form of felt weakness, till the moment arrives to speak. The same subject may come to us again and again as a message, with the proviso that what we say is not all old, or even all new, "but things new and old." When nothing fresh comes, the thing has "had its day" and may well "cease to be."

"If any man speak, let him speak as the oracles of God (his matter); if any man minister, let him do it as of the ability of which God giveth (his manner): that God in all things may be glorified (his motive)" (1 Pet. 4, 11).

What can hinder this elasticity of utterance more effectively than stereotyping the subject into a written sermonette? Mr. D. L. Moody continually repeated addresses, but he made it a practice to go through the old subjects with prayer and renewed searching of the Scriptures, and that gave them their wonderful freshness and power. Any fluency or preparation or "art" that makes a man independent of the Spirit or, according to that very painful phrase, "sure of himself," is a snare and a delusion. The Apostle Paul specifically disclaimed "excellency of speech or of wisdom." But what would be said in some circles, if to-day a preacher came among them, as Paul confessed he did among the Corinthians, "in weakness and in fear, and in much trembling"? He would be, what is vulgarly termed, "turned down" with a shrug of the shoulders, and very certainly never be invited again. However, with these provisos, there is much useful advice contained in this booklet, and certainly sixpence is a small sum to pay for all the information it imparts.

A CALL TO INTERCESSION.*

WHEN the occasion of the Coronation of King Edward VII, on Thursday, 26th June, 1902, was approaching, our veteran brother, R. C. Chapman, and a few other well-known brethren, signed a letter which was published in *The Witness*, suggesting that on the day itself times should be set apart for prayer in the various assembly meeting rooms and halls.

The wording of their letter is so peculiarly applicable to present conditions that we venture to repeat it:

CORONATION DAY.

"Dear Fellow-believers in the Lord Jesus Christ,—Would it not be well that, in accordance with the exhortation in 1 Tim. 2, 1-4, the coming Coronation Day, Thursday, 26th June, 1902, be observed by all who love the Lord Jesus, and who desire to keep His Word, as a day of confession, humiliation, and prayer, with thanksgiving and such reading of the Scriptures and exhortations only as would tend to further objects in view? The meetings might be convened that day for the special purpose of carrying out the apostolic instruction referred to above, which at the present juncture is peculiarly appropriate.

"The fearful slaughter of thousands in South Africa, and the sad bereavement of still greater thousands, the terrible famine and plague in India, the recent alarming invasion of Britain by Jesuits expelled from France, the extraordinary growth of Romanism and Rationalism, and the sad dearth of conversions in the homelands, all call loudly to God's people to bring the needs of this great Empire and her King before God, especially, of course, with reference to the Glorious Gospel.

"We believe it would be well-pleasing to the Lord, and for His glory, if assemblies in various places thus spent the day in solemn, earnest prayer, and that blessing would result His Word assures us. Being a general holiday, many of the Lord's people would be enabled to come together thus. We would suggest that our responsibilities to our Lord Jesus Christ with regard

* This document has been forwarded to us, signed by our esteemed brethren, W. R. Lewis, H. E. Marsom, W. E. Vine, and a few others, with a request that we would sign, and insert in the Magazine, which, in such a cause, we gladly do.—W. Hoste (Ed. "B.M.").

to the heathen be especially remembered in our confession and prayer on this day."

IN the following issue Mr. J. R. Caldwell remarked with what a hearty response the suggestion had met, and mentioned the desire to impress upon the Lord's people generally the importance of fulfilling the priestly privilege of believers and the responsibility of making intercession for all men.

In view of the unprecedented circumstances which, under God's permissive will, have given rise to the forthcoming coronation of their gracious Majesties King George VI and Queen Elizabeth, and especially of the threatening calamitous trend of political events in the world, we cannot but feel that to set apart that day, Wednesday, May 12th, or a portion thereof, for the same purpose, would meet with the approval of the Lord.

We are confident that this will find a similar response among the assemblies as on the former occasion.

EDITOR'S NOTE.

Was John the Baptist a Failure?

Our last January number contained criticisms of an October article appearing in an American contemporary, which asserted the affirmative to the above question. That our strictures were urgently called for is evidenced by the thanks we have received from numerous quarters by word and letter: e.g., a prominent London brother writes: "I was shocked to read such an interpretation . . . I should hope that not one of us in a thousand will accept such teaching." We trust not. Since writing our comments in January, an article, which had appeared, prior to ours, in the December number of another American magazine—"Holding Fast and Holding Forth"—has come to hand, on similar lines to Mr. Rodgers' and our own remarks. After travelling over much of our ground, the writer touches a point, however, which we did not notice, and is to our mind, doubly conclusive:

"But what makes the matter more serious is the fact that the Lord Jesus, after John's death, removes any ground for speculation as to the cause of it, for He says (Matt. 17. 12), 'But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.' He thus shows that John's death was not an

indication of any unfaithfulness on his part, but that he was martyred because of his faithfulness in testifying to the message which God had given him, which was a message of repentance. But further than that, the Lord connects John's death with His own, by adding, 'Likewise shall also the Son of Man suffer of them.' Can we not see how solemn it is for anyone, in the light of these statements by the Lord Jesus, to say that John's death had anything in the nature of the discipline of God about it? There can be no doubt as to the Lord's meaning, for though He spoke of 'Elias,' it is written, 'Then the disciples understood that He spake to them of John the Baptist.'" Our brother adds:

"The same article endeavours to show that Paul, in his early ministry, gathered disciples to himself, using the translation of Acts 9. 25 contained in the Revised Version, 'His disciples,' with the comment that this is the 'true rendering; see R.V. or any reliable translation.' How glibly men speak of 'any reliable translation,' when they have a point to prove, without giving actual authority for their remarks. On looking up the translation of this verse, we find that many 'reliable translations' do not support the R.V. We cite one, that of the late Wm. Kelly, who not only translates 'the disciples,' as does the authorized version, but has the following comment to make: 'The oldest copies, with ancient Latin copies, have the strange reading "his" disciples, which appears to be as easy a slip as out of keeping with the account.' Darby and Newberry also translate 'the disciples,' as does also Young in his literal translation.* Moffat, who is notoriously modernistic, and Weymouth, who confessedly did not attempt a verbal translation, both give 'his disciples,' and perhaps it is these to whom the author of the article refers when he says 'any reliable translation.' †

PLEASURE.

"He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11. 25).

"At Thy right hand there are pleasures for evermore" (Psa. 16. 11).

Pleasures must always be bought with pain; in the case of the true, the price is paid before; of the false afterwards.

* Ellicott's Commentary takes no notice of the suggested reading "his," nor Bengel either.—[Ed.].

† Alford shows that, even if the reading "his" be accepted, the inference that Paul had disciples of his own is not inevitable. Every translation, on which we can lay our hands at the moment—Luther, Douay, Crampon, Ostervald, Italian 1885, Darby (French)—all have "the disciples," not "his." Dr. Tregelles also refuses "his."—[Ed.].

Our Home Bible Class

Lesson No. 14.—John 6. 31-59.

CHRIST THE TRUE BREAD FROM HEAVEN.

By H. E. Marsom, Bristol.

(1) To which Scripture in the Old Testament did they allude in v. 31? Neh. 9. 15. For further explanation of this miracle of God's grace and power read Ps. 78. 23-25; 105. 40; and Exod. 16.

(2) Just as that wonderful "manna," which was indeed "Bread from Heaven," was the gift of God, so the Lord Jesus was God's gift to man, v. 32, cf. John 3. 16; and He was the Reality, of which that Manna-Bread was but the type and shadow, vv. 32, 33, 35, 48, 51. What is the Lord also said to be the Reality of? John 1. 9; 15. 1.

(3) Bread is used in Scripture to signify that which is absolutely necessary to sustain human life, Matt. 6. 11. It is that which satisfies the hunger of the body, Ps. 132. 15. When therefore the Lord spoke of Himself as the "True Bread," we must think of Him as the One who is absolutely necessary, and who alone can meet and satisfy the deepest need of the human soul. Cf. John 14. 6; Acts 4. 12; John 6. 53. What did the Lord teach about Himself in vv. 35, 50, 51?

(4) But this "Bread of God" of which the Lord here spoke does far more than any earthly bread can do. What did the Lord say that He could give unto the world? v. 33. Why did He come into this world? John 10. 10, cf. 1 John 4. 9. What does He give unto His Own? John 10. 28, but contrast John 5. 40.

(5) But before the Lord could give Eternal Life to us, what did He have to give for us? v. 51, cf. Matt. 20. 28; Luke 22. 19; Heb. 10. 10. How did the Lord afterwards express this great truth? John 10. 11, 15, 17; 15. 13.

(6) Why did the Lord come down as the Bread of Life from Heaven? v. 50. What did He mean by eating His flesh, and drinking His blood in v. 53? Cf. what is clearly the meaning of "eating" in Eccl. 5. 18, 19 and 6. 2 with John 6. 35. What two things does this verse teach are necessary? Cf. vv. 37 and 29. (The word "eat" in the Eccl. passage obviously means to appropriate and to enjoy).

(7) In reference to the first thing mentioned in v. 35, what did the Lord invite men to do? Matt. 11. 28; John 7. 37, and what does God the Father do? vv. 44, 45, 65. What does the Lord Jesus promise to those who respond to this? v. 37.

(8) In reference to the second thing mentioned in v. 35, what did the Lord say

in v. 40? cf. John 11. 25, 26; 12. 46. When we eat and drink, we appropriate to ourselves and enjoy the food before us. When we believe on the Lord Jesus Christ we appropriate to ourselves and enjoy Himself as our Saviour and Lord, thus eating and drinking His flesh and blood. Faith appropriates and enjoys all that He is.

(9) What great miracle (that only He who was God could do) does the Lord promise to perform for all who do believe on Him? vv. 39, 40, 44, 54; cf. John 5. 21, 28, 29.

(10) What does the Lord say in v. 50 that the one who eats the Bread of Life shall not do? Cf. John 11. 26; and what does He say that one will do in vv. 51 and 58, cf. John 3. 15, 16.

ETERNAL SONSHIP.*

(Extract from letter on above forwarded by an esteemed correspondent).

"(1) We have no ground for any knowledge of the Son of God, save from the Word.

(2) Scripture purports to be, what it is, a revelation of God to man.

(3) The full and perfect revelation of God (beyond which is no other word) is in His Son. John 1. 1-3; 14. 18; Heb. 1. 1-3, and all Scripture.

(4) The whole revelation displays **throughout** the absolute unchangeableness of God, of all that He is in His true Godhead, Being and Glory. He is Love; He does not **become** love. He is holy; He does not become holy.

(5) The glory of God is essential to Him, it is **what** He is, it is not **contingent**. Now the highest, fullest, greatest, brightest glory of God the Father is—that He is the Father, and that glory being **essential** to Him, is what He is **in Himself** in His true glory in the Godhead. Hence Sonship in the Godhead is necessitated also. The denial of this is the utter and complete rejection of any **real** revelation of God, however terrible a thing this may be for our poor deceived "Brethren" to come to. And it is terrible, awful in its solemnity, that after the coming of Christ and all that He has unfolded, revealed, declared, made known, a man arises who tells us, not only that we know no more than did Socrates, what God is in Himself, but who tells us we can never know it, for it has never been revealed, after the whole Church has enjoyed these realities and this blessedness, as its very life, for more than nineteen hundred years!"

* Two booklets on this subject—"The Divine Sonship," by V. W. J. H. Lawrence (2d), and "Divine Relations," by Editor (3d), from Messrs. John Ritchie, Ltd., Kilmarnock, may be consulted.

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 Isaiah 53. 7 we read "He is brought as a lamb to the slaughter, and a sheep before her shearers is dumb"; but in Acts 8. 32 the order is reversed, and it is said to be "as a sheep led to the slaughter, and like a lamb dumb," etc. How are we to account for this reversal?

Answer A.—The quotation in Acts is almost word for word from the Septuagint or Greek version, the LXX, as it is described in letters. The word for sheep in the Hebrew of Isaiah 53. 7 is not the same word as that used in verse 6. "All we like sheep (tzohn) have gone astray," a word of frequent occurrence, whereas the word in v. 7 (rahel) only occurs four times in the whole Old Testament. It comes from an unused root, perhaps the same as rahem—to cherish—connected with an Arabic root—to have lambs. The word in the first part of the verse translated lamb (seh) is rendered sheep in several passages in the Old Testament. It seems therefore that the words employed by the Holy Spirit operating on the mind of Isaiah in this verse 7, are not so precise as to necessitate their rendering in the LXX translation as lamb and sheep, as they appear in our rendering of Isa. 53. 7, but leave a margin of liberty to reverse the meaning of the words, and put lamb second, and sheep first, as in Acts 8. It is a question of the words used in the Old Testament verse, which as I have said, are not closely defined and of the choice of words by the translators of the Greek version, from which the Eunuch would be reading.

Question B.—Is there any good ground for the change, advocated by some, of the word "virgin" in Isa. 7. 14 to young married woman or young woman of marriageable age?

Answer B.—I believe "virgin" can be shown to be the true rendering, along several lines of proof. It is significant that those who propose this change are mostly of Modernist tendencies. Such men deny the miraculous in general, and would gladly get rid of the Virgin birth of our Lord, and create a discrepancy between Matt. 1. 23 and our verse. Gesenius, the well-known author of the Hebrew and Chaldee Lexicon, a man with a strong Modernist bias, says, "The true meaning of Alma (virgin in Isa. 7. 14) is a girl of marriageable age, with no special reference to her unspotted virginity, which is expressed," he affirms, "by another word,

bethulah"; but that moral purity is surely taken for granted, unless definite proof is alleged to the contrary. He adds, "Alma is used of a youthful spouse recently married"; but the only place he quotes to prove this is the verse in question, Isa. 7. 14, where he wants to rule out the other meaning, and thus begs the question. He also quotes Canticles 6. 8 to prove his point, but as virgins (altho) are distinguished there from wives and concubines, we may ask what they do stand for, if not for unmarried girls of unspotted character. Gesenius admits, moreover, that his word bethulah is sometimes clearly used of a woman newly married, e.g., in Joel 1. 8. If that word had been used in Isa. 7. 14. If he might still have found a loophole, and quoted Joel to show that even bethulah was not conclusive. God has indeed raised up to oppose Gesenius a man of equal scholarship, namely, Dr. S. P. Tregelles, of humble evangelical faith, and also of European reputation as a Hebraist, who translated Gesenius' Lexicon from the German, and has added notes in brackets to neutralise, where necessary, the bias of the Lexicon. The following note by Dr. T. occurs under alma: "Gesenius' object in view in seeking to undermine the opinion, which would assign the signification of virgin to this word, is clearly to raise a discrepancy between Isa. 7. 14 and Matt. 1. 23. Nothing which has been stated (i.e. by Gesenius earlier in the article) does, however, really give us any ground for assigning another meaning. . . . Alma in the Punic language signifies virgin. . . . The absolute authority of the New Testament is, however, quite sufficient to settle the question to a Christian." We may refer here to the words of Matt. 1. 23: "Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is by interpretation, God with us." The Evangelist uses the ordinary Greek word, parthenos, for virgin, used too in Luke 1. 17, of the Virgin Mary. The Greek Version, the Septuagint, does sometimes translate the word "alma" otherwise than by parthenos, but here in Isa. 7. 14, where as Tregelles points out "it must to their minds have occasioned a difficulty," they translate by the same word that we have in the gospels. We may suppose these learned Jews—the translators of their own Scriptures—knew at least as much of Hebrew and Greek as Modernist scholars. Matthew does not appear to have quoted from the LXX, so is an independent witness. We do not, however, in any case, need even the authority of God-fearing scholars. This is a question

in which "a wayfaring man, though a fool, shall not err." Let us look at the other occurrences of the word **alma** in the Old Testament. It is used in Gen. 24. 43 of Rebecca—the prospective wife of Isaac. The other word, **bethulah**, occurs in verse 16, as we might say virgin or maid indiscriminately. Miriam in Exod. 28. is called an **alma**, but was clearly not a young married woman, but a maiden. This suits, too, in Prov. 30. 19. Canticles 1. 3 seems to demand the sense of virgins, as also chap. 1. 8, as we have seen. Psalm 68. 25 we may take as neutral; we cannot affirm the damsels to be virgins, though they might have been. Then there is another consideration. The name to be given to the child—Emmanuel, God with us—goes a long way to justify the translation of "virgin" by our Translators and Revisers, as such a birth demanded extraordinary concomitant circumstances. The context too, favours the same conclusion. Jehovah had offered Ahaz any sign he might choose to ask—"in the depth or in the height" above, that is anything comparable with the drying up of the Red Sea or the Jordan, or on the other hand with Joshua's long day. When Ahaz refused, the prophet replied, "The Lord Himself shall give you a sign. Behold a (literally the*) virgin shall conceive and bear a son, and shall call his name Emmanuel." Clearly God's sign would be something extraordinarily arresting. How else would the Eternal Son of God enter into manhood except in the womb of a Virgin? The birth of a son to a young married woman, far from being an arresting sign, would not be a sign at all, but the most natural of events.

Question C.—As regards the lawyer's question in Luke 10. 25, as to what he should do to inherit eternal life, and the Lord's reply, "This do and thou shalt live," it has been suggested that "live" here only means long life on the earth? But surely the Lord's answer must correspond to the lawyer's question. If the law had been perfectly kept, would it have given eternal life?

Answer C.—The promises to Israel seldom went beyond this life, so that no doubt "life" in the Old Testament did primarily mean long years of existence on the earth, but though little was said about it, it seems clear that long life under the favour of God, would carry with it a promise of the life to come: "There the Lord commanded the blessing, even life for evermore" (Psa. 133. 3). "Many of them that sleep in the dust of the earth shall awake, some to everlasting life," etc.

* Heb.—the Virgin, that is the Virgin of prophecy, predestined one day to be the Virgin of history. When people talk of the Virgin to-day, they refer to the Mother of our Lord, and this expression is undoubtedly better.

(Dan. 12. 2). This will be the case literally in the last days, when the righteous and blessed of the living nations will enter into eternal life after their judgment by the Son of Man (Matt. 25. 46). Certainly the question of the lawyer looked onward to a future existence, and as our questioner remarks, our Lord's reply cannot point to anything short of that. But when we come to the closing part of the question, it seems more speculative than practical. The true answer is, I believe, in such cases—It did not happen! No one ever did perfectly keep the law. The words of Galatians 3. 21 are explicit enough: "If there had been a law given, which could have given life, verily righteousness should have been by the law," but the context rules this out—"But the Scripture hath concluded all under sin (hamartia—or missing the mark), that the promise by faith of Jesus Christ might be given to them that believe" (v. 22). The true function of the law is given in verse 24, "The law was our school-master unto Christ," but not the Saviour of anybody. The lawyer was not a sincere seeker after eternal life, but was merely trying to puzzle the Lord, but he found he got puzzled himself. The Lord throws him back on his professional knowledge of the law, and when he answers aright, simply says, "This do and thou shalt live." Once in our youth in Switzerland we determined to find a more direct route up to a mountain hotel than the way prepared for travellers. Our way went on easily enough for a few hundred feet, and then we found ourselves at the bottom of a sheer precipice, which blocked all further progress. Scale this, and we should win our goal! but it was impossible, and we had to turn back discomfited. Had we met another traveller bent on finding a self-way, and determined to try for himself, we might perhaps have ironically encouraged him, "Oh, yes, you will find the way easily enough, it is direct. You only have to climb a sheer precipice some few hundred feet high and you will be there!" So it seems that our Lord dealt with this questioner. But in reality "the law made nothing perfect"; "What the law could not do, in that it was weak through the flesh (as one has said like "a lever of steel on a fulcrum of sand"), God, sending His own Son in the likeness of sinful flesh, etc. (did)" (Heb. 7. 19; Rom. 8. 3). "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (v. 2). It would be as possible for a fallen man to create a world, as to love God with all his heart, or his neighbour as himself. The true answer is—To be an heir you must be born one: "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23).

The Lord's Work and Workers.

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

No Charge for Insertion.

MARCH, 1937.

Made up 24th February.

SCOTLAND.

FORTHCOMING.—Conference Victoria Hall, Crown Ave., Radnor Park, **Clydebank**, Saturday, 6th March, at 3.30 p.m. Speakers, John Carroll, Cumbernauld; A. T. Campbell, Tayport; J. Milne, Whiteinch; A. Wallace, M.A., Irvine. Conference in Bethany Hall, 266 Glasgow Road, **Blantyre**, Saturday, 13th March, at 3.30 p.m. Speakers, R. D. Johnston, M.A., Glasgow; W. B. Farmer, Glasgow; John Douglas, Ashgill; and John Gilfillan, Gourrock. Annual Conference in Hebron Hall, 133 Links Street (formerly Gospel Hall, High Street), Saturday, 20th March, 3 to 7.30 p.m. Speakers, W. W. Fereday, Rothesay; Dr. Duncan, Dundee; James Moffat, Glasgow; and W. D. Whitelaw, Irvine. Tract Band Workers' Conference, in connection with Bogston Gospel Hall, **Greenock**, to be held in Crawfordsburn Hall, Saturday, 27th March, at 3.30 p.m. Speakers, J. F. Peebles, Glasgow; M. H. Grant, Airdrie; John Brown, Largs; and others. Missionary Conference in Bellevue Chapel, **Edinburgh**, Saturday, 27th March, 3 to 8 p.m. Speakers, Messrs. Duthie, Manchuo; Hill, India; McCulloch, West Indies; and MacPhie, Angola. Annual Conference, War Memorial Hall, Gorgie, **Edinburgh**, Sat., 27th March, 3 till 8 p.m. Tea interval, 5 to 6 p.m. Speakers, W. A. Thomson, Glasgow; W. McAlonan, Motherwell; Brinley R. Evans, Madagascar; Wm. Scott, Whitburn. Annual Conference in Lesser City Hall, **Perth**, Sat., 3rd April, at 3 p.m. Speakers, W. W. Fereday, Rothesay; G. T. Pinches, U.S.A., Davidson and Suckling. Annual Conference, Shields Road Hall, **Motherwell**, Saturday, 3rd April, at 3.30 p.m. Speakers, Andrew Borland, M.A., Irvine; John M. Wilson, Dingwall; and James Petrie, Glasgow. Women's Annual Missionary Conference, Saturday, 3rd April, at 3.30 p.m., Roman Rd. Hall, **Motherwell**. Speakers, Mrs. MacPhie, Angola; Mrs. Horne, Bolivia; Mrs. McCulloch, Jamaica; and Miss Thomson, India. Border Assemblies' Annual Conference, Ex-Service Men's Hall, **Galashiels**, Sat., 17th April, at 3.30 p.m. Speakers, W. King, Renfrew; Wm. McAlonan, Motherwell; and Tom Richardson, Grangemouth. Annual Spring Conference in Central Hall, John Finnie Street, **Kilmarnock**, Saturday, 24th April, at 3.30 p.m. Annual Conference, Parish Church Halls, **Dreghorn**, Saturday, 1st May, at 3 p.m. Speakers, J. M. Shaw, London; W. W. Fereday, Rothesay; and others. Conference for Workers and Brethren at Netherhall, **Largs**, from 1st to 7th May. Bible Readings

by J. M. Shaw, London, and W. W. Fereday, Rothesay. Full particulars from Mr. W. E. Taylor, Netherhall, Largs. John Gilfillan hopes to give help at **Largs, Aberdeen and Blantyre** during March. Harold German hopes to have Gospel meetings in **Irvine** during February. Joseph Glancy commences Gospel meetings in Hebron Hall, **Larkhall**, first Lord's Day of March.

REPORTS.—W. Hagen finished up in Bute Hall, **Prestwick**. Owing to "Flu" epidemic meetings were not so large as expected, but there were a few professed faith in Christ. Harold German has Gospel effort in Victoria Hall, **Ayr**, where the interest has been good and the Gospel faithfully proclaimed with blessing to some. A. Philip had meetings at **Pierswall**, Westray, Orkney. Owing to rough weather attendances were small at first, but improved somewhat. Intends to have cottage and barn meetings in **Rapness, Papa Westray and Eday**, and further on, **North Ronaldshay**. Prayer valued. Good attendances at Elim Hall Annual Conference, **Kilmarnock**, despite the inclemency of the weather. Messrs. Greenlaw, Hawthorn, McPhie and Dodington ministered practical and helpful words which were much appreciated. Burnham Brothers have made a good start with Gospel meetings in Elim Hall, **Kilmarnock**; numbers encouraging. Annual Conference, Hebron Hall; **Glengarnock**, was largely attended and a helpful meeting. Messrs. W. W. Fereday, R. Kennedy, J. McPhie and J. Ruddock ministered the Word helpfully. George Bond having Gospel meetings in the New Hall at **Catrine**. Annual Conference, Shiloh Hall, **Shettleston**, Glasgow. Hall filled. The presence of the Lord felt, and much blessing through helpful ministry from W. W. Fereday, E. W. Greenlaw, and W. F. Naismith.

ENGLAND AND WALES.

FORTHCOMING.—Conference in Regent Place Hall, **Swindon**, March 3rd and 4th. Speakers, Prof. A. R. Short, G. Sims, J. B. Watson. Missionary Conference, Clifton Hall, Whitehorse Lane, **Thornton Heath**, Wednesday, 3rd March, at 5 p.m. Speakers, John Sayer, London; and R. S. Jones, Swansea. Missionary Reports, A. E. T. Oliver, Manchuria, and E. Sanders, Angola. Opening Conference in New Risedale Gospel Hall, Poplar Road, **Barrow-in-Furness**, Saturday, 6th March, 3 to 8 p.m. Speakers, J. Davidson and D. Porter. United Assemblies' Open-air Rally from Hope Hall, Hawthorne Street,

Bewsey Estate, **Warrington**, Saturday, March 6th. Believers' Meeting, Foresters' Hall, **Fareham**, March 6th, at 6.30 p.m. Speaker, A. Burr, Bournemouth. S.S. Workers' Conference, Boaler Street, **Liverpool**, Saturday, 6th March. Conference in Baptist Tabernacle, Wellington Street, **Stockton-on-Tees**, March 6th, at 2.30 and 6 p.m. Speakers, J. H. Parker and E. T. Tarrant. Half-Yearly Meetings for Prayer and Ministry of the Word, Civic Hall, Queen Street, **Exeter**, Wednesday, 10th March, at 11 a.m., 2.30 and 6 p.m. Correspondence to Mr. F. Pester, 23 Barnfield Road, Exeter. Conference in Bradford Road Gospel Hall, **Clayton**, Saturday, 13th March, at 3.15 and 6.15 p.m. Speakers, H. C. Windle and W. J. B. Warner. Missionary Conference, Cholmley Hall, Highgate, **London**, Saturday, 13th March, 4 and 6 p.m. Singleton Fisher, A. M. Redwood and P. E. Tate expected. Conference in Malden Hall, Herbert Street, **Kentish Town**, Saturday, 13th March, at 4.30 and 7 p.m. Speakers, E. S. Curzon, J. McCreedy, F. N. Martin and J. Stephen. Annual Conference, Hope Hall, Hawthorne Street, Bewsey Estate, **Warrington**, Saturday, 13th March, 3 till 8 p.m. Speakers, E. G. Carré, London; Spencer Thomas, Didsbury; and Jack Atkinson, Newarthill. Young Christians' Rally, in Parade Hall, **Nottingham**, Saturday, 13th March, 7.30 p.m. Speaker, H. Spencer, West Indies. Bible Study Convention, New Town Hall, **Torquay**, 17th, 18th and 20th March. Speakers expected, H. P. Barker, S. V. Mitchell, D. Brealey, G. Goodman, G. Vine and J. B. Watson. Sunday School Teachers' Convention, Metropolitan Tabernacle, Newington Butts, London, S.E., Saturday, 20th March, 3.15 and 5.45 p.m. Speakers, Harold Thorp and A. E. Brown. First Anniversary Conference in New Hall, Gordon Road, **Hailsham**, Sussex, Saturday, 20th March, 3 and 6 p.m. Speakers expected, George Goodman and E. W. Rogers. Annual Conference, West Street Hall, **Carshalton**, March 25th, 3.30 and 6.30 p.m. Speakers, Ransome Cooper, Singleton Fisher and James Stephen. Conference at **Barnehurst**, March 20th, 4 and 6 p.m. Speakers, S. Sayers and A. Widdison. S.S. Workers' Conference, **Littlehampton**, March 25th to 30th. Speakers, P. J. Wiseman, G. Vine and E. H. Trenchard. Particulars, Mr. C. F. Kennedy, Belgrave House. M.S.C. Holiday Conference, **Eastbourne**, March 25th to 30th. Expected, Prof. A. R. Short, J. H. H. Biffen, J. H. Cansdale, Harold Thorp. Full particulars from Dr. F. A. Filby, 53 Norfolk Road, Seven Kings, Ilford. Conference in Mount Street Hall, **Poole**, March 26th, at 3 and 6.30 p.m. Conference in Trinity Hall, **Boston**, March 26th, at 2.30 and 6.30 p.m. Annual Conference at **Nutley**, March 26th, at 3 and 6 p.m. Ministry as

the Lord leads. Annual Conference, Acre Street Rooms, **Stroud**, March 26th, 2.45 and 6 p.m., for fellowship and edification of believers. Annual Gatherings, Craigdale Hall, **Romford**, March 26th, at 4 and 6.15 p.m. Speakers, Dr. J. Goldstein, Dr. R. Raven, F. A. Rose. Conference, South Street Gospel Hall, **Andover**, March 26th, at 3 and 6 p.m. Speakers, W. T. Green, Southend-on-Sea, and F. J. Poole, of Croydon. Conference, Pool Side Chapel, **Little Madeley**, near Crewe, March 26th, 2.45 and 6 p.m. Speaker, A. J. Allen, J. Alcock, A. Thomas and H. P. Barker. Believers' Conference, Clayton Hall, Whitehouse Lane, **Thornton Heath**, March 26th, 4 and 6 p.m. Ministry from Henry Steedman and H. W. Heymer. Annual Tyneside Conference, The People's Hall, Rye Hill, **Newcastle-on-Tyne**, Friday, 26th March, 2 and 6 p.m.; Saturday, 27th March, 6.30 p.m.; Monday, 29th March, 10 a.m., 2 and 6 p.m. Particulars, Mr. J. Smith, 6 Lincoln Street, Gateshead 8, Co. Durham. Easter Gatherings at **Manchester**:—Friday, 26th March, 2.30 and 6 p.m. in Higher Ardwick Methodist Chapel (missionary gatherings); Saturday, 27th March, in Hope Hall, Brunswick Street, Ardwick Green, for brethren only at 2.30, and at 6 p.m., ministry meeting, open for all; Monday, 29th March, 2.30 and 6 p.m. in Higher Ardwick Methodist Chapel for ministry. Speakers, H. P. Barker, R. G. Lord, W. H. Begbie, W. A. Tremlett, K. D. Morrison, F. Mansfield, G. Conde, and other ministering and missionary brethren. Particulars from Mr. G. S. Bowker, 18 Snowdon Road, Eccles, Manchester. Annual Conference, **Chalfield Rooms**, Glos., Saturday, 27th March, at 3 and 6 p.m. Particulars, Mr. D. H. Daniels, Clevedon Villa, Bourne, Brimscombe, near Stroud, Glos. Annual Meetings, Foundation Street Assembly, **Ipswich** (late Vernon Street) at St. Lawrence Hall, St. Stephen's Lane, March 29th, 7 and 11 a.m., and 2.30 and 6.15 p.m. Particulars, Mr. A. A. Self, 31 Bixley Road, Ipswich. Conference, Crossways, **West Buckland**, March 26th, 3 and 6.15 p.m. H. G. Young and others expected. Barrow and District Conference in Abbey Road Hall, **Barrow-in-Furness**, March 29th, 10.30 a.m., 2 and 6 p.m. S. E. Bebbington, A. Greenan and W. McAlonan expected. Annual Gatherings, Brunswick Chapel, **Birkenhead**, March 29th, 2.45 to 8.30 p.m. Speakers, W. F. Naismith, J. M. Shaw and F. A. Tatford. Conference at **Clive**, Monday, 29th March. Speakers, L. Bamber, W. H. Clare and T. Scudder. S.S. Workers' Conference, Drummond Hall, Boscombe, **Bournemouth**, March 31st, 2.30 and 6.30 p.m. Speakers, W. H. Begbie and Harold Thorp. Conference at **Wallington** (Hereford), April 8th. L. Phillips and F. A. Tatford. Annual Conference, Grafton Road Gospel Hall, **Dovercourt**, Sat.,

17th April, 2.45 p.m. Scott Mitchell and others expected. Missionary Gatherings, Town Hall, Paradise Street, **Birmingham**, 17th and 19th April. Particulars, Mr. E. H. Whitehouse, Maxwell House, Maxwell Ave., Handsworth. Conference in Manor Court Rooms, **Nuneaton**, April 24th, at 3 and 6 p.m. Speakers, H. P. Barker and S. V. Mitchell. Conference, Park Road Hall, **Oldham**, April 24th. A. Pulleng and F. A. Tatford. Missionary Gatherings, Bethesda Chapel, **Bristol**, May 22nd to 26th. (Sisters' meetings on 26th, 3 and 6.45 p.m.). Full particulars, Mr. H. T. Spanton, 116 Sefton Park Road, St. Andrews, Bristol. Annual Conference, St. Peter's Hall, **Bournemouth**, May 25th to 27th. Speakers, H. P. Barker, E. H. Grant, Will Harrison and James Stephen. Conference Gatherings, "The Poplars," Histon, **Cambridge**, May 29th. Speakers, A. Fallaize and others. **Annual Meetings for Believers**, **Bath**, July 5th to 8th. Speakers expected, G. Goodman, G. C. D. Howley, J. B. Watson and G. H. Vine. Addresses on Epistle to Romans. Bible Readings and Question Meetings. Visitors have special opportunities of meeting a large number of missionaries. Young People's Holiday Convention, **Guernsey**, August 14th to 28th. Details from Mr. F. A. Tatford, 20 Ingleby Way, Wallington, Surrey. Henry Steedman gives special addresses to believers at **Thornton Heath**, March 30th to April 2nd (inclusive). H. P. Barker gives special addresses at **Little Madeley**, near Crewe, March 21st to 26th. Jack Atkinson has Gospel meetings in Hope Hall, Hawthorne Street, Bewsey Estate, **Warrington**, 8th to 28th March. Special Rally in same hall, Saturday, 27th March, 7 p.m. Speakers, H. P. Barker and Jack Atkinson. D. M. Miller hopes to have special meetings in **Gateshead**, Co. Durham, during March.

REPORTS.—John Gilfillan gave help in **Blackley**, **Bolton**, **Bramhill** and **Eccles** during February. Good meetings at **Harold Wood** Annual Conference on January 30th. A. E. T. Oliver, F. A. Tatford and E. F. Walker gave practical help. Happy time at Oakleigh Hall, **Whetstone** on February 13th, when C. Dyer and F. A. Tatford ministered the Word. J. H. McCulloch had good meetings at **Wickham Market**, Suffolk, with good attendances, and some have professed conversion. W. H. Clare visited **Stafford**, **Stoke** and **Leominster**. Numbers rather small owing to "Flu." Some blessing. Phil Mills had large meetings at Brookhouse, **Preston**, Lancs., with some interest. The meetings in New Hall at **Blurton**, Stoke-on-Trent, are going on nicely, and numbers slowly increasing. The Sunday School work is encouraging. D. M. Miller and C. McEwen had Gospel meetings at **Launceston**, Cornwall, and experienced a most difficult time. Weather con-

ditions were bad and the "Flu" epidemic kept many from attending. Systematic visitation was engaged in and many tracts and booklets given away in the fervent hope that some may be reached in this way.

IRELAND.

Brother Trew continues in **Portavogie** with some blessing. J. Poots has been some weeks preaching Christ in **Whitehouse**. Curran and Murphy have finished up at **Kilnock**, where some professed, and have now gone to **Ahoghill**. C. Fleming purposes having some meetings at **Moneydig**. R. Love continues at **Ballynaskea**; numbers good and some have professed. Diack and Campbell have finished up in **Armagh** after a number of weeks, and Mr. Campbell purposes starting in Ranelagh Hall, **Dublin**. Wright and Beattie are at **Aughavey**. People coming out fairly well. S. Whitten continues at **Creduff**. T. McKelvey has had some meetings at **Clough**, Co. Antrim. Duff and Allen are labouring in wooden tent at **Madden**, with some interest amongst the people. Finnegan and Lewis continue meetings at **Plumbridge**. The interest is good; one has professed and others are interested. W. and R. McCracken have made a start at **Rathfriland** in an old store. Numbers are good to begin with. Knox and Bailie continue in Windsor Hall, **Belfast**, where they have seen the Lord's hand in the salvation of some. Lyttle and Wallace have commenced in Roslyn Hall. People turning out well. W. Norris has been several weeks in Mourne Street Hall. E. Hill finished near **Crossmaglen**. Some saved. Now in **Glenanne**. Storey and Foster had meetings at **Bruslee**, near Ballyclare, where there was quite an interest. Some have been saved and others anxious. Bingham at **Portadown**, where some have professed faith in Christ and saints have been encouraged. Stewart and M'Ilwaine at **Dfomore**. Some saved, saints encouraged. Joseph Glancy at Adam Street, **Belfast**, with encouraging meetings and some blessing. Some saved and others exercised about baptism and fellowship. Kells at **Ballycastle**. Megaw and Gilpin in Orange Hall, **Ballyknockan**, near Ballygowan, with fair attendances. Petrie in **Lurgan**. J. McAlpine in Apsley Street Hall. J. Hutchinson having Gospel meetings in **Antrim**. M. Kagan in Victoria Memorial Hall. The Saturday Evening Meetings in **Belfast** are proving helpful. Several ministering brethren are giving valuable help. R. Frew in Donegal Road Hall. T. McKelvey at **Clough**. A few have been added to **Ballymena** assembly of late. Believers' Meeting, **Newmills**, Co. Tyrone, Wed., 17th March, 12 noon. M. Bentley had good meetings* in **Comber**, where the interest continues and a number have professed while others are awakened and saints have been encouraged.

CANADA AND U.S.A.

We are glad to learn that a few believers now gather to remember the Lord at **Kincardine**, Ontario. A recent visit from Brother D. Miller of Stratford was very helpful and much appreciated. Geo. Thompson (formerly of Larkhall) is expected soon for special meetings with chart. Richard Roberts had a few meetings at Frost Avenue, **Rochester**, N.Y.; much appreciated. W. P. Douglas also gave appreciated help for over a week and then went on to **Groton**, Conn. John Ferguson visited **Harrisburgh**. Meetings were well attended and a number professed faith in Christ.

WEST INDIES.

Jamaica. John Rankin visited centres of work in east of the island. Says that at Golden Grove (in the north), fifteen have confessed Christ since he wrote last. H. F. Wildish and E. Willie are having large meetings in the tent at Kingston. Copious showers of blessing to souls.

Bequia. New assembly going on well. Sunday School work extending. P. Eustace reports blessing, but opposition from religious leaders. Mrs. Eustace has a weekly sewing class of 24 young women. P. Eustace expects shortly to go for a few weeks to the hitherto unreached island of **Canouan**.

Dominica. S. McCune spent a few weeks here on way south to Curacao. May also visit Turk's Island for a time.

Grenada. Mrs. Sparrow, who has removed here from Barbados, writes of the wide distribution of Gospel literature by post in the islands and the three Guianas. "Mr. Large receives so many encouraging letters in connection with the distribution, that it would seem the Lord is using this mode of evangelization in these last days."

Trinidad. W. D. Bell has acquired a half-finished building, roofed, but without walls, which he hopes to complete and use as a hall. He writes of a sister walking 30 miles to the breaking of bread.

Brother Ashby of Bridgetown, Barbados, sends us some further notes of the work in the West Indies:—

Bros. Bernard Cooper, of Weymouth, and John Smart, of Canada, spent the month of November in this island, and had several weeks' meetings at Dagrells Road, and there were quite a few professions. Leaving here they proceeded to St. Vincent, where they experienced similar blessing. Thence they went to Grenada and then to Trinidad. Mr. Cooper intends settling in Tobago for some time, but Mr. Smart expects to return to Canada. Wm. Patterson, who originally left Scotland to work in Tobago, expects to settle down at Sangre Grande, Trinidad. Geo. Benner, of Canada, who has visited several

of the other West Indian Islands, took ill in St. Vincent, having contracted malaria. He is at present recuperating in this island but has lost none of his vigour for preaching the Gospel and ministering the Word to the Lord's people. He is at present with Geo. F. Nicholls at Bathsheba, but hopes to return to town shortly for a series of meetings at Dagrells Road. Samuel McCune, who once laboured in this island, returned on a short visit last week. He preached the Gospel at Dagrells Road on Sunday night, attended the prayer meeting at the Stream on Monday night, and gave a very edifying address on "The Walk to Emmaus" at Fairfield Road on Tuesday night. He hopes to go to Bathsheba for the week-end, and leaves for Curacao on Tuesday (D.V.). At Dragells Road there has been a very noticeable improvement within recent months. Many who had left the assembly have returned, and there is an improvement both in the numbers and in the general tone.

PERSONALIA.

Mrs. Glancy (wife of Joseph Glancy, evangelist) is now out of nursing home. Although out of danger still very weak. Remember in prayer. Our esteemed brother, **T. Fitzgerald**, of Burraton, Saltash, is presently in a nursing home in Bath for special treatment. He has been ailing very much this winter. Kindly remember in prayer. **Mr. and Mrs. T. E. Wilson** of Angola have arrived home on furlough. They have had much to encourage lately in their work for the Lord. Before leaving they had the joy of hearing four African brethren express their desire to step out in faith to take the Gospel to their unreached fellow-countrymen. Prayer should go up for them and for these great untouched regions. Correspondence for Mr. Wilson should meantime be addressed to 275 Woodstock Road, Belfast.

ADDRESSES.

Believers formerly gathering in Jubilee Halls, Round Close, now gather in Slitrig Hall, Old Manse Lane, **Hawick**. Correspondence to Mr. Wm. Landles, 23 Wilton Cres., Hawick. Believers formerly meeting in Gospel Hall, Central Chambers, **Kirkcaldy**, are now removing to a more suitable hall at 133 Links Street, to be known as Hebron Hall. Correspondence to Mr. Thos. Connell, 87 Links Street, Kirkcaldy. Correspondence for Gospel Hall, West Street, St. Georges, Wellington, Salop, to Mr. Harold Dean, "Tayleur Dene," Goulbourne Rd., St. Georges, Shropshire. Believers Meeting, Trinity Gospel Hall, Salthouse, Barrow-in-Furness expect to remove to their new hall on 6th March, to be known as Risedale Gospel Hall, Poplar Grove, Risedale Road, **Barrow-in-Furness**. Correspondence to Mr. Geo. A.

Hickish, 25 Roose Road, Barrow-in-Furness. Believers Meeting, Gordon Hall, Gordon Rd. (not High Street as formerly) Hailsham, Sussex. Correspondence to Mr. T. W. Hickley, "Torbay," Marshfoot Lane, Hailsham, Sussex.

"WITH CHRIST."

Margaret Park, Stevenston, aged 44 years, daughter of the late Alex. Park. Saved 26 years ago and in fellowship shortly thereafter. Called home to be with the Lord after a long illness borne with much christian grace and patience. **Mrs. George Wilken**, Glasgow. Saved and baptised in Plantation Assembly where she was in happy fellowship for 20 years. Had a long illness, patiently borne and had a good testimony. Her last words were: "The blood of Jesus Christ His Son cleanseth us from all sin." J. Petrie and M. Sangster took the funeral service. **Mrs. James**, Kilmarnock, aged 74 years. Many years in fellowship. A quiet consistent sister who suffered much with patience. **William P. Reid**, Gourrock, aged 84 years. Saved 57 years ago. Connected for 40 years with Wishaw Assembly, latterly in Dunoon and Gourrock. A godly consistent brother esteemed by all. One who visited the sick and never missed an opportunity of testifying for His Lord. **Donald McKillop**, Glengarnock, aged 82 years. Many years in Christ. Identified with believers in Baltic Hall, Glasgow, Stirling, and last 7 years in Glengarnock. A godly consistent brother. Many years in failing health borne with Christian grace and patience. **Mrs. John Campbell**, Glasgow. Converted as a girl in Springburn Bible Class where she was in fellowship, also in Largs and last 12 years in Wellcroft Halls, Glasgow. A tireless worker, diligent with pen and a Mother in Israel. Although in much pain and weakness her last words ere losing consciousness, displayed her great trust. "This is not death, it is life begun, the battle fought and the Victory won." **Thomas Thompson**, Frizington, near Whitehaven, aged 76 years. Saved 50 years ago. Connected with assembly for over 40 years. Esteemed by all who knew him. **Frank May**, Sydney, N.S.W., aged 78 years. Saved in 1879 while reading the Bible in search of political propoganda. Met with believers in Barrow-in-Furness and in Bradford in early years. Devoted all his time to the Lord's work since 1893. Widely known in this country, Australia, and New Zealand as a gifted teacher who ever sought to exalt the person of Christ. Confined to his home over a long period in weakness of body but passed peacefully into the presence of the Lord. Messrs. Pirani, McLeod, and Macfarlane took the funeral services and Messrs. Whitehead and Palmer from N.Z, also took part. **Alex. Holmes**, Green Point, Capetown, aged 64 years. Son of the late James Holmes,

Irvine. Mr. Holmes was well-known in Ayrshire assembly before going out to S.A. 21 years ago. As one who had a warm interest in the Lord's work and workers, and a good man, was in fellowship in Irvine and Prestwick Assemblies for many years, was also a great help to the assemblies in S.A. (He passed home to be with the Lord last May but details were not available till now). **Mrs. J. Forster**, Stoke-on-Trent, aged 84 years. In the assembly for 45 years. A godly sister given to hospitality. **James Dunn**, Aberdeen, aged 71 years. Saved in youth. In assemblies in Aberdeen for over 50 years. A student and teacher of the Word. Bore a bright consistent testimony, and was loved by all who knew him. For many years treasurer in Hebron Hall. **Mrs. Marion Telfer**, Vancouver, B.C., aged 81 years. Saved 45 years ago in Glasgow. Went out to Canada 18 years ago and gathered with saints in Vancouver and Central Park, B.C. A lover of God's Word and His People. Her children rise up to call her blessed. **Wm. James Capper**, Newport, Mon., aged 63 years. Saved at the age of 12 under the preaching of Josiah Spiers and W. R. Lane. In fellowship in Mountjoy Street Gospel Hall for nearly 40 years. Deeply interested in a practical way in all evangelical work at home and abroad. Maintained a consistent testimony in business in the town and was highly respected. **John Clark**, Newark, N.J., aged 79 years. Saved in early youth in Ireland, went out to U.S.A. well over 50 years ago, and in Newark Assembly ever since, where he was ever a stalwart for the truth and sought to uphold the principles of the gathering. Was a great friend of the late editor, John Ritchie, and many other outstanding ministers of the Word. Was active in business and in the meetings right to within a fortnight of his Home Call. He kept looking up and pointed up till he went to be with Christ which is very far better. **B. Bradford** conducted the funeral services. **Daniel Williams**, St. Georges, aged 60 years. For over 40 years in local assembly where he was a great help and will be very much missed. **Albert Edward George**, Birmingham, aged 70 years. Called home suddenly. Saved in Methodism 52 years ago and soon became a prominent local preacher. Exercised about baptism, and through the instrumentality of the late A. Laws, Northampton, was led to the assembly at Waverhill Road, Handsworth, where he laboured 27 years. Last 15 years was corresponding brother for the Cotteridge Assembly, Birmingham. Funeral service conducted by Messrs. Spencer (Trinidad) and Veasey (Birmingham).

Sums received for the Lord's Work and Workers

"He Knows,"	-	-	£2 0 0
E. S., 2 Chron. 25. 9,	-	-	2 0 0
Total to 24/2/37,	-	-	£4 0 0

TREASURY NOTES

By THE EDITOR.

"Whosoever is born of God doth not commit sin" (1 John 3. 9).

TESTS OF RELATIONSHIP.

IT has been said that every moral creature must be tested, which would explain the test applied to Adam and Eve in the Garden, and throw light on the fall of the angels, of which we know so little. They, too, must have passed through a test. God puts His people to the test, that they may all prove real. Satan desires to sift the disciples as wheat that they may all prove chaff.

The last nine writings of the New Testament are all marked by their testing character. Declension was already setting in, and the churches must be warned of the danger of mere profession. Thus in the Hebrews, the brethren are exhorted to "go on to perfection," for some were forsaking the assembling of themselves together. James writes to warn of anti-nomianism, that is of that faith which, being without works, is dead. The test in Peter's Epistles is how the saints endure trials, and they are exhorted to make their calling and election sure.

Passing over the first Epistle of John for the moment, the test of the second is abiding in the doctrine of Christ, of the third—walking in the truth. In Jude the saints are exhorted to "contend earnestly for the faith once delivered to the saints," and to build up themselves upon it. In Revelation the promises, seven times in the opening chapters, are addressed to the overcomer.

As for the first Epistle of John we have already noted in a previous paper that the people of God are viewed in it as members of God's family. But we are called, as Israel of old, to shew our genealogy (see Ezra 2. 59, 62). It is not enough to claim to be children of God. How many do so because born in a land where Christianity is the State religion, or because they have

received water baptism either as infants of adults, or made some sort of profession, and were received into a church. Perhaps more souls are deceived through imagining themselves regenerated by baptism than in any other way. So far is it from being true, that there is no Scriptural authority for baptizing anyone who does not give proof of being regenerated. What then are the tests, as proposed in the first Epistle of John, by which we can prove ourselves or be rightly proved by others to be children of God?

(1) The first test is—*What is my attitude to the Lord Himself?* "Whosoever believeth that Jesus is the Christ is born of God" (chap. 5. 1). Peter addresses the people of God as those "who have obtained like precious faith." This is surely a very simple test; but as George Müller used to say, "Millions say they believe; it is those who really do who are born of God." Perhaps this is a test which only God can truly apply to each, for in John 6. 64 we read that our Lord had to say of certain of His disciples: "There are some of you that believe not, for Jesus knew from the beginning who they were that believed not."

(2) The next test is one our neighbours can apply to us, and it is—*What are our standards of right and wrong?* "If ye know that He is righteous, ye know that everyone that doeth righteousness is born of Him" (chap. 3. 9). The new birth produces an exercised conscience, and a life of righteousness. The believer is counted righteous or justified by faith, but next he does righteousness, and so is righteous in another way, even as He (the Righteous One) is righteous (v. 7). Zachæus proved his faith by his honesty. "The half of my goods I give to the poor, and if I have taken anything from anyone by false accusation (or better, by

wrongful exaction), I restore him four-fold." A Christian is not a man who does right in his own eyes, but who does right in the eyes of the Lord. He regulates his actions by the Scriptures: He cannot lie or defraud; he steals not, nor does he owe man anything; he pays his bills, gives tribute to whom tribute is due, custom to whom custom. He is scrupulously exact in all his dealings. He will "swear to his own hurt, and change not," and do so for the glory of God and for Christ's sake. Can we pass this test in the presence of our fellow-men?

(3) The third test we may cite is—*What is the attitude of the world to us?* The world can recognise a member of one of the great religious organizations of Christendom—Roman Catholic, Anglican, Greek Orthodox, Lutheran, Presbyterian, and what not,—but finds a difficulty in placing the simple child of God: "Therefore (because we are children of God) the world knoweth us not, because it knew Him not" (chap. 3. 2), nor does it want to know us. The world has a niche for all the denominations, but not for simple Christians. It would be a sad thing if it had, seeing it has rejected and crucified their Lord.

(4) The next test is one we can best apply to ourselves—*What is my attitude to sin?* "Whosoever is born of God doth not commit sin" (chap. 5. 15). It is sometimes easier to see what a verse cannot mean than what it does mean. These words clearly do not mean that a true child of God never sins, for that would be to contradict the teaching of chap. 1. 10, and render needless the provision of verse 9. We know that "if any man (*i.e.* believer) sins, we have an Advocate with the Father, Jesus Christ the Righteous." A child of God may through want of watchfulness fall into sin, as a worldling does, but their attitude to sin is different. Suppose a cat fell into a sty, where a sow was resting at its ease, there would now be two creatures of God in the sty, but with a difference. The first impulse of the cat would be to get out, clean itself, and never fall in again. The sow has no

desire for these things, and if taken out and washed would return again to her wallowing in the mire. The true child of God cannot be happy in sin, his life is not characterized by immorality, or fraudulent or other evil practices. If so, then the question arises—Was such ever born of God? Peter fell, but by his sorrow and subsequent conduct was shewn to have been born of God. Judas' fall was only the culmination of a long course of pilfering and hypocrisy.

(5) The fifth test appeals to our brethren—*What is our attitude to the children of God?* We know that we have passed from death unto life, because we love the brethren" (3. 14 and see 5. 1, last clause). "Every one that loveth Him that begat loveth him also that is begotten of Him." Christian love then begins with the love of the Father. It is not a mere human affection—much less a sentimental preference for a little clique; nor does it sacrifice God's truth for peace. "By this we know that we love the children of God, *when we love God and Keep His commandments.*" Loving the brethren is not necessarily liking them or their ways. We love the saints because they are of the family of God, but they are not all for that our special friends. The Lord loved some with a special love, *e.g.*, Martha and her sister, and Lazarus. There are often bickerings in a natural family, and it is sad that it should be so, but these do not obliterate the family love, and we do love all the family of God. May we do it more and more really! Let it not be in word or in tongue, but in deed and in truth. It must cost us something. We find it comparatively easy to forgive other people's injuries, but the real test is, when they are inflicted on ourselves. This can only be by the grace of God, and by the love of Christ constraining us.

(6) The last test we will refer to is one that will be manifest to all men, we might even say to the universe—*Our final manifestation as overcomers.* "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith" (chap. 5. 4). There

is considerable difference of judgment among believers as to what constitutes an "overcomer." The promises to such in Rev. 2. 3 have been quoted to prove that some particular kind of Christian is intended. I think these passages go rather to prove that the true Christian is intended. For if we take away the promises to the overcomer, what have we left to the supposed ordinary believer, who is not an overcomer? He will never eat of the tree of life, which is in the midst of the Paradise of God! He will be hurt of the second death! He will never reign with Christ! He will not be clothed with white raiment! His name will be blotted out of the book of life, etc., etc. Then in Rev. 20. 7, while the overcomer will inherit all things, God will be his God, and he shall be His son. What will happen to the ordinary Christian? There is no mention of such a category at all, but a terrible list of the unregenerate, beginning with the fearful (those, I take it, who through fear of man have never thrown in their lot with the people of God), and ending with "all liars."

I BELIEVE the overcomer is not the one who is never overcome, for such do not exist, but who by grace overcomes at last. Every fish in a river from the powerful salmon to the humblest mollusc has one thing in common, they are all provided with some contrivance—fin, tail, suction plate, or, in the case of the molluscs, strong threads of byssus, to prevent them from being swept away by the current. The big fish can go against the strongest stream, and even jump the weirs; lesser fish do lesser feats; some small fry hardly move from the still waters at the banks, the mussels just cling on, but only dead logs and refuse are swept away: the living fish are "overcomers." Joshua in his fight with Amalek (Exod. 17.) is a good example of the overcomer. Now he prevailed, now Amalek, but in verse 13 we read: "And Joshua discomfited Amalek." He overcame at last. Samson is another case, he gained his greatest victory at his death, and so with the dying robber.

Mark the evangelist, who failed at first, later became an overcomer. Paul was like the great fish—a mighty overcomer: we might say, from start to finish; but all genuine believers, though humbling themselves continually for their shortcomings and failures, will be able to say in dependence upon the grace of God:

"Jehovah is our strength, and He shall be our song;
We shall overcome at length although our foes be strong."

The Lord was not in the Wind.

(1 Kings 19. 11).

BY D. E. HOSTE, CHINA.

THE history of the Church, as well as the experience of individual servants of God, shows the danger of those to whom special spiritual experiences have been granted, attaching to them an excessive importance, to the exclusion of other manifestations of His power. Elijah, in response to his faith and prayer, had recently witnessed the fire of the Lord descend upon the sacrifice on Mount Carmel and the consequent turning, temporary at least, of Israel from Baal to Jehovah. No doubt he also knew how Jehovah had revealed Himself to Moses in the bush. Further, he probably had read of the Lord speaking to Job out of the whirlwind; also of Jonathan in his attack upon the Philistines being attended by a "trembling in the field," due to the presence of God with him. That is, he had ground, based upon the past experience of himself and other men of faith, for thinking the Lord to be in each of the manifestations presented to him on Mount Horeb. But it was not so. Happily he had sufficient sobriety and spiritual discernment to understand what God would teach him that whatsoever might be true in the past, God was not in any of these manifestations on that occasion. It is sad to reflect upon the harm done both to individual lives and also to movements

and companies of believers through failure to discern the true nature of a given experience or manifestation at a given time. The combination of intensity with balance, sobriety and spiritual discernment in men like Elijah and Paul, in the Old and New Testaments respectively, may well engage the prayerful attention of the Lord's servants in the present day. No past experience, however genuine and powerful, whether in the individual or in the company of God's servants, can safely be taken as a decisive test and guide regarding present experiences. Nothing but a close, careful walk with the Lord and constant keeping of ourselves in the love of God by much waiting upon Him in prayer and in study of His Word, together with a genuine readiness to give way to and learn from our brethren, whether senior or junior, will avail to preserve us from error or mistake, and teach us the Lord's way at a given time. "The meek will He guide in judgment: and the meek will He teach His way."

ANOTHER lesson to be drawn from Elijah's experience is the need of much care in ascertaining all the features of a given movement before reaching a final conclusion about it. It is to be feared that much harm has been done in the discouragement and alienation of earnest servants of the Lord by hasty judgments and condemnations of their work and methods based upon inadequate or biased accounts of those methods. If even under the Mosaic economy the duty of exhaustive inquiry and careful consideration of a given work, in the light of all the facts regarding it, was insisted upon, how much more should we who are living in the New Covenant be governed in our actions by the same principle and practice. It is a grave mistake and sin either to call good evil or evil good. May all upon whom it devolves to form expressed opinions upon the work of others, bear in mind the procedure laid down in the Book of Leviticus to be followed by the priest, before deciding whether a sore was a boil or a leprosy. "He that is hasty of spirit exalteth folly."

"What is that in thine hand?"

(Exod. 4. 2).

By J. HUTCHINSON, N. IRELAND.

THE above question was addressed to Moses when he hesitated to accept responsibility. Likely he thought the work was too big for him, and rather than shoulder it, he thought he would step out and give it over to others, but Moses was the chosen vessel; he was well equipped for this noble work. The rod was in his hand—the rod with which he tended Jethro's flock, and chastised the people of Egypt; made a way for Israel through the deep; and brought water from the flinty rock. All he needed with his rod was God's blessing. The above question might be addressed to many in our assemblies to-day. One is grieved to see such lack of exercise on the part of so many. This plea is often put forth—"I have not a great gift." All God's children are endowed with some gift, hence the importance of finding out what God has put into one's hand.

Think of what Shamgar had, "an ox-goad," a very crude instrument, yet it is used in slaying six hundred Philistines, and delivered Israel. Think of Samson with a new jaw-bone of an ass laying 1,000 men low. Furthermore, in 1 Sam. 17., we see David the shepherd boy (who even in his own family circle was considered of little account), taking a smooth stone and killing Goliath, and making God's people rejoice—what a rebuke to those to-day who will have none but refined and cultured preachers. Someone has said that for every Paul God needs ten Peters. I do not want to give the impression that vulgarity is commended in the Scriptures. I believe that we should put the best we possess into God's work and count on Him for His blessing and approval.

IN John's Gospel, chapter 6. we have a very interesting incident. We see a hungry multitude, and it is the desire of the Good Shepherd to feed them. The

men of the front rank had no food for them. Some even suggested sending them away. Andrew steps upon the scene. Had he bread? No! What had he? By some means or other he had discovered that in the company was a lad with five barley loaves and two fishes, and he rings out, "There is a lad here." Andrew was not the type of man to despise small things, but sought at the proper time to bring forward the lad. Andrew hadn't anything himself, but he encouraged him who had. On the other hand, the lad did not push himself forward and say, "The old men are no use to-day." He calmly waited till he was introduced by Andrew. We learn two very important lessons from this incident. One is, for leaders not to despise the lads, but encourage them. The other is, the lads must not set aside the leaders, but quietly wait for opportunity, and God will see to it sooner or later that an Andrew will say, "There is a lad here." What blessing for the multitude through Andrew's wisdom and the lad's humility.

Another incident in this connection is worthy of note. A widow coming to the treasury with two mites—all she had—and she gave it to God. She could have sung with a good conscience, "Nought that I have mine own I call." What a commendation from the Master—"She hath cast in more than they all."

A further incident ere closing, for the encouragement of sisters. In Acts 9. we read of Dorcas dying. When she is laid in the upper chamber, what a sight, widows weeping and shewing the garments she had made while she was yet with them. You could scarcely have seen what was in her hand—"a needle"—but she used it for God. We think of the words in Zechariah—"Who hath despised the day of small things."

Shamgar had an ox-goad,
 David had a sling,
 Samson had a jaw-bone,
 Rahab had a string,
 Dorcas had a needle,
 The Widow a pot of oil,
 The lad had loaves and fishes,
 God's blessing was on all.

THE CHRISTIAN'S JOURNEY THROUGH LIFE.

I'm cast in the world's wild arena,
 My life is a "warfare" to me;
 I long for new visions of Jesus,
 Who bringeth us "sweet liberty."
 The "lion" is roaring so loudly,
 I shudder, as onward I tread;
 I look forward to "Portals Eternal,"
 Where Jesus my loved ones has led.

At times I feel almost exhausted,
 And weak as a "weakling" can be;
 But, 'midst all my weakness and trials,
 The Saviour doth whisper to me.
 He whispers a word—to encourage,
 He tells me—"Go on to the end,
 I only can keep you from falling,
 Your faithful, unchangeable Friend."

'Midst sorrows, rejections and failings,
 'Midst tempest-tossed "waves of the sea,"
 There's One who doth walk on the "billows,"
 And, ever He careth for me.
 My "ship" may be buffeted roughly,
 The "helm" and the "sails" almost gone,
 But Jesus is there as my "Pilot,"
 And His perfect will shall be done.

The "morrows" are coming to meet me,
 And "storms" may be "brewing ahead,"
 My friends may turn "traitors," and smite
 me,
 And sometimes I wish I were dead.
 To die—I've no fear of dying,
 To live—for the Lord, I must live,
 My mind is now fixed on His Glory,
 My best in His service I'll give.

He loved, yes, the "traitors" and sinners;
 He loved when we spurned His true love;
 He came "on a mission" from Glory,
 He came from pure Heaven above.
 He came to the wilderness seeking,
 And seeking He found "evil me,"
 He loved me with love that's unending,
 He laid down His life on the Tree.

How soon from this "Realm" I'll be "rap-
 tured,"

I know not—He knoweth the times;
 But surely He'll come in the "morning,"
 And take me to far "better climes."
 No "winds of temptations" in Glory,
 No "winter" the fruit there to blight,
 No need of "our candles" in Heaven,
 For Jesus is always "The Light."

—J. Emrys Davies.

"Their sins... will I remember no more."
 As facts they remain, as sins they are blotted
 out.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XXXIX.

By DAVID J. BEATTIE.

KILMARNOCK AND JOHN RITCHIE.

THE testimony at Kilmarnock commenced about seventy years ago. John Stewart, a prominent business gentleman in the town, began breaking bread with a few others in a small hall erected and maintained by him in Nelson Street. To this meeting the saintly John Dickie, of Irvine, who lived in the town from 1858 to 1878, often resorted, and here he ministered to the young assembly, exercising with power and unction the spiritual gifts with which God had so richly endowed him.

The outstanding personality of Mr. Stewart as a Christian, together with the tender and gracious disposition of Mr. Dickie—surely a beautiful combination—largely contributed to the blessing which attended the early years of those gatherings. Ever kind and ready to help the poor and needy, Mr. Stewart had many interests towards their welfare both in soul and body. Thus his association with the noble work of the Ashley Downs Orphanage, brought him in close touch with George Müller, who on several occasions, along with his wife, broke bread at those little gatherings.

The meeting begun and continued in the hall in Nelson Street, though full of spiritual enthusiasm for the Master, did not exactly observe what we now know to be the true Scriptural principles. Still, those were times when there were fewer privileges of sitting under sound doctrinal teaching such as

we enjoy to-day; besides, those believers were faithful to the Truth in so far as they had received light through the Scriptures. They realised their rightful place at the Lord's Table outside the denominations, believing that God would guide them into paths well pleasing and honouring to Him. It was given to Hugh Lauder to shepherd the young assembly at a time when the flock was seeking spiritual nourishment in unfenced pastures. Indeed, it was mainly through his wise counsel and discernment that the assembly life in Kilmarnock began to take shape.

From what can be gathered, the history of Kilmarnock does not appear to claim distinction because of outstanding events in the building up of this Ayrshire stronghold of Brethren, but rather on account of its associations with not a few stalwarts of the Faith, who in their day and generation

added their quota to the spiritual structure and passed on. Thus we find that among the first places visited by Alexander Marshall, soon after being commended to the Lord for the work in the Gospel, was Kilmarnock. This was in the year 1876, when the future pioneer-evangelist, whose name among Brethren is a household word, was just twenty-nine years of age. His untiring zeal in the Lord's work and his deep concern for the souls of the perishing, which characterised Mr. Marshall to the closing days of his long and useful life, had its early manifestation at



JOHN STEWART.

that time. Large numbers were drawn to hear the Gospel, and many were added to the Church.

Three years later—in 1879—there came to the town another young man whose name, because of his manifold works, will always be linked with the place of his adoption and the scene of his life labours. His arrival followed a time of spiritual blessing, when a great ingathering of souls had taken place under the preaching of Rice T. Hopkins and Alexander Marshall. Thus John Ritchie came at a time

when his youthful zeal and gift received an impetus for the work of the Lord which the passage of years did not impair.

AS the names of John Ritchie and Kilnarnock have almost become a synonymous term, it is fitting that a brief sketch of his life work be given here. Born in the village of Meldrum, Aberdeenshire, in 1853, he was reared in a typically Scots religious atmosphere. The Free Church of Scotland, which John attended as a lad, had for its minister a sincere believer in the "new birth"; thus he had the inestimable advantage of hearing the Gospel story from his earliest years. This made a lasting impression. When he was eighteen, his employment took him to Inverurie. Donald Munro was conducting Gospel meetings in the town at that time, and though there was tremendous opposition, crowds flocked to hear the preacher. There was evident manifestation of the Holy Spirit working mightily, and in one week about twenty young men and women confessed faith in Christ—among them was John Ritchie.

At the close of the mission and the departure of the evangelist, the young converts returned to the ministrations of the pulpit, but feeling the dearth of



HUGH LAUDER.

Christian fellowship, and the utter absence of spiritual food, they resolved to come together for mutual edification in the study of the Scriptures. It was not long before there was revealed to them the teaching and practices of the early believers, showing the path God would have them follow. In the neighbouring village of Old Rayne, Donald Ross was meeting with a few others to remember the Lord. Hearing of this, several of the young converts walked over on a Lord's Day morning and joined the little company around

the Lord's Table. And so it came about that soon afterwards they publicly obeyed the Lord in baptism, and commenced breaking bread in the simple manner which had just been revealed to them. This marked the starting point in a life henceforth devoted to the work of the Lord. Beginning in a quiet way to testify for his Lord at kitchen meetings and in barns, it soon became evident that the young grocer's assistant was endowed with the gift of the evangelist. Thus John Ritchie "increased the more in strength," until through his powerful and fruit-bearing preaching he was called to wider spheres of labour.

"In the years of young manhood," writes one who lived in close touch with Mr. Ritchie, "the preaching of the Gospel was his forte, and there were few who excelled him in holding the attention of an audience by his incisive presentation of the foundation truths of the Faith, illuminated as his addresses were by striking phrase, illustrated by telling incidents, interspersed by frequent flashes of homely humour and yet always thrusting for the consciences of the hearers . . . His avidity for the Word of God, his wonderfully retentive memory, his fluent and flaming appeals to

the consciences of his hearers, his indomitable zeal in the service of his Master, combined to mark him out as a 'vessel unto honour.'" As he launched further into the work he began to realise that material duties which were now hampering the claims of spiritual activity would have to be relinquished, and receiving the whole-hearted fellowship of his brethren, John Ritchie gave himself entirely to the service of the Lord.

HIS arrival in Kilmarnock opened out an altogether new sphere of labour, for it was revealed that he had the pen of a ready writer; and from small beginnings in the little home, where the editor acted as his own clerk and packer, there went forth the first copy of the *Young Watchman*, to be followed at a later period by *The Sunday School Workers' Magazine*, *The Little Ones' Treasury*, and *The Believer's Magazine*, the latter being edited by Mr. Ritchie for the long period of thirty-seven years. He was a prolific writer, and besides successfully conducting his various monthlies his fertile mind produced over 200 volumes and booklets in addition to hundreds of tracts. His more ambitious writings such as *The Tabernacle*, *Egypt to Canaan*, and *Foundation Truths*, have run into many editions, and

have been translated into various Continental languages.

In the midst of the rapidly increasing work of writing and publishing he still found opportunity to give freely of his time in ministering to the people of God, not only in his home assembly at Kilmarnock, but in many parts of the country where he was a familiar platform speaker at conferences.

Kilmarnock was also the home of William J. Grant, M.A., whose name is still remembered and revered amongst brethren throughout the British Isles. He was a Baptist pastor in the town, but owing to his loyalty to the principles of Scripture his position became untenable, and eventually led him to give up his

ministerial calling that he might be identified with the local assembly of believers. Of a gentle and kindly disposition, he was also a man of devout character, and an able preacher and expositor of the Word.

In the early days, after a period in the Temperance Halls, the assembly gathered in various meeting places, the most outstanding being the Wellington Hall, where there were over 400 believers in fellowship. In recent years as the work developed the Elim Hall and later the Central Hall were built, where the testimony continues.

(To be continued.)



JOHN RITCHIE.

SELECTED FRAGMENTS.

"What raised the wondrous thought,
Or who did it suggest?—
That blood-bought saints to glory brought,
Should with the Son be blest.

"The Father and the Son,
And Holy Spirit too,
In counsel deep, and power have shewn
What wonders love can do."



Surveys of Service.



CALIFORNIA.

By J. RANKIN.

THE precise manner in which the name "California" came to be applied to the parts of the country which now bear it must always remain a matter of conjecture. It has been called the fabled land "close to the terrestrial paradise." Since the first white man set foot on its soil, in the year 1542, it has seen many drastic changes. Many years after Cabrillo, came Juan Perez with the first Europeans in order to make California their permanent home. They were kindly received by the natives who numbered about 700,000 within the boundaries of the State, with scant government or control.

It was on June 3rd, 1770, that formal possession of the whole country was taken in the name of Spain. The missions which are everywhere to be seen by the present-day tourists came into being under the guidance of Juipero Serra. At the founding of the San Carlos Mission, the preacher said that it was hoped to put to flight all the hosts of hell, and, subject to the mild (!) yoke of our holy faith, the barbarity of the Indians. Within a period of some twenty years the number of Indians baptised were 88,240. Such is Rome!

California, after being under Spanish sway for half a century, had to give place to Mexico, which in turn but twenty-five years later was compelled to bow before the sweeping tide which carried the sovereignty of the United States to the shores of the Pacific.

After the days of the gold rush, in 1848, the principle immigrants to California have been Americans, drawn by the possibilities of the soil, therefore men of stronger fibre and of better character than the average gold days. The type of immigrant improved steadily, bringing in added elements of culture and refinement. With this select immigration the education

and intelligence of the mass of the population became higher than the average for the country as a whole.

Rome has left its impress from north to south of its thousand miles of territory, but here also are to be found churches of every description and the headquarters of Theosophy, Rosicrutionism, and must we link with these what is known as Pentecostalism. The latter with its imitation of the real does more perhaps to withstand the progress of the Gospel than those cults which are so manifestly of Satan.

SOME fifty years ago, our esteemed brethren, Monroe, Ross, McClure, Moneypenny, Frazer, McFadden and others pioneered with the Gospel. Saints were taught the truth of gathering to the Name of our Lord Jesus Christ, and these, with others accustomed to assembly life, who had come from the British Isles, formed the nucleus of the twenty assemblies which are now to be found in California. These brethren blazed the trail, assisted as they were by business men, who opened their homes and helped forward the work. Among these who are still alive may be mentioned our brethren John McIntyre of Oakland, and Alex. Foster of Los Angeles.

With the steady influx of saints from Canada and the British Isles, some of the assemblies, especially in Oakland and Los Angeles, have grown in numbers. Much also during the years has been accomplished among the children of the Lord's people to augment assembly growth. During the last twenty years or so a number of the Lord's servants settled down and laboured in California, among these may be mentioned our brethren Ruddock, Greer, McDonald, Bultman, Erskine, Dempsey, Olsen and Hunt. It was also my privilege to labour in the Gospel over a period of

ten years. In addition to the labours of local evangelists there is now year by year, especially in the winter months, no scarcity of preachers. These visiting brethren as a rule confine their ministrations to the already established assemblies, leaving untouched a vast field where nothing is being done. There is certainly much land yet to be possessed, and it is hoped that a deeper exercise may be created in the hearts of the Lord's people in reaching out to the more neglected parts.

While we have remarked that there are twenty assemblies in that "Golden State," some of these are very small indeed, and much of the stagnancy that exists is due to strife on the part of those who seek, it is to be feared, their own and not the Lord's honour.

Four tents were in operation during the past summer, but according to faithful reports little fruit was manifest. Donald Ross used to speak of California as "hard pan," and those who labour there know well that things are even harder than in his time. Despite the increasing lawlessness of the times, the pleasure-loving spirit of the people, and the disintegrating influences which are sadly at work in the assemblies, there is still evidence that the Lord has not forsaken His people, and that His Gospel is still His power unto salvation.

What an encouragement in service are the words of our Master from the Throne, "Behold, I come quickly and my reward is with me, to give unto every man according as his work shall be."

URIM AND THUMMIM

(Exod. 28. 30; Heb. 4. 14).

Lord, in Thy Presence, stands our Great Priest.

His blood-bought ones are now His heart's deep care.

All needs and failures on the journey Home,
Are fully met by "intercession" there.

All our "inquirings" to Himself we bring;

All our "instructions" from Himself we take;

He is the "Urim and the Thummim" to it all.
"The oracle that speaketh" for our sake!

E. M. T.

Paul and His Assets.

BY G. RADWELL, BUCKS.

"PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Thus he describes himself to the saints at Rome. A servant he was to the greatest of all Jehovah's servants, to whom our attention is called in Isa. 42. 1: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon Him: He shall bring forth judgment to the Gentiles." This One, formed from birth to be Jehovah's servant, was not only to raise up the tribes of Jacob, and to restore the preserved of Israel, but to be for a light to the Gentiles, Jehovah's salvation to the ends of the earth, as Isa. 49. 1-6 instructs us. To this end it pleased God, after His wonderful vicarious death to highly exalt Him, bestowing upon Him a name that is above every name, that at the name of Jesus every knee should bow. And the Son, who was this servant, in order to fulfil these wonderful purposes of the God of all grace, from this place of power, called Saul of Tarsus an insolent, overbearing man, a persecutor of the Christians, also a blasphemer, that he might know a new creation, and be His special minister of the Gospel of Grace and newly revealed church truth: apprehending him with the emphasised question, "Saul, Saul, why persecutest thou Me?" That voice which had formed all things, which could, and did, control elements, disease, demons and death, at once turns the hitherto great opposing Saul into a humble suppliant, saying, "Who are Thou, Lord?" and after enlightenment by the wonderful answer in which the ever-gracious, risen One associates with Himself the persecuted believers, said, "Lord, what will Thou have me to do?"

It is such an one who became the great preacher of the Gospel, and a ministering priest in connection with that Gospel, as he tells the Roman believers in the 15th chapter, verses 15 and 16 of his epistle to them, "The grace that is given to me

of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up (or sacrificing, which is priestly service) might be acceptable, being sanctified by the Holy Ghost," mentioning also the priestly service he had on behalf of Israel in the 10th chapter of the same epistle. But an important question is, not only from whom did this raised up earthen vessel obtain his commission to preach the Gospel, but his ability and power to do so, so that he should not run in vain notwithstanding untoward circumstances which met him at every turn—always knowing triumph.

WE hear and read a great deal to-day as to the necessity of learning elocution, deportment and kindred matters, and though not despising correct speech and well ordered attitude, there is a fear that some who preach the Gospel may have all these acquirements from men without seeking to lay hold of divinely given power with which to fulfil the ministry to which they have been called; and we can only fulfil that to which we have had a divine call by God-given power, however much we may study human accomplishments. Did not Paul tell the Corinthians that his speech and preaching "was not with enticing words of man's wisdom, but in demonstrating of the Spirit and of power," that their "faith should not stand in the wisdom of men, but in the power of God"?

There were three great things—which stand out in the midst of many others—bestowed upon this converted Pharisee in order that he should accomplish the preaching and priestly work referred to; three things connected with and affecting three parts of his being, *viz.*, his mind, his heart, and his bowels. The mind of the old zealot had gone, and in its place he had received "the mind of Christ." The mind of Him who had called him, commissioned him, and abode with him in his service: what a privilege to have the mind of Christ! This was Paul's desire for the saints at Philippi: "Let this mind be in

you, which was also in Christ Jesus." Can anyone faithfully preach or serve in any sphere unless such an one has the mind of Christ? Then what happened to his former cold, hypocritical heart? His own testimony is this—"God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This was a treasure indeed for an earthen vessel, that the excellency of the power might be of God and not of man. Surely to preach the glory of God in the face of Jesus Christ is more powerful in producing faith in Christ than phrases of human diction and carnal reasonings.

(To be continued).

Notes on Some Psalms.

(Continued).

BY WM. RODGERS, OMAGH.

PSALMS 14, 15, and 16.

THESE three psalms, though short, are of deep interest. In the case of Psalm 14, its importance is shown by the fact that the 53rd is almost word for word a repetition of it, and by its use in Rom. 3. 10-18, where all but one of the fourteen Old Testament sayings with which the apostle there sets forth the sinner's wretched state are taken from the Greek version of it. To Psalm 16 like prominence is given by Peter's citation of its last four verses in his Pentecostal address of Acts 2, in which he shows that their ultimate and only perfect fulfilment was in the resurrection of Christ; also by Paul's similar use of its 10th verse in his address at Antioch recorded in Acts 13. As for Psalm 15, although we have no quotation from it in the New Testament, it bears on its very surface the marks of its importance, for in its elevenfold answer to the twofold question of its opening verse we get a full length portrait of the man who is fit to dwell in the presence of God.

But however interesting are the three psalms separately, they are much more so when linked together, since each one throws light on the others by the contrasts and similarities between them. The effect of the portrait of the man of God in Psalm 15 is surely enhanced by comparison with the picture of the "children of men" generally which is found in Psalm 14, the one being, as we hope to show, in many respects the very antithesis of the other. Then in Psalm 16 we get the innermost thoughts and feelings of this man of God whose outward characteristics have been so beautifully summed up in Psalm 15; for when we compare the two, it is not difficult to see that the same person is presented to us in both.

A striking feature of Psalm 14 is its comprehensiveness. While reading it we at first seem to be transported to the days before the Flood, and to be looking at the men who were then upon the earth, as they are described for us in Genesis 6 and other scriptures, from which the very words used in this psalm appear to have been culled. In the statement of verse 1, "The fool hath said in his HEART . . . NO GOD," we are reminded of that made in Gen. 6. 5, "Every imagination . . . of his HEART was only evil continually"; and also of the words of Eliphaz in Job 22. 13-17, where he describes the people "whose foundation was overflowed with a Flood" as having said to God, "Depart from us." When we read the next clause, "They are corrupt," etc., and notice that it is closely followed by "The Lord looked down . . . upon the children of men," our thoughts revert to Gen. 6. 12, "God looked upon the earth, and, lo, it was corrupt." Further on, in verse 4 of the psalm we are told that "they call not upon God," a statement in sad contrast with Gen. 4. 26, where men had begun to "call upon the name of the Lord." Finally, in verse 5, we meet with the expression, "The generation of the righteous," recalling to us Gen. 6. 9, "Noah was a righteous man and perfect in his generations" (R. V.).

NOW had we begun with the last verse of our psalm instead of the first, we

should have found ourselves transported, not backward to antediluvian days; but forward to a time even yet future—to the days of apostasy and of tribulation which will precede the Lord's appearance upon earth; for it is then that this prayer of verse 7 for Israel's deliverance will arise, and then, too, will all the sayings in the psalm about departure from God and His ways be most fully realized. Yet we are not thereby compelled to lay aside our former view of it, for we remember that the Lord Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Nor should we forget the use, already mentioned, which is made of the psalm in Rom. 3, where the apostle applies it to sinners of his own time, and indeed of all times.

Psalm 15 follows closely on this prayer which ends Psalm 14. After the cry that the Lord would appear to the salvation of His people comes the pertinent inquiry, "Who shall be able to dwell in His presence when He does appear?" A train of thought much like this occurs in various passages in the Old Testament, of which Isa. 33 and Mal. 3 are perhaps the most remarkable. In the former, as in the end of Psalm 14, there is at verse 2 an appeal to the Lord that He would arise to deliver Zion from her enemies. At verses 10-12 we see Him respond to this appeal, and the peoples are burned up like "thorns" at His presence. But immediately the prayer changes to a cry of terror. "The sinners in Zion are afraid," and they ask, "Who among us shall dwell with devouring fire; for this is what His presence seems to them, as well as to their adversaries. Their question, like that of Psalm 15. 1, is replied to by a series of short clauses descriptive of the man who, instead of "Devouring Fire," sees "the King in His beauty," and of these the first two, "He that walketh righteously, and speaketh uprightly," are almost a quotation from verse 2 of the psalm.

Similarly, in Mal. 3. 1, 2 we read, "The Lord whom ye seek shall suddenly come to His temple," and there follows the sobering thought, "But who may abide the day

of His coming, and who shall stand when He appeareth; for He is like a refiner's fire?" Note the clause, "whom ye seek," which implies that in this case also they had been praying for Him to come. Is it not well, when we pray, to search ourselves as to whether we are prepared for the answer?

AS already mentioned, the description of the man in Psalm 15 is the very antithesis of that of mankind in general in Psalm 14. He is an Enoch walking with God amidst antediluvian wickedness. We see in him uprightness and right doing, instead of corruptness and evil doing. Whereas the men of Psalm 14 would "eat up God's people as they eat bread," here is one who "honoureth them that fear the Lord." And back of all the differences is the root one with which the two psalms begin—that those of Psalm 14 want to have nothing to do with God, while the man of Psalm 15 wishes for nothing better than to dwell in His presence continually. So it is not surprising that when we take leave of the former they are "in great fear" (Psa. 14. 5), whereas the final statement about the latter is that "he shall never be moved" (Psa. 15. 5).

These last words of Psalm 15 not only stand in contrast with the previous psalm, but also form a link with Psalm 16, in which the speaker at verse 8 says, "Because He is at my right hand I shall not be moved." It is indeed but one of many such links, for the two psalms have much in common, especially with regard to those points wherein both differ from Psalm 14. Of these the most important concern the attitude toward God and toward His people in each case. While the "Fool" says, "No God for me," but the one described in Psalm 15 cries, "I want to dwell with God," the writer of Psalm 16 declares, "I have said unto the Lord, Thou art my Lord, I have no good beyond Thee" (v. 2, r.v.). And while those of Psalm 14 would "eat up" God's people, but the man of Psalm 15 "honoureth" them, we find in Psalm 16, "As for the saints . . . they are the

excellent, in whom is all my delight" (v. 3, r.v.). It is always thus, that the man who has right thoughts of God will also have right thoughts of God's people, but the man who hates God will hate His people too.

IN 2 Sam. 7 we find David speaking of the Lord and of His people in a strain similar to this, just after God had promised to build him a house by raising up his seed to sit on his throne. He "went in and sat before the Lord," we are told, and in his prayer there he said, "Thou art great, O Lord God, for there is none like Thee . . . and what one nation in the earth is like Thy people?" Such were the thoughts which filled his mind then, and like thoughts still occupied him when, some little time after, he wrote Psalm 16. 2, 3.

For that this is the order of the two passages there can be no doubt, since Peter when quoting from the psalm in Acts 2 makes plain that it was written *after* "God had sworn with an oath to him that of the fruit of his loins . . . He would raise up Christ to sit on his throne" (Acts 2. 25-31). That is to say, it was written after the promise given in 2 Sam. 7. 12-16; so that this promise led, not only to the beautiful thanksgiving of a satisfied man recorded in the end of that chapter, but also to the writing of the psalm which is pre-eminently, The Psalm of the Satisfied Man—the sixteenth.

(To be continued).

OUR HOLINESS.

"And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts; and it shall be always upon His forehead, that they may be accepted before the Lord" (Exod. 28. 38).

Our God! We feel how short we come,
E'en in our "holiest" and best.
Thus would we only know despair,
If there alone was all our rest.
But joy! Our "Aaron's Brow" is crowned,
Standing "for us" before thy throne,
With "Mitre of Perfect Holiness,"
That covereth lack of all our own!

E. M. T.

PSALM 87. 1-7 (R.V.).

HIS FOUNDATION (v. 1). MY FOUNTAINS (v. 7).

BY DUGALD MACPHERSON, CALIFORNIA.

GILMOUR of Mangolia in one of his letters quaintly alluded to his reading of the Bible by stating that he sometimes took his little canoe and paddled out into the Book of Psalms on excursions of discovery, and that very aptly describes a method that some of us may have adopted from time to time. Often, in the course of these "excursions," we, too, may light upon a verse, or it may be a phrase, which arrests our attention, as it seems to possess a significance hitherto unobserved by us. Here in Psalm 87 is an illustration. In the last verse, and in the last line of the verse—*all my fountains are in thee* (R.V.). Just a phrase in the song of a worshipping company of Levites as they accompany the Ark of the Covenant to its resting place in Zion. The mention of Zion brings us again to the first lines of this beautiful little psalm, and there we read of *His foundations . . . the holy mountains . . . the gates of Zion . . . the City of God.*

Two lines of thought are here suggested, and they are connected. First, "*All my fountains are in thee*" is surely the expression of an enlightened spiritual experience. Second, these fountains have their rise and fulness in *His foundation*. Let us recall the occasion that gives the necessary background to a fuller understanding of the psalm. It is that of the Ark of the Covenant being brought to a resting place when the words of 2 Chron. 6. 41-42 and Psalm 132. 8 are being fulfilled (*cf.* 1 Chron. 28. 2). Here only among its varied names we find the Ark referred to as *The Ark of Thy Strength*. So, the resting place is His foundation, and His foundation is the place that He has chosen to place His name there (Deut. 12: 5), and the place He *loves* (verse 2 of our psalm).

Thinking of this place of foundation

takes us back to the scene of Gen. 22, where Abraham the father surrendering Isaac his son gives us the beautiful foreshadowing in type of the Father, who not only offered but gave up and spared not His own Son. And they came to the place which God had told him of, and Abraham built an altar *there* etc. (Gen. 22. 9). Just on this very place according to 1 Chron. 21, now the threshing floor of Ornan the Jebusite, the sword of Judgment was sheathed and the redemption price paid in full by the King. Surely indeed this is His foundation and this a sure resting place for the ARK.

My price HIS silver, He my gold,
HIS Brass, the strength that all endured,
HIM shall these very eyes behold,
WHO all my peace so well secured.

Thus far, in a very brief way have we sought to trace a little, the occasion and the theme of the Levites praise on this bright day of Israel's history. May we now take up their fragment of song and make it a starting point for further meditation, realising that it is our rich portion through grace to be brought into the enjoyment of that fulness of blessing in Christ of which theirs was but the shadow or the foretaste. All my Springs are in thee.

THERE are three further lines of thought which it is hoped will be helpful.

1st—MY FOUNTAINS—their nature in contrast with cisterns (Jer. 2. 13; John 4. 13-14).

2nd—ALL MY FOUNTAINS—their variety, their fulness, their sufficiency.

3rd—IN THEE—their secret and never failing source.

This word FOUNTAINS (or springs) is found in only two other places in the

Psalms. In Psalm 104, verse 10, He sendeth His Springs into the Valleys, and in Psalm 84. 8, where the pilgrims travelling Zionwards passing through the Valley of Baca (weeping) make it a place of *springs* or *fountains*. How often in Scripture the *Valley* is a name linked with humiliation, sorrow, etc. Comforting it is to reflect that God sends His fountains *there* for the refreshment of His inheritance when it is weary. Samuel Rutherford writing to a friend put it thus: When you are in the king's cellar look around for the wine. This is just saying in another way. When you are travelling through the valley, whatever may be the name of it, look out for the refreshing waters, for He sendeth His fountains into the valleys.

Thinking on this reminds us again of the incident recorded concerning Achsah, the daughter of Caleb. Having received the South lands at the hands of her father and through the victory achieved by Othniel (Lion of God) she is emboldened by grace bestowed to ask for more. Since it is thus grace ever works, her confidence is rewarded and she receives the further blessing—the upper and the nether springs. For there are springs in the high places as well as in the valleys.

Perhaps the best way to conclude this brief meditation, which, it is trusted, may be suggestive, would be to ask your attention to three incidents recorded in the gospel by John. Those in turn may help to illustrate the points already referred to.

Turning then yet another time to that well-known fourth chapter of John, we seem to see the woman leaving the Lord on the return of the disciples. She has forgotten her waterpot (verse 28). At the commencement of that wonderful meeting with the Lord it is evident that she thought she had the advantage. She says to Him, "Thou hast nothing to draw with and the well is deep." Only a few minutes pass and the Lord awakens her long-~~ing~~ing, reveals her state, and discloses Himself to her. Now with the well of water springing up into everlasting life within her, she is returning to hail her townspeople with the overflow of that

new-found joy in her testimony—Come and see a man that told me all things that ever I did, is not this the Christ. She got a fountain, she forgot her waterpot.

In John 12, another well-known scene is presented. There they made Him a Supper. Martha served, Lazarus sat, Mary takes the ointment of spikenard, very costly, and anoints the feet of Jesus and wipes His feet with her hair. Note, this is the third time she is found at His feet (Luke 10. 39; John 11. 32; 12. 3). And the house was filled with the odour of the ointment. Her silent act of worship is the outcome of what she has learned on previous occasions from Himself, by His words, and at His feet. With what appreciation the Lord acknowledges her tribute as the expression of adoration from a heart reached, taught and won for Himself. Perhaps as has been observed, she was the only one who before His death anticipated its near approach, and in some measure the deep significance of what was just about to happen. Out of the secret of His presence Mary of Bethany had learned of Him. She was one who in response to what she had thus learned in personal communion with her Lord could say out of a full heart—"All my fountains are in Thee."

IN conclusion, just a brief word further referring to John 20, where we read of another Mary. We go direct to verse 12—**BUT MARY.** In verse 11 the disciples (Simon Peter and John) have come, gone away again unto their home—but Mary stood without at the sepulchre weeping.

"Oh, heart of ignorance, yet love,
Surpassing all in Israel's race;
How God was yearning from above
Over that creature chained by grace,
Watching beside that Body there,
Over against His sepulchre.

"Ye fields of Magdala rejoice,
That gave that heart the Lord to cheer;
Broken—because His living voice
No longer ravishes her ear!
If unto heaven she cannot climb,
His tomb shall be her place in time."

As we follow the details of this scene, let us recall it again for our consol-

ation that it is to a lonely grief-stricken woman, with a heart whose sorrow nothing can touch, that the Lord, that Shepherd, the Great One of the Sheep, first makes Himself known in resurrection. Is He not here just fulfilling in a most wonderful manner His own precious word of teaching in John 10. 3, when He spake thus: "He calleth His own sheep by name, and leadeth them out." It was enough for that heart of hers. She had heard her name in a voice that she knew was His. Thus she in turn was witness to His other word, "My sheep hear My voice, and I know them, and they follow Me." Who can describe her joy as she turned to Him in response; she could utter in one word, "*Rabboni.*" Truly this was the moment for her to begin in a fuller sense than she had ever known it to say from her joyful heart—"All my fountains are in Thee."

Thus and only briefly have we sought to gather together thoughts that have come with refreshment to the spirit. With the New Testament Scriptures in our possession, and the help given by the Holy Spirit Himself for our further study, we commend the word to His own beloved people in the earnest desire that whether for *testimony* (John 4. 29), *communion* (John 12. 3), or *consolation* (John 21. 11-18), we, too, may be enabled by grace to look upward with grateful and adoring praise and say continually from the heart—"To HIM who secured all our blessing by the sacrifice of HIMSELF, the Sure Foundation—"ALL MY FOUNTAINS ARE IN THEE."

A THREEFOLD END.

The Last Adam (1 Cor. 15. 45).

The Last Enemy (1 Cor. 15. 26).

The Last Trump (1 Cor. 15. 52).

—Jas. Forbes.

THREE WAITING MEN.

I have waited for Thy salvation—Jacob (Gen. 49. 18).

Waiting for the Consolation of Israel—Zac. (Luke 2. 25).

Waiting for the Kingdom of God—Joseph (Luke 23. 51).

—Jas. Forbes.

The Sermon on the Mount Again :

A FRESH STUDY OF THE FIRST GOSPEL.

A REVIEW.

BY A. W. PHILLIPS, LONDON.

IN a volume entitled "*His own Received Him Not,*" Dr. Barnhouse has many helpful things to say on the subject of the Gospel according to Matthew, particularly as to its dispensational bearings. He rightly regards chapters 11 and 12 as "pivotal," and as introducing a dispensational change. There had been a *bona-fide* offer of the kingdom to Israel, but consequent upon the rejection of this offer our Lord in Matt. 11. 28 takes His place as the new Centre of gathering, no longer for the guilty nation as such, but for "all that labour and are heavy laden." There is fine evangelical fervour in the author's treatment of this subject, and in the contrast which he draws between the "*Woes*" of Matt. 11. 21 and the glorious "*Come*" of Gospel invitation in 11. 28 :

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

We have followed with profound satisfaction Dr. Barnhouse's exposition of this great saying of our Lord. He points out that it involves a claim so stupendous that it would be nothing less than blasphemy upon the lips of any mortal man. The words imply supreme and absolute Deity in the One who utters them. If uttered by the greatest and the best of men, the claim would be instantly, instinctively, and universally rejected, and the speaker would be regarded either as a blasphemer or as a candidate for the madhouse. Only One who is "God over all" can be great enough to fill and satisfy the restless hearts of the millions of mankind. Mark well that when our Lord speaks these stupendous words there is no suggestion of the incongruous, much less of blasphemy. On the contrary : for in almost the next breath, and in all

the fittingness of Divine humility, without any sense of anti-climax, He goes on to say, "I am meek and lowly in heart." It will thus be seen that these cherished words furnish incidental but conclusive proof of the Deity of Him who could say, "I am even the same that I said unto you from the beginning" (John 8. 25).

Any whose minds have been unsettled or perplexed by some recent reactionary teaching on the Sermon on the Mount would be well advised to read this book. The chapter dealing with this subject is headed, "Is the Sermon on the Mount for to-day?" With no small vigour and ability the author challenges the position of those modern interpreters who would remove the Sermon from its true dispensational setting, or who would weaken the force of its stringent precepts, or who would place it in antagonism to the gospel of the grace of God. Dr. Barnhouse, indeed, carries his polemic so far into his opponents' territory as to question whether they themselves even attempt to yield an unqualified compliance with those strict requirements which they would impose on others.

We understand that the book has been so well received that a second impression has been called for. The volume is well produced, and is published at the reasonable price of 3s. 6d. by Messrs. Pickering & Inglis, 14, Paternoster Row, London, E.C. It may be obtained from John Ritchie, Ltd., Sturrock Street, Kilmarnock, 3s. 10d. post paid.

GRACE AND JUDGMENT.

"Noah found Grace" (Gen. 6. 8).

"I will Destroy" (Gen. 6. 7).

"Haste thee, Escape" (Gen. 19. 22).

"The Lord Rained" (Gen. 19. 24).

"Restored Butler" (Gen. 40. 21).

"Hanged the Baker" (Gen. 40. 22).

"Rahab Saved" (Josh. 6. 25).

"City Burnt" (Josh. 6. 24).

—Jas. Forbes.

"To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?" (2 Cor. 2. 16).

Mark, a Failing Servant and His Restoration.

BY H. A. MATIER.

THE first mention of Mark is in Acts 12, where his name is given in connection with a prayer meeting held in his mother's house, though Scripture does not say he was present. He comes before us again in Acts 13. 13, having been selected by his uncle, Barnabas, to accompany him and Paul on their missionary journey. Coming to Perga, a city of Pamphilia, a province of Asia Minor, they remained there some time, but they determined to go in the spring up the formidable mountain gorges of the Taurus to the high plateau lands of Pisidia. This meant hard climbing and great risk to their lives, both from robbers who infested the pass, and the cataracts and snow-slips from the precipices, which have at times overwhelmed whole companies of muleteers, and even armies on the march.

Their young servant, Mark, knowing what he must face, lost courage and returned to the comforts of his mother's house at Jerusalem. He failed to "endure hardness" as a good soldier of Jesus Christ, and so for the time fell out of the conflict.

In Acts 15 Paul said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." Barnabas acquiesced in this, but determined to take with them again John, whose surname was Mark, his own nephew.

Paul was averse to this on account of Mark's previous lapse, thus a contention was involved, resulting in the parting of these two labourers. Paul found a new helper in Silas, who under the Latin equivalent of his name is associated with him in the headings of the Epistles to the Thessalonians.

In Colossians 4. 19 we get information as to Mark's restoration, as the saints at Colosse were exhorted to receive him,

"touching whom ye received commandments."

In the Epistle to Philemon, Paul makes mention of Marcus as a fellow-labourer. In 1 Pet. 5. 19 salutations are given from Marcus my son. Who this Marcus was is undetermined. Was he an actual son of Peter, or his son in a spiritual sense, being the well-known Mark the Evangelist? This latter is generally believed.

Thus Mark, like the Apostle Peter, who denied his Lord, was granted by the Lord Himself full restoration. This restoration finds a further fulfilment in that God has permitted Mark to give us the Gospel bearing his name. This was probably written at Rome, about A.D. 64. Mark is especially circumstantial and minute as to the pathway of the Perfect Servant, *e.g.*, "He hath done all things well: He maketh both the deaf to hear, and the dumb to speak" (chap. 7. 37).

May the history of Mark encourage us in our day and generation to faint not nor be discouraged on account of any past failures on our part, to be a worthy testimony to the power of His grace who has redeemed us to Himself by His death on the Cross for our sins, who lives to keep us, and is shortly coming for us.

"No more deferred our hope shall be,
Nor longer through a glass we'll see,
But clearly face to face;
When we shall be with Him above,
Whom absent we have learned to love
Blest trophies of His grace."

GIVING AND TAKING.

The disciple whom Jesus loved saith, "It is the Lord" (John 21. 7).

Eli said, "It is the Lord" (1 Sam. 3. 18).

Not sceptic chance, not pagan Destiny;
Not Providence, impersonal and cold.
It is **The Lord!** His loving care for thee
Knows when to give, and when His gifts
withhold.

Yea, when to take! Mayhap His hand hath
reft

That treasure dear thy heart could least
afford.

Bless Him, that still to thee this grace is left,
With chastened soul to say, "It is the
Lord."

—J. M. S. Tait.

"ALL."

BY GORDON DIAMOND, GIBRALTAR.

PAPER II.

"By Him all things consist" (chap. 1. 17).

WE live in a materialistic age, and man, seemingly all-conquering in his inventions, has practically left all thoughts of outside support out of his mind.

God has in His Word stated that by Christ all things consist; He upholds all by the Word of His Power. Job says (9. 6, 7, 8), "Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not, and sealeth the stars; which alone spreadeth out the heavens and treadeth upon the waves of the sea." As we think of the seasonal course of the earth, the orderly flow of animal life and the fruits of the earth, cannot these speak to us of His Eternal Godhead and Power? Many and varied are the glories of our Lord, and not the least of these is eloquently shewn forth in that the created worlds consist day by day by Him.

Modernist and evolutionist may in their fancied wisdom postulate theories and speculations, and draw their own conclusions regarding creation, which invariably leave out all thought of God, and therefore must be erroneous, but Scripture is precise and definite, and we can daily praise and thank God as we realise His glories in creation, that all these things consist by our Lord Jesus Christ.

"That in all things He may have the
pre-eminence" (chap. 1. 18).

THE Lord Jesus Christ is God's pre-eminent One; pre-eminent in creation, for He created; pre-eminent in the Church, for He is the first-born among many brethren (Rom. 8. 29). Man always seeks his so-called rights, though these are really suggested by Satan, who dupes mankind into a self-satisfying, soul-destroying exaltation. Even in a day to come man will be satisfied with the power and reign of

the evil one, and when the One who shall have all pre-eminence rises up to take the reins of government, man will oppose (Rev. 11. 17, 18). We do well to remember the pathway of the Lord Jesus whilst here on earth. He humbled Himself, this glorious Person who created all things, and for whom they were created, by whom all things consist, yea, who thought it not robbery to be equal with God, for He was God. We can never humble ourselves as He did; remember He was from eternity to eternity. At the same time this moral and practical characteristic should mark us all as following the footsteps of the Master. By exalting Him in our hearts, He desires and merits the pre-eminent place in our households and assemblies. Trouble in assemblies is most frequently and directly traceable to saints seeking a place of pre-eminence either in the assembly, or, worse still, in this world, which is under the domination of Satan. The seeking for pre-eminence in the assembly is man's mistaken claim to supposed rights, but actually the only rights in the assembly are those of the Holy Spirit while on earth, and the Lord Jesus as Head in heaven. Submission to Him will manifest the Holy Spirit working in the assembly in no uncertain manner. In a day to come God will be all in all. May we yearn in our hearts for this day to see Him with His rightful glory, and the whole world in adoration to the Pre-eminent One.

"In whom are hid all the treasures of wisdom and knowledge" (chap. 2. 3).

THE Lord's people are reminded that in the Lord Jesus Christ this wisdom and knowledge is hidden *for* them and not *from* them. Not worldly wisdom and knowledge which they treasure as providing the seekers with a place, power or wealth in this world. A majority of wise Christians have been marked as being poor with respect to the possession of this world's wealth, and their knowledge has ever been at the disposition of the poor of the flock, and for their edification.

Christ is made unto us wisdom. This is

not an attribute acquired intellectually, but knowledge of a divine Person gathered day by day in our lives, that learning to know Him, we imbibe His Spirit, thus securing wisdom in order that we may walk before God as Wisdom's children. All knowledge, too, for the believer, is in Christ—knowledge primarily of God and what Christ has secured for God through His death and resurrection. The effect of this knowledge would humble us here, and would make us so dependent on our Lord and Master that our pathway through this world would be distinctly marked as that of His people, and He would be glorified in us.

"For in Him dwelleth all fulness of the Godhead bodily" (chap. 2. 9).

WE read in Hebrews 10., "A body hast Thou prepared me," and the Lord Jesus in time took this body God prepared Him. In these days, when even under the guise of teachers of the Word to the Flock, many hold and teach erroneous doctrines dishonouring to the person of the Lord, thus robbing Him of the excellency of His Person and the perfectness of His work, we do well to read carefully the Scriptures in connection with His Person. "For in Him all the fulness (of the Godhead) was pleased to dwell" (chap. 1. 19). This is plain and simple to all, and to faith we can realise the truth of the words, "*God manifest in flesh.*" How wonderful are the words of Holy Writ "to dwell." This is a state of perpetuity. On earth though obedient to the Father, yet He was with Him in a past eternity (John 17.). On earth in the likeness of flesh of sin, yet God manifested in every action of His earthly life, healing the sick, raising the dead, and forgiving sins, to mention but little of that earthly life. And laying down His life and taking it again was an act of God, none other. Great mystery. Let us praise and reverently adore, accepting the whole of the Word of God by faith and not with a fleshly mind, raise the question, "How can these things be?"

(To be continued).

PAUL AT ATHENS

(Acts 17. 16-34).

By S. Turner, Northwood.

IN the Book of the Acts there are seven distinct testimonies to the Resurrection of Christ; five by Peter and two by Paul. The former will be found in chapters 2. 22-36; 3. 12-26; 4. 8-12; 5. 29-32; 10. 34-43. The two by Paul are recorded in chapters 13. 16-41, and 17. 22-31. It is with the last of these we are now concerned.

We note that at Antioch he was in the synagogue, and his congregation were chiefly Jews; but at Athens he was out of doors on Mars Hill, the debating centre of the Athenian heathen philosophers.

From the earlier verses of the narrative we gather that Paul had been for some time in the city; and both in Synagogue and Market Place had been disputing daily with the Jews and also with "devout persons" (seriously-minded people), any who would listen.

Athens apparently was the most difficult city the Apostle ever visited. He does not appear, from the record, to have made much headway; and yet he had by his words stirred up the philosophers, both Stoics and Epicureans, so much that they called a meeting on Mars Hill for him to explain the new doctrine—**"Jesus and the Resurrection."** It seems as if they imagined these to be two new deities, and surely Athens was full to overflowing with shrines to "gods many and lords many"; and they even had one "to the unknown God."

This gave Paul his subject. There can be no doubt that he had already preached the Gospel according to his own summary of it in 1 Cor. 15. 3-4. The point on which they demanded enlightenment was **"Jesus and the Resurrection"**; and it is not fair criticism to complain, as some have done, of what Paul's address on this occasion did not contain.

It was God, whom Paul preached, in His greatness and glory as Creator and Sustainer of all; and His desire that men, made in His image, should know Him. They had been groping after Him in their blindness and could not find Him. Could they suppose that the Almighty Creator of the Universe was like any of their crude attempts in gold, or silver, or stone? Ignorance was stamped upon the whole system, and God had borne with it for centuries.

But an event had happened which entirely changed His attitude towards man—the **Resurrection of Christ** whom men had crucified. And this event was the guarantee of

coming judgment in righteousness for the world.

Whatever else Paul said, or would have said, had he continued his speech, we know not, but this reference to resurrection aroused such an outburst that further orderly explanation was impossible.

Note the three classes among his hearers. Some—the majority perhaps—mocked; others procrastinated; but, there was (as there always is) the residuum of faith. Thank God for the result, and do not criticise the preacher. We certainly believe that Paul was divinely guided.

EDITOR'S NOTE.

We would call attention to papers in the present number which seem to be of seasonable interest: "Paul and His Assets," by Mr. G. Radwell, and "Paul at Athens," by Mr. S. Turner; also "Fountains and Foundations," by Mr. Dugald MacPherson, of Los Angeles; and the Review by Mr. A. W. Phillips, of London, of Dr. Barnhouse's book on Matthew, which throws needed light on the Sermon on the Mount, enabling readers to view it in its true perspective. We might add that we hope to have a few special and fit articles in our May Number, e.g., "Eye Witnesses of His Majesty," by Mr. H. Bailie, "The Kingship of the Lord Jesus," again by Mr. A. W. Phillips, and also by the Editor on "The Credentials of the King," which we hope will enable us, while honouring our earthly King, to realize the glories of the King of kings.

"LET GOD BE TRUE"

(Rom. 3. 4).

Let God be true,
 'But every man a liar.
 Tho' subtle doubt like mountain clouds arise;
 Tho' tested in the fire!
 Let God be true,
 Whoever lies!

Let God be true!
 Does circumstance deny it
 As mighty adverse billows meet our glance?
 Then boldly we defy it:
 Let God be true,
 Not circumstance!

Let God be true!
 Right soon His arm of power
 Shall smite our soul's assailants till they fall.
 Then till that glorious hour,
 Let God be true
 In spite of all!

Wm. Montgomery.

Kirkintilloch.

Our Home Bible Class

Lesson No. 15.—John 6. 60-71.

**“THOU HAST THE WORDS OF
ETERNAL LIFE.”**

By H. E. Marsom, Bristol.

(1) What was the attitude of many of those who heard the Lord speak about people feeding upon Him? vv. 52, 60, 61, 66. Instead of thus striving and stumbling about it what might they have done? Matt. 13. 36; 15. 15. Note the R.V. of Matt. 13. 36.

(2) From whence had the Lord claimed to have come? vv. 33, 38, 50, 51. 58. Where does He now say He will ascend to? v. 62. To what does this “where He was before” refer? 3. 31; 8. 23, 42; 17. 5; 1. 1, 2.

(3) In speaking thus of His coming down from heaven into the world, the Lord referred to His birth, 1. 14; 16. 28. In speaking of giving His flesh for the life of the world in v. 51 He referred to His death, 10. 17, 18. Now in v. 62 He refers to His ascension, Mark 16. 19. What took place when He did ascend to heaven again? 7. 39; 12. 16; Acts 3. 13; John 8. 54, R.V.

(4) Why did these people so stumble over what the Lord had said? What did He tell them they had not done? vv. 36, 64, cf. 10. 26. And what is the further explanation given in 1 Cor. 2. 14 and John 14. 17, and cf. John 12. 39-41.

(5) What light does John 3. 5, 6 throw on first part of v. 63? cf. 2 Cor. 3. 6. What light does v. 68, and 3. 34; 8. 47; 12. 49, 50; 14. 10; 17. 8, throw upon the latter part of v. 63? cf. Deut. 18. 18, 19.

(6) When any one comes to, and believes on the Lord Jesus, who has been working in that soul? vv. 44, 45, 65, cf. v. 37; Acts 15. 14; Phil. 2. 13.

(7) What did these unbelievers who stumbled at the words of Christ then do? v. 66, cf. Heb. 3. 12; 10. 38, 39.

(8) What did Peter recognise the Lord alone had? v. 68. Read his answer in the light of 3. 34; 5. 24, 25; 6. 63; 10. 27, 28; 12. 49, 50; cf. Acts 5. 20; 11. 14, and Psa. 33. 9.

(9) Who was Peter fully convinced that the Lord Jesus was? v. 69; cf. Matt. 16. 16. What should the reading of the Gospel according to John lead us to believe and to be certain of? John 20. 31, cf. 1. 34, 41, 49; 4. 29, 42; 9. 35-38; 11. 27; 20. 28. What will be the result of such real knowledge? v. 47; 17. 3. What had Peter done with the words of Christ? 17. 8; 3. 33. But what did some do in awful contrast? 12. 37, 38; 3. 11, 32; 16. 9; cf. 3. 18.

(10) What did the Lord Jesus know about

those who were before Him? vv. 64, 71; cf. 2. 24, 25; 5. 42 and 16. 30; 21. 17, and 10. 14, 27; 2 Tim. 2. 19; Nah. 1. 7.

CORRESPONDENCE.

We have received the following from an esteemed correspondent, R. M. Clurkin, of Maryfield, Canada.—“I am surprised at the many Christians I come in contact with in the Canadian North-West, who were once in fellowship with Scriptural assemblies in the old land, but who, when coming to this country, and not finding an assembly at their door, have settled down in the various denominations, seemingly with a measure of contentment. I have noticed, alas, that when these beloved brethren have settled down in the systems again, they are very reluctant to leave them, even when a Scriptural assembly is planted within their reach.

“It is my experience that when a believer, in fellowship with the assemblies, goes into a district to live where there is no assembly, when he suffers isolation for the Lord’s sake and gives an emphatic negative to every enticement to go to or join any sect, there is always an open door in that district for the Gospel, with the possibility of an assembly being planted. On the other hand, if he allows himself to be drawn into any sect, the reverse is experienced.

“What is the reason that so many believers, professedly in fellowship with the assemblies, or who once were in fellowship, become cold toward ‘Assembly Truth’?”

“Surely it is the responsibility of the pastors and teachers in our meetings to see that ‘Church truth’ is taught sufficiently, so that everyone in each local gathering of saints will know the difference between the sects and systems of men and the Scriptural assembly. Moreover, when one is leaving the local assembly to reside in some other part of the world, elder brethren should see that a letter of commendation is given, with words of encouragement to the one receiving it, to seek the fellowship of the assemblies gathering on New Testament lines in the district where he intends to live.

“Now that Canada is about to open her doors to new immigrants, we expect many believers from the old land will be seeking new homes in this Dominion. May the elder brethren in the assemblies of Great Britain and Ireland rise to their responsibilities, not only toward those leaving their midst, but toward the assemblies of saints in this country. It would save everyone concerned many unnecessary embarrassments.

* We fear coldness has come in toward the Lord of the Assembly.—[Ed.].

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, if any, between the word translated "propitiation" (Rom. 3. 25), which we are told means mercy-seat, and that translated "propitiation" in 1 John 2. 2?

Answer A.—It is a cause for thankfulness that this question should be asked, as the amended translation in Romans 3. 25 from "propitiation" to mercy-seat, though disputed by some good authorities, and accepted, as we judge rightly, by most, has so seized the imagination of some Bible students, not familiar with the original Greek of the New Testament, that confusion has resulted. Only the other day an excellent brother, in our hearing, corrected "propitiation" in 1 John 2. 2, which is another word from the same root, into mercy-seat too, and made the verse read, "He is the mercy-seat for our sins," which hardly makes sense and cannot be allowed. I would give two reasons for accepting the proposed alteration in Rom. 3. First, it is the same word exactly (neuter-form of *hilasterios*) as is used for the literal mercy-seat in the list of tabernacle furniture given in Heb. 9. 5; and secondly, the "mercy-seat" is not the place where atonement was made, but the place where it was displayed by the blood, sprinkled thereon. Wherever in the Old Testament Scriptures you have the Hebrew root for atone, mercy-seat, atonement, this same Greek root* is employed in the Septuagint translation of the Old Testament, the Greek of which resembles closely that of the New Testament, so that wherever we have this root in the New Testament, we might equally well, one would suggest, translate it atonement, to make atonement, etc. The root occurs five times in the New Testament besides the three places mentioned above, namely, Luke 18. 13, "God be merciful to me," which might be translated, "Accept atonement for me!"; 1 John 4. 10, used as in 2. 2 for a propitiation or atonement; Heb. 8. 12, I will be merciful or propitious to; and Matt. 16. 22—Peter's words to our Lord, in a more general sense, "Pity thyself!" These different occurrences of the root exemplify well its usage—the atonement offered, displayed, accepted, and the disposition of Him who provided, etc., the sacrifice—propitious to all who accept it. Truly it befits us to cry, in view of such costly provision for our deep need, "Thanks be unto God for His unspeakable gift!"

Question B.—Why are we told in the Lord's prayer to pray "Thy Kingdom come" (Matt. 6. 10), and yet the Lord says to Pilate in John 18. 36, "My Kingdom is not of this world"? How do you reconcile?

Answer B.—It may be said on the face of it that, if we take the expression "Thy Kingdom come" by itself, there is nothing to affirm that the Kingdom referred to is of this world. The expression is often used to-day of what would be termed "God's cause"—"not meat or drink, but righteousness and peace and joy in the Holy Ghost." When we speak of the Kingdom of God coming, why, it may be asked, should we not be referring to the spiritual Kingdom? However, I am not advocating this use of the term, as we ought to take the words in their context. Such a question as this shews how important it is "rightly to divide the word of truth," and to recognise the dispensational change, which occurred even in the brief space of our Lord's ministry. The Kingdom that John, and subsequently our Lord and His apostles, proclaimed, was the Kingdom the disciples were taught to pray for. This Kingdom, as we have shewn more than once lately, was the fifth Kingdom foretold by the prophet Daniel (chap. 2. 44). Babylon, Medo-Persia and Greece had lost their power, and for nearly a century Jerusalem had been subject to Rome. The Lord Jesus was born King of the Jews. Born of the seed of David according to the flesh, He was the rightful Heir to His throne. He offered Himself as such. His miraculous works were His credentials, but these were in Matt. 9 and 12 imputed by His foes to Satan, and His rejection on the day of His entry into Jerusalem became a foregone conclusion. This in no way set on one side the necessity of atonement, but that is kept in the background till chapter 16. 21, "From that time forth began Jesus to shew unto His disciples how that He must suffer . . . be killed and be raised again the third day." The Lord could not reign over an unrepentant people, and only, if repentant, on the ground of atonement. Setting up the Messianic earthly kingdom was then postponed, so that the Lord's words to Pilate fit into their place: His Kingdom had then for the time being lost its earthly character. When once more He claims the Kingdom, it will be as the Son of Man, coming in glory, and then it will be set up by force. It will be said in that day, "The kingdoms of this world are become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever." The Millennial Kingdom will be the vestibule of the "Everlasting Kingdom of our Lord and Saviour Jesus Christ."

* *hilaskomai, hilasterion, hilasmos.*

Question C.—Some say that the word translated "only begotten" in such phrases as, "The only begotten Son which is in the bosom of the Father" (John 1. 14), only means in reality "beloved," and should be so translated, especially in all passages relating to the Eternal Son—the 2nd Person of the Divine Trinity. Do you think this is so?

Answer C.—My own conviction is other, though I know esteemed brethren who maintain it. I doubt indeed if such an opinion would ever have been broached, had it not been for the mistaken notion that to apply such a term as "only begotten" or even "begotten" to our Lord in a past eternity, necessitates the thought of a time before the begetting, and therefore must infringe on the eternity, and therefore on the true Deity of the Son. This, however, is only so, if we insist on defining and explaining Divine relations by the human, whereas, the latter are the vaguest shadows of the Eternal and Divine: as soon measure the fixed stars with a foot-rule. The same objection applies to the terms Father and Son. Such terms do imply priority and subsequence in earthly relations, but there cannot be priority or the reverse in the case of Eternal Persons. The same objection would apply to the epithet "the Word," for does not such a term necessitate to our minds a time before the word was uttered, and when consequently the word had no existence? I was only reading the other day two writings, one by a denier of the Deity of the Son, the other by a denier of His Eternal Sonship: who both refused to believe, because their minds forsooth could not comprehend the possibility of such things. There must be no unsolved mysteries to this type of person, though one wonders how such can believe at all in the God of Revelation, for surely His existence is beyond their comprehension. Such might also lay to heart the limitation imposed by the Lord Himself, "No man knoweth the Son save the Father." However, to return to those who, while holding firmly the Eternal Sonship of Christ, yet refuse the terms "only begotten,"* and substitute for it "well-beloved." This is indeed a secondary meaning springing, as we see, directly from the primary, for who is more beloved than an only child? Now although "only-begotten" is the literal translation of the Greek word, it would be permissible, under certain conditions to abandon this—the etymological meaning—if usage justified it. But if the predominant usage agrees with the original philological meaning, then we must keep to that. That this is the case here, can, I think,

* From two Greek words, monos, only, and genos, offspring (see Acts 17. 28).

be clearly shewn by a reference to our three chief sources of information (not to mention Latin ecclesiastical writers who translate—uni-genitus "only begotten")—the Hebrew Scriptures, the Septuagint Greek version, and the New Testament. (a) The Hebrew word, "yah-gheed," occurs eleven times in the Old Testament, and is translated in A.V. twice "my darling; margin "only one" (Psa. 22. 21; 35. 17); twice "desolate or solitary" (Psa. 25. 16; 68. 6); once "only beloved" (Prov. 4. 3); and six times "only son" (Gen. 22. 2, 12) of Isaac and (Jer. 6. 26, Amos 8. 10, and Zech. 12. 10), and only child (Judg. 11. 34) Jephthah's daughter; and with all these the R.V. agrees. (b) The Septuagint translates the two Genesis, the Proverbs, and the three prophetic occurrences by **beloved**, and the remaining five by "only child" or "son" (**monogenes**). It may be added that the LXX in their translation of Gen. 22. 2 have "thy loved son, whom thou lovest," the tautology of which translation might alone have raised a doubt as to its correctness. (c) In the New Testament the word "**monogenes**" occurs nine times: once of Isaac (Heb. 11. 1)† and thrice of only children (Luke 7. 12; 8. 42; 9. 38), and five times of the Son of God (John 1. 14, 18; 3. 16, 48 and 1 John 4. 9), translated in each case both in A.V. and R.V. as "Only begotten." Lest anyone should imagine that this is the ordinary word for "beloved" when applied to the Lord, I would mention the significant fact that on the two occasions on which the Father bore audible witness from heaven to the Lord as His beloved Son (Matt. 3. 17; 17. 5), He does not use the word we are considering (**monogenes**), but the ordinary word for "beloved" (**agapetos**). Surely these two occasions would have been specially suitable for the use of the word "only-begotten," if the Lord's Sonship depended, as is falsely taught in some quarters to-day, on His incarnation!

"THE ONLY-BEGOTTEN SON."

"The glory as of the only-begotten of the Father" (John 1. 14).

"The only-begotten Son, which is in the bosom of the Father" (v. 18).

"He gave His only-begotten Son" (chap. 3. 16). "Condemned . . . because he hath not believed in the name of the only-begotten Son of God" (v. 18).

"God sent His only-begotten Son into the world, that we might live through Him" (1 John 4. 9).

† A rather shallow objection has been raised against the translation here, on the ground that Isaac was not the "only-begotten" of Abraham, seeing that Ishmael was also his son; but I think the principle of Rom. 9. 7 clearly counts here, "Neither because they are the seed of Abraham are they all children, for in Isaac shall thy seed be called." Ishmael was a son of the flesh, and simply did not count in the purposes of God.

The Lord's Work and Workers.

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

No Charge for Insertion.

APRIL, 1937.

Made up 25th March.

SCOTLAND.

FORTHCOMING.—Annual Conference in Lesser City Hall, **Perth**, Saturday, 3rd April, 3 p.m. Speakers, W. W. Fereday, Rothesay; G. T. Pinches, U.S.A.; Davidson and Suckling. Annual Conference, Shields Road Hall, **Motherwell**, Saturday, 3rd April, at 3.30 p.m. Speakers, Andrew Borland, M.A., Irvine; John M. Wilson, Dingwall; and James Petrie, Glasgow. Women's Annual Missionary Conference, Roman Road Hall, **Motherwell**, Saturday, 3rd April, at 3.30 p.m. Speakers, Mrs. MacPhie, Angola; Mrs. Horne, Bolivia; Mrs. McCulloch, Jamaica; and Miss Thomson, India. Dumbartonshire Missionary Conference, Ebenezer Hall, **Alexandria**, Saturday, 3rd April, at 3.30 p.m. Expected, A. Soutter, A. Richmond, A. E. T. Oliver and others. Annual Conference in Wolsley Hall, 21 Braehead Street, Rutherglen Road, **Glasgow**, Saturday, 3rd April, at 3.30 p.m. Speakers, Alfred Wallace, M.A., Irvine; Wm. Brown, Newmilns; James Houston and Fred. W. Woods, Australia. Conference (in connection with Bethany Assembly) in Mission Church, **Grangepans**, Bo'ness, Saturday, 10th April, at 3 p.m. Speakers, W. F. Naismith, Clarkston; Rod. McKechnie, Rutherglen; Wm. King, Dalmuir; and others. Border Assemblies' Annual Conference, Ex-Service Men's Hall, **Galashiels**, Saturday, 17th April, at 3.30 p.m. Speakers, W. King, Dalmuir; W. McAlonan, **Motherwell**; T. Richardson, Grangemouth. Annual Spring Conference in Central Hall, John Finnie St., **Kilmarnock**, Sat., 24th April, 3 p.m. Speakers, Geo. T. Pinches, U.S.A.; Albert Abrahams, Greenock; James Milne, Partick; and R. D. Johnston, M.A., Glasgow. Annual Conference, Y.M.C.A. Hall, **Saltcoats**, Saturday, 24th April, 3 p.m. Speakers, James Moffat, Glasgow; W. W. Fereday, Rothesay; W. Hagan, Belfast; T. J. Smith, New Stevenston. Annual Conference in Parish Church Halls, **Dreghorn**, Saturday, 1st May, at 3 p.m. Speakers, W. W. Fereday, Rothesay; John Ritchie, Kilmarnock; T. J. Smith, New Stevenston; and R. D. Johnston, M.A., Glasgow. Annual Conference, Masonic Hall, **West Calder**, Sat., 8th May, 3 till 8 p.m. Speakers, John Feely, Newmains; John Douglas, Ashgill; Allan Millar, Harthill; John McMillan, Galashiels. The Annual Conference for Workers and Brethren at Netherhall, **Largs**, from 1st to 7th May. Bible Readings by J. M. Shaw, London, and W. W. Fereday, Rothesay. Fuller particulars from W. E. Taylor, Netherhall, **Largs**. Alexander Philip commences

Gospel meetings in **Cambuslang** end of April. Walter Anderson has taken a small hall in **Golspie** for a few meetings; remember in prayer. Geo. T. Pinches of U.S.A. will have special meetings for ministry of the Word in Gospel Hall, **Kilbirnie**, from April 18th to 23rd inclusive.

REPORTS.—Joseph Glancy is having well-attended meetings in Hebron Hall, **Larkhall**, with good interest. Harold German having Gospel meetings in Waterside Hall, **Irvine**, which are being largely attended, and where some 15 or 16 have professed faith in Christ. Some are being baptised and added to assembly. Saints have been cheered and encouraged. The Gospel has been well broadcasted outside. George Bond had some good meetings in **Catrine**, with blessing to some. Later in **Perth** and **Bimam**, and going on to **Pitlochry**. M. H. Grant, of Airdrie, had a fortnight's meetings for believers in Bethany Hall, Shaw Road, **Glenburn**. Much interest was shown and good attendances nightly. Ministry was helpful and saints were much refreshed. Two souls professed faith in Christ during the meetings. Alexander Philip gave help in **Eday**, Orkney, where the folks came out well to the cottage meetings. Later at **North Ronaldshay**, **Sandwick** and **Birsay** districts, and then hopes to begin in **Cambuslang** end of month. John Gilfillan had meetings for believers in Fountain Hall, Woodside, **Aberdeen**, during March. Representative brethren from Ayrshire assemblies, interested in and actively engaged in Tract Band and Village Open-air Gospel work, met lately in Central Hall, **Kilmarnock**. After a time of waiting upon God in prayer and consideration of the Scriptural responsibility of taking the Gospel to the people, arrangements were made for the oncoming season. It was felt that the need for this kind of work is greater to-day than ever, and it is hoped that all who have a heart for the Gospel will seek to encourage others in this good work, as well as lend a helping hand themselves. Particulars of rallies will appear later in our columns, but fuller particulars of most outings will be found in the New Syllabus, to be ready soon. If interested, a note to Mr. Gray, c/o Publishing Office, **Kilmarnock**, will bring you a copy.

ENGLAND AND WALES.

FORTHCOMING.—Second Anniversary Conference in Assembly Rooms, Orchard Road, **St. Annes-on-Sea**, Saturday, 3rd April, 3.30 to 8 p.m., with tea interval. Speakers,

J. E. Bevan, Oxtou; W. A. Tremlett, Argentine; and F. Nevison, Preston. Conference in Glenfarg Hall, **Catford**, Saturday, 3rd April, at 4 and 6 p.m. A. Widdison and others. Conference at Wellington (Hereford) April 8th. Speakers, L. Phillips and F. A. Tatford. Annual Meetings, Victoria Road Gospel Hall, **Barkingside**, Ilford, Saturday, 10th April, 4 and 6 p.m. Speakers, A. W. Young, E. Adams and S. F. Jarratt. Annual S.S. Workers' Conference, Clumber Hall, **Nottingham**, Saturday, 17th April, 3.15 and 6 p.m. Speakers, Messrs. Gahn and Poole. Annual Conference, Grafton Road Gospel Hall, **Dovercourt**, Sat., 17th April, 2.45 p.m. Scott Mitchell and others expected. Missionary Gatherings, Town Hall, Paradise Street, **Birmingham**, 17th and 19th April. Particulars, Mr. E. H. Whitehouse, Maxwell House, Maxwell Ave., Handsworth. Conference in Grove Green Hall, **Leytonstone**, Saturday, 17th April, 4 and 6 p.m. Expected, J. Duthie, S. Fisher and E. H. Trenchard. Conference in Gospel Hall, St. Mary Church, **Torquay**, April 21st, 3 and 6 p.m. Annual Missionary Conference, Regent Hall, Regent Street, **Cheltenham**, April 21st, 3 and 6.15 p.m. Expected—Messrs. Condé, Spain; Oliver, Manchukuo; Judson, Leicester. Conference, Rudmore Hall, **Portsmouth**, April 21st. Expected—J. Duthie and A. Fallaize. Conference in Wesley Chapel, **Swansea**, April 21st and 22nd. Speakers, D. Brealey, E. T. Tarrant and J. B. Watson. Conference, Manor Court Rooms, **Nuneaton**, April 24th, 3 and 6 p.m. H. P. Barker and S. V. Mitchell. Conference, Park Road Hall, **Oldham**, April 24th. Speakers, A. Pulleng and F. A. Tatford. Conference, Gospel Hall, Primrose Hill, **Brentford**, April 24th, 4 and 6.15 p.m. R. J. Goldstein, W. G. Hales and G. H. Vine. Conference, North Road Gospel Hall, **Bideford**, April 28th, 3 and 6 p.m. Anniversary Conference, Gospel Hall, Ealing Road, Alper-ton, **Wembley**, Saturday, 1st May, 4 and 6.30 p.m. Speakers, J. M. Shaw, E. W. Rogers and F. N. Martin. Missionary Conference, Brigade Hall, **Rhyl**, May 8th, 3 and 6 p.m. Conference in Culver Grove Hall, **Stanmore**, Middlesex, May 17th. Conference in Gospel Hall, Prospect Street, **Horncastle**, May 17th, at 2.15 and 6 p.m. Missionary Conference in Bethesda Chapel, **Bristol**, May 22nd to 26th. Particulars, Mr. H. T. Spanton, 116 Sefton Park Road, St. Andrews, Bristol. Conference, St. Peter's Hall, **Bournemouth**, May 25th to 27th. H. P. Barker, E. H. Grant, W. Harrison and J. Stephen. Conference at "The Poplars," Histon, **Cambridge**, May 29th. A. Fallaize and others expected. Conference, "The Goldings," **Hertford**, June 19th. Particulars, E. Kilby, 2 Rowney Farm, Sawbridgeworth. **Annual Meetings for Believers**, Bath, July 5th to 8th. Speakers expected, G. Goodman, G. C. D. Howley, J. B. Watson and G. H.

Vine. Addresses on Epistle to Romans. Bible Readings and Question Meetings. Visitors have special opportunities of meeting a large number of missionaries. Young People's Holiday Convention, **Guernsey**, August 14th to 28th. Particulars from Mr. Fred A. Tatford, 20 Ingleby Way, Wallington, Surrey. Saturday Evening Rallies continue during April in Y.M.C.A., Suddell Cross, **Blackburn**, and in the Y.M.C.A., Mount Pleasant, **Liverpool**, 3rd, 10th and 17th April and 1st May. George Goodman gives special addresses, West Street Hall, **Carshalton**, April 11th, at 7 p.m.; April 12th, 13th and 14th at 8 p.m. Arthur Greenwood commences Gospel Meetings in Assembly Rooms, Orchard Road, **St. Annes-on-Sea**, Lord's Day, 4th April. John Gilfillan gives help in **London** and **Birmingham** during April.

REPORTS.—Good numbers attended addresses on Saturdays of February at **Bloomsbury** Central Church. E. W. Rogers, E. T. Tarrant, W. G. Hales, J. B. Watson, F. A. Tatford, J. M. Shaw, A. Burr and M. Goodman gave appreciated help. Annual Conference at Oakleigh Hall, **Whetstone**, on Feb. 13th, was well attended. C. Dyer and F. A. Tatford ministered. Encouraging meetings at Mountjoy Street Gospel Hall, **Newport**, Mon., on February 25th, when W. Banfield, W. H. Clarke and F. A. Tatford ministered acceptably. Wm. McAlonan had a fortnight's Gospel meetings in Hebron Hall, **Carlisle**, end of February. Good interest manifested and several professed faith in Christ. J. F. Spink had large meetings in Norwich Avenue Hall, **Bournemouth**. Ministry on "Things to Come," with chart. Helpful and profitable. Brothers Burnham have had good Gospel meetings at **Selborne**, Alton, Hants, with some conversions, and many coming who are interested. J. H. McCulloch having times of blessing at **Haughley Green**, Stowmarket. Souls saved, backsliders restored and saints cheered and encouraged. Quite a number being baptised. Nine being added to assembly. A. J. Westcott paid much appreciated visit to Pendleton, Manchester. Ministry very helpful and acceptable. Annual Conference at **Stockton** was very helpful. Very practical ministry from Messrs. J. H. Parker, London, and E. T. Tarrant, Folkestone, much appreciated. Ministry centred round the Person of the Holy Spirit and was edifying. The meeting was well attended.

IRELAND.

Lewis and Finnegan have commenced at **Ely Lodge**, near Enniskillen. W. and R. McCracken hope to resume meetings in **Rathfriland**; some interest. R. Love has finished up at **Ballynaskeagh**; some saved. Murphy and Curran continue in **Ahoghill**; numbers good. T. Campbell has finished up after some weeks in Ranelagh Hall, **Dublin**.

Wright and Beattie had some weeks at **Aughavey**. Allen and Duff continue in wooden tent at **Malin**; interest still good. E. Hill has been some weeks in **Glenanne**; numbers fair for the district. Storey and Foster continue meetings in **Brusslee**, with continued interest amongst the people. McIlwaine and McCracken are having some meetings at **Rasharkin**. Meetings small to commence with. Johnston and Wells have finished in an old Schoolhouse between **Ballynahinch** and **Saintfield**, and W. Johnston hopes to commence in another district nearby. Mr. Trew has finished up in **Portavogie**; some professed. D. Craig, Ballymena, is in **Newtownards** having large numbers attending, with some blessing. D. Walker is having meetings in **Larne**. R. Hawthorne is preaching in **Ballymacreely** Orange Hall; numbers are encouraging for a start. **Belfast**:—Knox and Bailie continue in Windsor Hall, where some have professed conversion. Lyttle and Wallace have finished in Roslyn Hall; some professed. W. Norris saw some conversions in Mourne Street Hall. Whitten near **Castlederg**; fair meetings. D. L. Craig had meetings at **Skerrygroom**, in Orange Hall, near Cookstown. Interest and attendance good. Brother Alexander of Cookstown gave help in the meetings. Prayer asked for Mrs. Craig, presently suffering from high blood pressure. F. Bingham had a time of blessing in **Portadown**. J. Hutchinson had some blessing at **Antrim**. Kells in **Ballycastle** district. Poots near **Ballyclare**. M. Bentley expects to begin in **Ballyclare**. Fleming at **Moneydig** district. Stewart and Kennedy in a store in a needy end of **Lurgan**. Meetings fairly good. Petrie had good meetings in **Kingsbridge**. Ballymena Conference was fairly good. McAlpine, Spink, Curran, Walker, Knox and Stewart ministered. Annual Believers' Meetings in Drumreagh Gospel Hall, **Newmills**, when Messrs. Rodgers, Beattie, Whitten, Craig and Knox ministered the Word. J. F. Spink ministered the Word in Victoria Hall, **Belfast**, during February. Ministry much appreciated. J. F. Spink had large meetings in **Kingstown**, ministering on the Second Coming of Christ. Brother James Boyd of Kingsmoss Assembly has had a serious eye accident and been removed to a nursing home. Please remember in prayer.

CANADA AND U.S.A.

Conference in connection with assembly at 397 Louist Street, to be held at Woman's Benefit Hall, 507 West Market Street, **Akron**, Ohio. May 28th: Prayer, 7.30 p.m. May 29th, 30th and 31st: 10.30 a.m.; 2.30 and 7.30 p.m. R. T. Halliday and W. C. Bonsfield had six weeks meetings, largely attended, in Roberts Memorial Gospel Hall, **Chicago**, with good interest. A time of reaping was experienced

and about twenty souls professed faith in Christ. Our brother **Albert Graham**, for a number of years in happy and active fellowship in 6th Ave. East Gospel Hall, Calgary, has been heartily commended to the Lord's work and brethren responsible for his commendation desire this to be known in the hope that he will be made a blessing to many and bring Glory to God. R. J. Hutchinson had meetings in and around **Toronto**, with some blessing.

WEST INDIES.

Andros. Mission house has been completed at Nicolls Town, the capital. R. A. C. Jewers preaching in various coast settlements, with motor-boat in which he sleeps.

Barbados. W. Gillespie reports general reviving of interest in Bridgetown assemblies, especially at Dayrells Road Hall. A number professed conversion at meetings held by C. O. Benner, Canadian evangelist.

Grenada. Misses Last find abundant openings for visitation, and have meetings for women and children in the Sauteurs district, to which they have lately removed.

Grenadines, a group of small islands lying between Grenada and St. Vincent. P. Eustace, living in Biquia, is now visiting other islands, preaching the Gospel and using a lantern to illustrate. This never fails to attract the people.

Jamaica. Kingston City, with a population of 95,000 souls, is having a time of visitation from on high. In the Sunday afternoon meetings in the Theatre for men only, and in H. F. Wildish's large tent over 500 enquirers were dealt with personally between the beginning of the year and end of February, and the blessing still continues. E. Willie, from Cardiff, is there helping. Mrs. Wildish and Miss Hallett find their hands full with the many interested and sin-convicted women and girls. At Golden Grove the interest is sustained, with our brethren Hynd and Ogilby labouring there.

New Providence. W. H. Farrington has returned to this island for a while; reports blessing at Bain Town, where it is proposed to put up a new hall.

St. Kitts. The workers here rejoice over fresh conversions. Miss M. Creeth writes that hundreds attend the open-air meetings, and that there is a substantial increase in the Sunday School.

Tobago. J. Moore and B. V. Cooper have tent at Les Coteaux; people attending in considerable numbers; tent packed out on Sundays. John Smart had time of blessing at Canaan, where he found converts of his former labours now preaching the Gospel. H. Dalling is at Glen Road Hall, holding the fort till return of Mr. and Mrs. F. Mansfield at beginning of May.

Trinidad. W. Paterson writes of new conversions at Sangre Grande, where the workers are anxious to complete the new building. At Manzanilla, a nearby village, they have meetings in a room seating about 60, which is generally packed.

MISSIONARY INTELLIGENCE.

Brother **S. D. Lander**, Casilla 70, Potosi, Bolivia, sends us an interesting note of the work. All the men have now returned from the war and some from captivity with a deeper experience of the faithfulness of God and desires to learn more of His ways. There is a greater interest in the Gospel meetings with increased attendances. Some are asking for meetings in their districts. Brother **R. J. Wright**, 6/7 Tsukasa Cho., I. Chome, Kanda, Tokyo, Japan, via Siberia, has started work in **Kobe**, with meetings three nights a week, and with the assembly prayer meeting and Juso Bible reading in addition fills up the week. The little assembly is weak and needs reviving. Brother **A. W. Sloan**, Thorshaven, Faroe Isles, writes to say the Lord's work is still making steady progress. About 30 believers were baptised during the year in Thorshaven, and a good number in other parts. This is encouraging, and prayer will be valued that the good work may continue. **Mr. and Mrs. C. Gabriel** (rue Moulay Youssef Boulhant, Morocco) have arrived back for their work amongst Mohammedans in the centre of a large tribe. Opportunities abound, and they are willing to listen to the preaching, but not so willing to accept the truth that they have no hope, only in the death and resurrection of Christ. However, some are reading the Scriptures, and prayer is desired that the light may break in on them. The few converts go on well. **Messrs. Bunting and Moore** had tent meetings in a district of coloured people at **Jamestown**, near Observatory, South Africa. A number of unsaved, some very poor and illiterate, turn in night after night to hear the good news of the Gospel, and they are looking to the Lord for blessing on His Word. **J. W. Clapham** expects to give help at Easter Conference at **Haifa**, Palestine, before moving across to **Iraq**. **Mr. and Mrs. W. E. Taylor**, Rheims, North France, have experienced much help and blessing lately in meetings, mostly held in houses. Some very outstanding cases of conversion have taken place, and there is a real manifestation of love among the believers. The printed page has been wonderfully used too, and our friends are encouraged to keep going on.

CONVERSION OF JOSEPH GLANCY, an Irish Roman Catholic. 1/3 per 100; 8/6 per 1000, post paid; foreign postage extra. Mr. Glancy who was over 30 years in the Church of Rome was converted with St. Peters, St. Malachys, St. Patricks, and Holy Family Chapels, Belfast, previous to his conversion.

ADDRESSES.

Robert McElheran, of Ballycastle, has removed to **Ballybregagh**, Armoy, Co. Antrim. Correspondence for assembly at **Stalham** should now be addressed to Mr. Ernest G. Moy, St. Julian, York Road, Stalham, Norwich. Correspondence for **Horncastle**, Lincs., Assembly to Mr. F. G. Webber, 2 Accommodation Road, Horncastle, Lincs. Visitors and those taking up permanent residence in the **Penistone**, Yorks, district, should get into touch with Dr. L. Harris, Weston House, High Street, Penistone, Yorks. Visitors to **Isle of Wight** will find a gathering at Avenue Hall, Ferry Road, Cowes East. Breaking of Bread First day of week, 11 a.m. Correspondence to Mr. E. T. Jaeger, Rosedene, Pallance Road, Northwood, Cowes. Correspondence for **Kilwinning** Assembly should be addressed to Mr. Wm. Howie, Daisyfield, Ironwork Rd., Kilwinning.

"WITH CHRIST."

Thomas R. Prentice, Old Whitehouse, Belfast, aged 58 years. Saved fully 41 years ago in Dromore. In Belfast assemblies for a number of years and took a great interest in Gospel work amongst young and old. Was superintendent of Kingsbridge Sunday School for many years. Chiefly through his efforts the assembly at Old Whitehouse commenced, and he took a great interest in all the work pertaining thereto. He will be much missed. Brethren Lyttle and Poots conducted the funeral, which was largely attended. **R. Robinson**, Newry. Over 50 years in Christ. Meeting was in his home for many years, until a hall was built in recent years. He was a steady brother, always at his post and ever had an open door for the Lord's servants. Will be much missed. A son and two daughters left to mourn his loss. **Archibald Cromar**, Glasgow, aged 83 years. Saved 54 years ago in Glasgow. For the long period of 52 years in Wolseley Hall, where he took a great interest in all the assemblies' activities and acted as treasurer for over 40 years. Mr. Cromar was a man who felt himself to be a steward, and, as such, his constant aim was that he might be found faithful in the stewardship with which God had intrusted him; so being neither a missionary nor an evangelist himself, he devoted the profits of his business largely to help forward the spread of the Gospel both at home and abroad by studied, consistent and persistent giving. But innate modesty made him scrupulously careful about secrecy in his giving, not to let the left hand know what the right hand did. With many other graces exemplified in his life, this grace of giving stands out as an example for imitation by all who had the privilege of knowing dear brother Cromar. Among his last words were, "He is altogether lovely." "Come, Lord, take Thy

waiting people home." "Great are Thy mercies that endureth for ever." **John Foster**, Pine Hill, New Jersey. Saved November 3rd, 1932, through reading a Gospel tract. Baptised in March, 1933, and received into fellowship in Barrington. Witnessed a good confession. Large crowd of fellow-workers and neighbours gathered at funeral. He will be missed. His widow left with three children needs the prayerful fellowship of the saints. **William McConway**, Hebburn-on-Tyne, aged 81 years. One of the oldest and most highly esteemed brethren in Tyneside district. Born at a village near Magherafelt, Co. Down, he went to America at the age of fifteen, but returned after three years to Hebburn-on-Tyne. Saved at the age of 23, when pointed to the Saviour by a fellow-workman through John 3. 36. Baptised in Jarrow Baptist Church; shortly after led to associate with those meeting simply in the name of the Lord Jesus by the reading of the Scriptures. From then onward was actively engaged in all activities of the assembly at Hebburn, with zeal and devotion. His ministry not in platform service, but of the greatest help in conversational Bible-readings, prayer meetings, and the like. His influence was ever for good. So regular was his attendance that it might truly be said of him, "Never absent, never late." He felt it necessary to "stand by the stuff," and in patient, untiring labour was content to serve his Lord. Evinced keen and lively interest in all forms of Gospel witness. Had strong convictions about carrying the Gospel to the people in the open-air. Until about 12 months of his home-call he regularly took his stand with those thus witnessing, week after week, summer and winter alike. In this he was a great encouragement to his younger brethren. Blessed with a retentive memory, he had his mind well stored with Holy Writ and this was of immense comfort to him in the last days of bodily weakness, when even reading was too much of a strain. He then said that he has lots in his head and heart, on which to meditate to profit whilst laid aside. The burial on 2nd March was attended by a large number of believers from many parts. The hymn, "Will you meet me at the fountain?" was sung at his own request, and a solemn Gospel appeal was made at the graveside by Dr. W. H. Bishop, an arrangement also of his own choice, so that many who heard his testimony in life might, perchance, heed it in his death. "He was a good man," "whose faith" we might well follow. **Mrs. Totten**, Plann, Ayrshire, aged 70 years. Saved 40 years ago in Partick. In fellowship in Assemblies in Abingdon Hall, Govan, Kilbarchan and last two years in Plann. "A succourer of many." **Mrs. Wm. Henry**, Kirkcowan. Widely known as a succourer of

many and beloved by all who knew her. She was in Kirkcowan Assembly almost from its beginning over 40 years ago. **James Grundy**, Livesey, Blackburn, aged 28 years. Saved when 15. In fellowship in Elim Hall. S.S. teacher for many years. A godly consistent worker who will be missed. **James Gay**, Peterhead, in his 90th year. Born in Pittenween and born again, after deep conviction of sin about 70 years ago. For the last 20 years in fellowship in the Peterhead Assembly. He was a zealous labourer in the Gospel, led many to Christ, some of whom now labour in other lands, and gave much of his time to visiting and the distribution of tracts. Of a very gracious disposition, he bore a consistent testimony, and was well spoken of even by the unsaved. A brother who loved the Lord and His people, he will be much missed for many days to come. **George Nicol**, Peterhead, aged 75 years. Many years in Cruden Bay and Peterhead Assemblies. A quiet consistent brother. **John Ettles**, Newcastle-on-Tyne, aged 81 years. Saved in Keith, Banffshire at age of 15 under the ministry of John Campbell and John Gill. Associated with assemblies in Keith for about 30 years, then in Newcastle-on-Tyne in Arthur's Hill and Bethany Halls for 36 years. A brother beloved and highly esteemed for godly and consistent life, a man of prayer and sound judgment. Dr. Bishop and Mr. Wedderburn took the funeral. Leaves a widow, two sons and one daughter. **Mrs. W. McCullagh**, Lisnagat, passed into the Lord's presence on February 4th, in her 77th year, born again 8 years ago through meetings held in her own house. A loving mother, and a lover of the Lord's work and His people. Much missed in the home and assembly. **John Swan**, Edmonton, Alta., Canada, aged 70 years. Result of an accident. For many years in Tranent Assembly, East Lothian. A consistent brother. **Mrs. Connor**, Burnbank, aged 82 years. For many years in assembly. Had a long illness, patiently borne and had a good testimony. **Mrs. Jones**, Burnbank, aged 80 years. For many years in assembly. Maintained a consistent testimony and was highly respected. **Mrs. Andrew Wilson**, Carluke, aged 70 years. Saved when young. In assembly at Market Place Hall, Carluke. Bore a bright consistent testimony, loved by all. **Mrs. Clark**, Troon, aged 67 years. Saved 45 years ago; 35 years in fellowship in Troon. A good woman, held in high esteem for her godly life and consistent testimony. Will be much missed.

Sums received for the Lord's Work and Workers

Feb. 11. 35—"A better Resurrection"	£2 0 0
For Sick Sister,	1 0 0

Total to 25/3/37, - - - - - £3 0 0

A sister in Belfast thanks friend for gift of One Pound received through "B. M."

TREASURY NOTES

By THE EDITOR.

"He showed them the King's Son" (2 Kings 11. 4).

A SURPRISE CORONATION.

THE inter-regnum of nearly seven years between the death of Ahaziah, King of Judah, and the accession of his youngest son Joash, was perhaps the darkest period up to the captivity in the history of the kings of Judah. An apparently successful attempt had been made to exterminate the royal line of David, and the murderess Athaliah—half Zidonian, half Israelite—had usurped the throne. What this meant to the faithful in Judah can only be realized by considering the conditions on which God's promise to David as to the kingdom rested. If we turn to 1 Chron. 17., we see that the day they were made was a red-letter day in David's history. God had given him rest from all his enemies, and the fact that he was sitting in his own house was a sign to him that God had also established his Kingdom (see 1 Sam. 5. 12).

It was just then he had a thought, which he did well to have in his heart, though he was not allowed to carry it through, the building of a house to the Name of Jehovah. No, the answer came: "The Lord will build thee a house . . . and I will raise up thy seed after thee . . . and I will establish his kingdom. He shall build Me a house,* and I will establish his throne for ever" (1 Chron. 17. 10-12).

These promises went far beyond David and Solomon to the "Greater than Solomon," to whom in the words of Gabriel, the Lord should give the throne of His father David . . . and of His Kingdom there should be no end. That is, the coming King would be one lineally descended from

David by an uninterrupted line through Solomon. Later, as we learn from Psalm 89, the promise was renewed to David and confirmed by an oath—"the sure mercies of David"—"I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations" (vv. 3, 4), and later in verse 35 we learn that this confirmation came to David directly in a vision: "Then thou spakest in a vision to Thy Holy One and saidst, I have laid help upon one that is mighty . . . his seed shall endure for ever, and his throne as the sun before me (that is the heavenly Kingdom). It shall be established for ever as the moon" (the earthly, reflection of the heavenly).

IN Psalm 132. an additional detail is given as to the place or metropolis of the Kingdom, "For the Lord hath chosen Zion: He hath desired it for His habitation" (v. 13). Only in the land can the people be blessed; only from Zion will the King reign. We might refer to many passages which speak of the glory of the Kingdom, *e.g.*, Isa. 9. 6, 7; Jer. 23. 15; 33. 15-18, etc. but those quoted will suffice to show that the fulfilment of God's purposes depended on the continuation of David's royal line.

What better plan could then be devised to defeat those purposes than to extinguish the royal line of David? His throne would be void; there would be no King and no Kingdom, and Zion would be a desolation for ever. Satan, no doubt, was well aware of this and had long watched for his opportunity, and at last found an instrument to his hand in the Baal-worshipper, Athaliah, widow of Jehoram, King of Judah, all of whose sons except one, Ahaziah, had been slain, and now he, too, has met his death for his crimes, after a reign of only two years, leaving behind him a family of defenceless lads.

* It is important to note that this son was to be Solomon (1 Chron. 22. 9, 11), and that the heir to the throne must be of the seed of David through Solomon. The genealogy in Luke traces our Lord up to David by the line of Mary, as is very generally believed, to Nathan, son of David; but the line of Joseph is the royal line through Solomon, and as the Lord became by the marriage of His mother with Joseph legally his son, he became the heir to David's throne.

Now surely we may say Satan takes a hand: "When Athaliah saw that her son was dead, she arose and destroyed all the seed royal," her own grandsons, including, without doubt, in her intention, Joash, the youngest, an infant in arms. Her plan could hardly have gone further than her own advantage, but Satan's plan went far deeper. God's purposes must be rendered null and void at any cost, there must be no David's line, and therefore no Jesus Christ of the true royal seed of David, according to the flesh; no Redeemer, no Everlasting King. And he seemed to have succeeded, for how could one boy escape the general massacre? Nothing short of a miracle could effect it. But one did survive. It would seem that the babe was thrown out in the blood-stained heap of his murdered brothers, and there covered with their blood passed for dead; but the Eternal purposes hung on the thread of that infant's life, and, if so, nothing could break that thread. God intervened with one of His "buts"—"But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash, the son of Ahaziah, and *stole him from among the king's sons, which were slain.*" Perhaps she heard a feeble cry and dragged the babe out of the heap of corpses, and hid him and his nurse in the bed-chamber, and then transferred him to a place where Athaliah would never find him, for she would never be found there herself—the House of God. Only one other apparently was in the secret—her husband, Jehoiada, the high priest. For the rest who had counted on the promises of God through the royal line of David, the whole terrible happening must have been a crushing trial of faith—they were "cut off from their hope." And the trial lasted for seven years, and it looked as though Satan had triumphed and God's purposes had been defeated; but, as the poet sings:

"Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

Now God's time to crown the rightful king was fast approaching, and the work was entrusted to His servant, Jehoiada, But before the coronation could take place, there must be a gathering to the person of the King of all loyal to the house of David. Jehoiada, we read, "sent and fetched the rulers over hundreds with the captains and the guard, and brought them to him into the House of the Lord, and took an oath of them in the House of the Lord, and SHEWED THEM THE KING'S SON." Now everyone had his place assigned, and when all was in order, "they brought in the King's son and put on him the crown and gave him the testimony.† And Jehoiada and his sons anointed him and said, God save the king." What a scene of joy and praise!

NIGH two thousand years have passed since men with wicked hands slew their rightful King. Since they saw Him a blood-stained corpse taken down from the cross, He has been "hid from the eyes of men," and only the few have been in the secret of His resurrection and present glory; but the coronation day is fast approaching. First, however, there must be a great gathering together of His whole Church to the Person of their Lord (2 Thess. 2. 1). He will appear to their joy. They will see Him, be like Him, and be with Him where He is, and the proper place in the Kingdom will be assigned to each. Then the coronation will take place,* and what a scene of rejoicing that will be!

"Hark those bursts of acclamation!

Hark those loud triumphant chords!

Jesus takes the highest station;

Oh, what joy the sight affords!"

But to go back for a moment to Joash, something still remained to be done. The king must be revealed to his enemies. Athaliah hears the shouting, and who can conceive her horror as her eyes light on the king, whom she had thought dead and

† "Ey-dooth"—is with little doubt the copy of the law. (See Deut. 17. 18).

* The Lord is already crowned with the victor's crown (Stephanos); only in Rev. 19. 12 do we read of His wearing royal crowns. "On His head were many crowns" (diademata).

buried and out of sight for ever, crowned with the royal diadem of Judah, or Mattan, Baal's priest's guilty terror as he heard the cry, "God (not Baal) save the king!" They are both summarily dealt with: she the proud usurper; he the false religious leader—both are slain, with any who follow them. Then the king is brought out publicly into his royal house, and "they set the king upon the throne of the Kingdom." Now he is fully manifested, and "all the people of the land rejoiced, and the city was quiet."

And so with the Lord Jesus. It is not enough that He should be glorified in the Father's House in the midst of His ransomed throng. He must be manifested in glory in the very scene of His rejection. The world that cried after Him, "We will not have this Man to reign over us," who had no crown but a crown of thorns for Him, must behold Him wearing the Royal Crowns of Heaven and earth. "Every eye shall see Him . . . and all nations of the earth shall wail because of Him." Who can conceive their dismay and terror when they behold the rightful King, whom they despised and crucified, now crowned with royal crowns and coming to judge His enemies? Happy they who submit to Him now: they will rejoice and reign with Him then!

Eye Witnesses of His Majesty.

BY H. BAILIE, BELFAST.

IN the Gospel according to Matthew, the Son of God is brought before us as the King, the Lion of the tribe of Judah; and "where the word of a king is, there is power" (Eccl. 8. 4). In chapter 1 the King's genealogy is marked with divine precision as Son of David and Son of Abraham, the roots of promise; chapter 2, the wise men come from the East with their interrogations and gifts, saying, "Where is He that is born King of the Jews?"; chapter 3, John the Baptist heralds His coming with the wilderness cry, "Repent ye, for the Kingdom of

Heaven is at hand"; chapter 4, the King is tempted; chapters 5, 6 and 7, we have the King seated on the mountain giving His governmental policy.

But let us go back and look for a little at the mountain scene in chapter 4: "Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, all these things will I give Thee if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve."

THE MOUNTAIN OF TEMPTATION.

The first man was tempted in a garden, Israel was tempted in the wilderness. Jesus stood and conquered where Adam and Israel fell. Taking up a smooth stone from the brook of inspiration, our Fore-runner smote the enemy with "It is written." Here is the great example for all the saints of God: "By the word of thy lips I have kept me from the paths of the destroyer" (Psa. 17. 4). With Lot it was the well-watered plains of Sodom; for Achan it was a Babylonish garment, gold and silver; the passing evil age for Demas; and what shall we say of this present day with its powder and paint, its love of pleasure more than "lovers of God"? the scanty dress and shorn hair: alas! many have come down from their excellency to pay homage to these modern gods. May we have grace given to turn away from these evils to the mountain, and from the mountain to the very throne of God, to see the One who has overcome.

AND seeing the multitudes He went up into a mountain; and when He was set, His disciples came unto Him: and He opened His mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven." Here we have

THE MOUNTAIN OF TEACHING.

Let the reader observe the symphony of the blessings. "Blessed are the poor."

"Blessed are the pure," "Blessed are the peacemakers," "Blessed are they that mourn," "Blessed are the meek," "Blessed are the merciful." When we put these on and wear them before men, we shall know the next experimentally. "Blessed are they which are persecuted for righteousness sake"; all these beatitudes will be seen in all their fulness when the King comes in His millennium glory, but surely we expect to see them now in the followers of the Lamb of God. He was the One that exemplified them all in His perfect walk—"the poor," "the pure," "the peacemaker," "the mourner," "the meek," "the merciful"; and because of this He was persecuted for righteousness. How often we see the opposite to all this—the proud, the haughty, the quarrelsome. Let us "put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3. 12, 13).

"And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone" (Matt. 14. 23).

THE MOUNTAIN OF PRAYER.

The Son of God was pre-eminently the Man of prayer, and what an example for His people; if one dare speak for all, this is where we fail, in waiting upon God. Reader, let me ask you what about your prayer life? You may be a preacher, Sunday school teacher, leader among the people of God, or quietly serving the Lord in your business or in the home, but if prayer is lacking, the life is powerless. The sanctuary goes before the platform, the secret place of the Most High goes before public service. We must stand before God if we are going to stand before men—"inside the veil," then "outside the camp." Do we talk as much to God in private as we do to men in public? Are we often on our feet talking, and seldom on our knees praying? Let us look again at our blessed Lord: "And it came to

pass, that as he was praying in a certain place, when he ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples" (Luke 11. 1). "And He spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18. 1). In Mark's gospel, where Christ is seen as the busy servant, we read, "And in the morning rising up a great while before day, He went out, and departed into a solitary place and there prayed" (chap. 1. 35).

Let us climb another mountain. "And after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light, And, behold, there appeared unto them Moses and Elias talking with Him."

THE MOUNTAIN OF GLORY.

There on the mountain we see the coming Kingdom in miniature when the gates will lift up their heads and the everlasting doors open wide to receive the King of Glory. Moses the former, Elijah the reformer, the one speaking of the law, the other of the prophets; but these heavenly visitants suggest another picture: Moses, our sleeping dead, who will be quickened when Jesus comes; Elijah, the living saints who will be changed and put on immortality; Peter, James and John, Israel in her place of testimony once again with the nations at the bottom of the mountain. As we look upon the glory even now we put it on, "But we all, with open 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" (2 Cor. 3. 18). "When they were awake, they saw His glory, and the two men that stood with Him" (Luke 9. 32). "Let us not sleep as do others." Samson slept and lost his seven locks, Saul slept and lost his spear and cruse of water, while the bridegroom tarried the virgins slept, while men slept the enemy sowed tares. Shall we not bestir ourselves from the sleep of death that is all around, to

keep awake and see the glory of God in the face of Jesus Christ?

"Our former transports we recount,
When with Him in the holy mount,
These cause our souls to thirst anew
His marred but lovely face to view."

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw Him, they worshipped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28. 16-20).

THE MOUNTAIN OF COMMISSION.

Here we see the risen Lord giving His disciples their marching orders. He had said before "come," "tarry," now He says go and make Christians, then baptize them and teach them to observe all things.

When we turn over to the Acts of the Apostles, we see how faithfully the apostles carried out their Master's instructions: "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers" (Acts 2. 41-42). "And many of the Corinthians hearing believed, and were baptized" (Acts 18. 8). Thus the early church set out on her heavenly journey for the Father's house, guided by the four great landmarks: "The apostles' teaching," "the fellowship," "the breaking of bread," and "the prayers"; and of her it is written: "And of the rest durst no man join himself to them: but the people magnified them" (Acts 5. 13).

Some persons who appear to repent, are like sailors who throw their goods overboard in a storm, and wish for them again in a calm.

EDITORIAL NOTE.

Although "our citizenship is in Heaven" (Phil. 3. 20), we cannot divorce ourselves from our responsibilities to the higher powers that are ordained by God, in so far as we have light thereon from the Holy Scriptures (Rom. 13. 1). We must obey them in "the things of Cæsar"—"submitting ourselves to every ordinance of man for the Lord's sake, whether it be to the King as supreme, or unto governors, etc." (1 Pet. 2. 13, 14). We are also bound to pay them "all their dues" whether tribute, custom, fear or honour, and we are exhorted not only to pray for them as included in the "all men" in v. 1, but also in their capacity as "**Kings and all that are in authority**" in v. 2, that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2. 1, 2). We have much to thank God for the way He has wrought for us in difficult circumstances in these times, and that at a critical moment their Majesties, King George VI and Queen Elizabeth were ready to assume the burdens of state, especially as we believe they are desirous of carrying on the wholesome traditions of our late beloved King George V, and of the Queen Mother, as she now is. We would unitedly pray that God's rich blessing may be upon them to save, comfort, uphold, and enlighten, both in their public and private spheres, and also on all who are called to second them in the government of the realm! We have already been invited to exercise the ministry of intercession at this time. May we have all needed grace for this!

SANCTUARY THOUGHTS.

If we go into the Sanctuary with a subdued spirit, we will not say with our lips, what our hearts would not confirm.

It is quite easy to form words sometimes (in our prayers) that will satisfy our friends, but we may not so easily satisfy God.

The lips can easily sing what the heart does not understand. So keep in the Sanctuary.

The heart will lose much of its melody of joy if you boast of what passes in the Sanctuary.

We learn many things about ourselves in the Sanctuary that we would not like even friends to know. Its a fine stripping place.

It is far better to seek grace to keep us out of trouble than to ask for grace when we are in trouble.

—William Stirrup.

Victoria, B. C.

THE KING :

His Royalty, His Rights, His Rejection, His Return, His Reign.

BY A. W. PHILLIPS, LONDON.

Revised Notes of an Address at Beresford Chapel.

THE kingly glory of the Son of God, though little understood, is one of the greatest themes of the Bible. We propose to consider it under five aspects.

I.—HIS ROYALTY.

Nowhere is this more fully disclosed than in Isa. 9. 6, 7, where Divine prophecy rises to its matchless height in unfolding the peerless *Name* which was to mark out from all others the One upon whose shoulder the government should rest. "His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." This Name forms a five-fold cluster of Royal glories :

(1) "*Wonderful*."—He is Himself the Wonder of all Wonders, before which all other wonders are as nothing, sustaining in His own Person as the "child born" and the "Son given" a unique relation both to man and to God.

(2) "*Counsellor*."—The true Solomon, whose wisdom is so great that He Himself needs no counsellors. He is the only source of wisdom for all others—the "wisdom of God."

(3) "*The Mighty God*."—The central title of the cluster declares Him to be none other than the Mighty God, the Omnipotent Creator, whose power effectuates everything which His wisdom designs, whether it be for His friends or His foes.

(4) "*The Everlasting Father*."—This has no reference to our Lord's place in the Triune Godhead. *There* He is the Son, not the Father. A better rendering is that of the R.V. margin—"Father of Eternity." The eternal ages to come have an Author and Upholder. They will take character from Him, and He will fill them with His own blessedness.

(5) "*The Prince of Peace*."—In those eternal ages to come His wisdom as Counsellor and His measureless power as the Mighty God will find their fullest display. Under His kingly rule conditions will be brought about in which God can rest with perfect complacency—a rest which will abide for ever. "Of the increase of His government and peace there shall be no end."

II.—HIS RIGHTS.

WHEN, in the fulness of time, He appears on earth, it is not as a Usurper but as rightful Heir to the promised kingdom, His claims being clearly established in respect of a threefold title—official, human, and Divine.

(1) *His official title as Son of David*.—Nothing could be more Divinely perfect than the opening words of the Old Testament : "In the beginning God." And what could be more in keeping with the Divine mind than the very opening words of the New Testament : "The book of the generation of Jesus Christ, the Son of David"? These words form the keynote to the Gospel of Matthew, and connect the Virgin's Son with the five-fold Name of Isaiah 9. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom" (Isa. 9. 7).

The King's title as Son of David was proved by two genealogical tables (Matt. 1 and Luke 3). These genealogies were incorporated in the national census rolls proving the descent of every Israelite. These rolls were kept in the Temple, and perished at the destruction of Jerusalem. It is a startling fact that no Jew can ever rise up to dispute with our Lord His right to David's throne, as He alone can trace a lineage back to David by means of a table imperishably preserved in the Holy Scriptures.

(2) *His human title as Son of Man.*—He was not only Jesus Son of David, but Jesus Son of Man. This name is full of significance, and belongs to Him as the "Second Man" and the "Last Adam." The first Adam was too feeble to retain the sceptre of his dominion, but as Son of Man Jesus is Sovereign of all humanity, embracing all its tribes, dominions, and territories. In the days of His flesh our Lord seems to have used this title more than any other, not only in connection with His coming and glory, but with reference to His sufferings and death, plainly indicating that as the true Joseph He would reach the throne by way of humiliation, rejection, and suffering.

"Son of Man" appears to imply a wider claim than that connected with Son of David. We must not make the mistake of supposing that allegiance is due to Him from Israel and Christendom alone. He has rights over "all men everywhere" (Acts 17. 30). You may go to any man, woman, or child, *without exception* and tell them of the Lord's claims as having *bought* them (2 Pet. 2. 1). But it must be remembered that *purchase* is not the same as *redemption*.

(3) *His Divine title as Son of God.*—This may, perhaps, be said to be the most commanding and awe-inspiring claim of all. It tells of His relationship in and with the Godhead, and declares His essential Deity. He brought it with Him from eternity, and will assuredly carry it throughout eternity. He was declared to be the Son of God: By *Gabriel* before His birth (Luke 1. 35), by *John the Baptist* (John 1. 34), by *the Father*, from the opened Heavens, by *Himself* before the court of Caiaphas. As Son of God He is presented as the subject of Gospel testimony. Let me ask, "Dost thou believe on the Son of God?" (John 9. 35). On the answer to that question depends eternal destiny (John 3. 36).

III.—HIS REJECTION.

THE King's credentials were flawless, convincing, and complete. His claims were presented with such fulness of testi-

mony that they were placed beyond all possibility of doubt. Supernatural signs of the Kingdom accompanied Him every step of His perfect pathway from Cana of Galilee to the Cross of Calvary. "His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and He healed them." Here was the One who could meet every possible need of poor, sinning, suffering humanity, even death itself. And He had "power on earth to forgive sins." Yet such was the heart of man that He was despised, refused, rejected. "He was in the world, and the world was made by Him, and the world knew Him not." They could not deny the testimony of His mighty works, but daringly ascribed them to the prince of devils!

The Son of Man was "lifted up" on the cross, where in wondrous grace He met the whole question of sin. He died, was raised, ascended, and sat down upon the Father's throne, the earth-rejected but heaven-accepted Saviour. Thus He waits at present for His own throne and promised Kingdom, and His people on earth are called to be His co-sufferers and co-heirs.

It is an immense, present fact, that in this age the Christ of God is still the rejected of men. Christendom, with her stately cathedrals and sensuous worship, ignores this dominating factor in the ways of God with men. Multitudes believe that our Lord is in honour in this world, and that the Church is His Kingdom! Whereas, if the inspired Word of God is true, Satan himself is the god and prince of this age, and the world is heading for untold disaster. God will yet enter into judgment with men for their treatment of His Son.

IV.—HIS RETURN.

THOUGH now hidden in the Heavens, those Heavens must soon open again, and He will come forth as King of kings and Lord of lords (Rev. 19. 16), to take possession of His royal rights. But when

He comes He will not take possession of the Kingdom alone. He will be accompanied by His heavenly saints who will reign with Him. This coming as King of kings (known as "the Appearing") is not the special hope of the Church. Preceding His visible manifestation as King of kings, we look for His return as Son of God in fulfilment of 1 Thess. 1. 9 and 1 Thess. 4. 16-18 (frequently termed "The Rapture"). In the period between the Rapture and the Appearing momentous events will occur in Heaven and on earth. In Heaven the Marriage of the Lamb will be celebrated, but on earth inconceivably awful conditions will arise—complete apostasy from God, worship of the Beast, the great tribulation, the Battle of Armageddon. Suddenly, even as a thief in the night, the King appears—an event which will work out in the complete alteration of all earthly conditions.

V.—HIS REIGN.

ALL the prophecies in relation to the Kingdom will then be fulfilled. The kingdoms of the earth will be the kingdom of our Lord and of His Christ. Having by judgment purged out all that offends, the Millennial reign will be established—a time of great blessedness, with Satan bound, and death in abeyance except for the openly rebellious. Israel will be restored and recognise His rights. All kings shall bow down before Him, all nations shall serve Him. His reign will be righteous and resistless. Perfect justice will be rendered to every living creature. The world will then behold for the first time a Ruler having universal sway, with omnipotence in the hands of righteousness.

God's plan for the government of the world is neither republicanism nor limited monarchy, but *absolute monarchy*—a King whose very word will be law, no man daring to dispute His authority.

The Millennium, however, is not the final phase of His rule. Of the *increase* of His Government there is to be no end. The Millennium is the necessary preparation for the eternal order. He reigns till the impenitent of men, Satan himself, and

every form of enmity are finally judged, and till the last enemy, death, shall be destroyed. The present earth and heaven shall pass away, the new Heaven and new earth will be brought in, and at last and for ever God will be all in all (1 Cor. 15: 28). His "end" will then be reached, and He will fill, unhindered and Divinely, all the oncoming eras of eternity with His own unspeakable glory and blessedness.

"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3. 21).

Notes on Some Psalms.

BY WM. RODGERS, OMAGH.

PSALM 16.—(Continued).

WE have called Psalm 16 "The Psalm of the Satisfied Man," and it is not difficult to justify the title. Not only do we find the writer satisfied with his God in verse 2, and satisfied with God's people in verse 3, but throughout the succeeding verses he has not a single grumble or complaint about anything.

In verse 4, which gives us the other side of the picture shown in the two preceding verses, he professes himself satisfied with God's path of separation from idolatrous worship, and from those given to it. Not alone will he, as commanded in Exod. 23. 13, refuse to mention the names of their gods, but he will not even take up into his lips the names of the worshippers themselves, nor give them the slightest countenance. How bigoted he would have been thought to-day!

Coming to verses 5 and 6, we there find him satisfied with his lot. "The Lord," says he, "is the portion of mine inheritance and of my cup," and he wants nothing better. It is somewhat remarkable that David, who, of course, was of the tribe of Judah, should thus claim for himself the portion promised to the priests and Levites in such scriptures as Num. 18. 20 and Deut. 18. 2. A similar claim is made by the writer of Psalm 119 (who may possibly have been

the priest Ezra), when in verse 57 he says, "Thou art my portion, O Lord"; and we have yet another made by the writer of Lamentations (who was, of course, the priest Jeremiah), in the words of chapter 3. 24, "The Lord is my portion, saith my soul." This last passage has special interest as being in the very centre of the prophet's lamentations concerning the loss of the land and city. "Our inheritance," says he, "is turned to strangers, our houses to aliens"; yet amidst all this, in chap. 3. 21-33, he "recalls to mind" quite a number of considerations which lighten the trial, and chief amongst them this, that there remains a portion which he personally has *not lost, and cannot lose—his portion in the Lord.*

RETURNING to our psalm, we next find the writer satisfied with the Lord's guidance in verse 7, and satisfied with His protection in verse 8. "I will bless the Lord who hath given me counsel," we read, and again, "Because He is at my right hand I shall not be moved." Finally, in verses 9-11, he is satisfied, as well he may be, with his prospects for the future—a glorious resurrection, followed by "fulness of joy" in the presence of his Lord for ever. On this strain the psalm closes, and on a similar strain, it is interesting to observe, the next psalm also closes. "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."

The last named fact suggests that, just as Psalm 16 has been shown to be closely linked with the two which precede it, so it may be found to have association with the one following. A comparison of the two will confirm this, and may even perhaps leave us with the impression that Psalm 17, which is entitled "A Prayer of David," contains the detailed petitions involved in the cry, "Preserve me, O God," with which Psalm 16 begins. There the psalmist had broken off to express his joy in God, and in what God had done for him; with the result that the psalm contains no further request, nor any explanation of what his cry of "Preserve me" meant. But all this

we seem to have in Psalm 17, where the preservation he seeks is shown to be two-fold; firstly, from doing evil himself (vv. 3-5); and secondly, from suffering evil at the hands of his enemies (vv. 8, 9). Or might we say, firstly, that he might be preserved in the path of Psalm 15. 2-5, and secondly, that he might be preserved from men like those of Psalm 14. 4?

Even Psalm 18, without any undue flight of imagination, could be said to have its place in this grouping, since we have there David's great song of thanksgiving for answered prayer, in which he recounts the abundant response made by God to the cry of His servant, and shows how the entire framework of heaven and earth was shaken (vv. 7-15), in order that He might fly swiftly to the deliverance of one poor man who had put his trust in Him and cried to Him for help.

BUT while we have been considering Psalm 16, along with these others, in terms of the personal experiences of David, we, of course, must not lose sight of the fact, already mentioned, that Peter's citation of Psalm 16. 8-11 in Acts 2 clearly proves the ultimate and perfect fulfilment of those verses at least to be in the resurrection of Christ. And it is doubtless quite as true of the rest of the psalm that Christ fills up the picture therein presented, to an extent to which neither David nor any other could fill it. He was pre-eminently the Man who put His trust in His God, and the Man who was ever satisfied with the portion His Father had given Him. And He, too, is the One who will have pre-eminence in that resurrection "Fulness of joy," of which it is written that He shall "present you faultless before the presence of His glory with *exceeding joy*"; and again, "He shall see of the travail of His soul and shall be satisfied."

OF Psalms 17 and 18 it is no doubt true also that they have a Messianic fulfilment. In the case of the latter, this is proved by the quotation of a clause of verse 2 as referring to Christ in Heb. 2. 13. And the tremendous description of the de-

liverance in verses 7-15 must also suggest an application to Him, while the statement in verse 19, "He delivered Me, because He delighted in Me," seems to be a reply to the taunt of Psalm 22. 8, which was actually used at the cross in Matt. 27. 43, "Let Him deliver Him, seeing He delighted in Him." As to Psalm 17, the protestations of absolute and undeviating integrity which, in common with Psalms 16 and 18, it contains, and which are further emphasised in the R.V. rendering of verse 5, have fuller truth in the lips of the Lord Jesus, than in those of David or any other saint.

By thus seeing our Lord in these psalms we do not lose anything, but gain very much. It means that we have before us in them a far greater Exemplar than David; and we are in no wise deprived of the right to test our own experiences by the statements made. By so doing we learn to what extent we "follow His steps," who has trodden the path before us, and we are thus helped more fully to carry out the injunction, "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

A REVIEW.

By W. R. Lewis, Bath.

After reading the other day, with considerable interest and profit, the late Dr. W. H. Griffith Thomas' "Principles of Theology, an Introduction to the Thirty-nine Articles," one could not help thinking how thankful those should be who have no need to justify their ecclesiastical position by any appeal save to Scripture. From a perusal of such a book, it is evident that while the truths set forth in the articles, so far as they are held by all evangelical Christians, are founded on Scripture, those tenets and ceremonies which distinguished them from other Christians, such as a National Church, the distinction between clergy and laity, and infant baptism, rest exclusively on tradition. As these lie at the very foundation of the establishment, the whole fabric rests, not on "the Bible and nothing but the Bible," but on the traditions of men. Again, we say, what a happy thing it is to own no authority but the Word of God, to

have no cause to maintain which will not bear the search-light of Scripture, to be able to repudiate, if need be, the vagaries of leaders, and to have a clear conscience for all we are doing, by bringing everything to the test of "What saith the Lord?"

We need not wonder at the progress of the Romeward party in the Church of England. Little do godly souls in it think that they owe to Popery almost everything that distinguishes them in their ecclesiastical position from other evangelical believers. Would that they would lay aside these traditional excrescences for the enjoyment of fellowship with all "that call upon the Name of our Lord Jesus Christ in every place, their Lord and ours."

The weakness of the Church of England is apparent when the author of the book referred to has to deal with its rites and ceremonies. He has to admit that they constantly use such as are not found in Scripture, though he thinks they are in proper accord with it, and quotes, with apparent approval, the words, "The Church hath power to decree rites and ceremonies." Strongest in its articles and homilies, Anglicanism is weakest in its rites, and as these are in the foreground, the tenets of the articles are practically contradicted at every turn. How different are the apostolic ordinances! They are as ordered of the Lord for our obedience as their doctrines (1 Cor. 14. 33; 16. 1), and in them is found no discrepancy whatever between doctrine and practice.

It is refreshing to find those in the establishment who still hold firmly the foundation truths of our most holy faith, but it is pitiable to behold them struggling to justify their position when such themes as clerisy, infant baptism and confirmation are being dealt with. It is a real pleasure to read the greater part of the book referred to, but it is all the more grievous that such a man of God should need to attempt to justify these unscriptural things. Dr. Griffith Thomas was what one would call a moderate Calvinist, but where is the sovereignty of God when a parish priest can by sprinkling a few drops of water professedly make an infant a "child of God and an inheritor of the kingdom of God." Each child, in the Catechism, is taught to regard itself as "elect." Do all infants start, then, as "chosen of God in Christ Jesus?" If so, where is the Divine "preservation," for in after years the great majority of those thus baptized evince no signs at all of Divine life. The fact is that the homilies seem to be Calvinist, while the rites appear to be Arminian, and no amount of reasoning will harmonize the two.

The New Testament knows no intermediate position between the Church universal, which Christ is building, and the Churches of the saints. It never even speaks of the whole

company of the redeemed on earth at any given time, as "the Church." Still less does it ever contemplate a national establishment as being a "Church." That is simply an adulterous union of Church and world.

Nor does it recognise any such distinction as "clergy" and "laity." Diversities of gifts in the assemblies provided by the risen Lord and chosen alone by Him, there are, but there is now no clerical priestly class that can act on behalf of others in spiritual things, that has a special status of nearness to God not enjoyed by all the redeemed. This may be owned in theory, but what does the railed-off and raised "sanctuary," into which the clergy alone can enter, denote, but a kind of "priesthood," authorized to approach a little nearer than the rank and file? All this is simply Christianized Judaism.

What Scripture is there for a single "minister" of a congregation, in whose absence, if he cannot attend or obtain a substitute, the congregation must disperse, even though all the true Christians in it are priests? (1 Pet. 2. 5). Why should only one among them be allowed to express the thanksgivings of God's people? He may be, perhaps, at the moment, the least suited of all present to be the mouth-piece, but man has appointed him alone to lead the praises, and, even if it is only "strange fire" he can offer, all the rest must keep silence.

To administer "the sacrament," as it is called, is looked upon as the special and highest privilege conferred by laying on of hands. The laity, they say, may in an emergency baptize an infant, but none but the clerically ordained can "celebrate" the Lord's Supper. What a travesty is this of the simple Supper of remembrance, so precious to our souls, when man attempts to usurp the place of the Lord Jesus in dispensing to the congregation the so-called "elements"!

With reference to infant baptism, we are told that "baptism must be received rightly and by faith." But how can an unconscious infant do this, and how can his sponsors, often without faith themselves, do it for him? The poor child is taught to assume that he has been born again in his baptism, a delusion which is the devil's chief means in Christendom of blinding souls as to the need of eternal life. Dr. Griffith Thomas is with his Lord, and no doubt would write differently now, but in his book he tries to distinguish life from birth, and says that "baptism is always associated with birth, not with life." He said, "Birth is not a germ or seed of life, but the entrance of life into a new sphere, to enjoy privileges and to fulfil the functions of a life already possessed." But in Scripture, baptism is associated, not with birth at all, but with burial and resurrection, and New Birth connotes no previous spiritual life but

the entrance into it. In his book he discusses the meaning of the word "baptism," but he makes no reference to Romans 6, where its meaning is made perfectly clear. All the New Testament examples of baptism are of believers who have exercised repentance towards God.

How admirable is the choice of such an ordinance to set forth the truth of death, burial and resurrection, one so easily understood by the hearer of the Gospel, when it is taken to the heathen by those who often can only imperfectly speak their language! All can perceive the meaning of this mystic grave; but a few drops of water sprinkled on an infant's forehead, what can that convey to the onlooker of spiritual teaching? To him it is only a magic rite. Alas, the poor baptized parishioners do not appreciate the fine distinctions drawn even by these godly men. They take the words at their face value and believe a lie. We may well mourn over the manifest delusion of such professors, and pray that those who do seek to be loyal to the Scriptures may be on their guard against any act which might tend to foster such a soul-destroying delusion.

The Lord grant that we all may have a real and genuine desire to know the Truth. It is sad to find that in the book referred to, on such a topic as "Eschatology," there is no hesitation in referring to the so-called "other side" set forth by writers such as Jukes, Farrar, White and others; but when dealing with "rites" no reference is made, for example, to Spurgeon's "Baptismal Regeneration" or to Mr. Hoste's "Bishops, Priests and Deacons," which would enable his readers to judge for themselves on which side truth really lay in relation to the teaching of Scripture.

Thank God we are not concerned to uphold "the Brethren" or so-called "Brethrenism." If we follow human teachers, whoever they may be, we are very likely to be led astray. Our business is to know the Truth, and to bring all to the test of that which is soon going to test us at the Judgment-seat of Christ.

Are we tempted to prescribe, to select or to prefer, or is it His pleasure we ask alone to know and are resolved to follow? Do we say, "Speak, Lord, for Thy servant heareth"? True obedience may be compatible with shortcomings but not with partialities. If we regard some things and not others, such regard is from some other motive than the will of God, for that would lead to a regard for all that He enjoins. If we offend in one point we are guilty of all, not in the act, but in the principle, for we violate the authority of the whole. We never truly obey until we can say, with the Psalmist, "I esteem all Thy precepts concerning all things to be right; and I hate every false way" (Psa. 119. 128).

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XL.

By DAVID J. BEATTIE.

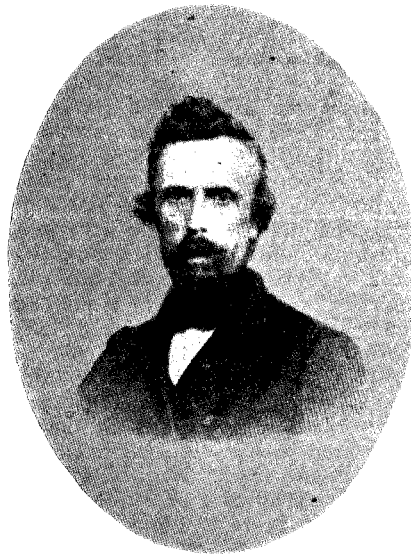
IRVINE AND JOHN DICKIE.

IN a former paper it was stated that Dalry assembly was thought to be the first to be formed in Ayrshire. It has since been discovered that previous to that time five believers were breaking bread at Irvine, in the sitting-room of a dwelling house, situated a few yards from the site of the present assembly hall. This was about the year 1860. Those present were James Holmes and his brother Alexander, with their wives, and James Watson. When it became known that meetings to celebrate the Lord's Supper, without the presence of an ordained minister, were being held in a private house during the hour of church service, there was much opposition, and those who attended became the objects of bitter persecution. Notwithstanding such provocative attentions the little company continued, happy in the thought of a Father's smile upon His obedient children. As the object of their coming together became known, others were added, among them David Gibson, a man endowed with the boldness of Peter and the tenderness of John. He, along with James Holmes, became intensely concerned about the souls of the unconverted, and the two made regular excursions to the neighbouring parishes, preaching in the open-air, and visiting the cottagers in their homes. David was a

noted character, and rarely missed an opportunity of testifying for the Master, frequently accosting passers-by with a searching enquiry as to their eternal welfare.

The first hall occupied by the young assembly at Irvine, not unlike many of such before and since that time, was to be found through the proverbial close and up a stair in High Street. "I can remember as a small boy," writes Alexander Wilson, who is still in fellowship at Irvine, "being taken by my mother, who was in fellowship, to a small hall rented by the Brethren, known as Boyd's Hall. That would be about the year 1871. The company by that time had increased, there being among them men whom God had raised up and whose power and influence in the Gospel was a living reality, not only in the town of Irvine, but in the outlying districts of the shire, where they went preaching the Word."

About this time there came into the district a young man who entered wholeheartedly into the work of the Lord. His name was Robert Campbell. He had been associated with a little company of believers in Glengyron, and had also been instrumental in forming an assembly which first met in his home at Auchinleck. His coming gave an



JOHN DICKIE.

impetus to the growing assembly, who at that time were featuring aggressively in Gospel work. Boyd's Hall had now become too small to accommodate the numbers who were drawn to those services, and the Templars' Hall was hired.

THE Lord's hand was manifestly with them, so that by the year 1894 the believers set out on a big scheme of faith—to build a hall of their own. The assembly at that time consisted mainly of working-class people, but in a comparatively short time the present substantial building, known as Waterside Hall, was completed, and has since been the birth-place of hundreds of souls. The opening of the new hall marked the beginning of a steady development of spiritual activity, the work among the young receiving particular attention. Kitchen meetings and open-air services were notable features; and there are still those who retain happy memories of the days when John Houston, at the head of the popular marches through the streets, led the singing of the old-time Sankey hymns. God honoured the faithful testimony of those days, the fruits of which still remain. Nor has the spiritual interest of the assembly diminished, for during the past few years the number in fellowship has been considerably over 200, and the Lord has graciously raised up a number of gifted brethren whose ministry has been blessed not only in the local assembly but elsewhere.

THE name of John Dickie of Irvine is so well known that it seems fitting that a brief record of this saintly man should be given here. Of a sensitive and retiring temperament, accentuated by a delicate constitution, his early years, spent at this invigorating seaport town on the Firth of Clyde, seemed to share little of the brightness known to youth; and the leisure hours which might have been spent in healthful bodily exercise found him poring over his books in laborious study. In this pursuit he made rapid progress, and in the year 1841, when just eighteen, the lad entered Glasgow University. Soon after entering upon his scholastic career he became deeply

disturbed and concerned about the hopelessness of his spiritual condition before God. This led him to the only Source of peace and lasting happiness, and the great crisis in the life of John Dickie had its consummation in a complete surrender of soul and body to the Lord.

His desires were set upon becoming a minister of the Gospel, and with this in view he entered the Divinity Hall; but before completing his theological course the young student had a serious breakdown in health, which gave rise to grave fears of a premature close to a promising life. Dispirited and depressed, and yet not without a ray of hope that the Lord would yet use this frail form, he returned to the more friendly air of his native Irvine.

Instead of being revived in body he slowly became worse, and for a long period his voice, consequent upon the harassing chest trouble, completely failed, so that he was unable to converse with his friends except by means of the dumb alphabet. A visit to London to consult a distinguished specialist gave no hope of his recovery. "Turning his back on the capital," says the writer of a brief record of John Dickie, "he said to himself: 'If it is God's will, notwithstanding this verdict, I shall survive; if not, His will be done.' Studying his own constitution, he adopted a system of dietetics which he believed suitable, and lived a life of extreme absteniousness. This treatment was doubtless the means of prolonging a singularly useful life for a period of over forty years. His health improved considerably, and for several years he found a sphere of much usefulness as a missionary in his native town."

AS has already been stated in our last paper, John Dickie removed to Kilmarnock, where he resided for about twenty years, during which trying period he was rarely free from physical weakness and disability. And yet, despite his infirmity, he was seldom idle, going about ministering to the sick and needy in their homes, as well as carrying the Gospel to the haunts of the ungodly, where his labours were honoured in the conversion, among others,

of a notorious drunkard named Philip Sharkey, whose subsequent life and testimony in the town was a remarkable triumph of the Gospel. It was at Kilmarnock that most of his hymns and poems were written; a particular ministry which has proved a channel of blessing and a means of comfort to many.

In the year 1878, Mr. Dickie returned to his native town of Irvine, where he resided until his home-call in 1891. For a few brief years, though in great physical weakness, he sought in a quiet way to serve the Lord as his failing health permitted, his habit being to rise at four o'clock in the morning that he might commence the day with prayer and meditation on the Scriptures. Four years later the little strength left in the frail body gave way, and the brain which had outrun an overtaxed constitution, was threatened with a severe form of nervous irritation. This mental distress necessitated the invalid remaining in the loneliness of his room, and seeing only those who ministered to him in his affliction. It was during this "shut in" period that the greater number of his letters were written, which afterwards appeared in two volumes under the title, *Words of Faith, Hope and Love*.

(To be continued).

Paul and His Assets.

(Continued).

BY G. RADWELL, BUCKS.

BUT Paul "not only had the mind of Christ," and a heart in which "the light of the knowledge of the glory of God in the face of Jesus Christ" had shined, but he also had "the bowels of Jesus Christ," that which speaks to us of the urging of the accomplishment of the purpose of the mind and the desire of the heart. Thus equipped, he preached at Philippi, to the effect that God gave him children there, and, as a Father, he could say, "God is my record, how greatly I long after you all in the bowels of Jesus Christ," and urged them that, if there was "any consolation in

Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like minded." What an answer he obtained from these children God had given him through the preaching of the Gospel. As the Master he was serving must needs, on one memorable occasion, to go through Samaria to meet a woman at Jacob's well, so Paul, having been forbidden by the Holy Ghost to preach the word in Asia, also in Bythinia, must needs go to the river-side outside Philippi to find a company of praying women, in the midst of which was Lydia whose heart the Lord opened to attend to Paul's ministry, who also, when baptized, ministered to the Apostle and his fellow-worker out of the fulness of her heart and home. Thus the south wind of grace blew upon the opening of the ministry outside Philippi, but, the north wind of persecution was soon to come, but only to bring out the power of prayer and the sweetness of songs in the right season, God's answer to which was the shaking of the foundations of the prison, and the consequent conviction of the jailor, who had laid stripes on Paul and Silas. Certainly here, there was no time for philosophical reasoning, or the framing of words in the wisdom of this world, but as Goliath fell dead from the effect of one stone from David's sling, so did the jailor morally when Paul's unpremeditated short, yet spirit-sent message reached his heart. Though Paul did not take the sword of the jailor—by which the jailor would have killed himself—to cut off his head, as David did that of Goliath, yet he did see him well put under the waters of baptism, so that the old man should be buried in order that a new creation should come up with mind, heart and bowels like the Christ the preacher had declared. This being manifested as he washed their stripes, setting meat before them, rejoicing, believing God with all his house.

THE short epistle to Philemon we might designate "a bowel epistle," declaring not only Paul's outgoings thus to the saints but also to the degraded sinner mentioned

therein, so wonderfully saved at Rome. He first of all thanks God for Philemon, expressing great joy in his love, because the bowels of the saints—not their head, but their inward being—were refreshed by him: effectual brotherly ministry indeed.

He then tells how he, a prisoner at Rome, as he ministered the Gospel under such trying circumstances, met a poor sinner there who was a runaway slave; but Paul rested not until he had been begotten anew. Now writes he to his master, for as a slave he was the property of Philemon, receive him as my bowels. Not only had the great apostle to the Gentiles told him of the mind of Christ, and the wonderful knowledge of the glory of God in the face of Jesus Christ, which had shone into his heart, but in the intensity of his affection he longed for that lost sinner in the bowels of Jesus Christ, until that slave was born again. Yes, he could write concerning him, "whom I have begotten in my bonds." I think when Philemon read the letter and looked upon that returned slave, he must have felt like Joseph did when he lifted up his eyes and saw Benjamin, his mother's son, and said, "God be gracious unto thee, my son," and "made haste for his bowels did yearn upon his brother." It is well that we hear to day much as to a desire for a revival in the midst of Christendom, but let us pray to the Lord of the harvest to send forth into His harvest ministering servants who have His mind, also a knowledge of the glory of God in the face of Jesus Christ, and yearning bowels for those like Onesimus at Rome, dead in trespasses and sins, then all will be well, with joy in heaven and on earth, to the glory and praise of Him whose heart melted like wax in the midst of His bowels when hanging as the sin-bearer on the Cross of Calvary.

BLESSING IN GENESIS.

- Gen. 12. 3—The Blessed Man.
- Gen. 26. 12—The Blessed Work.
- Gen. 30. 27—The Blessed Master.
- Gen. 39. 5—The Blessed House.
- Gen. 47. 10—The Blessed King.
- Gen. 48. 16—The Blessed Lads.
- Gen. 9. 28—The Blessed Family.

—Jas. Forbes.

The Credentials of the King.

BY THE EDITOR.

CREDENTIALS are testimonials which give title to credit, such as the letters of commendation or credence, which an ambassador brings from his king to a foreign court. But a king coming to his own country may dispense with such: we may be sure his Majesty King George was not asked for any at his Accession, nor will be at his Coronation. How much less when the King is "God manifested in flesh." The Lord, however, when He came to His own did condescend to this. Ever since Eden the world had had the promise of a Deliverer, and His race, tribe, family, sufferings and future glory, had been successively revealed. It was impossible for any but the true Messiah to fulfil such manifold conditions, but Christ has completed all except the last—His return in glory to set up His Kingdom—and that will assuredly come in its time.

Let us then examine our Lord's credentials.

(1) He came of *the right stock*. According to the flesh He came of the stock of Israel, the family of David, and also of the royal line of Solomon. His genealogy in Matthew gives this descent through His legal father, Joseph; that in Luke simply His Davidic descent. Joseph cannot have had two fathers, we may then presume that Heli was his father-in-law, and his name occurs instead of Mary. When Joseph married Mary, her son Jesus became his by legal custom. All the official pedigrees of Judah are said to have been burnt at the destruction of Jerusalem, so that our Lord's genealogies are unique and without rival.

(2) He came of *the right kind of mother*. According to the sign proffered to Ahaz—"A virgin shall conceive and bear a son, and shall call His name Emmanuel" (Isa. 7. 14). The virgin birth is fundamental to our Lord's claim to Messiahship.

(3) He was born in *the right birth-place*.

The elders of Israel were well aware that Bethlehem of Judah was to be the Messiah's birth-place (Micah 5. 2; Matt. 2. 5). The whole machinery of a mighty empire was set in motion, that what was to men the merest cog, might be found in exactly its right place at precisely the right moment. Accordingly, Cæsar decreed that all the world should be enrolled, and all went to be enrolled, everyone to his own city, and Joseph also went up from Nazareth unto Bethlehem, "because he was of the house and lineage of David" (Luke 2. 4), and in their short stay there Mary brought forth her first-born child.

(4) There appeared *the right kind of signs of His birth*. Not only was the virgin-birth the promised sign to Israel, but "the Star" to the Gentiles (see Num. 24. 17). "A Star shall come out of Jacob." The wise men from the East recognized the Star as "The King's Star," and no one challenged it at the time.

(5) He received *the right testimony from heaven*. Twice in the presence of witnesses an audible voice sounded from heaven. "This is My Beloved Son." In Psalm 2. the One whom Jehovah in verse 6 calls His King, He calls in verse 7 His Son, and in Isa. 9. 5-6, that Son given (the child born) should be called "Wonderful, Counsellor, the Mighty God, the Father of Eternity, and the Prince of Peace." The foretold sign of the Holy Spirit which was promised to John the Baptist came to pass, and convinced him that He on whom that Spirit descended and rested was indeed the Messiah that was to come (John 1. 33).

(6) He received *the right testimony on earth*. His claim to be *the Son of God* was recognized (John 1. 34; 49); to be the *Christ* (Matt. 16. 16; John 1. 41; 6. 19); to be the Saviour of the world (John 4. 42); King of Israel (John 1. 49); Lamb of God (John 1. 29; 1 Cor. 5. 7); the Holy One of God (Mark 1. 24; 3. 11); Prophet (Acts 3. 22); Lord (Acts 9. 6); Example (Acts 20. 35); God (John 20. 28).

(7) *Right prophetic fulfilment* as to His Person. Thus, e.g.,

(a) Isa. 7. 14—the Virgin birth, fulfilled in Matt. 1. 23.

- (b) Hosea 11. 1—His calling out of Egypt, fulfilled in Matt. 2. 15.
- (c) Isa. 11. 1—The Branch *neh-tzer* connected with Nazareth, in Matt. 2. 23.
- (d) Isa. 9. 1, 2—Light shining on Zabulon, etc., in Matt. 4. 12-16.
- (e) Isa. 42. 1-3—The character of His ministry, in Matt. 12. 18-21.
- (f) Isa. 53. 4—His miraculous healings, in Matt. 8. 17.
- (g) Isa. 53. 1—The rejection of His message, in John 12. 38.
- (h) Psa. 78. 2—His parabolic teachings, in Matt. 13. 35.
- (i) Psa. 35. 19—Man's gratuitous hatred of Christ, in John 15. 25.
- (j) Isa. 61. 1—Messianic works, in Luke 4. 21.
- (k) Isa. 54. 13—They shall be all taught of God, in John 6. 45.
- (l) Zech. 9. 9—The triumphant entry into Jerusalem, in Matt. 21. 4.
- (m) Psa. 41. 9—The betrayal of Judas, in John 13. 18.
- (n) Psa. 109. 8—The perdition of Judas, in John 17. 12.
- (o) *Zech. 11. 13 (Jeremiah)—The purchase of the potter's field, in Matt. 27. 9.
- (p) "All the prophets." The sufferings of Christ, in Acts 3. 18.
- (q) Psa. 22. 16—The piercing of His hands and feet, in John 19. 18.
- (r) Psa. 22. 18—The parting of His garment, in Matt. 27. 35.
- (s) Isa. 53. 12—His being numbered with the transgressors, in Luke 22. 37 and Mark 15. 28.
- (t) Psa. 22. 1—The forsaking of God, in Matt. 27. 46.
- (u) Psa. 69. 21—The Lord's thirst expressed, in John 19. 28.
- (v) Exod. 12. 46; Psa. 34. 20—A bone of Him shall not be broken, in John 19. 36.
- (w) Zech. 12. 10—They will look on Him whom they pierced, in John 19. 37.

* Matthew attributes this to Jeremiah, probably because Jeremiah came first in the old Jewish arrangement of the prophets properly so-called, just as the writings of the 3rd Section of the Old Testament Scriptures were spoken of in the Psalms, though they included the prophet Daniel, or as though we might speak of the five books of the Psalter as the Psalms of David.

- (x) Isa. 53. 9—The burying in the rich man's grave, in Matt. 27. 57.
- (y) Psa. 16. 10—Moses and all the prophets; "Things concerning Himself," in Luke 24. 27, 44.
- (z) Isa. 53. 10—His resurrection, in Luke 24. 5.

(8) *The right kind of works.* In the synagogue of Nazareth our Lord not only read a scripture (Isa. 61. 1) reserved for the Messiah, but applied it to Himself. "This day is this scripture fulfilled in your ears," for they had His doings at Capernaum. These works were essentially His credentials. They were a greater witness than that of John. They were for the most part miraculous. But miracles in themselves prove nothing. They may or may not be of Divine origin. The man of sin (2 Thess. 2. 9-10) will perform miracles by Satanic power; and likewise the anti-christ or false prophet (Rev. 13. 12, 14). But a Messiah without miracles is an impossibility. "Take away the miracles," cried the sceptic J. J. Rousseau, "and you will have the world at the feet of Jesus," yes, and they would be idolators at the feet of a false Christ; and we may be sure that Modernists who profess to be so stumbled by miracles, would insist on regarding them as a necessary credential, were they lacking. The fact that John the Baptist "did no miracle" ought to have sufficed to shew he was not himself the Messiah. When John sent his disciples to the Lord with the question, Art Thou He that should come? the Lord contents Himself with once more exhibiting the same credentials before the two messengers, and so He refers in John 14. 11 to His works as the ultimate test. Simon Magus and his descendants to-day want to do miracles in order to be something great; Our Lord did His miracles because He was great.

WE might point to other credentials, the power of Christ to save men and women, to change lives, to convert and elevate the lowest savages, to care for the sick and the suffering, and subdue mighty empires. But I will only point to one more credential, and that is

(9) The ministry of Christ had *the right culmination*. Did ever sun set, it may be asked, in a darker sky than that of Jesus of Nazareth? Was ever failure written more largely over any life before or since? Betrayed by one apostle; forsaken of all; rejected by His own people; crucified by the hated oppressor; and worst of all, by His own admission, forsaken of His God! Did ever life end in such a fiasco? Even His own disciples were disillusioned: their hope was perished from the earth; to the Greeks the cross was foolishness, to the Jews a stumbling-block. They would have received a glorious triumphant Messiah, but not this Man of sorrows, this humbled, suffering One. But had the Lord not experienced all He did, He could never have been the true Messiah of Israel, and still less the world's Saviour. If the serpent's head was to be bruised, His heel must first be bruised; if the glory was to follow, the sufferings must precede; if forgiveness was to be offered to men, He must have been first wounded, stricken, smitten for sin. Moses, the psalms and the prophets are full of the sufferings of Christ. How then can Jews or others consistently reject Him for this? But it is equally true that if men are to be raised from the death of sin, He must not only lay down His life, but accomplish the miracle of miracles,—take it again, and rise triumphant from the grave, and be seated at the right hand of the Majesty on high (Psa. 16.; Heb. 1.), awaiting the moment when He shall come again to take away His church, and then later set up His Kingdom on the earth (Psa. 110; 1 Thess. 4.; Rev. 20).

It has been well asked, What other entrance into this scene than the virgin birth, or exit than the ascension into glory, could be fitting for Him who was "Christ over all, God blessed for ever"?

RIPPLES IN THE POOL OF SPIRITUAL THOUGHT.

The grandest STRAINS of Earth cannot compare
 With the harmony of Heaven's music rare;
 So when a listening God doth Earthward bend His Ear,
 It must be WORDS that rise from broken hearts He'd hear!
E. M. T.

“ALL.”

BY GORDON DIAMOND, GIBRALTER.

“Head of all principality and power”
(chap. 2. 10).

WHICH is the Head of all principality and power of authority (N.T.). Peter tells us that authorities and powers being made subject unto Him (1 Pet. 3. 22). What marks this lawless age is the open defiance and despising of authority. Authority has, too, in many cases been obtained by lawless means, which has brought the present world chaos with its lust for pleasure and power on one hand, and the consequent poverty and suffering on the other.

The Lord's people, being in the midst of this, are bound in their everyday life to come under this irksome, misused power.

What a blessing to be able to look up and remember that He is the Head of all principality and power, and while this is not yet outwardly manifested, nevertheless we can rest on the glorious fact that the rightful Wielder of power will soon be manifested, bringing relief and blessing to this sin-stained, burdened earth.

While God allows man to go so far, it is a blessing to our hearts to know it is limited, as Satan was told in Job 1.

Let us therefore not be cast down by the outward manifestation of the power of the prince of this world, and the seeming helplessness of the Lord's people in it. The Head is in the glory, and the time for sharing this glory will come, meanwhile we must wait and serve Him amidst these difficulties till He come, when all will be made subject to Him (Phil. 2. 11; 1 Cor. 15. 27).

IN RELATION TO THE CHURCH.

“Filled with the knowledge of His will in all wisdom” (chap. 1. 9).

WISDOM is that attribute of a Christian by which he can discern God's mind regarding everything in his pathway down here, both as an individual and as a member of His body.

It is the desire of God that His people should be marked by wisdom, and the prayer of the apostle is that “we may be filled with the knowledge of His will in all wisdom.” James 1. 5 states: “If any of you lack wisdom, let him ask of God,” which shows us that God is the giver of wisdom. The Wisdom of God is Christ (1 Cor. 1. 24). This is the answer of God to man. Later He is spoken of as being made unto us Wisdom (1 Cor. 1. 30). All the desires of God for us are locked up in Christ, and are available to us only through Him. We acquire this Wisdom daily only as we walk with Him and learn of Him.

It is only as we begin to have desires and exercises in our hearts towards Him and draw from Him that we receive Wisdom and the inward growth of the Divine Nature in us is strengthened (2 Pet. 1. 4). Our outward lives then manifest to our brethren and the world those characteristics that please Him and bring glory to His name in living testimony on the earth.

“All spiritual understanding” (chap. 1. 9).

THIS does not mean simply understanding spiritual things. It means that in all the different phases of our personal, and assembly, and public life, we should be governed not by our natural minds, but by spiritual understanding developed in our New Man as we grow daily in the Christian pathway. One phrase coined in recent years and greatly loved by carnal teachers is “sanctified commonsense,” which sounds a better name for the flesh and mind working in the things of God, but actually is a denial of the fall of man. Judging by the outward result of this “sanctified commonsense” in many assemblies, it has brought them to a state nauseous to the Lord. Flesh working under any guise is still flesh, and it works death. The Lord Jesus Christ has brought in a new state of affairs with His resurrection, bringing lost sinners into a near relationship which is a new life, the old finished, not patched; a life to be lived to God, and in order to live it we need

spiritual understanding: to examine from the new standpoint all that affects us in our relations with the world in which we sojourn. Paul counted all that he was and might boast of as dross, yet the tendency of the present-day assemblies in many cases, alas, is to follow teachings that pander to the old man and things of this world, rather than to seek after ministry and teaching which would tend to keep the old man in the place of death and build up the new. To what does "sanctified commonsense" pander? This world. Is the world crucified unto me and I to the world? If so, let us be filled with a knowledge of His will in all spiritual understanding. What a portion Christ Jesus the Lord would then get when we met together for worship.

(To be continued).

THE DIVINE SEARCH.

BY W. E. TAYLOR, FRANCE.

AS at the beginning of this dispensation, so to-day, God is still seeking worshippers who worship upon the ground of The Word of Truth, through the Person of Truth (The Holy Spirit). Not because the unregenerate have not the Spirit of God, they are excluded from the true worship (Rom. 8. 9), for "the hour . . . now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him" (John 4. 23).

Under the Old Alliance, God chose *one* place only (Jerusalem) as the centre for the gathering together of His people for worship (2 Chron. 12. 13), ordering them to destroy in that place all other names, saying: "Unto the place which the Lord your God shall choose . . . to put His Name there, even unto His habitation . . . thou shalt come" (Deut. 12. 5). Whilst it is blessedly true that the divine choice of *one* name and *one* place as centre, unites His people, thus glorifying Him before the world; it is sadly true that the human

choice of more than one name, dishonours Him by dividing His brethren hence the great importance of being "gathered to The Name" (Matt. 18. 20).

Now Jerusalem, (Possession of Peace) speaks of the cross; since it was there that Christ made peace by His shed blood (Col. 1. 20), therefore worship begins there, where God seeks and finds His worshippers (Luke 23. 47). Was it not at Jotbath, "a land of rivers of waters," where the Lord separated the Levites, to stand and minister unto Him and bless in His name as priests? (Deut. 10. 7; Heb. 7. 5; John 7. 37; Heb. 2. 12). Jotbath, meaning "station," represents the cross, the terminus of sin, where the saint is separated from the course of this evil world (Eph. 2. 2), thus it may be said, at the altar of the cross, the Holy Spirit in the midst, produces the fruit of His people's lips, inspiring them thus to give thanks to His name (Heb. 13. 15).

IN the New Alliance every regenerated soul is constituted as members of the "Ecclesia" (Church) Christ's Body, a true priest or ecclesiastic (Rev. 1. 6), therefore there are no laity in the Church of God, whose divinely chosen place for worship is there "where two or three are gathered together in My name" (Matt. 18. 20) they having first destroyed every other name (Deut. 12. 3) for there He promises them His presence as their President; since it goes without saying that He being *really* present, must have the first rank; thus forbidding all human presidency (Col. 1. 18). "For there am I in the midst."

Since divine worship begins at the cross, Christ on the night in which He was betrayed, having broken (not cut) the loaf, said to His disciples: "do this in remembrance of Me," (not "Take the communion" which is an idea of the religious world). From that sublime moment, God had found some of the true worshippers, who could say: "the bread which we break" (1 Cor. 10), for "upon the first day of the week, when the disciples came together," it was "to break bread" (Acts 20. 7).

All religious systems are formed independently of the divine will. They suppress the true ground of collective worship by the establishing of human presidents, and the adoption of other names as centres of gathering; nevertheless, the Divine Organisation still exists on the earth among all nations, composed of some thousands of Assemblies that meet on the ground of the Truth, around the blessed Person of Christ, with whose glorious presidency they are perfectly satisfied, thus rejoicing the heart of their Heavenly Father, who seeks and finds them every Lord's Day.

Let us therefore not forsake the assembling of ourselves together, as the manner of some is (Heb. 10. 25). Alas! what must He think of some dear ones who have forsaken the local assembly! He who went to die in their places! Let us think of His agony, His wounds, the thorns and the cruel blows! Watch Him, as having broken the loaf, He turns to them, and with infinite tenderness says: "Do this in remembrance of Me." It was His last request before going to drink of the bitter cup of God's terrible wrath against our sins.

Brethren, how can we refuse to obey Him? Their practical answer is found in Acts 20. 7. His return is at hand. Soon shall we see Him face to face. How shall we be able to gladly welcome Him as our Lord, if we refuse to obey His dying request? Next Lord's Day, shall our loving Heavenly Father seek us in vain in His Local Assembly?

(Concluded from page 133).

this servant or that, but no, it was, according to our contributor, because there was no one at Jerusalem in a fit state to help the enquirer. But were not the apostles there? Yes, but in a poor state of soul (!) for we read "all the saints were scattered abroad except the apostles." Had they been right with God, they, too, would have been "scattered" (!) Surely it is time to cry halt to these gratuitous and unedifying inferences and give ourselves afresh to the sane and godly exposition of the Word.—[Ed.].

DOING NOTHING BY PARTIALITY.

(1 Tim. 5. 21).

A JOTTING.

The dictionary meaning of impartiality is "inclination to favour one party or one side of a question more than the other. An undue bias of mind toward one party or side."

So then, the above text is a direct authoritative prohibition against doing anything by partiality, and, for one thing, implies the necessity for every man to challenge his every action by this test:—Am I subjecting myself to strict impartial self-criticism?

In beginning to think over the matter of impartiality, I was struck with the instances of partiality and party spirit found now and again as narrated even in the Biblical record, which shews how much we should be on our guard against this sin.

Had Adam, for instance, exercised the virtue of impartiality, it would have enabled him to overcome even the proposals of his beloved Eve to eat the forbidden fruit.

Impartiality, on the other hand, made Abraham willing to offer up his only well-beloved Isaac at the call of God, while the partiality of Jacob's and Esau's parents plunged the family into a perfect sea of troubles. These things are written for our admonition both in family and church life as a solemn warning against the vice of partiality through favour, or prejudice through hatred.

What a splendid church that of Corinth would have been, with its numerous ministers gifted in all utterance and in all knowledge, had they emerged from the babyhood of their little cliques and groups and, in true impartiality of spirit, devoted their gifts toward the upbuilding of one another in their most holy faith!

Robert Barnett,

Bothwell, N. B.

Our Home Bible Class

Lesson No. 16.—John 7. 1-16.

CHRIST AND HIS BRETHREN.

By H. E. Marsom, Bristol.

(1) Was this the first time the Lord went into Galilee? 1. 43; 4. 45; 6. 1, and cf. Luke 2. 39, 51; 4. 14, 16. Why did He, at this time, walk in Galilee? vv. 1, 19, 25; 5. 18, cf. 8. 37, 40, 59; 10. 39; 11. 53.

(2) We learn from Lev. 23. 33-34 and Num. 29. 12-38, that this Feast of Tabernacles was held in the autumn. How long did it last? What do these passages shew to be its special

character? Where must this Feast be held? Deut. 16. 16; 2 Chron. 7. 12; Psa. 132. 13.

(3) What do we know about these "brethren" of the Lord? v. 5. What were their names? Matt. 13. 55, 56. Where had they been with the Lord, John 2. 12? What was their attitude to the Lord at this time? v. 5, cf. Mark 3. 21. But what a change came over them afterwards! Where were they in Acts 1. 14, cf. 1 Cor. 9. 5. Which of them afterwards became a prominent leader in the early church? Acts 12. 17; 15. 13; 21. 18; 1 Cor. 15. 7; Gal. 1. 19; 2. 9, 12; Jas. 1. 1.

(4) From v. 5 we know that the Lord experienced what it meant to live in a home where there were those who did not believe in Him. In the light of this fact what encouragement should Heb. 4. 14-16 give to those who have to live and work with unsaved relatives or colleagues? Should not this cheer and encourage to seek their conversion? cf. Rom. 10. 1; 11. 14; 1 Cor. 9. 22.

(5) Why did the world hate the Lord Jesus? v. 7; 15. 18, 23, 24. Why did it also love darkness? John 3. 19.

(6) Why did the Lord not go to this Feast at the time He was expected to by some? vv. 6, 8, 30; 2. 4; 8. 20. The Lord always did things in His Father's time, and according to His Father's will, John 12. 23; 13. 1; 17. 1, cf. 6. 38.

(7) Note how the attitude of the people to the Lord Jesus formed them into two companies, v. 12. What did the Lord's presence among them cause to take place? John 7. 43; 9. 16; 10. 19. What did the Lord teach in Matt. 12. 30; Mark 9. 40; Luke 9. 50; 11. 23, and cf. Luke 12. 51-53.

(8) What hindered some from openly confessing Christ? v. 13; 9. 22; 12. 42-43; Contrast 19. 38. Into what snare had those people fallen? Prov. 29. 25, cf. Luke 12. 4, 5.

(9) From v. 15 what do we learn was the Jew's estimate and opinion of Christ? But what do we know to be the truth about Him? 16. 30; 21. 17; Col. 2. 3.

(10) What did the Lord Jesus teach that His doctrine really was? v. 16; 8. 28; 12. 49; 14. 10, 24, cf. 3. 11, 32, 34.

one to fill the place of Judas, their choice was limited 'to these men which have companied with us, all the time that the Lord Jesus went in and out among us, **beginning from the baptism of John** unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.' It is reasonable to assume that the eleven apostles also had this qualification, as the Lord Jesus, the night before He died, said to them, 'And ye also shall bear witness, **because** ye have been with me from the beginning' (John 16. 27).

"In the first chapter of John we see the Lord Jesus gathering four, if not five, who afterwards became apostles. What servant of Christ ever had such honour and approval of his work, as was shewn to John the Baptist by our Lord Jesus?"

Another, Mr. Matthew Brown, of the Godavari, India, writes with reference to the idea that John would have been delivered by an earthquake had his course been pleasing to God:

"Why should an angel or an earthquake be required to prove his loyalty? Was there an angel sent when Stephen was stoned? Was an earthquake sent when James was slain by Herod? (Acts 2. 2). Why was there neither angel nor earthquake to help those 'not accepting deliverance' when slain? (Heb. 11. 35). The answer is, '**By faith**' they endured that faith sustained John to the end. He was the foretold forerunner of the Lord; born, like Isaac, out of due season (his mother was old); a man 'sent from God'; 'all things that John spake of this man were true' (John 10. 41); and the Holy Spirit through Paul (Acts 13. 24-25) finally reminds us of his faithfulness, 'as John fulfilled his course.'"

We agree with our Northren Ireland correspondent: John's mission was "to make ready a people prepared for the Lord." We may be sure that our Lord would not have called to the apostolate any who had rejected that mission, nor would they have sought it. Mr. Brown puts his finger on a typically flimsy inference of this novel teaching, to which we might add a little conundrum: Why was Paul saved from the Philippian jail by an earthquake, but alas! left in his prison-house at Rome without one? Are we to suppose he had backslidden in the meanwhile? Perhaps we shall be told it was because he had appealed to Cæsar (!) A few weeks back a contributor sent us an article in which he sought to shew, among other things, why God had sent Philip from his successful field in Samaria to preach to the Eunuch in the desert. We had always thought it was an instance of God's sovereign ways, shewing how well He can dispense with

(Continued on page 132).

CORRESPONDENCE.

"Was John the Baptist a Failure?"

We have received further correspondence with reference to above. One esteemed correspondent writes from Belfast:

"May I point out, as an illustration of how the Lord Jesus appreciated the work of John, that in selecting His apostles, He chose them from his disciples. This, I submit, is proven from Acts 1. 21, 22. When the disciples chose

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.—Are we to believe that God the Father has some angels (Rev. 3. 5), and Christ some (2 Thess. 1. 7), and Michael some also (Rev. 12. 17)? Or are they all the same?

Answer A.—Though we recognise in the Scriptures that the Divine Persons are co-equal, co-eternal, and co-substantial, that is that each possesses the whole Divine essence in the Unity of the Godhead, we equally see distinctions between the Persons, and differences of relation and function; also conditions of subordination between them for mutual purposes, and this not only since the Incarnation, but eternally and necessarily so by the Divine law of their Being. Thus the Father is revealed as Source—the Fountain of all things. He originates, He purposes, He is the Creator of all things. He is the Father of Spirits, and therefore of the angels, who belong to the spiritual creation, so that they may with the utmost propriety be termed "The Father's angels." Then on the other hand the Son was the agent in Creation—"All things were made by Him, including "all things that are in heaven or in earth, visible or invisible, whether they be thrones or dominions, or principalities or powers: all things were created by Him and for Him" (John 1. 3; Col. 1. 16). He, too, is said to be "Head of all principality and power" (Col. 2. 10). In such phrases are inclusively described "the innumerable company of angels—the general assembly" (Heb. 12. 22, 23). These may then be equally called Christ's angels. To say that they are the Father's and not the Son's, or the Son's not the Father's, is to ignore our Lord's words, "All that the Father hath are Mine" (John 16. 15), or "All Mine are Thine and Thine are Mine" (chap. 17. 10). That is even when the Father is said to give anything to the Son, it does not cease to be the Father's. In the cases cited above—Rev. 3. 5, the Lord is speaking of His Father and naturally He speaks of the angels in relation to Him (His angels), but in 2 Thess. 1. 7, the Spirit is describing the return in glory of the Son, and here the angels are spoken of, as we should expect, as His angels, because related to Him. But we do not for that conceive of the angels as divided into two companies, the Father's and Christ's. The case of Michael's angels is very simple and quite distinct. They are not his in the same sense as above, but they are the angels put under his command for a certain purpose. Michael is five times

mentioned in the Bible—thrice in Daniel—10. 23, "One of the chief (the first of marg.) princes"; v. 21, "your prince"; and chap. 12. 1, "the great prince which standeth for the children of thy people." Then Jude 9 as "the archangel," and lastly Rev. 12. 17 as the leader in the war in heaven, when Satan and his angels, those who followed him in his fatal choice, will be cast down. Satan is always the bitter enemy of Israel, God's earthly people, and Michael, the archangel (he is the only one so named) is specially seen as opposing him, and is, as leader of the angelic hosts, called to fight against him. In this sense they are Michael's angels, that is under his leadership.

Question B.—Do you think that the expressions in Heb. 10. 22, "our hearts sprinkled from an evil conscience, and our bodies washed with pure water" represent part of our standing in Christ, or a preparation that we should make each time we come together?

Answer B.—This is an important enquiry in every way. My own belief is that every Christian has passed through the spiritual experiences represented by the "sprinkling" and "washing" once for all at conversion, though we may be very slow to apprehend them, and this we ought to do again and again. I think they are clearly in view of priestly service, and represent the initial and closing acts in the setting apart and consecration of Aaron and his sons, as described in Leviticus 8. There we have the "washing" first, representing "regeneration"; and the "sprinkling" act denoting the sanctification or setting apart of the believer to God. This may be, I would submit, the divine order of things, whereas in Hebrews it is the reverse order representing our human apprehension—first the "sprinkling" of the blood and then the "washing." Perhaps we may say that all that happens in Leviticus 8, these two acts may also be included in the Hebrews verse for us to appropriate. There the first thing is the "washing" of the person of Aaron and his sons (v. 6.). Then Aaron was clothed with his garments of glory and beauty representing the Lord Jesus glorified (vv. 7-9). Then the anointing takes place corresponding to the gift of the Spirit (vv. 10-12), the priests are clothed in their linen garments—that is in Christ—their Righteousness (v. 13). Then follow the sacrifices—the work of Christ—on which all depends (vv. 14-21); the ram of consecration, too, is slain, its blood applied to Aaron and his sons, and with parts of it and the unleavened bread the hands of Aaron and his sons are filled. This is consecration, the hands filled with Christ, then the blood of the ram mingled with it is "sprinkled" upon Aaron

and his garments and on his sons and their garments to sanctify or set them fully apart for God. I think the oil represents the special ministry of the Holy Spirit applying the blood in view of priestly service. We have all been "washed": The word is that used in John 13—where the Lord says: "He that is bathed needed not, save to wash his feet." We do not need to go through these spiritual experiences again, but in the earlier part of the verse, two exercises are noted which we do need to renew and practice. We are to come with a "true heart and full assurance of faith," not merely "faith" trembling and hardly daring to draw nigh, but "with full assurance of faith," and as for the true heart—however important, sincerity and genuineness of purpose is, I do not believe that this is what is referred to here. The word here is not true (alethes) as opposed to the false, but true (alethinos) as opposed to the figurative, as used by our Lord constantly of Himself, "I am the true bread; the true vine; also the true God," and here in Hebrews 8. 2, "the true tabernacle," 9. 24, "the true holy place." What then is a true heart in this sense? I believe it is a heart exercised to distinguish earthly things from heavenly; shadows from substance, figures from realities, types from antitypes. For this we need to ponder the word, to gird up the loins of our mind to discern things that differ, and see ourselves where God has placed us—in Christ, and to know ourselves what God has made us—'nigh by the blood,' "accepted in the Beloved" and constituted a holy priesthood unto God.

Question C.—When does the restoration of all things by Elias take place.

Answer C.—The answer is given in Malachi 4. 5: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The Lord seems clearly to refer to this promise, see Matt. 17. 11: "Elias truly shall first come and restore all things." As to what this coming represents we must refer to other Scriptures. The first time historically that Elias is mentioned in the N.T. is in Luke 1, the angel's message to Zacharias that his promised son "shall go before Him in the spirit and power of Elias to turn the hearts of the fathers to the children, etc." John's mission was to resemble in spirit and power and result, the mission of Elias as described in Mal. 4. 6. Now we remember that when later the apostles James and John proposed to call down fire from heaven, even as Elias did, and consume the Samaritans, the Lord rebuked them on the ground that they knew not what spirit they were for. It was not the spirit of Elias, which was perfectly right in his dispensation, but

that of the Son of man (see Luke 9. 54). Does not this supply one more Scriptural reason against the new theory that John, had he only been faithful, would have become one of the twelve apostles? Had he been so, there would have been two incompatible "spirits" in the twelve, one, that of Elias in the person of John the Baptist, and another foreign to it, the spirit of Christ. In Matt. 11. 14, the Lord said "If ye will receive it this (i.e., John the Baptist) is Elias, which was for to come." The words "if ye will receive it" are important, as they also throw light in our Lord's words in chap. 17. 10: "I say unto you that Elias is come already, and they knew him not." This cannot, I submit, mean that John was a reincarnation of Elias. They are separate entities to-day. Elias will surely come again, but he will not be born, as John was, of a mother. He will come again as he went and probably as secretly, as far as the general world will be concerned. John did up to a certain point fulfil the role of Elias. To use a modern phrase he was his "double," but none the less it remains true that "Elias will come before the great and dreadful day of the Lord," and most evangelical interpreters of the Revelation are agreed that he will be one of the two witnesses of Rev 11. Their ministry will last 1260 days or 3½ years, that is during the first half of Daniel's last week of years, beginning with the Covenant between the Head of the Roman people and the Jews. The ministry of the two witnesses will be a ministry enforced by judgment and plague, and bearing down all opposition and crushing their enemies by miraculous power. It will also be wonderful in its success. There will be a revival in Israel, such as has never yet been known, and a world-wide testimony through, I might suggest the 144,000 equipped for this service by that Pentecost (see Joel 2), of which that of Jerusalem was the foretaste, and vast numbers will be brought to repentance. It will only be when their ministry is finished that the "Beast," then manifested as such, will slay them. This will inaugurate the day of Jacob's trouble and the great tribulation, running concurrently, only to end in the appearing in power and great glory of the Son of man—"the great and terrible day of the Lord."

CHRIST IN SEVEN WAYS.

Christ, Formed in You (Gal. 4. 19).
 Christ, Living in Me (Gal. 2. 20).
 Christ, Dwelling in the Heart (Eph. 3. 17).
 Christ, Magnified in our Bodies (Phil. 1. 20).
 Christ, Speaking in Me (2 Cor. 13. 3).
 Christ, Written in You (2 Cor. 3. 3).
 Christ, Ruling in You (Matt. 2. 6).

—Jas. Forbes.

The Lord's Work and Workers.

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

No Charge for Insertion.

MAY, 1937.

Made up 26th April.

SCOTLAND.

FORTHCOMING. — Annual Conference, Parish Church Hall, **Dreghorn**, Saturday, 1st May, at 3 p.m. Speakers, W. W. Fereday, Rothesay; John Ritchie, Kilmarnock; T. J. Smith, New Stevenston; and R. D. Johnston, M.A., Glasgow. The Annual Conversational Bible Readings for workers and brethren at Netherhall, **Largs**, from 1st to 7th May, inclusive, conducted by J. M. Shaw, London, and W. W. Fereday, Rothesay. Full particulars from Mr. W. E. Taylor, Netherhall, Largs. Conference in Gospel Hall, **Till-coutry**, Saturday, 8th May, 2.30 p.m. Speakers, W. A. Thomson, and A. P. Campbell. Conference in Masonic Hall, **West Calder**, Saturday, 8th May, at 3 p.m. Speakers, J. Feely, J. Douglas, A. Millar and J. McMillan. The United Assemblies of Clydebank, Radnor Park and Dalmauir have arranged a Coronation Prayer, Intercession and Thanksgiving Service, with an opportunity for ministry, in Miller Street, **Clydebank**, Saturday, 8th May, 3.30 to 7.30, with an interval for tea and fellowship. Conference on Coronation Day, May 12th, in large Y.M.C.A. Hall, Damside Street (near Upper Bus Stance), **Dunfermline**, commencing at 2.30 p.m. Annual Conference in connection with Gospel Hall to be held in Church Hall, **Newmains**, Saturday, 22nd May, at 3.30 p.m. Opening Conference in Dumbartonshire Gospel Tent at **Twechar**, Saturday, 29th May, at 3.30 p.m. Speakers expected, John McKenna, Glasgow; P. S. Mills, Rochdale; and others. Opening Conference in Ayrshire Gospel Tent, at **Annbank** village, Saturday, 29th May, 1937, at 3.30 p.m. Speakers expected, John Carroll, Cumbernauld; Wm. Brown, Newmilns; and John McAlpine evangelist. Opening Conference in Lanarkshire No. 1 Gospel Tent at **Glenboig**, Saturday, 29th May, 4 till 8 p.m. Speakers expected, A. Borland, M.A., Irvine; Wm. A. Thomson, Glasgow; A. Campbell, Carmyle; and Jack Atkinson, Newarthill. Opening Conference in No. 2 Lanarkshire Gospel Tent at **Carfin**, Saturday, 29th May, 4 till 8 p.m. Speakers, Wm. Prentice, Larkhall; David Shaw, Wishaw; Joseph Glancy, Belfast; and Robert Chapman, Larkhall. Annual Gatherings, **Craigellachie**, July 20th and 21st. Special Meeting on Coronation Day, 12th May, Waterside Hall, **Irvine**. 3.30 to 5 p.m., Prayer and Intercession. 6.30 to 8 p.m. Subject, "The Christian's responsibility to the Powers that be."

TENTS AND CARRIAGES. — Ayrshire Gospel Tent will be pitched in the village of **Annbank**. A good site has been procured in the centre of the newly rebuilt village. The Gospel testimony will be in the hands of John McAlpine, evangelist. Lanarkshire No. 1 Tent will be pitched at **Glenboig** for first part of season. Jack Atkinson will again be responsible for the Gospel testimony. Lanarkshire No. 2 Gospel Tent will be pitched at **Carfin**, with Joseph Glancy of Belfast in charge. Alex. Philip hopes to pitch tent at **Smeaton**, near Edinburgh, on 26th May. Prayer valued. Dumbartonshire Gospel Tent will be pitched in the needy and neglected village of **Twechar**, near Kilsyth. P. S. Mills of Rochdale will be responsible for the Gospel testimony. Harold German will take up the work in the **Glasgow** Assemblies' Tent. Malcolm McDonald—after a long illness—hopes to be able to have his Overland Bible Carriage on the way towards end of next month, visiting outlying parts in Scotland.

TRACT BAND AND VILLAGE OPEN-AIR WORK.—Tract Band workers and all others interested in the spread of the Gospel are asked to give help in Open-air Rally following Conference in Ayrshire Tent at **Annbank**, Saturday, 29th May.

REPORTS.—J. D. McPate had three weeks' Gospel meetings in **Dalmellington**. Meetings well attended. Seventeen professed conversion. A number of backsliders restored. The Lord's people revived. Alex. Philip has commenced a series of Gospel meetings in **Cambuslang**; prior to this had meetings in Stromness and Harray, and in Oxtou School, Bissay, and Sandwick Hall. Attendances fair for the season of the year. George Bond had special series of meetings at **Cullen** and **Buckie**. Encouraging times at both places with blessing to saint and sinner, also paid short visit to **Aberdeen**. Women's Missionary Conference in Roman Road, **Motherwell**, was well attended. Mrs. Horne, Bolivia; Mrs. McPhie, Central Africa; Mrs. McCulloch, West Indies, Miss Coxon, China; and Miss Thomson, India, gave reports of the Lord's work. Joseph Glancy had large and encouraging meetings in Hebron Hall, **Larkhall**. Between seven and eight hundred present on Lord's Days. Souls saved and saints blessed. Large company attended the United M.S.C. Conference, Victoria Hall, **Ayr**. A. McD. Redwood and James Moffat ministered practical and helpful words.

Wolseley Hall, **Glasgow**, Annual Conference largely attended. Helpful and encouraging ministry from F. W. Woods, Jas. Houston and Alf Wallace. F. W. Woods (Australia) continued with special meetings. Believers greatly encouraged. A few have professed. Geo. T. Pinches having a week's meetings in Gospel Hall, **Kilbirnie**, and going on to **Kilmarnock** and district. Half-yearly Meetings, **Glasgow**, large and encouraging gatherings with helpful ministry and inspiring reports. Harold German finished up in Waterside Hall, **Irvine**. A good number were reached and saved and believers much encouraged. Quarterly meeting of Ayrshire brethren in James Street Hall, **Ayr**, brought together a goodly number of representative brethren. The subject, "Matters of Assembly Interest," introduced by John Campbell, followed by Messrs. Ferguson (Australia) and Borland (Irvine). A most helpful meeting. G. R. Suckling paid helpful visits to **Glasgow** district, also several **Ayrshire** assemblies, giving accounts of his work in Central Africa. G. D. Alexander had a few meetings at **Caranbulg** and at **Gourdon**. People coming out well and a good interest in the meetings. Two professed to be saved and one backslider restored.

ENGLAND AND WALES.

FORTHCOMING.—Y.P. Rally, Hoddesdon, May 1st, at 6.30 p.m. Dr. A. Hanton. Missionary Conference at Hightown, **Manchester**, May 1st, at 3 and 6 p.m. W. M. Smith, W. A. Tremlett, A. Widdison. Annual Conference, Nathaniel Hall, Birkbeck Road, **Sidcup**, May 1st. Messrs. Jones, Humphreys and Tatford. Haydon Hall, **Wimbledon**, May 1st, at 4 and 6 p.m. R. R. Guyatt, P. T. Shorey, H. Steedman. Anniversary Conference, Gospel Hall, Ealing Road, **Alperton**, **Wembley**, Sat., 1st May, 4 and 6.30 p.m. Speakers, J. M. Shaw, E. W. Rogers and F. N. Martin. Missionary Conference in Vale Road Brigade Hall, **Rhyl**, May 8th, at 3 and 6 p.m. Conference in Bethel Hall, **Rochford**, May 8th, 3.45 and 6 p.m. Speakers, E. H. Grant, R. Scammell and E. F. Walker. Conference, Gemon Road Hall, **Letchworth**, May 12th. F. A. Tatford and others. Text Carriers' Conference Gatherings, Cambridge Hall, **Kelburn**, May 15th to 18th. Com. Salwey and others expected. Conference in Culver Grove Hall, **Stanmore**, Middlesex, May 17th. Conference in Gospel Hall, Prospect Street, **Horncastle**, May 17th, at 2.15 and 6 p.m. Conference at **Sudbury**, Suffolk, May 17th, 2.45 and 6 p.m. Conference in West Tarring Gospel Hall, **Worthing**, May 17th. Conference in Gospel Hall, Violet Hill Road, **Stowmarket**, May 17th, at 2.45 and 6.15 p.m. Conference in Gospel Hall, Collier Row, **Romford**, May 17th. Speakers, F. Dyke, T. Smith and E. H. Grant. Conference in Ward Street Hall, **Guildford**, May 17th, at 3 p.m.

Speakers, R. G. Lord, R. Scammell and H. G. Young. Conference, Central Hall, **Wimbledon**, May 17th. W. H. Heymer, M. Kagan and T. C. Turrall. Conference, Culverden Hall, **Tunbridge Wells**, May 17th, at 3 and 6 p.m. Speakers, A. Fingland Jack and O. Speare. Annual Conference, Salem Hall, **Neston**, Monday, 17th May, at 3 and 6 p.m. Expected, John Hutchinson, **Banbridge**; C. R. Nightingale, Central Africa, and others. Annual Conference in Gospel Hall, **Chesham**, May 17th, at 2.30 and 6 p.m. Speakers, A. Fallaize and E. W. Rogers. Annual Meetings, **Frinton-on-Sea**, May 17th. Speakers expected, G. S. Gill, C. Hearsom and G. F. Vallance. Annual Conference, Gordon Hall, High Street, **Brighton**, Saturday, 22nd May, at 3 p.m. Speakers, M. Kagan and E. Barker. Conference in Harebreaks Gospel Hall, Leggats Way, **Watford**, Saturday, 22nd May, at 4 and 6 p.m. Missionary Conference in Bethesda Chapel, **Bristol**, May 22nd to 26th. Particulars, Mr. H. T. Spanton, 116 Sefton Park Road, St. Andrews, **Bristol**. Conference, St. Peter's Hall, **Bournemouth**, May 25th to 27th. H. P. Barker, E. H. Grant, W. Harrison and J. Stephen. Conference at "The Poplars," Histon, **Cambridge**, May 29th. A. Fallaize and others expected. South Staffordshire S.S. Teachers' Conference in Hargate Lane Gospel Hall, **West Bromwich**, May 29th, at 3.30 to 8 p.m. Speakers, S. R. Hopkins and C. Rogers, **Tunbridge Wells**. Conference in Sion Baptist Church, **Morecambe**, June 5th. Speakers, A. McD. Redwood and T. Rendle. Conference in Grosvenor Street Hall, **Barnstaple**, June 9th, 11 a.m., 2.30 and 6 p.m. Conference, "The Goldings," Hertford, June 19th. Particulars, E. Kilby, 2 Rowney Farm, Sawbridgeworth. **Annual Meetings for Believers**, **Bath**, July 5th to 8th. Speakers expected, G. Goodman, G. C. D. Howley, J. B. Watson and G. H. Vine. Addresses on Epistle to Romans. Bible Readings and Question Meetings. Visitors have special opportunities of meeting a large number of missionaries. M.S.C. Holiday Conference, **Monkton Combe**, July 31st to August 5th. Particulars, W. Weston, "Browneaves," Breinton Road, Hereford. Young People's Holiday Convention, **Guernsey**, August 14th to 28th. Particulars from Mr. Fred. A. Tatford, 20 Ingleby Way, Wallington, Surrey. E. P. Luce hopes to visit **Willesden Green**, **Gillingham**, (Kent), **Kilburn**, **Denmark Hill**, **Romford**, **Hornsey**, **Barnehurst**, **Leigh-on-Sea** during May.

REPORTS.—John Gilfillan gave addresses on the Tabernacle at Southcroft Hall, **Streat-ham**, also visited **Lewisham**, **Enfield**, **Gt. Bookham**, **Harrow**, **Burnt Oak** and **Birmingham**. Easter Conference at **Clive**, a helpful and encouraging time with appreciated ministry from T. Scudder, L. Bamber, C. W. Nightingale and W. H. Clare. Henry Hitch-

man giving help in **Exeter** and district. Easter Meetings at **Beer** and **Colyton** were good. Messrs. Symonds, Turner, Wellman, Lentle and Hitchman ministered. John McAlpine had meetings in **Birmingham**, **South Shields**, **Haltwhistle** and **Trent Vale**. At the last mentioned place a number professed, including five married women, mothers of families. A small company of believers have built a fine hall here and are doing a good work in a needy district. Good Friday Conference at **Woolpit** well attended. Practical ministry from W. W. Allen, Rudge, J. F. Spink and C. Wyncoll. Easter Conference at **Norwich** a time of blessing. Large gatherings. Ministry by W. W. Allen, A. J. Atkins and J. F. Spink much enjoyed. J. F. Spink gave appreciated help at **Woolpit**, and also at **Bury St. Edmunds**; in the latter place five professed. Annual Conference, Gospel Hall, **Stoke-on-Trent**, brought together a large number. Very helpful ministry by W. H. Begbie and E. Webster. Fred. Elliott followed with two weeks' meetings with blessing to saved and unsaved. E. P. Luce shared in conferences at **Newport, Mon., Llanelly, Abertillery**; proceeding with meetings at **Newport (Maindee), Cwmbrian, Cefn Forest**.

IRELAND.

The Easter Conference Gatherings in Belfast:—The week preceding the Conference special prayer meetings were held in four different halls in the city, and a goodly measure of exercise and real interest was manifest. The opening meeting of the Conference was held in the Grosvenor Minor Hall on the Saturday evening, and was, as usual, packed. The gatherings on the four days that followed in the Large Hall were bigger than ever, especially on Monday, when the Minor Hall was crowded as well, and many had to stand in the Large Hall. The real desire for the ministry of the Word was so great that the believers were found in their seats long before the announced times to begin. Practical and helpful ministry was given by W. Gilmore, Dr. Bishop, E. W. Rogers, T. Campbell, H. German, J. Megaw, E. Hughes, Wm. Rodgers, W. A. Tremlett, J. McPhee, H. Bailie, W. Wills, T. E. Wilson, W. Campbell, F. Knox, A. Lennox and G. Gray. Reports of missionary work were given by Messrs. Tremlett, Argentine; McPhee and Wilson, Africa; Wright, Japan; Lennox and McIlwaine, Canada. The Conference on Sunday School work was large and the ministry practical and helpful. The meetings finished with a Thanksgiving Service on the Thursday evening, over 1000 coming together to give thanks to God. On the Monday evening of the Conference, a large Gospel meeting was held in the open-air at the City Hall entrance. Many speakers from different parts gave help, and a good hearing was given to the Word.

The meetings on the whole were very helpful, inspiring and encouraging. The ministry was Christ-exalting, and undoubtedly the saints were much cheered, helped and encouraged. W. and J. McCracken are commencing at **Stonebridge**, Co. Monaghan, in moveable wooden hall. E. Hill has commenced in **Ballyshiel**. Storey and Foster continue on Lord's Days at **Brusslee**; still an interest. R. Hawthorne has finished up in **Ballymacreely** Orange Hall. Some blessing. J. Poots has finished in **Ballyclare**. D. L. Wilson is having some meetings in a kitchen near **Carnlough**. L. McIlwaine has returned to Nova Scotia, leaving his wife and children at home. Bro. Boyd of King's Moss Assembly hopes to recover a little sight of one eye, for which he is thankful. M. Bentley had three weeks' meetings in **Dungannon** which were well attended throughout. Helpful ministry to young believer's which was much appreciated. Saints and sinner's were blessed. Thompson and Jordan in Newtonards Road Gospel Hall, **Belfast** for Gospel meetings. Frank Knox commenced in the New Hall "Oldpark." A good start with large attendances and interest continuing. David Walker has commenced in Ebenezer Hall. Good numbers. J. Watson and J. Zebedee had some blessing in Maranatha Hall. Some saved. David Craig is in **Newtonards**, where there has been blessing. Wallace and Johnson are having meetings in Mr. Lowes' barn at **Carryduff**, numbers and interest good. C. Fleming is at **Moneydig**. D. L. Craig and J. Alexander are at Sherrygroom Orange Hall, near **Tallylagan**, with good attendances. Some blessing experienced. J. Hutchinson in **Lisburn** with interesting meetings. J. Megaw had meetings in **Ballygowan** district. J. Hutchinson had a few meetings in Crumlin Courthouse but did not get the people. Fred Bingham having fairly good meetings in **Armagh City**. Love in **Ballymoney**. Allen and Duff in wooden tent at **Drumcanver**. Believer's meetings at **Tullynure** were helpful, Messrs. Hutchinson, Bentley, Fleming, McCracken, Johnston and Craig ministered. A conference for the ministry of the word was held in Mallow Street Hall, **Limerick**, on Easter Monday when a goodly number from a radius of over a hundred miles gathered in happy fellowship. Ministry from brethren from Dublin, Bandon, etc., was much appreciated and most uplifting to those in the south and west of Ireland who are to an extent cut off from larger assemblies. A special meeting for prayer and practical ministry of the Lord in Gospel Hall, **Bushmills**, Co. Antrim, on Coronation Day, 12th May, commencing at 12 o'clock summer-time. Refreshments provided. The Sunday School work in Adam Street Hall, **Belfast**, is progressing satisfactorily, attendance is good, with some blessing. The numbers attending are so large that two schools are

held each Lord's Day afternoon. Believers' meeting in **Creduff** Gospel Hall (Co. Tyrone), Wednesday, 19th May, 12 noon. Gospel Hymn Book used. Believers heartily invited.

CANADA AND U.S.A.

The West End **Winnipeg** Conference will be held on June 11th, 12th and 13th, in Assembly Hall, 492 Victor Street (Corner of Victor and Ellice). Correspondence to Mr. W. D. Stewart 542 Banning Street, Winnipeg, Canada. R. Roberts of Toronto saw the Lord's hand in salvation and restoration in East Pittsburgh, Pa., lately. The Easter Conferences at Central Hall and Swanwick Avenue, **Toronto**, were very good. Messrs. W. H. Hunter, H. McEwen, L. Sheldrake and J. M. Davies ministered the Word at Central, and Messrs. Will and Peter Pell, J. M. Davies, W. H. Hunter, J. Gunn and J. Blackwood ministered at Swanwick. The saints were encouraged and helped, and the ministry much appreciated.

MISSIONARY INTELLIGENCE.

Mr. and **Mrs. Melville** have been helping in the work at **Ani'Hsein**, China, where there is a small assembly, and later at **Kan-Chro**, an out station where about 30 believers now gather, and the interest in the Gospel is good. Going on to **Feng Sin**, and will value a remembrance in prayers. Our veteran brother, **Handley Bird** (The Meeting Room, Bombay 5, India) gives much help in ministry in the Indian brethren's homes, and sometimes in the cottage meetings and open-air preaching. Some believers have been baptized lately. Brother **Durham** has had blessing in visiting **Malabar** lately, where the saints have been much helped and brought closer together, and unsaved reached with the Gospel; some have professed faith in Christ. **Mr.** and **Mrs. J. Ruddock**, Trujillo, Rep de Honduras, Central America, find joy in distributing the Scriptures and Gospel tracts, and have had evidences of God's blessing resting on this good work. A note from Brother **Fred. J. Ashby**, Bridgetown, Barbados, tells of continued interest in the good work of the Lord. On Good Friday nine believers were baptized. A good meeting followed in the evening, when brethren **Nichols**, **Gillespie** and **Bourne** gave very uplifting ministry. The Sunday School work continues to yield much encouragement, and there is a renewed interest in open-air work. **Mr.** and **Mrs. Gillespie** are greatly helping in the work amongst young and old, and do all in their power to reach the people with the Gospel. Prayer desired. Our esteemed brother **C. Gordon Smith** (Mission House, 193 Camp Street, Georgetown, British Guiana) in a recent note states: "In company with my dear wife we paid a visit to two assemblies up the Demerara River. Dunoon is thirty miles up—here had the joy of baptizing seven believers

in the river, a large company gathering round to witness the happy scene. **Mrs. Smith** had a women's meeting there, and then we had a large gathering in the evening for the Gospel. At **Issum**, eight miles further on, we had five happy days, full of the joy of the Lord's presence. Here ten believers were baptized, among them a bright brother of eighty-five. A man who witnessed the baptisms was convicted and came to us the next day seeking the way of salvation. He was gloriously saved. At the breaking of bread meeting forty-three sat down, and it was a real 'worship meeting' lasting two hours, and even then seemed all too short. The school work was encouraging, and in the evening Gospel meeting God's power was again manifestly felt and souls saved. **Mrs. Smith** had blessing here, too, among the women, and a young married woman was saved. The harvest truly is great, but the labourers few."

ADDRESSES.

Correspondence for **Bethesda Hall**, Lint-house, **Glasgow**, should now be sent to **Mr. Alex. Irvine**, 21 Torbreck Street, Glasgow, S.W.2. Correspondence for assembly in **Llanharan** should now be sent to **Mr. D. Jenkin**, 89 Bridgend Road, Llanharan, Glam. Correspondence for **Moor Road Hall** Assembly **Headingley, Leeds**, to **Mr. George Corson**, 175 Kirkstall Lane, Headingley, Leeds 6. Correspondence for **Greengairs** Assembly to **Mr. C. McAllister**, 339 Main Street, Greengairs. Brother **J. M. Davies**, of India, is sailing from New York on 4th May for England, and correspondence for him should be addressed c/o **John Ritchie, Ltd.**, Publishers, Kilmarnock.

PERSONALIA.

Mrs. Stout, wife of **John Stout**, evangelist, **Lerwick**, is still very poorly. Kindly remember in prayer. Brother **J. M. Davies**, after a spell in U.S.A. and Canada, is returning to this country before setting off for India. He will be available for help in ministry and the Gospel for a short period. Our aged brother, **James W. Fish**, South Africa, is still able to get out to a few meetings which he greatly appreciates.

"WITH CHRIST."

Thomas Laurie, Galston, aged 65 years. Native of Galston. Saved 45 years ago. In fellowship in **Ardrossan** and **Dreghorn** assemblies. The last 28 years in Galston assembly. Acted as correspondent for many years. Well known in **Ayrshire** and other assemblies. Gifted in ministry and zealous in the Gospel. Devoted to the Lord, His Word and work, and His people. Will be much missed. **Wm. Wren**, Kilmarnock, aged 70 years. Saved many years ago in **Kilbirnie**, where he was well known. Long years in fellowship in **Kilmarnock** assemblies. Called home after a long illness. **David Galloway**, Gransha; saved over

50 years; one of the first of about seven to gather in the Name at Glascar, then in the assembly when it moved to Brickland, and later when it moved to Gransha, where a hall was built, and where he remained until his home-call. A man with a true Shepherd heart, who said in recent years, "There has not been one jar in our assembly since it commenced." Devoted to God and His people. A good example in all his movements. Will surely be missed in the assembly and by his widow who survives him. **Mrs. Elizabeth Grinrod**, Atlantic City, N.J., aged 62 years. Saved 20 years. In fellowship in Pawtucket, R.I., Detroit, Mich., and Atlantic City. A godly sister who will be much missed. R. T. Halliday conducted the funeral. **George Adams**, Stourbridge, aged 54 years. In his early years a keen worker in the Union Street Assembly, but long laid aside, and now at home with the Lord. **Charles W. Ross**, Kansas City, U.S.A., aged 75 years. After a long illness borne with much patience. A son of the late Donald Ross, and was born in Aberdeen, but went out to U.S.A. at the age of eighteen. Saved in early manhood, he devoted all his time to the Lord's work at a time when there were only a few assemblies in the States. He continued in a steadfast course, ministering the Word, preaching the Gospel and rendering splendid help in every department of the Lord's work. His was a long useful life, spent in the service of the Lord whom he loved and served so faithfully and well. Will be much missed. Leaves widow and five children. Messrs. Matthews, Telfer and Horne took the funeral services, which were largely attended. **Miss Catherine Mowat**, Winnipeg, aged 88 years. Saved and in fellowship in the St. Andrews Assembly for 46 years. She passed peacefully into the presence of her Lord from the home of her sister, Mrs. McDonald, St. Andrews. "She was a great lover of the B.M." **Mrs. Roberts**, wife of Ben Roberts (formerly of Liverpool) and daughter of Mrs. McDonald mentioned above, aged 49 years. Saved and in fellowship in St. Andrews for 36 years. She loved the Word of God and God's people. **James A. Williamson**, Portadown, aged 56 years. Born in Ballymena. Saved early in life; gathered to the Lord's Name for over 33 years in Ballymena and Portadown. Will be much missed in assembly where he took an active part. Suffered much with great patience, now at home with the Lord. **Mrs. Ward, Montevideo**, Uruguay. Born in Ayrshire in 1867, and saved in Ayrshire when about twenty. Sailed for Uruguay when married in 1909. Served the Lord devotedly and valiantly, and loved to serve others. **J. Richards**, Axmouth. Suddenly Called home to be with the Lord while sitting in his chair beside the fire. Was in assembly

for 46 years; a great lover of hospitality and of the work of the Gospel. He will be much missed. Well known in East Devon. **Dugald Cameron**, Oakland, Cal., aged 76 years. Thirteen years in assembly at San Francisco and thirty-five years in Oakland. A valuable man in the ministry of the Word and preaching of the Gospel. Will be much missed. **John McFarland**, Clogher, Co. Tyrone, aged 75 years. A quiet, godly brother with an open hand for the Lord's work. Brethren Rodgers and Beattie conducted the funeral. **Mrs. Jane Buchan**, wife of Arthur Buchan, Peterhead, in her 73rd year. Saved 46 years ago, and in fellowship with the Lord's people for 30 years. She was a real "mother in Israel," and many young Christians owe much to her godly example. On account of her kindness to all, she was commonly known as "the woman with the 'big' heart." She bore a very consistent testimony, and will be much missed by all who knew her. **James Duncan**, Aughafatten, Co. Antrim, aged almost 99 years. Saved during the '59 Revival. Bore a bright testimony. A great lover of God's Word, which he continued reading until the day before he was called home. Met with believers in Tullymore, Broughshane and Buckna. Will be missed. Funeral largely attended. Messrs. Buick, Stewart, Bingham and Hamill took part. **Wm. Cowan**, Buckna. Saved through Wm. McLean. A consistent man who feared God and loved His people. **Mrs. McCann**, Belfast, aged 88 years. Saved in early years and always took an active interest in all pertaining to the assembly. A succourer of many. A woman of saintly character and utterly unselfish in all her ways. In Adam Street Assembly many years. **Mrs. Shannon**, Belfast, aged 82 years. Saved over 50 years ago. In Adam Street Assembly for the last 47 years. Her husband built the hall there. Well known to many of the Lord's servants and highly esteemed. A wise and devoted sister, a lover of good men: an example through life and in her hours of weakness. Will be much missed. **James Frew**, Tarbolton, aged 66 years. Saved 45 years ago in Annbank, where he was in fellowship till the commencement of the little assembly in Tarbolton 15 years ago. He laboured there in the Sunday School, the open air, and gave help in ministry. Largely through his efforts the Gospel Hall was erected a few years ago. Suffered much the last eighteen months patiently, and now at rest from his labours. Large gathering at funeral.

Sums received for the Lord's Work and Workers

A. P.,	-	-	-	-	-	£5	0	0
Phil. 2, 26,	-	-	-	-	-	1	0	0
C. A. M.,	-	-	-	-	-	0	10	0
J. N. Sr.,	Coutts,	-	-	-	-	2	8	0

Total to 23/4/37, - - - £8 18 0

TREASURY NOTES

By THE EDITOR.

"What shall we then say to these things?" (Rom. 8. 31).

THE Epistle to the Romans, though not historically the first epistle, comes doctrinally first, being fundamental in character, and thus suitable for the initial place. From time immemorial it has in fact in the Providence of God occupied this place among the epistles. In this chapter we reach the climax: it is much more than a summary of what has gone before, it is the completion. Here we have no longer foundations, but a building reared on them—a palace of truth and its topstone is the last word before our text—glorified. We have travelled far since we saw in chap. 3. man on his trial and brought in guilty before God. Here he is seen already in glory by faith in a crucified, risen and glorified Christ. The above question divides the chapter and introduces a fresh line of thought. What shall we say then to these things? What is the logical conclusion from so much favour? What comfort and assurance should the believer draw? Each verse, in fact, contains a sufficient ground of confidence, and the "if" of verse 31 and the other turns of phrase in the following question do not express uncertainty, but are equivalent to "seeing that," and in each case some such word as "effectively" or "successfully" must be understood. Thus verse 33 might read, "Since God is for us, who can *succeed* against us?" Actually many are against us—Satan, the world, false brethren, but "God is stronger than His foes."

But how do we know that God is for us? The verses put before shew that His people are the objects of His purpose. And this purpose is based on the Divine foreknowledge—"Whom He did foreknow." This is much more than a prophetic anticipation of the faith of certain persons, it conveys the thought of sovereign choice: "Chosen in Him before the foundation of the world" (Eph. 1. 3). It was "according to the

Eternal Purpose, which He purposed in Christ Jesus our Lord" (Eph. 3. 11). Was there ever a moment when He did not love His own: "I have loved thee, Jehovah said to Israel, with an everlasting love," and no less to the church to-day. His was the determining choice, but there came a moment in time when His people chose too: it was when they obeyed the Gospel.

But not only did He foreknow, He predestinated. If foreknowledge guarantees the blessing, predestination determines its character. The word is variously translated. Thus in Acts 4. 4, "For to do whatsoever Thy hand *determined before* to be done," or 1 Cor. 2. 7, "Which God hath *before ordained* unto our glory." Then follows the call—the effectual call of the believer: "them He also called and whom He called them, He also justified," because the call issued in saving faith. What follows this "justification" is to the practical sanctification of verse 29, "Conformity to the image of His Son, that He might be, not only the first-born from the dead, but the first-born of many brethren." To this end God makes all things work together "for good to them that love God, to them who are the called according to His purpose." This will continue till the full consummation: "Them He also glorified." In fact so true is this purpose that God already sees the objects of it as having "obtained the glory of our Lord Jesus Christ" (2 Thess. 2. 14). But something must happen first to introduce us into that glory—the redemption of the body—that future Salvation for which we hope. How clear it is that, though this bodily redemption is no doubt included in the secondary effects of the Atonement, it is not a present but a future benefit, at the return of Christ.

But someone will say, I am sure it will be all right there, but how about the *way* there, it is long, rough and steep. How will

my need be supplied? This brings us to the second argument: "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

THE transcendent truth of the gift of "His own Son" pervades the epistle: "Whom God hath set forth to be a propitiation through faith in His blood"; who was delivered for our offences and raised again for our justification; Christ died for the ungodly; "Christ died for us;" God sending His own Son to the believer of sinful flesh and "for sin condemned sin in the flesh." No wonder modernists cannot forgive the apostle Paul who was used of God to reiterate the truth of atonement they hate, though in doing so, he was only re-echoing Christ's own words "The Son of man came . . . to give His life a ransom for many': 'This is my body which is given for you': 'This cup in the New Testament is my blood, which is shed for you for the remissions of sins.'" What then is the logical deduction! He has given the infinite gift; He will surely give the finite. In fact the difficulty is not in giving, but in not giving. "How shall He *not*, with Him also freely give us all things?" With us the difficulty should be not in believing, but in not believing.

How can I ever careful be,
Since such a God is mine?
He watches o'er me night and day,
And tells me Mine is thine.

But the question of ways and means is not the only or greatest trial of the Lord's servants. They find themselves, like their Master, the target of the Accuser. This has been the lot of all, from Paul downwards, sometimes truly, more often falsely. But who shall lay anything to the charge of God's elect? It is God that justifieth, though not at the expense of His righteousness. The intercession of the Advocate is not based on the faultlessness of His people, but on His own propitiation. God's people will not suffer judicially for their sins, for the judicial penalty has been borne by the Advocate, but they do suffer governmentally. But while some of the accusations may

be true, how many are false? Let us be very slow to believe what is said to the detriment of brethren, especially elder brethren. Believers should resist the Accuser "by the blood of the Lamb, and by the word of their testimony." The promise is, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa. 54. 17).

The next verse goes further. Sometimes a true believer is so weighed down by a sense of failure and sinfulness, as almost to have fears as to future acceptance. We are not justifying this. But better have fears for no reason, than a reason and no fears. Jude speaks of some professors "feeding themselves without fear"; it would be well if they did fear. But we are not speaking of these. Such fears can only be met by looking away to Christ and seeing Him bearing all that our sins deserved. Who is He that condemneth? Seeing that it is Christ that died, yea, rather that is risen again, who is even at the right hand, who also maketh intercession for us. Not only did He pay the penalty of death, but He was justified in the Spirit, and His ascension proves His acceptance before God, and ours in Him, and He lives to make it good for all His own.

But there is something needed beside judicial safety, important though that be, that is of being sustained by the unchanging love of Christ. Now in the words here quoted from Psa. 44. 22, "We are counted as sheep for the slaughter," the faithful Israelites shew their perplexity, for how could Jehovah think of them for good and yet allow them to pass through such trials? He must have forgotten them: "Cast us not off for ever" is their cry. They thought their trials had separated them from His love. Here the apostle instructs the saints that though Christ's love does not separate them from trials, neither do these separate them from His love. Let them know that love between them and their trials. "Nay in all these things we are more than conquerors through Him that loved us."

In Him we have the victory, and none of these adverse powers, present or future, seen or unseen, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Before, it was "the love of Christ," now "the love of God," to show, I think, that it is the love of the Triune God—Father, Son and Holy Spirit which is displayed in Christ Jesus our Lord.

Christ the Bond-Servant.

BY JOHN LAW, NORWICH.

JUST a few thoughts on Christ the Bond-servant, which I trust may be blessed to all. Scriptures to read: Exod. 21. 1-11; Isa. 42. 1-4; Matt. 12. 18-20; Heb. 10. 5-9; Phil. 2. 5-9; Luke 22. 27; Mark 10. 45. Christ the Bond-servant, as typified in Exod. 21. 1-11; here we have in this Hebrew servant a beautiful and expressive type of Christ, and the point to be observed is, having served six years, in the seventh he should go out free for nothing; but if his master should have given him a wife, during the time of his servitude, and sons and daughters were born unto him, then his wife and children should belong to his master, but he should go out by himself, and the only way by which he could retain his wife and family, was by becoming a servant for ever.

The typical application of this to Christ is most interesting. It says in Exod. 21., "If he came in by himself." If you look in the margin, it says, "If he came in with his body." Connect this with Heb. 10. 5; how beautiful it is. How the Son of God came in with a body prepared by God, and how this sets forth the Divine stooping of Divine love from the bosom of the Father (John 1. 18) to the manger (Luke 2.), then to the Cross from Godhead glory to Calvary, and see how this is traced out for us in the seven steps in Phil. 2. 5-8, thus becoming a Bond-servant in order to carry out the Father's eternal purposes and counsels, and having thus taken a servant's form He will never give it up. He thus took the form of a Bond-slave in order to do God's will (Heb. 10. 5-9). His meat was to do the

will of Him that sent Him and to finish His work (John 4. 34; 6. 38), then our God draws our attention to Him by saying, "Behold My Servant, whom I uphold; Mine elect, in whom My soul delighteth" (Isa. 42. 1-4). Behold, that is, stand still and attentively contemplate My servant, gaze upon that Blessed One, who has come into this scene, not to be ministered unto but to minister (the word minister means to serve), and to give His life a ransom for many (Mark 10. 45), and as He was thus serving here, the Spirit of God calls our attention to Him, according to Isa. 42. 1-4, see Matt. 12. 18-20, so that He who was the object of the Father's love in Matt. 3. 17 as the Son, is the object of the Father's delight as the Bond-servant, the only Servant who has ever been in this scene, having no will of His own, the Will-less One, who could say, "I do always those things that please the Father" (John 8. 29), and our God would have us to stand still, and gaze upon the One who is seen in Bond-servant character and see how He served, and the way He served, and the perfectness of His service, and in order that we might see the wondrous pathway of His blessed service, our God has given us a whole Gospel in order that we may trace His footsteps, and this is the Gospel of Mark.

THEN in order that we might see the perfection of the One who became the Bond-servant, our God has given us a whole offering (see Lev. 2., the meat offering). Christ as a Man in this scene, where every thought, word, look and deed went up in frankincense to God, thus leaving us an example that we should follow His steps (1 Pet. 2. 21), then as the Serving One, having served His allotted period, He might therefore have gone out free, as He said to Peter, "Thinkest thou not, that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels, but how then shall the Scriptures be fulfilled?" (Matt. 26. 53, 54). There was no necessity as far as He was concerned that He should go to the Cross, no necessity whatever, excepting from the constraint of His own heart, and from His desire to accomplish the glory of God, and

to obtain His Bride, the pearl of great price.

Why then did He permit Himself to be nailed to the tree, to the shameful Cross, to be led as a Lamb to the slaughter? He was free before God and man; none could convict Him of sin. He stood absolutely alone, free, hence I ask again, Why did He not go out free? Because I reply, He loved His Master, His wife and His children, and therefore He would become a Servant for ever. His Master had the supreme place in His soul, and He burned with a holy desire to glorify Him on the earth, and to finish the work which He gave Him to do. It is beautiful to notice the order of Christ's threefold love. "I love My Master," look at this in the light of John 14. 31, and He is the only One that has ever been in this scene that loved the Lord His God with all His heart, and soul, and strength, and mind, and His neighbour as Himself. Then He says, "I love My wife." How beautiful this is in the light of Eph. 5. 25. Christ loved the Church, and gave Himself for it. It is also very sweet to notice the seven aspects of this love. Christ loved the Church, and gave Himself for it (this is past), sanctify and cleanse it, nourisheth it and cherisheth it (this is present), and then His future work in relation to it, that He might present it to Himself, a glorious Church, not having spot, wrinkle, or any such thing (Eph. 5. 27). Then, "I love My children." He was thus bound by the same immutable affection to the children. His own considered individually, so that we read, "The Son of God, who loved me, and gave Himself for me" (Gal. 2. 20), also now, "Jesus loved Martha and her sister and Lazarus" (John 11. 5), so that we read, "Behold I and the children which God hath given Me" (Heb. 2. 13); therefore He would not go out free, but presented Himself to His Master, that He might serve Him for ever.

Thus our Blessed Lord bears in His own Person the marks of His untiring and voluntary service and devotedness on behalf of His own, in the nailed-pierced hands and feet, and spear-pierced side.

(To be continued).

“ALL.”

BY GORDON DIAMOND, GIBRALTAR.

(Concluded).

“That ye may walk worthy of the Lord unto all pleasing” (chap. 1. 10).

IT is the desire of the Lord Jesus that His people should be pleasureable to His Father, even as He was during His earthly pilgrimage here (1 John 3. 3). God spoke of this at the Lord's baptism (Matt. 3. 17), at His transfiguration (Matt. 17. 5), and our Lord Jesus Christ could say, "I do always the things that please Him" (John 8. 29). What must this life have meant to God His Father, who could see One on earth, amidst abounding iniquity, whose pathway was absolutely for God, and spoke of the thoughts and desires of God to man? What marked this life was obedience (Phil. 2. 6-8), a life that was given to implicit obedience, and which was spoken of in this Philippian chapter as the Mind that should be in the individual believer.

The early saints were marked in every dispensation by obedience. Abraham (Heb. 11. 8), Paul (Acts 26. 19), being examples of saints who, through obedience, were pleasurable to God.

The Lord Jesus Christ speaking to His own in John 14., says, "If ye love Me, keep My commandments." These are obligatory on all Christians as being in the conscious knowledge of belonging to Christ, and as being identified with Him whilst down here. Baptism, partaking of the Lord's Supper (the aspect particularly in Matthew's Gospel being His command; cf. Matt. 26. 26-29 with Matt. 28. 20), and love one another (John 15. 12), are commandments of the Lord, and later in the chapter He says, "If a man love Me, he will keep My words." His words are what we read of Him in Holy Writ as made good in our hearts by the Holy Spirit. An instance of His words may be taken from Matt. 16. 24: "If any man will

come after Me, let him deny himself, and take up his cross and follow Me." This implies a voluntary act. Sad to say in these days the majority of God's people do not get as far as the "commandment" state, let alone the "word" state! The latter can never be reached without passing through the former. And it is this denying, taking and following the Lord in the life of a believer which is like a flower that gradually opens to reveal its beauties, so day by day the saints in their lives are to show increasingly the beauties of Christ to the Father. Then we are walking worthy of the Lord unto all pleasing.

"Strengthened with all might" (chap. 1. 11).

TO be strengthened with all might is in regard to patience and long-suffering. We have to remember that the outward walk of the believer is one in the midst of that which is ever antagonistic to the Lord, and consequently to us. Also we are in a scene which offers us no support. In Psalm 16. 5 we read prophetically of the sustenance of the Lord Jesus whilst down here as a dependent man. Earlier again the same thing is seen in Genesis—"His Bow abode in strength"—made Our Lord's perfect life whilst down here was of One that ever rested in the Father. Even in death there was that perfect dependence (Luke 23. 46).

What encouragement for us to read in Acts 2., "Whom God raised up." The Lord Jesus, as expressing God's mind to man, and whose walk is a pattern for us, trusted implicitly in the Father, and though that led Him to death, yet how God honoured Him (Phil. 2.). Every believer is one with Christ (John 17. 21), and whatever our circumstances, or whatever we may be called to pass through as God's children (or assembly), our resources are in Him, that we might be strengthened inwardly with all might, even as He was sustained down here by the Father. Only as our new life in Christ is thus strengthened by Him can we walk down here sustained in testimony for Him.

"Unto all patience" (chap. 1. 11).

PATIENCE is an attribute which should mark every believer; it is characteristic of the Lord Jesus. What sorrow amongst saints would be avoided if we dealt with one another in patience. We are told to follow after patience (1 Tim. 6. 11), that it, we are to exercise our hearts in patience in all things. The writer to the Hebrews exhorts us to run the race with patience, that is, our life down here is to be viewed as a race that is to be continued to the end. To walk along the earthly pathway amidst trial and all that which would discourage us need patience, needs our eye fixed on Him, and by His grace to plod on patiently. The commonplace things of everyday life should be met in the spirit of patience that will mark us as His people, and so bring glory to His Name.

"All long-suffering with joyfulness"

WE need to look away to heaven to gather thoughts of long-suffering. "We are told that God is long-suffering to usward, not willing that any should perish." And, looking back at centuries of man's evil, we can but bow with holy adoration before God's long-suffering. To come nearer, cannot we stand amazed at His long-suffering with us before we were saved, whilst we practised sin, rejected the Lord Jesus, and despised the urgings of the Holy Spirit?

To bear the reproach of the Lord as being where He suffered, outside the camp, brings suffering which will be with us all the journey through, even as it was with Him. The early disciples counted it an honour to suffer for Him (Acts 5. 41), and did so with joy.

Paul writing to the Romans could say "and glory in tribulation." This is learnt by experience, for as we pass through suffering we get to know and depend more on God, and learn to suffer long with all joyfulness, as we realise that the suffering is designed to give us a deeper knowledge and appreciation of Him.

We should manifest long-suffering to the people of God who grieve us, and to the unsaved in the presentation of the Gospel. This long-suffering is connected in the previous verse to "our walk." To walk down here in the dignity of the calling, in a manner worthy of the saints of the Lord, will bring suffering.

"All riches of the full assurance of understanding" (chap. 2. 2).

GOD would have His people an understanding people, knowing Him. The apostle had a burden in his heart, "that their hearts may be comforted being knit together in love, and unto all riches of the full assurance of understanding."

We should not have hazy, half-formulated ideas of God. That is poverty of understanding. The "poverty" of the believer is not barrenness of this world's goods, but in not growing in grace and the knowledge of God. We are rich when we have "full assurance of understanding." This enables us to walk above the things of this world in communion with Him. Remember Paul counted this world's knowledge as dross, compared with the knowledge of Christ. God wants us to have a full knowledge of His dear Son, that we may act as His ambassadors in this world. May God graciously use these few thoughts to the encouragement of His people, that CHRIST MAY BE ALL AND IN ALL.

WHAT CHRIST IS TO US.

Christ is our Saviour (Tit. 1. 4).
 Christ is our Passover (1 Cor. 5. 7).
 Christ is our Life (Col. 3. 4).
 Christ is our Peace (Eph. 2. 14).
 Christ is our Lord (1 Cor. 1. 2).
 Christ is our Advocate (1 John 2. 1).
 Christ is our Hope (1 Tim. 1. 1).

THROUGH CHRIST IN ROMANS.

Rom. 5. 1—Peace, through Christ.
 Rom. 5. 9—Saved, through Christ.
 Rom. 5. 11—Joy, through Christ.
 Rom. 6. 11—Dead, through Christ.
 Rom. 6. 23—Life, through Christ.
 Rom. 7. 25—Deliverance, through Christ.
 Rom. 8. 37—Victory, through Christ.

—Jas. Forbes.

"Dispensationalism"*

A REVIEW.

By A. W. PHILLIPS, LONDON.

DR. L. S. CHAFER is already known to many of our readers as the author of a much valued treatise entitled *True Evangelism*, issued some years ago from the publishing office of the *Believer's Magazine* (John Ritchie, Ltd., Kilmarnock, 1s. 10d., post paid)—a book which was cordially commended by the first editor of this magazine. We now welcome from Dr. Chafer's pen a most helpful study on the subject of "Dispensationalism," which has been reprinted from the pages of *Bibliotheca Sacra*, the well-known American quarterly, now in its 106th year of publication.

Dr. Chafer is well qualified to deal with this important subject, and his expository method is a model of what such work should be. It is clear and logical, Scriptural and spiritual, reverent and devout.

WHAT IS DISPENSATIONALISM?

Very wisely the author begins by defining his terms. He leaves no doubt as to his own position with regard to the vital issues of the Christian faith. He is no "mercenary middle-of-the-roader." To him "the Bible is God's one and only book, the only infallible rule of faith and practice: the death of Christ the central truth of the Bible and the central fact of the universe." Dr. Chafer asks and answers the important question, What is Dispensationalism? He rightly shows that the outstanding characteristic of the Dispensationalist is that he *believes* every statement of the Bible, and gives to it the plain and natural meaning its words imply. "Dispensationalism does departmentalise the message of the Word of God according to its obvious divisions, and discerns the true unity and continuity of the Bible." Instead of being a modern heresy, as some vainly suggest, the Dispensational reading of Scripture has changed the Bible from being a mass of more or

* "DISPENSATIONALISM." By Dr. L. S. Chafer. Published by Bibliotheca Sacra, Dallas, Texas, U.S.A. Paper covers, 25 cents. Supplied by John Ritchie, Ltd., Kilmarnock. 1s. 2d. per copy, post paid.

less conflicting writings into a classified and easily assimilated revelation of both the earthly and heavenly purposes of God. Uncounted multitudes can testify that the Bible has become a new and transforming message through dispensational distinctions being observed. Dispensationalism has thus proved to be the acknowledged source of untold blessings, as well as an inspiration to sacrificial service. "It is the Dispensationalists who are promoting Bible study movements over the whole land, and they are the major factor in all evangelistic and missionary activity to-day."

In tracing the recovery in comparatively recent times of dispensational truth after ages of neglect, it is gratifying to find Dr. Chafer making the following just acknowledgment of the work of gifted teachers whom God graciously used for this purpose:—

"A worthy and scholarly research of the Bible, with Dispensational distinctions in view, was made during the last century in England by J. N. Darby, C. H. Mackintosh, William Kelly, and others, who developed what is known as the Plymouth Brethren movement. These men created an extended literature of surpassing value which is strictly Biblical and Dispensational—which literature, however, has been strangely neglected by many conservative theologians."

FEATURES OF THE PRESENT AGE.

It is evident that Dr. Chafer is well acquainted with the literature "of surpassing value," to which he refers. Yet he is no mere copyist, and writes in his own fresh, forceful, and original way. As an example of his method we cannot do better than to select a few points from his study of the present dispensation. This age, as he shows, is distinguished by three unique characteristics not applicable to any of the preceding or following ages:—

(1) *The present dispensation is marked by a threefold division of mankind: the Jews, the Gentiles, and the Church of God* (1 Cor. 10. 32). Before and after the Church period the Divine division of mankind is twofold only—that of Jew and Gentile.

(2) *The character of the Gospel to be preached in this dispensation is one of*

Divine and all-surpassing grace. Abraham's belief of the unconditional promise of God is declared by the Apostle to be the norm and pattern of the saving grace of God for the believer of this age (Rom. 4. 1-25; Gal. 3. 13-29). Special attention is called to the unmistakable and decisive statement of Rom. 4. 23-25: "Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead: Who was delivered for our offences, and was raised again for our justification." In these Divinely inspired words of abounding grace the Apostle sets forth God's way of present and eternal salvation for ruined, death-deserving sinners: "Now to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5, 6). Dr. Chafer's call is for an *uncompromised Gospel*, and those who are responsible for proclaiming the glad tidings would be well advised to pay attention to his faithful words.

(3) *The present age-purpose is not the cessation of evil in the world, but the out-calling and completion of the Church.* Salvation as now provided through Christ is secured by faith alone, with the purpose in view that in the ages to come God may by means of the Church "show the exceeding riches of His grace." Those who are saved in this dispensation are enriched with blessings as exalted and spiritual as Heaven itself, and as eternal. Their blessings, indeed, are on a level transcending that of all other ages past or future. They are accepted in the Beloved and have a standing in all the perfection of Christ. Their walk and conduct, moreover, are to correspond with their calling and with its glorious hope. They are exhorted to live a God-glorifying life, to walk in the Spirit, to walk in love, to walk in good works, and to adorn the doctrine of God our Saviour in all things.

THE SERMON ON THE MOUNT.

As to the Sermon on the Mount (Matt. 5. to 7.), the author is careful to point out

that it is not to be confused with the present Gospel of the grace of God. Dr. Chafer defines the "Sermon" as the Mosaic requirements intensified by Christ's own interpretation of them, more scorching and withering to the natural man than the law of Sinai itself.

Within the limits of this review it is not possible to do more than scanty justice to the merits of this book. The samples already given will, however, be sufficient to show the quality of Dr. Chafer's work. For further information we must refer the reader to the exposition itself. We bespeak for it the wide circulation and careful attention which it deserves. It is emphatically a worth-while book, and is obtainable from Messrs. John Ritchie, of Kilmarnock, for the small outlay of 1s. 2d., post paid. The published price in America is 25 cents a copy; 25 copies, \$4.50. Address: Editor, Bibliotheca Sacra, 3909 Swiss Avenue, Dallas, Texas, U.S.A.

"REMEMBERED."

"Fear not, . . . thou shall not be forgotten of me"
(Isa. 44. 2, 21).
 "Yea, they may forget, yet will I not forget thee"
(Isa. 49. 15).
 "Thus saith the Lord; I remember thee"
(Jer. 2. 2).

Not forgotten, but remembered!
 Child of God, trust on with cheer!
 Thy great Father's help is promised
 Every day throughout the year.

Not forsaken—but most precious
 Thou wilt ever to Him be;
 Tenderly He whispers, "Fear not!"
 "I, the Lord, **remember thee!**"

Not forgotten, but remembered,
 Is the pledge of Love Divine!
 He who loves and understands us,
 Best can plan thy path and mine.

His own Word cannot be broken,
 "As thy days thy strength shall be";
 He, Himself, the word hath spoken—
 "I, the Lord, **remember thee!**"

Not forgotten, but remembered—
 In His love for thee He planned,
 Chosen, sealed, thy name engraven,
 On His pierced and peerless hand.

When He calls thee, "Come up higher,"
 Thou shalt then His wonders see—
 Wonders of His mighty promise—
 "I, the Lord, **remember thee!**"

—L. C. Hasler.

Written by a coloured brother (Trinidad).

Notes on Some Psalms.

BY WM. RODGERS, OMAGH.

PSALM 23.

SO much has been said and so much has been written on the 23rd Psalm that, "Pearl of psalms" though it be, one feels like passing it over, so far as these "Notes" are concerned. Yet here as previously in our studies we need to remind ourselves of the danger of considering the psalms in an isolated way, and not giving due attention to the links that bind them with one another and with other scriptures.

It is entitled "A Psalm of David," and it bears his impress upon every line of it. Only a shepherd—a true shepherd such as David was—could give us the picture of shepherd care which we find here; and the fact that it is by way of setting forth God's care for himself that he does so is proof that the years he spent with his sheep in the fields around his Bethlehem home were not lost. His was a lowly and a lonely occupation, and many of us, had we been placed in his position, would have wasted our time and worn out our minds in fretting at the lack of opportunities to show of what great things we were capable. But to David it was a period of training, a time for learning lessons which were of much profit to him in his after career; and which, had they not been learned then, would probably never have been learned at all.

Others before him, of the greatest of God's servants, had been trained in the same school, and they would not have been the men they afterwards were but for it. How hard a school it was, let the words of his great ancestor Jacob, who had long been taught in it, bear witness. In his speech to Laban, of Gen. 31. 38-40, he says, "These twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it. Of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought con-

sumed me, and the frost by night; and my sleep departed from mine eyes."

Moses, too, foremost perhaps amongst all Old Testament leaders of God's people, after spending forty years at the Egyptian court learning how *not* to rule, required forty more of shepherd training at the backside of the desert to fit him so to lead Israel that long afterwards it could be said of him, "Thou ledest Thy people like a flock by the hand of Moses" (Psa. 77. 20). And again, "Where is He that brought them up out of the sea with the shepherd of His flock, . . . that led them by the right hand of Moses" (Isa. 63. 11, 12). So well did he learn this lesson that when, after another forty years occupied in going before them, God told him he must die, his first thought was, "Let the Lord . . . set a man over the congregation, . . . which may lead them out and which may bring them in, that the congregation of the Lord be not as sheep which have no shepherd" (Num. 27. 16, 17).

This same lesson was amongst those learnt by David, when keeping his "few sheep in the wilderness," as his brother Eliab scornfully described them; and that he, like Moses, learnt it well, is evident from the testimony borne of him in the closing verses of Psalm 78. The previous psalm had finished, as we have seen, with words concerning the shepherd care of the nation's first leader, and this one ends with, "He chose David also His servant, and took him from the sheepfolds. From following the ewes great with young He brought him to feed Jacob His people and Israel His inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands."

Even more strikingly is this care for them shown in David's own exclamation of 2 Sam. 24. 17, when he saw the people perishing in the plague brought on by his numbering of them. "These sheep," he cried, "what have they done? Let Thy hand I pray Thee be against me." Like Moses in Exod. 32. 32, he was prepared to suffer in the stead of his people, both of them thus in some small degree displaying

the same feeling which moved a far greater Shepherd than either of them to give His life for the sheep.

OF other lessons which David learned in those early years we shall at present mention but two. Whilst spending his days and nights in the fields with his flock, he learned to trace the hand of God in nature, and to see His creative glory as revealed in His works, to an extent which otherwise would scarcely have been possible; and as a result of this we have the beautiful opening paragraphs of Psalm 8 and Psalm 19, as well as the vivid description of the Voice of God heard in the thunderstorm of Psalm 29, and many similar references to nature elsewhere.

While thus employed he also learned to very deeply appreciate the truth around which he has woven the 23rd Psalm—that Jehovah was his Shepherd, and that under such care nothing could be lacking to him. All that he himself was to his sheep, that and much more was the Lord to him. Everything which his care provided for them—pastures of tender grass, waters of rest, restoration, guidance, and protection, all this did his God provide for him—a spread table, a full cup, a refreshing anointing with oil (that which Simon in Luke 7. had omitted), goodness and mercy every step of the way, with a final homebringing to the great heavenly fold, to go no more out for ever.

All this the Great Shepherd would do, not only because He loved His sheep, but also "for His Name's sake" (v. 3). In that expression which is, more often than not, passed over unnoticed when the psalm is expounded, we have a secure basis for confidence that the Lord will never forsake His own. The honour of His Name is at stake in the matter. A shepherd who would desert his charges, or fail to bring them home to the fold, would be unworthy of the name of shepherd; and the One who has proclaimed Himself Jehovah God of Israel will not sully His Name by failure. As Samuel said, "The Lord will not forsake His people for His great Name's sake" (1 Sam. 12. 22).

This reference to the Name suggests also an application of the psalm to the nation as a whole, since it is introduced very frequently in the Old Testament in connection with God's relationship to Israel. Samuel, as we have seen, uses it thus, and so does Joshua in his plea after the defeat at Ai. "What," he says, "wilt Thou do unto Thy great Name?" (Josh. 7. 9). So also do Isaiah, Jeremiah, Ezekiel, and almost all the prophets. Such an application, too, is in keeping with the references to God's shepherd care for Israel, contained in the two psalms that follow those two already mentioned as ending with allusions to Moses (Psa. 77.), and David (Psa. 78.). Psalm 79 concludes with, "So we Thy people and sheep of Thy pasture will give Thee thanks for ever"; while Psalm 80 begins with "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock."

Viewed in this light, Psalm 23 may be taken as prophetic of their future, and "The valley of the shadow of death" will find its place in the picture as the "Time of Jacob's trouble" (Jer. 30. 7). It is not by any means the only passage in which the illustration of sheep and their Shepherd is used of them in that way, as may be seen by reference to Isa. 40. 9-11; 49. 9-12; Jer. 23. 3, 4; Ezek. 34. 11-15, 23-31; of which passages some at least appear to be definitely based on our psalm.

Its value for David and for Israel, past or future, will of course in no wise lessen its preciousness for ourselves. Though we "are not of this fold," we belong to the Shepherd, the Good Shepherd who gave His life for the sheep, and who will never forget us, nor lose us by the way, nor shall any pluck us out of His hand. And if Israel's prospect of the Lord's shepherd care in millennial times is bright, brighter still is ours. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes" (Rev. 7. 17).

We grow ever towards that for which we long.
—J. R. Miller, D.D.

Our Home Bible Class

Lesson No. 17.—John 7. 17-36.

CHRIST AT THE FEAST OF TABERNACLES.

By H. E. Marsom, Bristol.

(1) In v. 17 the Lord teaches a great principle. To know the Truth He taught, we must be willing to do God's will. It is the willingly obedient one that really learns in the school of Christ. Who is it that will be truly obedient? John 14. 21, 23. What did the Lord teach in Matt. 7. 21; John 3. 21? and cf. Rom. 6. 17.

(2) Whose glory did the Lord always seek? v. 18; 8. 50; 17. 1. What did the Lord Jesus do in His earthly life? John 17. 4; 13. 31; cf. 14. 13. What should be our object in all things? 1 Pet. 4. 11; cf. John 15. 8.

(3) What was entirely absent from Christ which we see in all ordinary men? v. 18; cf. 2 Cor. 5. 21; 1 Pet. 2. 22; 1 John 3. 5. What is the Lord Jesus called in 1 John 2. 1? Cf. the R.V. of Acts 3. 14; 7. 52; 22. 14; 1 Pet. 3. 18; 1 John 3. 7.

(4) What was the sum of that Law, which as stated in v. 19 and 1. 17, was given them by Moses? Matt. 22. 36-40; Rom. 13. 8-10; Gal. 5. 14. What was therefore the great proof that these people did not keep this holy Law? v. 7; 15. 24, 25.

(5) What was the awful and blasphemous charge that these sinners brought against "the Holy and Righteous One"? v. 20, cf. also 8. 48-52; 9. 24; 10. 33; 18. 30; 19. 7. This shews the awful depth of sin to which self-righteous pride will sink a soul! What did the Lord endure at this time? Heb. 12. 3, cf. 1 Pet. 2. 23.

(6) What was the "one work" to which the Lord refers in v. 21? v. 23; 5. 1-9. Why were they so against the Lord for doing this gracious act? 5. 16, 18, cf. 9. 16. Yet what would they themselves do on that very day? v. 22; Luke 13. 15; 14. 5.

(7) Were they honest or right in saying what they did about "when Christ cometh" in v. 27? What could some say in v. 42? and cf. Matt. 2. 4-6.

(8) What great claim as to His knowledge did the Lord make in v. 29? Cf. 8. 55; 10. 15; 17. 25; Matt. 11. 27.

(9) When the Lord spoke in v. 33 of leaving them, where did He tell them He would go? cf. 13. 1, 3; 14. 12, 28; 16. 5, 10, 16, 28. In these passages does the Lord speak of a place or a Person? cf. also 17. 11, 13; 20. 17.

(10) Why could they not come, v. 34, where the Lord was going? 8. 21, 24; cf. Rev. 21. 27. What is the great contrast to this revealed in 14. 3; 17. 24; 2 Cor. 5. 8; Phil. 1. 23; 1 Thess. 4. 17.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XLI.

By DAVID J. BEATTIE.

VILLAGES IN AYRSHIRE.

IN the gathering together of notes relative not only to the early days of the Movement, but to more recent times, it is intensely interesting and invigorating to the soul to glance back over the years, and all unconsciously breathe again the spiritual atmosphere of those days. In our search for material, in an endeavour to place on record a faithful, unvarnished story of the humble beginnings of many of our assemblies, not infrequently there comes by mail, conveyed in a letter from some unknown correspondent, just that homely touch which is ever pregnant with a multitude of hallowed memories. From Maryland, in far-away Saskatchewan, Canada, where there are seventeen in the little meeting, and distant by 200 miles from the city of Regina, the nearest assembly, comes this homely note: "Just after our family reading this morning," says the writer, "I picked up one of our monthlies sent from the homeland, and noticed the few lines concerning the assembly at Catrine in Ayrshire. Immediately my mind was flooded with memories of long ago, for I spent my boyhood days in the old village. My parents moved there from Auchinleck when I was quite young. That would be about the year 1886, and I believe it was then that the assembly at Catrine was started. My father, the late John Hogg, along with a dear brother the name of James Young, and an old lady who we knew as Granny Clark, were the three who first came together to remember the Lord. The meeting was held in a side room of the Wilson Hall, and afterwards in a hall in Wood Street, or rather behind the street, as we had to go through a close to get there. Though I was a very small boy I well remember going regularly with my parents, my father taking my hand all the way there and back." The

writer mentions several names of those who afterwards joined the little company; tells in homely language how the Lord blessed the humble testimony; of the help and encouragement received from the assemblies in Ballochmyle, Auchinleck, and Old Cumnock; and wonders whether after all those years, there are any of the same name—related to those he mentions—in the assembly to-day. The writer informs us, too, with a touch of tender affection and unconcealed pride, how that his mother was used through the Spirit of God in leading a neighbour of the name of Mrs. Campbell to the Saviour. He is reminded of this event by a brief note in the same paper recording the home-call of the sister referred to. Our correspondent also recalls a visit of Dan Crawford to Catrine, and later James Anton—the latter having a connection with the village—previous to their going forth as missionaries to Central Africa. And so from a Scottish emigrant in an isolated settlement in Canada, I learned how and when an assembly in Ayrshire was formed half a century ago.

AS has already been stated, there are at the present time fifty-seven assemblies of the Lord's people known as Open Brethren in Ayrshire, the following being a list given in chronological order of those commenced over fifty years ago. In a few cases, where no records have been preserved, the dates are approximate.

IRVINE	commenced about	1860
DALRY	"	1870
KILMARNOCK	"	1870 or earlier.
GALSTON	"	about 1872
AUCHINLECK	"	about 1872 or soon after.
PRESTWICK	"	1877
AYR	"	about 1875 or soon after.
KILWINNING	"	about 1875 (followed Ayr).
HURLFORD	"	1877
NEWMILNS	"	1878
DARVEL	"	1880
PLANN	"	1880

Each assembly has its own particular story to tell; its times of sowing and reap-



This is the house where the Meeting started fifty years ago.

ing; its trials and triumphs; its seasons of spiritual blessing; its joys and sorrows. It is not, however, the purpose of these papers to give a record of every assembly: the exigencies of time and limitations of space at our disposal at once precludes such indulgence, interesting and edifying though it may prove to be. We will, therefore, proceed on our journey to other Scottish shires after a short visit to the Ayrshire villages of Kilbirnie and Annbank.

OF the latter assembly there is little of special note to record, other than what one may expect to find in the upbuilding of the average church, which dates its birth from small and insignificant beginnings in far-off and almost forgotten times. And it is not improbable that Annbank, a village lying between Ayr and Mauchline, would have been passed by with but a casual reference, but for a tiny photograph I received, which to me had a peculiar appeal. It is the picture of a humble white-washed cottage with the appended words: "This is the house where the meeting started fifty years ago." A somewhat common-place picture bearing a seemingly common-place

phrase, which might otherwise have called for no special remark; and yet that dwelling had once been a royal abode, for was it not the very house of God? Nor is this an isolated picture, for in our survey it must have been observed by the reader that from such obscure beginnings there came into being many of our present day thriving assemblies.

When the village of Annbank was remodelled, modern houses were built behind the two long rows of but-and-bens. When, with the march of time, those humble dwellings were demolished, and a wide street and square formed, the Gospel Hall, occupying a prominent central position, was allowed by the authorities to continue the testimony begun in the white-washed cottage seen in the picture.

ALTHOUGH the date of the first meeting for the breaking of bread in the mining village of Kilbirnie is given as 1889, the circumstances leading up to the commencement go back about seven years earlier, when what was then known as the Blue Ribbon Gospel Army—which had its headquarters in London—came to the village. Gospel meetings were begun in the Good Templars' Hall which was hired for the occasion. This new departure in religious services received a rather mixed reception, and from the start was met with opposition. Nevertheless large numbers gathered to hear the itinerant preachers. On the night previous to the opening meeting there had been a theatrical performance in the hall, and the scenery was still in position on the Sunday night. Thus, amid these surroundings, the Gospel was preached to a crowded audience, and a remarkable work was begun. Almost from the opening meeting the power of the Holy Spirit became manifest, and many who came to those services indifferent as to spiritual matters, but curious to know what was going on, had their consciences awakened and were led to put their trust in the Saviour.

At the close of the mission, the young converts came together with the object, not only of continuing the Gospel testimony, but for the study of the Scriptures.

This spiritual exercise of soul led a number of them to the truth of believers' baptism and the remembrance of the Lord's Supper. Not all of those who up to that time had been united in the work of the Gospel could see their way to sever a connection with the denominations to which they were still attached. This meant a separation which was keenly felt on either side. The first company that came together to remember the Lord numbered fifteen. Since then the testimony has been wonderfully honoured of God, and at the present time there are over 270 in fellowship, with a Sunday School of about 400 scholars.

IT may have been observed in following the course of assembly life in Scotland, that a notable feature of Gospel activity has been the conducting of kitchen meetings during the winter months. And many a Gospel preacher whose name is familiar amongst us to-day, received his early training at those homely gatherings, where anxious souls were won for the Master, and where it was indeed a rare occasion that the Holy Spirit's power could not be felt in a very real way. In the early days, aggressive Gospel work, mainly in the kitchens of the working-class people was an outstanding characteristic of Kilbirnie, and the remarkable development of the assembly and Sunday School is due in no small measure to this particular activity.

FROM Kilbirnie there went forth to serve the Lord in the foreign field: James Clifford, Argentine; Matthew Brown, India; Dr. Robert Kennedy, West Indies; and Miss Maggie Barclay, Central Africa.

Kilbirnie was the birthplace of James Clifford, whose comparatively recent home-call, at the close of forty years' service for the Lord in South America, removed a prominent figure from the great harvest field. The little but-and-ben in which he was reared stood on the ground now occupied by the Kilbirnie Assembly Gospel Hall. Jamie

was saved in the old Free Kirk during a special mission by the Ayrshire Christian Union. He was then in his early teens. Soon afterwards he became identified with the assembly, which at that time had amongst its leaders such men as John Barclay and John Peebles. Very early in his Christian experience Jamie manifested a keen desire to serve the Lord, and entered whole-heartedly into the many activities of the assembly. Of a genial and kind disposition, his life was characterised by a sincerity of purpose which marked him out as a chosen vessel, eminently suited for the great work to which in later years he was called.

The life work of James Clifford, across the measureless tracts of the Argentine, which constituted his vast parish, is so well known that it is necessary only to make a passing reference here. From a fellow-labourer comes this testimony: "He was known and beloved from the Bolivian border in the North, right to Montevideo, one hundred miles beyond Buenos Aires up the River Plate: over a thousand miles! He had a knowledge of the Scriptures that enabled him always to minister and refresh and build up the saints, with such ministry as was invaluable." James Clifford lived to see the fruitful results of his labours in a great ingathering of souls, and in the establishment of assemblies of Christian believers throughout that dark priest-ridden country.



Workers at Kilbirnie, with Mr. James Clifford in the centre.



Surveys of Service.



NORWAY.

SURVEY OF THE FIELD.

WHILE writing this article I received a visit of a young city missionary here in Bergen asking for some English Bibles and New Testaments. "You've bought a good few Bibles and Testaments this last year or so. Who uses them?" "Numbers of young people who meet once a week to read the Scriptures and talk over them." I then asked: "Do they belong to the Inner Mission these Bible readers?" "No," he answered, "simply to the State Church; but they are saved and see the need of studying the Word."

Such is one of the multitudinous signs of the working of grace in the State Church of Norway which in many important respects is an institution of this world. Almost the entire nation, numbering not quite three million, is Lutheran; ninety-five per cent of the people belong to the State Church, while most of the Dissenters are Lutheran in much of their doctrine and outlook. Naturally the elementary school which on account of the scattered nature of the population consists of between three and four thousand school circuits, forms practically an integral part of the church, and the ceremony of confirmation by the priest (such as his official title) closes the child's education at the age of fourteen. An excellent movement has been set on foot of late years to ensure that each child shall possess a Bible.

No question of nationalism or politics operates to create any breach in this great block of religious profession, for even the most red communists, no matter how wild they may talk, all take their children to be sprinkled by the parish priest. Three distinct classes may be distinguished:

(1) Unconverted, irreligious and worldly people who find it convenient to conform to a national church.

(2) A great body of formalists amongst whom clericalism is at the present time very much on the increase, and with whom salvation is avowedly by the sacraments, edification partly by the Word. There is no call to mention the many missions (fishermen's, seamen's and foreign) carried on within the State Church, which on their financial side are supported by lotteries, raffles, bazaars—a worldly method fraught with evil consequences and lamented by very many.

(3) The third group consists of large numbers of professing believers who make conversion the test of Christianity, but who continue nominally their connection with the State Church. On the west coast they are organised as the Inner Mission, with halls in many parts of the country. What this means can best be understood if we picture Norway as an aggregate of valleys, all nearly alike, and with the Lutheran Church co-ordinating the entire life of the village community. Now of recent years there will be a mission hall which more or less clearly stands for conversion to God and faith in our Lord Jesus Christ. Some of the Christians in the Inner Mission profess to see the truth of believers' baptism, and have been baptised, and in many of their mission halls the breaking of bread is observed once a month or at irregular intervals. Many of these believers have received much help from the body of truths testified to by the assemblies—the ways that be in Christ—and there is a great scope for, as well as, serious need of spiritual and Bible ministry amongst them.

ASSEMBLY TESTIMONY.

THE first assemblies of saints meeting for breaking of bread were formed in the latter part of the nineteenth century. When Mr. T. H. Maynard visited Norway in 1895, he wrote in *Echoes of Service*:

"Many meetings in Norway are largely the result of the work of the late A. H. Darling, but they have to a large extent been turned aside of late years." Mr. Darling was long remembered here for his great love of the Scriptures and strenuous life. Mr. Steadman began to pay repeated visits to Norway as far back as 1884, at which time work by laymen was practically a new thing, likewise the spread of the Scriptures. Lord Radstock, Henry Varley, Thomas MacLaren, William Sloan and A. Marshall were some of the brethren who visited Norway, and a movement was manifested in many parts of the east and south, when various small assemblies, exclusive and open, were formed.

In 1878 a small assembly in the town of Moss—"Plymouth Brethren" the historian of the town calls them—was joined by a very prominent merchant whose name brought the testimony more before the public notice. Believers' baptism also created some excitement, and at two places brethren were put in prison for baptising converts, though perhaps partly for not conforming to some particulars of the law in such matters. A remarkably gifted and godly man, formerly a State Church priest, was baptised by one of the believers, and shortly afterwards founded a mission in South Africa. He died in 1889. The brother who carried out this baptism shepherded for long the assembly in Christiania, and published in 1882 *Sacred Songs*, a hymn-book partly for use at worship meetings, and which has been issued five times. Some years later, 1891, his brother compiled the first and only really comprehensive Bible concordance, and which has had a large sale in Denmark and Norway.

The declension referred to by Mr. Maynard in his letter of 1895 was a result of confusion following the defection of some of the leaders, the root cause of all being the lack of Bible study on the part of the believers.

(To be continued).

Prayer is our speech to God; when we read His Word God speaks to us.

What Should We Do?

BY FRANKLIN FERGUSON, NEW ZEALAND.

AN observant child of God, familiar with the teaching of Holy Scripture, cannot fail to see that we are living in the predicted "last days" and evidently close to the coming of the Lord, who died for us. The present time is peculiarly notable with features which betoken the world's coming crisis. Thinking men, even though unenlightened by the Word of God, are being seriously impressed by an idea that the world is heading rapidly to some awful change. They have good reason to think so, for "coming events cast their shadows before them."

Politically, socially, commercially, morally and religiously this age is sailing on the wrong tack, and the rocks of utter destruction lie ahead of it. Great and subtle powers are at work undermining the old foundations of the human race, and working for the corruption of everything under the sun. Behind it all is the mighty power of an unseen master-hand planning and controlling, who is "the god of this world," the enemy of God and man. Let us who know the truth awake to a proper realisation of the state of the times, and act as all should who expect soon to be "caught up" out of this wicked scene "to meet the Lord in the air."

What should we do in the light of such things? This is a most important question. Should we act excitedly, rushing round to all and sundry as if we saw a fearful danger impending, and do all sorts of extraordinary things? No, not at all. Let the Word guide us. Our Lord tells us that the end will be as the days of Noah (Luke 17, 26); and what is mentioned of him and his times will give us the clue as to how we should act.

In Genesis 6, we find a condition of unrestrained wickedness, violence and corruption: so advanced indeed that "every imagination of the thoughts of man's heart was only evil continually." The inter-marriage of the righteous seed with the

evil had resulted in all mankind being debased; yet the union produced "mighty men," and "men of renown," and "giants," but unregenerate—an exact parallel to the present age.

IN the midst of the ungodly and corrupt scene arose a man like unto ourselves, and his name was Noah. He was a subject of the grace of God, a poor sinner saved to be a witness for the Lord. He lived in separation from complicity with the wickedness around him, for he "walked with God." That marvellously altered his walk and actions, and made him, as intended, a contrast to and a testimony against the lawlessness rampant on every side. By divine grace he became a "just" man among the unjust; "perfect" among the crooked; "blameless" (margin) among the transgressors; "righteous" among the unrighteous; obedient (chap. 6. 22) among the disobedient; a man of faith among unbelievers; one "moved with fear" (Heb. 11.) among the indifferent; "a preacher" for God among all the people, and through him the Holy Spirit strove with men (1 Pet. 3. 18-20).

Noah was a wonderful testimony in his day, both by voice and life; and his godliness was the condemnation of the unrighteous lives of the antediluvian sinners. And let it be carefully noted that the Lord calls for the same stamp of men now, upon whom the end of the world has come. By His help we can all tread in the steps of Noah. To walk with God and live godly is the true answer to our question: "What should we do?" It is the quiet, steady, persistent and consistent daily striving, in the energy of the Holy Spirit within us, to live justly uprightly, blamelessly, righteously, obediently, full of faith, preaching and testifying, and habitually walking with God.

Thus communion with our Lord, testimony in the Spirit to the world, separation from all its ways, coupled with a consistent and right life in all things, is just what God requires of us in this evil age doomed to fire (2 Pet. 3. 6-7). To so act will have its due effect. Christ will be glorified, sin-

ners will be saved, and of the rest our testimony and godly lives will be their condemnation, just as Noah's life condemned the people of his time.

GIDEON and BARAK

(Heb. 11. 32).

BY JAMES F. SPINK, BRISTOL.

IN this chapter we have a list of God's faithful men. Those who have stood for him in days of trial and persecution. The world has its mighty men, men of art, science and literature, but they pass down the stream of time into eternity and are forgotten. But the men of God passing before our view in Hebrews 11. have a record that will inspire Christians of every age, and will stand for eternity. All Scripture we know speaks of Christ in some way, and would that we had keener sight so that we could discern Him in every corner and crevice of the Bible. Let us look at verse 32: "And what shall I more say? for the time would fail me to tell of Gideon and Barak."

The first name of this couplet sets before us the Person of Christ as an object for the soul. The second name brings before us that which speaks more specially of the Word of God. In the Scriptures we have the expression of His thoughts, and in it we find God placing before us as the one supreme object of the soul, the beloved Person of His Son, and also how to please Him in all our ways. In it he marks out a path for all who profess to love the Lord.

The danger is for one to undertake to obey His word without having the heart filled with the Person of Christ. This is the cause of many spiritual wrecks, for, in principle, one would soon find themselves under law.

The histories of these persons as well as other historical sketches in the Bible were written for our learning and instruction that the man of God may be complete in knowledge and virtue. First, then, is

GIDEON, THE CUTTER DOWN.

This was his name before the Angel of the Lord met him that day in the winepress threshing wheat. This shows how the Spirit of God had led to his naming. The cutter down soon to be Jerubaal, "The Contender with Baal," which represents the power of Satan. Israel was groaning under the oppression of the Midianites and the Amalekites. They hid in dens and caves of the mountains through fear. Their crops were devoured by their innumerable enemies, and they were greatly impoverished in consequence. Gideon was threshing wheat by the winepress to hide it from the Midianites when Jehovah met him with this salutation, "The Lord is with thee; thou mighty man of valour" (Jud. 6. 12). He did not look much like a man of valour from a Midianite's point of view, yet Gideon was in a remarkable place when God found him. The winepress speaks of God's wrath in Rev. 14. 19. In Isaiah 63. 1 the question is raised, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." Wherefore are thou red in thine apparel, and thy garments like him that treadeth the winefat?" "I have trodden the winepress alone: and of the people there was none with me."

THE Lord Jesus on Calvary was trodden in God's red winepress alone, and of the people there was none with Him. There He fully exhausted the wrath of God, and there is therefore no condemnation for the one who takes his place at the cross. Gideon was hiding in a place that speaks of God's wrath exhausted when Jehovah meets with him. It is just there that He will meet with any other. Jehovah tells him to "go in this thy might." The realized presence of Jehovah gives strength to the weakest.

God accepts from Gideon that which speaks of the Person of Christ, and tells him to get his father's second bullock which is seven years old and offer it up as a burnt offering. That which speaks of Christ on

the Cross from God's point of view. After that which speaks of Christ and His work, Gideon takes the trumpet and sounds the assembling call. He is now the centre of gathering, and leader unto victory over the common enemy, the Midianites and the Amalekites—the world and the lusts of the flesh. In answer to that call there is gathered around him the tribes of Manasseh, Asher, Zebulun and Naphtali, giving us a square, a fourfold view of what we should be gathered around the Lord Jesus, who is God's centre to-day.

When Joseph was in exaltation in Egypt, he married Asenath who bare unto him two sons. The firstborn was named "Manasseh, for God, said he, hath made me forget all my toil, and all my father's house" (Gen. 41. 51).

Manasseh stands then for the one who forgets all that is behind. Paul was a true Manasseh for he writes: "This one thing I do, forgetting those things which are behind me, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3. 13, 14). Paul's object was Christ, and he found Him to be a satisfying portion, so that he can forget the standing he once occupied and which by the grace of God is past forever. One cannot forget what is behind unless there is a greater object before. Christ says to us, what Gideon said to the three hundred men that followed him. "Look on Me, and do likewise." The Apostle says "Set your affections on things above, not on things on the earth" (Col. 3. 2). The Cross separates us from the world. It is the dividing line. On one side is the world with all its amusements and the various social gatherings where the name of Christ could not be mentioned.

ALL these the true Manasseh forgets—leaves behind. On the other side is the prospect of eternal glory with our Lord Jesus Christ. The question is often asked—"Is it right to go to this or that entertainment?" A true Manasseh would not think of such a thing, much less ask the question. His heart is fully satis-

fied with what is before him, and so he is able to "lay aside every weight and the sin which doth so easily beset us, and in the prospect of eternal glory with our Lord, run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12. 1-2). *Asher* falls into line. Asher the happy. The one who finds his joy in the Lord. Jacob's blessing is "Out of Asher his bread shall be fat, and he shall yield royal dainties" (Gen. 49. 20). Moses' blessing is, "Let Asher be blessed with children; Let him be acceptable to his brethren, and let him dip his foot in oil" (Deut. 33. 24). The happy Christian is the one that ministers. The well being full, it simply overflows. The manifold blessings that are ours in Christ Jesus are the royal dainties that he ministers. Then he is fruitful and acceptable unto his brethren. Let us be true Asherites having our feet dipped in oil, ministering and walking in the power of the Holy Spirit. Then we see *Zebulun* answering the call, and falling in with the one who is to lead on to victory. Jacob says "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships" (Gen. 49. 13). Zebulun is the one who dwells in the place of rest and security after a tempestuous voyage. He is the one who dwells. He is stable and yields a steady straightforward walk. Moses said: "Rejoice, Zebulun, in thy going out" (Deut. 33. 18).

The fourth is *Naphtali*, the wrestler; Rachel claimed that he was the fruit of her wrestlings (Gen. 30. 8). Jacob said "Naphtali is a hind let loose: He giveth goodly words" (Gen. 49. 21). He is one that is let loose from the power of Satan, from the power of self and from the world, and being let loose he giveth goodly words, a minister of good things. Jacob in blessing his sons gives Naphtali the tenth place, and Moses in blessing gives him the ninth place. In Jacob it is the place of responsibility and in Moses it is the divine testimony." "O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south" (Deut. 33. 23). Now how do we stand as to what is here brought before us?

NOW follows the second name in our couplet,

BARAK-LIGHTNING.

At this time Israel was under the power of the Canaanite, and Deborah was Judge, which shows the low state of the people. They cried unto the Lord and He graciously set about to deliver them from this awful position. The Canaanite is the trader. He had ever in view his own gain. In a moral sense we have the Canaanites to-day—trading in divine things for profit. They are the ones who give so much religion for so much money, or give so much worldly goods for so much religion. The result of this is that the Israelite, or true believer, is brought low. The highways are no longer travelled. The simple truths of God's Word are closed and the people are afraid to travel them. Take the highway of eternal security, travel it open before these traders and you will soon find yourself driven off. Occupy a small outside place and you will find yourself an object of bitter attack. The Canaanite has no use and no room for the true Israelite, or the one who truly believes in Christ and would walk according to his belief. What is the way of deliverance? Deborah is the wife of one whose name suggests the Holy Spirit while her own suggests the Word. The Word of God in the power of the Holy Spirit brings in Him who is Light, and as Light reveals the Canaanite in His true character, and all this shows the way of deliverance for His people. Barak goes up to Mount Tabor, the mount of purpose; for such it requires purpose of heart to overcome the Canaanite.

These two men, then, sets before us Christ as the object of our hearts, and then speaks a word to the conscience, calling upon us to take our place with Him. Will you do it?

"Be willing to lack what God is not willing to give."

The Lord's return will be the funeral of all our ills: the resurrection of all our joys.

The Cross is God's free school where we learn much.

The Judgment Seat of Christ.

BY W. H. FERGUSON, DETROIT.

IN considering this important and heart-searching subject, it is necessary that we understand the true character of the *judgment* thus spoken of. It is not the question of sin that will be raised at the Judgment Seat of Christ. Romans 8. 1 precludes the question of sin in relation to its judgment being brought up there. Some have spoken of unconfessed sin in relation to the Judgment Seat, and it would seem that this necessarily must come up, but *only* in connection with the proper apportioning of the reward or determination of the loss thus incurred. The Judgment of Sons takes place *now*, and the believer meets with the chastening hand of God in connection with sins (1 Cor. 11. 30-32). Doubtless some of His own are taken to heaven prematurely on account of sin allowed in the life and unconfessed, and what a solemn thing it is to see Christians enter into His presence in such a state, knowing that things have not been made right with God or their brethren.

I would like to consider four different references, each bringing before us a different aspect of the Judgment Seat. Turning first to 1 Cor. 4. 1-5, we find how the apostle lived constantly in view of his thus appearing before the Bema (for such is the figure of the Judgment Seat—a raised throne or dais where the winner comes to receive from the hand of the Judge the wreath of victory or appreciation), and although he knew nothing *against* himself, as verse 4 should read, he was content to leave all judgment and determination of his service until the time of his appearing before the Lord, the righteous Judge. The expression "*bring to light*" in verse 5 is derived from a word from which we get our word "photograph," so it would appear that at the Judgment Seat the Lord will produce before each one an accurate photograph of the heart—especially with regard to the thoughts and motives. This may not necessarily be disclosed before all other

believers standing before Him, but it will certainly be disclosed to ourselves, and what a picture that will be; revealing the heart-thoughts from conversion's day until the day of death or of His coming. The photograph will also reveal the "*hidden things of darkness.*" The word used here is (Gk. *Kruptos*) which means hidden—a crypt or dark place or cavern. Are there any such dark places in the hearts of the saints? Sad to say, there are, and it is possible for us to have such dark crypts in our hearts which only the eye of God can penetrate—dark, hidden thoughts and purposes of evil design lurking in the hearts of those who profess to know the One in whom is no darkness at all. Then further, in verse 5, He will make "manifest the counsels of the hearts." The motives, plans and purposes all shall be revealed, and that which was for His glory rewarded, and that which was otherwise marked against us to detract from the reward which might have been ours. We see then from this fourth chapter that it is the question of *thoughts and motives* which will be brought up at the Judgment Seat. This might well exercise us in view of the soon coming of our blessed Lord.

TURNING now to 1 Cor. 3., we read in verse 13: "Every man's work shall be made manifest: for the day shall declare it" (the Day of Christ, with the Judgment Seat at the fore). In this portion we have *reward or loss depending upon our attitude to the testimony of the Lord*. It is a building here the apostle has in mind—the church at Corinth—but also referring to all testimony raised up for the Lord through the church's history. The *one* foundation (Christ) verse 11, but the wise master builder laying the foundation in Corinth and others building on that foundation, and the word to all *who build for God*, in this day, as then, is—"Let every man take heed how he buildeth thereupon." Many profess-

ing Christians there are who build nothing in the way of definite testimony for God in our day, who shun all responsibility and even decry any attempt to raise up a scriptural testimony, but for those who build let us remember that the quality of the material built into the building is of far more importance than the quantity. Someone has said, "A single grain of gold will stand the fire, a single straw will feed the fire." Let us arise and build in confidence that the work will be rewarded, but let us build in the fear of God that the reward may be full—lest we suffer loss for "every man's work shall be made manifest." In chapter 4. it is the motives which will be brought up at the Judgment Seat, in chapter 3. it is a man's work in connection with the testimony.

Turning again to 2 Cor. 5. 10, we note that *every bodily deed* shall be reviewed at the Judgment Seat "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The cup of cold water given in His Name, the kind act done to the members of Christ or even to a guilty world, the love tokens of fellowship to the servants of Christ who labour for Himself and have gone forth "taking nothing of the Gentiles"; all these shall have a full reward from the One who can discern and who knows all about the sacrifice often incurred and the labour in connection with all such "good deeds." Likewise "bad deeds"—the unkind word or action—the envious attempt to bring down another that self may be exalted—*all shall be reviewed* and reward or loss properly apportioned.

REFERRING now to Rom. 14. we have the Judgment Seat again brought to our attention. You will note in verse 10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the Judgment Seat of Christ," and in verse 12, "So then every one of us shall give account of himself to God." We have looked at the "motives and thoughts" in 1 Cor. 4., a man's work in connection with the testimony in 1 Cor. 3., every bodily deed in 2 Cor. 5. 10,

and here it is *our persons*. In this chapter we have a contrast between the "weak" brother and the "strong." We are to receive the one who is "weak in the faith," but not to judge his doubtful thoughts. We are to help him and not to be a cause of stumbling to him, and we are not to take the place of "judge" in connection with him. This by no means precludes the proper judgment of matters that are wrong in connection with the assembly, but he who judges his brother, as another has said, "in fact demands that the knees be bowed to him," whereas this is reserved for our blessed Lord at His Judgment Seat. "Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." How often the weak brother or sister is stumbled and hurt by the unseemly conduct of one who has been longer in Christ, has heard and known more of His ways, but who has not the discernment to distinguish between that which is the result of failure to apprehend rather than wilful disobedience. Let us remember that "every one of us shall give account of himself to God." Were there more living in view of the Judgment Seat of Christ there would be *less judging one another*, there would be many more "*good deeds done in the body*, our *work in connection with the testimony* would be more real and of a lasting character and our "*thoughts and motives*" would come under the all-seeing Eye now that they might be rewarded abundantly at the "Bema" of Christ.

This is by no means exhaustive but should stir up our hearts to consider this important matter of our soon standing before our blessed Lord and Master at His Judgment Seat to have our Christian lives reviewed and rewarded and our places and position determined in the heavenly kingdom.

EDITOR'S NOTE.—Concluded from p. 161.

† "Household Baptism—Is it from heaven or from men?"

* "Household Baptism—A departure from the pattern." "Baptism, Its Uses and Abuses."

To be had from Messrs. J. Ritchie, Ltd., Kilmarnock.

‡ There is considerable authority for these words both in manuscripts and versions, and they are so plainly in agreement with the general tension of New Testament teaching, that it is not permissible lightly to brush them aside.

EDITOR'S NOTE.

We would draw special attention to a series of papers on important points of Christian doctrine and practice, to be entitled, "The 'Brethren' movement and its critics," which we propose (God willing) to begin in July next with a general introduction. The papers will be contributed by well-known writers among us, our brethren W. E. Vine, M.A., W. R. Lewis, A. W. Phillips, A. Borland, M.A., E. W. Rogers, and others, and will include such subjects, as: The Misuse of the term "Brethren"; What do "Brethren" believe in the absence of a creed? The Christian relation to the law; The Righteousness of God; The Dispensations; Priesthood, "Office" and Gift; Baptism, is it related to circumcision, and if so, how? Principles of gathering; Clergy and Laity; What was the failure of the Galatians? What is Christianity? and other kindred subjects.

The occasion for this series may be explained here as, a not unfriendly but ill-informed paper on the "Brethren" Movement in a Quarterly—"Peace and Truth"—by Principal T. C. Hammond, M.A., of the Moore Theological College, Sydney. We are not careful to defend "Brethrenism," or all the doings of some known as "Brethren," but there are vital principles of God's revelation almost entirely overlooked to-day, and these we do stand for and hope to witness to in these papers. Help in making these articles widely known will be valued, and also fellowship in prayer that God's Name may be glorified and His people blessed.

We regret to notice that the saints are being once more troubled with household-baptist propaganda. Surely enough pamphlets have been circulated by these friends! Here, however, is another, of 70 pages, being posted about, and "all the writer asks of his readers is that before reaching any conclusion, they should read to the end" all that he affirms. But fortunately we have already had ample opportunities of forming our conclusions from the Scriptures themselves. It is as though some so-called "legitimatist" were from time to time to serve us with lengthy treatises to prove that His Majesty George VI was not our rightful sovereign. We are already decided on the point, and we should refuse to be side-tracked from our loyalty by any specious reasonings. So with baptism.

The well-known teacher, C. H. MacKintosh, writes, December 22nd, 1871, to "Things New and Old": "We have for thirty-two years been asking in vain for a single line of Scripture for baptizing any save believers. Reasonings we have had, inferences, conclusions, deductions, but of direct Scripture authority not a tittle." And we can say the same. We have, moreover, ourselves replied in print† more than once to these plausible inferences*—but

far the best book is of course the Scriptures. They are very plain: "He that believeth and is baptized shall be saved" (Mark 16. 16); Then "they that received His word were baptized" (Acts 2. 41); "When they believed . . . they were baptized . . . both men and women" (chap. 8. 12); "If thou believest with all thine heart thou mayest"‡ (chap. 8. 37); "Many of the Corinthians hearing, believed, and were baptized" (chap. 18. 8). These points which God hath joined, may no man put asunder.

What then are the supposed benefits of household baptism? It professes to introduce unregenerate persons into a sphere of external profession? But this is to change a divine ordinance into a mere ceremonial, and encourage hypocrisy. Scripture is clear, moreover, that whereas John's baptism naturally looked forward to the coming of Christ, Christian baptism **always looks back** to His death, burial and resurrection, and our identification with Him, "that we also should walk in newness of life. We sometimes fear that these brethren do not themselves carry out what they demand of us, for they hardly seem to have read our replies, as they repeat their old arguments again and again without note or comment. They always claim our full confidence and fellowship, while for ever attacking what we believe to be clearly revealed by God, and twit us with being "baptists," though why we are more so than they, is not clear, seeing they themselves believe in some kind of baptism. We do not for a moment doubt the sincerity of these teachers, but we believe they are much mistaken and we cannot "give place to them by subjection no not for an hour," in their endeavour to level us all down to their own human tradition.

(Continued on page 160).

ANSWER D.—(Concluded from page 163). thing alone, and we cannot help sometimes registering this wish in the case before us. However, the above text "for this very cause" is certainly more correct than "besides all this," but I do not see that the objection to "add" need be taken too seriously, especially as the R.V. use it themselves in the line above for "giving" (!) As a matter of fact, "In your faith supply virtue," though doubtless nearer the original, does not seem itself more clear than "Add to your faith virtue." I suppose it means—In the exercise of your faith, do not forget to add some other qualities—first virtue, then knowledge, and so forth. As for those who so constantly refer to the R.V. as though it were "the end of all strife," we need not believe it for that, but we must bear with them all the same, and not try their patience too much by quoting the A.V. to them, as though it were the final authority.

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.—Were the Old Testament saints born again?

Answer A.—I should think there could be no doubt that all the Old Testament saints were born of God, for how else could they have had communion with Him? The carnal mind (or the minding of the flesh) is enmity against God. How could David then have had the "desire to dwell in the house of the Lord," or "thirst for the living God" unless he had received a new nature. The Old Testament saints were saved on the principle of faith, and no doubt God was revealed to their souls according to the measure of light bestowed. Our Lord speaks of Abraham and Isaac and Jacob sitting down in the Kingdom of Heaven with many from the east and the west (Matt. 8. 11), and in John 3. he lays down to Nicodemus the law of entrance into that Kingdom, the reception of the new life: "Except a man be born again he cannot see the Kingdom of God." Surely this shews conclusively that Old Testament saints will only enter the Kingdom as born of the Spirit. Of course we make a difference between that—the bestowal of new life, and the indwelling of the Spirit or the baptism in the Spirit; these belong uniquely to New Testament saints. Nor do the Old Testament saints belong to the church, but they were undoubtedly individually regenerated. As for us it seems safer and more practical to confine ourselves to what the Word reveals. No doubt the Spirit does work on men's souls. It is just here that the mistake arises. It is to assume that the first work of the Spirit is to communicate life, whereas it is rather to create a sense of sin or at least of need. The natural man is dead in trespasses and sins, but this does not mean that he has no conscience or responsibility or capacity to listen. I have heard it said that the 3000 at Pentecost were "born of God" when they cried, "Men and brethren, what shall we do," and, if I mistake not, that Nicodemus, to whom the Lord uttered the words "Ye must be born again," was already born again, or he would not have come to the Lord. That a theory should entail such conclusions suffices, I think, for its refutation. The reception of the new life is connected with the reception of Christ or the revelation of God proper to the dispensation: "To as many as received Him, to them gave He the power (or right) to become children of God." Where the order seems clearly—faith first, then life, because the new words are "even to as many as

believed (not "had believed") on His name"—"believing" is only another way of saying "receiving." I think Hebrews 6., for instance, shews us how far men may go in the things of God, and yet never have been born again, and so with other passages. Alas, how many have evinced some interest in the things of God, and even like the stony ground hearers have received the Word with joy, but it has proved later to have been in appearance rather than in reality. How solemn the call to each is, to make our calling and election sure!

Question B.—Can a Roman Catholic, being a child of God, still remain in Roman Catholicism? One or two of the elder brethren say yes.

Answer B.—The question seems a little ambiguous. Does it ask whether there are any children of God remaining in the Roman Catholic community? or whether a child of God is at liberty to remain in it? If the former, the answer is that no doubt many children of God have lived and died in the Roman Catholic Church. Only the other day I was reading of John Huss of Prague, sentenced to death on July 6, 1415, at Constance, for his faithful testimony to Christ, carried on for years, as a priest of the Roman Catholic Church. He was still within her fold when he died, unless indeed martyrs are regarded as automatically excommunicated, before the sentence is carried out. Many like Madame Guyon have been persecuted for their faith while remaining in the Roman Catholic Church. Then such men as Bernard of Clairvaux of the 11th century, author of "Jesus the very thought of Thee," and Archbishop Fénelon later and C. Jansen and multitudes of others were no doubt all truly convinced of sin, led to the Saviour and born of the Spirit, but as for the deeper things of God they were probably greatly deficient: they lived and died in the great false system, just as many believers live and die in the false systems of the Orthodox Greek, Anglican and other human organisations. They are children of God, not because of their church position, but in spite of it. But now, if the question is, Are children of God justified in remaining in the so-called Church of Rome, the answer can only be in the negative. The whole Roman Catholic system is a travesty of the truth, a gigantic worldly organisation, and does deny the true grace of God by which alone we can be saved. It adds saviours to the One Saviour, mediators to the one Mediator, other names to the Unique Name of the Lord Jesus Christ, and makes forgiveness depend on auricular confession, money payments, penance, sacraments, good works, and sufferings in the flames of

Purgatory. Having myself lived for years and worked, as enabled, in the Gospel in two European R.C. lands, I never recollect such a question arising, as to whether a convert might remain in the Romish system; no one dreamed of such a thing, nor do I recall a single case of anyone refusing to be baptized on their confession of faith in Christ. Directly they were enlightened by the Word of God, converts to our Lord Jesus Christ saw the darkness and the unchristian character of that in which they had been brought up and nurtured. It is noticeable in the case of Naaman, the cleansed leper (2 Kings 5), that his conscience was at once exercised about his association with the idolatrous house of Rimmon. The prophet threw him back upon God—Go in peace! but it is very unlikely that he ever again gave his arm to his king to lead him into that house of idols. Surely the Word of God is very plain to all His people in the great religious systems that go to form the aggregate of Babylon, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 17. 4).

Question C.—In 1 Cor. 12. 13 is "by one Spirit" of the A.V. nearer the original than "in one Spirit" of the R.V., or vice versa? Someone here suggests that baptism "by the Spirit" in the Corinthian passage is different from baptism in the Spirit of Acts 1. 5.

Answer C.—As far as 1 Cor. 12. 13 is concerned I certainly think it ought to run as in R.V.—"In one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit." The Spirit is the medium of the baptism—"We were all immersed in one Spirit," and then the Spirit filled us. On that first occasion, as probably always now at conversion, this happened by the power of God—"they were made to drink"; on subsequent occasions it is for the believer to drink by faith in Christ and to be filled with the Spirit. As for Acts 1. 5 the R.V. text agrees with the A.V., "with one Spirit," but gives "in" in the margin. It is difficult to understand why the Revisers, whose boast it was to translate the same Greek work by the same English, should not have been consistent here, as the preposition is exactly the same as in 1 Cor. 12. 13—in. It is Christ's prerogative to baptize in the Holy Spirit. The following list of all the relevant passages, I think, will make the above clear:

Matt. 3. 6—Were baptized in the river Jordan (not with).

Matt. 3. 11—I indeed baptize you in water unto repentance . . . He shall baptize you in the Holy Ghost.

Mark 1. 9—Jesus was baptized by John into the Jordan.

John 1. 31—Therefore am I come baptizing in water.

John 1. 33—He that sent me to baptize in water (A.V. and R.V. wrongly, with) the same is He that baptizeth in the Holy Spirit (Both A.V. and R.V. wrongly, with).

Acts 1. 5—The Lord said, John indeed baptized with water (no preposition), but ye shall be baptized in the Holy Ghost not many days hence.

Acts 10. 11—Then remembered I the word of the Lord, John indeed baptized with water (no preposition), but ye shall be baptized in the Holy Ghost.

1 Cor. 10. 2—They were all baptized unto Moses in the cloud and in the sea.

1 Cor. 12. 13—In one Spirit were we all baptized into one body.

It would seem that both Authorized Translators and the Revisers were hampered by ecclesiastical prejudices, and so have relegated the "ins" of the Greek to the margin where possible, and thus tried by their "withs" to justify their sprinkling of infants with a few drops of water, and their ecclesiastical pictures and stained glass windows, which represent our Lord standing up to His ankles in Jordan, and John aspersing Him with water from a scallop shell. Truly, if Jordan were no deeper than that, it were no great miracle for Israel to cross it.

Question D.—Some here in America are teaching that 1 Pet. 1. 5-8 should read as in the American Revision, "Yea, and for this very cause adding on your part all diligence in your faith supply virtue, and in your virtue knowledge," because they say the Authorized Version, "Add to your faith virtue," "suggests a kind of mathematical process," which "supply" does not. Do you think we ought to have the R.V. quoted to us as much as we do?

Answer D.—The American Revision is almost the same as the English R.V., with a few differences on which the two companies could not agree. The American Version is said to be slightly more conservative than the R.V. proper. We on our part do not reject every change in the R.V. simply because it is R.V.; that would be prejudice, and we know some of the changes are improvements, though far too many were made, as most agree. What we believe vitiates the R.V. is an unjustifiable tampering with such passages as 1 Tim. 3. 11 and 2 Tim. 3. 16, and also doubtful and dangerous suggestions in the margins. Supposing a gardener brought in to dig and generally tidy up our garden where necessary, tried to make a new garden, which he was not asked to do, removed some beautiful rose-trees and sowed tares here and there, one would wish the good man had left the

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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, 1937.

Made up 25th May.

SCOTLAND.

FORTHCOMING.—The Annual Open-air Gospel Rally at **Catrine**, Saturday, 5th June. The help of all interested in the spread of the Gospel requested. Meet for prayer in Gospel Hall, 3 p.m., where tea will also be served during interval. Conference in Congregational Hall, **Innerleithen**, June 12th, at 3.30 p.m. Speakers, W. A. Thomson, James Coutts and W. F. Naismith. Annual Open-air Rally, **Stewarton**, June 5th. Meet Cross 7.30 p.m. A needy town. The Annual Conference will be held in the Wigtownshire Gospel Tent pitched at **Clachanmore**, Wednesday, 16th June, 11 a.m. till 3.30 p.m., with interval for refreshments. Speakers expected, James McPhie, Africa; Alfred Lennox, Canada; and Wm. Scott, Stoneykirk. Young People's Annual Missionary Conference in grounds of Livingstone Memorial, **Blantyre**, Saturday, 3rd July, at 3.45 p.m., and in Livingstone Memorial Church, at 7 p.m. A. Naismith, India, and others expected. The Annual Open-air Gospel Rally, **Saltcoats**, Saturday, 10th July. Meet for prayer Y.M.C.A. Hall, 3 till 3.30 p.m., where tea will also be served about 5 p.m. The help of all interested in the spread of the Gospel requested for march and open-air meetings afternoon and evening. A splendid opportunity for reaching the holiday crowds. The Annual Convention Meetings, **Largs**, July 17th to 31st. Speakers expected, Will Harrison, London, and Andrew Borland, M.A., Irvine. Full particulars from Mr. W. E. Taylor, Netherhall, Largs, Ayrshire. The Annual Open-air Rally at **Largs**, Saturday, 17th July. Prayer Meeting. Brisbane Hall, 2 p.m. March, 2.30 p.m. Pierhead, 3 p.m. Tea served at hall at interval. The Annual Open-air Conference, Low Green, **Ayr**, Saturday, 17th July, 3 p.m.

TENTS AND CARRIAGES.—Ayrshire Gospel Tent pitched at Weston Avenue (centre of village) **Annbank**, with John McAlpine, evangelist, in charge. Sunday meetings, 6.30 p.m. Week-nights (excluding Friday) 7.30. Young People's Meetings, Fridays, 6 p.m. Owing to his having to undergo an operation,

Jack Atkinson will not be available for No. 1 Lanarkshire Tent for some time, but his place will be filled by John Carrick, of Coatbridge, who will work the tent at **Glenboig** for first part of season. The No. 2 Lanarkshire Tent is pitched at **Carfin**, with Joseph Glancy in charge. Tom Richardson is working the Mid-Scotland Tent at Holton, **Sauchie**, near Alloa. Alex. Philip working a tent at **Smeaton**, near Edinburgh. P. S. Mills has Dumbartonshire Tent at **Twechar**. Harold German with Glasgow Assemblies' Tent at **Govan**. Wm. Duncan has started out again on his season's work with God's Way of Salvation Car, after extensive repairs, visiting needy villages of **Clackmannanshire** and **West Fifeshire**. Prayer valued. Wm. Scott will work Wigtownshire Gospel Tent, commencing at **Clachanmore**.

REPORTS.—Conference in Hillbank Hall, **Dundee**. A good number present. Helpful ministry by Messrs. G. T. Pinches, D. Weir, F. Whitmore, A. P. Campbell, and Dr. A. T. Duncan. Mr. Pinches had a few well-attended meetings before and after. On the 19th a farewell meeting for Miss Robertson who has returned to the Belgian Congo. Brethren from the three local assemblies took part. Good company gathered in Masonic Hall, **West Calder**, for conference, when helpful ministry was given by John Feely, John Douglas, Alan Millar and John McMillan. Large gathering at Annual Conference, Parish Church Halls, **Dreghorn**, nearly 500 present. Helpful and encouraging ministry from W. W. Fereday, R. D. Johnston, John Ritchie, and T. J. Smith. T. Richardson paid short appreciated visit to **Dreghorn**, giving help in Ebenezer Hall. George T. Pinches had large meetings in **Kilbirnie**. Helpful ministry much appreciated; also gave help in **Kilmarnock**, **Prestwick**, **Dreghorn**, **Auchinleck** and **Annbank**. Annual Spring Conference in Central Hall, **Kilmarnock**, brought together large company. Very helpful ministry from R. D. Johnston, James Milne, A. H. Abrahams, and G. T. Pinches. The Annual Conversational Bible Readings at Netherhall, **Largs**, for brethren, were largely attended this year. The ministry of W. W.

Fereday and J. M. Shaw was much enjoyed, and proved very helpful. J. P. Lewis had some helpful meetings in **Auchinleck**, where his ministry was much appreciated. Geo. T. Pinches gave a series of addresses on the Book of Revelation in Prince Street Hall, **Peterhead**. Large gatherings each night. Ministry most instructive and helpful. Saints much encouraged and helped. Some unsaved reached and saved. A helpful and encouraging time experienced at **Tillicoultry** Conference, when J. M. Shaw, W. A. Thomson, and A. P. Campbell gave helpful ministry. Coronation services held in **Aberdeen, Largs, Clydebank, Irvine**, and other parts. Many gathering and timely ministry given and intercession made. Conference on Coronation Day in Y.M.C.A. Hall, **Dunfermline**. Large company gathered. Ministry through G. Munro, J. Marr, A. Miller, and others.

ENGLAND AND WALES.

FORTHCOMING.—Conference in Sion Baptist Church, **Morecambe**, Saturday, 5th June. Speakers, A. McD. Redwood and T. Rendle. Conference in Grosvenor Street Hall, **Barnstaple**, June 9th. Conference in Horse-castle Chapel, **Yatton**, June 9th, 3.30 and 6.30 p.m. Conference, Gospel Hall, Westway, **Ruislip**, June 12th, 4 and 6.30 p.m. Speakers, J. M. Shaw, E. W. Rogers, and Dr. W. Howat Lindsay. First Annual Conference, Long Lane Gospel Hall, **Garston**, Liverpool, Saturday, 12th June. Speakers, A. H. Boulton, J. Robertson, E. Porter and R. H. Pritchard. **Nottingham** Annual Summer Conference, Albert Hall Institute, June 12th, 3.15 and 6.15 p.m. Parade Hall, June 13th, 3.45 and 7 p.m., also June 14th, 7 to 9 p.m. Speakers, H. E. Marsom, E. T. Tarrant and W. E. Vine, M.A. Fuller particulars, Mr. A. Bowler, 84 Trent Boulevard, West Bridgeford, Nottingham. Conference in Drummond Hall, **Boscombe**, June 15th to 17th. Missionary reports by Messrs. Bartlett, Chappell, Duthie, Meridew, Redwood and Sims. Particulars, C. Hart, 21 Florence Road, Boscombe. Conference, Gospel Hall, **Lingfield**, June 16th. H. Steedman and F. A. Tatford expected. Annual Conference, Belmont Hall, Pinner Road, **Harrow**, Middlesex, Saturday, 19th June, 4 and 6.30 p.m. Speakers, J. M. Shaw, H. J. Vanstone and Gerald Vine. S.S. Workers' Conference, Brannstone Avenue Hall, **Leicester**, June 19th and 20th. Conference, The Geldings, **Hertford**, June 19th. Particulars, E. Kilbey, 2 Rowney Farm, Sawbridgeworth. Conference, Gospel Hall, Station Approach, **Welling**, June 26th, at 6 p.m. A. E. Brown and J. A. Morris. Conference, **West Mersea**, June 26th, 3.15 and 6.15 p.m. G. Cansdale, W. Harrison and S. O. Levett. Conference, **Wadhurst**, June 30th. F. A. Tatford and others expected. **Annual Meet-**

ings for Believers, Bath, July 5th to 8th. Speakers expected, G. Goodman, G. C. D. Howley, J. B. Watson and G. H. Vine. Addresses on Epistle to Romans. Bible Readings and Question Meetings. Visitors have special opportunities of meeting a large number of missionaries. Conference, Grange Estate Gospel Hall, **Ringwood**, St. Leonards, July 8th, 3 and 6.30 p.m. J. H. Large and D. Ward. M.S.C. Holiday Conference, **Monkton Combe**, July 31st to August 5th. Dr. A. Rendle Short, H. Hutchinson, A. Fingland Jack, J. M. Shaw and J. Stephen. Particulars, W. Weston, "Browneaves," Breinton Rd., Hereford. Young People's Holiday Convention, **Guernsey**, Aug., 14th to 28th. Details from F. A. Tatford, 20 Ingleby Way, Wallington, Surrey. M.S.C. Holiday Conference, **Llanfairfechan**, August 28th to September 4th. H. E. Evans, A. Fallaize, W. E. Vine, M.A. Particulars, H. G. Hall, Plas Menai, Llanfairfechan. Y.P. Conference, The Octagon, **Taunton**, September 14th. J. Stephen and F. A. Tatford. Annual Conference, **Yeovil**, September 1st and 2nd. Particulars, W. H. Higgins, 37 Roping Road, Yeovil. **London** Annual Missionary Meetings, Central Hall, Westminster, October 28th and 29th. Particulars, Mr. Wm. Stunt, 1/3 St. Paul's Churchyard, London, E.C.4. Home Workers' Conference, Unity Chapel, **Bristol**, September 17th to 21st. Speakers, H. P. Barker and others. Particulars, Wm. Rouse, B.M./W.R.B., London, W.C.1.

TENTS AND CARRIAGES.—John Gillfillan will work Manchester Gospel Tent to be pitched at **Little Hulton**. Opening date, 10th July. The arrangements for the season's Gospel Carriage work (D.V.) are as follows:—Bedfordshire, J. Prentice; Buckinghamshire, O. Atkins; Cambridgeshire, E. M. Warnock; Essex (County), S. K. Glen; Essex (South-west Essex district), Ed. H. Grant; Hertfordshire, G. Davis; Kent (County), H. E. Dunsford; Norfolk, A. E. Brotherton; Suffolk, Wm. Steedman; Surrey, H. E. Elphick; Sussex (East), J. H. Hughes; Sussex, (West), G. H. Woodhead.

REPORTS.—Annual Conference at Park Road Hall, **Oldham**, on April 24th, was well attended. H. Edwards, A. Pulleng and F. A. Tatford gave help. Encouraging time at **Sidcup**, when F. A. Tatford, R. S. Jones and E. W. Humphreys spoke. Packed hall at **Letchworth** on May 12th. E. W. Humphreys and F. A. Tatford gave appreciated ministry. Recently **Orlish** Assembly had the joy of witnessing the baptism of 17 believers—nearly all young people. Good number present at conference in **Stowmarket**. Practical ministry by F. C. Diaper, G. Fenn, R. W. Beales and J. Law. W. S. Gelder gave help at **Petsea** and other places, and hopes to witness again at

Royal Ascot, June 15th, 16th, 17th. Prayer resired. A. G. Westacott found splendid opportunities for service at **Shoeburyness** and other parts with blessing. Postal work interesting and causing enquiry on part of some. Christ-exalting and heart-searching ministry at **Horncastle** Conference. J. F. Johnson and E. Payne ministered. Good numbers attending. H. Steedman had interesting meetings at **Leamington Spa**. There is spiritual increase attending the work in the new hall; also visited Clapton Hall, Forest Gane, **Thundersley**, Southend.

IRELAND.

J. K. McEwen and C. Fleming had some meetings near **Bushmills**. J. Hutchinson has finished up at **Lisburn**. R. Love has finished after a spell of meetings in **Ballymoney**. Wallace and Johnston had some blessing in a barn at **Carryduff**. Storey and Foster have finished up in **Brusslee**. Some good cases of conversion. W. and J. McCracken continue at **Stonebridge**; numbers are small. Wright and Beattie are commencing in the hall at **Gransha**. D. L. Wilson had some meetings in a farmhouse near **Carnlough**, with blessing. Allen and Duff have finished up in the **Drumacanner** district. E. Hill has finished at **Ballyshiel**, and hopes to commence near **Cootehill** shortly. **Belfast**:—Watson and Zebedee continue in Maranatha Hall. D. Walker has finished in Ebenezer Hall. Some professed conversion. F. Knox continues in Oldpark Hall with some conversions. Thompson and Jordan have finished in Newtownards Road Hall. W. Gilmore had meetings, **Derry**, **Gransha**, **Rathfriland** and **Carrick**. J. K. McEwen having meetings in **Bangor**. Stewart and Kennedy at **Coxcreeny** in a wooden hut where the Lord has given blessing. A few have been added at **Conlig** and **Dromore**. Lyttle at **Gransha** and **Letterkenny**. Diack at **Gilford**. **Coronation Day Believers' Meetings** in the following places:—**Bushmills**. Practical ministry was given by brethren Whitten, Hutchinson, Love, Wilson, McEwen, Finnegan, McEltheran, Fleming, McKelvey, Bingham and Craig. **Clonkeen**. Brethren Knox, Curran, Wallace and Hawthorne ministered. **Drumlough**. Ministry given by Wright, Poots, Henderson, Hagan, E. Wilson and McCabe. **Tullyglush**. Plain, all-round ministry on separation truth was the main theme of the meeting ministered by Allen, McCracken, Stewart, Duff and local brethren. **Hillsborough**, 8th May. Brethren Bailie, Hawthorne, Walker and Love spoke. James Megaw and Samuel Gilpin commenced Special Gospel Meetings in Portable Wooden Hall, now erected at Graymount, **Greencastle**, **Belfast**—a new and needy district that has developed of late. Prayer will be much valued for this effort.

CANADA AND U.S.A.

W. H. Ferguson after a busy winter with inside meetings is now starting out his 19th season with the **Michigan Bible Coach**, and will value prayer for this good work. Has heard lately of fruit from sowing of early years. John Ferguson had good meetings in **City of Portland** and also **Mohton**, Pa., where some have been saved lately. Had well-attended meetings.

MISSIONARY ITEMS.

WEST INDIES.

Andros. R. A. C. Jewers found blessing following his visits to unreached villages on the coast in his motor-boat. At one place fifteen appeared to be genuinely converted.

Eleuthera. B. Fell had good meetings at Harbour Island, Spanish Well, and The Current, where there are assemblies. Also at The Bluff and The Bogue.

Jamaica. The evangelists at Kingston have been laying themselves out to consolidate the work, and to have "confirmation services" in the two halls for the numerous converts of the campaigns in the Theatre, Grand Stand and Tent. A. I. Hart pitched his tent at Highgate.

Trinidad. Wm. Paterson has seen considerable blessing in the way of conversions at Cumana and Sans Souci, two villages in the extreme north-east corner of the island.

SOUTH AFRICA.

The **Cape Town** Assembly had their Annual Conference on Good Friday. Large attendances and a good ear for the ministered word which was heartily received. Brn. Maastrecht, Hill, Moore, Voke, Robinson and Bunting gave helpful messages. It was a very blessed time. Bro. Bunting and Bro. Moore continued with meetings in the district of **Jamestown**. Quite a number have professed faith in Christ. The meetings have gone on for six weeks. Bro. Fish, now well advanced in years, was able to attend the Cape Conference.

MISSIONARY INTELLIGENCE.

Mrs. and Mrs. Evans labouring for the Lord in **Madagascar** presently on visit to homeland. Address: c/o Mr. Alexander, 1 Kirkhill Road, Edinburgh. **J. M. Davies** (of India) presently in London district from U.S.A. Letters may be addressed to him here and will be duly forwarded. **Mr. and Mrs. Wills**, presently in Ireland from Venezuela, hope to return in July. Mrs. Wills is just recovering from a long illness. **Mr. and Mrs. W. A. Tremlett** are returning to Argentina. Hope to sail 5th June.

Gleanings from Mr. Campbells. E. S. Gibbs, **Natal**. Gospel effort amongst heathen. 6 lately saved. Assembly work. 14 baptised during the past year. Work amongst young. 1000 under the sound of the Word each week.

Port Elizabeth. 4 saved and some young people in New Hall. Johnsen, **Fishermen.** Tough weather, bad winter. Visiting sick and old. One saved, 22; one 86½. **Buckland, N. Rhodesia.** 3 men and 3 women baptised lately. Mr. Brown. Children's work. Encouraging itinerating work. Some blessing. Mrs. Brown not so well. Miss Barclay, **Belgian Congo.** 5 decided at N.Y. Conference. Miss Stirling and Miss Barclay concentrating on Mpweto.

Adam Stenhouse writes from Chile: "At the beginning of April we moved into a new hall, and already there seems to be an increase of interest. A young man, who was saved at our first gospel meeting there, had intended to take his life on the very day that a brother gave him an invitation to the meetings, after having met him casually in a barber's shop. He is now very happy. Another case that gives us joy is that of a woman who had been living a very sinful life and was converted through reading one of Spurgeon's sermons. She is very enthusiastic and is getting us in touch with other people. There are now several in the assembly who are actively engaged in personal work, and this is a great help. Several others have been converted and baptised recently."

From Mr. and Mrs. Caldwell, N. Rhodesia: "Only three months of 1937 have gone, but they have been very full ones for us all here. We had six weeks' quarantine to begin with, owing to an outbreak of bubonic plague. It was not very severe, but it meant that the usual work of the station was very much retarded. Then Miss Seccombe was advised by the Government doctor to leave the district for a time owing to continued malaria. She has gone to Cape Town, where she will consult Dr. Sharp. We do hope that the change will do all that is necessary for her restoration to health. It was a big blow to her to have to leave the work so soon. How glad I was to have Miss Archibald to help. She is indeed proving an excellent fellow-worker, and we are very happy to have her here. This week another calamity overtook us. Mr. Deubler was working in the dispensary when some methylated spirit caught fire. In spite of severe burns on his hands and legs, he worked hard, with the help of all the school children, work boys, and folks who had come for medicine, to get everything out of the building, for the grass roof had caught fire, too, and was soon a blazing mass. Everything was saved except our case of medical books—it was really marvellous. We had, only that morning, unpacked and put away our year's supply of drugs, etc. When we discovered Mr. Deubler's condition we got him to the house and dressed his burns—the right hand has suffered most. He is confined to bed, suffering

somewhat from shock. I'm afraid it will be a long time before he is able to use it again. We cannot understand it—only that day we had been unitedly asking the Lord to supply the wherewithal to rebuild the church which has fallen into disuse, and now the dispensary will have to be built."

SOME IMPRESSIONS OF A VISIT TO THE WEST INDIES.

Mr. and Mrs. David Wight, of Bridge of Weir, have just returned from the Islands, where a wonderful work of grace has been going on for a long time, but more so lately, and Mr. Wight gives us below a few notes regarding their visit.

"We visited about a dozen of the islands, and we found most of them had living testimonies for God carried on in His simple way. I only intend mentioning two meantime:—At Barbadoes we were evidently misdirected on the Lord's Day morning to a meeting where they would not receive us, their door being firmly shut against any known as open brethren. However, one of these dear brethren took us to the meeting we were looking for—about a mile away—and there we were joyfully received. About 60 believers—all black natives who had been reached and saved—sat down at the Lord's Table. Their order and reverence was beautiful. There was no unnecessary waiting; but by the Holy Spirit's guidance, hymns, thanksgiving, worship and ministry ascended from overflowing hearts to the Person of Christ. This was a town assembly. There are five or six more in other parts. In the evening the halls are packed for the Gospel meetings. At Kingston, Jamaica, our intended visit was evidently known, and we were met at the steamer by some of the Lord's dear servants. We spent three busy days there. There are a number of assemblies, but we could only visit one, where a good work goes on. They have large Gospel meetings. Mr. and Mrs. Hately kindly entertained us, and Mr. Rankin is giving help to the believers presently. Our visit to the Great Gospel Tent was one of the most interesting. The meetings had been going on for nine weeks and the interest was wonderful. It was our privilege and joy to meet Mr. and Mrs. Wildish and Mr. Willie, of Cardiff. It was a wonderful sight in the tent, 900 people, all grown ups, and many listening outside. There was real Holy Ghost power, and many were dealt with. A great number have professed and many are seeking baptism. Since our return home we have just had word that the Grand Stand of the Racecourse, which holds about 3,000 people, has been taken and is being filled every night. God is working and prayer is asked for much help to deal with the many anxious ones."

ADDRESSES.

W. B. C. Beggs, formerly at Peterhead, now at 4 Burnbank Street, **Darvel**. Believers now meet in Charity School, **Wigtown**, each Lord's Day morning, at 11.30 a.m. Gospel Meeting, 7.15 p.m. Correspondence to Mr. Adam Airdrie, 11 Agnew Crescent, Wigtown, Scotland. **E. Hill** now at 66 Alexandria Park Ave., Belfast. Believers now meet in Ebenezer Gospel Hall, Belgrade Road, Fir Street, **Cadishhead**, Lancs. Correspondence, Mr. J. Jenkins, 112 Liverpool Road, Irlam, Lancs. Andrew K. Philip, evangelist, formerly of Stromness, now 37 Devanha Gardens, **South Aberdeen**.

"WITH CHRIST."

Mrs. Elizabeth Little, Prince Albert, aged 79 years. Born again under preaching of John Smith and John Carrick in Owen Sound in 1888. Was in fellowship in assembly there for many years. She came west in 1904, and has been in fellowship in Prince Albert assembly where she remembered the Lord at the remembrance feast the Lord's Day before she passed away. She bore a bright testimony till the last, and always had something to say about her Lord and Saviour to everyone she met. Robert M. Clurkin and S. Avery took the funeral services. **William Prentice**, Larkhall, aged 69 years. Saved in Kirkmuirhill 43 years ago. Was some time in Netherburn and Stonehouse, and for the last 30 years in Larkhall. Took a keen interest in the assembly and always active in Gospel work. His help will be missed. **Alexander Muir Smeeton**, Leeds, aged 80 years. In his early years associated with Messrs. G. G. Denham, A. J. Holiday, R. S. Stansfield, R. Stancomb, R. Mason, and other who were amongst the first to gather on Scriptural lines in Leeds, and was connected with assembly now gathering in Fenton Hall, Leeds, for 56 years. Lately at Moor Road. The word "faithful" can truly describe him, and his addresses on Prophecy, the Lord's Coming, and the Tabernacle, were always helpful and greatly appreciated. **Mrs. McCrorie**, Tarbrax, aged 73 years. Saved at 14 years. Formerly in fellowship in Camelon. Last 8 years in Woolfords, West Calder. Tom Kerr, Dumbarton, conducted service at house and cemetery. Bore a consistent testimony. **Mrs. Atkinson**, Glasgow. Long associated with Wellcroft Hall, Glasgow and Millport. Was of a quiet, gracious disposition. **James P. Mowat**, Lerwick, aged 69 years. Saved in his teens and in fellowship in Whiteness and Lerwick over 35 years. A faithful steward, most unassuming, a brother beloved for his lovable and generous spirit. Had a good testimony to these without as evidenced by one of the largest funerals seen here, well over 300 being present. Leaves widow, son

and married daughter, all in Christ. **Mrs. Elspeth Stout**, Lerwick, aged 75 years (wife of John Stout, evangelist). Converted when 33 years of age and gathered with saints here 37 years ago. Went to New Zealand 1919, returned Lerwick 1932. Loved the Lord's work and His people; given to hospitality. Nearly three years laid aside, but so patient, bright and taken up with spiritual things that visitors were blessed. Remember husband and two daughters, one a widow, in prayer. Chas. Reid and local brethren spoke fitting words at services. **William M. Buchanan**, Glasgow, aged 61 years. Born in Glasgow. As a child heard his mother rise during the night to pray for her family. Interested in Christian work from boyhood, but only had assurance of salvation when twenty-one. Baptised in Wolseley Hall about 1897. Was an active slum worker for years; was a sweet singer in his youth and sung many a preacher into a lodging-house. Met with believers in Preston Hall, then for thirty years in Graham Street and Bethcorda Hall, Govan, where he was a trustee. During the war was in Newcastle-on-Tyne, later in Parkholm, Glasgow and Brisbane Hall, Largs. A keen Bible student; sought to encourage Bible study among young believers. A most consistent brother, and is greatly missed. Was buried in Largs, on Tuesday, 19th May. Mr. Tom Smith took the service in the house (New Stevenson) and at the cemetery. Mr. Smart, Largs, gave the message. They sung his favourite hymn, "Tis better on before" ("Believers Hymn Book, No. 331). Mr. Taylor, Netherhall, closed with prayer. A gracious gentleman loved by all. **Mrs. A. Guyar**, Footdee, Aberdeen, aged 77 years. Saved in early days. In fellowship with saints meeting at Walker Hall, Footdee for over 50 years. Loved the Lord, and the gatherings of His people, which she enjoyed till within a week of her departure. **Mrs. James Bovill**, Crosskeys, aged 51 years. A steady sister held in high esteem. Messrs. Stewart, Mackeral and Buick took part at large funeral. **Jeanie McNally**, Aughrin, aged 31 years. Very bright for the Lord. She was at all the meetings the Lord's Day before her home-call. Large company heard the Gospel at her funeral. J. Stewart took part.

Sums received for the Lord's Work and Workers

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Hebrews 13. 3,	-	-	-	£2	0	0
He Knows, "In Him,"	-	-	-	1	0	0
Two Brethren, Orkney,	-	-	-	1	0	0
"Revenge," 2 Cor. 10. 6,	-	-	-	2	0	0
He Knows,	-	-	-	1	0	0
J. N., Sr., Coutts,	-	-	-	0	16	0

Total to 22/5/37, - - - £7 16 0

TREASURY NOTES

By THE EDITOR.

"But we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him (God) . . . to make the captain of their salvation perfect through sufferings" (Heb. 2. 9, 10).

THESE verses present us with three effects of the sufferings of Christ, not necessarily in their order of importance from man's point of view, nor yet of their sequence, but as the centre from which the other statements of the passage radiate. First of all, then, our Lord's sufferings are viewed as the reason for His crowning—"owing to the suffering of death crowned"; then as the potential means of salvation for all, "that He by the grace of God should taste death for every man"; and thirdly, as the necessary condition for our Lord to qualify as Saviour, in the broadest sense of the word, of the many sons, "to make the captain of their salvation perfect through sufferings."

The burden of the Epistle from verse 4 of chapter 1. has been the superiority of Christ to the angels. Not one of them, as He did, ever enjoyed the dignity of Sonship, nor that of enjoyed relationship, nor of being rightly an object of worship.* They will never reign, nor be invited to sit on the right hand of God, nor hath He put in subjection to the angels the world to come, that is the millennial age. This is to be the privilege of man according to the eighth Psalm, which forms the basis of this section of the Epistle. This Psalm is one of the night scenes of Scripture; the psalmist, surveying the starry firmament, is struck with the insignificance of man compared with the Creator: "What is man that Thou

are mindful of him, or the Son of Man that Thou visitest Him?" While at the first glance the reference seems to be to man in the person of the first Adam (see Gen. 1. 27, 28), how could a psalm written millenniums after the fall, when Adam lost his headship, still refer to him? Only in the Person of the seed of the Woman—the second man, the Lord from heaven—who was made a little (or for a little) lower than the angels and crowned and set over the works of God's hands. He is now King by right, but we see not yet all things put under Him. He has not reached that stage yet, "But we see Jesus . . . crowned with glory and honour." The "but" at the beginning of the verse speaks of something temporary; He is crowned with the victor's crown of glory and honour, awaiting the coronation with the royal crowns of heaven and earth, wearing which, He will be seen coming forth in glory—from an opened heaven. Here the word is "diadems." The word only occurs in two other places in the New Testament—both in the Apocalypse (chap. 12. 3), referring to the Usurper—the Great Red Dragon—Satan himself—"wearing seven diadems," and then in the following chapter, verse 1. 10, diadems are seen on the ten horns of the beast—the Roman Empire revived—later personified in one of its heads—wounded to death and then revived—one of the seven and yet itself the eighth. Since the great Defeat of Calvary, Satan is never called "the prince of this world," but he is the pretender to the throne, and so in his daring pride assumes the royal crowns and gives them to whom he will—even to his man—the first Beast. In his time will be fulfilled the word of the Lord by Ezekiel—"Remove the diadem and take off the crown . . . I will overturn, over-

* This phrase, "And let all the angels of God worship Him," is given in our margins as a quotation from Deuteronomy 32. 43, but it does not occur there in our Authorized, being lacking (with two other sentences that likewise occur in the LXY) in the Hebrew Manuscripts at the disposal of our translators, but it was clearly a ruse employed by the translators of the Greek Version—the Septuagint. It is speaking of the coming of Jehovah in vengeance on His enemies, described here as Christ the first, being brought again into the world at His coming in glory, then "All the angels of God will worship Him."

turn, overturn it: and it shall be no more, until he come whose right it is; and *I will give it to Him*" (chap. 21. 26, 27). Surely this, the greatest of all coronations, will take place in the presence of the assembled redeemed, between the Lord's appearing to call His church home and His appearing in glory with her, to call Israel back to Himself. This will mark the close of the present temporary phase and usher in the everlasting phase when the universe will see all things put under Him.

BUT why is He crowned at anyrate with the Victor's crown? It is because of His suffering of death. We are sometimes told, we believe quite mistakenly, that the Lord might have gone back to heaven without dying. This has been specially connected in men's minds with the Mount of Transfiguration—but we can see no hint of such a thing; there He was seen in glory but He was not "crowned with glory; indeed, only a few days before, the Lord had been speaking of His death (see chap. 16. 28). "He must go unto Jerusalem and suffer many things . . . and be killed to be raised again the third day." On the mount the very subject of His discourse with His servants, Moses and Elias, preclude any such thought: "They spake of His decease (exodus) which He should accomplish at Jerusalem." There was no fatalistic necessity for the Lord to be crucified, as His words to Peter testify: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" (Matt. 26. 53), but there was a moral necessity of the most intense and binding character, as the words following shew: "But how then shall the Scriptures be fulfilled, that thus it must be?" (v. 54). He had come to give His life a ransom for many, and morally as the obedient servant having received a commandment from the Father, there could be no turning back. There was the compulsion of love and the compulsion of obedience. Of one thing we may be certain, that had such a thing been possible, and had He returned to heaven without dying, he would not have received the Victor's crown, for *it was*

owing to the suffering of death that. He was crowned. The words are not "he was made lower than the angels in order to suffer," but, *owing* to the suffering of death He was crowned, and thus won the prize. He endured the cross, He wears the crown.

But why the cross? The answer is, "That He by the grace of God should taste death for every man." The Father's command that He should lay down His life was no arbitrary test of obedience. It was to provide at infinite cost a sacrifice for sin, and salvation for sinners, "that He by the grace of God should taste death for every man." A failure to see that the glory was the reward of the cross has led to the very shallow conception that the crowning must have taken place before the cross. Really the whole passage radiates from the sufferings of the cross first, then results for Christ Himself, then for sinners, and then for the Lord in view of the needs of His people. It was, "that He by the grace of God should taste death for every man." An attempt has been made to escape the universal force of the words, "for every man," by translating it "for every thing." Certainly as far as the Greek goes this is permissible, but it is hardly intelligible. How could Christ taste death for every thing? Such a change sadly mars the wonder of the cross in its universal potentiality. The verse as it stands is a very strong way of expressing the applicability of the cross to each individual man.

We must also carefully avoid giving to the word 'taste' the sense of 'taking a taste of'—it means rather taste it in every phase of its separate varieties, with nothing omitted that could add to its severity, drinking the cup of judgment to the bitter dregs. Going through the experience of death and that in every degree—physically, morally, spiritually: no element was wanting.

"We know the grace of our Lord Jesus" manifested in the endurance of the cross, but it was also endured by the grace of God that permitted it, nay, that ordained and determined it.

The next verse enlarges on this theme, God had a purpose to bring many sons unto glory, *but these sons needed saving first,*

and for this the captain, or author, as it is translated in chap. 12, of their salvation had to be made "perfect through suffering." He was perfect personally and characteristically, but He could not be a perfect Saviour apart from the sufferings of death, nor have entered upon His present glorious ministry for His people as High-priest, Intercessor and Advocate. His perfect example could not affect this, all His wondrous works and words and love could not have sufficed for the saving of one soul; the hand outstretched to save must be a pierced hand, He must have made full atonement for sin, before one sinner could be saved. He could only become the Advocate of His people on the ground of propitiation.

Christ the Bond-Servant.

BY JOHN LAW, NORWICH.

(Concluded from June).

JUST think for a moment of the wife and children saying to the Hebrew servant, What means that bored ear? and as they listened to the thrilling story that he came in by himself, and had served six years, and his master had given him a wife, and she had borne him children; and in the seventh year he could have gone out free and by himself, but he refused to take his liberty, because he loved his master, his wife, and his children, and he would not go out free, he wanted their company and their presence for ever. So as a proof of his devotedness in this, this threefold way, he must bear the marks of his willingness in devoted love to be a servant for ever, hence the witness to this was the bored ear. Surely as they listened to this thrilling story of "serving love," how they must have exclaimed, We loved you before, but we love you now more than ever. And as we gazed upon our Lord Jesus Christ as the Risen One, and as He shews to us His hands and His feet (Luke 24. 40), and as He shews us His hands and His side (John 20. 20), truly our hearts break out in adoring worship, "We love Him, because He first loved us" (1 John 4. 19). Then in Rev. 5. 6, where John saw the One in the

midst of the Throne, sixty-six years after the Cross, as a young Lamb, as it had been slain, with the perforated wounds of Calvary as fresh as if the Cross had only been yesterday, and if the Lord Jesus were to come to-day, to receive His own to Himself, the marks of the Cross after two thousand years would be as fresh as if the Cross were only yesterday. Here is proof that He loved us unto death, even the death of the Cross.

Then His present service upon the Throne, as so beautifully set forth in John 13., where as the girded Servant, He undertakes to keep us clean in order that we may have part with Him. It is very helpful and enriching to see this His present service set forth in the Epistle to the Hebrews, and in the Epistle of John, as our Great High Priest, and our Advocate.

Then the marvellous truth that He who served us in the past is now serving us on the Throne; and wonder of all wonders, He is never going to give up His bond-servant character, for He will serve us in glory, as He Himself said, "Blessed are those servants, whom the Lord, when He cometh, shall find watching. "Verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12. 37). Oh, for more enlarged heart to worship and adore Him!

THIS picture therefore combines the lowly service of Christ on earth with the service He carries on now that He is glorified at the right hand of God, and will for ever carry on for His people throughout eternity. It reveals at the same time the matchless grace, and the unfathomable love of His heart, which thus led Him to take this bond-servant character, and to retain this position for ever. How wondrous it is that His affection should associate the Church with His Master! "I love My Master, My wife, and My children, I will not go out free." Blessed Lord, Thou hast thus linked Thine own, through the might of Thy love, with Thy God and Thyself for ever!

Then what response should there be on our part to this wondrous love? Turn to

Deut. 15. 12-18, the response should be—I will not go away from thee, because I love thee, and thine house, because he is well with thee, that is, your company shall be mine for ever; the next thing, because I love thee. How this expresses itself as set forth in John 14, 15, 21, 23, then the outcome of loving Him is—I love His house (that is the Assembly), and this expresses itself in that marvellous care as set forth in 1 Cor. 12. 25, and in seeking to give His household meat in due season (Matt. 24. 45), and it is expressed in that wonderful way marked out in 2 Cor. 5. 14: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that He died for all that they which live, should not henceforth live unto themselves, but unto Him who died for them and rose again." How we need to ask ourselves, Are the Lord's interests and the interests of His Assembly paramount with us? How they were with Paul and Timothy, as set forth in Phil. 2. 17, so which is in marked contrast to Phil. 2. 21, and they will be with us if we can say, like one of old, "For to me to live is Christ, and to die is gain" (Phil. 1. 21), so that Christ should be magnified in our bodies, whether by life, or by death (Phil. 1. 20), then the Hebrew serving one who says: I will not go away from thee because he loveth thee, and thine house, because he is well with thee, he is taken to the door, and his ear bored through with an awl, a proof of his love, that he is willing to be a servant in devoted love for ever, and blessed thought, this pathway is also open for the maidservant (Deut. 15. 17). See this beautifully illustrated in Paul when he says, "The Son of God who loved me, and gave Himself for me" (Gal. 2. 20).

See the response to this love in 2 Cor. 5. 14-15. See the marks of it in Gal. 6. 17: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus" (Gal. 6. 17), or the beautiful initials of Jesus.

May the Lord abundantly bless these thoughts expressed that there may be a response after this same manner, for His Name's sake. Amen.

A Walk With God.

By J. C. JEFFERS, NATAL.

"Enoch walked with God" (Gen. 5. 22).
"They two went on" (2 Kings 2. 6).

WHAT does it mean to walk with God?" we were once asked, and, true to the supposed traditions of our nationality, we replied by asking another question: "How do you teach your little child to walk? You first make it take one step, and then another, and so on." A walk consists of a series of steps. Thus is it in the walk with God. As He reveals each new unfolding of His will, we take that step. That is walking with God.

The mighty victory on Carmel had been won, to be followed by that pathetically tragic defeat of faith at Jezreel; and now the "prophet of fire" was returning from the terrors of wind, earthquake and fire, and from the awe-inspiring solitudes of Horeb, with the still, small voice ringing through his soul in gentle yet chiding tones. With a stiff-necked people brought into such a state of awe and subjection that he had but to give the command for idolatry to cease, and it would have been obeyed, he had flinched in the moment of victory, and had, by his ill-advised prayer, forfeited his right to go forth "conquering and to conquer" for God. Not that he had forthwith ceased to be Jehovah's messenger (there were important messages yet to be given by lip and pen (1 Kings 21. 17; 2 Chron. 21. 12), but the magnificent opportunity of turning a nation bodily back to God, an opportunity unparalleled in history, was lost—and lost for ever. It ill becomes us men of like passions, but, many of us, of such unlike faith, to criticize harshly that prophet whom God afterwards honoured so signally by snatching him from earth in His fiery chariot; let us humbly seek so to keep in touch with God through prayer, faith and meditation on His word, that we may not fail when our own supreme crises arise.

It was but the prophet's mantle that was cast upon Elisha, yet with its touch came

the silent call, the magic urge within; and he must follow. "What have I done to thee?" asks Elijah. Not much to the casual observer, indeed, but everything to Elisha. The man whom God chooses for special work is generally subject to much heart-searching, much prayer and meditation, much waiting upon God prior to his call. But whether he be plowing with the oxen or mending nets by the seashore, when the call does come, the soul recognises it, and forthwith responds:

"Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny."

Henceforth, Elisha's life was to be bound up with that of Elijah, even though at first in an obscure and menial capacity, until the chariot should appear.

AND now had come the time for that long, eventful walk with Elijah—that walk which so beautifully typifies the spiritual walk of many of God's saints, on a still higher plane, and with Him of whom Elijah's very name (God Himself) speaks so significantly.

"Elijah went with Elisha from Gilgal" (2 Kings 2. 1). Probably it was from the Gilgal some miles north of Bethel—it does not matter greatly, the significance is in the name itself. We have each one our own Gilgal, but in every case the spiritual meaning is the same; in every case the same lesson must be learnt. Yes, Gilgal, with all its memories of pain and humiliation and delay, was the starting point of that grand walk when Elijah condescended to walk with Elisha. Beloved child of God, are you walking with Him? Or if walking, are you keeping at a distance? Then do you not desire this walk—"a closer walk with God"? If so, it must begin at your Gilgal. It was at his Gilgal that Joshua made the real beginning of his life of victory, and to Gilgal again and again he returned. It was there that the result of the forty years' controversy between God and His people was settled, and that they became fit to walk with the "Captain of the host of the Lord." Yes, the symbol of death to the Flesh had to take place in every responsible person

ere they could count on Jehovah's presence. The life of disobedience had to come to an end (Josh. 5. 2-9); then, a march with God to victory.

To the believer Gilgal speaks of the Cross of Christ, not in the sense of delivering him from judgment: the blood of the lamb in Egypt tells eloquently of that. No, Gilgal speaks of the Cross in its application to the old self-life. How lightly we sometimes talk of it! How easy it is to repeat the words, "I am crucified." Crucified! the death of the *cross*! Have we considered it? Let us not think of our sicknesses and infirmities as "the cross." They are thorns in the flesh, no doubt, and terrible ones, but not "the cross"! Ah, the cross involves shame, humiliation, soul-pain; in a word, death to the old self-life. All that we have to suffer for Christ's sake is comprehended in the expression "the cross." The shame and loss we suffer at the hands of a Christ-rejecting world, just because we belong to Christ—that is the cross. The self-denial or self-renunciation involved in Luke 9. 23, 24 and John 12. 23-26—that is the cross. The real "death unto sin" symbolized by baptism—that is the cross. The surrender of our bodies to God (Rom. 12. 1) as a living sacrifice—that is the cross; for sacrifice involves pain. All this is typified by Gilgal, the great starting point of an over-coming life.

(To be continued).

ANSWER C.—(Concluded from page 191).

ship-companions: "There shall be no loss of any man's life among you." "God hath given thee all them that sail with thee"; and Paul added, "I believe God." This was God's sovereign act (Acts 27. 22-25), but in verse 31—when the sailors were about to flee out of the ship—Paul uttered the warning words, "Except these abide in the ship, ye cannot be saved." This gives us the human responsibility side, to which both saint and sinner should give good heed. It should be understood that this reply is limited to the subject of the question before us, and hardly touches on the great subject of the eternal counsels from the believer's standpoint.

By the will of God my life and plans must be regulated.
—S. T.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XLII.

By DAVID J. BEATTIE.

EARLY DAYS IN GLASGOW.—THE MARBLE HALL.

NOT till a coming day will the full story of the 'Fifty-nine Revival be told. Nor shall the hand of time efface its Divinely marked out course, or remove its hallowed landmarks. Taking in its wake both city and hamlet, that God-sent wave of spiritual revival swept across the country unhindered, invading the hall of the rich as well as the kitchen of the poor. Smouldering embers of pent-up fires were fanned to a living flame, bursting forth at the clarion call of the Gospel, into an endless chain of beacon lights. Begun in the North of Ireland, where scenes of unparalleled religious fervour were witnessed, it quickly spread to Scotland, and Glasgow was caught in its irresistible tide. Churches in many parts of the city were thrown open to laymen preachers of the Gospel, and from the plush-lined pulpits of the orthodox ecclesiastics, as well as from the austere rostrum of the Calvinist persuasion, the old Gospel was faithfully proclaimed to congregations thirsting for the living Word.

Public buildings and other places were brought into service. A large canvas tent at the foot of Saltmarket Street, used during the Glasgow Fair week as a circus for performing horses, was hired by Gordon Forlong — a Christian gentleman gifted as an evangelist whose name is notably associated with revival times—and became the spiritual birth-place of many souls. On the

removal of the tent, some of the converts met for a time in a hall close by, and later moved into Qontine Reading Room which was situated at the foot of High Street, near Glasgow Cross, where an assembly was formed. "This reading room," writes Robert Barnett, who has still happy memories of those bygone days, "opened from a covered piazza where, on week days, recruiting officers marched to and fro seeking to enlist young men for the army. Here on Sunday evenings Gospel meetings were held and much blessing was granted."

In other parts of the city Brownlow North, Gordon Forlong, and other stalwarts, besides many lesser lights whose names are long since forgotten, were drawing large crowds, and many remarkable conversions took place. Those were times when the city seemed laden with a religious atmosphere, which all unconsciously arrested the careless and ungodly, and sent thoughtful Christians to their Bibles.

It was through the ministry of Gordon Forlong that two men (in later years so powerfully used in the Lord's service) were led to a knowledge of the Truth. They were John R. Caldwell, teacher and expositor, and for many years editor of *The Witness*, and Alexander Marshall, evangelist and author of *God's Way of Salvation* and nearly a thousand other tracts.

It was about this particular time that the



GORDON FORLONG.

Movement which has engaged our attention began to make itself manifest in the city. A number of brethren rented what was then known as the Marble Hall, 85 Dumbarton Road (now 927 Argyle Street) for Sunday School and Gospel work. The Hall derived its rather ambiguous appellation from the fact that the premises had originally been used as a marble workshop and showroom. While this work was being carried on, the brethren engaged in it came together to remember the Lord on the first day of the week, in a small hall in West Campbell Street. This is said to be the first meeting for the breaking of bread, as we know it, in Glasgow.

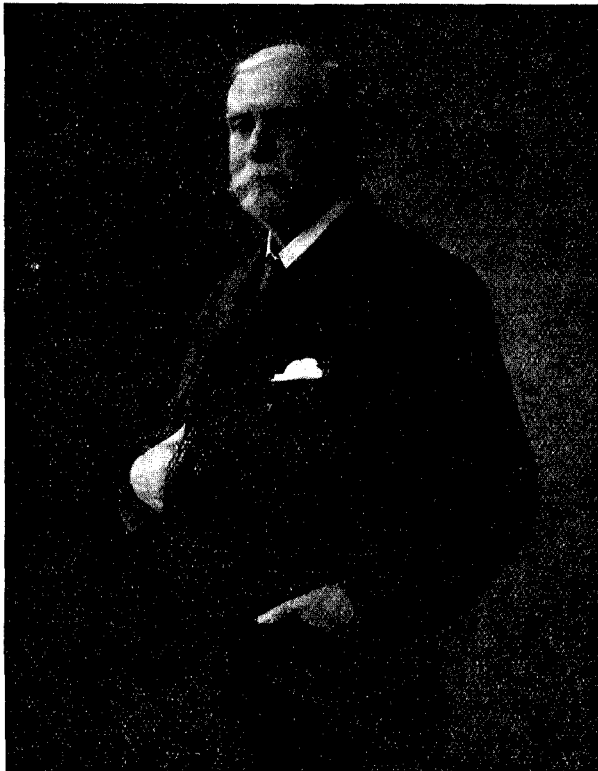
THUS the year 1860 marks the laying of the foundation of a spiritual structure, which, during the seventy odd years that have passed, has increased so that today there are thirty-six assemblies of Christians in the various districts, which constitute this vast metropolis of the Clyde.

A study of the history of assembly life in Glasgow, at once presents a formidable task to one who sets out to disintegrate and place in chronological order the assemblies which followed the little gathering in West Campbell Street. If, therefore, the thread is taken up, and it is found expedient to divert into other channels in our search of sequence, we crave the patient indulgence of the reader.

With this necessary digression we return to the

company of believers which formed the first assembly. As most of those who had been saved and brought into fellowship as the result of this Gospel effort, resided in Dumbarton Road neighbourhood, it was decided, after much prayer and exercise of heart, that the meeting-place for worship and the breaking of bread should be at the Marble Hall. Among the brethren who gathered around the Lord's Table at the Marble Hall on this memorable occasion, which was destined to be the forerunner of many happy gatherings in years to come, were: William Caldwell and his son John R. Caldwell, Thomas Cochrane and George Young. This meeting was the outcome of Bible Readings held in the home of William Caldwell, where the Scriptures were carefully examined and various doctrines discussed, with the result that J. R. Caldwell, then a young man of twenty-one, along with his friend and future business partner George Young, followed the Lord through the waters of believer's baptism.

From this humble gathering, composed of believers who were at that time feeling the bondage and spiritual dearth in sectarianism, there sprang up in many parts of the city similar companies. Nor were their activities in the fulfilment of His will, according to the new revelation, confined to the hour spent around the Lord's Table on the first day of the week, for their zeal found ready expression in channels which were opened to the call



J. R. CALDWELL.

of the Gospel.

THE visit of D. L. Moody and Ira D. Sankey to Glasgow in 1874, brought in its train a wave of blessing reminiscent of the revival times fourteen years previously. Followed by a series of united prayer meetings, the great mission started with a meeting for Sunday School teachers held at 9 o'clock in the morning in the City Hall, which was attended by about 3,000 people. The evening evangelistic services was advertised for half past six, but more than an hour before that time the City Hall was crowded, and the waiting multitude outside repaired to the three nearest churches which were soon filled. The city was stirred to its foundations. Thousands flocked to hear the Gospel, and large numbers were brought into the Kingdom. Dr. Andrew Bonar thus referred to the meetings not long after they started: "Men are coming from great distances to ask the way of life, awakened to this concern by no directly human means, but evidently by the Holy Spirit, who is breathing over the land. It is such a time as we have never had in Scotland before. The same old Gospel as of aforetime is preached to all men: Christ who was made sin for us, Christ the substitute, Christ's blood, Christ's righteousness, Christ crucified; the power of God and the wisdom of God unto salvation."

At the close of the campaign the converts were taken into the circle of the various places of worship. Under such shepherding care not a few, in the flood-tide of their first love, having a zeal for the Master, sought spiritual sustenance and guidance in an intensive study of the Scriptures. This led many to the truth of believers' baptism, and men and women were brought into contact with those Christians who were gathering in New Testament simplicity. Thus the great mission by the American evangelists gave new life and an impetus to the young assemblies gathering in different parts of the city, and their numbers and spiritual influence in and around Glasgow increased perceptibly.

ABOUT forty years after the opening of what was regarded as the premier assembly in Glasgow, a meeting was convened in the Marble Hall, to which the original members, who were then alive, were invited. "The purpose of this meeting," writes George Milne, "was, as Israel of old (Deut. 8. 2), to remember all the way the Lord had led them during these forty years, and to return thanks and praise to the Lord as they caused to pass in review all His faithfulness, goodness and grace. At this meeting George Young recalled the fact that shortly after the opening of the hall, they found the words: 'A band of hope who have no Pope meet here on Sundays,' chalked on the outside wall of the building." The numbers increased, and steady aggressive work continued until the year 1907, when, owing to the building falling into an unhealthy condition, it was decided to remove to what was thought to be a more suitable hall. The valedictory address was given by Duncan McNab, who faithfully laboured for thirty-four years with the Caledonian Bible Carriage, and the assembly removed to Albany Hall, 534 Sauchiehall Street. Situated in a fashionable part of the town, the rent was high, and became a drain on the assembly funds, preventing them from having the practical fellowship to the extent they desired, with the Lord's servants labouring at home and abroad. Negotiations were opened with the believers meeting in Union Hall, Graham Street, which ultimately resulted in an amalgamation of the two assemblies. William Kyle, a brother of revered memory, was connected with the Marble Hall in the early days, and continued with the assembly throughout all its wanderings, being at the helm of its affairs for many years previous to his homecall in June, 1923. Among other well-known brethren formerly associated with the Marble Hall were Alexander Marshall and Henry Pickering, the latter a notable figure among brethren to-day, who is still indefatigable in his labours.

(To be continued).

The "Brethren"* Movement and its Critics.

BY THE EDITOR.

INTRODUCTION.

THE direct occasion for this series of papers, in which we hope to consider some important principles of New Testament Christianity, is, as was noted in last month's *Believer's Magazine*, the appearance lately in a Calvinistic Quarterly of a paper entitled, *The "Brethren" Movement*, by Principal T. C. Hammond, M.A. (T.C.D.), of Moore Theological College, Sydney. Not that we need to be too careful of what people say of us, "It is a very small matter to be judged of men" (1 Cor. 4. 3), and we are not responsible to defend all that so-called "brethren" have done or are accused of doing; but this paper presents a convenient opportunity for a positive testimony to the truth.

It is significant that in what purports to be the centenary or thereabouts, of the said movement, so many 'Reverend' writers (for they are all of the official ranks) should have taken in hand once more to denounce "this sect everywhere spoken against." It has been done so often before, we should hardly have thought ourselves worth the notice of these busy ecclesiastics. Perhaps however we may even extract comfort and encouragement from such attacks. In spite of all our weaknesses and failures, there is such a Divine vitality and power in the principles of God's word, that they survive in spite of the shortcomings, of those who seek to carry them out, and that with added blessing.

We do not resent criticism; we have no interests, pecuniary or otherwise, in the continuance of what we believe to be New Testament principles, and if we have misread our only text-book—the New Testament, we shall be happy to be set right. There is no party properly called "the brethren," who claim a monopoly of these heavenly truths: "All ye are brethren": and of such they are the common property.

* We might add "so-called" but for the awkwardness of the recurring phrase.

It is for each to "trust and obey," taking their stand outside all that savours of a Christianized Judaism—consecrated buildings, holy places, holy seasons, *earthly* priests (for only one order of such is recognised in Scripture—the sons of Aaron, Heb. 8. 4, all else are spurious), and know no centre but the Name of the Lord Jesus, no rule but the Word of God, and no power but His spirit. No doubt there are many true brethren in the various denominations, but if their worship is based on the Old Testament model, they will be themselves of the Old Testament model—forgiven and justified by faith in Christ—but clinging to the law to perfect or preserve their acceptance with God. Such can know but little settled peace, or what is meant by "boldness to enter into the Holiest by the blood of Jesus" (Heb. 10. 19), as "priests unto God" (Rev. 1. 6). The converted clergyman is truly in a parlous position. He has at the same time to try to exercise two incompatible priesthoods—an earthly* and a heavenly. We fear it can hardly be the earthly which is raised to the heavenly plane, but rather the heavenly which is dragged down to the earthly.

Of course there are critics and critics. Of some we wonder what manner of spirit they are of, so bitter is their tone, so biassed their criticism. Such will find later that it is a serious matter to bear false witness even against those they call "these brethren." Principal Hammond's paper is different; it is not bitter, but only ill-informed, and in some points as we believe, he himself is demonstrably astray from the truth. His lack of accurate information may be partly accounted for by the fact that his principal text-book seems to have been Neatby's *History of the Plymouth Brethren*, a work heralded with joy by all our

* We are aware of the Protestant contention that "priest" of the Church of England Prayer Book is only "presbyter"; but the place, dress, functions assigned to the clergyman, shew that John Milton was not so far from the mark—"New presbyter is but old priest writ large."

kind detractors. It is written on much the principle of Peter Parley's *Tales of Ancient Greece*—one long battle, if we remember right; little else counts with historians of this brand. To call Mr. Neatby's book "A History of Brethren" would be, as was pointed out at the time, to mistake a diary of the Marburg Squabbles for a history of the Reformation.

Principal Hammond's paper bristles with controversial points, which will be taken up, we hope, in detail in the papers to come. Here we can touch only on one or two. It seems rather invidious to begin by questioning his accuracy in defining "the cardinal principle of the movement," as "that all Christendom had fallen into apostasy" (p. 17). *Failure*, all would admit, has characterized the close of each dispensation, but the word "apostasy" is a very different thing, and is used much more sparsely. It is in fact practically reserved for the falling away (*apostasias*) just prior to the appearance of the Man of Sin (2 Thess. 2. 3). Probably we see it around us to-day in the modernistic movement in the churches. Surely, too, our author misreads his Romans 11. in maintaining that "Paul seems to wax indignant at the suggestion of failure in connection with the Old Testament" (p. 19). If Israel had not failed egregiously under law, why the Captivity? How explain the Cross? and why have they been nationally "blinded," and put on one side temporarily? (see vv. 7, 12, 15, 20). He warns the Gentiles who had inherited their place of privilege, of imitating this very failure; less they, too, be cut off.

Certainly there is no suggestion in the Old Testament or in the New of "a definite development from glory to glory," as far as man is concerned. We see *that* in God, and that is just what we mean by the much abused word—"The Dispensations" of His grace.

MAN'S development has been and always will be appalling failure. Does not the disorder in the Church of England and her companions bear this out? Has she in the last hundred years gone "from glory to glory"? Has there ever been in the

history of the world, caged together in one religious organization, such incompatible elements, such discordant heterodoxies, as exist to-day within the fold of the Establishment? Papalists and Protestants; Anglicans and Modern Churchmen; Neo-evangelicals and old Broad Churchmen; High Churchmen, and in ever diminishing quantity, old-fashioned Low Churchmen (whom we gladly recognize as brethren, with all true Evangelicals); all reciting the same creeds, and all claiming to belong to the same body ecclesiastic? Surely these facts are a call to the Lord's true people to come out to Him from all such Babylonian confusion and corruption.

When "brethren" teachers spoke of the church being in ruins, they did not mean, we may be sure, the Church which is Christ's body, but the church as we see her to-day in her responsibility to be a united testimony for God on the earth.

THERE are many other points, *e.g.*, the Principal's view of "Dispensationalism," "Office in the Church," our supposed "heretical views as to the spotless humanity of Christ," "The Righteousness of God," etc., which will be taken up later. I will only refer to one more here where Mr. Hammond goes, we believe, most seriously astray, and that is, in his view of the Christian's relation to the law. His position hardly seems logical. "The law *does its work*," he writes, "in bringing us under condemnation, but grace frees us, *where law fails*." (but how fails?—Ed.). Then he adds, "*The work of law has been accomplished*, but the grace of Christ has given the old lesson a wider, fuller significance" (my italics). As a matter of fact, the *law has not failed*. It was never intended to give life, it could only bring "the knowledge of sin." It condemns, it curses, and that it has done to us in the Person of our Redeemer. The true Romans' argument is—"Ye also are become *dead to the law* by the body of Christ (*i.e.* on the cross), that ye should be married to another, even to Him that is raised from the dead" (Rom. 7. 4). It is not that the law is dead, but we are viewed as having died to it—the old husband. To come back

to the law to live by it is to forsake the new husband for the old! The Galatian doctrine was that this law was our pedagogue* up to Christ. But because we are not legalists, we are not for that anti-nomian. Our law is the will of the New Husband, "that we may bring forth fruit unto God."

We hope (God willing) that this subject may be taken up by Mr. W. R. Lewis of Bath in our October number. Next month Mr. W. E. Vine will write on the misuse of the term "Brethren," followed by a paper by Mr. A. W. Phillips in September on "What do 'brethren' believe in the absence of a creed?" and so on, on the "Dispensations," "Priesthood, Office and Gift," Principles of Gathering, etc., etc., to be announced later.

We ask for the prayers of our readers that these papers may glorify God and help many of His people to take their stand more clearly on Christian ground.

THE LORD'S COMING AND SUBSEQUENT EVENTS AS RECORDED IN THE WORD OF GOD.

- (1) His Coming for His Saints: The Rapture. Return (Luke 19. 12).
 1. Its Certainty (John 14. 2).
 2. Its Manner: Visibly (Acts 1. 11); Personally, Himself (1 Thess. 4. 16).
 3. Its Imminence (Rev. 22. 20)—No signs prefaceing it.
- (2) Resurrection (1 Thess. 4. 16; Rev. 20. 6). Three Sounds:
 - Shout: for the living.
 - Trump: for the dead in Christ.
 - Voice of Archangel.
- (3) Refashioning (Phil. 3. 21; 1 John 3. 2)—Christ's Glorious Body the Model.
- (4) Reunion (1 Thess 4. 17)—Together: Loved ones restored to us.
- (5) Reward (Rev. 22. 12; 1 Cor. 4. 5)—"The Bema" place of reward.
- (6) Reception (John 14. 2)—The Father's House—Many Mansions—The Marriage Supper of the Lamb.

* This writer says that because we do not need a pedagogue it does not follow that there is no longer need for a pedagogue under any circumstances, but the next verse goes on to say, "After that faith is come, we are no longer under a schoolmaster." We need not be surprised at this slight discrepancy when we remember that the doctrine of the Galatian churches is the received doctrine of Evangelical Christendom, that is justification by faith in Christ and sanctification by law-keeping.

LORD'S COMING IN GLORY FOR ISRAEL.

- (1) Revelation (2 Thess. 1-7; Rev. 1. 1-7; Mal. 3. 1-4).
They shall look on Him, etc.
- (2) Repentance (Acts 3. 19; Zech. 12. 10).
National repentance of Israel and turning to the Lord (see Rom. 11.)—at the coming of the Deliverer, they shall be saved, for God is able (see v. 23).
Their repentance is no doubt produced by the pouring out of the Spirit upon them (see Isa. 32. 15; Joel 2. 28; Ezek. 39. 29).
- (3) Regeneration (Matt. 19. 28).
A nation shall be born in a day (for this see Ezek. 37. The valley of dry bones, death and sterility converted into life and activity. "I will put my Spirit in you and ye shall live" (also see Isa. 66. 8).
- (4) Refreshment (Acts 3. 19; Isa. 26. 19).
The pleasant and refreshing dew of the Lord's presence upon them. First, He works deliverance for Israel, overthrowing her enemies; they experience a new birth; it will be like the all refreshing dew.
- (5) Restitution (Acts 3. 21).
Promised by the mouth of all His Holy prophets since the world began. This promises blessings for all the nations of the earth and includes creation itself—groaning and suffering under their terrible load, truly in this aspect "Salvation is of the Jews."
- (6) Redemption (Luke 2. 38).

Ontario.

George Gould, Jr.

REVIEW.

"A Little Sheaf of Verse." One of an editor's trials is the reception of a rather plentiful supply of verses or rhymed lines by excellent Christians, who seem to have an urge to express themselves thus. The old saying remains true, however,—the poet is born, not made,—and, alas, we fear, the majority of the versifiers lack the magic something which proclaims their poetic birth. There are exceptions, however, and we have some who send us lines, usually brief, which appeal to us as poetical, and such is the slender volume sent us from India by Mr. F. Howard Oakley, of 76 pages of verse. A beautiful sketch in water-colours of Ennore Backwater by the author, and another representing an Indian moonlit scene, add to the value of the book. The author gives us permission to reprint any pieces we desire, and we are giving one from page 68, "Abram's Call," in the present number (see page 182). To be had through John Ritchie, Ltd., Kilmarnock.

Holiness is not the way to Christ; because Christ is the Way to holiness.



Surveys of Service.



NORWAY.—(*Continued*).

By DAVID McMURDO.

IN 1899 Mr. Alexander Mitchell came from the Faroe Isles, making his home permanently in Skien. Steady progress has been made by the assembly in Skien, which has a suitable hall and carries on many activities. Through the printing and distributing of very large quantities of tracts, plain, unadorned Gospel messages suited to the special conditions in Norway, Mr. Mitchell has reached to most parts of this extensive country.

The coming of Mr. Angus McKinnon to Skien in 1912 was a great blessing, and the work received a great impetus. Through his efforts a tent was procured from Scotland, together with seats and platform, and during five summers in succession meetings were held, which resulted in the salvation of many souls. Of these quite a number came into the assembly and have remained to this day. Mr. McKinnon has travelled much in Norway, and his ministry has resulted in great blessing both in the conversion of the unsaved and in the edification of saints.

In recent years an assembly has commenced in the town of Kristiansand, in South Norway, and is sustaining a faithful testimony to the truth. They have the breaking of bread and regular meetings every week.

An assembly of saints in Moss, who began to break bread about 1895, acquired a large hall seating about 400, and which through a long course of years has been a centre for much evangelistic work. In the autumn of 1903, after a serious earthquake, a revival broke out here which bore remarkable fruit in various places—the instrument used by the Lord being the son-in-law of the leading brother in the assembly. In some respects this revival has been considered the greatest in the history of the country. The assembly in Moss has suffered

much strife and dissension through the inroads of the tongues-movement, though still continuing to break bread every Lord's Day.

A few Christians, mainly young men, began to meet in dependence upon the Lord and His Word alone, and have continued since 1928 to make good progress, some of the number possessing considerable gift. Some believers, as the result of the patient labours of Mr. D. McMurdo,* meet to break bread in Bergen, but the work has suffered through lack of a suitable hall. In the north Christians meet in the hall built at Trömsodal, built by the late Mr. Wangberg. Much itinerary Gospel work has been carried on by Mr. D. McMurdo* in towns, industrial villages, islands, fishing stations, fjord districts, and from house to house. The good seed has been widely sown, some of it bearing fruit. At a meeting I held last night in Bergen I met accidentally a man from Finmarken, from a place on the borders of Russia, 1300 miles from Bergen, who told me of two people converted and baptised by Mr. McKinnon during one of his Gospel tours taken in 1921.

The special needs of Norway are (1) The proclamation of a clear, Christ-exalting Gospel message, and (2) A revival of Bible study amongst the Lord's people.

(*To be continued*).

DESIRES AFTER GOD.

- Psa. 80. 1, "Shine"—Light Desired.
 Psa. 42. 1, "Satiated"—Water Desired.
 Psa. 28. 1, "Speak"—Communion Desired.
 Psa. 139. 23, "Search"—Holiness Desired.
 Psa. 16. 1, "Shield"—Protection Desired.
 Psa. 25. 4, "Shew"—Guidance Desired.
 Psa. 90. 14, "Satisfy"—Joy desired.

—Jas. Forbes.

* Sentences inserted by Mr. A. Mitchell of Skien, through whom the paper reached us.

Notes on Some Psalms.

PSALM 132, Etc.

By WM. RODGERS, OMAGH.

MOST of those psalms which are associated with David's life and reign, either by their titles, or by references contained in the body of them, divide themselves naturally into groups, according to the part of his life with which they have to do. Perhaps the simplest division would be into four groups as herewith:—

(1) The psalms which refer to his early life, previous to the death of Saul, most of which are concerned with his wanderings while persecuted by that monarch.

(2) Those which are connected with the first part of his reign, till the time when he brought the Ark of God to the place he had prepared for it at Jerusalem.

(3) Those that belong to the period ending with Absalom's rebellion, most of which have to do, either with the circumstances of that rebellion, or with David's sin which led up to it.

(4) Those associated with the latter part of his reign.

There are of course some psalms, undoubtedly of David's composition, which have no marked connection with any particular time in his life, and there are others which seem to have links with more than one time; but where we can, with a measure of probability, connect certain psalms with the same period, it is profitable to consider such psalms together and compare them, in order that one may throw light upon the other. Especially is this the case when they refer, not only to the same time, but to the same event.

As an example of what we mean, let us consider some of the many psalms which in one way or another appear to have connection with David's bringing up of the Ark. Of these Psalm 132 comes first to mind because, although written later than others of the group, it takes us back to the very beginning of David's project, to a vow which he made in his boyhood. And yet it may be that we should go still further back for a starting point, namely to that afforded

us by Psalm 78, where reference is made in verse 61 to the capture of the Ark by the Philistines, and in verses 60, 68 to the change of God's centre of worship from Shiloh to Zion, for reasons which the psalm itself enumerates. As we may, however have occasion to consider Psalm 78 more closely in another connection, we pass on again to David's early days at his home in Bethlehem, or Ephrathah. The latter was the ancient name of the place, and was still used poetically, as may be seen in Ruth 4. 11; Micah 5. 2, etc.; and thus we find it in Psalm 132. 6, where we read, "Lo, we heard of it at Ephrathah; we found it in the fields of the wood."

The "it" of this verse is the Ark, as the context and particularly verse 8 shows, while "Ephrathah," as we have said is Bethlehem. It remains to inquire what is meant by "the fields of the wood"; and here the R.V. margin helps us by giving it as "The field of Jaar," and referring us to 1 Chron. 13. 5, in which Kirjathjearim is named as the place from which David fetched up the Ark. This word, Kirjathjearim, is formed of "Kirjath," which means "city," and "jearim," which is the plural of the "Jaar" of the R.V. margin at Psalm. 132. 6, and means "woods." In view of this there can be little doubt that "The fields of Jaar," or "of the wood," in the psalm, in which David is said to have found the Ark, is but a poetical synonym for Kirjathjearim, "The city of woods," or else the name of that part of it in which was the house of Abinadab, where the Ark had lain.

In that spot it had been for nearly a century, since its return from the land of the Philistines. During the first twenty years of this period there had been some interest taken in it, while the Israelites "lamented after the Lord," who had used the Philistines for their chastisement. This time is described in 1 Sam. 7. 2, and it culminated in a revival under Samuel, and a victory gained over the enemy at the very spot where he had defeated Israel twenty years previously (*cf.* 1 Sam. 4. 1; 7. 12).

In that victory God vindicated Himself a second time against these Philistines for

the capture of the Ark, as He had already done by the destruction wrought through its presence in their country, and as He yet again did even more fully a long time afterwards, when His servant David, just before his bringing up of the Ark, so thoroughly defeated them at Baal-perazim that it is written: "There they left their images, and David and his men burned them" (2 Sam. 5. 21). A complete reversal of what had taken place a century before.

THE revival in Samuel's days, though it brought victory, did not effect any change in the position of the Ark, which still lay, almost forgotten, in "the house of Abinadab in the hill." Thus matters continued during the reign of Saul, as is shown by 1 Cor. 13. 3, "We inquired not at it in the days of Saul." But during this period a young lad had been born and was growing up in Bethlehem, who while he looked after his father's sheep, not only was learning those lessons to which we made reference last month in connection with our notes on Psalm 23, but also found time to think of the neglected Ark of God, which lay, not more than ten miles distant, across the country at Kirjathjearim.

Possibly in his journeyings as shepherd he had even located the very spot where it was, for the expression, "We found it," in Psalm 132. 6, is rather a remarkable one. But, however that may be, this young lad who, by his parents and brothers, was looked on as scarcely worthy of the notice of strangers (1 Sam. 16. 11), began to think great thoughts in his young mind, thoughts which at length took shape in a solemn vow sworn unto the Lord that never would he settle down in comfort in a house of his own, until God's Ark was found a fitting habitation. This is distinctly implied in the words of Psalm 132, "Remember David . . . how he sware . . . and vowed . . . Surely I will not come into . . . my house . . . until I find out a place for the Lord . . . Lo, we heard of it at Ephratah . . . the Ark of Thy strength."

The psalm itself is of course written from the point of view of a later time, for it shows us the vow actually accomplished,

and the Ark being placed in the tent prepared for it. But before that stage could be reached, many difficulties had to be surmounted, to some of which we shall refer next month. Meanwhile let us note that our psalm has two main sections, and that while the first part, which so far we have been considering, is occupied with what David "sware" to God, and how he kept his vow; the second tells us of what the Lord had in return "sworn" to David, as to blessing for himself and his family, and how He, too, would "not turn from it" (v. 11).

Thus David found that the path chosen by him in early days of putting God's interests first, was the path which furthered his own interests as well, and that to an extent to which they never could have been furthered by any amount of selfish concentration on them, on his own part. It is a lesson which ever needs to be learned by God's people, as also does this other—that the character of a saint is usually shaped for life by the attitude he takes up, in his first days of Christian experience, toward God and toward His service.

(To be continued).

ABRAM'S CALL.

(Verses written during a night walk from the Ruins of Abram's City to Ur Junction in Iraq).

He called him out—he knew not where,
An unknown land to north and south
And east and west.
But He who called him, also loved,
Sure He knew best.

He led him on o'er unknown land;
He walked in hand and step with God.
With Him as Friend,
What need to ask the why or where
His callings end?

And still He calls, and leads the way,
And they who answer to His call
Need have no fear.
For He who leads them also loves,
This answers all.

—This answers all.

F. Howard Oakley.

Madras.

From "A Little Sheaf of Verse."

STUDIES IN BIBLE DOCTRINE.

A REVIEW.

By A. W. PHILLIPS, LONDON.

IN place of the conventional "foreword," the fly-leaf of the book under review* is occupied by a striking quotation from the late Professor James Orr, D.D., of Glasgow. From this quotation we take the following extracts:—

"Everyone must be aware that there is at the present time a great prejudice against doctrine, or dogma, in religion: a great dislike of clear and systematic thinking about Divine things. . . . I cannot help feeling that underlying this dislike of doctrine there often lurks a secret unbelief in the reality of any revelation of God from which we can derive sure and satisfying knowledge concerning Him. If we believe that there has really been a revelation of God Himself in this world, it is not only our privilege but our highest duty to apply ourselves to the study of this revelation, so that we may carry about with us an intelligible notion of what we do believe, and are prepared to testify for."

As we read them, these words of Dr. Orr recalled to our mind an incident which occurred at a large gathering of ministering brethren from all parts of the world, held at Leominster some forty years ago. The subject under discussion was the declension in preaching power and the dearth of conversions. After a while there rose to speak the massive, patriarchal figure of Donald Ross, the greatest "master of assemblies" whom it has been our privilege to know. He solemnly warned the brethren of the drift that had set in, and then went on to prescribe the antidote. We can never forget the tremendous impression as he thundered out the words, "Brethren, don't trifle with precious souls, or with the Word of God. If you really do believe them, then preach the great doctrines of the Bible—*Heaven, Hell, and Atoning Blood! Death, Judgment and Eternity!* Cry aloud and spare not! But if you don't believe these things, have done with shams, and quit your preaching right away." And a mighty "Amen!" went up from the assembled brethren.

* **STUDIES IN BIBLE DOCTRINE.** By W. Hoste, B.A. 297 pages. Price 2s. 6d. Post free to any part of world, 2s. 10d. Obtainable from John Ritchie, Ltd., Kilmarnock, Scotland.

It is greatly to be feared that to-day all is not well with the character of our ministry. The shallowness of an undogmatic evangelism, soft and sentimental, is manifest on every hand. Never more than in these solemn days was there the urgent need for a return to doctrinal preaching, both to saint and sinner.

To those who may be exercised on this matter, and are asking, Where is there available, within a modest compass and cost, a reliable summary of Bible doctrine, we confidently answer, Here is the very handbook desired, fit to be placed in the hands of young and old, and free from all taint of modernism, evolutionism, higher criticism, clericalism, and anti-dispensationism.

Its scope embraces the whole compass of Bible doctrines with one exception—that of the Church: Her Constitution, Ministry, and Ordinances. These subjects Mr. Hoste has dealt with in separate volumes.

The present work surveys in orderly and progressive fashion the cardinal doctrines of Christianity, including, *inter alia*, The Existence and Attributes of God; The Holy Trinity; The Person and Work of Christ; The Holy Spirit; Man—His Creation, Fall, and Redemption; The Future of the Saved and Unsaved. These, without question, are the most sublime and stupendous, the most momentous and inescapable subjects that can engage the mind of man. In this book they find devout, exact, and luminous treatment. There is not a dull or dry-as-dust page in the book. Its chapters embody the refined quintessence of years of labour and study on the part of one whose academical and theological training peculiarly fit him for his onerous task. Specially to be admired are the spiritual fervour, devotional glow, and scripture sidelights which shine out on almost every page.

Space forbids detailed comment, but in view of the vast importance of the subject we call special attention to the chapters

dealing with the origin and fall of man. This is one of the most vital issues in the "religious world" of to-day.

The great question confronting our young people on every hand is whether man is a fallen or a rising creature: or, in other words, Was man the direct creation of God, made in His image and likeness, as taught in Scripture? or, Has he sprung from the lowest animal origin, as taught by the evolutionists?

Mr. Hoste, in terms quite easily followed, proves for certain that evolution is purely a piece of intellectual guesswork: that it is a theory, and nothing more than a theory, unproved and unproveable: that it is an "evolved" lie, evolved from the "father of lies," for the deception and ruin of souls. Its real object is to evade the idea of man's personal accountability to His Divine Creator, so that man may think of himself, not as a *fallen* but as a rising creature, with great credit due to himself for his advancement in the scale of being.

And as the whole theory is devoid of all proof, it is, as a piece of unmitigated "bluff," always *assumed*, for the simple reason that it cannot possibly be *proved*. And this, be it noted, is being perpetrated in the sacred name of "science"—falsely so-called! How dismally unscientific thus to do violence both to faith and reason!

The true scientist is concerned, not with baseless theories, but with hard facts. His guiding principle is, Give us the facts! But the Christian goes behind what to the natural mind is a closed door, to the revelation which God has given in His Word. By appeal to this Word Mr. Hoste is able, not only to "pulverise" the theory of evolution, but to establish as a certainty that the origin of man was not bestial, but Divine (Gen. 1. and 2): that he is not a *rising* but a *fallen* creature: that he fell in Eden, and has been falling ever since. We take leave of this important subject by a quotation from page 173:—

The Genesis record has the imprimatur of history and experience for those who are not quite dead to the voice of God in Scripture and their own conscience. If man never fell, why did he suddenly take to hiding from God,

and cover his act with mean excuses? How did his firstborn become a murderer? In Gen. 1. 21 we read that "God saw all that He had made, and behold it was very good." Should we not expect, were evolution true, that after 2,000 years of progress everything would have risen to a still higher grade of excellence? What we read is that "God saw that every imagination of the thoughts of man's heart was only evil continually" (Gen. 6. 15), and that the world was so full of violence and corruption that it had to be swept away with the Deluge.

It should scarcely be necessary for us to add that in dealing with the great subjects of Divine revelation the author is utterly loyal to the written Word of God. From start to finish his only, his confident appeal is to "what is written." Nothing else matters. If God has expressed His mind in His Word, that, to faith, is the end of all controversy. "Let God be true." Faith based upon the written Word of God is the surest of all certainties.

Yet, as our readers are well aware, we are often met by the type of objector who says, "Yes, your teaching may be in accordance with the Scriptures. But what if the Scriptures are themselves mistaken? How may we be quite sure that the Bible is indeed the inspired and inerrant Word of God? Mr. Hoste forestalls this objector, and devotes some thirty pages to a most able excursus on the origin, inspiration, inerrancy, and sufficiency of the Holy Scriptures. This excursus we regard as most valuable and reassuring. Special attention should be given to the section dealing with our Lord's own testimony to the written Word. Every devout mind will be impressed by its Divine conclusiveness, placing the whole matter (as it assuredly does) outside the region of conjecture and controversy.

To all preachers, teachers, and students we commend this book with every confidence. It is admirably adapted for use at a textbook in study circles and Bible schools, its scholarship and accuracy being beyond question.*

* There is, however, a curious slip on page 258, where Dr. Fairbairn is described as Principal of Manchester College, Oxford. It was, of course, of Mansfield College that he was Principal, and not of the Unitarian institution known as Manchester College. Also, on page 6, line 22, "immorality" appears for "immortality."

To our missionary brethren in charge of the Scripture Literature Press, Bangalore, we must offer our congratulations for the excellent and readable manner in which this book has been produced. It is clearly printed on really good paper, and is sold at a price which leaves no room for the charge of "profiteering in the truth." Our friends in Bangalore are placing English-speaking Christians everywhere under a debt of gratitude by the way in which they are providing excellent Christian literature at prices within the reach of the most modest purse. We would take this opportunity of calling attention to their recent issue of Mr. W. E. Vine's valuable commentaries on the Epistle to the Romans and the First Epistle of John at commendably low prices.

'The Marriage in Cana.'

BY JAS. FORBES, STRATHAVEN.

LOOKING back these two thousand years nearly, it seems a long time since this event took place, and yet, like all associated interests it takes its past and present value from the fact that Jesus was there. A very important feature of the occasion was the time. It was

"THE THIRD DAY"

In the sacred numbers the 3rd day seems to point to the day of resurrection. In verse 19 of this chapter, Jesus says, "Destroy this Temple, and in three days I will raise it up." That for Him was the beginning of everlasting triumph. How little everything of time seems when compared with His triumph over death. All the great counsels of the past eternity, had resurrection as the platform of their display and enjoyment. The public joining of hands, and the plighting of their troth, points us forward, to the way the whole church, both sleeping and awake, is waiting for the great marriage supper of the Lamb (Rev. 19. 7), when before that

assembled gathering He will publicly receive her, for whom He gave Himself, once, in the end of the ages (Eph. 5. 25). But now since all the members of His body have been gathered in, He claims her for His own. Thus we are led to think of the consummation of the third day. But we knew there would have been no morning if there had not been a night. The night when He surrendered His will to drink the cup of Judgment, which sin and our sins deserved. "Out of the eater has come forth meat, and out of the strong sweetness." That which was the most to be feared, namely judgment at the hand of God, He has voluntarily received, and thus made the dread occasion the witness of the wondrous love of God. From the contemplation of this great event our minds would come back to the marriage in Cana.

"Both Jesus was called—and His disciples to the marriage" (v. 2).

It may have been only for Mary's sake that they were called; not that they had any particular faith in Jesus. There is nothing in the story to lead us to think they had. As with the world, it seemed to be with them, they did not know Him, and as we might expect, if He was to be known, then, it must be of His own Grace.

THE occasion for Him revealing Himself was to be in connection with the wine. He sits quietly by seeing the element of men's pleasure gradually getting less, until Mary His mother ventures on the errand of informing Him

"THEY HAVE NO WINE."

This is to be the background for the display of Divine power. In John's record of the Gospel it is so frequently seen, namely,

HUMAN EXTREMITY.

In John 2. "No Wine," John 4. "No Husband." John 5. "No Man to Help," John 6. "No Bread," John 7. "No Water," etc. All these instances of human extremity were just His opportunity. It is when men

have fully spent all their activities that He waits to manifest Divine Glory. Mary, His mother, seems to be very anxious because she ventures to tender information. For the time being she seems to have forgotten "Who He is." When He was a little boy of twelve years, she asked Him, "Why hast Thou dealt with us thus?" And He answered, as to the reason. But we hardly find any other instance in which Mary steps out of her place. Here she proffers information, and the answer she receives seems to us strange. He says, "Woman, what have I to do with thee, Mine hour is not yet come." For the time being His operations are sovereign, and not at all influenced by human control. This answer at once led her to silence. The hour He refers to may be the same as that which He refers to in John 7. There is a time coming when the Unknown, Humbled Christ will be the Universal Ruler, acknowledged from sea to sea. But, until the time comes for that, He is not seemingly owning the earthly bond connecting Him specially with the nation of Israel. In beautiful acquiescence Mary bows, and in her own way, advises the ministering ones, "Whatsoever He saith unto you, do it!" Such advice seems to confirm our feeling that the friends who were ministering to the enjoyment of the marriage did not know Christ. It was very good advice Mary gave, what transformations it would have effected if it had been acted on by those who have heard it, both individual and collective, both personal and national. It did not matter what it was, however strange apparently, "Do it!" We do well not to fail to admire the whole-hearted surrender to Christ which the advice implies. Whatever be the place or relationship of these servants, Mary could not but see perfect surrender to His word was what became them, and it may not be too late yet to say, ourselves as well.

THE story seems now to begin, clear of all human defects at verse 6. The wine is done, the marriage will have been celebrated, and the enthusiasm of the first effect is dying down when we are directed to something that has been

"SET THERE."

The purpose was good, but these "six stone water pots, after the manner of the purifying of the Jews, containing two or three firkins apiece," are to be brought into everlasting remembrance.

We would desire to emphasize the fact of what we seem called upon to consider in these water pots. We would desire to suggest they are figurative. Figurative of what, it may be asked. Figurative of the means that God used for the conveyance of His Word to us. If we ponder over this fact we will see a resemblance. The bulk of the writers of the New Testament are clearly Jewish. Matthew, John, Peter, Paul, James and Jude—these were wonderfully honoured men, and men who could not reach such honour without the necessary fitness.

(To be continued).

From Jerusalem to the Utmost Parts of the Earth.

A BIBLE STUDY.

BY C. H. BURCHELL, BIRMINGHAM.

THE broad extent of the "love of God" in John 3. 16 before the cross is as universal as the commission of the Lord Jesus in Mark 16. 15, after it, and confirmed by His Word in Acts 1. 8.

It is very humiliating to confess how little the Church of God has responded to this commission.

True it is, that in Luke 24. 47 the disciples were to *begin* at Jerusalem, but when, as the result of the persecution which arose about Stephen they that were scattered abroad "went everywhere preaching the Word" (Acts 8. 4); it is evident from the words "except the apostles" in verse 1 that these leaders remained at Jerusalem.*

When Peter gave his memorable discourse in Jerusalem to *Jews* "out of every

* No doubt, we believe, in order that the link of the testimony with Jerusalem should not be severed. The time had not come for that.—[Ed.]

nation under heaven" (Acts 2. 5); the result being that three thousand were converted, these converts on returning to their respective countries (see verses 9, 10, 11 of Acts 2), would carry the message with them and present-day missionaries to North Africa state that there remain the ruins of buildings which in the first century were used for Christian worship.

But God had His own method of enlarging the hearts of His messengers, so that the Gentiles as well as the Jews might be brought in. Acts 11. 19, 20 and 21 give us a brief account of these unnamed missionaries, whilst Peter himself in Acts 10. has to be shewn that "what God hath cleansed, that call not thou common."

Peter was obedient to the vision, accompanied the man sent by Cornelius, told him words whereby "thou and all thy house shall be saved" (Acts 11. 14), and the result was heralded with joy, as the assembly at Jerusalem "glorified God," because "God hath also to the Gentiles granted repentance unto life" (v. 18).

THIS closes the ministry of Peter in the Acts, and we have in the subsequent chapters the testimony of the Apostle with the Gentile commission, who as Saul in Acts 9. was the persecutor, but in the purpose of God "a chosen vessel unto Me to bear My name before the Gentiles" (Acts 9. 15).

To Paul was given that which in other ages had not been revealed "that the Gentiles should be fellow-heirs and of the same body" as the Jews (Eph. 3.), and he laboured in Asia Minor until Acts 16. is reached, when by a vision (v. 9) he was instructed to extend his labours to Europe.

Philippi was the first city visited, and he ended his testimony there in the prison, not, however, without leaving converts, and long afterwards in prison at Rome "for the Gentiles" (Eph. 3. 1) he could thank God "for your fellowship in the gospel from the first day until now" (Phil. 1. 5).

From the prison at Philippi to the prison at Rome.—Of no other assembly is there such a record!

In Acts 18. Paul reached Corinth, and

because of the unspiritual condition of the saints there refused to take support in temporal things from them so that he might be able to minister the Gospel the more freely (see 2 Cor. 11. 7, 10)..

It was because of this carnal condition that the Apostle in recounting his labours in 2 Cor. 10. indicates that he was within the boundary of his "measure" or "rule" (i.e. his commission to the Gentile world—Acts 26. 17-18) in "reaching" or coming to them, yet he had been helped by others to do this service (2 Cor. 11. 9), and he expresses the sincere hope that when the Corinthians had greater faith they would enable him by their practical help to reach the "regions beyond" them with the same glorious message.

Only a year or two after this the Apostle's oral missionary activities were ended by the Roman prison, and it is interesting to notice that at the very time Paul was in custody at Rome the British King Caradoc* was taken there as a prisoner of war, and after examination he was allowed to return to Britain as a ruling prince under the Emperor of Rome, three members of his family being retained as hostages for his good conduct. Their names were Bran, Llin and Claudia, the father, son and daughter of Caradoc. Claudia, we are told, subsequently married Pudens, the son of a Roman senator.

Now in 2 Tim. 4. 21 Paul sends greetings from Pudens, Linus (which I understand is the Latin equivalent of Llin), and Claudia, and if two of these were the son and daughter of Caradoc, it is probable they were the first British converts to the Gospel.

The venerable Bede records that about A.D. 170 a British king named Lucius sent a letter to Rome requesting "to be made a Christian," but whether he "was made a Christian" by "new birth," the only way possible, history does not record.

At all events the Gospel reached these shores in the second century A.D., and for some fifteen hundred years, to our shame, no effort was made to carry the same

* Usually, we believe, known as Caractacus. We fear we must not build too much on these stories as there seems no proof of any identification of his daughter with the Claudia of 2 Tim. 4. 21.

blessed message to other lands. Since that time, God be thanked, much has been done, but the great harvest of unreached souls still waits to be gathered in and the labourers are few! The "uttermost parts of the earth" have *not yet* heard the "good news."

May the Lord stir us up as to our individual responsibility in this matter, so that we—you and I—may either "go," or by our prayers, linked with practical sympathy and assistance, enable others to enter those "regions beyond" for the glory of God.

"Stir us, oh! stir us, Lord, we care not how,
But stir our hearts in passion for Thy world;
Stir us to give, to go, but most to pray,
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high."

"Earthly power doth then show likest God's
When mercy seasons justice."

CORRESPONDENCE.

With reference to the booklet entitled, "Water-Baptism—its Meaning and Mode," by Mr. R. Elliott, already animadverted upon in our June editorial, we have received the following from our esteemed brother, Mr. G. W. Bell, of Sutton, author of "Christian Baptism and its Counterfeits." Our brother points out that this booklet is being widely circulated amongst the Lord's people; and then continues:—"It's object appears to be twofold: (1) again to press upon assemblies the objectionable teaching of 'Household Baptism' (so-called), and (2) to press a personal complaint that the author is, in consequence of this teaching,* not being invited to minister, as much as he wishes, amongst assemblies!

"It is surely not surprising, and a matter of thankfulness that attempts to undermine 'Believers' or Christian Baptism,' and the furthering of 'Infant Baptism' are being firmly withstood by assemblies.

"One outstanding error in this booklet is the failure to appreciate the essential difference between John's baptism and Christian baptism. The admittedly forward view in the first case is insisted upon in the latter, to the extent that baptism is 'unto' regeneration, which means in effect that it is to be applied

* For an assembly to refuse a teacher because he advocates by voice or pen some false doctrine or practice, in no way proves that the doctrine in question is the ground of their gathering, as Mr. R. E. insists in asserting in this case.—[Ed.].

to unbelievers. The writer fails to grasp in reference to Rom. 6. 3, 'so many of us as were baptised unto Jesus Christ were baptised into His death,' that those referred to were believers, the saints in Rome. This mistake is fundamental, and permeates the whole of the statements of the booklet. It is only true believers (when tempted to sin) who could be called by the Apostle to remember their baptism. What possible benefit could accrue to unbelievers into doing so?

"It has always been the human error to go back to what God has set aside. The Hebrews failed to go forward to full growth and to follow God's revealed will. The Galatians refused faith and the Holy Spirit, and would go back to the Law for their rule of life. Christendom prays, 'Lord, have mercy upon us, and incline our hearts to keep this law.' It maintains sacrificing priests and a worldly sanctuary, though the Veil has been rent. And here we are being taken back to John's baptism, which has passed away, to interpret Christian baptism which rests on different sanctions altogether.

"Certainly those of Israel who came to John's baptism came confessing sins, in the expectation of Messiah still to come, whereas Christian baptism was introduced after He had come, and believers now are baptised after they have believed the testimony and received the forgiveness of their sins. 'The Corinthians, hearing, believed, and were baptised.'

"The Apostles were enjoined to teach all nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost. The author contends that disciples were made by baptising* them. This is the error of false religions whose preachers now in dark places of the earth sprinkle infants and others to "make" Christians of them, and who even in England are doing the same. This is the error which our author supports. He professes to introduce infants and even unconverted members of a household, the head of which is a believer, into a privileged position, calling them 'holy'† and something better than the sinner. What a travesty of Scripture to make a third class between 'saved' and 'unsaved'! The Word of God is rendered of none effect by these traditions.

"The author takes the peculiar position that he has been asking for years, and is still waiting for the answer. 'Where is the Scripture which forbids Christian parents baptizing

* This, as has been pointed out again and again, is interpretation, not translation. Mr. R. E. wishes it to be "by baptising," and prints accordingly.—[Ed.].

† This is a reference to 1 Cor. 7. 14, where there is not a word about baptism in the whole passage. The word translated "holy" of the children is the same root as that employed of the unconverted wife. She is not a fit subject for baptism, neither are the children, but they may live with their parent, and the wife with her husband.—[Ed.].

their children?*** To this another might be proposed on similar lines as to participation in the Lord's Supper. It used to be regarded as essential in circles of so-called brethren to have a definite 'Thus saith the Lord' for our actions, alas, how some would cast us down from our excellency!

"It would carry us too far to mention the numerous misstatements and mishandlings of Scripture, and this must be left for another occasion. One or two examples only will be mentioned. The author states that Scripture never defines the mode of baptism; but that in any case it does not matter! He states that 'Ye are washed'† (1 Cor. 6. 11) means 'baptised'! He is quite satisfied to stand by the painter of an old picture which shows our Lord standing in shallow water with John pouring water on His head; but how could such baptising be a figure of burial, as true baptism is? (Rom. 6.; Col. 2.). The word for 'washings' (baptismos) given in Mark 7. 4 and in Heb. 6., Mr. R. E. mentions as if it referred to Christian baptism, but it is never so used in Scripture, but the word 'baptisma.' There is a very feeble effort to show that Naaman the Syrian did not dip himself wholly in the Jordan. How can the writer contend that in 1 Pet. 3. 20-22 'saved by water' means washing, cleansing, when the passage itself states that it is not a putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of the Lord Jesus; which cannot apply to the cleansing of unsaved people? There is a quibble about 'Believers' baptism,' and also that 'believe and be baptised' is not Scripture. 'He that believeth and is baptised shall be saved,' and 'They that gladly received His Word were baptised,' nearly enough to indicate the accuracy of the expression, surely.

"The author asks the question, 'How can baptism rest upon true faith in the baptised . . . when it is impossible for anyone except God to be absolutely sure upon such a point?' Of course no one can claim omniscience, but is the writer prepared to assert that none can be sure of his salvation and thus could never be allowed to partake of the Lord's Supper? Remark how utterly inconsistent and illogical is all this peculiar and special pleading for this specious counterfeit—one of Satan's greatest masterpieces—"Infant Baptism," which is being continually pressed forward and championed by this writer, who keeps on disturbing the saints in this respect!

*** The Baal worshippers of Jer. 19. 5 and 32. 35 might have used Mr. R. E.'s argument: "Where is the scripture which forbids true Israelites from passing their children through the fire to Baal?" God's answer to him and his friends, as to them, would be, "I commanded them not, neither came it into My mind, that they should do this abomination."—[Ed.].

† Surely this refers to the "washing of regeneration."—[Ed.].

Our Home Bible Class

Lesson No. 18.—John 7. 37-52.

THE LAST DAY OF THE FEAST OF TABERNACLES.

By H. E. Marsom, Bristol.

(1) We can read of this last day of this Feast in Lev. 23. 36; Num. 29. 35-38; Neh. 8. 18. Despite all the wonderful ritual of that great day, what did the Lord know there would be in some hearts there? Psa. 42. 2; 63. 1; Matt. 5. 6. What did He therefore invite them to do? v. 37.

(2) When the Lord thus invited thirsty souls to come unto Him for satisfaction, what was He alone able to do? John 4. 10, 14; Rev. 21. 6; cf. Isa. 58. 11.

(3) What will be the result to those who do truly come unto Him, and who do truly drink? 6. 35; 4. 14; Psa. 107. 9.

(4) When a person has come and drunk, and is truly satisfied with Christ, and filled with the Holy Spirit, what will be the result? vv. 38, 39; 15. 26, 27; Luke 6. 45, cf. Eph. 4. 29; Prov. 18. 4.

(5) What great event had to take place before the Gift of the Holy Spirit could be granted? v. 39; 16. 7; Acts 2. 32, 33; 3. 13.

(6) Who are they who receive this wonderful Gift of the Holy Spirit? v. 39; Eph. 1. 13, 14; 1 Cor. 12. 13; Acts 5. 32; cf. John 20. 19-22.

(7) What was the effect of these wonderful words on those who heard them? Note the four different remarks that they drew forth in vv. 40-46. What was the result in v. 43? So long as some will not believe on Him, what will always be the effect of the teaching of Christ? Luke 12. 51-53.

(8) What was the great difference between the words of the Lord Jesus, v. 46, and those of others? 3. 34; 8. 47; 6. 63, 68; 14. 10; Matt. 7. 28, 29.

(9) What is the real answer to the proud question of these Pharisees in v. 48? 12. 42, 43, cf. 19. 38, 39, cf. also 1 Cor. 1. 26.

(10) If they themselves had searched the Scriptures, as they told others to do, v. 52, what would they have found? Where did the prophet Jonah come from? 2 Kings 14. 25. Where was this town, and to which tribe did it belong? Jos. 19. 10, 13, R.V. In which part of the country was this tribe situated? Matt. 4. 15. Which of their prophets had foretold that the "Great Light" would be seen in that district? Isa. 9. 1, 2. They thought that they knew the Scriptures, but it was just there they erred, Matt. 22. 29, and they were ignorant of the One of Whom those Scriptures testified, John 5. 39, 46, 47.

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.—Ought children who say they are saved and ask for baptism to be baptized without delay, or ought they to be asked to wait? We have two children in our assembly asking for baptism.

Answer A.—The Scriptures teach the baptism, not of adult believers, but of believers—"He that believeth and is baptized, shall be saved" (Mark 16. 16). "Many of the Corinthians hearing, believed, and were baptized" (Acts 18. 8). "When they believed Philip preaching... they were baptized both men and women" (Acts 8. 12). It is true that children are not mentioned here, only "men and women"—but this, I think, merely emphasizes the fact that both sexes were baptized, or perhaps there were no child believers on the occasion. But the fact that we never read of children as such being baptized, merely arises from the fact that it is not the age of a candidate that is in question, but the faith. Can a child of thirteen believe the Gospel? Undoubtedly it can; and many such have been brought to faith, confession, baptism and fellowship, and have stood well. We do not know if there were children in the households of Lydia and the Philippian jailor, etc., but if so, they were old enough to hear the Word, believe, and be baptized. On the other hand children are easily impressed and are apt to follow the example of their elders, and I am afraid it is a fact that few would contest, that some children have been too lightly received as believers and baptized, and their after-history has not been encouraging, but has rather cast doubt on the reality of their confession of faith. Is not then the evident lesson that no rule can possibly be made? Each case must stand on its own merits. If the parents and elder brethren, whose advice may well be asked, are satisfied, let them go forward in faith and count on God! But if there be not unanimity of judgment, further waiting would be indicated. At the same time there is a danger of discouraging true faith and putting the child back from a step, which might under God's blessing be a deciding factor in its whole future. The word "saved" in Mark 16. 16 goes further than "forgiven" or "justified," it seems to include the thought of deliverance, which is connected so closely with the truth of death and resurrection, in baptism, and it would be sad to deprive a real believer, be it young or grown-up, of this help in the Christian life. Some parents who have perhaps too easily encouraged their children to be baptized have later on regretted it, and some who have discouraged their children have lived to regret

it too. We are cast upon God for each case, and if we definitely wait on Him, He will surely give oneness of mind to those concerned.

Question B.—"Upon this Rock I will build my Church" (Matt. 16. 18). Is the Rock Christ? or does it mean Truth? or the Word of God? If it is Christ, can you give scripture to prove such? There has been a difficulty in interpreting this above in our assembly.

Answer B.—No doubt our questioner is aware that this is a much disputed passage; though personally we believe the true meaning is not far to seek, in the light of the context and of the general analogy of Scripture. The disciples answer to the Lord's question, "Whom do men say that I the Son of Man am," led on to His second question, "But whom say ye that I am?" The Lord desired to hear from their own lips their confession of Him. All were addressed, but one replied, Simon Peter—"Thou art the Christ, the Son of the living God!" And the Lord pronounced him—Simon Bar-jona—blessed (lit. happy), for this had not been learned in the schools of men, but direct from His Father. But not only so, Simon Peter had confessed his Lord's Name before His fellow-disciples, and now on the principle of Luke 12. 8, the Lord confesses his name, "And I say also unto thee, that thou art Peter," or in other words confirms to him the name of Petros or a Stone, which He had conferred on him at his introduction by his brother Andrew (John 1. 41). But now the Lord has something more important to dwell on, namely the noble, God-given confession by Peter of His true Messiahship and glory as the Eternal Son—something bigger than a Petros, a stone,—a Petra, a rock. This distinction is common in classical Greek, and though in Aramaic, the language in which our Lord usually spoke, the difference is not shown, both words being **Cepha**, the fact that the inspired evangelist, in translating, brings out the classical difference, seems to show clearly that the Spirit of God intended the difference to be preserved. Peter is never certainly spoken of as a rock (petra) in any other place of Scripture, but he himself speaks of Christ as the **rock** (petra) of offence, and this is the word used in 1 Cor. 10. 4, "They drank of that spiritual **rock** (petra) that followed them, and that **rock** (petra) was Christ." Peter was "a living stone along with his fellow disciples, but Christ was the live rock. Our Lord's words accordingly are not, "Thou art Petros, and upon thee I will build my church," but "Thou art Petros and upon this rock (petra) I will build my church. Perhaps we shall be told this is only Protestant and heretical doctrine. But was then Hilary, bishop of Poitiers in the 4th century, hereti-

cal? and yet he writes, "The rock petra is the blessed only rock faith—confessed by the mouth of Peter."* Was Jerome heretical, who writes,† "Christ has founded His church on this rock, and it is from this rock that the Apostle Peter has been named." Chrysostom‡ whom we cannot admit was a heretic, says, "On this rock I will build my church, that is on the faith of the confession of Peter," and so Ambrose of Milan, Basil of Sileucia, and indeed over forty of the early fathers and ecclesiastical writers (not all, we presume, Protestants or heretical teachers) held that the rock was Christ Himself as revealed in the confession of Peter. So Augustine of Hippo,** "On this rock (petra) I will build my church, not on Peter (the stone) that thou art, but on the rock that thou hast confessed, I will build thee, who in this reply standest for the church." We may thank God that we have something more stable than vacillating Peter, though built on to the rock, Christ Jesus, he became solid with it—a living stone in the temple of God.

Question C.—Some here have become concerned as regards their unsaved relatives and the doctrine of election; they cannot understand how the difficulty of God's sovereignty and man's responsibility is to be met.

Answer C.—But that is a poor reason for not believing them both. We do not need to range ourselves in men's categories and take sides with Arminians, those who hold the responsible freedom of man's will, or with Calvinists who believe equally firmly in God's sovereignty; we believe in both, not as a mixture, but as entireties. Directly our gospel is limited or hampered by views of God's sovereignty, we may be sure that we hold it wrongly. As has been said, we pray as though all depended on God's grace; we preach as though all hinged on man's faith. Really the difficulty need not trouble us. It meets us, if we think of it, in every action of our life. Certainly God is Sovereign; "Known unto God are all His works from the beginning of the world" (Acts 15. 18). God knows what will happen; He foresees; He chooses; He disposes. What can we do therefore? What is to be, will be. "We must wait for Him" to do all. On the contrary, we know we have a responsibility to fulfil and no accusations of Arminianism need turn us aside. Let us take a simple illustration:—Supposing we have friends returning to the homeland from U.S.A.; but within sight of land the ship catches fire and everyone on board is in great peril. Now nothing is more certain than that

God knows all, and who will be saved and who will not be, but will that deter the most convinced Calvinist from seeking to bring help to those in danger and straining every nerve to reach them in time? We ask God's help, and we thank Him when our friends are brought safe to land, but if everyone sheltered behind the purposes of God, and sat down and did nothing, then most probably those in danger would be lost. Now if we would not act like this in temporal affairs, why do so in spiritual things? We are not called to examine the book of God's decrees, but by prayer and effort to bring our relatives under the sound of the Gospel. The Lord did not send His disciples to preach election to every creature, nor the Gospel to all the elect (for we do not know who they are), but the Gospel to every creature. When Paul thanked God for the election of the Thessalonians in chap. 1. 4, he did not cite some wonderful vision or spiritual experience through which they had passed, to justify this conviction, but he bases it on (1) the way they received the Gospel, and (2) the effects of the Gospel on their lives summed up in verse 9 as "turning to God from idols to serve the living and true God, and to wait for His Son from heaven." Generally when man's responsibility and God's electing grace are mentioned on the same page of Scripture, it is the former that comes first. Thus in John 5. 44 the Lord said to the Jews, "Ye will not come unto Me that ye might have life" (not ye cannot), and in the following chapter (v. 37) we hear His words, "No man can come to Me, except the Father, which hath sent Me, draw him." See also Acts 13. 46, "Seeing ye put it (the Word of God) from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles"; and then two verses on "As many as were ordained to eternal life believed." In chapter 18. 8, "Many of the Corinthians, hearing, believed, and were baptized," and verse 20, "I have much people in this city." We must not limit the Gospel message as a *bona fide* proclamation of Christ's death, burial, and resurrection the means of salvation, available for all, for "God wills all men to be saved and to come to the knowledge of the truth," and "Christ gave Himself a ransom for all," that "whosoever believeth in Him should not perish, but have everlasting life"; and the last message in the Scriptures to the unsaved is, "Let him that is athirst come. And whosoever will let him take the water of life freely." Those who have believed the Gospel and who have the humble confidence that they are amongst God's chosen ones, give glory to Him alone, and seek to make their calling and election sure. Perhaps there was never a more direct and specific promise from God of safety to any company than to Paul's

(Concluded on page 173).

* Second book of "The Trinity."

† Sixth book in St. Matthew.

‡ Thirty-third homily in St. Matthew.

** Sermon 270th, Vol. 5, Cols. 1238-9.

The Lord's Work and Workers.

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

No Charge for Insertion.

JULY, 1937.

Made up 24th June.

SCOTLAND.

FORTHCOMING.—Young People's Annual Missionary Conference, in grounds of Livingstone Memorial, **Blantyre**, Saturday, 3rd July, at 3.45 p.m., and in Livingstone Memorial Church at 7 p.m. A. Naismith, M.A., India; T. J. Smith. New Stevenston and others expected. Annual Camp Meeting in McKirdy Public Park, **Lesmahagow**, 5th July, at 3 p.m. Annual Tract Band and Open-air Workers' Rally at **Saltcoats**, Saturday, 10th July. Meet for prayer, Y.M.C.A. 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. Open-air Workers' Rally at **Largs**, Saturday, 17th July. Prayer Meeting, Brisbane Hall, 2 p.m., March, 2.30. Pierhead for Open-air Meeting, 3 p.m. **Largs** Summer Meetings for Bible and Missionary Study, July 17th to 31st, in Brisbane Hall. Speakers expected, Messrs. W. Harrison, London, and A. Borland, M.A., Irvine. Full particulars from W. E. Taylor, Netherhall, Largs, Ayrshire. Open-air Rally on Low Green, **Ayr**, and special meetings in Victoria Hall, July 17th to 21st. Speakers expected, Messrs. A. Naismith, India; Wm. Naismith, Clarkston; Joseph Glancy, Ireland; Wm. Morrow, Coatbridge; David Weir, Junr., Kilmarnock; and others. Annual Conference of Christians in Public Hall, **Craigellachie**, on July 20th and 21st, commencing each day at 10.30 a.m. Speakers expected, Messrs. Alexander, German, Naismith, Pinches, Rollo and Scammell. Opening Conference in Lanarkshire No. 2 Tent at **Plains**, near Airdrie, Sat., 31st July, from 4 till 8 p.m. Speakers expected, Messrs. Jack Atkinson, Newarthill; Joseph Glancy, Belfast; and others. **Inverurie** Annual Conference, Wednesday, 4th August, 1937, commencing 10.30 a.m. in Assembly Hall, High Street, Inverurie. All welcome. Opening Conference in Lanarkshire No. 1 Tent, Saturday, 7th August, at **Rutherglen**. Christian Conference will (D.V.) be held in Inveresk Parish Church Hall, Dalrymple Loan, **Musselburgh**, on Saturday, 21st August, at 3 p.m. Speakers, Alex. Philip, Aberdeen; John Rollo, M.A., Kirkcaldy; John Douglas, Ashgill; George Mair, Larkhall. Special Ministry Meetings in Brisbane Hall, **Largs**, August 8th to 20th. J. J. Ruddock, Limerick, expected. Fuller particulars from W. E. Taylor, Netherhall, Largs. The Small Assembly in **Girvan** is faced with extensive repairs on their hall at Stairpark,

Visiting brethren and any interested could have fuller information from Mr. Wm. Geates, Old Street, Girvan.

TENTS AND CARRIAGES.—Ayrshire Gospel Tent still at **Annbank** Village, with John McAlpine, evangelist, in charge. Lanarkshire No. 1 Tent still at **Glenboig**, but will be removed early next month to Rutherglen, when it is hoped Jack Atkinson will again take up the work. The No. 2 Tent at **Carfin** with J. Glancy in charge will be pitched at **Plains**, near Airdrie, for second part of season commencing end of present month. T. Richardson continues at **Sauchie**, near Alloa, with Mid-Scotland Tent. Andrew Philip has Northern Counties' Tent at **New Deer**, Aberdeenshire. Harold German continues in tent at Whitefield, Govan, **Glasgow**. Dumbartonshire Tent still at **Twechar**. Wm. Scott has Wigtownshire Tent at **Clachanmore**. Alex. Philip has tent at **Dean-town**, near Edinburgh. Wm. Duncan going on with "God's Way of Salvation" Car to **Perthshire**. Brothers A. and S. Burnham visiting several Ayrshire centres with Gospel Car during July:—Kilmarnock, July 3rd; Irvine, July 10th; Largs, July 17th; Greenock (Renfrewshire), July 24th. Malcolm McDonald has "Overland" Gospel Car in **Ayr** district.

REPORTS.—Good numbers turned up for Annual Open-air Rally at **Stewarton**, when the Gospel was proclaimed faithfully and tract distribution engaged in. A good day at **Catrine** as well. Large gathering at Opening Conference in Ayrshire Tent at **Annbank**, when helpful ministry was given and a good march followed. The opening meetings in tent have been encouraging, but it has been found necessary to shift the tent to a pitch adjacent to the Gospel Hall, and this has proved better. Some are shewing real interest, and Brother McAlpine has been much helped in his ministry in the Gospel. Wm. Macfarlane of Exeter paid helpful and profitable visits to **Glasgow**, **Perth** and **Dundee**. George T. Pinches had one week's meetings in **Macduff**, also excellent meetings at **Lossiemouth**, where the hall was filled nightly and overflow on Sunday night. Opening Meeting in Northern Counties' Tent at **New Deer**. Friends from Aberdeen and other parts came along and gave help in making the meetings known. An evening meeting was held after tea, when Messrs. Ferguson, Australia; Ingram, Aberdeen; Alex. and Andrew Philip, all gave short, helpful messages and exhortations. A really good

start. D. MacKenzie Miller has tent pitched at **Gretna Green**, not far from the famous "Blacksmith's Shop." Nearest assembly five miles away, with only a few in fellowship. Prayer valued for this pioneer effort in a needy district. Alex. Ingram and Peter Bruce are visiting neglected remote country districts of **Aberdeenshire** with Gospel tracts for house-to-house visitation and conversation. A good work. M. H. Grant had a few good meetings for believers in Gospel Hall, **Auchinleck**. Harold German has had an encouraging start with Glasgow Tent at Whitefield, **Govan**. Good numbers and interest. John Gilfillan visited Haggs, **Helensburgh**, and Wellmeadow Hill, **Paisley**, during June. W. J. Millar has returned to **Shetland Isles**, and hopes to proceed to an island in that group called **Foula**. It is the loneliest island in all Great Britain, and very seldom visited. Hopes to visit the homes and have cottage meetings among these dear people. Will value prayers for blessing on the effort; will be about a month on this lone island. After that hopes to visit outlying parts of Shetland Isles. Wm. Duncan, with "God's Way of Salvation" Motor-car, has been itinerating through various parts of **Clackmannanshire**, west of Fifeshire, and the **Howe of Fife**, reaching many young and old at **West-Wemyss**, and in one of the slum clearance districts of **Kirkcaldy**, and then on to **Dysart**, another needy and neglected village. Purposes going on to Perthshire. There have been signs of interest, and many gospels and tracts have been distributed. Andrew K. Philip is working in the Northern Counties' Gospel Tent this year at **New Deer**, about 28 miles from Aberdeen. There are about 20 in fellowship but no Sunday School, nor Gospel testimony for some years. Very difficult to get older folks in under the sound of the Gospel. There are plenty of young men and women, but careless and indifferent to eternal things; however, we get a goodly number of children in each night, and we have a special service for them on Fridays at 7 o'clock. About 50 attend. Fair numbers on Sunday evenings. George Bond paid short appreciated visit to **Invergordon**. Going on to **Orkney**, then to **Caithness** for visiting and cottage meetings. Will value prayer. Alex. Philip at **Deantown** with tent, and finds it difficult to get many in on week-nights. Attendances fair on Lord's Day. One man professed to be saved the first Lord's Day. He came from Musselburgh and comes to most of meetings, also in open-air. Hearing good in open-air nightly, and well-attended children's meetings on Mondays, Wednesdays and Fridays, at 6 p.m. Prayer will be valued for rich blessing upon seed being sown. Has visited **Whitecraigs**, **Deantown**, **Smeaton** and country surrounding, with Gospel leaflets. **Mid-Scotland Gospel Tent**. The

tent was opened with a conference at **Sauchie**, near Alloa, on Saturday, 29th May. The attendance amounted to about three hundred, and had to be accommodated in the Public Hall, as the tent was too small. Helpful ministry was given by Roderick MacKechnie, Dr. Gilmour Wilson and Thomas Richardson. Mr. Richardson continues preaching in the tent, the attendances being most encouraging. Joseph Glancy having large meetings in Lanarkshire No. 2 Tent at **Carfin**, near the R.C. Grotto. The opening conference was very helpful. Encouraging ministry from D. Shaw, W. Prentice, R. Chapman and J. Glancy. The work in the large tent at Glenboig commenced with conference. Messrs. A. Borland, A. Campbell, Wm. Thomson, J. Brown and J. Carrick taking part. Profitable and encouraging ministry. The work in this tent has been a bit stiff, but interest increasing.

ENGLAND AND WALES.

FORTHCOMING.—Conference in Barnsley Road Hall, **Wath-on-Deerne**, near Rotherham, on July 3rd. Annual Meetings for Believer's, **Bath**, July 5th to 8th. Speakers expected. G. Goodman, G. C. D. Howley, J. B. Watson, and G. H. Vine. Addresses on Epistle to Romans. Bible Readings and Question Meetings. Visitors have special opportunity of meeting a large number of missionaries. Conference, Grange Estate Gospel Hall, **Ringwood**, St. Leonards, July 8th, 3 and 6.30 p.m. J. H. Large and D. Ward. M.S.C. Holiday Conference, **Monkton Combe**, July 31st to August 5th. Dr. A. Rendle Short, H. Hutchinson, A. Fingland Jack, J. M. Shaw and J. Stephen. Particulars, W. Weston, "Brown-eaves," Breinton Road, Hereford. Text Carriers Conference at **Aberystwyth** on August Bank Holiday, August 2nd. Annual Young People's Conference, 2 and 6 p.m. in **Wylam**. Annual Wearside Conference in Bede Church, Burdon Road, **Sunderland**. Speakers expected, Messrs. F. Tatford, J. Coutts, and A. E. Hutchings. Conference, Hampstead Road Hall, **Dorking**, August 2nd, at 3.30 and 6 p.m. Speakers, E. Barker, W. Singleton Fisher, and O. Speare. Young People's Holiday Convention, **Guernsey**, August 14th to 28th. Details from F. A. Tatford, 20 Ingleby Way, Wallington, Surrey. M. S. C. Holiday Conference, **Llanfairfechan**, August 28th to September 4th. H. E. Evans, A. Fallaize, W. E. Vine, M.A. Particulars, H. G. Hall, Plas Menai, Llanfairfechan. Annual Conference, **Yeovil**, September 1st and 2nd. Particulars, W. H. Higgins, 37 Roping Road, Yeovil. Half-yearly Meetings in the Civic Hall, Queen Street, **Exeter**, on Tuesday and Wednesday, September 7th and 8th. Each day at 11 a.m., 2.30 and 6 p.m. Particulars, F. Pester, 23 Barnfield Road, Exeter. Y.P. Conference, The Octagon, **Taunton**, September 14th, J. Stephen and F. A.

Tatford. Home Worker's Conference, Unity Chapel, **Bristol**, September 17th to 21st. Speakers, H. P. Barker and others. Particulars Wm. Rouse, B.M./W.R.B., **London**, W.C.1. **London** Annual Missionary Meetings, Central Hall, Westminster, October 28th and 29th. Particulars, Mr. Wm. Stunt, 1/3 St. Paul's Churchyard, **London**, E.C.4. Annual Meetings, Counties Evangelistic Work, Bloomsbury Central Church, **London**, W.E., Saturday, October 9th, 3 and 6 p.m. Farewell Missionary Conference to bid God-speed to Miss Holehouse, leaving for Malaya, in Hebron Hall, Mayor Street, **Bolton**, August 7th. Conference in Hebron Hall, Mayor St., **Bolton**, September 25th. Speakers, J. F. Spink and Ernest Barker. E. P. Luce hopes to give help in Kent during July and later. John Gilfillan will have meetings in **Bromley** the first week in July and then commences Tent work in **Manchester** Tent at **Little Hulton**.

TENTS AND CARRIAGES.—Wm. Hagan working Yorkshire Tent. John Gilfillan begins with **Manchester** Tent at **Little Hulton**, second week of July. James McCulloch begins Tent Work in the **Midlands** this month and will value prayer. Arthur Greenwood is working the Cumberland and Westmorland Tent at **Wigton**. F. Whitmore is working his Tent on the outskirts of **Manchester**. G. K. Lowther has Tent at **Upton**, Dorset. T. E. Jones is in charge of the Tyneside Tent this season pitched west end **Newcastle**. D. MacKenzie Miller will work the Durham Tent at **Cleadon**, South Shields. E. H. Grant has tent at **South Hornchurch**. W. K. Steedman at **Walsham-le-Willows**. E. M. Warnock at **Kirtling**, near Newmarket. J. Prentice at **Woburn Sands**, Bucks. J. Hughes at **Horsted Keynes**. S. K. Glen at **Elmstead Heath**, Essex. H. Elphick at **Send**, near Woking. H. Dunsford at **Kensing**, Kent. G. Davis at **Trowley Bottom**, near Flamstead. H. Atkins at **Prestwood**, near Gt. Missenden. A. Brotherton at **Sculthorpe**, near Fakenham. G. Woodhead at **Wiston**, near Staying. The Nottingham Gospel Car will visit Birmingham first week-end July and other parts as detailed on syllabus, which can be had on application from Mr. H. T. King, 7 Weardale Road, Nottingham.

REPORTS.—The Annual Summer Convention was held at **Bournemouth** early part of June, and this time in St. Peter's Hall, which proved very compact, comfortable and suitable. The meetings were carried on over three days, forenoon, afternoon and evening. The forenoon and afternoon were fairly well attended. Good audiences each evening. Ministering brethren were H. P. Barker, E. H. Grant, Will Harrison and James Stephen. The ministry on "The Person of Christ" was helpful and encouraging, and a happy time of

Christian fellowship was enjoyed. Quite a number of missionary brethren and sisters were present from different parts. The meetings were greatly appreciated. The Annual Missionary Gatherings at **Bristol** were very helpful and inspiring, with good attendances. Large gathering at farewell missionary meeting in Hope Hall, **Manchester**, to bid God-speed to Mr. and Mrs. Tremlett returning to **Argentina**. Several local brethren took part along with F. Whitmore and Mr. Tremlett. An encouraging meeting. Whit Monday Conference at "Meadowcroft," **Bowness-on-Windermere**, brought together a large company. Encouraging ministry from Dr. Jones, Prudhoe; A. J. Allen, Wallasey; and Mr. Leitch, Lancaster. A happy and helpful time. Good conference at **Lingfield**, on June 16th. H. Steedman and F. A. Tatford gave Christ-exalting ministry. Recently **Carlisle** Assembly had the joy of witnessing the baptism of 17 believers—nearly all young people.

IRELAND.

Tent season has again arrived and many will be going into outlying districts seeking to break up new ground and reach the people increasingly bent on pleasure seeking and sin. Wilson and Toland hope to pitch their tent at **Ballinderry**. E. Hill is again in County Cavan in a needy district. Hawthorne and Kells are pitching tent at **Maboy**, near Rasharkin. D. Walker has pitched tent near **Kings Moss**. Diack and Whitten have pitched their tent between **Lurgan** and **Portadown**. W. and R. McCracken continue in wooden tent at **Bangor**, with some interest. Poots and Foster have pitched in the **Ballyclare** district. J. McCracken hopes to move wooden tent to **Castleblayney** district. **Believers' Meetings:**—June 2nd, **Auchavey**. Plain words spoken by Messrs. Murphy, Curran, Hawthorne and McCracken. June 9th, **Ballyshiel**. Good words were spoken by Bailie, Hawthorne, Capt. Hill, Campbell and Rodgers. June 10th, **Lisachrin**. Large number present. Wholesome ministry given by Gilmour, McCracken, Hill, Knox, Lyttle, Stewart and Murphy. June 16th, **Lisnagat**. Searching season. Ministering brethren were Capt. Hill, Bailie, Whitten, McCracken and Fleming. June 12th, **Growell**. Ministry was by Whitten, Fisher, Gilmour, Curran, Campbell, Knox and Stewart. Rogers and Alexander some miles from **Omagh**. Wright and Beattie at **Granshaw**, fair meetings. Lewis and Finegan at **Castledearg**. Love at **Stranocum**. Allen and Duff near **Milford**; fair meetings. Lyttle and Wallace at **Kilberry**, near Bellaghy. Bntley near **Hillisboro**; fair meetings. McKelvey near **Limavady**. Stewart and Knox at **Glengormerly** in a wooden hall; fair meetings. Murphy near **Ahoghill**. Believers' meeting at **Magherafelt** was larger than usual;

a good meeting, ministry by Hawthorn, Stewart, Curran, Bingham, Lyttle and others. Believers' meeting at **Ballyhollan**, 12th July. All Christians heartily invited. James Megaw and Samuel Gilpin continue in Portable Wooden Hall at Graymount, **Greencastle**, near Belfast. The attendance for this season of the year has been encouraging, and there have been some large and interesting children's meetings. Prayer for this effort would be much valued. Finegan and Lewis are having tent meetings at **Troughla**, beside County Donegal border. The numbers are encouraging for start of these meetings, also that believers' meeting was held in tent, beside new Gospel hall, at **Ballinamallord**, County Fermanagh, on 9th June. Practical ministry was given by Messrs. Knox, Love, Craig of Belfast; Finegan, Irwin and Craig of Ballymena. The Lord's people gathered there in large numbers from surrounding assemblies. David L. Craig is having meetings in Canvas Tent near **Burnside**, Co. Antrim, to try to help the little assembly which is very weak. Please pray for this needy district.

CANADA AND U.S.A.

R. Cappeillo had meetings at **Worcester**, Mass., in fellowship with the Central Gospel Hall, and quite a number have been saved and baptised and added to the meeting at Central Hall. A hall has been rented in the Italian section. David Calderhead and Alex. Cather are carrying on tent meetings in **Oxford**, N. Carolina, and desires prayers of God's people. Richard Robert (late of Philipstown, Linlithgow, Scotland), had a few meetings at **Rochester**, N.Y., the last week of May. At **New Bedford**, Mass., one day conference was held recently. Many came from surrounding assemblies. Much joy and blessing; a delightful day. Mr. Landis, Mr. Watt and John Ferguson had the ministry. John Ferguson tried **Portland Maine**, where there is not any assembly. Inability to secure a suitable hall made it advisable, after two weeks, to stop meetings. Brethren Brennan and McIlwaine are preaching the Gospel on the South Shores of Nova Scotia. Some souls have been saved, and recently some have followed the Lord in baptism. The Annual Conference is to take place at **New Glasgow** early this month, when several of the Lord's servants are expected to give help.

MISSIONARY ITEMS.

WEST INDIES.

Andros. R. A. C. Jewers has had to dispose of his house-boat because of its constant leaking. He gets round to the coast settlements now by mail-boat, and was expecting to pay another prolonged visit to **Nicolls Town**.

Exuma. There is an assembly now in this island. C. E. Simms laboured there for years

and carried the Gospel to nearly every village.

Jamaica. J. Rankin continues in Kingston, seeking to confirm and help the numerous converts from the late great campaign in Tent, Theatre and Grand Stand. A. I. Harf writes of progress in several new places. H. F. Wildish helped during May in Tent at Highgate. W. Oglesby reports blessing on work of W. Hynd and himself at Golden Grove, about 50 having confessed Christ in four months.

Long Island. For three months C. E. Simms has been working here with considerable encouragement, especially at the notoriously wicked village of Oneils. A testimony has been established at **Alligator Bay**, and at three other centres Christians gather for the breaking of bread.

St. Kitts. Several have been saved at Haynesmith through the meetings for women. Miss M. Creeth writes of two women at New Town being converted, and a man at Philips Village.

St. Vincent. J. P. Eustace saw blessing at meetings at Mesopotamia. While W. B. Huxster is on furlough, J. D. H. Annan is caring for the work.

Trinidad. The work at San Fernando received an impetus through visit for four weeks of John Smart, evangelist, from Canada. Ten professed faith in Christ. Twelve have lately been added to assembly. N. L. Kion has started a house-to-house visitation of the whole city.

MISSIONARY INTELLIGENCE.

Miss Holehouse, of Liverpool, hopes to proceed to **Malaya** next month to help with the work there. Mr. and Mrs. T. E. Wilson, of Angola, Africa, have gone to U.S.A. from Ireland. Address, c/o Smyth, 50 Seym's Street, Hartford, Conn., U.S.A. In a recent note giving particulars of the home-call of Brother Donald F. Rigg, reported elsewhere, our esteemed brother, Andrew Stenhouse, Santiago, Chilé, tells of blessing in their new hall. Quite a number were saved some time ago and baptised lately, and some others have been saved recently as well. J. J. Adams had a month's meetings on the west coast of **Jutland** and found good interest, and is hopeful that an assembly may be established there. After fourteen days in **Haderslev**, visited **Copenhagen** and had an encouraging time there, then left for **Sweden** to help in the work there. Brother S. A. Williams (Calle Caaguaza, 846 Lanus, F.C.S. Argentina) states in a short report: "I am about a thousand miles from B.A. in the Territorio of Missions, having good times in the preaching of the Gospel. Several have confessed the Lord." He is now in B.A. Mrs. Stewart (wife of James Stewart, missionary, India) has been seriously ill, and is in hospital at The Hill

Station. The latest news, we are glad to report, indicate a slight improvement in our sister's condition. Kindly remember in prayer. Brother **Handley Bird**, of Bombay, in a note recently states: "On the whole I keep very well and am able to get through a good deal of work, though many days I don't leave the house. It is the cottage meetings and open-air preaching that tempts me out, for these afford our chief opportunities, and here in our Indian brethren's home we find our chief fruit. Some recent converts have been baptized." Miss **Rebecca McCall**, Amalapuram, East Godavari, S. India (formerly of Ayr) is finding much joy in her service for the Lord. She is assisting in the work with Miss **Munro** and Miss **Dyason**. A visit from Mr. **Webb** was very helpful. Ministry much enjoyed. A recent note from **Mrs. Gillan**, Tuchiapu Shan-hsia-tu Ki-China, tells of a short illness and a quick recovery, for which praise ascended to God. Encouragement in the work has also been experienced. Some are witnessing well for the Lord.

PERSONALIA.

Mrs. Wills, wife of W. H. Wills, Venezuela, has had a serious relapse and evidently things are taking a serious course. She is so weak and is having a heavy battle for life. Prayer desired on her behalf. The will of the Lord be done (Psa. 130. 6). **Mrs. Brotherton**, wife of A. E. Brotherton, evangelist, has been laid aside for some time ill. Prayer desired on her behalf.

ADDRESSES.

Assembly formerly meeting in Y.M.C.A. Hall, **Lanark**, have removed to Gospel Hall, 24 High Street. Correspondence to Mr. **Hugh Reid**, 11 Woodstock Avenue, Lanark. Correspondence for **Haslingden** Assembly, 23 Grace Road, should be sent to Mr. **T. Ormerod**, 2 Higher Tunstead, Stacksteads, Lancashire. Believers now meet at 20 East Avenue, **Blairhall**. Visitors please bring letters of commendation. Correspondence to **James W. Lapsley**, 10 East Avenue, Blairhall. Correspondence for New Cut Assembly should be sent as follows:—Gospel Hall, 91 The Cut, Lamb. Visitors and others will be welcomed at Gospel Hall, High Street, **Redcar**. Lord's Day morning meeting, 10.45. Other services usual hours. Correspondence and information regarding accommodation from Mr. **David Young**, Pencaitland, 62 Park Avenue, Redcar, Yorks.

"WITH CHRIST."

William J. McMeekin, Belfast, aged 78 years. Saved 53 years ago. Formerly of Ahoghill. For a time resided in Hollywood district, then later came to Adam Street Assembly, where he spent the last 37 years. In his younger days was active in open-air work and cottage meetings. He also took a lead in the work

of the assembly, his counsel and help being sought, where he will be much missed. The funeral was attended by a representative number of brethren; the service was conducted by Mr. G. Watson and Mr. H. Bailie. It was remarked that "he was a faithful man, and feared God above many." **Mrs. Veitch**, North Chearn, Surrey (wife of George T. Veitch, evangelist), aged 60 years. Saved over 40 years; clear assurance in 1905 through tent services. A loyal, practical helper in the Lord's work during the 29 years of married life. Remember in prayer her four daughters, son, and husband. "Her children rise up and call her blessed: her husband also, and he praiseth her" (Prov. 31. 28). **Miss Margaret Stevenson**, Glasgow, aged 23 years. Saved 25th November, 1932. Baptised 1st March, 1934, and has been in fellowship in Bethesda Hall, Glasgow, since March, 1934. Maintained a bright testimony till called home. **Wm. McBride**, Toronto (son of James McBride formerly of Belfast). A good man greatly beloved. **Elizabeth Broughton**, Bolton, aged 80 years. Saved 55 years ago in Bolton. Was 40 years in various parts of U.S.A. She loved her Lord and the gathering of the Lord's people. **Donald F. Rigg**, Talca, Chilé, aged 29 years. Went out as a missionary to Chilé 3½ years ago. Commended by assemblies in California. Served the Lord with zeal and devotion and saw fruit from his labours. Was instrumental in the formation of the assembly at Talca, and also carried the Gospel to other towns, villages and hamlets. Stricken down with typhoid fever it pleased the Lord to take him Home on June 1st. Leaves a widow and two small children. His parents will continue in their work of distributing the Word of God, but it is hoped that the removal of our brother will lead others to be exercised about the needy land of Chilé. **A. E. C. Brooks**, in his 74th year. So long associated with the work at Nantes and other towns in France. He was a wide distributor of the Scriptures and of Gospel literature, and that with great perseverance and courage. He was a zealous distributor of G. Müller's Autobiography and lesser writings. **Mrs. Clark**, missionary, Kollegal, India. Called home to be with the Lord on 19th May, after 47 years faithful and devoted service in India. Was much used in winning many precious souls for the Lord.

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.

Handed In, A.G.S.A.,	-	-	-	£5	0	0
J. N., Sr., Coultts,	-	-	-	0	16	0
C. F. (D),	-	-	-	1	0	0
Hebrews 12, 2,	-	-	-	1	10	0
Prov. 24, 12,	-	-	-	2	0	0

Total to 23/6/37, - - - £10 6 0

TREASURY NOTES

By THE EDITOR.

"Bringing many sons unto glory" (Heb. 2.10).

IN last month's question column we touched upon the great truths of God's Sovereignty and man's responsibility and we noticed, among other things, that when these two occur in the same context, it is the latter which is presented first in order.

This is illustrated here: one object of Christ's death is that "He by the grace of God should taste death for *every man*" on this great fact rests the proclamation of the gospel in all the world to every creature, and each is responsible for his treatment of that gospel. But later in our verse cited above, the purpose of God is presented to us namely "the bringing *many sons* unto glory:" first *every man* evangelized, then *many sons* brought, according to the "eternal purpose of Him who worketh all things after the counsel of His own will." That this proclamation might be made and this purpose realized, involved the infinite sacrifice of Calvary—the Son by the Eternal Spirit offering Himself without spot to God.

Accordingly we read: "For it became Him for whom are all things (the Object of all), by whom are all things (the Author of all), to make the Captain of their Salvation perfect through sufferings"—He qualified to be Saviour by passing through the sufferings of death, in order that God's purpose to surround Himself with a great family might be fulfilled. For that, the Eternal Son must become flesh, surety of a better covenant, sealing it with His blood and bearing the sins of the many sons, all of whom are predestinated to be conformed to the image of Him, the first-born.

Clearly the process of "bringing many sons unto glory" involves not only justification for the guilt of their sins, but that practical sanctification, for which the Lord prayed in His sacerdotal prayer—"Sanctify them through Thy truth, Thy word is

truth." With this in view He sanctified and set Himself apart, that they also might be sanctified by the truth. The word of God could never have sanctified us apart from the Holy Spirit, and the Holy Spirit could never have used that Word to this end, had He not been enabled to indwell in the believer, on the ground of the shed blood. This work of sanctification He is carrying on—"He is sanctifying the church" (Eph. 5) now to Himself. He is therefore "He that sanctifieth" and His people, "they who are sanctified."

IN what sense are they "all of one"? This is often connected with the fact that the cherubim and the mercy-seat were all of one piece—that was "identity"—bearing witness to the oneness of cherubim and the mercy-seat—both figures of Christ, the One speaking of His holy claims for God, and the other of satisfaction to these claims by His blood. But I believe the force of the words "of one" is rather "out of one Father," and this is borne out by what follows. In resurrection the Lord became first-born from the dead, and first-born of many brethren.

They are all of One, for which cause He is not ashamed to call them brethren. At the supreme crisis of the Cross—the great Divide of Eternity—Psa. 22. 21, he cries, "Save me from the lions' mouth." The next words are, "From the horns of the unicorns *Thou hast heard me.*" Here He is delivered. And what follows this tremendous crisis, what is the first thought to which the Delivered One gives utterance as He emerges from the "depths of His propitiatory work?" The making the Father known in a new way. "I will declare thy name unto my brethren." Accordingly, on the resurrection morning this was carried out through the intermediary of Mary Magdalene: "Go to my brethren and say I

ascend unto my Father and your Father, to my God and your God." It was not God first, but Father first. The Fatherhood of God is revealed in an altogether new way. It is as the Risen One that He makes known this relationship, not merely that they had a Father in heaven, that was already known to them: "Your Father knoweth." "Your Father shall give you good things." "The Father Himself loveth you," but that that Father was His Father too, that God His too, that they were members of the family of which He was first-born and Head, and that He was not ashamed to call them brethren. This was a relation hitherto unknown. Never before had they known this community of relationship. It is true the disciples were not actually on resurrection ground, but they were soon to be there. Even then God who is rich in mercy . . . had raised them up. But union with Christ could only come by the descent of the Spirit. Nevertheless, what was prophetic when David wrote Ps. 22 had become historic when John wrote his 20th chapter. The New Relation is now established. The God of resurrection has brought both first-born and sons on to the same resurrection ground.

IT is not, however, "Our Father and our God." The difference between the Lord and His disciples is preserved. Here is co-relationship and companionship, but not equality. I think any truly spiritual mind must instinctively shrink from any claim to equality with their Lord.

This is the *relationship of a common origin*.

Next, there is the *relationship of a common worship*.

"In the midst of the congregation will I praise thee."

This represents assembly fellowship. Perhaps this was partly realized when He stood in the midst of His gathered disciples on the resurrection morning with the words "Peace be unto you." Though we can hardly imagine the Joy of gladness of recognition not translating itself into worship. The words of Psalm 22. 22 are prophetic of Pentecost, as are those of

Matthew 18. 20. Where two or three are gathered together unto* my Name, there am I in the midst of them. There the Lord is the leader of the praises of His people. It may appear a small thing to give out a hymn, but it calls for exercise before the Lord, for what if the leader of the song perforce should remain silent?

Next there is the *relationship of a common experience* according to the word of the Lord by David—"I will put my trust in Him" (2 Sam. 22. 2). David was a man of God and knew the path of faith, like all the saints in their measure, but our Lord alone trod that path from beginning to close without variation, deviation, or relaxation. "He was the Author and Finisher of faith" (Heb. 12. 2). He the mighty God took the place of the obedient, dependent one and never acted on His own initiative and independent resources. Had the Father made a star, He would have made one. Had the Father made stones bread, He would have done so likewise; but though He had the power in Himself, He would sooner fast 40 days and 40 nights than act independently of the Father. Alas! how imperfect, how purposeless our poor path of faith appears compared with His.

THE last is the *relationship of common ties*. "Behold I and the children which God hath given me." This is quite a different word from that usually employed for children of God (*tekna*).

Believers are never viewed in the Scriptures as the children of the Lord Jesus in that sense. The word here is (*paidia*) and refers rather to age than genetic descent, though it may include that sometimes. It is a word an elder brother might use of the little ones of the family, over whom he has some responsibility. It is the friendly word used by our Lord in John 21. 5. "Children,

* Attempts are made to challenge the above translation on the ground that the preposition "eis"—unto—used here cannot be distinguished from "en"—in—and the fact that the Revisers have left "in my name" here is quoted as decisive, but is it not strange that in spite of their boast of uniformity of translation they should have rendered the "eis" in Matthew 28. as "unto the Name of the Father, the Son and the Holy Spirit." Alford with reference to our verse in Matt. 18. adds—"It is unfortunate again here that our English Bibles do not give us the "eis"—it should have been "unto" as in Galatians 3. 27, both here and in 1 Cor. 5. 2 and wherever the expression is used."

have ye any meat?" But I do not think the Lord ever used this word to them before His resurrection.

The quotation is from Isaiah 8. 18, where the prophets actual sons are referred to, namely: Shear-jashub and Maher-shalal-hash-baz, meaning respectively: "the Remnant shall return," and "in making speed to the Spoil he hasteneth the prey," or "Make speed to," no doubt referring to the salvation of the future Jewish remnant* and the judgment that will befall their enemies. Here the thought is the little ones of the family, the redeemed from Jew and Gentile who have been entrusted to the first-born, and who will all be faithfully accounted for in the day of manifestation. This brings us into a very intimate relation to the Redeemer: we are entrusted to His keeping, and He will not be ashamed to own that relationship to His Father and their Father, to His God and their God, as He presents them to Him with exceeding joy.

Many Sons to glory bringing,
God sets forth His heavenly Name;
On we march in chorus singing
Worthy the Ascended Lamb!

A Word on Priesthood and Ministry.

BY SAMUEL ADAMS, AYLESBURY.

THAT these two things are different is clear, taking the limited idea of ministry as the public manifestation of gift. That there is as embracing a circle for the one as the other, however, is also clear from the Scriptures, for all believers are priests and all ministers, which does not mean, as stated, that all teach, preach or pastor the flock. In James 3. 1, we read "Be not many teachers," a word needed by some to-day. Corinth was noted, as "enriched in all utterance"—"coming behind in no gift" but were never commended for their spirituality or moral elevation. Paul

* We must remember that though those addressed in this Epistle are Christians, they are none the less Christian Hebrews, and therefore the truth is presented to them from a point of view well suited to their understanding, as the references to the Old Testament, which are specially plentiful, shew.

after giving the various gifts and interdependence of each member of the body in chapter 12, shews the "more excellent way" in chapter 13, then coming to the "statutes of limitations" in chapter 14, in the outworking of this marvellous constitution of the assembly, begins by saying, "*Follow after Love.*"

It is easy to look around and condemn an ordained ministry (so-called), but to separate the minister in an official sense from priesthood, which implies our ability to approach and minister to God, will be but "form without power," whoever it may be. So true is this that we may claim priesthood and ministry as joined together by God—and let not man put them asunder.

As noticed, all believers are priests and this rests upon our relationship as sons. It was so with Jesus, see Heb. 5, under law also, there could be no priest unable to declare his pedigree as a son of Aaron. Paul sets this before us as to the character of his service—it was as a priest he ministered, see Rom. 1. 9; 15. 16 (see Newberry margin), and what precious service and fragrance for God and power to men.

To serve the flock of God other than from the pure motive of love and a true priestly or spiritual discernment of conditions, will not meet with our Lord's approval, even in the commoner forms of ministry such as of a Phoebe or Martha or a Mark, who may clean the meeting-place, light the fire or a hundred things open to love to do, that may never have publicity here; and it may be well to observe that what is spoken of as "the testimony" to-day by many, is largely maintained by these persons of opportunity (Lev. 16. 21). But we find the door open, the place warm and in order, the table laid, and not by angels!! and if rightly done, accomplished from an higher sense of values even than that son of Merari we see securing those tent pins (Num. 4. 31-33) of the Tabernacle, to have all ready for the next pitch.

So acting, we shall conserve, at least, outwardly what remains to us to-day and contribute also to the true inward condition, gaining at length "our Master's commendation" (Luke 19. 17).

'The Marriage in Cana.'

BY JAMES FORBES, STRATHAVEN.

PART II.

WE may see an undoubted difference between such men as Paul the Apostle of the Gentiles and Jude in regard to what each was called to write. But to be used in filling one page of the Book of God was an honour which transcends all that is human in the way of writing. You will observe then that the water pots were not all the same measure. The same applies to the Old Testament. While the writings embrace hundreds of years between the first and last writer, what is emphasized is first, that they were men of the chosen seed of Israel to whom this honour was given. We rightly admire the wonders of the material Universe, but how much more is in the Sacred Writings to admire!

The Master of the Universe is now about to operate, but it is through these "SIX WATER POTS."

The order is then given—

"Fill the water-pots with water" (v. 7). That looked a very simple thing to do, and the ministers heartily responded, for they "filled them up to the brim" (v. 7).

These water pots when filled were silent witnesses to a fact. Each sitting securely on its own individual base. And the fact was there was a *Well* somewhere, out of which the water had been drawn. Whether the *Well* was very deep or not, is not necessary to say, but the fact of the *Well* being there is certain.

And as we read the contents either of Genesis or Revelation, including all between, we must be struck with the truth. With the truth of what?

What is the Source from whence these men are able to tell us these things?

For instance, how was it possible for Moses to tell us things which took place hundreds of years before He was born? How could he give us the names and details of families he never saw? Or again, how was it possible for David the king to tell us so much of the pathway of Christ,

and he lived one thousand years before Christ was born? These questions and others of a similar kind are asked, to call attention to the Divine Authorship of Scripture. As we read, "Holy men of God, spake as they were moved by the Holy Ghost" (2 Pet. 1. 21). And again, "All scripture is given by inspiration of God" (2 Tim. 3. 16).

Immediately you bring in the Divine Author, namely the Holy Spirit of God, then, you see, it implies a Person, and that Person is omniscient and eternal.

These men then who wrote, whether it was Old or New Testament, were filled to the brim with the Spirit. When we submit to this Divine Interpretation, we are on the way of learning from God.

THE second stage of the operation is about to take place. Jesus says—

"DRAW OUT NOW

and bear unto the Governor of the feast."

If we bestow the attention on this order that it deserves, we will see that it is full of instruction.

The favoured individual named is seemingly unconscious of what has been accomplished.

Jesus desires a neutral to pass judgment on what has been wrought, and He directs the servants to use what is in these stone pots to enlighten the Governor of the feast.

And as we think of the many who are called to serve, some in one part of this wide world and some in another, we see that for service, either to young or old, to Barbarian or cultured scholar, to wise or unwise, the word is, "Draw out now" and

"BEAR."

We have to take from these writings of the prophets and apostles and "Preach the Word" (2 Tim. 4. 2). We have not of our own to give; it must be what we have received. How often Paul guides us in this. Whether it be the Gospel (1 Cor. 15. 1-4), or the Authority for the Church's instruction, it always is, "I have received that which I also delivered unto you" (1 Cor. 11. 23).

We "*Draw out*" and "*Bear*." We have to be *bearers* carrying that which Divine Power has furnished.

We "*Draw out*." Sometimes from Genesis, sometimes from John, sometimes from Isaiah, sometimes from Romans, but particularly it is something of God concerning His Son, of whom the Scriptures speak; thus the soul has to hear, for faith cometh by hearing.

We can easily think of the attitude of that servant who carried the sample; there would be a joy and delight manifest even in the conveyance of it, for "the servants that drew the water knew" what had taken place. We are now about to listen to the language of one giving his version of the operation although quite unconscious of how it came about.

(*To be concluded*).

A Practical Pair.

BY WILLIAM WILLIAMS, VENEZUELA.

IN Acts 18. 2 we are introduced to Aquila and Priscilla whose lives were linked up in a special way with the Apostle of the Gentiles and whose testimony shows how much a consecrated and practical couple can do to further the work of the Lord. As often seen in Scriptures, their names give a clue to their characters. Scholars are not decided as to whether Aquila is Hebrew, Latin or Greek; but in any case it has a good meaning. If Hebrew, it means—"I shall be nourished,"—and he surely proved this as he had to go from place to place; God gave him work and a home where he could entertain the Lord's servants, and also have a room where the Church could meet. If the word is Latin, it means—"An Eagle,"—and we see how he was able to rise above material interests, and ulterior motives which drag so many of God's people down to a world level, and soar above earth's clouds with his eye on the coming Son of Righteousness. If the word is Greek, it means—"Immovable,"—and surely his long unbroken fellowship with God's servant Paul, in weal or woe, marked

him out as a Barzillai—a man of iron will in the things of God.

Priscilla, diminutive, "Prisca" means—"Ancient." His good wife belonged to the "old school," she was old-fashioned because she believed God, and acted according to His word.

In Acts 18. 2, we see how God in His manifold wisdom, brought the Apostle in contact with Aquila and Priscilla. He can use a decree of Cæsar Augustus to bring Mary to Bethlehem, and He can make Cæsar Claudius' decree bring Aquila to Corinth. Now, whether Aquila and Priscilla were converted before they met the Apostle Paul is not certain. We would be inclined to think not, as what seemed to be the uniting link at first, was not their common faith, but: "Because they were of the same craft, he abode with them *and wrought*"—Acts 18. 3.

Whether they had previous knowledge of the Gospel or not, we will be safe in saying that they would receive much help in the things of God from the noble artisan, who like his Lord and Master, honoured labour by his personal example. In Acts 18. 18, we see their departure from Corinth with Paul, and as the work was already established in Corinth, with a large Assembly formed, he would see the need of a godly couple to make start in Ephesus; for then, as now, the Lord's servants who have done anything at pioneering, know the immense value of a married couple in opening up work in a new place.

THEIR names appear again in Acts 18. 26. Paul had shared their hospitality, and now we would gather that Apollus did the same, and the truth that they had received, they each communicated to him. Their kindness commended the truth spoken in love and "the mighty man in the Scriptures," was taught "the way of God more perfectly" by an honest couple who made tents for a living. What a lesson we get here for our married brethren to-day. Their home was open for the Lord's servants; their conversation enlightened the Lord's servants, and many an early Christian

would thank the Lord for dear Aquila and Priscilla.

We get a most interesting reference to them again in Rom. 16. 3-4, "Greet Priscilla and Aquila my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the Churches of the Gentiles. Likewise greet the Church that is in their house." Truly we see here that "the path of the just is as the light of the dawn of day, that goes on augmenting until the day is perfect" —Prov. 4. 18 (Spanish Version). It was no easy thing in the early days to open the home for the preachers of the Gospel, who were often hunted by jealous Jews and pitiless pagans, and many a time no doubt Aquila and Priscilla ran the risk of their own lives in harbouring the Lord's servants. What service they rendered can best be seen in the fact that all the Gentile churches were thanking God for this practical couple. Then God has said, and still says, "Them that honour Me, I will honour." Aquila and Priscilla opened their home for the heralds of the Gospel, and now the Lord has honoured them by having "a church in their house."

Again in 1 Cor. 16. 19, the Apostle makes reference to them. We see how they must have moved from place to place, to aid and be helpers in the Lord's work. They were a real pilgrim pair, and once more they have "a church in their house."

We get the last reference to them in Paul's closing letter, just shortly before His death (2 Tim. 4. 19). Many had failed and turned away from him; but that faithful pair stood by him right to the end. How blessed is the friendship of such noble couples which ripens with years. We hear of some called "a modern Priscilla," but God's Word never divorces that pious pair; they go on together and always named together. It is true that the order of naming is sometimes reversed and Priscilla comes first, but this is no excuse for the so-called "modern Priscillas," who wish to go ahead without the Aquilas. In the six times that they are mentioned in the Scriptures, Aquila is mentioned first three times, and Priscilla three times, and they are mentioned time

about in the six scriptures, but beginning with Aquila in the first mentioned.

We do not read of them having children, whose education and material welfare might have hindered their service for the Lord, nor of their being rich, nor of their possessing fine homes; but they were, apparently, just an honest, hearty, consecrated working couple whom the Lord used to His Glory. Is there not a need to-day for our brethren who are married to follow their example by putting their all on the altar for the Lord? Personally, we owe much in the Lord's service to those who have done so.

LIFE'S LESSON.

I learn as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the living strength of light.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labour
Has been borne from our hearts away;
And those who have never known sorrow
Cannot know the infinite peace
That falls on a troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring:
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and the gloom.

—Author Unknown.

Philanthropy can put a new coat on a man;
the grace of God alone can put a new man in
the coat.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XLIII.

By DAVID J. BEATTIE.

EARLY DAYS IN GLASGOW—*Continued.*

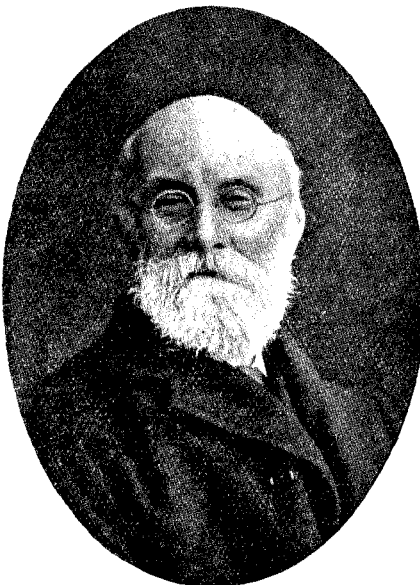
AMONG the first assemblies to be established in Glasgow after the formation of the West Campbell Street meeting, was the one which met at Buchanan Court Hall. This was about sixty years ago. Since the inception of the parent assembly there was a manifestation of the Holy Spirit's power amongst His people, but it would appear that it was not till about this particular time that there were any evident signs of marked development along these lines. Crosshill was then a rising suburb, and believers living on the south side of the river realising the need of a Gospel testimony in that district, came together in Buchanan Court Hall, where the Lord's Table was eventually set up. Dr. James Wardrop and Thomas McLaren with other brethren who had the gift of ministry as well as a keen desire for the souls of the unsaved, are remembered for their faithful and consistent labours, not only in the early days of the assembly, but in later years when difficulties and times of trial confronted the growing church. For many years it ran well, with times of happy fruitbearing, and from its increase in numbers there was formed the Elim Hall assembly.

But a time of testing came when the subtle attentions of the enemy of the church brought about discord among the believers, which threatened the peace of the assembly. It was evident that to continue in this unhappy state the testimony was in danger of an un-

fortunate breach taking place. But God intervened by opening another door at Eglinton Hall, where an assembly was formed. The remnant remaining at Buchanan Court Hall continued for a time, but ultimately the hall was closed down. God manifested His approval of the work at Eglinton Hall in a marked degree. Many well-known names appear on the roll. Amongst them we mention particularly: James Inglis (one of the founders of Pickering and Inglis), James Anton, father of James Anton of Central Africa, Robert Gunn, Alexander Harris, R. F. Beveridge of Gospel song fame, and C. H. Judd of the China Inland Mission.

WHEN the Eglinton Hall assembly first came together in 1892, there were sixty at the breaking of bread. Fourteen years later, when, owing to lack of sufficient accommodation, the assembly moved to Wellcroft Halls, the number in fellowship had increased to 160. These halls, which formerly constituted the premises of an Independent Church, were purchased by Mr. R. G. McInnes, who had the interior of the building re-modelled and suitably furnished.

At the opening conference in 1906, at which Dr. McKilliam and David Steel were the speakers, the hall was crowded. "And thus," writes one of brethren present on that occasion, "there was inaugurated that which for a number of years was



THOMAS McLAREN.
1832—1908.

one of the happiest meetings in the city of Glasgow. Not only was the work in the Gospel carried on in the hall, but kitchen meetings and open-air services were held in the neighbourhood, while the inmates of Greendyke Street Lodging House were visited regularly with the Gospel, the blessing of the Lord being clearly visible in these activities."

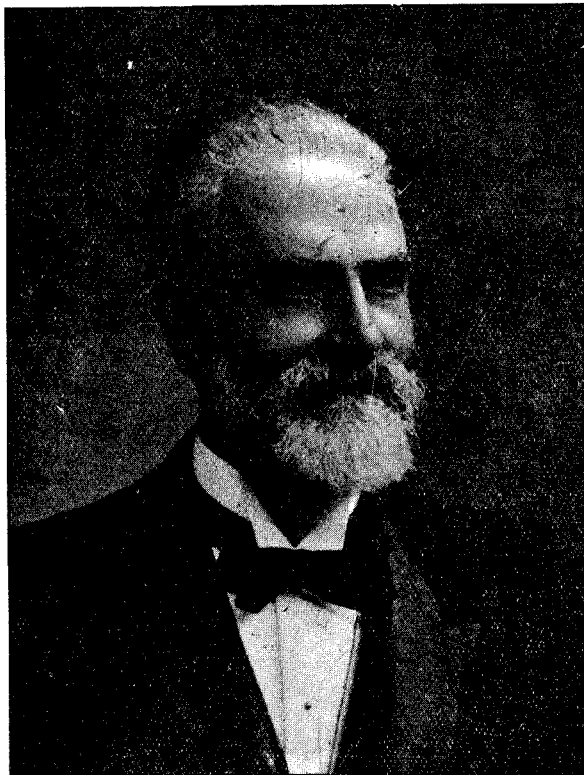
THE wise and sanctified leadership of Dr. Wardrop and Mr. McInnes was manifested not only in the growth of numbers, but in the spiritual atmosphere which pervaded the assembly gatherings. Although Dr. Wardrop was not what might be termed a front rank man in the sense of being a preacher, there were few who so continuously and diligently spread the Gospel by personal effort as he did, for well over sixty years. A consistent believer in the influence of the printed message, it was rarely the good doctor went on his rounds without a supply of attractive Gospel tracts, which found their way, accompanied by a kindly smile and a word of cheer, into the homes of the poor and the well-to-do. In public as in private, the good seed was sown in this way, for as a tract distributor he excelled, mingling with the theatre crowd and with the idlers around the public house door.

James Wardrop was born in Glasgow, and early in life, while groping about in the twilight of uncertainty, he found peace and satisfaction for his troubled soul by an impli-

cit trust in the Saviour. As a young man, while pursuing his daily calling, he spent much of his spare time serving the Lord among the canal workers and their families in the northern part of the city, where he was encouraged in this service by many tokens of blessing. In later years, in the midst of the arduous toil of his profession while ministering to the body and its ills, this devoted worker sought also to bring spiritual life and health to the soul. In this, the Christian physician has an opportunity of service entrusted to few others to administer the healing balm of the Gospel to the weary sin sick soul of the sufferer. "His ready help," wrote John Ritchie at the time of Dr. Wardrop's home-call, "was ever at the call of the poor and needy, in whose homes he appeared as a ministering angel. To recognize God and kneel by the bedside of his patient was no uncommon experience with him, nor did he fail to bring the message of salvation to the soul while seeking to relieve the pains of the body. In his

hospitable home, in which servants of Christ of many lands found a welcome, the old-time habit of singing the Psalms of David, reading the daily chapter of the Word, and kneeling in prayer, continued throughout the doctor's long life, and many who shared it, will recall the godly savour of that hour of worship."

A man of unremitting energy and spiritual zeal in the service of his Master, he continued to take part in active Christian work when beyond his



DR. JAMES WARDROP.

four-score years. It was while attending a baptismal service at the close of the weekly prayer meeting in Wellcroft, and while engaged in leading in prayer, that the stroke of paralysis came, which was the messenger to call him home, in his eighty-seventh year. The doctor will live in the memory of those who were associated with him as a gracious personality of the old school, and a brother beloved.

IN the early 'eighties, a number of brethren in fellowship at Buchanan Court assembly became exercised about the spiritual need of the people living in Oatlands district of Glasgow, and after much prayer for guidance they commenced open-air meetings. They afterwards rented what was known as the Cooking Depot in Sandyfaulds Street, for the Gospel on Sunday evenings, following up this effort with kitchen meetings in the homes of some of the brethren. God gave His blessing, many were drawn to the Saviour through the Gospel, and the meetings increased in numbers so that it was found necessary to remove to other premises. A large shop at the corner of Polmadie Road and Wolseley

Street was rented and converted into a Gospel Hall. Thus the foundation was laid for an assembly of the Lord's people, and on February 26th, 1882, eight believers—among them John Faulds, David Hill and Sandy Burns—came together in fulfilment of our Lord's loving injunction: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor. 11. 26).

The young assembly gave early indication of its spiritual life and vitality, and with the willing help of such brethren as Robert Duncan and Thomas McLaren, from the Buchanan Court Hall, the church made considerable increase, so that after twelve years, a hall large enough to accommodate 300 persons, was built in Rutherglen. For a number of years notable progress, especially amongst the young, continued with encouraging results, and as the Sunday School became overcrowded it was decided to build on the present site, a hall capable of seating 500 persons. Here, in the midst of a needy working-class population, many of them indifferent to the claims of God, the testimony continues.

SERVICE.

BY J. F. J., SHEFFIELD.

WE are living in days of super-activity: speed, hurry, unrest and feverish excitement characterise everything. The gospel of 'DO' has become an integral part of the universe, eaten into its bone. More solemn still, one fears that the saints of God are being swallowed up of this great absorption, for activity is sapping the very vitals of Christendom. "How can sinners hear unless we tell them"; "Everyone should be a gospel preacher": these and similar assertions and questions are met daily, almost hourly.

It appears to us that the more scriptural way of stating these things would be—(1) "How shall they hear without a preacher" and (2) "How shall they preach unless they are sent" (Rom. 10. 14). That every born-

again soul is not an evangelist is made perfectly clear in the Book of God. Every redeemed one is a witness, but assuredly not an evangelist; only *some* are called to that work. Contrary to the generally accepted belief, we do not think the sphere of spectacular public service is a large one; rather are we persuaded that it is restricted, which persuasion we gather from not a few scriptures.

The Lord Jesus Christ is in all things our great exemplar and pattern and it is significant how small a portion of the life of the Master was open to the public gaze—perhaps not more than a twentieth. May we not gather much too from the way the Lord dealt with the situation in Luke 10. Martha had a very bad attack of this activity trouble even going so far as to think that the Lord did not care about her service being a lonely one. Notice the Lord's gracious and comforting rebuke:

"Martha, thou art careful and troubled about many things, *one thing is needful*; Mary hath chosen that good part" (Luke 10. 40-42). The desire for activity, we are persuaded, is condusive of saints being found in wrong places—sisters as well as brethren. Much of the so-called "woman ministry" is due to this spirit of activity.

Further, and more solemn still, we judge that much of the dearth of fruit might be attributed to this wrong conception of service, "preaching without being sent"; "running without a message." Can it be that right back of all this—hidden deep down—is the desire to be seen and heard: to be somebodies: to be prominent: to increase, rather than decrease.

IT is sometimes well to "stand still and take stock" and we believe the time to be very opportune to indulge in this healthy exercise with regard to our activities. Those to whom the Holy Spirit has entrusted gifts—the truly sent ones—should be stirred up to exercise them under His gracious guidance, keeping clear of those who would plunge them into this mad rush of activity by subtle overtures. Beloved fellow-servant, do not say you are immune from this temptation, for even those who habitually consorted with the Lord were blessedly drawn aside of Himself out of this activity—"Come ye yourselves apart *into a desert place* (very significant phraseology) and rest awhile; for there are many coming and going" (Mark 6. 31).

There crowds into one's mind at this point the fact that much of the life of the beloved apostle Paul was in bonds and in a Roman prison, while John was banished to bleak, barren, inhospitable Patmos—can it be that they might know "the better part."

In the distribution of the gifts to the church, the Holy Spirit gave *some* apostles: *some* prophets: *some* evangelists: *some* pastors and teachers. The great weighty consideration in this passage is that it is only *some* who are thus gifted—not all. To insist upon the "all" is to enter a solemn position. . . . running without a message . . . preaching without being sent. *Most solemn*. Isaiah very graphically brings

before us Godly order in his sixth chapter: (1) with twain he covered his face—*worship*: (2) with twain he covered his feet—*walk*: (3) with twain he did fly—*work* or *service*. Service here has the place assigned to it by the Lord—worship, we judge being the better part.

What then, perhaps you ask, is the antidote for this super-activity? Just this—the habitual "sitting down" (inactively) in the secret place of the Most High (Psa. 91. 1) passing the night in His shadow, becoming epistles known and read of all men. (Epistles do not talk . . . they are read). In a final word, beloved fellow-saint . . . it is the *life* that counts both in time and for eternity.

"BE SILENT."

"Be silent to thy God and let Him mould thee,"*

For in His loving hands He doth enfold thee;
He is the Potter, thou the clay,
Be passive, let Him have His way,
And never answer to Him, nay,
Be silent to thy God.

"Be silent to thy God" though trials o'ertake thee,

By these He purifies that He may make thee
A vessel which may stand the fire,
And answer to His own desire;
If thou to honour dost aspire,
Be silent to thy God.

"Be silent to thy God" when foes oppress thee,

Or when the petty cares of life distress thee;
His chastisement do not despise,
For He is infinitely wise,
Learn thou His work in thee to prize,
Be silent to thy God.

"Be silent to thy God" through loss and weeping,

The dead in Christ are truly in His keeping;
Let such a thought impart relief,
And mingle gladness with thy grief,
The days of mourning are but brief,
Be silent to thy God.

"Be silent to thy God" for His to-morrow,
Will end thy night of weariness and sorrow;
Soon will thy risen Lord appear,
To banish pain—to silence fear,
To wipe away thine every tear,
Be silent to thy God.

John Rankin,
California.

* Hebrew Literal rendering (Psalm 37. 4).

The "Brethren."* Movement and its Critics.

PAPER I.

THE MISUSE OF THE TERM "BRETHREN," AND MISUNDERSTANDINGS IN CONNECTION THEREWITH.

BY W. E. VINE, M.A., BATH.

AT various times during the present era, since the Holy Scriptures were completed, believers, under the realization of the obviously valid and spiritual authority of these, as the Divinely breathed Word of God, and as a result of the manifest discrepancies between the instructions therein given and systems of religion which have sprung up in Christendom through departure from the truth, have found themselves under the necessity of separating from such systems in order to follow the teaching of the New Testament, as conveying the mind of God as to collective church life, conduct and testimony.

According to the theory of "development," it is claimed by the ecclesiastical authorities, or exponents, of ecclesiastical systems, that Apostolic ordinances as set forth in Scripture provided but a temporary scheme, to be modified or expanded to suit varying conditions and circumstances; it has, however, been found in actual experience by those who are willing to conform to the New Testament instructions concerning churches and church ordinances, that these provide all that is required to meet the Divine claims and the needs of God's people at all times and in every place. The Scriptures constitute "the faith once for all delivered to the saints" (Jude 3, r.v.). Their Divine sufficiency and authority are plainly intimated in the command given by the Apostle Paul to Timothy. "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2. 2).

Those who at one time or another have thus separated themselves from the traditional systems, and, with a determination to obey God rather than man, have gathered together to follow the instructions given in the Scriptures, have met with both scorn and active opposition on the part of the religious authorities of traditionally organized systems. This was to be expected. Human religion has ever been a persecuting power. The scorn has taken the shape in one respect of attaching different appellations to such.

An outstanding instance of this was the result of the revival, in the early part of the 19th century, of a desire, on the part of many believers to take the Scriptures as their guide and to seek to be conformed to them. Dissociating themselves from teachings and practices obviously unscriptural, they gathered together in simple conformity to the Word of God. The movement spread. Indeed so manifestly was this a work of the Holy Spirit, that in some places believers thus met together without being aware that others were taking similar steps elsewhere, and were similarly fulfilling the ordinances of Baptism and the Lord's Supper according to the teaching of Scripture. This movement took prominent shape in Plymouth (though it was by no means confined to that town), and to these the misnomer of "Plymouth Brethren" was applied, and later "The Brethren." They did not arrogate to themselves this sectarian title, nor did they wish to be known as constituting a sect. That would have been contrary to the teaching of Scripture itself, to which they desired to adhere.

It is plain that the instruction in the Acts and the Epistles is a testimony against the organization of local churches into an amalgamated entity or an ecclesiastical system. On the contrary, Apostolic teaching was given to each, as local churches were formed. Subsequently the Holy Scriptures were left for each church to follow in responsibility to the Lord and in dependence upon the Holy Spirit.

* We desire it to be understood that for the purpose of this series of articles, the term "brethren" is reluctantly used solely as a matter of convenience. Both Editor and contributors decline to accept the term in a sectarian sense.—[Ed.].

ACCORDINGLY, in the revival referred to as having taken place last century, those to whom the name "The Brethren" was applied, disowned it, as being a contravention of the will of the Lord. One evidence of this lies in the fact that no such title as "The Brethren" has appeared outside the meeting places of the assemblies.

Moreover, during the past 100 years, to say nothing of similar circumstances in preceding centuries, there have been very many instances in which a number of Christian people, without knowing anything of the so-called "Brethren" movement, but simply as a result of reading the Scriptures together, and by the enlightening power of the Holy Spirit through their instrumentality, have decided that in obedience to His leading they must of necessity separate themselves from denominational systems and meet together in simple conformity to the Word of God, that is to say, in the manner in which believers assembled according to Apostolic teaching. Instances of this are far from having ceased. Such communities never dream of attaching to themselves the appellation "The Brethren."

It is always possible that a number of believers, discovering from the Scriptures the mind of the Lord as to their mode of gathering, should meet together under a sense of responsibility to Him so as to carry out the ordinances as enjoined in the Scriptures, looking to the Holy Spirit to raise up such spiritual "gifts" as will make them efficient in the discharge of their functions as a local church. The willingness and power of the Holy Spirit of God to respond to such desires has been abundantly evident. It is somewhat grotesque that, since such believers thus fulfil the ordinances of Baptism and the Lord's Supper, they should be regarded as belonging to a supposed denomination called "The Brethren." There is no such denomination. If any of the Christians who thus meet together seem to endorse the sectarian title it is an evidence of either their ignorance or their carelessness.

MANY of those who from childhood have been identified with the Church

of England have discovered that the doctrine of baptismal regeneration officially taught both in her baptismal services, and confirmed in the Catechism, the authoritative commentary, is fundamentally contrary to the teaching of the Word of God, and, under the convicting power of the Holy Spirit, have realized the necessity of dissociating themselves from such a dangerous delusion. The Scriptures have been the means of making clear to large numbers who were members of various other denominations, how inconsistent with the New Testament is the ministerial arrangement by which a single minister, or pastor, or cleric of any sort, is appointed over a congregation to administer the sacraments and discharge other functions. The system whereby a "minister" conducts the worship of a congregation is foreign to its pages.

Moreover, such an arrangement involves the quenching of the Spirit and the denial of His prerogatives of raising up spiritual gifts in the midst of a local church, as taught, e.g., in 1 Cor. 12. 4-8 and 14. 29-33. The latent gift in a congregation, which would be exercised (were a meeting open for the guidance of the Holy Spirit) in leading the company in worship or in ministering the Scriptures, lies stifled under the ministerial system.

Little wonder, then, that under the enlightening power of the Scriptures believers have been compelled to abandon such systems and to obey the Word of truth rather than follow the traditions of men.

The New Testament teaches consistently through the Acts and the Epistles, that the spiritual care for each local church was designed to be in the hands of a number of overseers or elders, otherwise called bishops, see Acts 20, verse 17 with verse 28; Phil. 1. 1; 1 Thess. 5. 12; Titus 1. 5 with Acts 14. 23. In the last two passages, not ecclesiastical ordination is referred to, but, as indicated in the simple word "appoint" (r.v.), the recognition of those whom the Spirit of God had already exercised and qualified, as exhibited in their spiritual work (see, e.g., Tit. 1. 5). How contrary is all this to the functioning of a single minister over a congregation! Such an ar-

rangement retains the remnants of Popery, so incompletely overthrown at the time of the Protestant Reformation. How paradoxically inconsistent is the "communion rail," a rail with the ministerial functionary on one side and the participants of the elements of the Lord's Supper on the other! Witness instead the mode which the Lord inculcated when He instituted the feast, and the teaching of the Apostle Paul regarding it in 1 Cor. 10. 11: "The bread which we break . . . the cup of blessing which we bless" (i.e., for which we give thanks) . . . "this do ye . . . in remembrance of Me." There is not a hint here or anywhere else of the dispensing of the elements by a minister.

When believers have their eyes opened to see and acknowledge the truth and authority of the Word of God in contrast to human traditions, it need afford no surprise that they decide to obey God rather than man, albeit they may incur the imputation of the title "The Brethren." No wonder that, seeing that such a sectarian title is contrary to Scripture, their spiritual instinct finds such a title repulsive. No wonder that they feel hurt at the misunderstanding which attaches it to them. If such believers do not object they ought to, and for this reason, that the mind of the Lord must be utterly antagonistic to it. The name is certainly not to be derived from Christ's statement that "one is your Master even Christ, and all ye are brethren." That term as used by the Lord comprehends all believers.

This is not a matter to which believers can be indifferent. The title "The Brethren" implies a position opposed to the Lord's teaching. If certain companies of those so-called have acted inconsistently and in a sectarian way, that is to their shame, but it does not justify the application or use of the sectarian title.

TRUE HAPPINESS.

Happy is the soul who has learned to lean upon God; that can say amid all the distractions and interventions of man; "My soul wait thou only upon God." To such a one whose soul is athirst for God, the valley of Baca becomes a well, while the hard rock pours out its streams of blessings.

EXTRACT FROM A LETTER WRITTEN IN 1885.

By the Late F. S. Arnot.

(From "The Treasury," N.Z.).

"In the present frame of mind I have a horror of doing anything in the future calculated to bring upon me the world's easily deluded gaze. I have an instinctive feeling that the moment I pass from the ranks of the humble, unknown and little-heard-of missionary band, who are known only to the spiritual and the godly, and whose prayers are better than gold to me; the moment, I say, I pass from among these, and enter among the known and recognised by journalists and pamphleteers, I shall feel like a child removed from the warm hearth of a cottage home to the richer but colder boards of a charity house. My full persuasion is that if work, real work, for God is to be carried on at all in this country (Africa) it must be done more and more in the spirit of quietness and prayer. Anything approaching to ostentatiousness in me or in my letters I trust will be carefully watched for, and rebuked by those who receive them; and that all who may seek to join in this blessed work be exhorted much to avoid appearance of presuming to be anything, or of being numbered among the missionaries."

HE EXCELLETH.

The Bridegroom's love "is BETTER
(Song of Sol. 1. 2)

Than wine"—or earthly joy!
Such words, her heart expressing,
The Bride's fair lips employ.

But He, in stronger language,
Declares that, for HIS part,
Her bridal love's "MUCH BETTER
(Song of Sol. 4. 10)

Than wine," to cheer HIS heart.

How passing strange! the value
He sets on love like mine;
Declaring from the heavens
"MUCH BETTER 'tis than wine."

His love, not mine, excelleth;
'Tis ever thus I learn,
For His first love to me-ward,
To make heartfelt return.

To Him (so great in Glory)
My soul in homage bow,
My feeble love HE values,
Yea, dearly prizes now.

O give this heart, responsive
To that dear love of Thine,
To yield Thy Spirit gladness;
"MUCH BETTER," Lord, than wine.
—E. J. Checkley.

Notes on Some Psalms.

PSALMS 132 and 30.

BY WM. RODGERS, OMAGH.

REFERENCE was made last month to difficulties which had to be surmounted, before David's vow of Psalm 132, that he would provide a fitting habitation for the Ark ere settling in a house of his own, was finally accomplished. The difficulties were of various kinds, one of which the psalm in its opening verse speaks of as his "afflictions." These were indeed many and long-lasting, and were due chiefly to the jealousy of Saul. Quite a number of psalms deal with them, and show how that "out of them all the Lord delivered" him, having first taught him much amidst the trials, that without them he might never have learned.

But there came a time when David no longer had to flee from place to place to escape death at the hands of Saul. The latter was dead, and he had become king, first of a part of the nation, and at length of the whole. Even then however, it was some time before anything could be done with regard to the Ark, because he was at once assailed by the Philistines, over whom the Lord gave him two remarkable victories, the second one resulting, as was mentioned last month, in the capture and destruction of their idols (2 Sam. 5. 21), which apparently they had brought into the battle to help them, even as the Israelites had brought the Ark a hundred years before.

Another difficulty at this period arose from the revelation made by God to David (Ps. 78. 68), that the place He had now chosen for His Name was Zion; and part at least of Zion was still in the hostile hands of the Jebusites, who had to be dispossessed before the Ark could be brought in. At 2 Sam. 5. 6-8 we see this accomplished, and then verse 9 adds, "David dwelt in the fort," a statement which suggests that he was still true to his vow, not to dwell in a house of his own until the Ark was in its resting place.

Just at this point however, an event took place which seemed to render any further adherence to his vow impossible. Hiram the ruler of Tyre showed his appreciation of the victorious king by sending along workmen and materials, who built him a palace of cedarwood in Jerusalem (2 Sam. 5. 11). David could not long refuse to dwell in the house so kindly provided; but instead of this resulting in a breach of his vow, it impelled him to get on with the matter at once, by setting up a place for the Ark, and bringing it there from Kirjath-jearim where it still lay. And it seems clear that he did not take up his residence in his new palace until this was finally accomplished; for only then do we read (1 Chron. 16. 43) that he returned "to bless his house," and only then is it said (1 Chron. 17. 1. r.v.), "When David dwelt in his house," which implies that he had not done so previously.

Meanwhile another trouble occurred. The king had "consulted with the captains" (1 Chron. 13. 1) about what he proposed to do, but he seems to have neglected his customary practice of consulting God. So often had the Lord blessed him and been with him in what he did, that on this occasion he appears to have taken it for granted that it would still be so, especially as the work was His own. The consequence was that, instead of following the "due order" (see 1 Chron. 15. 2, 13) which God's Word enjoined, he imitated what the Philistines had done a century previously by setting the Ark upon a new cart (1 Chron. 13. 7, cf. with 1 Sam. 6. 7).

But what was good enough for Philistines was not good enough for David who had God's Word to guide him, and the Lord showed His displeasure by slaying Uzzah. This put David in fear, and evidently dreading lest like judgment should fall on himself, he stopped the work for the time being. Soon however he took it up again in a right way and this time completed it.

NOW with this outline of events in mind, let us turn to Psalm 30, of which the title in the A.V. is, "A Psalm and Song at the dedication of the house of David."

This is a quite correct rendering of the Hebrew words, and agrees with that given in the LXX. But the R.V. differs, and renders it, "A Psalm; a song at the Dedication of the House; *a psalm* of David." Here the additional capitals which begin "Dedication" and "House" are of course not a matter of translation at all, since no distinction of that kind exists in Hebrew, but are inserted apparently to let us know that, in the opinion of the Revisers, the Temple is referred to. The insertion by them of the phrase "a psalm" in italics before the final words "of David" is meant to disconnect the latter from the previous word "house," and is at least unnecessary. Moreover, even if the expression "the house" had to stand unqualified by the final words, it by no means follows that the temple must be implied. The Scriptures do not elsewhere speak of the temple in that unqualified way as "the house," except in passages where the context has already indicated what is meant. On the other hand the term "the house" does actually occur unqualified in the title of *Psa. 59* for the place in which David was then dwelling.

There are yet other pointers to guide us in interpreting the title of *Psa. 30*. One is the character of the psalm itself, which, as shown by the constant repetition of "I," and "me," and "my," is of a private nature throughout, and contains nothing that would in any degree connect it with temple dedication. A second one is that in *Deut. 20. 5* we have dedication definitely associated with a private dwelling-house as being a customary thing. And a third is the fact that David never did take part in the dedication of the temple, since it took place long after he was dead (*1 Kings 8. 63*). The transactions in *1 Chron. 21. 25* to *22. 1* are in no sense a dedication, and in any case have only to do with the purchase of the ground, whereas the word "dedicate," as used of a building in Scripture, has to do with its completion. Indeed the only thing in David's history, at all comparable to the dedication of a house of God, was the occasion of which we already have been speaking, when he brought

the Ark into the tabernacle he had prepared for it. And that is the same occasion on which he appears to have dedicated his own house, as suggested by the words of *1 Chron. 16. 43*, "And David returned to bless his house."

We may therefore feel reasonably certain that it is with this time in David's life *Ps. 30* is associated, and we shall now see how the words of the psalm itself appear, when looked at in that light.

(To be continued).

A Walk With God.

BY J. C. JEFFERS, NATAL.

(Continued).

"Enoch walked with God" (*Gen. 5. 22*).

"They two went on" (*2 Kings 2. 6*).

THE soul may have gone on for a longer or shorter period in its wilderness state; it may have had its manna and its Elim; it may have overcome its Amalek (to some extent), its Midian, its Sihon, and even its mighty thirteen-foot Og; but let it set out on its definite quest for "the fulness of the blessing of the Gospel of Christ," for a closer walk with God, and then it will surely have its Gilgal—and for this reason, that if "God Himself" is to accompany us, the Flesh must feel the deadly power of the Cross and its every effort be buried out of sight (*Josh. 5. 2-5; Deut. 23. 14*).

Many and various are the means by which God brings the soul to this point. In the case of Israel, the crossing of Jordan was prior to Gilgal, and this corresponds to the definite act of surrender on the part of the believer, and his claiming by faith all "the good land that is beyond Jordan." But so often there are things to be set right before we can proceed: things to be set right between ourselves and God, things to be adjusted between ourselves and our neighbours; and there is no use trying to proceed until the soul is obedient at this point. God parted Jordan, but the people themselves had to get right on the matter of circumcision. True it is that "the Lord thy God will circumcise thine heart," and He alone

can, but we must prepare the way for Him by being willing and obedient. *He* gives the power, but *we* must use it. Many years ago a young naval officer was visiting a place in England where there was a boulder very wonderfully poised. Out of mischief, he dislodged the stone and sent it rolling down the hill. It was great fun, no doubt—as are the pleasures of sin—but the people of the locality were very angry about it. The matter was taken up, and the Government compelled that young man to replace the boulder. He was told that he might have all the men and materials necessary, but he had to see that the work was done. Similarly, the believer has all the resources of God to enable him to get right with God, and with his fellow-man when necessary; but, terrible work though it may be (and some of us know *how* terrible) the work of confession and restitution must be done by the believer himself. The Spirit of God points out the failure, it is our part to get right.

AN engine-driver who had been employed on the — Railway system went to the homelands, and while there got soundly converted. Filled with the love of God towards his fellow-men, he longed to make known that wonderful story that had brought such joy and peace to his own soul; but there was something that he felt must first be set right. He therefore sat down and wrote to the authorities of the country where he had been employed, telling them that on a certain night he had stopped his train at a certain place and, with someone else, had stolen certain things from the train; that he was now wishing to engage in God's work, but was prepared to go first to that country and stand his trial. The authorities replied, stating that they had made enquiries, and had found the facts to be as he had stated; but that, having regard to the circumstances of his confession, they would not institute criminal proceedings. Then, with a clear conscience and a glad heart that child of God went from his Gilgal on a mighty mission, and thousands of people were swept into the Kingdom. So marvellous was the work

of God through him, that it was said to have been the means of saving his native province from a political revolution. And he is still doing exploits for God. Hallelujah!

Unity—one Condition of Blessing.

BY D. E. HOSTE, SHANGHAI.

"I will make them one stick" (Ezek. 37. 19).

THE ultimate purpose of the Lord in calling Abraham and in all His subsequent dealings with the Children of Israel, was that they should become a people through whom all nations might be blessed. To this end, it was essential that the unity of the nation should be maintained; but, alas, they were divided. "They stood apart, the scars remaining, like cliffs that had been rent asunder." It will be remembered that the division of the twelve tribes into two kingdoms, whilst in itself a fundamental departure from the original divine purpose, fruitful in evil consequences, was brought about as a judgment from the Lord on account of the sins of Solomon in his old age. Division and trouble in the work may be sent as a judgment on account of unfaithfulness and departure from God. We need constantly to watch and pray, and take heed to ourselves, lest by sins, whether of neglect or of transgression, we should, in any measure, be responsible for great evils that may subsequently overtake the work of God.

THE rod or stick is a frequent emblem in the Scriptures of the power of its possessor, also being the instrument through which that power is made effective. The rods of Moses and Elisha are notable instances of this fact. It is probably true to say that every servant of the Lord desires to be an instrument of blessing in His hand. The point of the passage we are now considering, however, is that the fulfilment of this desire may often depend upon the union of two

hitherto divided and mutually antagonistic individuals or communities. The long period of mutual enmity between Judah and Israel was, we learn from Scripture, marked by wars which deepened the estrangement, and so rendered the restoration of unity all the more difficult. The same, alas, may sometimes be true now. We do well to ask ourselves whether one reason for lack of greater progress and fruitfulness in our work may not be due to a lack of adjustment with some other servant or servants of the Lord. Are we prepared to take steps essential to healing such division? We are commanded to lay aside ill will, confessing our faults one to another and humbling ourselves in order that such breaches may be healed. It is only as each places himself unreservedly "in the hand of the Lord" that the fellowship and co-operation essential to the fulfilment of His purposes of blessing can be realized.

Joseph's First Ministry.

BY W. HARRISON, GLASGOW.

AS a likeable character no person in the Old Testament excels Joseph, the son of Jacob. As we mark the movements of this man who was separated from his brethren, there is much to encourage and instruct the believer of to-day. After all, this is one of the ends for which the Old Testament was given. It is not enough to draw pictures from the pages of Old Testament scripture; they must be related to the circumstances and experiences of our day if we are to get or to give instruction, correction or reproof as the need may be.

When we consider the manner of the communications that Joseph received from God, we have to recognise that he did not enjoy the same manner of communications as his forebears. Nevertheless, this very circumstance serves to emphasise the faith of Joseph. By faith, Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones (Heb. 11.

22). The promise of Israel's release from Egypt was given to Abraham (Gen. 15. 13. 14), but Joseph's faith embraced the Word of God as it came to him through Abraham, and he proved the reality of his faith by giving commandment concerning his bones. In the confidence of faith he could say with all certainty; "God will surely visit you and ye shall carry up my bones from hence" (Gen. 50. 25). Well will it be for the people of God to-day, if their faith in the Word that has come to them is as vigorous as was Joseph's in the word that came to him.

Joseph's first ministry was to his brethren (Gen. 37. 5-7). What was revealed to him in a dream he revealed to them in words of brevity and simplicity. This it is which usually characterises beginnings in oral ministry. But it is so easy as we go along to acquire a good deal of veneer and we can preach for an hour without saying much that is worth while. Or we adopt a style and mannerisms that speak so loudly that the people cannot hear a word we say. Blessed will he be in his own soul and a blessing to others who retains in his ministry, unaffected simplicity. On the other hand, one could wish that all who hear the word of God ministered were as quick in their apprehension of it as Joseph's brethren were in grasping the meaning of his message. There is such a thing as hearing what one wants to hear, and men are to be found quite willing to give what the people want to hear; but in this case the message was one that Joseph's brethren did not like. It very often happens that ministry we do not like remains with us when what we do like has been specially forgotten. We cannot say we have received it with joy, but undoubtedly we have received it. Let us remember that the Lord Jesus says something worth considering about the man who receives the word with joy (Luke 8. 13).

Now in considering the *manner* of the ministry as exemplified through Joseph, we do no more than acknowledge the fact that the manner, equally with the matter, is a revelation from God. Yet in days like the present when truths relative to the person of the Son of God and the place and func-

tions of the assemblies of God are ignored if not opposed, there is much in Joseph's experience to comfort and encourage. If the servant gives what he gets from God though it be opposed, and if not opposed unacceptable, the day is coming when He who gave it, will make it manifest that it was of Himself. The fact that God fulfilled to the letter Joseph's first ministry was the proof that He also would fulfil what He had promised to Abraham. And so to-day, the servant who learns from the scriptures that the truth of God obeyed, resulted in the formation of assemblies of God (see Acts), will not rest content with anything less. And the God who vindicated Joseph's ministry will yet accredit the ministry of every Joseph-like one.

The Garden of God.

BY GEORGE MENZIES, NEW ZEALAND.

IN the 31st chapter of Ezekiel we have this subject brought before us, and see how the trees of the nations grow therein. There are some especially large national trees, which have grown in this garden. The great world-dominant tree-nations known to history have flourished here, Egypt, Assyria, Babylon, Medo-Persia, Greece and Rome. Two of these are brought before us in this chapter, and God's dealings with them are described for our learning. Assyria's growth and prosperity, with its downfall in judgment, are described with a special lesson for Egypt in its day. The lesson is one which shows how pride in its greatness brings about a nation's downfall in the just judgment of God, and this lesson is specially directed to Israel as well as Egypt, and is pertinent also to our own nation, and to all the nations.

When these great tree-nations in the garden of God, forget that it is God who has given them their greatness, and become uplifted in pride because of such greatness, and begin to ascribe their greatness to their own prowess and wisdom, instead of carrying it, with recognition of God, in a sense of responsibility to Him who gave it, and with due humility, they like Assyria and

Egypt, make themselves obnoxious to God, who hates and opposes such pride, and so come under His judgment. God deals thus with nations to-day, and although men fail to see it, even when the judgment of God is upon them, it is perfectly manifest to all on-lookers, as the page of history makes clearly manifest. It is quite clear that God, in His providential working among the nations has chosen Britain to a place of power and prosperity among them, and she has become a great tree in the garden of God. We can look back and around, with thankfulness on the prosperity which God has given, but when we begin to ascribe this prosperity to our own virtues, as it would appear there is a great tendency to do, it manifests the pride that will surely bring down the judgment of God, as has been the case with previous nations. This lesson is given clearly in history, and is specially inculcated in this chapter of the inspired Word of God, "To the end that none of all the trees by the waters exalt themselves for their height," as is said in verse 14.

When God brings His judgment on such nations for their pride, He delivers them "into the hand of the mighty one of the heathen," as verse 11 says. This mighty one is evidently Satan, as he is recognised as the power behind the nations in Eph. 2nd chapter, where he is described as the Prince of the power of the air, the spirit that now worketh in the children of disobedience, and so is the director of the course of this world. It is characteristic of God's judgment that He causes men to be punished by their own transgressions, and to find that the powers and passions they yield themselves to, become afflictive to them. Hence, when men turn from God after Satan, they find that Satan becomes their oppressor, instead of their liberator, as he promises them. And so, because the wicked fall into the pit, which they have dug for others, God is known by the judgment which He executeth. The Greeks called this "nemesis," the power that distributes equal retribution to all, inevitably.

IT is manifest that, in these judgments, which God deals out to the nations, that

He metes them out, without respect of persons. This is a comfort also to others who are judged, as this chapter strikingly says, verse 16, "And all the trees of Eden—shall be comforted in the nether parts of the earth." This expresses the same principle of God's judgment that Abraham confessed, "Shall not the Judge of all the earth do right?" This same principle of judgment is recognised in the account of the judgment of the Great White Throne, for there every man shall be judged "according to his works." There is no sense of injustice left in God's judgment. Even the condemned have this comfort of knowing that God deals with all judgment equitably. Thus, "knowing the terror of the Lord," as Paul says (2 Cor. 5. 11), that is, having an intelligent understanding of the justice of God's judgments, we should be persuaded to turn away from all our evils.

We learn too, from this Scripture, that when a great nation comes under the judgment of God, that "He makes the nations to shake at the sound of its fall," verse 16. Do we not see the truth of this in these events that threaten the integrity of our nation to-day, and the way the whole world is startled at the possibility of catastrophe to Britain. May this solemn lesson of God's judgment upon the nations, have its effect upon our souls, and lead us to "walk humbly with our God."

A MOTHER'S LIFE-WORK.

My work at home lies with the olive branches
Thou'st planted there,
To train them meekly for the heavenly garden
Needs all my care.

I may not in the woods and on the mountains
Seek Thy lost sheep;
At home a little flock of tender lambskins
'Tis mine to keep.

Thou givest to Thy servants each his life-
work;

No trumpet tone
Will tell the nations in triumphant pealing
How mine was done—

But 'twill be much, if, when the task is ended,
Through grace from Thee,
I give Thee back, undimmed, the radiant
jewels
Thou gavest me.

EDITOR'S NOTE.

We call special attention to the paper on page 207, by our esteemed contributor, Mr. W. E. Vine of Bath, who thus worthily opens the series of articles for which we wrote the Introduction in our last issue. We believe our brother has been helped of God in writing his paper, and that it is calculated, with God's blessing, to help many and to lead them, not to "join the Brethren," for, as our brother says, there are in reality no such people, but to obey the Lord, and come out to Himself, where He is, outside the religious camp, and leave everything which does not bear the test of His Word.

We trust our readers will co-operate with us in this special effort by prayer, and by making this series known among believers of all categories.

We are sometimes reproached with the disability of having no "credal statement."

We have in hand for our September issue a paper by our valued contributor, Mr. A. W. Phillips, of London, on "What 'brethren' believe in the absence of a creed." He will show how common it is to be reciting the same creeds without believing the same thing, and how possible to believe and speak the same thing in the absence of a printed creed.

A WARNING.

A pamphlet, "On the Rock," by a Mr. A. K. Southall, of South Africa, is being circulated among the Lord's people in the homeland and probably also abroad. The author is a unitarian, as he denies the Deity of our Lord Jesus Christ, which he asserts he has never held, and also the Trinity in Unity of the God-head, the Deity of the Spirit, etc.

The above pamphlet, which contains much truth, has its "sting in its tail," as at the end it recommends readers, who want further light, to obtain his booklet, "Tradition and the Word of God." This latter was reviewed last year in our August number, and shown to be fundamentally unsound as to the Person of Christ. The author was dealt with by the Church in Cape Town and put away from among them. We feel to our regret that we must utter this fresh warning lest these grave errors spread further.

ETERNAL LOVE.

It is ever sweet to rest on a love which is dated, not in time, but in eternity; because one feels that as God's love did not originate in an unforeseen flash of excellence in us, so it will not be turned away by any unexpected outbreak of depravity, it did not begin because of what we were and it will continue in spite of what we are.—F. B. M.

REVIEW.

By S. Turner, of Pinner.

"Discoveries in Babylonia Concerning Genesis."*

Commander Wiseman has given us a most interesting and informative book, and with the whole of it, with one exception, I am glad to be in agreement. It bears with it its own conviction, and is in keeping with similar writings of sound Archæologists. The one exception is, that he maintains that the expression, "The generations of," which forms such a notable feature of the whole book of Genesis, occurring as it does ten times, is a **summary** of what has preceded, rather than, as is usually believed, an **introduction** to what follows. It can be easily understood that such a matter is vital to the true understanding of the book. Let us test the use of the expression.

If a summary, it should occur presumably at the end of paragraphs, and not at the beginning. I have before me the Jewish (American) R.V., which should be a good guide.

Here are the ten instances of its occurrence:

(1) Chap. 2. 4. This verse seems to stand alone, and entirely disconnected, and therefore does not help us.

(2) Chap. 5. 1 commences a paragraph (vv. 1-5). The whole chapter is in two paragraphs, referring respectively to the ten generations. This favours the **usual view**. So with (3) chap. 6. 9, (4) chap. 10. 1, (5) chap. 11. 10, 11—one paragraph; verses 10-26 are 10 paragraphs, 9 of Shem's descendants down to Terah (see P.S.). **The usual view again.**

(6) Chap. 11. 27-29 are one solid paragraph—the **usual view**.

But who wrote the details from 20. 25 down to 25. 11 (chap. 11. 1-9 included)? True, there is no statement "the generations of Abraham," but it is reasonable to suppose that he, in common with others made and left records which were available for the historian, Moses, who collated and put them into the connected narrative form of the Book of Genesis (again see P.S.).

(7) Chap. 25. 12-18 are one solid paragraph—**favouring the usual view**.

(8) Chap. 25. 19-34. One solid paragraph—**favouring the usual view**.

(9) Chap. 36. The generations of Esau. There is an interim summing up in verse 19, and the last verse is final summary—the **usual view**.

Note chaps. 26-35 may be based upon Isaac's records, until he went blind some forty five years before his death.

(10) Chap. 37. 2. The thesis certainly will not work here "the generations of Jacob."

*"Discoveries in Babylonia Concerning Genesis," by Flight-Commander Wiseman. To be had from John Ritchie, Ltd., Publishers, Kilmarnock, Scotland.

This cannot be a summary, for chap. 36. has all been concerning Esau. **Here certainly the usual view** is the only one possible.

The fact also that no such words close the Book of Genesis is against the thesis.

On the whole of the evidence, and if I have rightly understood the Commander, I certainly hold to the traditional view that "**the generations of**" refers to **what follows and not to what precedes**.

If we were to substitute a word for these, I think it bears the sense of "**the following are the generations of.**"

P.S.—As Shem lived 500 years after the flood, and until Abraham was 148 years old, he may well have recorded many things during the early patriarchal period.

[The late Dr. W. L. Baxter in his treatise—"Moses or Moffatt"? points out that the settlement of this question depends on the meaning of one word, **Toledhoth**—generations. The word is derived from **Yah-lad**, to bring forth or bear, and invariably means a subsequent progeny and never a first formation. Thus "descendants" is a quite correct rendering. It is thus to be translated in chap. 2. 4, no less than in the other nine occurrences in Genesis: "These are the generations—or descendants—of the heaven and the earth." Their creation has been narrated in chap. 1. 1, now they are regarded as a married pair—whose off-spring or descendants are to follow.—Ed.]

CORRESPONDENCE.

An esteemed brother writes from Leeds asking us to emphasize the need in the coming holiday-season of godly care in the reception of strangers, whether to the breaking of bread or to a share in the ministry. He mentions a case where a stranger was allowed to address the open-air, and it turned out afterwards that his wife was going about among the congregation distributing unsound literature while he was actually speaking. "Not he that commendeth himself is approved," and "Lay hands suddenly on no man," are scriptures to be remembered.—[Ed.]

THIRD.

(From "The Treasury," N.Z.).

A young college student had a card in his room bearing the inscription, "I am willing to be third." When pressed to tell the meaning, he refused for a time, but after a while said, "My mother taught me to put Christ first, others second, and self last, so I am willing others second, and self last, so I hope I am willing to be third."

Our Home Bible Class

Lesson No. 19.—John 7. 53 to 8. 12.

A SINFUL WOMAN BROUGHT TO THE LORD JESUS.

By H. E. Marsom, Bristol.

(1) When "every man went to his own house," where did the Lord Jesus go? 7. 53; 8. 1. What fact about the Lord and His grace does this illustrate and prove? Matt. 8. 20; 2 Cor. 8. 9.

(2) What was this "Temple" v. 2, to which the Lord came early in the morning? Whose "House" was it? John 2. 14, 16; cf. 2 Chron. 5. 14. What should it have been to all nations? Mark 11. 17. But what had they made it, and what did it become? Matt. 21. 13; 23. 38. What was it to the Jews, and what did the Lord constantly do there? John 8. 20; 18. 20.

(3) The Law of Moses, to which they referred in v. 5, did not only condemn an adulteress, but also the adulterer, Lev. 20. 10. Both the man and the woman were to suffer, Deut. 22. 22, 24. They only ask the Lord what He said of the woman, v. 5. What was this question? Why did they ask it? v. 6. Was this the only time that they did this sort of thing to the Lord? Matt. 16. 1; 19. 3; 22. 18. 35. What did they want to do? Matt. 22. 15; Luke 11. 54. What was the result of such attempts to trap the Lord? Luke 20. 26.

(4) What had the Lord, Who could see their hearts, taught about this matter? Matt. 5. 28. In censuring this woman what were they doing? Rom. 2. 1. Knowing, as He did, their hearts, what did the Lord tell them to do? v. 7. What did the oldest among these accusers lead all the others to do? v. 9.

(5) In view of the conditions laid down by the Lord in v. 7, Who alone could have cast the first stone at this woman? What was the challenge that a little later the Lord threw down in this very chapter? v. 46. What was true of Him alone? 2 Cor. 5. 21; 1 Pet. 2. 22; 1 John 3. 5.

(6) The Lord righteously could have condemned this woman, why did He not do so? John 3. 17; 12. 47; cf. Matt. 11. 19; Luke 15. 2.

(7) What did the Lord charge this woman to do? v. 11; cf. John 5. 14. This shows that the Lord did not make light of her sin. When a really repentant sinner truly turns to God, what will he do? Matt. 3. 8; cf. Acts 26. 20.

(8) What did the Lord now say He was? v. 12; cf. John 1. 4-9; 9. 5; 12. 36, 46. What had He just been doing? What did His exposure of these accusing Pharisees prove Him to be? Eph. 5. 13; cf. John 3. 19-21.

(9) What are all those walking in who are not following the Lord Jesus? v. 12; 11. 10; 12. 35; 1 John 1. 6; 2. 11.

(10) What do all those have who are truly following the Lord Jesus? v. 12; 1. 4; cf. 1 John 1. 7.

TRACT NOTICE.

"The Footstep on the Sand."*

This is a quite out-of-the-common tract, starting from Robinson Crusoe's hair-raising discovery of a single footprint on the shore of his desert island, with its mystery and possibilities. There is a footprint for us, too, to discover in the sands of time! It is called Nature. Mr. Cooper shews by examining this, that the One who left it must have had untold forethought and kindness, besides infinite wisdom and power. The scientific illustrations of this are most interesting and illuminating, and go to shew the wonder and mystery of Him who is behind Nature. But there is another footprint—but what that is we must leave our readers to discover from the booklet itself. The tract is tastily got up and well printed, and is quite suitable for more highly educated readers, as for ordinary folk.

SURVEY OF SERVICE. NORWAY.

By Mr. David McMurdo.

(Supplement†).

"Mr. Mitchell's labours in the Gospel and the ministry of the Word to believers have taken him to many parts of the country and everywhere his name is associated with one of the brightest doctrines of Holy Scripture, the doctrine of Eternal Life. Hardly any of the erroneous teachings of Lutheranism produces so many evil consequences for the Lord's people as the prevalent 'falling away' doctrine. No fog ever obscured a fairer landscape. Great doctrinal inheritances simply cannot be 'possessed' by Christians holding this error. It kills worship and 'embezzles,' as the Apostle Paul puts it, the treasures of Christ (Col. 2. 3, 4)."

A CHILDREN'S STUDY

(Matt. 14. 22-32).

The Ship (v. 22).

The Side (v. 22).

The Sailors (v. 22).

The Storm (v. 24).

The Sea (v. 24).

The Surprise (v. 26).

The Saviour (v. 27).

—Jas. Forbes.

* "Footstep on the Sand." 31 pages. Ransome W. Cooper. Drummond Book Depot, Stirling, N.B. 1d. or 1½d. post free.

† Above was sent us by Mr. McMurdo some months ago to be added to his survey, and we gladly do so.

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.—With reference to the great storm on the lake narrated in Mark 4. 37, a suggestion has been made here that power or authority was given to Satan to cause the storm with the hope of destroying the Son of God, if it were possible. Is Satan himself possessed of such authority? Matt. 4. 8 and Eph. 2. 2 were quoted.

Answer A.—In default of direct statement one must not be dogmatic, but it has long seemed to me a legitimate inference that Satan and his angelic powers did intervene here. The greater the spiritual energy on the Divine side, it has often been remarked, the greater that of Satan in opposition; hence his greater activities during the ministry of our Lord. On this occasion he (Satan) would become acquainted with our Lord's purpose, "Let us pass over to the other side," and he would naturally fear lest that voyage would result in an interference with his possession of the demoniacs and the inhabitants of Gadara, among whom he held sway, and he raises a storm to oppose their deliverance. The word used for storm is a very strong one meaning properly a whirlwind, and only occurs elsewhere in the parallel passage in Luke 8. 27 and in 2 Pet. 2. 17. This accords with one of the verses our questioner quotes, namely, Eph. 2. 2, where Satan is called "the prince of the power of the air," and we are led to infer that he has special power in this sphere, which he exercises freely under God's control. It is better, I suggest, to say that Satan is permitted to exercise his power in these directions, than that he is given special power or authority on each occasion. This Satanic attempt only served to manifest more the glory of Christ, and His power as immensely superior to that of Satan. The ship, already full of water, was, by all the laws of floating bodies, hopelessly lost, and yet complete deliverance was granted, and the water-logged vessel and all in it brought safe to land by the mighty power of the Son of God. I think the words used by our Lord in His exercise of power to the warring elements show that He was face to face, not only with these, but with personal rebellious powers using them. For in controlling them we read, "He rebuked the wind (a word usually employed of persons), and said unto the sea, Peace (only here so translated, usually hold your peace!) be still" (literally, be muzzled! or be speechless!). Matthew 4. 8 is certainly a striking testimony to the reality of Satan's power, and the parallel passage, Luke 4. 6, is even stronger, for

there he acknowledges that his power is a power conferred upon him, though he uses it as a free agent. That Satan's powers have not been in a large measure curtailed owing to his great defeat at Calvary, cannot be questioned, and yet the world will witness in its closing scenes a remarkable recrudescence of these powers. Perhaps the miraculous powers conferred on the two witnesses (Rev. 11.) will lead to an increase in Satanic energy (Rev. 13.).

Question B.—What does "sin" in John 1. 29, "the sin of the world," mean, and what does the verse mean. Are sins in Acts 10. 43 essentially different. Is it true that the only sin the ungodly will have to answer for is their unbelief? Did Christ bear the sins of all men or only of His people?

Answer B.—I do not think there is a real difference between sins in Acts 10. 43 and "sin" in John 1. 29, though when the words occur in the same context as in 1 John 1. 7, 8, sin means the root, sins the fruit.

It is exceedingly erroneous to hold that unbelief is the only sin men will be judged for at the Great White Throne, for we read in Rev. 20. 12, "the dead were judged out of those things which were written in the books according to their works," and again in verse 13, "they were judged every man according to their works," and in the next chapter, verse 8 the lost are seen in their individual character, as sinners of their special categories—not only, that is, as unbelievers, but as "abominable, murderers, whoremongers, sorcerers, idolators and liars."

This could not be, had they been forgiven all their sins, except unbelief. No, unbelief will be the deciding cause of their judgment, for by it salvation is refused, but all sins committed will be the subject of their judgment and determine its intensity.

In 1 John 2. 2, the words "for the sins of" are in italics and should be omitted; and "also for the whole world" suffices. The question of Christ bearing sins is for the people of God. We may call it a family secret. It is not for us to speculate as to the number of persons, whose sins were laid on Christ, that is alone known to God. What is revealed is that "through His name, whosoever believeth in Him shall receive remission of sins" (Acts 10. 43). The Atonement is of infinite value. It permits God righteously to offer forgiveness to all, but not all are saved, only those who repent and believe the gospel. Peter writes to believers: "who His own self bare our sins, in His own body on the tree" (1 Pet. 2. 22), and therefore it is said in Heb. 9. 28, "Christ was once offered to bear the sins of many." Isa. 53. 6 is the language of the penitent believer: He, too, gets into the verse by the first "all"—"All

we like sheep have gone astray," he enjoys it by the second "all,"—"the Lord hath laid on Him the iniquity of us all." That is, the atonement of Christ is **potentially** sufficient for all, it is **effectively** sufficient for all who believe.

Then what is the meaning of John 1. 29? Some think that the sin of the world means **original sin**. But were this taken away, infants would not die. Some affirm that it only means that "sin will be taken away during the millennium," but this is not true, for sin will then only be repressed not removed, and is it likely that John at such a moment would be speaking of the millennium?

No doubt the question of the removal of sins from men's consciences was a burning one. John's baptism could not effect that, but when He points to Jesus the difficulty is solved—"Behold the Lamb of God which taketh away the sin (not only of repentant Israel, but) of the world." Not that sin is actually taken away from anyone till they believe on God's Lamb, but He is the One to do it—the only One.

There are similar expressions in this gospel: "The light that lighteth every man that cometh into the world" (chap. 1. 9). Many are not enlightened, because they turn from the light, but they might be. The Sun of righteousness is shining for them. Again in chap. 6. 33, the Lord speaks of Himself as "the Bread of God . . . which giveth life unto the world." It is for that He came, but many remain dead, for they will not partake. Then in verse 51. the Lord says, "The bread that I will give is My flesh, which I will give for the life of the world," but again they must eat that flesh. In John 12. 32 we will quote one more example, "I, if I be lifted up from the earth will draw all men unto me," not necessarily effectively, but the Spirit can deal with each on the ground of the cross. Happy those who are drawn by the Father, for His drawing is effective (chap. 6. 44). On the same principle—Christ is the Lamb of God's providing to take away a world's sin. He is the only One to do it, if it is to be done. He is willing to do it. He does it effectively for "everyone that seeth the Son and believeth on Him" (chap. 6. 40). We might point to a man in the street as the village doctor or the village blacksmith, but we should only mean that He was the doctor or shoeing-smith for those who consulted him or brought their horses to be shod. So in the Sacrifice of Calvary there is a latent value in it to meet the need of every sinner, but it only increases the guilt of those who reject it. It enables God righteously to offer pardon and reconciliation to the whole world, and it was for that in His love that He gave His only-begotten Son, but it does not touch them actually, until they repent and believe. The whole question turns on the difference between

what is potential and what is actual, a principle that is quite well understood in everyday life and of simple application.

Question C.—"Almost all things are by the law purged with blood" (Heb. 9. 22). Lincoln, on Hebrews, states the only exception is Lev. 5. 11, but the peace-offering was never made without the burnt-offering when blood was shed. Who paid for the burnt offering? Did one offering avail for two persons?

Answer C.—To reply to the last parts of the question first: to judge from Lev. 1. 2—it would seem that each offerer brought his burnt-offering at his own expense, and if so, it was an individual offering. But there was the continual burnt offering (see chap. 6. 9-13), and I should think that was provided by the priests from the offerings to them by the people. I do not think the peace-offering was necessarily accompanied with a burnt-offering. They were quite distinct, but it would be true to say that the burnt-offering, representing the whole offering of Himself by Christ to God, was constantly accompanied by a meal-offering (see chap. 27.), representing the spotless humanity of our Lord Jesus Christ, tested in every possible way. The bloodless offering to which Mr. Lincoln refers was the tenth part of an ephah of fine-flour offered for a sin-offering (Lev. 5. 11). This represents the lowest form of sin offering. Really there was only one—representing Christ. The different degrees of offering in Lev. 4. and 5. represent the different degrees of appreciation of the offering by different classes of offerers. Some, like the High priest, would offer the bullock—that would entail a very high estimate of Christ; this also availed for the whole congregation. It will take the whole of the redeemed fully to appreciate Christ. The ram would stand for a lower, though still high, appreciation of Christ, and so down to the turtle doves, but in these all the offerer would have the sense of the need and value of the blood of Christ. The handful of flour would be Christ too, but Christ little understood, little appreciated, "a touching of the hem of His garment," a coming to Him, a trusting Him, but with no sense of His atoning sacrifice. Some, perhaps many, to-day, begin like that, they come to the right Person, but they do not yet apprehend Him in the right way, and which of us can say that we do this as we ought to? One thing we may say in the case of the fine flour the offering would be almost unseen, but in the case of the bullock it would be the offerer who might be almost unseen; and the higher our thoughts of Christ, the smaller we will become. We cannot think much of Christ, and of ourselves at the same time. "He must increase, I must decrease!"

The Lord's Work and Workers.

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

No Charge for Insertion.

AUGUST, 1937.

Made up 23rd July.

SCOTLAND.

FORTHCOMING.—Missionary Conference, in Bethany Hall, **Troon**, Saturday, 7th Aug., at 3 p.m. Speakers, Andrew Whitelaw, China; Peter J. Horne, Bolivia; and Henry Mitchell, Egypt. The **Inverurie** Annual Conference in the Assembly Hall, High Street, **Inverurie**, Wednesday, 4th August, commencing 10.30 a.m. A hearty welcome extended to visitors and all others. Opening Conference in Lanarkshire No. 1 Tent at **Rutherglen**, Saturday, 7th August. Speakers expected, G. Westwater, J. Atkinson, R. Cumming, J. Glancy. Conference in Inveresk Parish Church Hall, **Dalrymple Loan**, **Musselburgh**, Saturday, 21st August, at 3 p.m. Speakers, Alex. Philip, Aberdeen; John Rollo, M.A., Kirkcaldy; John Douglas, Ashgill; George Mair, Larkhall. The Annual Open-air Gospel Rally at **West Kilbride**, Saturday, 21st August. Meet Masonic Hall, 3 p.m. for prayer; Open-air, 3.30 p.m. The Annual Open-air Gospel Rally at **Kilwinning**, Saturday, 28th August. Meet Bridgend Hall, 3 p.m., for prayer; Open-air, 3.30 p.m. Tea will be served at both places and an evening meeting follow. The help of all interested in the spread of the Gospel requested. Annual Conference in Gospel Hall, **Dalmellington**, Saturday, 28th August, at 3.30 p.m. Speakers, A. Wilson, F. Tanner, W. McAlonan and J. D. McPate. Annual Christian Conference in Town Hall, **Motherwell**, on 11th September, 1937, 3.30 till 8 p.m. Speakers expected, Messrs. A. Naismith, J. Moffat, J. Atkinson and J. Glancy. The Annual Conference in Gospel Hall, **Annbank**, Saturday, 4th September, at 3 p.m. Tract Band and Open-air Gospel Workers' Annual Report Conference, in Gospel Hall, **Kilbirnie**, Saturday, 18th Sept., at 3 p.m. Annual Conference in Miners' Welfare Hall, **Chapelhall**, Saturday, 18th Sept., at 3.30 p.m. Speakers, M. H. Grant, Airdrie, Andrew Borland, M.A., Irvine, John Felly, Newmains and others. Annual Conference, Gospel Hall, **Strathaven**, Saturday, 9th Oct., 3 p.m. Special Ministry Meetings in Brisbane Hall, **Largs**, August 8th to 20th. J. J. Ruddock, Limerick, expected. Fuller particulars from Mr. W. E. Taylor, Netherhall, Largs. Bros. A. and S. Burnham hope to visit with Gospel Car during August: **Inverness**, 7th; **Aberdeen**, 14th; **Dundee**, 21st; **Glasgow**, 28th and **Edinburgh** on September 4th.

TENTS AND CARRIAGES.—John McAlpine will continue with the Ayrshire

Gospel Tent at **Annbank** village till end of season. Jack Atkinson has Lanarkshire No. 1 Tent at **Rutherglen**, and the No. 2 Tent is being worked by Joseph Glancy at **Plains**, near Airdrie. T. Richardson continues in Mid-Scotland Tent at **Sauchie**, near Alloa. Walter Anderson has his Tent at **Auchterneed**, five miles from Dingwall. Wm. Scott continues in Wigtownshire Gospel Tent at **Clachanmore**. F. Whitmore will work the Dumbartonshire Gospel Tent for second part of season at Castle Square, **Dalmuir** (West). Andrew K. Philip has Northren Counties Gospel Tent at **Turriff**. Harold German still at **Govan**. Alex. Philip at **Deanston**. Brothers A. and S. Burnham going North and East with their Gospel Car. William Duncan reports real interest in **Clackmannan** and **Fifeshire** villages with "God's Way" Car. With a young brother on holiday he hopes to reach tourists and fruit pickers in **Perthshire**. Prayer requested.

REPORTS.—Geo. T. Pimches had excellent crowds at **Inverness** for special meetings. More in Hall than for many days and good times experienced. Paid short visit to **Dingwall** later. Inclement weather made it necessary to hold Conference at **Blantyre** in the Livingstone Memorial Church instead of in the Memorial grounds as intended, but nevertheless a large company of believers came together. T. J. Smith and Archie Naismith gave helpful talks on important matters in connection with the Lord's work and workers. The Annual Tract Band and Open-air Workers' Gospel Rally at **Saltcoats** was a very helpful and encouraging time. A large number of brethren rendered good help in the Gospel testimony including the Burnham Brothers, from London. One man professed during meetings and others were impressed. Many Gospel Tracts and Booklets were given away and Eternity alone will reveal the full results. Brethren Ingram and Bruce have visited with Gospel Tracts the districts lying between the Dee and the Don to about 40 miles westward of Aberdeen and are now working South side of Dee. There is much darkness all around and prayer will be valued. Joseph Glancy continues in Tent at **Carfin**, where the first person to be saved was a Roman Catholic and others have followed. Going on to Plains after holidays. John McAlpine has had fair good attendances at **Annbank** in Tent. The work has been stiff but not without signs of definite blessing. Some have professed faith in Christ.

Many hear the Word outside. Local friends have assisted well. Hopes to go on after holidays at Annbank. Prayer desired. John Stout visiting with tracts around the Herring Stations and crofts, also had Gospel Meetings at **Sullain, Frondra, Scalloway** and other parts. A goodly number of local friends and helpers gathered for opening of New Hall at Longbar Housing Scheme, **Glengarnock**, when G. Campbell, C. Crawford, G. Gray and T. Bell gave help. A Gospel Meeting followed in the Open-air. We understand people are turning out well to meetings. W. J. Miller visiting the lonely island of Foula with Gospel Tracts and for personal work, also gave help at Selivoe, Shetland, where there is great need. A. K. Philip had encouraging start at **Turriff**. Fairly good numbers attending. Prayer desired. The Annual Conference in Wigtownshire Gospel Tent was considered one of the best for some years. A large company gathered when Messrs. MacPhie, Lennox and Scott gave very searching ministry. Robert Kennedy has been visiting **Annan, Bridge of Dee**, and other Southren parts for visitation and distribution of Gospel literature. Now off to Orkney. P. S. Mills found work in Dumbartonshire Gospel Tent at **Twechar** stiff, but nevertheless there was an interest in the hearts of many of the people. Brothers A. and S. Burnham had Gospel meetings in the Open-air at **Kilmarnock** and **Irvine**, with a good measure of interest. A few have professed faith in Christ. Harold German having encouraging meetings in Tent at **Govan**. Some conversions. A conference held in Tent lately brought many together, when A. Naismith, John Macdonald, P. S. Mills and H. German ministered.

ENGLAND AND WALES.

FORTHCOMING. — Conference in Free Church, Paine's Lane (kindly granted) **Pinner**, Middlesex, August 2nd, at 3.30 and 6.30 p.m. Speakers: Wing Com. J. P. Wiseman and Reuben Scammell. M.S.C. Holiday Conference, **Monkton Combe**, August 1st to 5th, Dr. Rendle Short, H. Hutchinson, A. Fingland Jack, J. M. Shaw and J. Stephen. Particulars, W. Weston, "Browneaves," Breinton Road, Hereford. Text Carriers Conference at **Aberstwyth** on August Bank Holiday, August 2nd. Annual Young People's Conference at **Wylam**, August 2nd, 2 and 6 p.m. Annual Wearside Conference in Bede Church, **Burdon Road, Sunderland**, August 2nd, at 2 and 6 p.m. Speakers: F. Tatford, J. Coutts and E. A. Hutchings. Conference in Hampstead Road Hall, **Dorking**, August 2nd, 3.30 and 6 p.m. Speakers: E. Barker, W. Singleton Fisher and O. Speare. Farewell Missionary Conference to bid God speed to Miss Holehouse leaving for Malaya, in Hebron Hall, Mayor Street, **Bolton**, August 7th. First Anniversary meetings in Ebenezer Gospel Hall, Carlton Avenue,

Prittlewell, Southend-on-Sea, Saturday, August 14th, 3.45 and 6 p.m. Speakers: H. Vanston and E. F. Walker. Young People's Holiday Convention, **Guernsey**, August 14th to 28th. Details from Mr. F. A. Tatford, 20 Ingleby Way, Wallington, Surrey. Text Carriers Conference gatherings, Ebenezer Hall, Kings Sq., **Gloucester**, August 27th to 29th. Com. Salwey and others expected. M.S.C. Holiday Conference, **Llanfairfechan**, August 28th to Sept. 4th. H. Evans, A. Fallaize, W. E. Vine, M.A. Particulars: H. G. Hall, Plas Menai, Llanfairfechan. Annual Conference, **Yeovil**, Sept. 1st and 2nd. Particulars: W. H. Higgins, 37 Roping Road, Yeovil. Conference in Ebenezer Hall, **Falmouth**, Sept. 6th at 3 and 6 p.m. Half Yearly Meetings in Civic Hall, Queen Street, **Exeter**. Tuesday and Wednesday, 7th and 8th Sept. Each day at 11 a.m., 2.30 and 6 p.m. Particulars: Mr. F. Pester, 23 Barnfield Road, Exeter. Young People's Conference at The Octagon, **Taunton**, Sept. 14th. J. Stephen and F. A. Tatford expected. Lancashire Missionary Conference in Temperance Institute, **Southport**. September 18th to 20th. Speakers expected: W. E. Vine, M.A., Bath, A. H. Boulton, Bebington, G. Langran, Argentine, F. Butcher, Czecho-Slovakia, T. W. Rhodes, M.A., Spain, W. Singleton Fisher, Belgian Congo, C. R. Nightingale, Rhodesia, D. T. Morris, Patagonia, K. D. Morrison, Manchuria, A. Soutter, India, and R. J. Wright, Japan. Home Workers Conference, Unity Chapel, **Bristol**, Sept. 17th to 21st. Speakers: H. P. Barker and others. Particulars, Wm. Rouse, BM/WRB, London, W.C.1. Text Carriers Conference in Minister Hall, **Cardiff**, Sept. 25th. Conference in Hebron Hall, Mayor Street, **Bolton**, September 25th. Speakers, J. F. Spink and Ernest Barker. Annual Conference, Cemetery Road Hall, **Sheffield**, Saturday, 25th September, at 3 p.m. Speakers, A. Fingland Jack, Birmingham; and Duncan MacLachlan, Glasgow. The Jubilee of the Sunday School Teachers' Conference will be celebrated at **Bridford Mills**, Sept. 22nd, where they were commenced in 1887. Any wishing to join us, please communicate with Mr. Surridge, The Grange, Bridford, near Exeter. Counties Workers' Report Conference, Bloomsbury Central Church, **London**, October 9th, at 3 and 6 p.m. Annual Missionary Meetings, Central Hall, **Westminster**, London, October 28th and 29th. Particulars, Wm. Stunt, 1-3 St. Paul's Churchyard, London, E.C.4. **Maesybont**, Gospel Hall, August 1st to 8th. B. R. Evans, D. T. Morris and others. **Liverpool**, Tent, Cabbage Hall, August 2nd, at 3.15 and 7 p.m. **Manchester**, Heaton Park, September 11th. Brig.-Gen. Frost, H. German. **Romford**, Rush Green Hall, Birkbeck Road, October 2nd, at 3.45 and 6 p.m. A. E. Brown, E. W. Humphreys, F. A. Tatford. **Portsmouth**,

Rudmore Hall Annual Conference, September 15th, at 3 and 6.30 p.m. Messrs. Brearey and J. B. Watson expected.

REPORTS.—T. E. Jones has encouraging numbers in the tent at **Newcastle-on-Tyne**, and is hoping for good results. D. MacKenzie Millar has Durham Tent at **Cleadon**. Weather conditions not very favourable, but hoping for a time of blessing. **Manchester** Gospel Tent opened with a conference at **Little Hulton**. Most encouraging numbers. J. Gilfillan and W. S. Bowker ministered helpfully. Open-air march aroused much interest. Fellowship tea at **Eccles** with veteran brother J. F. Hill. A very happy time. J. M. Davies had good meetings at **Llanelly**, **Ammanford**, **Fforestfach**, and other places. Later at **Newport** and then on to **London**. E. H. Grant had a good start in tent at **Rainham**, Essex. The conference on opening day was helped by A. T. Rogers, C. H. Burchill, Ernest Grant and Edward Grant. The tent was filled. The ministry much enjoyed. The work is hard and difficult, but there is an interest on the part of some. Edwin M. Warnock in tent at **Kutling**. Good interest. Two have professed—a young man and a young lady. Believes others are convicted. Hopes to go on till end of month then move to **Upend**, after which (D.V.) he is going on to **Bradly**, just over the border of Suffolk. Prayer will be valued. W. K. Steedman had meetings in the tent at **Walsham-le-Willows**, which were most encouraging; proceeding to Badwell, then Bury St. Edmunds. W. Hagan has tent at **Huddersford**. Owing to cold and wet evenings has not attracted large audiences, however the numbers attending have been encouraging, and some have professed faith in our Lord Jesus. G. Davis had good time with tent at **Trowley Bottom**. Some striking cases of conversion. Much to encourage. Prayer valued. Profitable time at **Wadhurst** conference on June 30th, when C. Rogers, O. Speare and F. A. Tatford gave help. F. G. Rose has Gospel Caravan at **Little Downham**, near Ely, Cambs. Geo. T. Veitch with "Beulah" Caravan and Tent at **Telham**, near Battle, in Sussex.

IRELAND.

Curran and Murphy near **Ahoghill**, and expect to move near **Ballymena**. Megaw and Gilpin finished on the Shore Road, Belfast. One woman professed conversion. Knox is commencing beside Apsley Street Hall with his large tent. F. Bingham has been at **Battleford Bridge**; expects to start in the **Braid Valley**, some distance from Broughshane. Hawthorn and Kells between **Portglenone** and **Rasharkin**. Fleming some distance from **Kingsmills**. Poots and Foster near **Ballyclare**. Stewart and Knox at **Glengormerly**. Some encouragement. Wallace and Lyttle near **Bellaghy**. Love at **Stranocum**. Lewis and

Finegan near **Castlederg**. Allen and Duff near **Milford**. Wright and Beattie at **Granshaw**. J. Hutchinson at **Portstewart**. Bailie near **Killyleagh**. Whitten and Diack at **Lurgan**. D. L. Craig finished at Burnside, now at **Tullynure**. Hill and R. Craig at **Drum**, Co. Cavan. McKelvey and Mackeral near **Lima-vady**. Brown and Shaw have tent at **Ballywalter**. D. L. Wilson and H. Toland near **Lisburn**. Rodgers and Alexander near **Drumquin**. Craig and Parsons had some meetings at **Ealy Lodge**; some interest. one young man professed. W. and R. McCracken are pitching tent at **Woodgrange**, near Downpatrick, where there has been no meetings for 12 years. W. Gilmore had meetings at **Banbridge**, speaking on "The Church." These were well attended and proved a great help. M. Bentley finished in tent outside **Hillsborough**. Some blessing. Going to **Ballygowan**, near Saintfield. **Ahorey** Believers' Meeting on July 12th was very well attended. Ministry by Messrs. M'Cabe, Russell, Campbell, McPhie, Irwin Hutchinson and Craig. A good day. July 12th, **Ballybollan** Believers' Meeting was very large. A number unable to get in. A good meeting. Ministry by Messrs Gilmore, Curran, Lyttle, Stewart, Hughes, Wills, Ferguson. **Ballymagarrick** not so large as usual, wholesome ministry by Messrs. McCracken, Hawthorn, Curran, Lyttle and others. Believers' Meeting at **Bleary** was large. Messrs. Knox, Keller, McKelvey, Rodgers and McCullough ministered the Word. Believers' Meeting at **Dunmuller**. Good wholesome ministry by Messrs. Keller, McKelvey, McCullough, Rodgers, and others. **Ballyhay**. Large tent packed; plain and wholesome ministry by McCracken, Malcolm, Hill, Beattie, Love, Megaw, Poots, Johnston and Wilson. **Kingsmills**. Brethren Knox, Hawthorne, Bailie, Kells and Craig gave profitable ministry. **Bangor**. United meetings of Central and Ebenezer Halls. Large and profitable. Ministering brethren: Gilmore, Bailie, Edgar, Malcolm, Megaw, Wills, Campbell, Ferguson and Craig. The Christians of **Edenderry**, after years of testimony in the village, have now commenced to remember the Lord in fellowship with surrounding meetings. Visitors are requested to bring letters of commendation. Annual Missionary Conference Gatherings, Victoria Hall, **Belfast**, from Friday, 15th to Monday 18th October, inclusive. Correspondence to Mr. John McLeod, 8 Cabin Hill Gardens, Knock, Belfast.

CANADA AND U.S.A.

J. Moneypenny reports: "A good conference was granted at **Calgary**, Alberta. Quite a number of little assemblies on the prairies were represented. Brethren McClure, Dr. Hunt, L. Sheldrake, W. Pell, S. Green, J. J. Rouse and J. Moneypenny ministered. Have been visiting some needy assemblies in **Alberta**

and in the State of **Washington** since then. Hoping to visit **Forest Grove** and **Oakland.**" R. J. Hutchinson writes: "We have been labouring in **Ontario** during recent months, when there was a good interest and some professed faith in Christ. We have now commenced tent work at **Noel Hants Co., Nova Scotia.** The interest and numbers have been encouraging. Open-air work also affords further opportunity in sowing the good seed of the Word of God. We ask the prayers of God's people for this needy province.

MISSIONARY ITEMS. WEST INDIES.

Andros. R. A. C. Jewers finds great interest at Nicolls Town, the capital. "Hall overcrowded, so that people have to go away." Mr. Jewers adds: "I do not find any of these places in Andros gospel-hardened; there is much land to be possessed."

Jamaica. Messrs. Rankin and Wildish are still working hard to consolidate the results of the campaign in Kingston, and both Assembly Hall and Maranatha Hall are thronged with converts and enquirers.

St. Kitts. Blessing continues, largely as the outcome of open-air meetings. A. Neilson writes that some of the converts have had to suffer cruelly as the result of their confession.

St. Vincent. Conference at Kingstown on Empire Day was a happy time. Ministry by J. D. H. Annan, J. P. Eustace and Dr. Lowe. The mid-week classes for children carried on by four sisters, Mrs. Huxter, Mrs. Annan, Misses Nicholls and March, record increasing attendance.

Trinidad. W. J. Paterson paid ten days' visit to assembly at Chase Village. Several confessed the Lord. Went on to San Fernando for a Gospel campaign. Mr. and Mrs. Spencer got a great welcome at Woodbrook on their return from England.

MISSIONARY INTELLIGENCE.

L. E. Jordan, of Weihaiwei, North China, in a recent reports states: "We are preparing to begin the summer's activities among men of all ranks, liberties for which were granted freely. It is a grand opportunity for coming into grips with men, and one needs daily fitness from on high; how one longs to see more men bow in humble repentance, turning to God in faith through the Saviour. For many years some have been led to this place (the presence of God), and our prayers are for yet greater evidences of Christ's resurrection power to quicken men to life from the dead. Please join us in this work." **A. W. Sloan,** of Thorshaven, Faroe Islands, in a recent report states: "During the month of June I have been on the island of Sudor, where I went in the end of May for the annual conference, in 'Vaag,' which was well attended and a

happy and blessed gathering throughout the two days it lasted, the Lord giving much liberty and blessing in the ministry of the Word and in preaching the Gospel. After the conference I spent some time in 'Vaag,' 'Porkere,' 'Tveraa,' and 'Kvalb,' where there are assemblies of believers, and also having occasional open-air meeting in nearby places, together with Mr. MacKinnin, who resides at Tveraa. At some of these places some interest was shown, in connection with the open-air meetings." **Samuel D. Lander,** of Potosi, Bolivia, South America, in a report states: "A few weeks ago we had the joy of seeing the wife of a believer make her decision for Christ. In a short time we are hoping to open a Gospel meeting in a place called San Antonio, a thickly populated mining district. Despite the fact that winter has commenced in this high altitude, and that we are experiencing extremely cold weather, the attendance at the Gospel meeting is good. Please pray that the young converts may grow in grace and in the knowledge of our Lord Jesus Christ, also for the Lord's rich blessing on the work in this new district, and strength spiritual and physical may be the portion of those who labour in this needy and difficult land." **J. W. McAllister,** Paraguay, reports that the New Hall at **Asuncion** is progressing quite rapidly and will soon be ready. The "El Alba" Launch is again on active service, and **Jardin, Botanico** and **Zeballos Cul** have been visited with same and a greater interest stirred up in the Gospel. These trips have been encouraging and have made all the trouble on the craft worth while. Many have heard the Word, and there have been good opportunities for personal talks. **Geo. Knowles,** from Jerusalem, will be in England soon and is hoping to give reports of the Lord's work in Palestine. He can be addressed c/o this office. **Matthew Brown,** India, in a recent note states the Coronation Services held in Hebron Hall, Amalapurim, were largely attended by many officials and others, and they heard the Gospel as they rarely ever hear it. There has been much to encourage of late. **W. Bunting,** South Africa, reports that tent season is now at an end. A number have been saved. Later in Observatory for meetings among needy coloured people. Mr. Moore having meetings at Brooklyn.

ADDRESSES.

Believers visiting **Whitley Bay,** Northumberland, will find a welcome at the Welcome Hall in the centre of the Town. Correspondence, **W. Stoker,** 13 Etal Avenue, Whitley Bay. Correspondence for **Eltham Park Hall,** Elbank Rd., Eltham Park, London, S.E. 9, should now be sent to Mr. T. W. Street, 188 Greenvale Road, Eltham Park, London, S.E.9. Be-

lievers visiting Redcar will find a welcome at Gospel Hall, High Street. Correspondence, Mr. David Young, Pencaitland, 62 Park Ave., Redcar, Yorks. Believers presently meeting in Gospel Hall, 3001 Dundas Street, West, Toronto, hope to move into New Hall, Pacific Ave. and Dundas Street, on September 15th. Correspondence, Mr. James Crawford, 318 Indian Grove, Toronto, Ontario, Canada. Correspondence for Tarbolton Assembly should now be sent to Mr. John Kerr, 68 Croft Street, Tarbolton. **W. A. Norris**, evangelist, 29 Monthermer Road, Cathays, Cardiff.

"WITH CHRIST."

Miss Isabella Elliott, Prestwick, aged 75 years, daughter of the late Thomas Elliott, evangelist. Well known in Partick and Glasgow districts. Saved 60 years ago, and associated with assemblies from early days. **Mrs. James Stewart**, India (wife of James Stewart, missionary, India). A faithful and devoted missionary sister who for close on 30 years served the Lord faithfully in India and in this country before going out. Mrs. Stewart had been very ill for some time, but had a fair recovery and then a relapse. Now at home with the Lord. Remember our brother in prayer in his loneliness, and the boy who is presently in England. Will be much missed. **Mrs. Arthurs**, Glasgow, aged 77 years. Saved over 40 years in North of Ireland, and in fellowship in Dunmullan Assembly. The family came to Glasgow 20 years ago, and she was in fellowship in Plantation Assembly since then. She loved the Lord and His people. **Mrs. Millar**, Glasgow, aged 61 years. Passed into the presence of the Lord on Lord's Day, the 4th July, after a long illness which she bore very patiently and maintained a bright testimony. Saved when young and in fellowship in various assemblies, the last 12 years in Plantation Assembly. **Mrs. G. Hill**, Kirkconnel, aged 68 years. After a lingering illness called home to be with the Lord. Saved 43 years ago at Craigbank, New Cumnock. **Mrs. William Hammond**, Kirkconnel, aged 73 years. Called home suddenly on 30th June after an operation; saved 52 years ago. **James Killens**, Stevenston, in his 68th year. Saved 53 years ago. In fellowship in Loan Hall Assembly about 50 years. A faithful brother and lover of the Gospel. **Alex. Landles**, Chapelhall, aged 72 years. Saved 40 years ago. Gathered with saints at Chapelhall since testimony of assembly set up, formerly gathered at Hebron Hall, Airdrie. A real plodder. **James Fish**, South Africa, aged 85 years. A veteran missionary who for 48 years has nobly stood for Christ. Those who have read his books from our press, "Robben Island," and "In Journeys Oft," will have some idea of the noble sacrifices and great risks our beloved departed brother took for Christ. His actual stretch of

service amongst the lepers on Robben Island extended to 41½ years, and when he finished on account of the lepers being sent elsewhere, his diary contained the following note: "This is the last day on Robben Island for the lepers (13/2/32), and realising this would be my final visit to them here my heart was saddened, in response to the sadness expressed on their dear disfigured faces. Thank God for the day now fast approaching when He will make all things new, when sorrow, sighing and crying will be known no more..." A beloved fellow-worker writing of him states: "He has left behind him the testimony of a life of devotion to Christ and His service. His heart was simple and sincere, his mind fixed upon things above, and because of his unselfish ways and willingness to help all whom he met, he was beloved by both saved and unsaved." His funeral was from Elim Hall, Observatory, to Plumstead Cemetery. Brethren Southall and Smyth took part. Mr. Fish was saved in early days in Cardiff. He left these shores with his brother Joseph—now with the Lord—on 29th February, 1889. **Thomas Mornin**, Port Ballintrae, Bushmills, in his 97th year. Saved over 60 years ago, and associated with the assembly in Bushmills for 50 years. **Mrs. Niven Brown**, Ayr, aged 76 years. Sixty years in Christ. Well known in Greenock and Ayr districts where she ever maintained a good testimony, and has left behind a fragrant memory. **Robert McMurdo**, evangelist, Liverpool, aged 78 years; formerly of Hurlford, Ayrshire, but for many years in Canada and U.S.A., where he was well known. Led a busy life and travelled much in the interest of the Gospel. The last number of years has been more or less laid aside through weakness, but now at home with the Lord. **Peebles L. Wright**, Glasgow, aged 68 years. Saved 46 years. With believers in Wolseley Hall for over 32 years. Of a quiet and retiring disposition, thoughtful of others, active in assembly. **Mrs. Jane Patterson**, Granshaw, aged 97 years. Saved for 54 years. She had a real heart for the Lord and His people and a real love for the perishing. Brethren Wright, Campbell and Beattie took part at the funeral service, preaching the Gospel to the large number gathered at the house and graveside. **Mrs. Wills** (in Belfast), wife of William H. Wills, of Venezuela, after two years of painful illness, aged 47 years. Fuller details next month.

Sums received for the Lord's Work and Workers

Heb. 13. 3,	-	-	-	-	£2	0	0
W. L.,	-	-	-	-	1	0	0
Anon.,	-	-	-	-	0	10	0
A. P.,	-	-	-	-	5	0	0
W. G.,	-	-	-	-	50	0	0
Psalms 62. 5,	-	-	-	-	3	0	0
J. N. Sr.,	Coutts,	-	-	-	0	16	0
E. G. F.,	-	-	-	-	1	0	0

Total to 21/7/37, - - £63 6 0

TREASURY NOTES

By THE EDITOR.

"That through death He might destroy him that had the power of death, that is the devil"
(Heb. 2. 14).

NO one who has had a glimpse of the greatness of the Person of the Son of God, and of the consequent value of His atoning blood, can wonder at the multiple, boundless, and eternal effects of such transcendent events as His death and resurrection—that death, which won the victory, that resurrection, which proclaimed it. Three of these effects we have already considered: His victor's crown, the potential salvation of all men, and the bringing to glory of the many sons. There are further results of the Cross in this rich passage, of which we will now consider one more, its effect on the devil.

The previous verses in the chapter have been dealing with the historical order of the facts of redemption culminating in the introduction to the Father by the First-born of the many sons brought to glory. Verse 14 takes us back in the order of things prior to the Incarnation, and indicates why it was necessary that the Eternal Son should become incarnate. It was because the "children" were partakers of flesh and blood, that is, were men. Only a true man of flesh and blood could be "the seed of the woman," and play the Kinsman's part. Only the woman's seed could bruise the serpent's head. There is a slight difference between the word for "*partaking*" (koineo) of flesh and blood by the children and the "*taking part*" of the same by the Lord. The Spirit of God would allow for the difference between the children and the First-born. In both cases it was truly human flesh; the one, tainted with sin; the other, "that Holy Thing" from birth. This is borne out by the word translated "likewise" (see "nigh unto death"—Phil. 2. 27), which does so far qualify the "all things" of verse 18.* The Lord's body,

like Adam's, was capable of death, but *not subject to death* as the others because by the fall. We must accordingly, with such exceptions understood, firmly reject any attempt to differentiate between the humanity of our Lord and that of other men. To maintain with Apollinaris of Laodicea in Syria (about 380 A.D.) and as some do even to-day, that in the manhood of Christ the soul was replaced by the Divine Spirit, that He had in fact no human spirit, denies His true humanity, and is fundamental heresy, undermining, as it does, the reality of the Incarnation.

IF the Lord's humanity were only in appearance, He could neither be seed of the woman, the next of kin, nor seed of Abraham, heir of the promises, nor yet Son of David, heir of the throne. In the important statement, "The Word became flesh" (John 1. 14), *flesh* includes all that constitutes manhood. A man-like creature without a human spirit would not be a man, but a monster. To say that *flesh* only means "body," is to ignore a well-known meaning of the word (see Luke 3. 16; John 17. 2; Gal. 1. 16; 2. 16). The reason why our Lord took part of flesh and blood was in order to be able to die, but in that death His Spirit had its part, and it was it He commended to God, at the moment of dissolution. Indeed "a body without the spirit is dead" (Jas. 2. 26), and it was the separation of His spirit from His body which constituted His physical death. Had He no human spirit, He could not properly have died, and thus "destroy him that had the power of death."

Two questions arise here: When did the devil get this power? and, How did the death of Christ alone suffice to destroy him? In replying to the former question we find

* That is,—"All things, wherewith the present argument is concerned: all things, which constitute real humanity." (See Alford—in loco).

ourselves face to face with the great tragedy of the fall of man, leading back to a fall, still more remote and no less tragic, that of Satan himself. Some have attempted to surround the existence of Satan with uncertainty and mystery, for how could God have created such a being? We know that he was created far otherwise, and only became what he is by his own rebellious choice. Most evangelical teachers agree that it can only be, as Satan then was, Lucifer—lightbearer to the universe—whose creation, functions, fall and judgment, are depicted in Ezek. 28. 12-19, there addressed and *lamented over* by the Spirit of God as King of Tyrus. It was no matter of indifference to Jehovah, the fall of Lucifer, but a matter of divine grief. "*Thou sealest up the sum*" are the opening words of the address to Lucifer as the visible head of the heavenly creation—*full of wisdom*—as needed by one destined, even temporarily, for such a place; *perfect in beauty*, which would add to his influence: *Thou wast in Eden*. Clearly there is no reference here to the earthly Eden of Genesis. Satan was there but as a rebel, here it would be the heavenly counterpart of that, prepared for his abode, as the earthly for Adam: *Every precious stone was thy covering*. This is reminiscent of Aaron's breast-plate—the third row—the ligure, agate and amethyst—alone lacking here. May Lucifer have added to his other functions that of high-priest of the Universe? and would the next word, "*Thy tabrets and thy pipes . . . prepared in thee in the day that thou was created*," suggest him as the leader of their songs. The next words speak clearly: "*Thou art the anointed cherub that covereth, and I have set thee so*." He was the God-appointed guardian of His throne—the highest of the cherubim. *Thou wast upon the holy mountain of God*. Mount Moriah is so called in Genesis 22. There the temple was built, the earthly dwelling of God; this would be the heavenly. *Thou walkest up and down in the midst of the stones of fire*. This is the same verb, tense and mood as is used of Enoch—"Enoch walked with God." As for the stones of fire, perhaps a

reference to Exod. 24. 10, "the paved work of a sapphire stone," and verse 17, "the sight of the glory of the Lord was like devouring fire," shows that the immediate presence of God is meant. The next words lead on to Satan's fall—"Thou was perfect in all thy ways till iniquity was found in thee."

THAT the cause of Satan's downfall was pride we know from 1 Tim. 3. 6. Of the occasion of it we know next to nothing, except from a few scattered hints here and there. Arguing from the analogy of man's testing as a free moral agent, we may infer that the angelic hosts had to pass through something of the same kind: something simple, real and conclusive. Some connect it with the command of Heb. 1. 6, "When He again bringeth in the first-born into the world, He saith, And let all the angels of God worship Him" (R.V.).* Was the test God's proposed revelation of Himself in the First-born in a creation lower than the angelic, to take the permanent place of God's vice-roy in the Universe? This would set Lucifer on one side, but to his immense blessing; relief from what must prove far beyond the powers of any creature. Far, far more blessed to be second with Christ than first without Him. For how could the universe be in anything but unstable equilibrium† if supported from beneath. Only the hand of God could keep it in stable equilibrium supported from above. Very little play destroys the former, nothing can permanently disturb the latter. Whatsoever Lucifer's pride led him to refuse or transgress in, he fell and influenced vast numbers of the angelic hosts to follow him in his fatal choice. He aspired to rule the universe, failing that he conspired to ruin it. When did Satan obtain the power of death? Not certainly as one of his original powers. It seems this could only have been "when sin came into the world and death by sin." It is difficult to estimate

* Quoted from Deut. 32. 43 of the LXX, though the words do not occur in the Hebrew text used by our translators, and so is wanting in the A.V.

† There are three kinds of equilibrium:—neutral—that of a ball; unstable—of something balanced from beneath; stable—suspended from above.

the vast accession of prestige and position which accrued to Satan by the sinister victory of Eden. Man put himself under his power by believing his lie. Thus he became prince of this world, and its god too.

In Genesis, spiritual death is regarded as the direct penalty of the transgression; physical death as its indirect penalty. Death in both these aspects is in the hands of God, but Satan seems to have the power of administration of the latter: he is the executioner: it is he who inflicts the penalty.

IN Luke 10., when the returning seventy exult in their mastery over demons, the Lord expresses no surprise: "I was beholding (as the force of the tense is) Satan as lightning fall from heaven," He replies, as though while they were gaining their little victories in His name, He was regarding the great judgment and fall of Satan as a whole, extending as a panorama from His first declension, to the final catastrophe of Revelation 20. 10—from the glory of heaven to the lake of fire. The Lord came down to challenge the strong man in his palace: first, in the wilderness He proved Himself his master, then in His acts of healing and demon-chasing He took from him his armour wherein he trusted, and divided the spoils. But these victories were not enough, Satan, though defeated, would still have retained "the power of death." Only by the cross could he be reduced to nothingness. There Satan was permitted to bruise the Redeemer's heel; there alone his *head* was bruised. Perhaps this is why the devil is no more mentioned in the Epistle. No doubt the cross appeared for Satan and his hosts a tremendous triumph; in reality it was their devastating defeat: "He triumphed over them in it" (Col. 2. 15). In the death of the Prince of life Satan exhausted his power of death. "Christ being raised from the dead, dieth no more; death hath no more dominion over him"; the believer never dies, but "sleeps by Jesus," whose victory it was,

"Through weakness, like defeat,
He won the meed and crown;
Trod all our foes beneath His feet
By being trodden down;
Bowed to the grave, He laid it low,
And death by dying slew."

But though Satan still retains much power in lesser spheres, his power of death is broken, his doom pronounced—one day to be executed in the sight of the universe. In the meanwhile he is still active as the roaring lion to devour, and even more as angel of light to deceive, and as accuser to tempt and annoy the people of God. Let us stand fast in the faith, putting on the whole armour of God, and trusting more in our Priest and Advocate, who ever lives to make intercession for us.

Two Creations.

BY W. HALSTED, LONDON.

IN the beginning God created the heavens and the earth." In these simple but profound words, God commences to reveal to us the origin of the universe, as originally brought into existence by His wisdom and power. He alone in the Bible is spoken of as Creator. No mere angel or man can bring into existence that which existed not before. Man in his fancied wisdom and theories of evolution would try to rob God of His creator glory: but God has, in His infallible word, effectually shut out all these theories. He declares that in creation He has brought in something entirely new. It is His work alone. In Genesis 1. and 2. 3 the word "God" is used thirty-five times connected with ten words—"God created," "God moved," "God said," "God saw," "God divided," "God called," "God made," "God set," and "God ended." Then finally "God blessed" the day when He ceased to work. In Gen. 1. 1 we have a positive assertion: "In the beginning God created the heavens and the earth"; and His work like Himself was perfect. How long it existed in that state is not stated. In verse 2 we read, "And the earth was waste and void" (R.V.), but Isaiah says, "He created

it not a waste" (Isa. 45. 18). Some great catastrophe had occurred to mar His handiwork. What it was, and how long it continued thus we know not. It may have been millions of years. Quite time enough for the formation of all those different strata which geologists call Primary, Secondary, Tertiary, etc.

There can be no doubt that in the first creation, God had a purpose in view, concerning a second one. For, although "The heavens declare the glory of God; and the firmament sheweth His handiwork," they do not reveal His great heart of love. This was reserved for the time, when, "The only-begotten Son, who is in the bosom of the Father," should declare Him. So in reforming and making the earth for the habitation of the first man, Adam, He had before Him. "a new heaven and a new earth" (Rev. 21. 1), which should remain for eternity. In the first creation all things were put under the dominion of the first man, Adam. He, through his disobedience, fell, and all creation with him. So God purposed to set a Man over the new creation, who should retrieve much more than Adam lost. This second Man is the Lord from heaven, who by His perfect obedience unto death, even the death of the cross, has borne the judgment of God upon the first man, and in his death, ended the history of Adam and all his race before God. Now as risen from among the dead, and exalted to the right hand of God, He is the Head of the New creation. His finished work upon the cross has secured glory to God, and eternal rest and blessing for all the new creation. This is illustrated in the seven days' work and rest in Gen. 1. to 2. 3.

THE FIRST DAY.

DARKNESS was upon the face of the deep. And the Spirit of God moved." "And God said, Let there be light: and there was light." This is how the old creation began, and now also the new. Man by nature because of sin is in complete darkness as to God. The Spirit of God moves; convicting of sin, and produces repentance. God speaks through His word.

The light shines in, and is divided from the darkness. The first day of a new creation begins. If the Spirit does not move, nor the word come with power, no religious excitement, oratory, moving appeals, or beautiful singing and music can avail. We must be born of the Spirit and the Word.

(To be continued).

THE SON OF GOD.

The Son of God, gift of His love, to save lost ruined man,
To carry out in time foreseen, Redemption's glorious plan.
We trace Thy blessed footsteps here, from Bethlehem to the Cross,
We wonder at Thy lowly grace—the suffering and the loss.

The Son of God for us on earth, has suffered and has died,
Himself the Lamb of Calvary, for us was Crucified.
The judgment bore, the foe laid low, e'en with His latest breath
He testified His work complete, then bowed His head in death.

The Son of God from death arose, triumphant o'er the grave;
The Risen Lord, ascended high, Almighty now to save.
The coming One soon to appear; the King upon His throne,
The kingdoms of the world He'll take, and mould them for His own.

The Son of God—Thrice blessed Thou! we wait that glorious day,
When in Thy train Thine own redeemed, Thou will with joy display.
Redeemed creation Thee shall praise—the Universal Lord!
God's glory, the expression Thou—What joy, the bright reward!

—S. Turner.

Northwood.

A widowed mother, bereaved of her only son, had the following lines inscribed on his tombstone:

"My God hath taken my only son from me,
My God hath given His only Son for me."

If God in His kindness makes manifest to ourselves the evil that is in us, it is in order that we may be driven to Christ, and that we may know the subduing power of the Spirit.

Notes on Some Psalms.

PSALMS 30 and 101.

BY WM. RODGERS. OMAGH.

THE first thing which strikes one on reading Psalm 30 is that in it David speaks as one who has been recently in danger of death, or, as he expresses it, of "going down to the pit" (vv. 3, 9). This danger he attributes to God's chastisement upon him for selfconfidence—the selfconfidence which led him to say in his prosperity, "I shall never be moved" (v. 6). The word "healed" (v. 2) may suggest that there had been actual bodily sickness, but not necessarily so, especially as there is no further description of sickness in the psalm, such as we meet with in some others. What is certain is that there had been a hiding of God's face (v. 7), and that this caused "mourning" and "sackcloth" on David's part (v. 11). In his danger he had cried to God (v. 8), urging the plea that in the grave he could no longer either "praise" God or "declare His truth" (v. 9); in other words, that both worship and testimony would be lacking. Ultimately deliverance is granted him, his mourning is turned into "dancing," and instead of sackcloth he is "girded with gladness" (v. 11).

Now it is remarkable that there should be two separate occasions on record in the life of David, in connection with which many expressions used in our psalm appear to be suitable. The first is that which we already have been describing at length, when he sought to bring up the Ark to the place he had prepared for it, but neglected to do so "after the due order" (1 Chron. 15. 13). The second is when in his pride he ordered the numbering of the people, and so brought a plague upon them (1 Chron. 21. 1, 14). Both these errors were the outcome of selfconfidence, and on both occasions trouble ensued.

We have already given reasons for thinking that the first of them is the one here referred to, and we find nothing in the psalm itself to cause us to alter that

opinion. When the Lord showed His displeasure by slaying Uzzah, David is said to have been "afraid of God" (1 Chron. 13. 12). evidently dreading lest a like judgment should overtake himself; and from this he had been delivered by the time the psalm was written. On the other hand, at the occasion of the plague on his people, David, instead of being in dread of it, requested that it should fall on himself rather than on them (1 Chron. 21. 17). Again, the words, "Thou hast kept me alive" (v. 3), suggest what may well have been his thoughts afterwards, as he remembered Uzzah's fate; and the change of mind which soon took place from being "displeased" (1 Chron. 13. 11) at God's vindication of His holy character, is happily expressed in the words, "Give thanks at the remembrance of His holiness" (v. 4). Here once more, as in the title, the Revisers have made an alteration for which there is no particular necessity, by changing the rendering to "Give thanks to His holy name." The word translated "remembrance" in the A.V. is so translated in most other places where it occurs, and is never elsewhere rendered "name"; while the word translated "holiness" is the word used everywhere that holiness is mentioned in the Old Testament.

If it be objected that it was on the second occasion, rather than the first, that we find David literally clothed in "sackcloth," it may readily be replied that it was on the first occasion only that there was literal "dancing" (1 Chron. 15. 29), and that the "girded with gladness" of the psalm reminds us of "girded with a linen ephod" in 2 Sam. 6. 14.

By considering Psalm 30, with this connection in view, it acquires increased interest. The vow of David's boyhood has been fulfilled, and the Ark provided with a suitable resting-place. He is now free to take up residence in the house which his friend Hiram has provided for him, and he does so, not full of pride in his accomplishment, but with a chastened spirit, brought about by the lesson so recently taught him, and so well described in the words of the psalm.

THERE are several other psalms which appear to have their place in this series of those linked with the bringing up of the Ark. Psalm 68 is perhaps the most notable of them, but while we may return to it later, we shall at present draw attention to one not usually thought of in this connection, the 101st. Here once again we find David's house spoken of (vv. 2, 7), no doubt the same house which had been built for him by Hiram, and which he dedicated and began to dwell in after he had brought up the Ark to Zion. The entire psalm is filled with promises or resolutions as to the behaviour which shall characterize this house of his, and those who shall dwell therein (v. 6); and it constitutes, as the little head-note which is in most A.V. Bibles suggests, another vow on the part of David, evidently made at the time when he took up residence in his new home. In other words, we have here something like the very expressions which he must have used at "the dedication of the house of David," mentioned in the title of Psalm 30. Indeed the opening words, "I will sing of mercy and judgment," would themselves point us to Psalm 30, since that is the very thing he has been doing there, while thinking upon the "judgment" on Uzzah and the "mercy" extended to himself.

Be that as it may, we have in Psalm 101 words which might well be on the lips of every young couple of the Lord's people who settle down in a home of their own, as being the very resolve of their hearts, with regard to the conduct which shall be found there (v. 2), the aim which they shall set before them (vv. 3, 4), and the sort of people they shall welcome or keep out (vv. 5-8). Too often there is not the exercise about these matters which there should be on such an occasion, and failure to take a definite stand for God at the beginning results in a spoilt testimony, with spiritual loss and trouble for all concerned.

BUT since we have seen how well David kept the vow of Psalm 132 made in his early days, as to putting the things of God first, we must now ask how did he observe this other one of Psalm 101 made at the

height of his prosperity? Alas, about it we have a very different story to tell. He seems to have transgressed within a short time almost every resolution the psalm contains.

He must early have lost control of his family, else the sad events of 2 Sam. 13 could not have taken place. So comfortable was he in this house of his that, "at the time when kings go forth to battle" (2 Sam. 11. 1), he merely sent forth Joab with the army, while he himself "tarried still at Jerusalem." And then, instead of "behaving himself wisely" (Psa. 101. 2), by "walking within his house with a perfect heart" (v. 2), and by "setting no wicked thing before his eyes" (v. 3), he is found (2 Sam. 11. 2) walking on the roof of it with a lustful eye, which brought him into grievous sin and trouble. Instead of showing all kindness to "the faithful of the land" (v. 6), he wrongs Uriah, one of his most faithful servants, and then sends him back to Joab, bearing instructions for his own murder. Instead of keeping away from those who work deceit (v. 7), he himself wrought deceit on a large scale when trying to cover his sin; and through having to take into his confidence in these transactions a "wicked person" (v. 4), Joab, he came to be under fear of the latter all his days.

We need not, however, spread out further the-contrast between the promises he made in the psalm and what actually took place. But we call to mind the words of David's son, "Pay that which thou hast vowed: better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Like all the rest of what we find written concerning the failures of Old Testament saints, these things have been put down in the Word of God, not to discredit them, but to warn us. Ere we condemn David let us ask, Have we ourselves always paid that which we have vowed? Have our own families been brought up for God? Have our eyes never wandered after forbidden things? Have we been true to God's people and their interests at all times?

Asking such questions, we shall not throw stones at David as did Shimei of old.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XLIV.

By DAVID J. BEATTIE.

EARLY DAYS IN GLASGOW.—*Continued.*

THE Springburn assembly in the north-east of Glasgow was formed in the spring of the year 1881, when a number of brethren, who up to that time had been actively associated with assemblies already mentioned, and who resided in the district, came together in a shop which had become vacant in Millerbank Street. This they rented and had it converted into a Gospel Hall. From the first the little company was active in the spread of the Gospel, there being a manifestation of the Holy Spirit's power and presence, and many conversions took place.

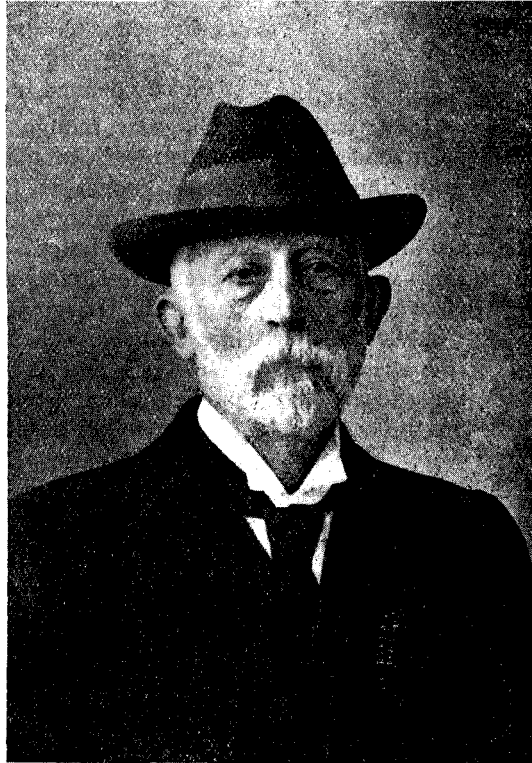
In the summer of 1884, W. J. Maneeley, a North of Ireland evangelist, arrived in the Springburn district with a Gospel tent. He was then in his prime. Meetings were large and fruitful in real conversions, and greatly heartened and helped the young assembly. The corner shop with the double window, which proclaimed to passers-by that the Gospel was preached here, now became too small, and the meeting was removed to a larger hall in Cowlairs Road, where the assembly remained for a num-

ber of years.

As the work of the Gospel developed, and the Church of God continued to grow, it was decided to build a new hall. A piece of ground in Hillkirk Road was secured, and the present spacious hall was erected. Here the assembly, which is one of the most active and aggressive in the city, continues. Springburn assembly, with a membership of between 250 and 300 on the roll, ranks among the largest on the Clyde-side. Among the last living links of the early days is William Renfrew, who as a boy of fourteen came with his mother on

the second Sunday after the assembly was formed, having previous to this associated with believers gathering at Union Hall.

Six years after the commencement of the Springburn assembly two Christian men became deeply concerned regarding the spiritual needs and the apparent dearth of any real Gospel testimony in the neighbouring district of Garnagad. They bore the same name—James Wilson—and for some years previously had been fellow-labourers in the Gospel, itinerating Glasgow, holding



ALEXANDER STEWART.
(1843-1923).

For many years a familiar and beloved personality in connection with the various assembly activities in Glasgow.

kitchen meetings and preaching in the open air. Their first connection with Garngad district was in the autumn of 1888, through a visit paid to a man who had recently been saved in the old Bridgegate Mission. But we will let our brother—the James Wilson who is still actively associated with the assembly—tell the story in his own words: “Garngad was a new district to me. On my first visit, having some time to spare, I took a walk up and down several of the streets, and was greatly impressed by the lack of any evidence of Gospel work among the people. This so gripped me that during the ensuing winter months, along with two other brethren, we met weekly in my home for long periods of prayer. Assuredly gathering that God was calling us to make an effort to reach the people of Garngad with the Gospel, we rented a small shop at the top of Cobden. After purchasing some timber, I, along with another brother, on Saturday afternoons, made twenty seats and a platform. The whole furnishings cost the sum of £5, which at that time represented practically our all.”

THE meeting room was opened on the first Saturday of May, 1889, with a tea meeting. A start had been made, and although for some time the gatherings were small, it was felt that the Lord's smile was upon them. Usually the open-air meetings consisted of two brethren, their wives, and five small children. Their task was made no easier by the fact that the only Christian person known to them in the district, an Irish Presbyterian, spread it abroad that those who were carrying on the work in the Cobden meeting room were “dippers”; being thus uncharitably dubbed because they were at that time associated with the Baptist Church. “Our sole aim,” says Mr. Wilson, “was to preach Christ; so we hammered away at Ruin by the Fall, Redemption by the Blood, and Regeneration by the Holy Spirit, counting upon God by the power of the Spirit to do His own work.”

At first the meetings were not so encouraging, the few who attended being mostly women, the wives of the working men of the district, who came wearing shawls and

without hats. Afterwards a few men came. The first convert was a woman whose profligate habits had earned for her considerable notoriety in the locality. She was a real trophy of grace, and for upwards of twenty years bore a bright and faithful testimony to the manifold grace and keeping power of God. During the first two years a goodly number of men with their wives, who had no connection with any religious place of worship, were brought to the Saviour. As numbers increased, the workers were faced with the problem of what to do with those who had been brought into the Kingdom, as up to that time their chief concern had been the salvation of the lost. The young converts were now seeking spiritual nourishment for their souls, and they looked for guidance to those who had led them into the fold. Thus they met together to consult the Scriptures, and from the only true source of Divine guidance those who had come to be taught, as well as those who sought to teach, learned for the first time the truth of gathering to His name in the simple and unostentatious way so clearly defined in the Scriptures.

Singular though it may seem, the little company of Christians knew nothing of the people known as Brethren, and had been coming together to remember the Lord for some time before they were aware that there were similar gatherings of the Lord's people in Glasgow, who were meeting in like manner. Their first association with assemblies was in 1892, when a tent was pitched in the district for five weeks. James McAlonan, an evangelist, was the preacher, and at the close of the mission many who had been saved in the tent were added to the church. Two years later the assembly removed to larger premises in Turner Street. It was about this time that John Ferguson arrived for a fortnight's Gospel meetings, but so evident was the manifestation of the Spirit's power in their midst that the meetings were continued for six weeks. It was a time of remarkable spiritual revival. Over fifty professed faith in Christ, the greater number of whom were baptised and received into fellowship.

A NOTABLE feature among assembly activities in Glasgow, which has had such wonderful results, is the work of distributing tracts in hospitals and other institutions in the city. How the work began is an interesting story. A remarkable conversion which took place in connection with the Garngad assembly was that of Allan McKenzie, a seafaring man. His two children attended the Sunday School, where they heard the sweet story of Jesus. The elder girl fell sick and was dying. As the grief-stricken father sat by the bedside of his child, the little girl sang so sweetly the hymns she had learned at Sunday School, that the hardened heart of the seaman, which cyclone, storm and shipwreck could not move, was touched by the tender appeal of the hymn; and God, through the words of the child, led him to see his exceeding sinfulness. The following Sunday, McKenzie came to the hall and was saved. Shortly after his conversion, his wife became ill and was removed to the Royal Infirmary. During his visits to the institution, Mr. McKenzie took the opportunity of

distributing tracts to the patients. After his wife's recovery he approached Dr. Thomas, the Superintendent of the Infirmary, and received the doctor's permission to visit the institution and to continue the distribution of tracts. From this small beginning the mission of spreading abroad the Good News by means of the printed message, and of holding Gospel services in the various hospitals in the city, continues to the present time.

During the last fifty years the district has undergone a considerable change, more than half the population now being Roman Catholic. Though this circumstance has increased the difficulties in reaching the people, nevertheless a living testimony is still maintained. At the Garngad Fortieth Annual Conference, the late esteemed W. J. Grant, when told that God had sustained the assembly all those years in a district where the Salvation Army had twice tried and failed, glorified God for His faithfulness to His Word.

(To be continued).

HE CARETH FOR YOU.

(1 Pet. 5. 7).

"He careth for you"; 'tis a melody sweet,
Dear lessons unfolding, go learn at His feet.

"He careth for you," then for others He cares,
Their wants He regardeth, He counteth their tears.

"He careth for them," wouldst thou be of His
mind?
Thou too must care for them, to them must
be kind.

But has thy work failed, art thou sad and
oppressed?

Perchance here's a cordial will comfort thy
breast:

He careth for those whom thou fain wouldst
reach;
Believe that He careth, thy faith then will
preach.

On Him do thou stay, then thine own fickle
mind
And peace that is perfect thou surely shalt
find.

Isaiah 26. 3, 4. G. S.

JACOB AT BETHEL—HIS VISION.

And did He fail that lonely one?
Until his earthly race was run,
The Lord was ever nigh
The stranger-pilgrim, then who slept;
He led him, fed him, and him kept—
The apple of His eye!

And now we see ourselves—as he!
Like unto Jacob once were we—
The enemies of God;
But, on the ladder of His grace
The Saviour came to bless our race—
To save us by His blood!

Ah! naught but **such** our righteousness!
We ne'er had known His blessedness
Apart from Sacrifice;
So, now, upon our heavenward way
He blesses us from day to day—
So precious in His eyes!

A. P. A.

FAITH is the hand with which we grasp
Christ; assurance is the ring God places on it.

The "Brethren" Movement and its Critics.

BY A. W. PHILLIPS, LONDON.

PAPER II.

IN THE ABSENCE OF A FORMAL CREED,
WHAT IS IT THAT (SO-CALLED) "BRETHREN"
BELIEVE?

PRINCIPAL HAMMOND, the latest of the many critics of the "Brethren Movement," alleges that an investigator of the Movement labours under a "great difficulty" by reason of the fact that "Brethren" decline to commit themselves to any formal creed. The present article is an attempt to answer two questions:—(1) Why do not "Brethren" adopt an authorised creed? (2) What is it then, that "Brethren" do believe?

I.—WHY DO NOT "BRETHREN" ADOPT AN AUTHORISED CREED?

Principal Hammond is, of course, quite correct in affirming that "Brethren" have refused to embody their beliefs in any authoritative creed or official formula. They have done so quite deliberately. It is, indeed, one of the distinguishing features of the Movement. One might attend the gatherings of "Brethren" for a lifetime without hearing the recital of the mis-called Apostles' or any other creed. How is this fact to be accounted for? We shall submit three reasons.

(1) *To expect credal statements is to misconceive the fundamental principle of the Movement.* This Movement, in its origin, can truthfully be described as a return to God and to His Word alone as all-sufficient for the guidance of His people in their work, witness, and worship. Its pioneers did not inquire as to what was written in creeds and confessions, but, like the Bereans, were of that Divine nobility which "searched the Scriptures daily, whether those things were so" (Acts 17.

11). They were, we are told, profoundly influenced by the aged apostle's final testimony to the inspiration, sufficiency, and finality of Holy Scripture:—"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).† These golden words assure us that not only is ALL Scripture the inspired WORD OF GOD, but that it is *all-sufficient* for the MAN OF GOD. They affirm, moreover, that the "inspiration" and the profit are attached to Scripture in all its parts—"ALL Scripture" is necessary for the furnishing of the man of God. It was therefore, to the Holy Scriptures, and to the Holy Scriptures alone, that the pioneers went as they sought to learn more of the mind of God, and not to man-made creeds or confessions of faith. Nor did they make the mistake of framing new confessions or creeds as God graciously gave them increasing light upon His word.

It has often been remarked that the rise of this Movement was the necessary sequel to the wonderful work of God at the time of the Reformation, when there was such a manifest revival of Gospel truth which had long been buried amidst the rubbish of centuries of priestcraft and ecclesiasticism. The Reformation was an infinite mercy for which we cannot be too thankful. It is impossible to study the writings of the Reformers and Puritans such as Luther and Calvin, John Owen and Thomas Goodwin, without acknowledging their learning in the Holy Scriptures. Yet the work of the Reformers was incomplete. In their zeal to preserve recovered truths for ages to come they embodied them in creeds and stereo-

* We desire it to be understood that for the purpose of this series of articles the term "Brethren" is reluctantly used solely as a matter of convenience. Both Editor and Contributors decline to accept the term in a sectarian sense.—[Ed.].

† 2 Tim. 3. 16 is a case in which the Revisers have not revised wisely. The Greek word here rendered "scripture" (*graphie*) is used 51 times in the New Testament. In the 50 other occurrences the reference is without a single exception to sacred writings, and not to writings of a secular character. This very striking fact should be decisive against the rendering of the Revised Version.

typed them in confessions of faith, regarding their own understanding of Scripture as final, whereas there "remained much land to be possessed." It was too readily assumed that all the vital truths of Holy Scripture had been recovered. The Reformed Churches accepted these confessions and creeds as the final standard of doctrine, with the result that many even to-day are not prepared to go beyond the light accorded at the period of the Reformation to the further measure of Divine light so graciously recovered at the beginning of the nineteenth century in connection with the rise of the "Brethren Movement." It is indeed sadly true that many Christians who accept the Reformation creeds are the most resolute opponents of the light recovered through this later "Movement," when God again spoke in a very special way to His people, as He had done at the time of the Reformation.

(2) *A further reason for the refusal of authoritative creeds is that, as human productions, they are all more or less marked by human imperfection, defect, and even actual error.* To that extent they have the effect of perpetuating and propagating error. If there is error in the creed, the evil is propagated with it. As an illustration of this fact we may be allowed to call attention to the very first clause of the so-called "Apostles' Creed"—"I believe in God the Father Almighty, Maker of heaven and earth." Now, to say the least, this is surely a very defective statement, obscuring, as it does, the tremendous fact that in creation (as in redemption also) the Father was pleased to act instrumentally through the Son. "All things were made by Him, and without Him was not anything made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." It is to be noted, too, that creeds are open to objection not alone for what they contain, but also on account of what they leave out. Subjected to this test, the "Apostles' Creed" appears to be very defective as a summary of vital doctrine.

(3) *A third reason for the absence of man-made credal statements is their manifest failure to secure uniformity of belief*

amongst those who subscribe to them. To demonstrate this fact it is not necessary to go outside the Anglican communion, of which Principal Hammond is himself an ordained minister. The Anglican Book of Common Prayer contains three official creeds, thirty-nine "articles of religion," as well as prescribing the exact form of public prayer and worship from the 1st of January to the 31st of December. Surely such a comprehensive arrangement should result in uniformity and unity in belief and worship! Yet it is notorious that this is not the case. How diverse and conflicting is the doctrinal position of Anglicanism! Within the limits of that communion are found five well marked schools of doctrine:—

Papalists, acknowledging the primacy of the Pope, and earnestly desiring reunion with Rome.

Anglo-Catholics (sacerdotalists).

Broad Churchmen (Modernists).

Liberal Evangelicals (higher critical).

Low Church (Fundamentalists).

We may be pardoned for applying Principal Hammond's words to the Anglican body and asserting that notwithstanding its credal statements an investigator finds considerable difficulty in ascertaining what it really does believe and teach. Whom are we to believe? Bishop Gore or Bishop Barnes? Dean Inge or Principal Hammond? All these leaders of thought are poles apart.

For these three foregoing reasons "Brethren" have consistently refused to adopt as authoritative any man-made credal statements or confessions of faith.

II.—WHAT IS IT, THEN, THAT "BRETHREN" DO BELIEVE?

IT certainly is not to be concluded that "Brethren" are without very definite beliefs. Though not officially defined, they both hold and teach a wide and comprehensive system of Bible doctrine. These doctrines are held, moreover, with an emphasis and unanimity surprising in their degree. Although the only "creed" of the Movement is "ALL SCRIPTURE," the printing press has been diligently used for the circulation of what gifted teachers have gleaned in their studies of "ALL SCRIPTURE."

URE." The teachers whom God has raised up for this purpose have not been uneducated, but scholarly men, many of them ex-clergymen and university graduates, who renounced present gain, and what this world esteems, in order that they might be free to shape their course according to the teachings of Holy Scripture.

One of the pioneers of the Movement, an ex-clergyman, thus describes some principal features of its early days:—

"Scripture has been opened to us more as a whole than at any time since the Apostles. Certain great truths, being recovered to the Church, have helped to open up in a new way the Old Testament as well as the New. The dispensations have been distinguished: the Gospel cleared from Galatian error: our place in Christ learned in connection with our participation in His death and resurrection: the coming of the Lord as distinct from His appearing. Do we not owe it to the Lord to acknowledge what His grace has done?"

For the help of inquirers there is available an adequate (though unofficial) literature from which investigators may discover what is representative of the Movement. They will derive much help from the expository studies of J. N. Darby, William Kelly, and C. H. Mackintosh, all of whom are mentioned by Principal Hammond. But as a starting point we know no better purchase than three modestly priced books by the Editor of this magazine, which form a doctrinal trilogy:—

Studies in Bible Doctrine (2s. 10d. post free).

Israel, the Church, and Christendom (2s. 4d. post free).

Bishops, Priests, and Deacons (2s. 4d. post free).

These books are all obtainable from our publishers, John Ritchie, Ltd., Kilmarnock, Scotland.

If these three books are carefully studied, Bible at hand, we venture to believe that the reader will not only acquire a reliable survey of what has been and still is held: but he will be abundantly rewarded by the possession of keys to the better understanding and right division of Scripture for

which he will have reason to be thankful through the ages of eternity. He will discover, moreover, that much of what is attributed to "Brethren" by Principal Hammond is not held, and never has been held, by responsible leaders in the Movement. This (D.V.) will be amply demonstrated by other writers in forthcoming issues of "The Believer's Magazine."

Survey of Service

NATAL.

BY ADAM N. FERGUSON.

NATAL is known as the Garden Colony of South Africa, so named because of the sub-tropical luxuriance of the coastal belt. This eastern maritime province is nearly three-quarters the size of England, and consists of two great divisions, namely, Natal proper and Zululand. The coast, low and sandy in places, is for the most part rocky and dangerous. Its only considerable indentation is at Durban, the thriving seaport of the East African seaboard, on account of its wonderful bay of eight square miles; this makes it the finest harbour in South Africa. From the coast, the country rises in terrace formation to broad and level tablelands beyond its western border.

Of the two million inhabitants, a tenth is European, almost the same percentage is Asiatic, and the remainder are natives. The great majority of the European population is British, but there are strong representations of settlers of Dutch, German and Norwegian extraction. The presence of the Asiatic section, settled mainly at the coast, is accounted for by their importation into the colony by the Government to work in the sugar, tea, coffee and cotton plantations.

Nothing at all was known of the native population when the colony received its name, Natal, derived from "Terra Natalis," so named by Vasca da Gama when on Christmas Day, 1497, on his way to India, he sighted the great bluff at the entrance to Durban's present bay. The first mission-

aries arrived three hundred years later. They found the land almost depopulated by the conquering armies of the ruthless Zulu chief, Chaka, and by intertribal wars. The British Government justly interfered with and curbed these atrocities, not before, however, the seed of the church had been planted in the blood of some of the early martyrs. This stoppage led to a large increase of population. Into Natal came large numbers of the Zulu tribes from Zululand. These mingled with the ninety-four tribes of the Amaxosa of Natal. Thus to-day our missionary labours are devoted to native peoples comprising the admixture of the Ama-Zulu and the Amaxosa tribes, the language of whom is predominantly Zulu.

Missionary endeavour in Natal began in 1835 by that ardent missionary servant of Christ, Captain Allen Gardiner, R.N. He was sent to Natal by the Cape Government in the status of a magistrate, but his legal duties were largely intermingled with efforts to reach the natives with the Gospel. This honoured Christian Captain is better known as the missionary martyr whose blood was the seed of the church among the wild people of Patagonia, in the extreme south of South America. Beginning with Captain Gardiner's humble efforts, missionary work in Natal has progressed steadily and with varying fortunes throughout the past century, involving the labours of a number of denominational societies and a few Faith societies.

THE first labourers to Natal from our assemblies came from Bristol, England, about the year 1882 or 1883. The Eyles brothers, Alfred and Tom, came to the southern part of the province known as Alfred County, settling near the mouth of the Imbizana River. Their initial endeavours were attended with difficulty and opposition, but the Lord honoured their work, and assembly testimony found its first roots in Natal in this district. Ten years later, in 1893, Dr. Wm. Barton (then Mr. Barton) commended from Elim Hall, Glasgow, joined the Eyles brothers for a short period. Leaving Imbizana, Mr. Barton journeyed farther south into Pondoland, Natal's im-

mediate southern neighbour, peopled by the Pondo, speaking the pure Amaxosa language. There Mr. Barton obtained a site for the erection of a hall and home, and laid the foundation of a work which continues to this day. Mr. Barton's associations with Imbizana brought him into touch with Miss E. Tanner, of Bristol, who later became his wife. Thus began a period of devoted service by these honoured servants of Christ, first in Pondoland until 1915, then for a few years in Central Africa, and now in Southern Natal, not far from Imbizana.

While Mr. and Mrs. Barton laboured beyond the border of Southern Natal, the work in Natal received a decided impetus through the tireless efforts of Mr. and Mrs. G. J. Pugh. Their field lay at Izingolweni, where Mr. Pugh had established the Mansfield Mission Station, a number of miles inland from Imbizana. Their work was initially connected with the Congregational Missionary Board, but fellowship with a few godly white men who sought to order their life and worship according to the simple instruction of the Scriptures, led Mr. Pugh to associate himself with these men and the principles they held. He ardently embraced the teaching he received and taught it to the native believers. These changes in Mr. Pugh's outlook occurred between 1903 and 1906. Until 1932, Mr. Pugh continued his faithful ministry, extending his work farther inland to the Elim Mission Station, where he spent the closing years of his missionary labours. The work of the Gospel associated with the home assemblies now began to extend over a wide area on both sides of Natal's southern border.

RATHER than consider the movements of the workers as they have come and gone since those early years, let us view the work as it now stands. Nearest to the coast is Murchison Mission Station, the work of Dr. and Mrs. Barton. Associated with the Murchison work is the Pumulani Nursing Home in the care of Miss E. Dunbar, ably assisted until recently by Sister Rendall, but who is now succeeded by Sister McKelvie, the Natal field's latest worker. All the general features of mission-

ary work are prominent here, but mainly attention is given to medical mission work among the natives, for whose care a hospital has been erected. At the Nursing Home, Christian workers and missionaries, impaired in health, receive necessary medical attention and find a restful haven in which to regain health and strength, and taste deeply besides of spiritual refreshment.

Twenty miles farther inland lies the Mansfield Mission Station. Mr. and Mrs. E. S. Gibbs, commended from Chicago, U.S.A., in 1918, followed Mr. and Mrs. Pugh. They have not only extended and established the work in the Izingolweni district, but have branched farther afield in every direction. Fourteen outstations and six schools are now linked to Mansfield. Some years ago, Mr. Gibbs opened a Bible School, which ministered effectively to the Zulu church in the training of native evangelists and teachers. Circumstances compelled its close for three years, but we are grateful to announce that there is promise of its re-opening in the near future. Mr. and Mrs. A. N. Ferguson, also commended from Chicago, joined Mr. and Mrs. Gibbs in 1932. The Bible School claimed their attention for a time, but recently they have concentrated on the day-school work and general evangelistic work. Miss Biffen, of London, laboured for thirteen years at Elim with Mr. Pugh, but has now come to Mansfield, there to extend and develop the Gospel work among the children, for which our sister shows marked gift, and in which she has enjoyed much blessing both at Elim and Mansfield.

Eleven miles farther inland from Mansfield is the Elim Mission Station. Mr. and Mrs. J. F. McKenzie of Australia have taken up the work laid down by Mr. Pugh. They came to Elim first in 1922; then after a period of service in Central Africa, returned to Elim in 1934. The Elim work is developed similarly to that at Mansfield, having fourteen outstations and six schools. Miss F. Geyden-Roberts, commended from Wellington, Somerset, England, in 1908, laboured in Pondoland for many years with Dr. and Mrs. Barton, and in very successful school work at Elim with Mr. and Mrs.

Pugh. Our sister continues at Elim with Mr. and Mrs. McKenzie, taking able care of the day school work and the children's Gospel classes.

Over the border in Pondoland are three other stations. The first is at Flagstaff, where Mr. and Mrs. Fellingham have recently moved, and are developing a comparatively new work. They came to South Africa in 1921 and laboured first with Mr. Pugh at Elim, Natal. Later, they moved to Pondoland and took over the work first begun by Dr. and Mrs. Barton, labouring faithfully and fruitfully. Since the launching of Mr. Fellingham's new work in Flagstaff, the work of his old station has been commended to the care of Mr. and Mrs. Madgwick, who came from England in 1920, and whose main station is at Lusikisiki, some thirty miles from Flagstaff. The Pondos are recognized to be the least civilized natives of South Africa, and make the work of our brethren labouring among them exceedingly difficult.

THUS the work in Natal and Pondoland grows and becomes more consolidated. There are no unevangelised fields in the district. This makes the work that of "strengthening the stakes" rather than of "lengthening the cords." A number of Bible Conferences are held each year. Outstations are regularly visited for the purpose of teaching the native believers. The work among the young is given large importance. Medical work is done on each station, but it receives its best and highest development at Murchison. The preaching of the Gospel is the marked feature of every activity. In addition to all this, our white neighbours are not neglected, and as opportunity permits, Gospel meetings and Bible Classes are held amongst them. The coloured people, or Eur-Africans, also engage our attention. At Murchison and in Pondoland they are included with the natives in assembly fellowship. In the Mansfield-Elim district, Gospel work is conducted separately amongst them.

The problems and difficulties of the work are numerous. Strange cults and erroneous teaching gain rapid momentum among the

people, and much patient teaching is required to guide the believers in plain paths. Education and all the accoutrements of civilization are being grasped more eagerly than ever before, leading to a disregard for spiritual things and desire for worldly achievement and possession. Native religious leaders are arising imbibed with modernistic teaching, and there is extreme danger of young educated believers being robbed of faith. Racial problems often arise; the "clash of colour" has no small impact. In the face of these problems we endeavour to maintain the testimony of the Gospel. We beg a place in your intercession, that by God's grace, wisdom, courage, and tact may constantly be exercised, and that the believers themselves may "receive with meekness the engrafted word."

LAODICEANS.

BY WM. C. IRVINE, BELGAUM, INDIA.

WE are living in Laodicean days, but need not be Laodiceans; for we are also living in Philippian days, so may be enjoying the warmth and fellowship of true brotherly love.

The Epistles to Philadelphia and Laodicea are given in close juxtaposition the one to the other. Does this not suggest that it only needs a step or two to take us from the heights of Philadelphia to the depths of Laodicea? Nevertheless the *dwellers* in these churches possess experiences poles apart.

The Laodicean church member is lukewarm, is rich in his or her own estimation, but is desperately poor in God's. Christ is seen outside and knocking at the door, with the message: "If any man (the call is to the individual, not the assembly) hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh (his lukewarmness, laziness, self-satisfaction, etc.) will I grant to sit with Me in My throne."

In the Song of Solomon—which so marvellously pictures Christ and the Church—amongst the Bride's experiences is one nar-

rated in the fifth chapter, which furnishes a striking portrait of the state of the individual Laodicean Christian.

The Bride is found *asleep*: "I sleep, but my heart waketh." This is the usual condition of Laodicean Christians, and is one against which we are expressly warned: "Therefore let us not sleep as do others; but let us watch and be sober." Let us indeed watch for our Beloved, and be sober.

In her half-sleeping, half-waking condition (another striking picture of lukewarmness), she hears a voice: "It is the voice of my Beloved that *knocketh*." His *attitude* is given in Revelation: "Behold, I *stand* at the door, and knock." She is able to recognise the voice, and stirs herself sufficiently to listen to what He has to say, as do some of the lukewarm ones in our congregations to-day.

The voice says: "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." Surely such love, accompanied by such terms of endearment, and with so graphic a picture of His condition brought about by her neglect will arouse her, and she will make haste to open to Him!

Alas, no, for "the soul of the sluggard desireth, and hath nothing." Oh, yes, she has a *desire* all right, but lukewarm desires are insufficient to arouse to action. Hearing His voice is not enough, and having the desire for communion with our Lord is insufficient, "If any man hear My voice, and *open the door*." We can't do that and lie in luxury; we must *rise* to the occasion. She answers almost callously, oblivious of her Beloved's condition, in the self-centred words: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" She is taken up entirely with herself—it is "I," "I," "I," "I," and that at *His* expense.

AND has He any answer? His *hand* is thrust through the hole of the door, and she tells us that her "heart was moved for Him" (R.V.). Must our Lord be compelled, as with Thomas of old, to show *us* the wound-print in the palms of His hand,

and invite us to reach hither our fingers and behold His hands, *before* we move from our beds of ease? Well for us if this has a like effect that it had on Thomas, and in measure on the Bride.

She continues her sad confession: "I rose up to open to my Beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock." Shame on her (and on us if this describes our condition), she is entirely self-centred—it is her own hands, not His, that now fill her gaze; she is more taken up with her own fingers dropping with sweet smelling myrrh, than with His locks dropping with the cold dew of the night! What sickening self-complacency! Can we not hear her daintily saying: "I am rich, and increased with goods, and have need of nothing," my very fingers drop with sweet smelling myrrh. Oh that we may have ears to catch His stern words of reproof, if so be we need them: "Thou art wretched, and miserable, and poor, and blind, and naked."

She has tarried too long in excusing herself for not rising, and in admiring her elegant hands! But at last she did rise, for we read: "I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone." "Gone!" But thank God, not "gone for good." Surely we must not trade upon the fact that His love is so great that it compels Him to seek us *again!* And now she had to pay the penalty for the lukewarmness of the love, for He was *gone*.

"My soul failed when He spake," she confesses. Oh, how often have we failed Him, failed to answer His loving advances and arouse ourselves from slothful indolence. Our Marathi translation of this sentence being translated is very suggestive, it reads: "I was not on the spot when He spake." "Not on the spot!" "Blessed is the man," says Solomon elsewhere, "that heareth Me, watching daily at My gates, waiting at the posts of My doors." Oh to be on the spot, alert and ready when needed!

"I sought Him, but I could not find Him; I called Him, but He gave no answer." Then follows the bitter experience of being smitten by the watchmen as she pursues

her search, which finally eventuates in the blessed experience of renewed love, and of a fresh expression of that love causing the daughters of Jerusalem to exclaim: "Whither is thy Beloved turned aside? That we may seek Him with thee?" Ultimately we see her united to her Beloved, for He came into her, she supped with Him, and He with her; and this happy and blessed communion is unbroken to the end of the story.

May some Laodicean reader who has heard his Lord's knockings, and recognised His voice, arise and open the door, and give himself no rest until a like joyful consummation is brought about.

A Walk With God.

BY J. C. JEFFERS, NATAL.

PART II.

BELOVED, wouldst thou walk with God? Then get right at Gilgal. Let God search thee, and obey His promptings at all costs. Then go forward on thy walk with God. And thus walking "in the light . . . the blood of Jesus Christ His Son cleanseth us from all sin"—keeps on cleansing. Hallelujah! Blessed be God! Notice, in passing, the difference between the cleansing in 1 John 1. 7 and that in the ninth verse. In the latter verse the cleansing is dependent upon the confession of known sins, whereas, in the seventh verse the cleansing is conditioned by our walking in the light; the two must not be confused, or else we shall lose much blessing. Moses gives us the type of each in Lev. 5. In verses 3-5 we get *known* sins, while in verses 17-19 we find *unknown* sin. Both defile, contrary to the idea held by some that a sin of ignorance is not counted as sin. Sin is sin—always—but God has made gracious provision for *all* sin. Therefore, dear child of God, *confess* what the Holy Spirit reveals to you as sin, and immediately you receive forgiveness and cleansing. Then go on walking in the light with God, knowing that the precious Blood "is

cleansing" (Rotherham's version) from *all* sin. Oh! precious Blood!

"We challenge earth and hell to show
A sin it cannot cleanse."

In v. 7 of 1 John 1 the glorious cleansing goes on automatically (we might almost say), ceaselessly, absolutely, by the power of the Holy Spirit just so long as we are walking in the light. Well may the apostle say, "These things write we unto you, that your joy may be full." Both these verses in John's epistle were written expressly to and for believers, not primarily for unsaved at all. They are *our* priceless heritage. Let us rejoice, and go forward with God, knowing that to the profoundest depths of our being that cleansing blood reaches in its boundless efficacy.

Such, then, are the lessons of Gilgal. "Tarry here." Nay, not if "God Himself" is going to Bethel. "As the Lord liveth . . . I will not leave thee. So they too went down." Elisha was not going to miss his blessing; he was determined to have all that God would give him. *Blessed determination.* Not content with past experiences and past blessings, however precious, the soul on the heavenly quest presses on.

To Bethel? why, yes. What memories does the word awaken. The very "house of God" where Jacob had his glorious vision! Yes, of course, we will gladly go to Bethel. Perhaps we too shall receive wonderful revelations from God. Stay, Soul! Bethel is not entirely an experience of visions. God *may* grant us visions or other wonderful experiences; but remember well that Bethel's couch was stoney-hard, and it had no roof but the starry dome of heaven. Be prepared, then, beloved! If thou art to receive visions from God, be quite sure that there will be stones with them. No stone—no vision. Remember too that thy mission to Bethel may involve travelling through lion-infested country, and the delivering of an unpopular message, with no reward from man, and without even bread and water. But if God points the way to Bethel, then nothing must stop us—neither stones, nor unpopularity, nor the wrath of

a king, nor even lions. Yea, our God can shrivel up a king's arm; and lions will harm us only if we are unfaithful. Our supreme danger may lie in our losing the vision God has given to us—in believing someone else's so-called "angel." We may meet an old prophet who has got out of touch with God. Beware of such. He can still *talk* like a prophet, but he has lost his vision, and that at the very place of vision.

Nay, if the word of the Lord comes to us "expressly," as it came to Ezekiel, then we must go on; we dare not hold back from the delivery of our message on the one hand, nor dare we tarry at Bethel on the other, however glorious the vision, however striking the success; for we are walking with God, and must keep pace with Him.

"Kings unto God! we may not doubt our
power,
We may not languish when He says, 'Be
strong';
We must press on through every adverse hour,
And take possession as we pass along."

"TARRY here . . . the Lord hath sent me to Jericho. And he said, as the Lord liveth . . . I will not leave thee. So they came to Jericho" (2 Kings 2. 4).

Have our souls grown sick at the thought of all that is demanded by a walk with God? or are we determined to go on? Do we cry out with Elisha, "I will not leave Thee?" Amen! Then another step; and let us remember our august Companion. Judging by the meaning of Elijah's name, and if we were not told distinctly that he "was a man subject to like passions as we are," we might almost have thought of him as one of the Theophanies—as the One Who appeared to Abraham "in the plains of Mamre." But no, he "was a man." And in this blessed walk with God we are not merely in company with "the Father of spirits"; no, for just as on the road to Emmaus, so now "Jesus Himself" draws near and goes with us. And Jesus Himself is "God Himself." *How sweet to know it is thus.* Now are we afraid to step out into the "walk by faith?"

But to Jericho? the city of the curse! Yes, there is no knowing where the hand of

the Lord may lead us. How little do we guess the depths to which we may have to descend when first we say we "want to scale the utmost height, and catch a gleam of glory bright." It was not altogether without reason that the sons of the prophets suggested that Elijah had been cast "upon some mountain, or into some valley." Ah, but sometimes the soul senses what may be on before, and shrinks from all that may be involved in "a closer walk." A dear brother from Scotland once told the writer how at one time he had felt the urge to full surrender. He had told his wife about it, but only to be met with a refusal on her part to surrender. "He might send you to China!" she exclaimed. But God's call continued, and at last both husband and wife bowed in obedience to Rom. 12. 1. "He didn't send me to China," said the husband, as he continued the narrative, "but He sent me half-a-dozen youngsters to bring up for Him."

Beloved! surrender *may* mean China, with even a death like that of John and Betty Stam to initiate you into "the noble army of martyrs," or it may mean some prosaic life at home; but be sure of this, obedience to God's call will bring blessing to you and others, while disobedience will spell tragedy. Oh, to change the metaphor for a moment, what sorrowful derelict Christians stud the ocean of life! Oh! the pitiable might-have-beens drifting aimlessly on, instead of being gallant ships under a full press of canvas, bearing the good news of salvation and eagerly making for the heavenly port, even though it be against adverse winds.

Then, beloved, be "not disobedient unto the heavenly vision," but bow in full surrender, even if it should take you to "Jericho." (*To be continued*).

CHRIST.

Luke 9. 35—Listening to Christ.

Matt. 11. 29—Learning of Christ.

John 21. 22—Following Christ.

1 Cor. 1. 23—Preaching Christ.

Acts 21. 13—Loving Christ.

Phil. 3. 20—Looking for Christ.

Luke 23. 43—Dwelling with Christ.

—Jas. Forbes.

Faith Honoured for Saint and Sinner.

HE MET ME UNDER THE WAVE.

OLD Martha Brown stood at the door of her tiny cottage, looking anxiously up and down the long white road. The sun was burning down with all the fierceness of a July noonday. How her head ached with the heat of it! and her tired eyes swam with gazing at the hard white glare of the road in front of her.

Suddenly she saw a blue-clad figure slouching down the road towards her. She ran down the flagged path, and flinging open the little green gate, called in loving, thankful tones:

"Jimmie! Jimmie! So you've come at last!"

But her eyes were dim with age, and the glare of the noonday, and it was not until the man got closer that she saw that she had made a mistake, for though he was dressed in sailor's clothes, yet his face was that of a stranger.

"Are you Mrs. Brown?" he enquired.

"Yes; what do you want of me?" she asked.

"My name is Peter Stone; I—I was," he stammered, "I am a shipmate of your son, Jim."

The old woman's face lit up at the name.

"Ah, I've heard tell of you," she said, "but where's my son, my Jimmie?"

"He—he—the ship struck a rock—and ——" Peter Stone could go no further, his face worked, and he turned from her.

"Ah!" a bitter little cry burst from her lips, but clenching her hands she controlled herself, and drawing Peter inside the cottage, she made him tell her all. How the ship, caught in a terrible storm, was hurled on to a cruel reef of rocks in the Pacific Ocean, and how of the crew of a hundred men only twenty were saved. Jim Brown, the only son of his widowed mother, was drowned with the eighty.

For some moments neither could speak,

then, stifling her sobs, Mrs. Brown said :

"Did you see my son die?"

"Yes," he faltered.

"Tell me, how did he die?"

"Mrs. Brown, I can't tell you."

"Oh, but you must," she pleaded. "You must tell me. I know he died at peace with God, for I have prayed so much for him."

Again he refused, but she persisted, until at last, in a broken voice, Peter Stone said :

"He went down cursing and swearing against God."

Martha Brown shrank back as if she had been struck; then looking up she saw her favourite text over the fireplace, "With God *all* things are possible." Pointing to it she said, "Even after what you have told me, I believe that God has saved him." Her voice shook a little, and tears stood in her blue eyes, but she brushed them away, and turning to Peter, said, with such faith in her voice that he never forgot the words : "Then the Lord met him under the wave!"

OVER six months had passed since Peter Stone brought to Martha the news of her son's death. She lived on alone in her little cottage, tending her garden and communing with her Master. Her life was as sweet and fragrant as her flowers, and though there were lines of pain about her mouth and eyes, yet she never passed anyone in the village without a smile, and her very presence seemed to sanctify and gladden all with whom she came in contact. Still she prayed, and believed that God, in His love and mercy, had come to her son in his last moments, and taken him to Himself. For many years Jim had been a grief to his old mother; though he had loved her in his own rough way, yet he had been a hard drinker and swearer, and openly scoffed at all religion. But all the time that faithful old saint of God prayed and trusted that Jim would be saved in the end. And even now, though she knew he had been heard cursing and swearing in his last moments, she refused to give up hope.

Then on Christmas Eve she had a letter. She looked at the writing on the envelope, but she did not know it, for it was blotted and smeared. She tore it open, and scanned

the half sheet of paper that it contained. The writing seemed to dance before her eyes, but with an effort she managed to read :

"Dear Mother, I am still alive, and I am coming home to-day. Praise God! He has saved both my body and my soul.

"Your loving son,

"JIMMIE."

Martha Brown laid the letter down on the table.

"Praise God!" she said, "for with Him *all* things are possible!"

That evening, while old Mrs. Brown was sitting in her arm-chair before the cosy fire, there came a knock on the door. She rose to open it, and on the threshold met her sailor-son.

"Oh, Jimmie! At last, my boy, my boy. Praise God you're safe!"

She saw a changed man, thinner and paler, but with a new look on his face, and a new light in his eyes.

When the first glad greetings were over, Jim Brown told his mother how it was that he was still alive. When almost drowned, he had clutched at a floating spar, and clinging to it, had, after many hours, managed to swim to land. He had been found by a fisherman, who carried him to his cottage. For weeks he had lain at the point of death, and when he finally recovered, he was too weak to attempt the long journey home. Finally, after earning some money by fishing, he managed to work his way back.

Martha Brown hung on his words, and when he had finished his story, she asked with eager voice :

"But Jimmie, how was it that you came to know Christ as your Saviour?"

"Mother," he replied, "the Lord met me under the wave."

She started as she heard the very words that she herself had used.

He continued, "I seemed to see all my sinful life, and so I just cried, 'Lord save me,' and He did!"

Appeal for Needy Saints in Spain.

SPANISH EVANGELICAL REFUGEE HOME.

IT will be well known to all who read this circular that the cruel war at present raging in Spain has affected the civil population, and especially the women and children, to a degree unprecedented in modern history. We desire to bring home to you as clearly as possible the tragic fact that numbers of our brethren in Spain are involved in this horrible distress and suffering. When all is known a new and intensely dark chapter of the history of suffering saints will have to be written.

Among the believers especially affected are those resident in Madrid or who fled to the city from neighbouring scenes of warfare, and we have tragic news of some of the trials from the continued bombardment and fighting.

To this must be added the distress of insufficient food. Numbers of old people and children are dying, really through mal-nutrition and shock.

It seems to us that believers in England, living in comfort and present security, cannot and dare not remain indifferent any longer to such tales of woe in which fellow-members of the same body are involved, least of all, those of us who have spent years in intimate contact with these beloved saints.

The original idea was to care for Basque children, but since we have felt that the believers known to us have a more direct call on our ministrations. Mr. Petter, of Yeovil, has very generously placed at our disposal the commodious "Moorlands" in Merriott, Som., rent free and rate free for this purpose. Mr. and Mrs. Biffen are willing to assume the heavy responsibility of the care of the Home, and they would have the help of Mrs. Bermejo. An Advisory Committee for the general guidance of the work and for the purpose of providing the necessary guarantee of adequate maintenance required by the English Home Office is in course of formation.

The immediate needs are considerable. "Moorlands" must be conveniently furnished (at least in part) for the reception of the refugees, some of whom should be arriving soon. Then we are looking to the Lord to supply the needs of this big family through the fellowship of His people. The ultimate number of refugees may be considerable.

We are emboldened to bring this need before you as we remember the strictly analogous case of the distressed saints in Judea in the first century. Their needs were brought clearly before the Christians in Macedonia and Achaia by the Apostle Paul himself, who considered it a mission not unworthy of apostleship to convey with others, their "liberality" to Jerusalem (1 Cor. 16. 1-4; Rom. 15. 25-28). In advocacy of his plea he penned the glorious "giving" chapters of the 8th and 9th of 2 Cor. May we not read them again before deciding what our present duty may be? Then even

"deep poverty" (and how much more comfort and competency?) would abound to the riches of our liberality.

(Signed) on behalf of the Committee,

J. H. H. BIFFEN,
Hon. Warden,
"Moorlands," Merriott,
Nr. Crewkerne, Som.

D. C. CAMERON, A.S.A.A.,
Hon. Treasurer,
5, The Park,
Yeovil.

E. H. TRENCHARD,
Hon. Secretary,
45, Barnardo Road,
Exeter.

The Editor will be glad to acknowledge in "B.M." and forward to Mr. Biffen any money sent to him for above purpose. *All goods and correspondence to be sent direct to Mr. J. H. H. Biffen*, and please see that your name and address accompany the articles sent, unless wished to be quite anonymous.

LIST OF SOME NEEDS:

Beds (full size and children's) and bedroom accessories
Women and Children's Clothing.
Linoleum and Carpets.
Tables of all sorts.
Chairs of all kinds and other furniture.
Sewing Machine.
Mirrors.
Cutlery.
China of all sorts.
Glasses.
Clocks.
Kitchen Utensils and accessories.
Harmonium or/and Piano.
Gramophone with Hymn Records.
Haberdashery of all kinds.
Toys of all kinds.
Picture Books.
Writing Books.
Music Hymn Books.

"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" (2 Cor. 8. 9).

"God loveth a cheerful giver, and God is able to make all grace abound toward you" (2 Cor. 9. 7).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John 3. 17).

Our Home Bible Class

Lesson No. 20.—John 8. 13-30.

"Then said they unto Him, 'Who art thou?'"

By H. E. Marsom, Bristol.

(1) What terrible accusation did the Pharisees bring against the Lord in v. 13? Yet what was the Lord? John 14. 6. What was He full of? John 1. 14. What did He tell the people? John 8. 40, 45. What did the Lord say His "record" and His "judgment" was in vv. 14 and 16? Note the titles given to the Lord in Rev. 3. 7, 14, "He that is True" and "The Faithful and True Witness."

(2) When the Lord Jesus told them, in v. 14, that He knew whence He came, and whither He went, what did this mean? John 13. 3; 16. 28; cf. 7. 33; 8. 42; 1 Pet. 3. 22.

(3) How is the great truth that the Lord Jesus was "not alone" taught in this Gospel? vv. 16 and 29; 16. 32; 3. 2; cf. 10. 38; 14. 10, 11; and Acts 10. 38.

(4) What has God the Father done in reference to the Lord Jesus? v. 18; 5. 37; cf. 1 John 5. 10; Acts 2. 22; John 14. 10. What is the great Subject of the "Gospel of God," Rom. 1. 1, 3.

(5) In v. 19 they ask "Where is Thy Father." Can you find an answer to their question in v. 29 and in 16. 32? and cf. Psa. 16. 8.

(6) How did the Lord Jesus say these unbelievers would die? vv. 21, 24. What must afterwards happen to all who so die? John 5. 28, 29; Heb. 9. 27; Rev. 20. 11-15.

(7) What is the tremendous contrast to be learnt from John 5. 24 and John 8. 24? What is assured to those who believe on Christ, and what is the destiny of those who will not believe on Him?

(8) How does the teaching in John 8. 24 confirm and illustrate that in John 3. 36? And cf. 1 John 5. 12.

(9) What is the best answer you can give to their question in v. 25? Who did the Lord declare He was in v. 58? And who did He declare He was in John 4. 25, 26; 9. 35-37; 10. 36? Who had Peter learnt that the Lord truly was? John 6. 69.

(10) What would they learn after that they had crucified the Lord? v. 28, and cf. John 13. 19 and Mark 15. 39. When was this brought about? Acts 2. 36-41. How was it brought about? John 16. 7-11.

When we are by ourselves we have to watch our thoughts; when in the family, our tempers; when in company, our tongues.

—H. Matier.

EDITORIAL NOTE.

We would draw special attention to the paper in the "Brethren" Movement and its Critics series in this number, by Mr. A. W. Phillips, on "What 'Brethren' (so-called) Believe in the Absence of a Formal Creed." An Irish statesman once said that he could drive a coach and pair through any Act of Parliament that could be passed; and the same may be said of even the best creeds of man's devising. How powerless such have been to preserve unity is manifest in Christendom around us. We would also remind our readers that we hope to have in our next issue a paper by Mr. W. R. Lewis, of Bath, on the important and much misunderstood subject of the Christian's relation to the Law. All are agreed that we are not justified by law. But are we sanctified by it? Is it our rule of life?

CORRESPONDENCE.

HOUSEHOLD BAPTISM.

We have received the following from our esteemed contributor, Mr. W. C. Irvine, editor of the "Indian Christian":

"With reference to Mr. Russell Elliott's contention on pages 6 and 7 of his 'Water Baptism—Its Meaning and Mode'—that because we are not God, we cannot read the hearts and be sure of the real condition inwardly of a candidate for baptism, and so cannot baptize him (i.e. if what we hold is true, viz., believers' baptism), then it all holds equally good for reception. We are only to receive whom God has received, but not being God, how can we tell if God has received. We do not know the real condition of the heart, hence what right have we to receive anyone?"

Such objections to believers' baptism, as Mr. R.E.'s, seem to us in the nature of quibbles, the logical outcome of which should be, to forbid the use of the word "believer" altogether. Certainly, for the final judgment of things, we are cast back upon the Lord, who "knoweth them that are His"; for present practical purposes we listen to the confession of the mouth, the testimony of the life and the witness of others.—[Ed.].

Time spent out of communion with God is not spent but wasted.

—H. Matier.

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.—Was Saul of Tarsus, afterwards the Apostle Paul, a married man? If so had he sons and daughters?

Answer A.—A good deal has been made of the apostle's words in 1 Cor. 7. 7—"For I would that all men were even as I myself," to demonstrate that he was a celibate. They do prove that he was unmarried, when he wrote the epistle, but they do not prove that he had never been married and was not a widower at the time, and fixed in his purpose to continue so without taking to himself another wife. This latter alternative of interpretation seems permissible from verse 8, where we read: "I say therefore to the unmarried (including widowers) and widows, it is good for them, if they abide even as I," so that Paul may have been married at one time, and lost his wife. There is another reason for thinking this, seeing he was a member of the Sanhedrin or Jewish National Council, as seems clear from his presence in Acts 7, and it is said that no unmarried man was eligible for this post of honour. As for the latter part of the question we cannot say. If his being married state is uncertain, this is more uncertain still. He had many such in the faith, such as Timothy whom he addressed as, "My own son in the faith" (chap. 1. 1) and the Corinthian believers (1 Cor. 4. 14, 15). He had kinsmen, according to the flesh—"Andronicus and Junia my kinsmen," who are of note among the apostle (not of course noted apostles, but noted in the judgment of the apostles). We read, too, of his sister and nephew in Acts 23. 16, but nowhere, as far as I know, of any children of his according to the flesh. We must remember that while the apostle under the inspiration of the Spirit recommended the unmarried state to those who had their "proper gift" for this for the sake of the Lord's service, he recognised that all were not intended for this and had better marry. This is well, the other may be better. But to deduce from this that the unmarried state is a state of chastity, which the other is not, is entirely to misrepresent the holy estate of matrimony, God's own ordinance. In some countries under the sway of Romanism for a priest to be married would be sacrilege; for the same man to live in concubinage and have his so-called "nephews" living with him, is generally winked at. I remember once in a country place in Spain with Mr. Rhodes of Madrid, one of these nephews' coming and doing his best to upset our meeting. It was an open secret who the youth really was.

Question B.—Do you think those who teach what is known as household baptism are justified in using the crossing of the Red Sea as referred to in Cor. 10, as a type of Christian baptism and in asserting that, as undoubtedly infants were carried across the Red Sea by their mothers, they therefore were baptized unto Moses, and so infants should be baptized now?

Answer B.—Certainly these friends must be hard put to it to find authority for their practice of baptizing households to-day, if they have to go back to this far off Old Testament event to justify it. We are asked moreover, to believe that had Moses and the elders held believer's baptism, they would have been obliged cruelly to leave all the infants on the west bank of the Red Sea to the mercy of the pursuing Egyptians, on the plea that such were not fit subjects for baptism. I remember one well-known clergyman in Brighton (the "Reverend" H. B.) who wrote a tract to justify the sprinkling of infants and, he built his argument on the probability of the wind sprinkling the Israelitish infants, as they were carried through the Red Sea. It seems hard to believe that fancy could go further. We may be sure that no-one from Moses to the youngest Israelitish mother had the slightest idea that a figure of Christian baptism was being carried out during the crossing of the Red Sea. But if for the sake of argument all who shared in the crossing were baptized, then this was true of "the mixed multitude" and of the flocks and the herds. Perhaps those who christen bells and ships rely on this passage. We see, however, from Numbers 14. that the children did not count, but only those of Israel who were numbered from twenty years old and upward, for in verses 29 and 33 a difference is made between those who were numbered (v. 29) and their children (v. 33). Whereas the former (except Caleb and Joshua) would be excluded for good and all, the children would be brought in when their fathers' carcasses were wasted in the wilderness. We may be sure that the infants no more shared in the baptism of the Red Sea, than in the daily eating of the manna and drinking from the rock that followed them. No doubt it is legitimate to see in the crossing of the Red Sea a figure of the death and resurrection of Christ and of believers with Him, but it is not, properly speaking, a figure of Christian baptism, for that would be a figure of a figure, but rather what has already taken place for all believers, baptism in the Spirit. Christian baptism is in no way in view in 1 Cor. 10., and it is a great mistake to think that wherever the word occurs in our Authorized (e.g., Mark 7. 4, 8; Heb. 6. 2; 9. 10) where a slightly different word, *baptismos*, is used,

the Christian ordinance is referred, but rather the ceremonial purifications of the Levitical service.

Question C.—Were “the brethren of the Lord” in such passages as Matt. 12. 46, Matt. 13. 55, etc., his actual brethren? or were they his cousins, as some are teaching to-day?

Answer C.—Were it not for controversial reasons I do not think any such question would ever have been raised, as for so long in the past. The word for cousin is distinct, and that used for the Lord’s brethren, though sometimes meaning stepbrother, is the ordinary one for brother, and there is no hint in the gospels of Joseph having been married before. This effort to make the word mean cousin is supposed to be necessary in order to defend the miraculous birth and the false idea existing that it is holier not to have children, than to have them; whereas the two thoughts—the virgin birth and the perpetual virginity of Mary, are quite distinct and independent. While we believe unswervingly in the former, we hold that the testimony of Scripture is against the latter. The expression, “the brethren (adelphoi) of the Lord,” occurs nine times in the Gospels and once in the Acts. In Matt. 12. 46 and its parallels in Mark and Luke (where His mother and brethren come to Him); Matt. 13. 55 and its parallel in Mark (where the brethren are named Jacob, Joseph, Simon and Judas, four common Jewish names) in connection with His mother and sisters; and the four others are in John 2. 12—“His mother and His brethren,” and chap. 7. 3, 5, 10, where His brethren are said not to have believed in Him. However, it is asserted by the advocates of the perpetual virginity of Mary, that “these brethren” were the sons of Alphæus, the husband of the sister of the mother of our Lord, and therefore his cousins. If this were so, it is remarkable that they should be so consistently found with the mother of Jesus, their aunt, rather than with their own mother, the wife of Alphæus or Clopas, who was still alive. Now it is nowhere affirmed that any of the Lord’s brethren were among the twelve apostles; indeed it is plainly stated in John 7. “Neither did His brethren believe on Him,” but among the apostles there were at least two sons of Alphæus, James and his brother Judas, and possibly Matthew, who in Mark is said to be “the son of Alphæus,” and these certainly could not be among those who did not believe on Him. The two things are inconsistent. Afterwards the brothers did believe, but they never entered the ranks of the twelve apostles. In fact they are in some places distinguished from the apostles, e.g., in Acts 1. 14, present in the prayer meeting, but apart from the eleven. See also 1 Cor. 9. 5, “As well

as other apostles and as the brethren of the Lord and Cephas.” In reality there are two verses in the New Testament which state implicitly that Mary had other children besides our Lord (Matt. 1. 25) “till she had brought forth her first-born son”; and Luke 2. 7, “And she brought forth her first-born son.” Now though the Revisers have omitted “first-born” in Matt. 1. 25, it is not a plain and clear error, and therefore by the canon of authority laid down for the Revisionists,* ought to have been left alone. The Luke passage is not disputed and is very emphatic. Had our Lord been the only child of Mary, He would certainly have been called her only Son—her “*monogenes*.” As it is He is called in both these passages her first-born, her “*protokos*.”

Question D.—Why are we told in Gal. 6. 2 to bear one another’s burdens and so fulfil the law of Christ, and then in verse 5 that every man shall bear his own burden?

Answer D.—The two words are different and the thought they represent different, as the context shows. In the first it is a question of restoring an erring brother who has been overtaken in a fault. He has been tripped up by some sudden circumstance or temptation. It is not a habitual course of evil-doing; it is, so to speak, an accidental slip. We are called in such a case to restore such an one in a spirit of meekness, and in this case we bear his burdens—we seek to help him in lightening his anguish of spirit. I cannot help thinking that Peter himself at Antioch was in this category; he fell into a fault; he was to be blamed; he was rebuked and he was restored, perhaps through Paul himself. But in verse 5, it is not a question of falling into a fault, but of fulfilling our individual service for the Lord. We each have here a personal responsibility, which no one else can bear for us. We cannot pay for a substitute, if God gives us a work to do for Him. “Every one of us shall give account of himself to God” (Rom. 14. 12). Perhaps we might translate the first burden, troubles, the other, duties. This describes what our human line of conduct should be. We can still bring both troubles and duties to Him who careth for us.

THE BRAZEN SERPENT.

Life in looking, life indeed,
Life that dying sinners need;
Life in fulness, free and sure,
• Life in Christ for evermore.

S. Turner.

* It is backed up by good MS. authority and by the bulk of the Fathers—18 in all. (See Burgon, “Revision Revised,” pages 123-4).

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, 1937.

Made up 25th August.

SCOTLAND.

FORTHCOMING. — Sisters' Missionary Conference, in Hebron Hall, **Larkhall**, Sat., 4th September, 4 p.m. Speakers, Miss Sinclair, North Africa; Mrs. Naismith, India; and others. Annual Conference, Gospel Hall, Weston, **Annbank**, Saturday, 4th September, at 3 p.m. Speakers expected, J. McAlpine, Troon; Peter Horne, Bolivia; D. McKinnon, Plann; and A. Burr, Bournemouth. Annual Conference in Town Hall, **Loanhead**, Sat., 4th September, at 3 p.m. Speakers expected, W. W. Fereday, Rothesay; Wm. Rodgers, Omagh; and J. M. Davies, India. Conference in Gospel Hall, **Leadhills**, Saturday, 4th Sept. Speakers, John McCalman, Jas. Coutts, E. W. Greenlaw, M.A., and W. A. Thomson. Annual Conference, Townhead Gospel Hall, **Glasgow**, Saturday, 4th September, at 3.30 p.m. Speakers, Andrew Borland, M.A., Irvine; James Petrie, Glasgow; and John Douglas, Ashgill. Annual Conference in connection with Ebenezer Assembly, in Town Hall, **Motherwell**, Saturday, 11th September, at 3.30 p.m. Speakers, A. Naismith, James Moffat, Joseph Glancy and Jack Atkinson. Annual Conference in Gospel Hall, **Linwood**, Saturday, 11th September, at 3.30 p.m. Speakers, Jas. Coutts, W. W. Fereday and A. Naismith. Annual Conference in Miners' Welfare Hall, **Chapelhall**, Saturday, 18th September, at 3.30 p.m. Speakers, M. H. Grant, John Feely, Andrew Borland and R. Moody. Annual Report Conference in connection with Ayrshire Tract Band and Open-air Workers, in Gospel Hall, **Kilbirnie**, Sat., 18th September, at 3.30 p.m. Conference in Gospel Hall, **Cockenzie**, Saturday, 18th Sept., at 3.30 p.m. Speakers, John Rollo, John Douglas, Alex Philip and Wm. King. S.S. Workers' Half yearly Conference, in Wolseley Hall, **Glasgow**, September 18th. Half-yearly Conference Gatherings, Christian Institute and City Halls, **Glasgow**, September 25th to 28th. Usual times. J. B. Watson, P. T. Shorey and others expected. Conference in Miners' Welfare Hall, High Valleyfield, **Fife**, Saturday, 2nd October, at 3 p.m. Speakers, M. H. Grant, Airdrie, and others. Sisters' Missionary Conference, Central Hall, John Finnie Street, **Kil-**

marnock, Saturday, 2nd October, at 3 p.m. Missionary sisters expected, Mrs. McPhie, Central Africa; Mrs. Reid, San Domingo; Mrs. Naismith, India, and others. Annual Missionary Conference, in Town Hall, **Motherwell**, Saturday, 2nd Oct., 3.45 till 8 p.m. Speakers, T. R. Angus, Malaya; P. J. Horne, Bolivia; A. Naismith, M.A., India; T. J. Spargo, Belgian Congo; and H. S. Turrall, Spain. Missionary Conference, **Innerleven**, Saturday, 9th October, at 3.15 p.m. B. R. Evans, Madagascar; H. King, Brazil; and H. S. Turrall, Spain. Annual Conference, Bethesda Hall, Linthouse, **Glasgow**, Saturday, 9th October, at 3.30 p.m. Speakers expected, Geo. Westwater, Lanark; Alf Wallace, M.A., Irvine; and James Coutts, Glasgow. A series of Saturday Evening Bible Addresses have been arranged in Miners' Welfare Hall, Burghmuir, **Stirling**, Saturdays of September, at 7.30. Speakers, Wm. King, Renfrew; R. D. Johnston, M.A., Glasgow; John Fraser, Dalkeith; and T. J. Smith, New Stevenston. On Lord's Day Evenings of September a series of special addresses on Prophetic Subjects will be given in Town Hall, **Prestwick**, at 8 o'clock, by Dr. Wm. McAlpine and John Scott, Glasgow.

REPORTS.—John McAlpine having good interest in Gospel Tent, **Annbank**, where quite a number have professed faith in Christ. The Monday evenings devoted to testimonies from visiting brethren have proved interesting and helpful and a stimulus to local workers as well. H. German has had good meetings in Glasgow Tent at **Govan** with quite a number of good cases of conversion. W. Harrison and A. Borland gave help in ministry at Convention Gatherings in **Largs**. Good gatherings, ministry appreciated. Brothers A. and S. Burnham gave help in open-air gatherings at **Largs**, where large companies came together during

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the holiday period. The Annual Rally at **Largs** was also a real good time when many heard the Gospel message. R. Walker has visited **Portmahomach**, **Inver**, **Balantore**, **Nigg** and other parts distributing Gospel Booklets and engaging in personal work. Profitable and encouraging ministry was given at Conference in No. 1 Lanarkshire Tent at **Rutherglen** by Robert Cumming, Geo. Westwater, Joseph Glancy and Jack Atkinson. Interest in Tent meetings very good and encouraging. A good number of unsaved are under the sound of the Gospel each evening. Alex Philip had nine weeks in Musselburgh Tent and folks came in fairly well. Some fruit gathered. Children's meetings were good. Open-air work carried on nightly and good audiences all through. Expects to go on to Orkney. W. J. Miller has been visiting and giving help at **Foula**, **Shetland**, and later at **Trondra** and **Sandwick** and had three weeks there with meetings in Hoswick Hall. John Stout has been giving help in **Orkney**. Missionary Conference in Bethany Hall, **Troon**, when interesting and encouraging reports were given by A. Whitelaw, China, P. J. Horne, Bolivia, and H. Mitchell, Egypt, to a goodly attendance. G. T. Pinches had some meetings at **Brechin**, not large, but much appreciated. Later at **Montrose**, **Dundee**, **Edinburgh** and **Kilmarnock**. Walter Anderson having meetings in the Tent at **Auchterneed**. Most encouraging and good numbers turning out to hear the Word. There has also been a great many Gospel Books given away, each home in the district has been visited. Would value prayer that some may be won to our Lord Jesus Christ. Geo. Bond has given help in country parts of **Shetland** and returning via **Stornoway**, **Mallaig** and **Fort William**. Helpful and encouraging ministry was given at **Opening Conference** in No. 2 Lanarkshire Tent at **Plains** by Wm. Prentice, J. Glancy, W. D. Morrow and Jack Atkinson. Joseph Glancy is having large and encouraging meetings in the Tent. Many unsaved coming in and quite a number have professed faith in Christ. The meetings go on till 12th Sept. Burnham Brothers paid short visit to **Dingwall**. **Craigellachie** Conference had large numbers, many coming from far and near, when Messrs. Alexander, German, King, Naismith, Pinches, Rollo and Scammell ministered the Word. Ministry was of a high standard and was much appreciated. Geo. T. Pinches had meetings in **Ebenezer Hall**, **Dreghorn** for believers which were well attended and ministry

much enjoyed, later in **Irvine**, **Stevenston** and **Ayr** before returning South. Tract Band and Open-air Gospel Workers' had Annual Rally at **West Kilbride**. Afternoon meeting held on the beach where many heard the Word and received Gospel Tracts. The evening meeting held in the Town and there was a good hearing given to the Word and a good reception to tracts.

ENGLAND AND WALES.

FORTHCOMING. — Annual Missionary Conference, **Llanfairfechan**, Sept. 1st to 4th. H. Evans, A. Fallaize and W. E. Vine, M.A. expected. Particulars: H. G. Hall, **Plas Menai**, **Llanfairfechan**. Annual Conference, **Yeovil**, Sept. 1st and 2nd. Particulars: W. H. Higgins, 37 Roping Road, **Yeovil**. Conference in **Ebenezer Hall**, **Falmouth**, Sept. 6th, at 3 and 6 p.m. Half Yearly Meetings in Civic Hall, **Queen Street**, **Exeter**, Tuesday and Wednesday, 7th and 8th Sept. Each day, 11 a.m., 2.30 and 6 p.m. Particulars: Mr. F. Pester, 23 Barnfield Road, **Exeter**. Conference in **Bitton Street Gospel Hall**, **Teignmouth**, Sept. 9th. Particulars: F. C. Tothill, **Fernworthy**, **Exeter Rd.** Conference **Heaton Park**, **Manchester**, Sept. 11th. Speakers: B. G. Frost and H. German. Young People's Conference, **Castleton Gospel Hall**, **Mumbles**, Sept. 11th. Conference in **Alexandra Road Hall**, **Hornsey**, Sept. 11th, at 3.30 and 6 p.m. **Singleton Fisher** and E. W. Rogers. Young People's Conference at **The Octagon**, **Taunton**, Sept. 14th. Jas. Stephen and F. A. Tatford expected. Annual Conference, **Rudmore Hall**, **Portsmouth**, Wednesday, 15th Sept., 3 and 6.30 p.m. Speakers, Messrs. Brearly and Watson. Conference, **Collett Road Hall**, **Ware**, Sept. 18th, 3.30 and 5.45 p.m. **Lancashire Missionary Conference** in **Temperance Institute**, **Southport**, Sept. 18th to 20th. Speakers expected: W. E. Vine, M.A., **Bath**. A. H. Boulton, **Bebington**, **Geo. Langran**, **Argentina**, F. Butcher, **Czecho Slovakia**, T. W. Rhodes, M.A., **Spain**, W. **Singleton Fisher**, **Belgian Congo**, C. R. **Nightingale**, **Rhodesia**, D. T. **Morris**, **Patagonia**, K. D. **Morrison**, **Manchuria**, A. **Soutter**, **India**, and R. J. **Wright**, **Japan**. Conference at **Nutley**, Saturday, 18th September. Speakers, Geo. **Goodman** and P. J. **Poole**. **Home Workers' Conference**, **Unity Chapel**, **Bristol**, September 17th to 21st. H. P. **Barker** and others expected. Particulars, Wm. **Rouse**, **BM/WRB**, **London**, **W.C.1**. **S.S. Teachers' Jubilee Conference**, **Bridford Mills**, September 22nd. Former

ETERNAL LIFE, by Wm. Hoste, B.A., and R. M'Elheran. Clear expository matter dealing with fundamental truths of the Gospel. Cloth Boards, 1/6, by post, 1/10.

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workers can have particulars from F. W. Surridge, The Grange, Bridford, Exeter. Text Carriers' Conference in Minster Hall, **Cardiff**, September 25th. Conference in **Hebron Hall**, Mayor Street, **Bolton**, Sept. 25th. Speakers, J. F. Spink and Ernest Barker. Annual Conference, Cemetery Road Hall, **Sheffield**, Sat., 25th September, 3 p.m. Speakers, A. Fingland Jack, Birmingham, and Duncan MacLachlan, Glasgow. Conference, Shrewsbury Hall, **Harlesden**, September 25th, 3.30 and 6.15 p.m. Speakers, H. W. O. Atkins and A. E. Dale. Missionary Conference in Gospel Hall, Denmark Road, South Norwood, **London**, S.E. 25, Saturday, 25th September, 3.30 p.m. Speakers, Boyd-Cooper, Bath; T. A. Hay, Formosa; K. D. Morrison, Manchuria; and C. R. Nightingale, Northern Rhodesia. Annual Conference in Ranelagh Hall, **Felixstowe**, Saturday, 25th September, 3 and 6 p.m. Speakers, M. Kagan and T. Randle. Y.P. Conference, Ley Street Hall, **Ilford**, September 25th, 4 and 6 p.m. Speakers, J. R. Casswell, B.A., and A. Fallaize. Y.P. Rally, Hillcrest Hall, Woodcote Road, **Wallington**, September 25th, at 7.30 p.m. R. R. Guyatt. Missionary Conference, Gospel Hall, **Caterham Valley**, September 29th, at 7 p.m. Speakers, J. Stephen and J. Griffiths. Conference at Ringwood, **St. Ives**, Hants., September 28th. Annual Conference, Eltham Park Hall, Elibank Road, **London**, S.E.9, October 2nd. Tea, 4.45 p.m.; Ministry, 6 p.m. Speakers, E. W. Rogers, Wallington, and E. T. Tarrant, Folkestone. **Birmingham** Conference in Town Hall, Paradise Street, Saturday and Monday, 2nd and 4th October. Correspondence, E. H. Whitehouse, Maxwell House, Maxwell Avenue, Handsworth, Birmingham. Conference, Abbey Hall, **Reading**, October 5th to 7th. Speakers, E. H. Grant, Scott Mitchell, J. Porter and others. Conference, Friarn Hall, **Bridgwater**, October 7th, at 3 and 6 p.m. Speakers, A. Burr and J. McCready. Counties' Workers' Report Conference, Bloomsbury Central Church, **London**, October 9th, at 3 and 6 p.m. Conference, Glenfarg Hall, **Catford**, October 9th, at 4 and 6 p.m. Speakers, W. H. Clare, K. D. Morrison, and Dr. R. W. Raven. Annual Missionary Meetings, Central Hall, **Westminster**, **London**, October 28th and 29th. Particulars, Wm. Stunt, 1-3 St. Paul's Churchyard, **London**, E.C.4. Annual Conference, King's Hall, Willesden Green, **London**, October 23rd, 4 and 6 p.m. Further particulars later. Half yearly Convention of Sunday School Workers at Metropolitan Tabernacle, **London**, Saturday, 30th

October, 3.15 and 5.45 p.m. Speakers, W. Singleton Fisher, F. Gordon Russell and J. B. Watson. Annual Plymouth United Convention Gatherings in **Plymouth**, Wednesday and Thursday, 6th and 7th October. Speakers, Mr. Stradling and Mr. Young.

REPORTS.—Good Conference at **Sunderland**, on Bank Holiday, when James Coutts, A. E. Hutchings, and F. A. Tatford gave appreciated ministry. Tyneside Conference at **Wylam** was well attended, although not so large this year on account of transport difficulties—all were comfortably seated. W. King and Archie Naismith gave faithful words of ministry. Quite a good gathering at **Satley** Conference, Co. Durham. Ministry much enjoyed. G. T. Veitch had four weeks with tent at **Pelham**, near Battle, in Sussex, with encouragement. Now at **Catsfield**. Jas. F. Spink is finding numbers small on week nights in tent at **Sandwell**, Smethwick, but there has been much to encourage in quite a number professing faith in Christ. Expecting larger numbers now that holidays are over. **Manchester** Bank Holiday Conference was held in tent at Little Hulton, when A. J. Allen, E. Pace and J. Gilfillan gave very practical and helpful ministry. John Gilfillan had good and fruitful times with Manchester Tent at **Little Hulton**. A number of men and women have professed faith in Christ. Moving further south during September.

IRELAND.

Poots and McPhie are labouring under canvas in **Lower Ballyboley**. The people are coming fairly well. Hawthorn and Kells have moved their tent nearer to **Ballymoney** district. E. Hill has been visiting from house to house in Co. Cavan, and hopes to visit **Carrick-on-Shannon**. Finnigan and Lewis had a number of weeks in tent at **Froughlough**; the numbers good and some professed. They are now at **Clare Lodge** and have had a good start. McCracken and Johnston are under canvas at **Shornhill**, Co. Monaghan; numbers fair. Wilson and Tolland have been some weeks in tent at Ballymacash; the numbers good and some have professed. Curran and Murphy have pitched at **Crumkill**, where there has been much profession. C. Fleming is still in the **Kingsmills** district. Lyttle and Wallace continue at Bellaghy. Allen and Duff are still in the **Millford** district with their tent. J. R. Diack continues in tent on the Lough Road, **Lurgan**. McKelvey and McCullough had some

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meetings in **Ballynaloob Hall**. Rodgers and Alexander continue in tent at **Drumquin**. W. and R. McCracken continue at **Woodgrange**. Numbers small, but a good ear and some concerned. M. Bentley has pitched a tent at **Ballygowan**. James Megaw and Sam Gilpin have commenced in Gospel tent at **Castlepie**, near Comber. Clones, on 2nd August was large, and good, plain and practical ministry was given by Brethren Lyttle, McCracken, McPhie, Wright, Campbell and Irwin. **Ballycastle**, 2nd August, was also a profitable season. Ministry by Bailie, Keller, McCullough and Buick.

CANADA AND U.S.A.

W. H. Ferguson labouring in the northern region of **Northern Michigan**, and finding many open doors for the free distribution of scriptures and also the preaching of the Word nightly. A small company of believers meet in **Copper City**, which is quite remote and not often visited, but the Lord is with them and He never fails. Brother **W. C. Bonsfield** (173 Power Rd., Pawtucket, Rhode Island, U.S.A.) has been laid aside through sickness, and will require to have complete rest for a few months. Kindly remember in prayer. Brother **Jas. C. Kenney**, from Trinidad, has been giving help in and around **Chicago**, but is returning with his wife to **Port of Spain**.

SOUTH AFRICA.

Brother **W. Bunting** had the joy of gathering some fruit from meetings held among coloured people in **Cape Town**. Brother **Moore** had some meetings at **Brooklyn**, resulting in a few conversions.

PALESTINE.

Brother **J. W. Clapham** in a recent letter states: "At the time of writing there is comparative calm in the land of Palestine, but none the less the apparent deadlock between the Jew and the Arab still exists, and only the Lord knows the real solution of the matter." Mr. Clapham has just recently returned from a long journey through Iraq—the ancient Babylonia. Leaving Damascus, he crossed the Syrian Desert to **Baghdad**, where the Lord opened a door, and many meetings were held. Visited **Basra** on the Persian Gulf, and returned to **Baghdad**. Later visited **Dhibban** on the Euphrates, **Kirkuk** and **Mosul**—the ancient Nineveh. Throughout the Lord went before and the country is now open to our work. Mr. Clapham sees the possibilities for good assemblies at Baghdad and Dhibban. On the return journey travelled through Turkish territory part of the way, visiting **Aleppo** and **Beyrout**. Please remember in prayer these needy regions that in these closing days testimonies may again be raised up that will be a light for the true Gospel.

MISSIONARY ITEMS.

WEST INDIES.

Eleuthera. B. Fell found great interest in open-air meetings at Governor's Harbour. Has been preaching at places hitherto unreached, besides at the three centres where there are assemblies. Mr. and Mrs. M. Mackenzie are also in this island, labouring in the various coast settlements.

Exuma. C. E. Simms was able to help a Baptist community at Roble Town. They have now discarded the sectarian name and gather for the breaking of bread on simple New Testament lines. S. B. Thompson has paid them a visit, confirming and helping. These two brethren are full-time labourers, warmly commended for the work by assembly at Nassau.

Jamaica. The women's meetings at Kingston are a most encouraging feature of the work. Weekly attendance runs into hundreds.

Long Island. S. B. Thompson had good meetings, with encouragement, at **Burnt Ground**; also at village of **Simms**. C. E. Simms had meetings at **Deadman's Cay**.

St. Kitts. A Neilson writes of the baptism in the Caribbean Sea of 15 at Basseterre. Some of these were the fruit of open-air meetings in various villages. The workers, having secured a 25-years' lease of ground, have erected a hall. The converts are taking part in open-air testimony, "three of them in particular give an intelligent Gospel message each time." The meetings at **Phillips** are encouraging; there is now a little group of Christians there. Being nine miles from Basseterre, they can only be visited every second Sunday afternoon.

Samuel McCune is making **Nassau** his centre and reaching out to Outer Islands in Bahama group. During visits to Nassau, had the joy of preaching to prisoners, and one professed faith in Christ, and also had the privilege of visiting **Leper Settlement** with the Gospel message.

Mr. and Mrs. Jas. C. Kenney have been commended to the work in British West Indies by assemblies in Chicago, where they have been lately. These friends have had six years' experience in the work in the Islands, having been there under a missionary board, but are now going forth in dependence upon the Lord. Remember in prayer.

MISSIONARY INTELLIGENCE.

Brother **A. G. Ingleby**, Portugal, in a recent note, states, "The work here is progressing remarkably—not a wave of revival exactly, but a steady march forward. Souls being saved and new centres opened in the face of bitter opposition. The need is great; the spread of the Gospel in the provinces, the care of scattered believers, all call for much

exercise before the Lord that He may send to our help." **E. J. Peake**, writing from Port Elizabeth, South Africa, tells of many opportunities for distributing scriptures, tracts and preaching the Word. Believers have been helped and there is quite an interest on the part of some of the unsaved. Some of the native Christians are doing a fine work for their fellows. **A. W. Sloan**, Thorshaven, Faroe Islands, is finding open doors all over the islands, and there has been some blessing. Some believers have been baptised lately, and there is much to encourage amidst much religious superstition and godless unbelief.

ADDRESSES.

Correspondence for **Busby** Assembly should now be sent to Mr. James T. Pride, "Glencairn," 71 Stamperland Avenue, Clarkston, Renfrewshire. **Mrs. James Clifford** should now be addressed at Lima, 1550 Cordoka, Argentine.

"WITH CHRIST."

Further to our note last month about the home-call of **Mrs. Wills**, of Venezuela, we give hereunder some further information. Saved over thirty years ago in tent meetings at Irvinston. Emigrated to Canada and later married Mr. William H. Wills in Venezuela (1922), where she continued to labour with her husband in the Gospel in Aroa, San Felipe, Albarico, Chivacoa and Duaca districts. She sought to serve both saint and sinner, often sharing her small portion with others. A husband and two children mourn her loss. The funeral was large, Mr. T. Campbell and Mr. F. Knox spoke words of comfort and warning. Kindly remember the loved ones left behind in prayer (Rev. 14. 13). **James Cranston**, Bellshill, aged 78 years. On the 3rd of August after an acute illness patiently borne. Converted 9th January, 1893; baptised two years later, and was received into the Bellshill Assembly; was also some years in New Stevenston Assembly then returned to Bellshill. One who loved the morning meeting and often spoke of it as the sweetest place on earth. **Mrs. James B. Hunter**, Ayr, aged 74 years. Saved in early years in Kilmarnock. Her earliest recollections of meetings go back to a little gathering in Nelson Street, when Mr. and Mrs. George Muller visited the town. Along with her late husband was many years in fellowship in Kilmarnock, and later years in Ayr. Given to hospitality, always keenly interested in the Lord's work and workers. Will be much missed. Suffered patiently for a year before her home-call. Now at home with the Lord. **Ethel Bronson Proctor**, Birmingham (widow of late F. C. Proctor), aged 60 years; following operation in hospital. For many years associated with Erdington and Slade Assemblies.

Widely known in district and to many servants of Christ in other parts of the world. Given to hospitality; a faithful worker; will be greatly missed. **John Thomson**, Chapelhall, aged 65 years. Called home to be with the Lord after a lingering illness. Saved 3½ years ago. A consistent believer. **Mrs. Smith**, Inverkeithing, aged 58 years. (Lena Nicholson—wife of late D. Danielson, missionary, Faroe Isles). Will be much missed in Inverkeithing Assembly. **T. Clements**, Ballykeel. Saved about 40 years ago through brethren Lough and Meharg. Preached all around his own district where he had a good testimony. Many years in Mullertown Assembly. **W. McCracken** spoke words of warning to a good number at the house and at Ballykeel Cemetery. **John Buchanan, Junr.**, Derriaghy, aged 43 years. Saved 25 years; a patient sufferer confined to bed for almost three years. Called home on August 6th; bore a bright testimony. A large number gathered at funeral to pay their last tribute of respect. Those taking part in service at house and grave were T. Campbell, J. Hutchinson and C. D. Fleming. **T. Hodge**, Busby, aged 74 years. Formerly in Wellcroft Hall, Glasgow, but for many years in fellowship with the Lord's people in Busby. A quiet, consistent brother. **John Orr**, Troon, aged 59 years. Saved in Kilmarnock over 30 years ago. Always of an earnest and kindly disposition with a good interest in the spread of the Gospel. For the last 16 years in fellowship in Bethany Hall, where he was highly respected and had a good testimony. Was superintendent of the Sunday School for over 10 years, and was much esteemed by scholars and teachers alike. Suddenly called home after a very brief illness. Funeral was largely attended, Mr. Orr being well-known and highly respected in business circles as well as in the assemblies. Mr. John Ritchie conducted the services. **Mrs. Orr**, Troon, aged 56 years. Suddenly called home to be with the Lord a few brief weeks after her husband to whom she was a true help-meet. Saved many years ago and bore a bright testimony. In fellowship in Bethany Hall, Troon for the last 16 years, and took a great interest in all the assemblies' activities. Will be much missed by a family of four sons—now orphans—and a wide circle of friends.

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TREASURY NOTES

By THE EDITOR.

"And deliver them who through fear of death were all their life-time subject to bondage"
(Heb. 2. 15).

THE effects of the death of Christ are primarily and ultimately God-ward. The glory of God is intimately bound up with that great obedience, "to death, even the death of the Cross." God was therein revealed in a way otherwise impossible. One arm of that Cross proclaims God is Light; the other, God is Love, and the Holy Victim on it proves both. God's Holiness was so great that no sinner could be saved apart from an infinite sacrifice; His love so great that such a sacrifice was provided at infinite cost. Eternity can never exhaust the glory, that will accrue through it to the Triune God. Here, however, we are mainly concerned with the effects referred to in these closing verses of our chapter. We have already considered four of these; a fifth is contained in the words at the head of this paper. They may fairly be included among "things hard to be understood," and we must approach them without excessive dogmatism. Several questions at once suggest themselves. Who are these referred to, who through fear of death were all their life-time subject to bondage? In what did the deliverance consist? and how was it brought about?

Who then are in question? Clearly they were not still in bondage to the fear of death. That had characterized them in their life-time, but now they had removed from this earthly scene, and what once had harassed them would do so no longer. They could not continue to fear what was now a past experience. What they needed to be delivered from was something quite different. But such a description as the above of fear at the thought of death, would not be suitable for believers of the present dispensation, for whom "Christ has abolished death and brought life and immortality to light through the gospel" (2 Tim. 1. 10). For the Old Testament saints it was other-

wise: death was to them "the king of terrors"; the devil was not vanquished, nor his power disannulled. The attitude in the presence of death of a man of God like King Hezekiah may be taken as typical of that of the saints of the old dispensation. No bright hope of being with Christ was or indeed could be his.* Death was for him a dark and gloomy prospect! This is well described in his prayer in Isaiah 38., as being "cut off"; of "no longer seeing the Lord"; of being "broken"; of being "finished" and "oppressed." It was anything but a bright dying testimony. It revealed the state of one in bondage through fear of death, and he speaks later, even though granted a fifteen years' new lease of life of "going softly in the bitterness of his soul all his years," as though he began to count his days of reprieve at once. When he did pass away, he was doubtless like his poor brother of Luke 16., carried into Abraham's bosom—that part of Hades called Paradise. It was there the Lord at death went, and it was there He welcomed the one whom He had snatched like a brand from the burning, and promised: "Verily, I say unto you, *this day* thou shalt be with Me in Paradise." But if Satan had the power of death, he would also hold the keys of Hades, till Christ appeared in resurrection with those keys at His girdle (Rev. 1. 18). No doubt Paradise was a condition of rest and comfort. Of Lazarus, Abraham could say, "He is comforted"; but it was a cabined and confined condition. It was then clearly, not from the fear of death the Old Testament saints needed to be delivered, that they already enjoyed having passed through the

* It may be questioned whether the valley of the shadow of death really meant for David, what we understand by it. The one Hebrew word the phrase represents—*tzalmaveth*—means poetically according to Gesenius, very thick darkness. In Isa. 9. 2 it describes the moral state of Israel; in Jer. 3. 6 the wilderness through which all the saints were called to pass, "this dark world of sin."

thing itself, but deliverance from the place of partial and immature blessing they were in. Would Christ, when His Spirit issued from Paradise on the resurrection day, leave behind His redeemed of the past ages, so precious to Him, including His latest trophy? No, He would surely deliver them, too, and bring them into "a large place."

IT is remarkable how the resurrection of Christ is said in Eph. 4. 8, 10 to affect living saints, the whole universe, and, as I believe, dead saints also. "Wherefore He saith, when He ascended up on high, He led captivity captive and gave gifts unto men." The next verse emphasizes, not only His ascension, but also His previous descent, and then the word proceeds, "He that descended, is the same also that ascended up far above all heavens, that He might fill all things" (vv. 8-11). These last words describe His new relation to the universe—He "fills all things" now as Son of Man. But the effect of His ascension was also felt by His living saved. "He gave gifts unto men . . . and these gifted men to His church, some to be apostles, some prophets, and some evangelists, and some pastors and teachers" (v. 11). But are there no words in the passage which refer to the subject before us the deliverance of the departed saints? I submit there are—"When He ascended up on high, He led captivity captive." This is quoted from Psalm 68. 18, and the manner of it is described in the previous verse, "The chariots of God are twenty thousand, even thousands of angels." Now there can be only one Paradise—namely, where the Lord Jesus is; there all His saints are in spirit gathered, and to that Paul was caught up (2 Cor. 12. 4).

The region once known as Paradise is now unoccupied, though that part of Hades, where the wicked were imprisoned, is still their dwelling place. The Old Testament saints could not be in heaven during the ancient economy, because Christ was not there then, as such, nor could they get there but by His descent among them, His delivering them from their past abode, and His translation of them with Himself into the heavenly inheritance. They will no

doubt have their part in their own order in the first resurrection, and will enjoy to the fulness of their capacity the joys of the kingdom, but they will not be in the church, the bride, though they will for ever be friends of the bridegroom (John 3. 29), and children of the bride-chamber (Matt. 9. 15).

"The Silver Lining."

BY J. FERGUSON, DETROIT.

THE cross and its tragedy was looked upon by the enemies of Christ as a complete failure. The wonderful claims Jesus of Nazareth had made were evidently false. No death had ever been so full of interest to Rome. Among the many claims made by Jesus was the one of being a King. It lay on the part of the authorities to utterly abolish from minds of men that claim. Could it have been more effectively accomplished? There, hanging on the cross, apparently one of three murderers, Jesus was to be seen. Where were the wonderful powers the Saviour had possessed? Where were the followers who had acclaimed Him as Lord? All seemed gone. No voice from heaven was heard in His defence. No strong arm stretched out to deliver Him. All, all seemingly gone. "He saved others, Himself He cannot save," rang in His ears. "Come down from the cross and we will believe," was the cruel taunt of His foes. Midst darkened skies and rending rocks the life-blood of the Saviour is poured out. A dark tragedy indeed. That was all that Rome and the un-holy Jews saw in the crucifixion.

We who are saved know far differently from that. We know He was the King of the Jews. We know that every claim He made was true. The wonderful story of the cross in its conquering power has brought into existence untold evidences of the reality of the mighty victory gained by His death and resurrection.

In the life of the believer there are dark tragedies. These seem to many to be the

evidence of a forsaken one. Though promised divine protection and unfailing care, there appears at times as if these were unfulfilled. Many a tear unseen by men has been shed. Many a hope blasted and dreams of golden futures laid low. To the world, it often seems that the follower of Jesus has made a bad bargain—giving up the tangible pleasures of sin and folly; being looked upon as living a life of cheerless days. All this, and more, we know is utterly false. Just as the apparent weakness and death of the Saviour was to the enemies of the cross a proof of His falsity and failure and yet was the very means of the Eternal victory of God, so the very saddening happenings of His people's lives are the sure evidences of wonderful victory. Let us look at the examples of some of His tried followers, and gather comfort and strength from them.

Peter in Prison. What a seeming mistake. This bold disciple—the leader of the rest; the one to whom first was given the revelation of the Church; the one who had boldly stood on the Pentecostal Morn and preached with the Holy Ghost sent down from heaven, shut up in a Roman cell. The saints gathered to pray and he kept from that prayer meeting. Could this be right? Wait, in the midst of the dread and darkness of that hour, a light shines, a heavenly messenger appears, deliverance comes swift and sure. Peter is at liberty once more. Not one of the disciples could ever tell the thrill that came to Peter when the angel appeared, no one else describe the feeling of the chains dropping off the manacled wrists and the exhilarating blessing of the cool night air fanning his cheek. Is your path crossed by some unseen thing? Some apparent mistake? A dark cloud instead of a bright one. Is there seemingly no way of escape from the evil now threatening you? Wait, when deliverance comes, as it surely will, you will have a story to tell that no one else has had. The dark hour will pass.

"The sun is shining somewhere this I know." You will yet be able to praise God for a wonderful deliverance, and will see

in the seeming tragedy his method of bringing blessing to you.

Paul in Prison. The chief of all the band. The fearless, faithful servant of servants. After all the strenuous life he had lived. After all the sufferings he had borne. The execution fixed—no help near. Oh, what a mistake it all seemed! Wait, out of that prison cell come four wonderful letters known as Epistles. What a wonder-making God Paul had! To put him where he could give him these marvellous writings that have so contributed to the comfort and blessing of God's people.

John in Patmos. So courteous, yet faithful. John so misunderstood, cast into one of the most forbidding spots on earth—Patmos. In the chain gang, hard work, little food, no comfort—what a mistake! Was it? Wait, see John listening and looking as there are delivered to him the most marvellous visions of coming judgment and glory that human ears have ever heard.

Child of God, that trial, that calamity is allowed by the same God who forsook His Son on Calvary, who cast Peter into jail, who put Paul in prison and John in Patmos. He knows best. You could never have known His care had it not been denied for a time. The peace you have now is the fruit of your acceptance of His discipline. All is well. Some day you will learn the secret of it all, and fresh bursts of praise will ascend to Him for all the way He has led you.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning countenance
He hides a smiling face."

FRET NOT THYSELF.

(Psa. 55. 22).

Worry is not only a sin against God, but it is a sin against ourselves. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work seldom hurts us; it is worry that kills. I have a peffect right to ask God for strength equal to the day, but I have no right to ask Him for one extra ounce of strength for tomorrow's burden. When to-morrow comes, grace will come with it.—Theodore L. Cuyler.

Two Creations.

BY W. HALSTEAD, LONDON.

(Continued from September).

IN this day the firmament (or expanse) appears to separate the waters under, from those above. The words, "And God saw that it was good," said of every other day's work, do not appear here. This in the new creation sets forth the separation of the old and new natures. The cause of so much conflict and trouble in the newly born soul. "For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3. 8).

THE THIRD DAY.

The third speaks of resurrection and fruit-bearing. The waters are limited and restrained, and the dry land appears. So in the resurrection of Christ, the new man is on solid ground, out of the sphere of judgment. Risen with Christ; seated in Christ. In Christ a new creation. Able now to bear fruit to God. Twice in this day we have "God saw that it was good." He looks for, and is glorified by fruit bearing. "Herein is My Father glorified, that ye bear much fruit" (John 15. 8).

THE FOURTH DAY.

Here we have a heavenly scene. Light (or light bearers) in the expanse of the heavens to give light upon the earth. "God made two great lights; the greater light to rule by day, and the lesser light to rule the night: the stars also." Types of Christ, the Sun of righteousness, to rule in the coming day. The moon, the lesser light, to rule the night. Believers now collectively, and individually. Shining for God in the increasing darkness of this world. The night of which is far spent (Rom. 13. 12), "among whom ye shine as lights in the world" (Phil. 2. 15).

THE FIFTH DAY.

Here for the second time the word "created" appears, and for the first time

"blessed," in connection with life. God is the Author and Giver of life, and delights in blessing His living creatures. Living activities and energies in the waters and air. In the new creation, believers—like the fishes, which have scales to protect, and fins and tails to propel and direct—are able by the Spirit to go through the troubled waters of this life, to go against the current of this age. Also like the fowls to mount up heavenward; rise above earth's trials.

THE SIXTH DAY.

This day is divided into two parts. The first is pronounced "good" (v. 25). The second "very good" (v. 31). In the words, "after his kind," repeated ten times in this chapter. all man's theories of evolution are for ever shut out. "Let God be true and every man a liar" (Rom. 3. 4). Finally, God's greatest and most blessed creation, man, is introduced. The Race, which was to have dominion over all His works, and to know and enjoy communion with Himself in a way that was to be given to no other creatures. All the work of the other days was but to prepare the earth for the habitation of men. "And God said, Let Us make man in Our image, after Our likeness," "So God created man in His own image" (vv. 26-27). Father, Son, and Holy Spirit all engaged in man's creation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Chap. 2. 7). No other creatures were thus brought into existence: in such relationship to God.

His name "Adam" was given to him; but he gave names to all other creatures (chap. 2. 20). To him was given "Eve" to be "an help meet for him" (v. 18). A beautiful and wonderful type of Christ and the church. Formed in his "deep sleep"—figure of the death of Christ. Taken from him, and brought unto him, to share his love and dominion: one flesh (vv. 21-24). So now Christ and the church. "We are members of His body, of His flesh and of His bones" (Eph. 5. 25-31). In 1 Cor. 15. 45, 47 Adam is called "The first man." This is God's

answer to all the unbelieving queries of men, as to "pre-historic man." No race of men is ever mentioned as existing before Adam in the Scriptures of Truth. The first man, through disobedience, fell, and all his race with him. He lost his headship and dominion. He was the head of the old creation. Christ is the Head of the new creation. The Head of all men. To Him is given universal dominion. "He must reign." In Gen. 1. 29. "God said, Behold I have given you." Just like Him! He delights in giving. "Thou openest Thy hand, and satisfieth the desire of every living thing" (Psa. 145. 16). "God so loved the world, that He gave His only begotten Son" (John 3. 16).

THE SEVENTH DAY.

God blessed the seventh day, and sanctified it, because that in it He had rested from all His work, which God created and made" (Gen. 2. 3). His rest was broken in the old creation, and His work marred by man's sin. So in due time, He sent His Son to accomplish that righteous work upon the cross, on the basis of which the new creation is built. God has found His infinite and eternal rest in Christ. Every sinner also saved by grace now rests in Him and His finished work upon the cross. The whole creation groans, and waits for Him, to "be delivered from the bondage of corruption." "Ourselves also, which have the first-fruits of the Spirit," wait for Him to redeem our bodies, which are linked to the old creation (Rom. 8. 20-23). All have now to be redeemed by His mighty power at His second advent. Then God will rest in His love. Then, the "great voice out of heaven will say, Behold the tabernacle of God is with men, and He will dwell with them . . . Behold, I make all things new" (Rev. 21. 3-5).

Christ "the beginning of the creation (new) of God" (Rev. 3. 14).

"If any man be in Christ, he is a new creation" (2 Cor. 5. 17).

"Behold, I make all things new" (Rev. 21. 5).

ABEL.

By Robert Frizell, New York City.

Gen. 4. 4; Matt. 23. 35; Heb. 11. 4.

Or, A Flower when offered in the Bud is no mean Sacrifice.

WE believe, before the Lord and according to His Word, the above sub-title neither adds to, or takes from, the preciousness of the Holy Spirit's ministry so fully revealed in seven verses concerning Abel—Gen. 4. 2-8—A perfect moral picture from his birth in time until his homecall to glory.

The meaning* of his name (exhalation, or that which ascends) is blessed, and reveals that Abel was divinely a flower of Jehovah's planting, beyond all doubt of a mere play upon words.

The work of the Holy Spirit of God through Gen. 3. 21, 24, as to awakening and conviction of sin in Abel's heart and conscience, finds its divine outshining in Gen. 4. 4. O how blessed.

"Nought the labour of my hands
Can fulfil Thy law's demands."

And outside the portals of Eden, Abel stands, "A divinely convicted sinner."

The cherubims, and the sword of divine justice (Gen. 3. 24) speak with no uncertain sound, "Keep away." How real and eternally solemn all this is to Abel; and from out of the depths of his conviction of soul, in his utter helpless, hopeless state, the Holy Spirit of God, through Gen. 3. 21, reveals God's way of salvation. It is enough; the light of life eternal dispels the gloom of nature's darkness.

"Done is the work that saves."

"And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering" (Gen. 4. 4).

The flower of Jehovah's planting in that upper garden (1 Thess. 4. 15). Its righteous aroma yet speaketh (Matt. 23. 35; Heb. 11. 4).

"Nothing can the ransomed sever,
Nought divide them from the Lord."

It is well for a child of God to pray for himself, but a more excellent thing to pray for others. God honours the spirit of intercession.

* The usual meaning assigned to Abel is "Vanity," from a root, "hathal," to breathe, to speak vainly. Perhaps it is this which has given to some to attach the sense of "exhalation."—[Ed.].

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XLV.

By DAVID J. BEATTIE.

GLASGOW.—ELIM HALL.

ALLUSION has already been made to a testimony for the Lord in the Crosshill district of Glasgow, begun in the late 'seventies. Toward the end of the year 1882 between twenty and thirty Christians, the fruit of this earlier gathering in the neighbourhood, met together in a small room at 22 Allison Street, Crosshill, to remember the Lord in the breaking of bread. From this meeting a letter went forth to the neighbouring assemblies requesting their fellowship and prayers in this new effort to spread the Gospel, and in the carrying out of Church principles according to Scriptural teaching.

The little company was happy in having among them one whom God raised up as a leader of the flock, in the person of Robert Duncan. A man of commanding appearance and gracious manner, he was ably fitted for the task of directing the new assembly in its various activities. "As the work continued," writes a brother who has made a careful record of the assembly's life-story, "the numbers increased until the meeting-room became too small, and in order to carry on the Gospel work more effectively it became necessary to look for larger premises. About this time, in the year 1889, the way was opened up for the Assembly to remove to the building at 5 Prince Edward Street, vacated by the Baptist Church. To-day on this site has been raised the new Elim Hall, a hand-

some and commodious building capable of seating 700 people. On the morning of the first day of each week nearly two hundred and fifty believers gather together around the Lord's table, and in the evening the large Hall is filled with eager listeners to the glad message of the Gospel.

Besides Robert Duncan, other brethren prominently associated with the assembly in the early days were: James Morton, Fred. A. Leith, John McDermid, Matthew Garrey, and a little later Robert Fyfe, remembered as a leader of praise of true musical ability. He was eminently a sweet singer whose soul was attuned to the One he ever sought to magnify in spiritual song. Born at the Ayrshire village of Kilbirnie, Mr. Fyfe came to Glasgow in his youth. Having received a godly upbringing, he associated himself with religious work in connection with Cunninghame Free Church, where he became choir leader. It was not,

however, till some time later that the religious young man passed through the experience of the New Birth. This all-important event, as he was wont to relate, took place under a street lamp at the top of Renfield Street, in the city of his adoption.

Full of life and vigour, and with a new song in his mouth, Robert thereafter flung himself wholeheartedly into the work of the Master. His connection with the Elim Hall assembly began shortly after it moved to Prince



ROBERT FYFE.

Edward Street. Mr. Fyfe acted as precentor, and under his able leadership, Elim Hall held a high reputation for the excellent quality of its singing. As leader of praise at Glasgow half-yearly conferences, which are attended by Christians from many parts of the United Kingdom, he was a prominent figure. Mr. Fyfe was indeed a master in the leading of praise, and the remarkable freedom and ease with which he led the singing of those vast audiences, unaided by organ or choir, gave evidence of the gift of this particular ministry with which he was endowed.

THE testimony at Elim Hall now began to reach out beyond its borders, and in the year 1900, with the fellowship and help of the assembly, F. A. Leith and John Fyfe with a few other brethren commenced Gospel meetings in Cathcart Road, Govanhill. The building in which the work began was called Bethany Hall, but owing to its being confused with a hall of the same name in the East end of the city, it was later changed to Hermon Hall. Much blessing attended the labours of these brethren, which resulted, a year or two later, in a worship meeting being started for the celebration of the Lord's Supper. In 1907 they were joined by Archie Fraser. For many years a successful work was carried on, and from this testimony came the nucleus of the assembly which now meets in the Victoria Hall, Langside Road, in the Govanhill district. This assembly, meeting in one of the finest Brethren halls in Glasgow, is noted for its vigorous Gospel activities. Particularly is this so amongst the young folk, and as an evidence of the interest taken in their welfare, it may be remarked that at the Annual Sunday School Soiree, the largest public hall in the district, accommodating over twelve hundred people,

is insufficient to seat all who wish to be present.

BUT to return to Elim Hall. "Few assemblies have prospered and increased in the work of the Lord in the same measure, and this to a large extent can be attributed to the able leaders who have been given to this church since its inception. They have been men of God," continues our brother, "men of ability, men of intelligence, and men of grace. A marked and outstanding feature of the assembly has always been, and still is, their willingness to welcome to the Lord's Table all Christians who are sound in the faith, and who in their daily walk are consistent with their profession."

About forty years ago, Henry Pickering came to reside in the district, and the growing activities and welfare of the Elim Hall at once engaged his constant thought and care. A prominent figure among Brethren, his presence in the assembly was immediately felt. A man of outstanding ability, cheerful in disposition, and renowned as a Gospel preacher as well as a voluminous writer, he proved to be a valuable asset to the assembly. During the years of his residence in the district the meeting grew rapidly, was a centre of much blessing, and exercised considerable influence upon meetings far and near.

On the departure of Mr. Pickering to London, in 1922, the leadership fell on Alexander Bayne, M.A., a brother of considerable erudition yet withal of a very meek and gracious disposition; one who shrank from publicity, who coveted not the place of honour, and yet the place of honour was literally thrust upon him. The gift of ministry was his in a very special way; his words of comfort and exhortation were an inspiration, not only in Elim Hall but to



ALEX. BAYNE, M.A.

the Lord's people in many parts of the country. His services were in constant demand at home and away; but God's ways are not our ways, and in 1928, in the midst of his labours, at the comparatively early age of fifty-six years he passed into the presence of the Lord.

The assembly was again fortunate in having one among them, in the person of William Dalrymple, suitably gifted to undertake the responsibility of leading so large a gathering. On Christmas Day, 1935, Mr. Dalrymple was called Home very suddenly, after giving faithful service to the assembly for twenty-six years.

The call to labour in the foreign field had its ready response, and from Elim Hall three of its members passed out to service in Central Africa: Dr. Barton, Charles E. Stokes, M.A., and Miss Euphemia Dunbar, while Miss Janet Wilson sailed for China.

THE Albert Hall, Shawlands, assembly is an off-shoot of Elim Hall, and had its origin about thirty years ago in a weekly Gospel meeting held in the kitchen of the home of John Sinclair and his wife in Baker Street, Shawlands. This homely gathering, begun by a few Elim Hall brethren, attracted the people of the neighbourhood, and some who came seeking an hour's rest after their daily toil found a peace of soul that passeth all understanding. There were many tokens of God's gracious approval, and as the kitchen of the worthy Christian couple soon became taxed to its utmost capacity, it was felt that the work should be extended. Most of the brethren who had taken a practical interest in these kitchen meetings resided in the neighbourhood, and they accordingly met to consider the formation of an assembly in the district.

The way being opened up it was decided to go forward looking to the Lord for counsel and guidance in the step they were about to take. A hall in Skirling Street, Shawlands, suitable for its central position and excellent accommodation was found to be available, and with the hearty goodwill of the parent assembly, as well as the full fellowship of the neighbouring Pollokshaws

meeting, the Albert Hall assembly came into being. On the first Sunday in June, 1909, thirty brethren and sisters joined in breaking bread in remembrance of the Lord.

Among the early leaders of this assembly were George Young (partner of John R. Caldwell) and John Steel, both of them now with the Lord. Their colleague, William Dykes, happily continues to this day. *(To be continued).*

JACOB AT PENIEL AND HIS TRIUMPH.

"What is Thy name?" asked Jacob—
And then God blessed him there!
He who had seen the face of God,
And known His tender care
Desired to know His name; and he
Was blest to all Eternity!

The sun then rose upon him—
Bright in the eastern sky—
And cheered the happy pilgrim then
Who halted on his thigh:
Things were not hence, as they had been
For he the face of God had seen.

What though his own loved Rachel
Was taken from his side?
Her's only was an earthly love—
Though she, his chosen bride:
Jacob had One on Whom to lean—
A Greater far—Whose face he'd seen.

And then, although in Esau
He once had found a foe,
Empowered by The Mighty God
He ceased of fear to know.
How could he fear to be assailed
By man, who had with God prevailed?

Then, hoary-haired, when Joseph loved
Was known to be alive,
How sweetly did his God commune
With one who dared to strive—
To wrestle with Him, in his prime!
That heavenly blessing was for time!

Thus triumph reigned with Jacob!
Although, upon the way
God deigned to touch his earthly strength
The lame man took the prey;
For then his triumph had its birth:
His joy exceeded things of earth.

His joy was in Jehovah—
The God Who fed him ere
Throughout his earthly pilgrimage;
And Who had blessed him there
So greatly—e'en at Peniel
When Jacob did with Him prevail.

The Obedience of Faith.

BY M. G. HUSSEY, CANADA.

THE gospel is spoken of in Rom. 16. 26 as "made known to all nations for the obedience of faith."

Abraham, the father of all them that believe, when he was called . . . obeyed.

The first gospel, that of Matthew, teaches—the obedience of faith, in the last chapter, which is the condition of true discipleship—"If ye continue in My Word, then are ye My disciples indeed." Joseph, of Arimathæa, is spoken of in Matt. 27. 57, as, lit. discipled to Jesus (matheetuo); the word occurring only elsewhere in Matt. 13. 52; 28. 19; Acts 14. 21.

The great commission of Matt. 28. 19, 20 is as a connecting link between the Lord's command and the apostle's doctrine: if you sever the link, as some do, by denying its application to the present dispensation, there is no direct authority or instruction, for instance, for the one who performs the act of baptism upon another.

It is true that some obey many of the Lord's commands, whilst attempting to sever the connecting link, as it were.

The disciples were commanded to carry out whatsoever the Lord commanded them, but how does that really authorise us to-day? They were commanded to disciple all nations, "teaching them to observe all things whatsoever I have commanded you." This, I maintain, is the origin of authority for each successive generation of disciples.

The end of Mark's gospel is also being denied to us as applying to the present dispensation, and yet it is written: "And they went forth and preached everywhere."

The Acts records (14. 21) that they preached the gospel to the city of Derbe (Mark's commission), and "discipled" many there (Matthew's commission. Repentance and remission of sins in the name of Jesus Christ (Luke's commission) was heralded to Israel in Acts 2.; to Gentiles in Acts 10. 43; 11. 18.

EDITORIAL NOTE.

We wish to draw special attention to the paper in this issue by Mr. W. R. Lewis, on the vital subject of the Christian's relation to the law, and much hope that many may be led carefully to weigh his statements. Some earnest believers seem unable to see any **via media** between antinomianism and legalism—i.e. the law as our rule of life. This misrepresents us, for it makes us lawless, though we are "under law to Christ" (1 Cor. 9. 21, R.V.), and it misrepresents the law, for it makes what is inflexible and demands perfect obedience, something elastic and to be compounded with. But what saith the Scripture? "I through the law, writes the apostle (Gal. 2. 2), died to the law, that I might live unto God"—in the next verse he gives the secret—"Christ liveth in me . . . I live by the faith of the Son of God."

We ask the help of our readers in making these papers known, for we feel that the glory of Christ and the good of His people are closely involved in the truths taught.

PAUL'S CONFESSION

(2 Tim. 1. 12).

- "I Suffer" (2 Tim. 1. 12)—Paul's Endurance.
 "I am not Ashamed" (2 Tim. 1. 12)—Paul's Will.
 "I know" (2 Tim. 1. 12)—Paul's Knowledge.
 "I have believed" (2 Tim. 1. 12)—Paul's Faith.
 "I am Persuaded" (2 Tim. 1. 12)—Paul's Persuasion.
 "I have Committed" (2 Tim. 1. 12)—Paul's Deposit.
 "Unto Him" (2 Tim. 1. 12)—Paul's Keeper.
 "That Day" (2 Tim. 1. 12)—Paul's Outlook.
 —Jas. Forbes.

All the religion of the natural man turns the Bible upside down; it begins with works, and then leads men to hope for mercy; whereas the Bible begins with the pardon of sin, and then enjoins obedience.

The door of the Sanctuary will open as wide for the peasant, as the Prince, in answer to faith's prayer.—W. S.

When a mercy comes in the form of affliction, we often need time and grace to call it a mercy. Happy they who need not time to do so.

Ingratitude is always a form of weakness; I have never known a man of real ability to be ungrateful.—Goethe.

The "Brethren" Movement and its Critics.

THE CHRISTIAN'S RELATION TO THE LAW. PAPER III.

BY W. R. LEWIS OF BATH.

IT is well to maintain the authority of the Law, but we must be careful to do it at the place called Calvary not at Sinai (Rom. 3. 31). Its ministry was one of "condemnation," and, for the believer, the Divine condemnation has fallen upon Christ, the sentence has been executed in Christ crucified. He "redeemed us from the curse of the Law, having become a curse for us: for it is written, Cursed is everyone that hangeth on a tree: that the blessing of Abraham might come on the Gentiles in Christ Jesus; that we might receive the promise of the Spirit through faith" (Gal. 3. 13, R.V.). "It pleased the Lord, for His righteousness' sake, to magnify the Law and make it honourable" (Isa. 42. 21, R.V.), and never more so than at Calvary. "The Law is holy, and the commandment, holy, just and good"; it discovers us to ourselves, it condemns us and brings us, when Divinely exercised under it, to utter self-condemnation and death. It proclaims the penalty and gives no power to avoid it; it pursues us till we take refuge in Christ, but then, when we are "in Christ" risen from the dead, we are for ever beyond its jurisdiction. "We were put to death to the Law by means of the body of Christ." "We have been discharged from the Law, having died to that wherein we were holden: so that we serve in newness of the Spirit, and not in oldness of the letter" (Rom. 7. 4, 6). Only at Calvary can we find deliverance from the penalty of lawlessness (Rom. 3. 19, 24). The curse of a broken Law has passed away from us because it fell on Christ.

But ought we not still to pray, "Incline our hearts to keep this Law"? Though we cannot take the Law as a means of justification, should not the Christian be under it as a rule of life, and, for this purpose,

are we not justified in qualifying the expression "the Law" as meaning only the so-called "moral Law"—the ten words; while ought we not on the other hand to amplify it by New Testament teaching? But this results only in vagueness and uncertainty and would be doing what Scripture never does. Sometimes, no doubt, by "the Law" is meant the whole of the Old Testament or even the whole Word of God, as, for example, in Psalm 119. Furthermore, the ethics of the New Testament are those of the Old Testament, enhanced by Christ, and they give guidance for Christian conduct, as in Rom. 7. 12; 8. 4; 13. 8; 1 Cor. 9. 8, 9; 14. 34. In so far as the Law declares the eternal and unchangeable character of God, the truth underlying it has never been abrogated. Apart from the positive command of the Sabbath, all the rest are moral principles which never had a beginning and never will have an end. But when Scripture speaks of the Law as given by Moses, it uses no qualification or amplification at all; it makes evident that what is meant is the whole Mosaic economy both in its moral and ceremonial aspects (Heb. 10. 1; Rom. 7. 4-7; Gal. 2. 18, 19). If the Law is taken up at all it must be taken as a whole, as God has given it, and no one has any right either to qualify or to amplify it.

THE very questions the Apostle raises in Rom. 6. 1, 15; 7. 7; and Gal. 4. 21, could arise only from the teaching that the believer is wholly delivered from the Law. How then does he guard against the conclusion that might be drawn, that such teaching leads to Antinomianism? He takes us as we have seen not to Sinai but to Calvary. To Calvary we must go. The Apostle knew well that, as touching the righteousness of the Law, it was possible to be blameless in his conscience, and yet to be no Christian at all. It is at the Cross

* We desire it to be understood that for the purpose of this series of articles the term "Brethren" is reluctantly used solely as a matter of convenience. Both Editor and Contributors decline to accept the term in a sectarian sense.—[Ed.].

we see our true relation, not only to the Law of Moses, but to the whole revealed will of God. There it is that we find, in Christ, the whole Directory of conduct contained in Scripture, exemplified and unfolded, in accordance with the era of grace in which we are found. As for man in the flesh, by the Law was the knowledge of sin, for the very prohibition awakened desires for what was prohibited. Thus was brought to light the unsuspected evil of the heart. But now, as regards the believer, the perfection of Christ, in whose heart was the Law, is put before us, an infinitely higher standard, and the Spirit of Christ is given to us that, alive from the dead, we may walk as He walked (Rom. 8. 4, 9).

Antinomianism, then, can be combatted successfully only by following the Apostle's method. The death of Christ, brought home practically to the soul by the Spirit of God, is that which alone can deliver, not only, as we have seen, from the penalty, but from the present power of sin. "Sin shall not have dominion over you; for ye are not under law, but under grace" (Rom. 6. 14). It is grace that teaches us how to act consistently with our Christian profession. It is grace that is the motive power for holiness, a holiness Sinai could never give. Only in the way of grace will God's will, however expressed, have its due authority over the soul taught by the Spirit of God as to its place in the purpose of God. Learnt at Calvary, His will, ruling our wills and bending and conforming them to His, will be enthroned as sovereign arbiter in our hearts and will deliver us from every kind of lawlessness (Rom. 6. 15-18).

At the Cross we shall find that we are sanctified unto no less an obedience than the obedience of Jesus Christ (1 Pet. 1. 2), a far higher standard than the Law could ever afford, and that, though not ourselves under Law, we are "under law (that is, in a relation lawful subjection) to Christ" (1 Cor. 9. 20, 21. R.V.), an obedience not to an authoritative law but to a perfect Pattern, to which our hearts can be moulded by the Spirit of God (Rom. 6. 17). We are not put under conditions such as those at

Sinai, but are called to obey as Christ obeyed, with God's law within the heart, not as a mere external rule or code, but as an inward conforming principle, the Word of Christ dwelling in us richly and the Spirit of God there, too, to make it effective in our souls. Thus, though spiritually free, we shall be captives of His love. The Christian's liberty is certainly not liberty to do precisely what he chooses; it is liberty to have no will of his own, for there is no greater bondage than to be subject to our own will instead of God's will.

SINAI was barren ground, and to take us there is to forget that in order that we might bring forth fruit unto God we have been united to Christ risen from the dead (Rom. 7. 4). If we are really His, we have died to the Law (including the so-called "moral law," verse 7), for we cannot have two husbands at once—the Law and Christ; we cannot be under obligation to both. The Apostle, in Rom. 7, shows that we are no more sanctified by the Law than we are justified by it. True obedience and humility and the fruit of the Spirit will never be found at Sinai. It may look well to put souls under Law as a wholesome means of producing piety, but under Law no fruit can be brought forth to God, nor can any blessing be received. It is pride that pretends to be able to yield the fruit and to gain the blessing, for the Law, rightly used, proves to the one who thinks he has power, that he has none at all. If we take it up, we must take it up as a whole with all its commands, including the Sabbath and the ritual, and take it up as a "covenant" based upon those commands, for God has given it in no other way. It was a conditional system,—a covenant, a principle of requiring something from Israel for the very wholesome purpose of showing to men universally (through Israel) that they could never render it. How differently do the blessings of the new covenant become ours! They come to us on an entirely different principle, for under this covenant God undertakes to do everything.

To put the believer under Law, then, involves his becoming a debtor to it, not only

in the way of owing to it obedience, but also as owing from it, as a "covenant," blessings, which supposedly cannot otherwise be obtained. In other words, *it becomes a real addition to Christ*. It is here that the seriousness is seen of what, at first sight, seems so innocent a scheme. It was because of this that the Apostle trembled for the Galatian believers. They were really adding something to Christ, and this can be done when we little mean to do it, and would shrink from doing it, did we only view the matter in its true light. The Law, indeed, abides in all its integrity unchanged, for the "man in the flesh" it can still bring its legal doom upon the conscience. If a believer, too, by the practical denial of his death and resurrection in the Person of Christ and by his refusal to be led of the Spirit, so acts as though alive "after the flesh" (Gal. 5. 16; Rom. 8. 12) and "alive in the world" (Col. 2. 20), he will bring himself under its condemnatory power. But while Sinai may bring conviction, to seek it as a remedy for lawlessness can but make matters worse. What is the Divine remedy? It is to resort again in confession and humiliation to the Cross of Christ, there to find practical cleansing from our evil way, there to make afresh the discovery that in the death of Christ sin was condemned in the flesh. When that is done, the righteous requirement of the Law will be fulfilled in those "who walk not according to the flesh but according to the Spirit." The very essence of Antinomianism is "the desire of the flesh," but if we "walk by the Spirit," we shall not fulfil the desire of the flesh. How true it is, as another has said, that the "Cross of Christ is the only place to learn out any self-denying precept"!

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

"Were the whole realm of Nature mine,
That were an offering far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all."

No legal process could ever produce a surrender of this kind. Sinai's display of terror and authority could never produce

this devotion of heart and life. We are induced to love, not by a command to love but by a Display of love. "The love of Christ constrains us." His love begets our love, "We love, because He first loved us." It is at the Cross that we are effectually wooed and won. There it is that we are drawn to Him, there it is that we are bound with cords—but those cords are "bands of LOVE" (Hos. 11. 4).

Notes on Some Psalms.

PSALM 68.

BY WM. RODGERS, OMAGH.

PSALM 68, as has already been mentioned, is another of those associated with the period of David's life when he brought up the Ark of God to the place prepared for it at Jerusalem. Indeed its connection with that event is perhaps closest of any, for it seems to describe the actual occurrence in verses 16-27. At the same time, the scope of the psalm is so wide as to reach from the beginning of Israel's national history to its utmost future. In verses 6-8 we are taken back to their deliverance from the "chains" of Egyptian bondage, and their "march" through the wilderness; while in verses 29-31 we look forward to the day when the nations of earth will be subject to Israel, and to Israel's God.

The thought which binds together the various parts of the psalm is this: that every blessing which Israel ever had, or shall have, is linked with the presence of God amongst them—God dwelling in their midst. And this thought comes in naturally and fittingly in a psalm which has to do with the Ark; because the Ark, with its mercy-seat, was in a very special way the emblem and token of that presence. Seven times at least in the Old Testament God is described as the One that "dwelleth between the Cherubim"; and of these occurrences one, it is interesting to note, is connected with the occasion when the Philistines captured the Ark, and another with the occasion when David brought it

up to Zion (1 Sam. 4. 4; 2 Sam. 6. 2).

It will be seen that most of the verses of the psalm suggest in some way the idea of God's presence, or of the effects produced by it; so that it is unnecessary to cite references to them in detail, especially as they will be better appreciated by reading the whole right through, with this idea in mind. But we may at least point out how they are introduced into the three great sections of the psalm, which, as we have shown, deal with Israel's past, and present, and future.

With regard to their wilderness march, it is said, "Thou wentest forth before Thy people, . . . Thou didst march through the wilderness, . . . even Sinai itself was moved at the *presence of God*" (vv. 7, 8). As to the actual happenings at the time the psalm was written, we read, "This (*i.e.* Zion) is the hill which God desireth to dwell in; yea *the Lord will dwell in it* for ever: the Lord is among them" (vv. 16, 17). And then the picture of Israel's future in the latter part of the psalm ends with the words, "O God, Thou art terrible *out of Thy holy places*; the God of Israel is He that giveth strength and power unto His people: blessed be God" (v. 35).

THE first reference to the Ark in Psalm 68 occurs in its opening verse, a verse that gives an example of the quoting of earlier scriptures; which, as was remarked in a former paper, is an interesting feature, and one to be watched for, in the later books of the Old Testament. It is taken from Num. 10. 35, where it is recorded that on each occasion of the setting forward of the Ark to lead Israel's march, Moses spoke the words, "Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee." It seems clear that David has this use of them by Moses before his mind, and repeats them here in view of the similarity of the occasion—the removal of the Ark. Such a connection is made all the more probable by the fact that, very soon after, he refers to, and describes those old-time wilderness journeyings, in which the Ark was so prominent.

The statement made in verse 16 as to the hill which God had chosen *to dwell in*, is of course another link with David's bringing up of the Ark; for that was the occasion upon which it was first made known that Zion was to be "the place" which the Lord had chosen, "to cause His Name to dwell there" (Deut. 12. 11, etc.). Notice in passing how the mountains of Bashan, "great mountains," "mountains of God" (see R.V.), are described as looking "askance" or enviously at the comparatively insignificant hill upon which His choice fell.

In the threefold statement of verse 18, (1) "Thou hast ascended on high"; (2) "Thou hast led captivity captive"; (3) "Thou hast received gifts for men"; we seem to be gazing upon the very events of that period. In (1) we have the Ark leading the way up to the place prepared for it (2 Sam. 6. 12-17); in (2) the victories gained by David at this time over surrounding enemies, who had formerly enslaved Israel (2 Sam. 5 and 8); and in (3) the good things given to the people on the occasion (2 Sam. 6. 18, 19).

IT is scarcely necessary to add here, that no events in David's days, however glorious, exhaust the meaning of this 18th verse. Indeed we are not left in doubt regarding the matter, because in Eph. 4. 8 we find it quoted with definite application to our Lord's resurrection and ascension. Of Him the Ark was in many ways a type, and amongst others in this, that being the symbol of God's presence in the midst of His people, it pointed to Him whose name was to be "Immanuel"—God with us.

He it was who ascended up on high, who led captivity captive, who gave gifts unto men; that is to say: who (1) returned to His Father, having perfectly accomplished all that He sent Him forth to do; who (2) conquered Satan and the powers of hell; who (3) dispenses to men, by virtue of His death, redemption with all the "gifts" related thereto. Thus the three statements present three distinct aspects of Christ's work: (1) what it meant to God the Father—SATISFACTION; (2) what it meant to Satan—SUBJECTION; and (3) what it

meant to men—SALVATION. In view of such a wondrous provision as all this, it is not surprising that, a verse or two further on, we are warned of the certainty of judgment on "such an one as goeth on still in his trespasses."

Since there is so much made of "THE PRESENCE OF GOD" throughout our psalm, we naturally may expect to learn from it something as to what His presence with His people does for them, and what fruit it produces in them. In the "wilderness" of the fore part of the psalm, it means to them victory (vv. 1, 2), gladness and praise (vv. 3, 4), comfort and deliverance in trial (vv. 5, 6), all things working together for their good (vv. 7-9), power in testimony (v. 11). Then in the "sanctuary" (v. 24) experience of the latter part it produces effects very similar, but special emphasis is laid on the unity and harmony amongst God's people which result from God getting His rightful place in their midst. The old-time position of the tribes in their journeyings and encampings had been arranged with reference to the Ark; and so long as God's authority and presence were acknowledged, there was no room for quarrelling about precedence. This appears to be once again the case in the picture of God's "goings" in the sanctuary which is given in verses 24-27. Two northern and two southern tribes are mentioned, apparently as representative of the whole. "Little Benjamin," as it is called, is not crushed out of the arrangement, nor put into a back seat. The "singers" and even the "damsels" have their due and proper place. All of which goes to show the truth of what has been pointed out in earlier papers, that when God's people keep right with Him, and so have His manifest presence with them, it will keep them also right with one another, and will be a cure for all ills, and security for all blessings.

A Christian is to submit to the will of God's disposing, as well as to the will of God's commanding. The man obtains the will of God, who submits his will to God. A gracious heart will never be out of heart, because He hath said, "I will never leave thee nor forsake thee"; therefore, "take up your contentment in God's appointment."

BAPTISM.

FOUR OLD TESTAMENT ILLUSTRATIONS.

BY S. TURNER, NORTHWOOD.

FOR the first of these we go to the story of Noah and the flood; and we have Scriptural authority for doing so in 1 Pet. 3. 21. Read also Heb. 11. 7, and see that it was Noah, the righteous man (Gen. 7. 1) who prepared the Ark (salvation) for the saving of his house. It was only by association with Noah that the "few were saved, yet so as by water." In like manner Christ has become "the Author of eternal salvation unto all them that obey Him" (Heb. 5. 9).

For our second illustration we go to the story of the Exodus; and here again we have New Testament authority (1 Cor. 10. 1, 2)* Deliverance for Israel from the bondage of Egypt, who were sheltered there by blood, was accomplished by association with their leader Moses, with whom they passed through the sea, and sang the song of deliverance asked by him (Psa. 22. 22), for ever beyond the reach of Pharaoh. And so, "we stand beyond the doom of all our sins, through Jesus' empty tomb."

Our third illustration we will take from the prophet Jonah. In his unique experience he is an outstanding type of Christ (see Matt. 12. 40). But looking at him as the disobedient prophet, we may consider him as illustrating the sinner in his course of disobedience which ends in death. But in the sea, which should have been his grave, he found a saviour in the living fish, which bore him safely through, and on the third day landed him on resurrection ground. We will defer further explanation until we consider

Our fourth illustration. For this we turn to 2 Kings 6. 1-7. In this brief article we can only hint at the truth which our readers cannot fail to see, and must work out for themselves. The incident of the iron that did swim follows that of the cleansing of

* In our September number we questioned whether 1 Cor. 10. 1, 2 shows "the crossing" as more than a figure of Christ's death and resurrection, and our share in it.

Naaman the leper; and in the two we see, first, salvation from the human standpoint—the Gospel preached for the obedience of faith, and man responsible to yield that obedience. This is the Epistle to the Romans (1. 5 and 16. 26). But in 2 Kings 6. the sinner is viewed, not as guilty or defiled, as in Romans and Hebrews, but as dead in trespasses and sins—both dead (spiritually) and in the place of death. If there is to be salvation, it must be life out of, and beyond the reach of, death. This can only be effected by the Living One (the stick cut down) going down into death alone, and God associating us (dead sinners) with Him in His death and resurrection. We do not believe that the stick remained under the water. His soul was not left in hades, neither did His flesh see corruption; and the same mighty power which wrought in Christ in raising Him from the dead (Eph. 1. 19) has wrought in us also (see Eph. 2. 1). “And (in) you who were dead.” etc. Christ went alone into death, but has companions in resurrection—“the iron did swin.” May we obey the injunction “take it up to thee,” and grasp the mighty fact.

In the light of these illustrations, read carefully Romans 6., Colossians 2. 20 and 3. 1, and Galatians 3. 27.

“The Man Christ Jesus”

BY H. BAILIE, BELFAST.

PONTIUS PILATE, the Roman Governor, brought Jesus forth wearing the crown of thorns and the purple robe. The Saviour of the world standing in silence before the tribunal, Pilate said, “Behold the man” (see John 19. 5).

The Sinless Man. The Angel Gabriel declared His sinlessness to the Virgin: “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever: and of

His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1. 31-35). The demons confessed it when they said, “Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art; the Holy One of God” (Luke 4. 34). The dying thief bore testimony to it in rebuking his fellow when he said, “Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due rewards of our deeds: but this Man hath done nothing amiss” (Luke 23. 40, 41). God Himself hath inspired it: “For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb. 7. 26). Ransomed saints delight to sing about it:

“Touched with a sympathy within,
He knows our feeble frame;
He knows what sore besetments are,
For He endured the same.
But spotless, innocent and pure
Our great Redeemer stood;
No stain of sin did e'er defile
The Holy Lamb of God.”

AND Pilate, when he had called together the chief priests and the rulers and the people, said unto them, ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him” (Luke 23. 13, 14). Pilate said He was a *Faultless Man*. Faultless in His talk: “Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him. The officers answered, Never man spake like this Man” (John 7. 45, 46). Faultless in His walk: “John looking upon Jesus as He walked, he saith, Behold the Lamb of God” (John 1. 36). Faultless in His providence: “And when He was en-

tered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful? Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!" (Matt. 8. 23-27). Faultless in His atoning work: "How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot ('fault,' margin) to God, purge your conscience from dead works to serve the living God?" (Heb. 9. 14).

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men" (Isa. 52. 14). What painful words! He was a *Suffering Man*. "A man of sorrows and acquainted with grief." He suffered at the hands of His own people, the Jews: "Then the high priest rent His clothes saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands" (Matt. 26. 65-67). He suffered from the rulers of earth: "And Herod with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate" (Luke 23. 11). He suffered at the hands of the devil; we can see Satan's hand behind the sword of Herod when he bathed in blood the innocents of Bethlehem, in search for the Saviour of the world. Then again, in the wilderness, he tempts the true Israel face to face; and last of all we see him at the cross as the Lion of Hell in all his ferocity. "Save me from the lion's mouth" (Psa. 22. 21) is the lonely cry from Calvary. He suffered at the hand of God: "Now from the sixth hour there was darkness over all the land until the ninth hour. And

about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?" (Matt. 27. 45, 46).

"YE men of Israel, hear these words; Jesus of Nazareth a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2. 22-24). He is the *Glorified Man*. Peter preached it; the angels announced it: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1. 11). Stephen was eyewitness to it: "He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God" (Acts 7. 55). The Church sings it:

"By faith I look where Christ has gone
And see, upon His Father's throne,
A Man with glory crowned."

In the upper room, on the eve of His departure from this world, He said to His own, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14. 2, 3). He is the *Coming Man*. He Himself has promised it, and angels came down from the glory to proclaim it: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1. 11). The Thessalonians waited for it; they "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which

delivered us from the wrath to come" (1 Thess. 1. 9, 10). Servants trade in view of it: "He called His ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke 19. 13). Believers meet on the first day of every week to keep the feast in anticipation of it: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor. 11. 26). It is the Lord's last word from the glory: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22. 20).

Reader, can you say with the Bride in the Song, "This is my Beloved, and this is my Friend." His wondrous death has saved us from hell; His unknowable love constrains us to serve; His unspeakable joy points us forward to His day of glory.

There we shall see His face,
And never, never sin;
There from the rivers of His grace,
Drink endless pleasures in.

A Walk With God.

BY J. C. JEFFERS, NATAL.

PART III.

"Enoch walked with God" (Gen. 5. 22).
"They two went on" (2 Kings 2. 6).

THE meaning of Elisha's name is "God's salvation." Thus, every one on this holy walk is to be in some way "God's salvation." Is He taking you to Jericho? Then be sure that He has a special work for you to do. It may be that some thirsty souls are waiting for *you* to sweeten their bitter waters. *You* have a personality (the product of countless ages and mutations) which no other person in the world has ever had. There is nobody else in the world just like *you*. Does not that thrill you? *You* are fitted for a special work, and all that is needed to bring into operation that personality with which God has endowed you is absolute surrender to His will. A little girl used to be told by her mother,

"The world is waiting for you." So it was, and that child has grown up to be one of the most famous soul-winners. And you, Beloved! are you still afraid of Jericho, where *your* world is waiting for you? Oh, take the step to which God has now brought you, whatever it may be. Bow in the most absolute surrender to Him who surrendered all for you, and be all that God can make it gloriously possible for you to be.

"Tarry . . . the Lord hath sent me to Jordan. And He said, . . . I will not leave thee. And they two went on" (2 Kings 2. 6).

EACH step of the way has been marked by Elisha's marvellous tenacity of purpose and his unswerving resolve to be with Elijah to the last. May God give us that holy boldness and determination to have all that He wants us to have. It was thus that Elisha won, and it was thus that, centuries before, poor mean Jacob the supplanter was transformed into a prince of God.

Elisha knew that he himself must now assume the tremendous responsibility which had been Elijah's—so far as that was possible; for there was only one Elijah, only one precisely fitted to do that work which had been left undone. But how to assume that responsibility? How to rise to the towering height of him who rung from a nation the response, "The Lord, He is the God"? Surely he will need a special enduement of power. Have we set out on this walk with God, our banner emblazoned with the "strange device—Excelsior"? Then it may seem remarkable to us that we have had to descend from the Bethel uplands to the lower region of Jericho, and that we are now called upon to descend lower still—right to the bed of Jordan, where we cannot get any lower. Yet thus it is. When God requires His servants for special work, He takes them lower before He takes them higher; and it is our true wisdom to humble ourselves under the mighty hand of God, that He may exalt us. Yes, if we wish to be used of God we must be prepared to be shown "hard things." One has well said, "God can do nothing great for a life that shrinks from supreme difficulty"

FROM whatever angle we approach it, Jordan typifies a death, a grave—the death of the self-life, the grave of earthly hopes and ambitions; and death is an “enemy,” and the grave a joyless domain. But this death only ushers us into a higher state of life, that we “might have it more abundantly.” The same story of a grander life through death is told every day in the realm of nature. The seed falls into the ground, and dies; and behold the beauty of a new life shooting from the dark earth. The sepals of the bud feel the mysterious power within, and, beautiful though they have been, they curl back and wither up to give place to a new phase of life. And now the glorious flower appears. Surely this, with its wealth of colour and fragrance and sweetness, is the end in view! Nay, it is but a preparation for a new expression of life. Let but a single grain of pollen fall on its stigma, and its doom as a flower is sealed. The silent, mysterious power of life from the pollen immediately begins to work death in the lovely petals, while it works life in the tiny ovules to produce the seeds. The flower would die in any case, but because it loses its life in this way, it saves it (See Luke 9. 24).

Thus was it with Israel. Their wilderness food and their wilderness victories, as well as their wilderness woes and wanderings, were left on the eastern side of Jordan when they themselves went forward into a new phase of national life. Elisha, too, crossed the Jordan, and it would seem as if he were forfeiting God's “best.” It was to receive a double portion of Elijah's Spirit; but whatever happened, he would go all the way with “God Himself.” The same spirit animated Abraham. He accounted that God was able to raise Isaac from the dead; but he would rather have left his choicest blessing as a heap of ashes on Moriah than come down the mountain without God. Madame Guyon, that sufferer of Romish persecution about whom we have known too little, also experienced this devotion to God when, fearing that He was going to leave her, she wrote :

“I resign
Henceforth all my will to Thine;
All is right that Thou wilt do.
This was just what Love intended,
He was now no more offended.”

To put it plainly, there will come test after test to prove our willingness to let God's will be supreme. We cannot go to a greater depth of self-abnegation than a complete yielding of our own will to God, and with this will come a corresponding height of blessing. (*To be concluded*).

THOUGHTS IN THE SANCTUARY.

Though our love be weak and faint, would we not fail God-ward if we forgot to sing to Him why we love Him at all? “We love Him, because He first loved us.”

If we become associated with the systems of Christendom, we lose our priestly privilege. Like Esau we have surrendered our (spiritual) birthright.

It needed long tresses to wipe the feet of the Lord Jesus Christ, and the memory of that scene is still sweet to myriads of God's people.

We can say for certain that the Lord hath done great things for us, whereof we are glad. But what can He say we have done for Him?

William Stirrup.

Victoria, B.C.

“DO YE NOT REMEMBER?”

(Mark 8. 18).

The above words were addressed to those who were in a somewhat perplexed condition of mind: But the voice of relief was present, and that voice raised a question, the meaning of which is—“Do you not look back?” There were incidents in the experience of these men, which were capable of affording a real panacea for their worries. “Five loaves, and five thousand men were sufficed.” “Seven loaves, and four thousand were sufficed.” And yet, with the wonder-worker on board the ship, their concern was that they had only “one loaf.” Unbelief is very forgetful. It seems so much an element of man's fallen nature; that as of old, the tendency is the same—“They soon forgot His works” (Psa. 106. 13). In our own pathway the believer does well to look back at the mile-stones of God's mercy, as we read, “Thou shalt remember all the way” (Deut. 8. 2). If we were rid of unbelieving reasonings, we should be better able to meet recurring necessities, in the light of the Lord's sufficiency. Therefore, we repeat the Master's question—“Do ye not remember?”

—Js. Fs.

Wireless Entertainments†

IT is true that Christianity does not consist of an accumulation of "Don'ts." It is not merely repressive. But while this is so, it is also true that the "putting off of our old man"—the mortifying of "our members which are upon the earth," requires constant watchfulness, prayerfulness, and self-denial, or more truly, denial of self in its impulses and desires.

We can never for one moment afford to forget that the flesh is in us—a traitor within, ready to open the heart's door to the foe without, who knows how to shape the temptation in the most deceptive manner.

Satan's activities have been multiplied of late years in a most marked degree, indicating that the "perilous times" of which Scripture warns us are upon us in full activity.

But the most serious thing is, that in proportion as the danger *increases* the sensibility to it *diminishes* on the part of many Christians. The spirit of the age invades even the Christian assembly, and alas! finds the heart's door of many open. Luke-warmness and the love of pleasure have found a resting-place in many, and, of course, find expression in their lives.

ONE OF THE LATEST SNARES

of the devil is the device of "Listening in" at the Radio. This may in a very few instances be of a beneficial character, but one is safe in saying that the great preponderance of the "Listening in" communications are of the nature of "fleshly lusts, which war against the soul." From these the apostle earnestly pleads with us to abstain (1 Pet. 2. 11).

Here the Christian can listen to the world's songs, music, and speeches. Will anything truly godly be broadcasted by the centres of distribution? Will sermons or addresses by true exponents of the Word be thus reported? The infinitesimal quantity of such distributions is simply used as

a handful of dust to blind the perception to the true nature of all the rest.

The Christian cannot afford the time necessary for "Listening in" if he is faithful to his calling of God. Then, what he gets, destroys spiritual sensibilities, and gives him a bad conscience. Spiritual decline follows, and he is little more than a worldling, if indeed, as a backslider, he does not become even worse, and all this in one for whom Jesus died, and who at one time rejoiced in the sense of His love, and in testimony for Him.

Oh, the hellish cunning of Satan in the selection of this instrument of spiritual ruin! Beware of it, my dear brother and sister. Shun it as a pit dug for you by the enemy of your soul—as a poison laid most cleverly for your destruction.

Let not the devil laugh at his success over you, but maintain a close walk with God, and in communion with the Lord enjoy even now those blessed, heavenly, pure, divine pleasures which are for evermore—which fill the heart with joy and the lips with praise, and make you to be unconsciously a power for God and eternity with those around you. So shall you glorify God and answer to the desires of the Saviour, the Son of God, who loved you and gave Himself for you.

In all things do not forget that your ear, your hand, your foot, have the sanctifying "blood" and "oil" upon them (Exod. 29. 20, 21; Lev. 14. 25-28). You yourself are claimed for God in the efficacy of the death of Christ and the anointing of the Holy Ghost.

The turning aside to the world for pleasure only speaks of an unsatisfied heart, but the quest is a vain one. Only He who saved can satisfy, *but He can*, and He is worthy of all your life and all your love.

—F. L. H.

We may be very busy doing great work in the service of God, in the field, yet spend but little time with Him in the Sanctuary.

The best testimony we can give to the truth of God's Word is not talk, but a walk worthy of Him who hath called us out of nature's darkness, into His marvellous light.

William Stirrup.

† From "The Treasury," New Zealand.

CORRESPONDENCE.

An esteemed correspondent comments on some of the early statements in the Paper II, of "A Walk with God," on page 241, with reference to 1 John 1. 7 and 9, "such as—the blood of Christ 'keeps on cleansing' us (i.e. from unknown sins) 'just so long as we are walking in the light.' Surely this means a re-application of the blood of Christ, which we cannot admit." I think our correspondent is right, and regret that these sentences escaped our final revision. We quite agree with our contributor that there is a great difference between the cleansing of verse 7 and that of verse 9—but we cannot follow him in the nature of this difference, that "sin" is unknown wrong acts, and sins the known. Why then should the former be in the singular number? Is not the difference rather that "sin" in this passage is the root—the evil nature, and sins the fruit—the evil product. We are not responsible for having sin in us, but God has condemned it once for all and utterly in the Person of His holy Son, and we condemn it too, though admitting we have it. "If we say we have no sin we deceive ourselves." How then can we walk in the light, with this evil nature still in us. The blood of Christ once applied to our souls at our conversion—answers to it in God's holy Presence. There is nothing about the committal of unknown sin in the whole passage that I can see; but if sins are committed, they need definite treatment, so that they may not rest as a cloud between the soul and God—and that is confession. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This corresponds to the cleansing of Num. 19. by the sprinkling of the water of purification. Certainly the atoning blood of Christ is the only ground on which either God forgives sinners, or the Father His children: but that was applied—"the sprinkling of the blood of Jesus Christ" (1 Pet. 1. 2)—once for all at conversion. It is, however, to be ever brought back to our remembrance as the ground of all forgiveness and cleansing by the Holy Spirit through the Word. We do not say that the passage is without its difficulties, but they are, we submit to our brethren, alone surmounted by preserving the difference, here indicated, between sin the root and sin the fruit. We are sure our dear brother, to whom we owe so much truth and exhortation, will allow us thus to raise these points, so that the truth of God may be safeguarded and nothing extraneous introduced.

The Devil often pats us on the back concerning our public preaching, but never respecting the times we are on our knees before God in secret.

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THEY ALSO SERVE.

We do not know the power of Paul
 To reason with the lost,
 We cannot all be Joshuas
 To lead Jehovah's host.
 We may not have the preacher's fire,
 Nor yet the shepherd heart;
 But we, like humble Quartus,
 May act the brother's part.
 We cannot show the same zeal
 That Dorcas' work displayed,
 Not ours to serve the great ones,
 Like Naaman's little maid.
 We haven't got the Miriam voice
 To sing His praises sweet,
 But we can all be Marys,
 And sit at Jesus' feet.
 Hawick. Wm. Landles.

REVIEW.*

"The Verse of William Blane."

The writer, once well-known among believers in the home-lands, was owing to prolonged absence in South Africa in pursuit of his calling as civil engineer and other circumstances, scarcely known to the present generation. On his permanent return from abroad two or three years ago, he sought us out in London and we were glad to get to know him, and we hoped that this would eventually lead to a restoration to full fellowship with those among whom he had once been so well-known and valued. But this was not to be. To our sorrow he was suddenly called home to be with Christ, a few months back. He was at the time contemplating republishing some of his old poems, including that by which his name was perhaps most widely remembered—"The Atonement." We remember asking him whether he intended to modify this or to bring it out in its original form, and his reply

* "The Verse of William Blane, C.B.E." To be had through John Ritchie, Ltd., Kilmarnock, price 5/-.

in the latter sense, shewing that he found himself in the same attitude, as ever, toward this fundamental theme, which had been his glory in the past. The present volume, a selection of his poems was undertaken by him before his death, and is now sent forth by his widow as a tribute to his memory. We recommend it to all who can appreciate true poetry, and especially the opening piece—"The Recall," to any who may have received the poetic or any other gift, lest they fall into the mistake that the writer seems to recognize as his own. The themes dealt with are varied, the spirit is one.

TRACT NOTICE.

Booklets for Roman Catholics.

Having been born abroad, and having lived in four countries, the writer has had some little experience of foreign mentality, and so determined to use the generally excellent modern R.C. version of the Abbé Crampon, and printed mostly in France. The writer's booklets were got out attractively, on the lines of the Mercer booklets, and were taken by priests and nuns, and were generally well received, so that in a comparatively short time they found their way all over the French-speaking world:—France, Belgium, North Africa, Central Africa, the Congo, Cameroons, Madagascar, India, French Guiana, Mauritius, Canada. Some 250,000 were distributed. Since the writer left France, demands have repeatedly come for them to Mr. Warren, North Africa Mission, Paris, from many quarters, there being nothing similar as far as we know. It is therefore proposed, as means are supplied, to republish in France, and also in England for Canada, adding three new folders, "The Dying Thief," "The Rich Man and Lazarus," and "The Good Samaritan." Application for these can be made to the following:—

Mr. W. Marriott, Kaba Cottage, Links Road, Sheringham, Norfolk.

Mr. T. Warren, 15, Rue des Orchideés, Place de Rungis, Paris, 13.

They are not sold, but applicants who can are expected to cover cost and carriage.

The last three may be had in English, French, Italian, and Spanish.

In each booklet the Way of Salvation is clearly stated, in the very words of Scripture, and many of the booklets are nothing but Scripture. They are specially written for Roman Catholics.

The tracts are 14 in number and Scriptural folders 4. Among the former we may mention—*La Voie du Salut*; *Le Péché et son Pardon*; *Le Petit Homme en Noir*; *Les Aveux d'un Libre-Penseur*; *La Catastrophe du St. Philibert*, etc. (Signed) WILLIAM MARRIOTT.

Our Home Bible Class

Lesson No. 21.—John 8. 31-53.

A CONVERSATION WITH THE JEWS.

(1) What did the Lord teach in v. 31 would mark those who were really His disciples? Cf. John 14. 23; 15. 7, and contrast what we have in v. 37; 5. 38; cf. 1 John 1. 10 last clause. If we would continue in His Word what must we do? Col. 3. 16.

(2) In order to "know the Truth," v. 32, Whom must we know? John 14. 6; 1. 14, 17; cf. Eph. 4. 21, and also what would we need to know? John 17. 17; Eph. 1. 13; Jas. 1. 18. How has God made it possible for us to know the Truth? John 16. 7, 13; 1 John 2. 27.

(3) If we do know the Truth, what will it do for us? vv. 32 and 36; Rom. 6. 18, 22; cf. Gal. 5. 1, 13.

(4) What is the worst kind of bondage that a person can be in? v. 34; Rom. 6. 16, 20; 2 Pet. 2. 19.

(5) Why did they seek to kill the Lord? v. 37, cf. Luke 8. 12, on the contrary what will those who have and keep the commandments of Christ do? John 14. 21, 23.

(6) With whom does sin bring the soul into relationship? vv. 38 and 41 and 44, cf. v. 23 and 1 John 3. 8, 12. With whom does faith in Christ bring the soul into relationship? John 1. 12, 13; Gal. 3. 26; 4. 5, 6.

(7) Why did these people not understand or believe Christ? vv. 43 and 46 and 47, cf. John 5. 44; 10. 26. In contrast to this what did the Lord say of those who do truly "hear" Him? John 5. 24; 10. 27, 28, and cf. Isa. 55. 3, first part.

(8) Though they so wickedly dishonoured the Lord in vv. 48, 49 and 52, how did God His Father treat Him? v. 54; John 5. 22, 23; Acts 3. 13; 1 Pet. 1. 21.

(9) What did the Lord say in v. 51 would be the result of keeping His saying? cf. John 6. 50, 51; 11. 25, 26. What did the Lord say His true disciples had done in John 17. 6? What will be the impelling motive for keeping His words? John 14. 23.

(10) Astonished that the Lord should make the statement that He did in v. 51, what do they ask Him in v. 53? Cf. the question in John 4. 12. What did the Lord claim to be in Matt. 12. 6, 41, 42? The fact that He was the One described in John 1. 1, 14, gave Him indisputable right to make all these statements.

Truth is not always palatable, even to a child of God.

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 in 2 Sam. 24. was it counted a sin in David to number the children of Israel, whereas Moses was commanded by God to do so? (Exod. 30. 12).

Answer A.—Perhaps the very point our questioner notes as to Moses having been **commanded** to take the census of the people goes some way toward solving his difficulty. A thing may be commanded at one time, and not at another. For instance, the feast of tabernacles was commanded to be observed on the 15th day of the seventh month, but to keep the feast in the 8th month, as Jeroboam did "out of his own heart," was a flagrant offence (1 Kings 12. 32). So, spurious imitations of God's ordinances to-day become positive acts of disobedience; for instance, baptizing infants or making of the breaking of bread an idolatrous act, the "eucharist" or the mass. Moses was commanded in Exod. 17. 6 to smite the rock, but when he did this in Num. 20. 11, 12, it was counted a sin unto him. In Exodus 30. 12 the Lord gives a direction to be followed when an occasion arose for numbering the people—each one was to give a half shekel as a ransom for his soul unto the Lord. It was, so to speak, a recognition before the Lord that the life numbered was in reality forfeited and needed to be ransomed. There is no mention of this being observed in David's case, though that was a command to the people in general. In Num. 1. 2 Jehovah **commanded** Moses to take the sum of all the congregation of the children of Israel. "From twenty years old and upward, all that are able to go forth to war in Israel." It was clearly a matter of order and importance that the number of the people should be known at the commencement of their desert journeyings, and it is given as 603, 550. Then again in chap. 26. Moses and Eleazar were **commanded** to number the people at the close of their wanderings. They actually shewed a decrease of nearly 2000, surely an eloquent commentary on the effect of their disobedience. Had they taken possession of the land when this was proposed to them they would no doubt have shewn a large increase over a like period. In the case of David's census, we read that the anger of the Lord was kindled against Israel and He moved David against them to a census, of which a man of the world like Joab, and also the captains of the host, saw the futility. Joab's words are remarkable; he expresses the desire that God might add a hundred-fold to the people, that the king might see the increase, i.e. without any need

of a census. In 1 Chron. 21. 1 we read, "Satan stood up against Israel," which simply means that Jehovah in inflicting judgment on His people for their transgression, allowed Satan to move in the matter as His agent. Men may make difficulties and cavil at God's ways, but He is Sovereign and He will be justified by all, when His ways and the secrets of men are known. In reality there was no command to David from Jehovah to number the people. It was an arbitrary act of self-will and self-glorifying, resulting in the infliction of the plague on the very ones on whom God would inflict judgment. We see then in the Samuel account God in government carrying out His judgment on David and the people; He is the ultimate cause; but in the Chronicles Satan is presented as the instrumental cause; He tempts David to engage in the path of self-will, and David allows himself to be led astray and is responsible, as he admits himself (2 Sam. 24. 16), but he knows the grace of God, as well as His government, and his prayer is, "Let me fall now into the hands of the Lord; for His mercies are great; and let me not fall into the hands of man" (vv. 18-20); and so he is led to build an altar unto the Lord and offer burnt-offerings and peace-offerings typical of the sacrifice of Christ.

Question B.—Why is it said of Abraham in Gen. 15. 9-10, "The birds divided he not." Why were the animals divided, but not the birds?

Answer B.—We see in verse 9 that, preparatory to making a covenant with Abram, the Lord God directed him to take certain sacrificial victims—a heifer of three years old, a she-goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. On the slain carcasses of these the covenant was to be made. Evidently God had given general directions as to sacrifices and the clean animals to be offered up, as we gather from the knowledge of such things displayed, for example, by Noah, who knew the animals that were clean, that is, fit for sacrifice, and unclean—unfit (see Gen. 7. 2, 3); and the same with the fowls—of the unclean two would suffice, but the clean were to go in "by sevens"—as these latter would be needed for sacrifice (chap. 8. 30). No doubt, too, the order to be followed was divinely revealed. The very word for covenant, "b'rith," from an unused root, "bah-rath," to cut, to hew—that is, the victims were divided—he who made the covenant had to pass between the victims. In Jer. 34. 19, those who made the covenant passed between the calves, all typical of Christ, the Mediator of the New Covenant. In Heb. 9. 17 the covenant is always made on the ground of dead things (i.e. sacrifices). I am convinced

that the idea at the back of the whole passage is a covenant, not a testament or will in our modern sense, as the next verse seems clearly to show. If we turn to Exodus 24., there is no thought of a will being made, but of a covenant being established between Jehovah and Israel. How then could the second covenant be a testament? The R.V., although somewhat hesitatingly retaining covenant, up to verse 16, translates verse 16, "For a testament is of force where there hath been death" (margin, "over the dead"). The word "dead" is plural, and therefore must, one would judge, refer to the covenant victims, rather than to the testator of a will—who is a single individual. I suppose that the reason Abram did not divide the birds is that they formed one offering in two parts—one of which was placed on opposite sides, representing a cut victim. To those who have a deeper appreciation of the work of Christ, the Word divides the victim even between the . . . joints and marrow (Heb. 4. 12).

Question C.—Would it be right for an assembly to ask a sister to cease teaching in the Sunday School because she has shorn her hair and wears and advocates the wearing of shorts for sports and walking?

Answer C.—We always refuse to interfere in any way in local matters. Local discipline is in the hands of local elders, and we should consider it a grievous interference for ourselves or any other ministering brother, whether teacher or evangelist, to attempt to force private convictions of practice or discipline on any church, with whom we were found on visit, even though we might have been invited to minister the Word or preach the Gospel. Those who have sent in to us for solution such questions, have been disappointed, no doubt, by the course we have adopted with no disrespect to them. We do not wish to depart from the rule in this case, but only to quote four passages which seem to us to be germane to the question proposed, and which may have well occurred to our questioner—"Be not conformed to this world!" (Rom. 12. 2); "Abstain from all appearance of evil!" (1 Thess. 5. 22); "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God!" (Deut. 22. 5). "If a woman have long hair, it is a glory to her" (1 Cor. 11. 15).

Question D.—Do you think there is any Scriptural authority for saying that at death the spirit of the believer only returns to God, while the spirit of the unbeliever remains with the soul in hell (Hades)?

Answer D.—I do not know of any Scripture which would justify this distinction; for one

thing I would ask—Is the spirit ever spoken of in Scripture as separated from the soul? They are regarded on the contrary, though distinct, as inseparable. They together constitute the spiritual side of man's tri-partite being, according to the words of the Apostle Paul, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5. 20). The only passage I know where spirit and soul are presented to us as divisible is Heb. 4. 12—"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." This is a supreme proof of the separating power of the Word of God, but even this does not imply an actual separation, so much as the ability of God's Word to differentiate between the movements and actions of the soul and spirit. As for the actual question proposed above, which is taken, I presume, from Ecclesiastes, chapter 12. 7, "The dust shall return to the earth as it was, and the spirit shall return unto God who gave it." I do not think it can be shown that this refers only to a believer. It is a general statement true of all. Naturally the return of the spirit to God is different in character in the two cases, but in both they return to God. Here I gather "spirit" simply means the spiritual part of man including the soul. The questioner does not mention the soul of the believer; he agrees, it may be hoped, with above thought. As for the difference between spirit and soul; the former is that which understands: "No man knoweth the things of a man, but the spirit of man that is in him" (1 Cor. 2. 11). It is by his spirit that man has intercourse with the Father of spirits, whom "he must worship in spirit and in truth" (John 4. 24). The soul is the lower side of the spiritual part of man, by which he loves (1 Sam. 10. 1), hates (2 Sam. 5. 8), and is sorrowful (Matt. 26. 35) etc. It is the soul which is in immediate contact with the bodily senses. But again I would repeat, though the two are distinct, they are inseparable. Sometimes the spiritual part of man is termed spirit, sometimes soul. Occasionally, it is true, you read of souls as the equivalent of persons, "Eight souls were saved by water" (1 Pet. 3.), but that in no way invalidates the sense of the word as discussed above.

CHRIST'S APPEARING.

- (1) Looking for Christ's Appearing (Heb. 9. 28).
- (2) Loving Christ's Appearing (2 Tim. 4. 8).
- (3) Like Christ at His Appearing (1 John 3. 2).

—Jas. Forbes.

The Lord's Work and Workers.

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

No Charge for Insertion.

OCTOBER, 1937.

Made up 25th September.

SCOTLAND.

FORTHCOMING. — Conference, Gospel Hall, Hillkirk Place, **Springburn**, Glasgow, Saturday, 2nd October, 3.45 p.m. Speakers, A. Naismith, W. Paris, J. J. Russell and D. Craig. Conference in Miners' Welfare Hall, **Highvalleyfield**, Fife, Saturday, 2nd October, at 3 p.m. M. H. Grant and others expected. Annual Missionary Conference, Town Hall, **Motherwell**, Saturday, 2nd October, 3.45 till 8 p.m. Speakers, T. R. Angus, Malaya; P. J. Horne, Bolivia; A. Naismith, M.A., India; T. J. Spargo, Belgian Congo; and H. S. Turrall, Spain. Missionary Conference, in Victoria Hall, Crown Avenue, Radnor Park, **Clydebank**, Saturday, 2nd October, 3.30 p.m. Speakers, H. S. Turrall, Spain; Jas. McPhie, Angola; Richard Hill, New York; P. J. Horne, Bolivia; Joseph Adams, Denmark; and Gavin Hamilton, Birkenhead. Women's Annual Missionary Conference, in Central Hall, John Finnie St., **Kilmarnock**, Saturday, 2nd October, at 3 p.m. Mrs. McPhie, Africa; Mrs. Naismith, India; Mrs. Reid, San Domingo; and Mrs. Templeton, West Indies. Annual Conference, Union Hall, 12 West Graham Street, **Glasgow**, Saturday, 9th October, 3.30 till 7.30 p.m. Speakers, Wm. McAlonan, Motherwell; J. K. Noble, Australia; J. J. Russell, Springburn; and James Petrie, Glasgow. Annual Conference, Gospel Hall, **Auchinleck**, Saturday, 9th October, at 3.45 p.m. Speakers, John Greig, Wm. King and Malcolm Paterson. Missionary Conference, Gospel Hall, **Innerleven**, Saturday, 9th October, 3.15 p.m. B. R. Evans, Madagascar; H. King, Brazil; H. S. Turrall, Spain. Annual Conference, Bethesda Hall, Linthouse, **Glasgow**, Saturday, 9th October, 3.30 p.m. Speakers, George Westwater, Lanark; A. Wallace, M.A., Irvine; and James Coutts, Glasgow. Conference in Gospel Hall, **New Stevenston**, Saturday, 9th October, 3.30 p.m. Speakers, A. Borland, M.A., Irvine; A. Naismith, M.A., India; W. B. Farmer, Glasgow; and Wm. Hagan, Belfast. Annual Conference, in Letham Road Hall, **Strathaven**, Saturday, 9th October, 3 to 7.30 p.m. Speakers, J. R. Rollo, M.A., Kirkcaldy; R. Cumming, Glasgow; W. D. Morrow, Coatbridge; G. Gray, Kilmarnock; and Mr. Harris, Kingston, Jamaica. Annual Conference, Music Hall, **Inverkeithing**, Saturday, 16th October, 3 p.m. Speakers, J. Feely, W. Scott and others. Conversational Bible Reading with W. W. Fereday in Port Street Gospel Hall, **Stirling**, Sat., 23rd October, 3.15 p.m. Annual Conference, Ebenezer Hall, Young Street, **Wishaw**, Sat., 30th October, 3.30 till 8 p.m. Speakers ex-

pected, Wm. Hagan, Belfast; J. Douglas, Ashgill; A. Borland, M.A., Irvine; and R. McKechnie, Burnside. Annual Conference, Gospel Hall, **Low Waters**, Saturday, 6th Nov., 4 till 8 p.m. Speakers, John Feely, Newmains; John Barker, Glasgow; and John Douglas, Ashgill. Conference at **Linlithgow**, Saturday, 6th November. Speakers, Brothers A. and S. Burnham, Hopkins and Kirkby. Annual Conference, Bridge Street Hall, **Dumbarton**, Sat., 6th November, at 3 p.m. Speakers, W. W. Fereday, Rothesay; A. Borland, M.A., Irvine; J. R. Rollo, M.A., Buckhaven; and Wm. McAlonan, Motherwell. Annual Conference, Evangelistic Hall, **Galston**, Saturday, 27th November, 3 till 7.30 p.m. Speakers, W. W. Fereday, Rothesay; A. H. Abraham, Greenock; James Milne, Partick; A. Borland, M.A., Irvine. George Bond hopes to visit **Dumfries** and **Hawick** early in October. David Craig, formerly of Springburn, now of Ballymena, hopes to conduct Special Gospel Campaign in Gospel Hall, **Springburn**, during October. Harold German has fortnight's special meetings in Garngad Hall, **Glasgow**, commencing 3rd October, and later in the year he hopes to be in Bethany Hall, **Troon**. Wm. Hagan, of Belfast, commences Gospel meetings in **Saltcoats** (Bethany Assembly Y.M.C.A. Hall), October 3rd. Brothers A. and S. Burnham commence special meetings in **Linlithgow**, on first Lord's Day of November. Fred. Whitmore commences in **Grangemouth** with special meetings on 2nd October.

REPORTS.—Dumbartonshire Gospel Tent, **Dalmuir**. Fred. Whitmore had most encouraging meetings from the start. Good companies gathered, quite a few conversions, some saints restored and revived. Closing meeting crowded out, a few added to the assemblies. Wm. Duncan has, as usual, visited **Aboyne** and **Braemar** Highland Gatherings with "God's Way of Salvation" Car, and with the help of others was able to distribute many Gospel tracts. Prayer will be valued. **Musselburgh** Conference. Brethren encouraged with their first conference. A large company attended, and profitable ministry by Alex. Philip, Aberdeen, John Rollo, Kirkcaldy, John Douglas, Ashgill, and George Mair, Larkhall. Robert Kennedy has been in Orkney where all in large numbers gather for annual markets, etc. Was at **Downly** and **Kirkwall**. Many booklets and tracts given away. Spent a few days visiting in and around **Westray**, **Stromness** and **Thurso**. Conference at **Loanhead** was large and profitable. Fresh and seasonable

ministry from W. W. Fereday, J. M. Davies, and W. Rodgers. George Bond had an encouraging time in the West Highlands. Visited **Helensburgh, Linwood and Dalmuir.** J. M. Davies, of India, had a series of meetings for believers in Shields' Road Hall, **Motherwell**, with good attendances and good interest. Ministry much appreciated. Large Gathering in **Wolseley Hall, Glasgow** for S.S. Teachers' Conference, when Archie Naismith, Colin Ferguson, and Richard Hill gave much appreciated help. Colin Ferguson, of Australia, has been helping in **Glasgow and Ayrshire** assemblies, and seeking to stir up interest in pioneer work in Australia. Large gathering at **Annbank** Annual Conference in Gospel Hall, when much appreciated ministry was given by Peter Horne, David McKinnon, Arthur Burr and John McAlpine. A march round the village for Gospel testimony followed. The concluding weeks in Ayrshire Gospel Tent at **Annbank** were marked by deepened interest and attendances. Quite a number of good cases of conversion, and on the closing night when meeting was transferred to the Hall the attendance completely filled the building. Our brother McAlpine has been greatly encouraged and helped by the faithful and consistent help and fellowship of local believers. It is expected that quite a number will be added to the assembly. Geo. T. Pinches paid short visit to **Kilmarnock** on way south, giving help there and also in **Dreghorn, Irvine, Stevenston and Ayr.** Ministry much enjoyed and good attendances at all meetings. Special Sunday Evening meetings in Town Hall, **Prestwick**, on prophetic subjects are bringing out large numbers of local folks. Dr. Wm. McAlpine and John Scott have been helping. Helpful time at **Loanhead** Annual Conference, held in Town Hall, when J. M. Davies, W. W. Fereday and W. Rogers ministered. The Annual Tract Band and Open-air Gospel Workers' Conference was held in **Kilbirnie** and brought together a goodly number of believers, old and young. Practical and helpful ministry was given by Mark W. Connell and Archie J. Fraser, and a large number of reports were given of aggressive evangelistic efforts in many parts of Ayrshire which were most interesting and encouraging. Most of those who attended the Conference remained for the Open-air Rally. Marching from the Gospel Hall to the centre of the town where a large number of people had assembled, a good Gospel meeting was held with several brethren giving short but pointed messages. Walter Anderson has removed tent from **Auchterneed** to **Loch Ussie**, where it was last season. The people at Loch Ussie were very anxious to have a few weeks with the tent before the season finished. The opening night over 50 attended, and it is a very scattered district.

The Lord gave blessing at Auchterneed, and it is hoped that in the short season that remains some more may be blessed and brought out of darkness into light. Will greatly value prayer on behalf of these outlying districts where the Gospel is seldom, if ever, preached. At **Macduff** during the holiday months the Open-air Gospel Meetings were very well attended, and close and reverent attention was given to the preaching of the Word. Bible addresses in Miners' Welfare Hall, **Stirling**, Saturdays of September, good interest. Helpful messages by Wm. King, R. D. Johnston, M.A., John Fraser and T. J. Smith. Meetings for old and young have continued at **Longbar**, near Glengarnock, with a good measure of interest. Some have professed faith in Christ and the workers are being much encouraged. Good interest was maintained in Lanarkshire Tent at **Plains**. A few have been saved and saints have been blessed through the preaching of the Word. Jack Atkinson had encouraging meetings in the large tent at **Rutherglen**. A few have been saved. Some backsliders restored and saints have been blessed through the preaching of the Word. Mid-Scotland Gospel Tent: At **Sauchie** there was considerable interest and some fruit. Mr. Richardson's next pitch was at **Kincardine** on Forth, where the work was stiff. His third pitch was at **Airth**, where there was considerable interest. W. S. Gelder visited **Ayr** Races with banners and tracts, and gave help in the Gospel testimony.

ENGLAND AND WALES.

FORTHCOMING.—Y.P. Rally, Drummond Hall, **Boscombe**, October 2nd, 7.30 p.m. Dr. Latimer, J. Short. Annual Conference, Eltham Park Hall, Elibank Road, London, S.E.9, October 2nd. Tea, 4.45 p.m.; Ministry, 6 p.m. Speakers, E. W. Rogers, Wallington, and E. T. Tarrant, Folkestone. **Birmingham** Conference in Town Hall, Paradise Street, Saturday and Monday, 2nd and 4th October. Correspondence, E. H. Whitehouse, Maxwell House, Maxwell Avenue, Handsworth, Birmingham. Y.P. Conference in Rutland Road Hall, **Hove**, October 2nd, at 3.30 and 6 p.m. Speakers, A. E. T. Oliver and F. Hartley. Conference in Rush Green Hall, Birbeck Rd., **Romford**, October 2nd, 3.45 and 6 p.m. Speakers, A. E. Brown, E. W. Humphreys and F. A. Tatford. Conference in connection with opening of New Fulbridge Hall, **Peterborough**, October 2nd, at 3.30 and 6.15 p.m. Speakers, J. B. Watson and E. H. Grant. Conference concerning the second coming of the Lord, in Public Hall, **Croydon**, October 3rd to 7th, at 8 p.m. Speakers, H. P. Barker, G. Goodman, E. W. Rogers, H. Ware and J. B. Watson. Conference at **St. Ives**, October 6th. Speakers, J. H. Prior and F. A. Tatford. Conference at Friarn Hall, **Bridgewater**, October 7th, at 3 and 6 p.m. Speakers, A. Burr and J. McCready.

Plymouth United Convention, Wednesday and Thursday, 6th and 7th October. Speakers, Mr. Stradling and Mr. Young. Conference in Abbey Hall, **Reading**, October 5th to 7th. Speakers, E. H. Grant, H. Parsons, Scott Mitchell, E. Barker and Will Harrison. Counties' Workers' Report Conference, Bloomsbury Central Church, **London**, October 9th, at 3 and 6 p.m. Conference, Glenfarg Hall, **Catford**, October 9th, at 4 and 6 p.m. Speakers, W. H. Clare, K. D. Morrison and Dr. R. W. Raven. Conference in Roe Green Hall, Princes Avenue, **Kingsbury**, October 9th, 3.30 and 6.30 p.m. Speakers, W. Singleton Fisher, R. R. Guyatt, and P. T. Shorey. Conference in Elmsleigh Hall, **Leigh-on-Sea**, Oct. 9th. Conference in Sandwell Gospel Hall, **Smethwick**, October 9th, 3.15 and 6.15 p.m. Speakers, S. R. Hopkins, A. Fingland Jack and J. F. Spink. Y.P. Conference, George St., **Swansea**, October 9th. J. Capper. Young People's H. C. Reunion, Baptist House, Southampton Row, Holborn, **London**, October 16th, at 3.30 p.m. Conference in Billet Lane Hall, **Hornchurch**, October 16th, at 3.45 and 6 p.m. A. Fallaize and G. Goodman expected. S.S. Teachers' Conference, Regent Hall, Regent Place, **Swindon**, October 16th, 3.30 and 6.30 p.m. K. D. Morrison expected. Ninth Anniversary Conference, Gospel Hall, **Uxbridge**, October 16th, 3.30 and 6.15 p.m. Speakers, G. Joslin, R. W. McAdam and Dr. W. H. Lindsay. 5th Annual Conference, Addiscombe Hall, Bingham Road, **Addiscombe**, October 16th, 3.30 and 6 p.m. Speakers, Scott Mitchell and J. B. Watson. Opening Conference in New Willoughby Gospel Hall, Low Pavement, **Nottingham** (now to be used by believers formerly meeting in Parade Hall), October 16th, 3.15 and 6.15; and 17th, 3.45 and 6.30. Speakers, E. H. Broadbent and K. G. Hyland. Conference in Norwich Avenue Hall, **Bournemouth**, October 20th, 3 and 6.30 p.m. Speakers, D. C. Cameron, W. J. B. Warner. Opening Conference, New Hall, Elmstead Avenue, Preston Road, **Wembley**, October 23rd, 4 and 6.15 p.m. Annual Conference, King's Hall, Willesden Green, **London**, Sat., 23rd October, 4 and 6 p.m. Speakers, Norman Holmes, A. W. Phillips and Thornton Turrall of Spain Report Conference, Pilgrim Preachers, Eccleston Hall, **Victoria**, London, October 27th, 11 a.m., 3 p.m. and 6.30 p.m. Annual Missionary Meetings, Central Hall, **Westminster**, London, October 28th and 29th. Particulars, Mr. Wm. Stunt, 1-3 St. Paul's Churchyard, London, E.C.4. Sunday School Teachers' Half-Yearly Convention, Metropolitan Tabernacle, **London**, Saturday, 30th October, 3.15 and 5.45 p.m. Speakers, W. Singleton Fisher, F. Gordon Russell and J. B. Watson. Y.P. Rally, Hillcrest Hall, Woodcote Road, **Wallington**, October 30th, 7.30 p.m. Speaker, Will Harrison. Y.P. Rally—Re-opening Saturday,

30th October, at 7.30 p.m., in Willoughby Gospel Hall, Low Pavement, **Nottingham**. J. P. Lewis, to be followed by W. H. Clare, Dr. Latimer Short, E. Barker, and others. Conference at Eccles, **Manchester**, November 6th. Speakers, M. H. Grant, Airdrie, and J. Greenwood, Southport. Seventieth Anniversary Gatherings in Clapton Hall, Alkham Road, **Stoke Newington**, on 6th November, at 4 and 6.30 p.m. Old members specially invited, but all are welcome. Special Addresses in Bloomsbury Central Church, Shaftesbury Avenue, **London**, Saturdays of November, 6.30 p.m. Subject, "Studies in Colossians." Speakers, Richard Hill, J. M. Shaw, E. S. Curzon, P. J. Poole, Geo. Goodman, H. J. Brearey, Dr. A. M. MacLachlan and J. B. Watson. **Nottingham** Annual Conference, in Willoughby Gospel Hall (previously Parade Hall) Low Pavement, Nottingham, November 20th, 3.15 and 6.15 p.m.; November 21st, 3.45 and 6.30 p.m.; November 22nd, 7.30 p.m. Expected, T. A. Hay, A. E. T. Oliver and others. Correspondence, Mr. A. Bowler, 84 Trent Boulevard, West Bridgeford, Notts. Conference in Assembly Hall, Orchard Road, **St. Annes-on-Sea**, Sat., 13th November, 3.30 to 8 p.m. Speakers expected, Thos. Richardson, K. D. Morrison, Jas. Davidson, and H. Leach. John Gilfillan hopes to visit **Birmingham**, **Portsmouth** and **Leatherhead** during October. John McAlpine hopes to be in **Bebington** and **London** during October. Joseph Wilday hopes to have meetings, October 10th to 25th, at **Cowplain**, **Portsmouth** and **Peppard Common**, end of month. Henry Steedman giving special addresses on Assemblies of God in **Aston**, **Smethwick** and **Slade Hall**, **Erdington**, during October. Tom Richardson commences with Gospel meetings in **St. Annes-on-Sea**, on Lord's Day, 14th November.

REPORTS.—W. S. Gelder after having been several months in S.E. Essex, pioneering with the Gospel, attended **Royal Ascot**, giving away tracts and witnessing with banners, etc. Also visited and gave help at **Bracknell**, **Peppard**, **Middlesbrough**, **Stockton Races**, **Hartlepool**, **Blaydon** and **Wallsend**. George T. Pinches gave four nights on Foundation Truths for young believers in tent at **Whitehaven**. Later at **Higham Ferrers**, where beginning was rather stiff but interest awakening. Splendid gathering at **Taunton** Conference, when D. C. Cameron, C. H. Darch, and F. A. Tatford gave searching ministry. Splendid time at **Guernsey**. Young People's Holiday Conference, where A. J. Cornish, G. C. D. Howley, J. Robertson and F. A. Tatford gave practical ministry which was much appreciated. J. F. Spink had fully six weeks with tent at **Smethwick**, and from the very commencement found a good measure of interest which deepened. The unsaved came out in large numbers, and about forty professed faith in Christ while the

Christians were much helped as well. Mr. Spink also gave a short series of addresses to believers in Sandwell Hall on the conclusion of tent meetings. Manchester S.S. Teachers' Quarterly Conference, held at **Stockport**, was a helpful meeting, when J. Lanyan, of Eccles, ministered the Word. Much appreciated. Large attendance at Ebenezer Hall Anniversary Meetings, **Prittlewell**, Southend-on-Sea. H. Vanstone and E. F. Walker gave soul-uplifting and refreshing ministry with power. J. Gillfillan had fruitful season with Manchester Tent at **Little Hulton**. A number were saved, baptised and added to assembly. J. M. Davies of India gave some help in tent work at **Llanarthney** with encouragement. James Prentice reports having good meetings tent at **Bletchley**, Bucks., with blessing to saint to sinner. W. S. Gelder gave help at **West Hartlepool**. His ministry was much appreciated.

IRELAND.

J. R. Diack is still in the tent on Lough Road, **Lurgan**. Bingham and Hamill are continuing in **Braid Valley**. Toland and Wilson have moved their tent to near **Lisburn**. W. and R. McCracken continue at **Woodgrange**, where some have professed faith in Christ. Johnston and McCracken continue at **Thornhill**, Co. Monaghan, with blessing. Curran and Murphy have finished at **Crumkill**; some professed conversion. Hawthorne and kells have finished up near **Ballymoney**. H. Bailie had a few meetings in **Portavogie**. R. Craig and Hill are preaching near **Baillieboro**, Co. Cavan, with apparent interest. Finnegan and Lewis have finished at **Clare Lodge** where some professed. Kingsbridge Hall brethren have been working a tent near **Ballynahinch**; people have been coming fairly well. F. Knox is plodding on in the tent in Donegall Pass, **Belfast**. R. Wright from Japan has been giving reports in some of the halls. James Megaw and Sam Gilpin have finished at **Castlespie** and have tent now at Balloo, **Killinchy**, Co. Down. The attendances in latter place are better. McCullough at **Ballywatermony**; meetings fairly good. Whitten at **Cullens**, near Derry. Beattie and Wright near **Omagh**. Love at **Macfin**. McKelvey and Frew at **Eden**, near Gortade. Fleming, near **Augharray**. Poots and Foster at **Ballyboley**, near Ballyclare. Stewart and Usher at **Ballylntagh**. Believers' meetings at **Moneydig** packed out. Ministry by McCullough, McKelvey, Kells, Hawthorn, Stewart and Whitten. D. L. Craig with tent near **Tullymere**, Co. Tyrone. Interest and attendance good, and some have professed. Had also the joy of baptising three saved earlier at Skerrygroom and received into Tullylagan. The Annual Meeting for believers, Town Hall, **Lurgan**, October 13th, 12.30 p.m. The Annual Missionary Conference Gatherings, Victoria Hall, **Belfast**, 15th

to 18th October. Particulars, Mr. John McLeod, 8 Cabin Hill Gardens, Knock, Belfast.

CANADA AND U.S.A.

R. Roberts had five weeks' meetings with tent at **Niagara Falls**, Ont. A few have been reached and saved and believers have been refreshed. Meetings continue for some time. Annual Conference, Bethany Gospel Hall, 1940 23rd Avenue, **Oakland**, Cal., November 25th to 28th. Further information from Mr. Thomas Hill, 1393 8th Street, Oakland, California, U.S.A. John Monypenny has been in **California** preaching and has found some warmth of interest in various parts. Our brother hopes to visit New Zealand soon. From a recent letter from one of our esteemed correspondents in **Southern Saskatchewan**, we regret to learn they are still having very bad times with the crops, and believers are passing through times of testing and trial. Our readers might remember these dear Christians at the Throne of Grace and in a practical way where possible as well.

MISSIONARY ITEMS.

WEST INDIES.

St. Vincent. J. P. Eustace had a series of meetings at Brighton, at which nine professed conversion, including three grown-up children of believers.

Tobago. Tent work at Les Coteaux resulted in "a handful of believing ones." B. V. Cooper reports considerable interest at Plymouth, formerly the capital. Some now meet to break bread; the sixth assembly to be formed in the island. New hall at Canaan opened last July; 300 present; some from all the assemblies. At Franklyn's the work continues with encouragement.

Jamaica. H. F. Wildish reports still enjoying times of glorious reaping. Many being gathered in.

Nassau. Mudro Mackenzie giving help on the island of Eleuthera with Brother Fell, from Birmingham. Well attended open-air meetings at all the settlements.

ADDRESSES.

Correspondence for **Robert Kennedy**, formerly of Westend, Kilbirnie, should now be sent to Gowan Bank, Dalry, Ayrshire. Correspondence for Gorgie Gospel Hall, **Edinburgh**, formerly sent to Mr. James Matthews, should now be sent to Mr. Fred. Dundas, 3 Wheatfield Road, Edinburgh. Correspondence for new assembly at Hebron Hall, Sunderland Road, Cleadon Estate, **South Shields**, should be sent to Mr. A. Cunningham, 44 Palm Ave., Cleadon Park, South Shields. Andrew Douglas formerly in Auchinleck and Paisley, now 116 Spadina Avenue, **Hamilton**, Ontario, Canada. After about 48 years in Parade Hall, the assembly now meet in Willoughby Gospel Hall, Low Pavement, **Nottingham**. Correspondence

to Mr. A. Bowler, 84 Trent Boulevard, West Bridgford, Notts. **J. M. Davies** of India, now at 9 Clifton Road, Newport, Mon.

MISSIONARY INTELLIGENCE.

Mr. and Mrs. McGregor and their little boy Alastair have now reached **Chust Podkarpatska Rus.**, Czechoslovakia. A town of about 20,000 with a mixed population of Czechs, Russians, Jews and Hungarians, and a good centre for Russian Villages. Have already made a start and been able to help a few of the scattered Christians and to reach out to the unsaved. **Bro. James Caldwell**, Chitokoloki, Mongulealui, Northern Rhodesia, has been greatly encouraged lately. Many have taken a stand for Christ and backsliders restored. **Bro. Geo. A. Wightman** has arrived back in Manila, Phillipines, and is finding new openings for service in his spare time. The Lord has been giving fresh opportunities for witnessing for Him in different parts and prayer is desired that many may be reached and saved. **Bro. C. W. Kramer**, Guatemala, C. A., has recently had the joy of baptising. Some reached and saved through the Gospel message. In spite of much opposition the Lord is giving much to encourage in His great work. Looking eagerly forward to the Conference periods at San Francisco el Alto, October 4th to 10th, and San Felipe, November 17th to 21st. Pray that these may be real times of spiritual blessing. **Bro. Handley Bird** now at Olive Lodge, Muryban Road, Bombay, India, has not been too well lately, being much pressed with work. The place where he lived and had meetings for the last 2 years has been condemned "unfit for human habitation," but the Lord has opened up the way and another convenient place has been found which will accommodate 100 as has also accommodation for **Bro. Durham** and the other six young brethren who live with Mr. Bird.

"WITH CHRIST."

John Clark, Bothwell, aged 65 years. Saved in his teens. One of five who commenced assembly in Overtown, where he was superintendent of Sunday School for many years. For last eight years in Asher Hall, Bothwell, and resided with Mr. Robert Barnett at Bertha Park. A valued helper in the assembly where his ministry was much appreciated. Will be missed. **Mrs. Fallintire**, Townhead, Glasgow. Saved when 12 years old, was in fellowship in Darlington and Springburn; last 24 years in Townhead, Glasgow; bore a bright testimony, and was beloved of all for her kindly word and her labour of love. **William L. Mackie**, Rutherglen. Saved in September, 1903, in Porch Hall, Glasgow, under the late Robert McMurdo. In Porch Hall for 5 years and in Rutherglen for the last 29 years. No speaker but earnestly cared for flock. Well reported by all. **Mrs. John Blayney**, Los Angeles,

aged 44 years. Aroused to her need of salvation by a series of earthquakes in the summer of 1920, she put her trust in Christ as her Saviour, and became identified with Jefferson Street Assembly. Being of an extremely unselfish disposition, she delighted in hospitality, opening her home to the servants of the Lord. She was particularly interested in young people and their spiritual development. A true mother in Israel, she will be sadly missed. Brethren Ruddock, McClure and Greer took the funeral inside service, while Mrs. Blayney's brother spoke a word to those who followed to the cemetery. **James Millar McGregor**, baker, Melbourne, aged 77 years. Wm. Hopkins spoke in the home and at the grave, where a number met. **Jessie McGregor** (Mrs. Colquhoun), Sydney, aged 84 years. Wm. McFarlane took the service at house and grave. **Alexander McGregor**, Sydney, aged 80 years. After a few days' illness. These three believers were associated with the Marble Hall, Glasgow, fifty years ago, before emigrating to Australia; other two brothers (both saved) being drowned, John at Sydney and David in New Zealand. The above being related to Malcolm McGregor, Glasgow. **Robert Burns**, Kilwinning, aged 69 years. Saved over 40 years ago, and in assemblies at Stevenston, Maybole and Kilwinning; in the latter most of the time. A steady, consistent brother with a great interest in the saved and unsaved. He was present at the meetings on the Lord's Day of his sudden home-call. Gave his testimony in the Gospel meeting and warned the unsaved faithfully on eternal matters. Immediately he finished he passed into the presence of His Lord and Master, whom he loved and served. **Mrs. McDowell**, Ballymena, fell asleep in Jesus on 17th July; aged 79 years. Saved over 60 years. A loving and devoted mother, who lived to see her six children saved and in fellowship. Much interested in the Lord's work in home and foreign lands. Will be much missed in the assembly. **John Laidlaw Black**, Warkato, New Zealand, aged 81 years. Our late esteemed brother was born in Berwickshire, Scotland, and born again at the age of 19 under the preaching of John W. Smith. Went to New Zealand in 1906 and settled in the Napier and Hastings district, and removed to the Waikato seven years ago. In his younger days he was active in open-air work and cottage meetings, and was always found in his place at the worship meetings. He was a lover of the Lord and His people. He leaves two daughters and three sons—one son a missionary in India.

Sums received for the Lord's Work and Workers

J. N., Sr., Coutts,	-	-	-	£0	16	1
Hebrews 6, 10,	-	-	-	2	10	0

Total to 25/9/37, - - - £3 6 1

TREASURY NOTES

By THE EDITOR.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it" (Mal. 3. 16).

"Behold I stand at the door and knock, if any man hear My voice and open the door, I will come in to him and sup with him and he with Me" (Rev. 3. 20).

MALACHI, the last of the Old Testament prophets, seems, by his name, meaning the Lord's Messenger, to be "intended as a special figure of our Lord."* Here in chap. 3. 1 of the prophecy the Lord Himself is called the Messenger or Angel of the Covenant, justifying us in our belief that it is always the Person of the Son who is revealed in the Theophanies of the Old Testament, that is the appearances of the Angel of the Covenant (*e.g.*, to Moses, Joshua, Manoaah, etc). Such might indeed be better called Christophanies.

The above passage of Malachi is perhaps the best known among us in all the minor prophets, both from its intrinsic beauty and for its frequent use on conference circulars. And very suitable it is for such a purpose, and still more so at the present time if we take it in its context, for the "then" at the beginning of the sense as we may have noticed is not merely a conjunctive particle but marks emphatically a certain time when these God-fearing ones were gathered to confer together. It was just then, when the air was full of jarring notes, of complaints from the professing people of God, of denials, of gain-sayings, of contradictions, of self-justifications, at that very moment that a sound of a very different kind invaded the air. "Then they that feared the Lord spake to one another" (there is no "often" either in the original Hebrew nor in the Septuagint, nor yet in the R.V.—it was no question of how often they did it, but that they did it at all)—and the Lord hearkened and heard. What He heard seemed to Him worthy to be recorded, for what they were saying was the fruit of His own Spirit, not loud, not self-assertive, but very pleasant to His ear, for these God-

fearing ones were not, we may be sure, like the rest of Israel, blaming God and justifying themselves, but on the contrary, humbling themselves and justifying God. The analogy between this and the message in Revelation is marked and has no doubt often been noted. They are both closing messages from the Lord Himself, the one to His earthly people Israel in the land, and the other four centuries later to the local assembly of Laodicea—a small town in the south-east corner of the Roman province of Asia, representing His heavenly people—the church. Both companies are in an indifferent, self-satisfied condition, and both messages take the form of a severe and solemn rebuke, calling to repentance and return to the Lord.

WHIO then do these companies represent? The case of Israel addressed by Malachi is simple. They were the immediate descendants of the faithful remnant of the Captivity, who returned from Babylon in 536 B.C., in response to the God-inspired proclamation of Cyrus, king of Persia, as narrated in the book of Ezra. God had stirred them up to leave what had become their home, where by the direction God Himself through Jeremiah they had built houses and planted vineyards. Now they had left all to follow God's call. It was a thorough uprooting. Their numbers and families are all inscribed in chap. 2. of Ezra, shewing the interest Jehovah attached to this return. It was a numbering of the people on a small scale, reminiscent of the numbering at the Exodus. They were in fact the object of Jehovah's deepest solicitude—the effect of His Spirit's work. No doubt they were only a small part of the people of Israel, the bulk of whom remained in Babylon. They were not the nation, they

* The same word in Hebrew, as in Greek, means angel or messenger.

only represented it. But they were not likely to have the approval of these brethren who chose to stay behind in Babylon, who would likely enough try to dissuade them from any such unnecessary and imprudent step: Think what influence you will lose by leaving us! How will Babylon ever be converted if we all leave it? was perhaps their cry. Surely we can leave such questions in God's hands. Certainly those who left Babylon sacrificed much and lost caste in the world and among their fellow-Israelites (as we shall if we truly follow the Lord; that is part of the cross we are called to bear), and when they got back to the land, they found difficulties and enemies of which the others knew little, but they also had blessings and privileges and joys unknown in Babylon. They had in the first place an altar never seen in Babylon, whereon to offer burnt-offerings, all speaking of Christ. It was God's portion they were privileged to bring to Him; they were able to hold the set-feasts of the Lord according to what was written in the books of Moses, they were permitted moreover to build again the house of God where He might dwell among them. It was a poor building compared to the first temple, but God deigned to recognise it, and they were filled with a joy they had never seen or known in Babylon. They shouted for joy, we read more than once in that third chapter of Ezra. This is what they were in the bright early days; what they became, we shall see later.

It is very solemn to think that they were the ancestors of those to whom Christ presented Himself in the fulness of time, and by whom He was rejected and crucified.

NOW who does the church of Laodicea represent? This is not so simple. I have often heard it stated in quite a dogmatic fashion by some who are supposed to be sound teachers that Laodicea is represented to-day by the modernistic churches of Christendom, honey-combed with false doctrine and heading straight for the apostacy. But could we say that such heretical companies are Golden Lampstands, and yet this is what Laodicea is called (see chap. 1. 11, 12). Indeed, does God recognise a

modernistic higher-critical organization as a church at all? With all respect to the teachers above referred to, I have never been able to discover in the whole passage one syllable as to false doctrine. Does then Laodicea represent a disorderly church who has forsaken godly, scriptural ways? Had they given up believers' baptism and the breaking of bread? I say again that there is not a word that I can see that gives any hint of such a thing. Probably everything was going on in a most orderly way. Then others give other interpretations. Only a month or two back I received a paper from an esteemed brother deploring the feverish activities of to-day: service ousting, as he maintained, communion and worship, and then he added, This was the down-fall of Laodicea. I had to delete that sentence, because I could not see anything in the passage about "feverish activities" or the like; in fact I would judge that excessive zeal was the least of their offences. As far as we know they were as orderly as Smyrna, as orthodox as Philadelphia, and as free from any fanatical activities as it was possible to be. What then was the matter with them? A simple illustration may help us. We have perhaps all had the experience of going into the bath-room and turning on the tap marked "hot" and finding it running luke-warm. We don't blame the tap, but we do lay the blame elsewhere. We know at once that something is wrong with the stove: the fire won't burn, and why won't it burn? It may be the stove is full of cinders or the pipes of soot, or it may be that the fuel is inferior or full of clinkers, or that the cook has forgotten to stoke the fire. Alas, we have to confess to-day with some of our assemblies, and perhaps with ourselves, there is something wrong with the fire. It is burning very low, and needs cleaning out and refuelling. I take it that Laodicea is just Philadelphia cooled down to tepid point.

I THINK we may notice that there were stages in Laodicea's doctrine. First, she was lukewarm. But there was something worse than that, she was self-satisfied, and worst of all the Lord Himself was morally

outside the assembly. They might quote Matt. 18. 20, but that did not alter the fact. What will make the fire burn? Not merely singing "Revive Thy work, O Lord!" I do not wish to despise the prayer of faith, but I do not know if one has noticed much come of singing these well-known words. What is needed is to clean out the stove from these cinders of unconfessed sins, and the pipes from that soot of evil habits, evil speakings, grudges, and covetousness; from those clinkers of sinful ways, and thus by repentance, confession and definite putting away of sin. That is the negative side. Then there is the refuelling: prayer, much neglected, resumed, the word of His grace, bringing in the tithes, or what corresponds to this to-day and yielding ourselves afresh for His service with full purpose of heart.

I think we must all agree that we live in Laodicean days, though we need not for that be Laodicean. I am afraid we must admit before God that lukewarmness and indifference have alas found entrance and made inroads among us, and take the place in assemblies not a few of the old-time zeal, and that our faults are many and our weaknesses not a few, but there is one thing from which I think the Lord would have us thank Him, and it is this that we have not, I trust entered the second stage, we do still feel our urgent need of Christ and His atoning work, His risen life, His Spirit and His Holy Words, and His continual supply of our needs. I trust we are still preserved from saying, We are rich and increased with goods and have need of nothing, and that He has not yet left us to ourselves. We need Him of whom Bunyan speaks, with a vessel of oil in His hand, "when the devil would extinguish the fire of grace," "of the which He did also continually cast, but secretly, into the fire," to renew and maintain the work of grace in our souls and in His Assemblies.

CORRESPONDENCE.

A correspondent in Edinburgh writes as follows: "Perhaps Ps. 69. 8 will help the questioner of question 'C' in Sept. B.M. as regard the meaning of the Lord's 'brethren': 'I am become a stranger unto my brethren, and an alien unto my Mother's children,' not to His Father's children (John 7. 5)."

The Price of Power.

BY JOHN FERGUSON, DETROIT.

POWER in the affairs of the world is the greatest asset men can have. It raises the ordinary person to a place of distinction not enjoyed by those who miss having it. Power in the church is the *one* essential—not for the aggrandizing of the individual, but for the glorifying of the Lord Jesus Christ. "That the power of Christ may rest upon me," was the ardent wish of the Apostle. This was in order that by his preaching there might be souls won for his Master.

To obtain this *power* a *price* had to be paid.

While the free acceptance of Christ in the Gospel does not necessarily bestow this *power* on men, it leads up to it. The believer, finding out his or her utter sinfulness, claims at Calvary the pardon and justification purchased there by the death and resurrection of Christ. We not only get freedom from the penalty of sin there, but there is contained in that inheritance, the promise of freedom from the *power* of sin. "Sin shall not have *dominion* over you for ye are not under the law but under *grace*." This is the foundation stone of *power*. In this promise lies dormant the fact of the *power-plant* of grace.

Paul was no fatalist. He knew as no one since has known, that all God's commands are God's enablings, but the price had to be paid to obtain the *power* practically. The condition he found himself in by bodily weakness he made the motive *power*, not only for service, but for further glorifying of the *One* he loved so well. What he realized is what we so need, that the obtaining of *power* is what makes service valuable and that heaps glory on the once wounded head of the Saviour.

"Most gladly therefore will I rather glory in my infirmities that the *power* of Christ may rest up me." There is the secret. The *thorn*, or really as it is the *stake*, was no small affliction. It was the *stauros* of an agony he endured above all

others. This he had the *stauros* on which he crucified the flesh. He prayed, for he was only human, that this severe affliction might be removed from him, and got a threefold denial. When he thus knew the will of God, like his blessed Master in Gethsemane, he said, "Thy will be done."

THERE was but one way now for him, it was to *crucify* the flesh upon that *stauros*, and this he did. In accepting the *stauros*, Paul received the results of submission. We, at best, in hours of suffering, do "grin and bear it"—he boldly shouldered the Cross and henceforth made known the *power* for which he paid the price. Power is only obtained by submission to whatever circumstance may come our way. It is quite evident that Paul took this affliction and nailed the flesh upon it. Fitting use to make of the *stauros* indeed. To crucify the flesh ought to be the lifelong practice of the Christian. That all believers are dead and buried and risen with Christ is true. Judicial crucifixion is the state of all who believe. What is most neglected is *practical* crucifixion. Let us note what it really means, for there is the price of power.

To illustrate, let us suppose we are addressing one of the two thieves hanging on the cross beside the Saviour. "Thief, before you were on the cross, you frequented the places of pleasure and sin. You do no longer do so?" "I cannot" would be the reply. "I am crucified." We could add other forms of the gratification of the flesh. The answer would be the same, "I am crucified." Here, then, is real crucifixion. Practically dead to all we once indulged in of things of sin and folly. This will be the price of *power*. We cannot have power with men until we recognise that we are dead to the *world* as well as dead to *sin*.

Paul spoke of three crucifixions in Gal. 6. 11. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world." Here is the triple crucifixion out of which all *power* comes.

You want *power*. Are you prepared to pay the price for it? Are you prepared to forego every alien prompting of the flesh,

every sinful thing? When we are ready to sacrifice all that is contrary to His word in our lives, then we shall know the *power* Paul spoke of—"the *power* of Christ."

Two society girls, sisters, were saved and were happy in the knowledge of sins forgiven. Many of their former associates did not yet know of their conversion, and an invitation came to a party and ball, to many of which they had formerly gladly gone. Sitting down to acknowledge the invitation and reply to it, they wrote, thanking the sender, but adding "we cannot come, we died three weeks ago."

"Dead to the world, to Christ we live. He is our joy and bliss, and all the pleasures sin did give can never equal this."

"The Marriage in Cana"

(Concluded from August).

BY JAMES FORBES, STRATHAVEN.

"HAD TASTED" (v. 9).

THIS seems to be the climax. How could anyone know, unless they first taste? "O taste and see" is the solicitation of the Spirit in David (Psa. 34. 8). While the labourer in the Gospel may "*Draw*," and the labourer may travel many wearisome miles to "*Bear*," yet one thing the sinner, either north or south, east or west, must do, he must *Taste*. It is not necessary to use a firkin or two to know. It is "Taste" and "See." It is "Only believe"! It is "He that believeth on the Son hath everlasting life" (John 3.). Grace owns the very least exercise of faith,

"She only touched the hem of His garment,
And straightway she was whole,"

and the same marvellous grace of God, blesses the receiver of the Gospel (1 Cor. 15. 1-4). As many as received Him, to them gave He power to become the sons of God (John 1. 12). Here then we have testimony, transmission of the very simplest kind. Jesus did not directly ask him to speak. No! It was enough to taste, and knowledge came with the taste, and testimony followed,

a testimony as to the superior character of the article tasted.

We who through grace has seen

THE FORETOLD BECOME THE FULFILLED.

The words of Isaiah fulfilled literally in Matthew seven hundred years thereafter. For example :

In Isa. 7. 14 and 9. 6, The birth of the Son is foretold.

In Matt. 1. 23, It is fulfilled.

In Isa. 11., The Spirit in sevenfold fulness is foretold.

In Matt. 3. 16, It is fulfilled.

In Isa. 28. 16, "He is the 'Stone.'"

In Matt. 21. 42, Jesus identifies Himself with it.

In Isa. 61., He is foretold as the Sent One.

In Luke 4. 21, He says, "This day is it fulfilled."

In Isa. 32., He is foretold as the Sovereign.

In Matt. 21. 5, It says, "Behold thy King."

In Isa. 42., He is foretold as the Servant.

In Matt. 12. 18, It is fulfilled, "Behold My Servant."

In Isa. 53., He is foretold as the Substitute.

In Matt. 27. 38, He is numbered with Transgressors.

IN the above we see the careful fulfilling of that which was previously uttered by the Holy Spirit through the mouth of the prophet Isaiah concerning the Birth, Life and Death of the lowly, unknown, blessed Son of God, the Saviour. He who was in the form of God became flesh, and tabernacled amongst us, we who have seen these portions of the Holy Word fulfilled. We can say "*This is Water made Wine.*" It is a miraculous thing, this is the beginning of miracles, the incarnation of the Son of God.

It gives us encouragement to see that the circumstances are all overruled. "He manifests His glory." He was the Wonder-working Jesus, no limit to His power, no

limit to His love; and the other result, "His disciples believed on Him." Two very beautiful results flow from this marriage miracle. What a wonderful sight, that God should so put Himself at the disposal of the creature for the creature's advantage. The whole gospel story is full of this truth.

And as we anticipate the morning that is coming when He, who is still the unknown One in the world, will surely come, and as He fulfilled all the past, so fulfil all that is yet unfulfilled.

Two things particularly we wait for, the bringing of those who sleep, and the changing of those who are awake, caught up, to meet the Lord in the air. What a revelation of His glory that will be, and what believers we shall be then!

May we meantime be able to "*Draw*" and "*Bear*," so that others believing shall join with us in our exclamation—

"WORTHY IS THE LAMB."

"REJOICING IN HOPE OF THE GLORY OF GOD."

Tune: "Home, Sweet Home."

In Thee we're rejoicing, Thou "God of all grace,"

And praise Thee for all that Thy counsel has planned,

As knowing Thy favour—our standing in grace,

A happy, a holy, a heavenly band.

Our destiny, glory with Christ there above—

We well may rejoice in a hope so divine;

No mind had conceived it but His who is love:

What glory exceeding when like Christ we shine!

While we are awaiting that moment so bright,
When we shall, enraptured, His blessed face see,

'Tis Thee we are praising, as thus we delight
In love that for ever will have us near
Thee.

A. H. L.

July, 22nd, 1937.

EDITORIAL NOTE.

To our regret we have been obliged this month by circumstances to hold over Mr. W. Rodgers' "Notes on the Psalms," we hope to resume these in December.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XLVI.

By DAVID J. BEATTIE.

GLASGOW ASSEMBLIES.—*Concluded.*

THE origin of the Porch Hall Assembly, Glasgow, may be traced to a Gospel mission begun by John McLachlan in a disused shop in Gateside Street, situated at the corner of Duke Street. The premises were acquired and suitably altered for the purpose of holding meetings, and became known locally as McLachlan's Hall. This was in the early 'eighties. Gifted not only as a convincing preacher of the Gospel but as an able exponent of the Scriptures, Mr. McLachlan drew the people of the neighbourhood to hear him, and many happy cases of conversion were placed on record. As the work of grace developed there was a manifestation of spiritual interest amongst Christians who had joined in the activities, and it became evident that fresh responsibilities had fallen upon the shoulders of those who had the care of the little mission.

By this time Mr. McLachlan was joined in the invigorating exercise of soul-winning by a few helpers, among them being John Paton, Andrew Hamilton and Thomas McAulay. Thus they began to study the Scriptures infused with a desire to learn the Father's will toward His children. And so they were led to the truths of believer's baptism and the Lord's Supper. This caused those who were loyal to the Word to dissociate themselves from the various places of worship they had up to that time attended as church members, and they began to meet in His name, counting on

the guidance of the Holy Spirit, as in simple faith they gathered to remember the Lord in loving obedience to His will.

In the summer of 1887, a Gospel tent was pitched on a vacant piece of land at the corner of Duke Street. The preacher was William Montgomery, well known as an evangelist. He was then in the prime of life, full of vigour, and "mighty in the Scriptures." A memorable time of revival took place, which was felt throughout the district, the canvas walls of the tent being witness of the new birth of many who attended the services. To the believer in happy communion with God, the telling again of the "Old, old story," and the soul-stirring spectacle of lost ones seeking the Saviour, is indeed a tonic far above the mysteries of the apothecary's art. Thus it was that the mission of the Gospel to the district proved to be a source of strength and a real spiritual stimulus to the little company of Christians gathering in the meeting-room nearby.

About this time a small church built in the days of the Disruption in Scotland, and latterly used as a place of worship by the E.U. Church, became vacant. It was in the immediate vicinity of Gateside Street, and as the assembly had considerably increased in numbers, the brethren rented the building. It became known as the Porch Hall, the name being derived from the not altogether unusual architectural feature of



JOHN McLACHLAN.

a porch entrance. It was John McLachlan who casually remarked, when a name was being considered, "Believers were together in Solomon's Porch; why not call it Porch Hall?" Thus it was named, and has since been a place of rest and blessing to all who sought sanctuary within its sacred walls. It was from Porch Hall that James Anton went forth, in 1902, to Central Africa.



ROBERT LEGGAT.

THROUGH the help of Mr. E. Tainsh, who for long years has been actively associated with believers in Glasgow, we are able to sketch a brief summary of dates and other details from the formation of the Round Toll Hall Assembly, until their re-union with Christians gathering in Union Hall, West Graham Street—covering a period from 1889 till 1926. Confident of the guidance of God, a number of believers in happy fellowship went out from Union Hall, and after a journey covering thirty-seven years round the northern district of Glasgow, came back as one man—although numbering about 150—to Union Hall, the place where their tent was pitched in the beginning. Here is the story. Close on half a century ago a few Christian people with a heart for the perishing around them, were privileged to hold forth the Word of Life in and around what was known as the Black Quarry District, Round Toll. At that time there was little or no Gospel evidence in the district, and meetings for the preaching of the Gospel were convened during the summer and winter, both in a large tent pitched in the neighbourhood, and in a music hall hired for the purpose, when it was available. The campaign proved to be a time of intensive sowing and reaping, and was carried through with the generous and stimulating help of such preachers as John

Ritchie, W. J. Meneely and Henry Downie. It was a time productive of much fruit, and souls were gathered into the Kingdom. Many of the converts found their way into Union Hall.

At the close of the meetings it was decided to continue a Gospel testimony in the district, and to do this after a godly fashion, it was thought expedient that an assembly should be established who would be responsible to the Lord for the continuance of the testimony. Among those called to share in the undertaking,

and who thus formed the nucleus of the church were: James Kelly, William Taylor, Henry Davidson, Robert Kerr, Tom Dryden and Dan Turner, still remembered as "Happy Dan." Later, the ranks were augmented by Robert Leggat and others, during which time numbers were saved and added to the assembly.

FOR over four years the testimony was maintained before removing to Camperdown Hall, where the assembly remained for ten years. Many were the miracles of grace during those years; notably a drunken mason who persistently disturbed the open-air meetings, yet God wondrously saved the profligate, and he lived for many years to proclaim from platform and street corner his unbounded faith in the Gospel he once sought to defame. Then another call came for the assembly to remove to Garscube Hall, the place once occupied by what is now The Tabernacle, St. George's Cross, and latterly by the Union Hall, as a Gospel testimony. Such stalwarts of the Faith as Alex. Marshall and David Rae, with others, unfurled the banner of the cross with lasting results. After ten years the assembly returned to Round Toll Hall, still under the able leadership of James Kelly and Robert Leggat, where, following a testimony of

eighteen years, circumstances came in which made another removal necessary. This time back to Union Hall, where twenty of their number, with others, had started the testimony in Round Toll at the beginning. It was in this assembly that Alexander Stewart so ably ministered for many years. He was the author of "O Lamb of God we lift our eyes," and "Lord Jesus Christ we seek Thy face," hymns sung by assemblies of believers the world over.

An aged brother, who for over half a century has been actively associated with assemblies in Glasgow, gives this testimony: "We are commanded to remember our guides," he writes. "Looking back, the writer sees three outstanding men whose personality and ministry was most markedly used of God in supplying spiritual food for edifying babes in Christ as well as those of more mature experience. These were: John R. Caldwell, Alexander Stewart and Thomas Cochrane. The ministry of these brethren was most edifying and uplifting. But there was a something about their demeanour and movements which impressed one even more than their addresses—a fact which indicates that the man is more than his message; and is explained by the Great

Woman of Shunem's words to her husband concerning the prophet Elisha: 'behold now, I perceive that this is an holy man of God which passeth by us continually' (2 Kings 4. 9). Elisha's character was perceptible in his personal demeanour. So it was with these elder brethren, whom we will do well to remember, and seek to imitate as they followed Christ."

It must be obvious to the reader that the purpose of these papers has not been to chronicle the birth, progress and spiritual life of the thirty-six assemblies in Glasgow. To attempt such a formidable task would run far beyond the limits of space at the disposal of the writer; nor would we presume upon the patience of the reader in pursuing a course which in a variety of instances must of necessity lead along parallel avenues. Since the early days when the fire was first kindled in Campbell Street remarkable development in the upbuilding of the Church of God and the furtherance of His Kingdom has taken place; so that to-day, probably no other body of Christians wield so powerful an influence in the spread of the Gospel in the city than the various assemblies of believers known as Brethren.

(To be continued).

A Walk With God.

By J. C. JEFFERS, NATAL.

PART IV.

(Conclusion).

ARE we willing thus to go on with God? to go down with Him? to die daily? This is the way to life more abundant, the "royal road" trodden by the "King of the wounded breast" Himself; and He says, "If any man serve Me, let him follow Me . . . if any man serve Me, him will my Father honour" (John 12. 26). Are we willing to surrender our life, just in its flower, perhaps—to "lay in dust life's glory dead," "that the life also of Jesus might be made manifest in our mortal flesh"?

Within two miles of our home lives a

farmer who, in his early days, was engaged in "transport-riding." On one occasion he met a man who offered him a large farm in exchange for a waggon and "span" of oxen. It seems a small thing to ask in exchange for a farm, but my friend did not consider the farm worth even that; so he hugged tightly his own little possession. To-day, in his old age, he is in just a comfortable way, but no more. On what he believes to be the same despised farm, however, now stands the mighty and wealthy city of Johannesburg—the "Golden City." And it might have been my friend's. *It might have been*—if only he had yielded his little all. Oh, what regrets there will be by and by when our eyes are opened to see what might have been ours, if now we are unwilling to come to God with a complete surrender, in order that we may receive the "fulness of the blessing of the Gospel," that

we may "be filled with all the fulness of God" (Eph. 3. 19). For that is the blessing involved in true surrender. The beseeching of Rom. 12. 1 must be coupled with the command of Eph. 5. 18—"Present your bodies; be filled with the Spirit."

"But," you say, "I received the Holy Spirit when I was born again." Yes, truly; otherwise you would not be a child of God at all, for "If any man have not the Spirit of Christ, he is none of His" (Rom. 8. 9). But it is quite evident that there is a vast difference between receiving the Spirit and being filled with Him; otherwise it is impossible to understand Paul when he first tells the Ephesian believers that they "*were* sealed with that Holy Spirit," then prays that they "*might* be filled with all the fulness of God," and lastly *commands* these same believers to "*be* filled." Do you not see?

MANY years ago we rented a cottage, and right pleased were we to obtain possession; but strangely enough, one room was locked, and we had no key for it. Do you think we were satisfied to be given nominal possession of the whole house? No, indeed. We were glad to be in the house at all, but we could not be satisfied until every nook in the house was under our direct control—until, we might say, the house was filled with our spirit.

Is it not thus with many Christians? It is true that Christ by His Holy Spirit has entered, but He has not full control—part of the whole man is under lock and key. Beloved child of God, is it thus with you? If so, now is the time to open up your whole being to Him, and be *filled* with His Spirit. Your will is the key. Are you willing that every detail of your life shall now pass under His control? Then on bended knee tell Him so, and by faith claim His filling. It is your part to open up; it is His to fill. Trust His written word as you did for salvation; "He cannot deny Himself." Discuss the matter with Him, and "Bring forth your strong reasons." And the strongest reason of all is that He has commanded you to "Be filled with the Spirit."

"They still went on, and talked"
(2 Kings 2. 11).

BLESSED walk. Blessed and holy communion. Beloved, are you anxious for this walk with God? Are you hungry for His fellowship? Are you longing for this filling? Are you prepared for the cost? Then "let us go to Gilgal" (1 Sam. 11. 14), and as you step out in faith say at each stage, "I will not let Thee go, except Thou bless me, . . . I will not leave Thee." But oh, having run well, let nothing hinder, for it is sadly possible to go far on the road with God, and yet fail in the supreme purpose in life for which He has called us. Further, the double blessing would never have come to Elisha had he not been looking at Elijah at the crucial moment; and the lesson is obvious. Our fixed attitude of heart throughout life must be, "Looking unto Jesus."

"So shall thy walk be close with God,
Calm and serene thy frame";

and so shalt thou go in the might of His Spirit—it may be to sweeten bitter waters, to feed hungry multitudes, to open eyes that are closed to the realities of heaven, or to be "the arrow of the Lord's deliverance" bringing victory to souls groaning under defeat. Brother! Sister! if you are not thus yielded to Him, you simply don't know what the Lord can do with a surrendered soul. The world has seen what He has done with others; it has yet to see what He can do through *you*. Will you give Him the opportunity?

"In the shrine of my spirit He whispers to me,
'I'll do wondrous wonders; I'll do them
through thee.'"

Amen.

"They saw where He dwelt, and abode with Him" (John 1. 39).

I AM the Lord, and THERE IS NONE ELSE, THERE IS no God beside Me: I girded thee, though thou hast NOT known Me. I AM THE LORD THERE IS none else (Isa. 45. 5, 6).

"Be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24. 44).

The "Brethren" Movement and its Critics.

THE DISPENSATIONS. PAPER IV.

BY THE EDITOR.

THERE is scarcely a term that reacts so unfavourably on certain controversialists as the phrase—"the Divine Dispensations." For some unaccountable reason this expression is made responsible for all kinds of errors, more easily fancied than defined, and must be opposed at all costs. This is, we feel sure, partly due to misunderstandings. One of our critics† who writes quite warmly against us, speaks of "Dispensationalism" as our "basic idea," "whereby" we "set Scripture in flat contradiction to Scripture (!), so that to the uninitiated, it makes God appear a changeful and rather hopeless muddler (!), trying out various plans of successive 'dispensations' of His administration of world affairs." Unfortunately he gives no instance of these "flat contradictions," so that it is difficult to gauge the truth of his strictures. It would, I think, be more accurate to say that it is precisely the *ignoring* of dispensational differences which may make Scripture sometimes seem to contradict itself.

Principal Hammond, in his original article on "the Brethren Movement"‡ writes in much the same strain: "Another mischievous consequence of this view of Dispensations is the uneasy opinion it creates, that, if one may employ a daring expression, God was experimenting, and indeed, it must be added, experimenting badly" (!). One would suppose that the idea of God's dispensational dealings with men was an invention of "these brethren"; but was it not Augustine who wrote: "Distinguish the dispensations and the Scriptures agree"? Surely a Professor of Chemistry might carry out a series of negative experiments before his students to demonstrate what he himself knew perfectly without being ac-

cused of being "a muddler" or of having "experimented badly." God knew what was in man from the first, but man did not, so it was that he might learn this, that the said "experiments" were carried out.

In taking Israel out of the surrounding nations and bestowing on her every favour and protection, God acted like a vinedresser, taking a fine cutting from a heap of vine plants and surrounding it with every care for its culture. Israel was this vine. Surely she would bring forth fruit for God. The only fruit was wild grapes (*cf.* Isa. 5. 1-7). The experiment to all who have ears to hear succeeded perfectly, and showed that man, even at his best estate, must be connected with Christ, if ever good fruit is to be borne.

NO, we have not invented the term Dispensation. It is an accepted English word meaning, according to Webster, "in a technical religious sense that which is dispensed; especially (theologically) a system of principles, promises and rules ordained and administered—as the Mosaic and Christian dispensations." So we may note the term has the double use—first in a technical sense "that which is dispensed," and then *especially* theologically "a system of principles"—or, as we might call it, a principle of action extending over a certain period, though not necessary stopping there, and hence the period itself during which such principles are especially in vogue. The Greek word, *oikonomia*, of which dispensation is the translation, is made up of two words—a house and to order, and so means—the ordering of a house. The word "economy" is defined by Webster again as the orderly system regulating the distribution and uses of parts, conceived as the results of wise adaptation in the author whether human or divine—*e.g.*, "the Jewish Economy."

But we do not depend on lexicographers for the understanding of the term dispen-

* We desire it to be understood that for the purpose of this series of articles the term "Brethren" is reluctantly used solely as a matter of convenience. Both Editor and Contributors decline to accept the term in a sectarian sense.—[Ed.]

† J. Findlater, Edinburgh. "The Propaganda of Futurism" (Evang. Quarterly, April, 1937, page 178.

‡ Peace and Truth Quarterly, January to March, 1937, page 19.

sation. We find it used in both above senses in the New Testament, Thus in Eph. 3. 2 we have it in the first sense of that which is dispensed, "the dispensation of the grace of God given me to you-ward"; but in Eph. 1. 10, we clearly have the sense of a period: that "in the dispensation of the fulness of times He might gather together in one (lit. head up in one) all things in Christ, both which are in heaven, and which are on earth; even in Him." Again we find the word used in the same sense, in chapter 3, verses 4 to 11—"the mystery of Christ, which in other ages (clearly in contrast to a present age or dispensation) was not made known unto the sons of men, *as** it is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles should be fellowheirs and of the same body and partakers of His promise in Christ by the gospel . . . to make all see what is the dispensation (R.V.) of the mystery, which from the beginning of the world hath been hid in God." There was a period when all this was hidden, and dispensationally impossible, as we shall see later. Now it is revealed and effectuated for all believers. Those who close their eyes to the peculiar character of the present dispensation are robbing themselves and their followers of the blessing which is theirs, and also Spiritual Intelligences in heavenly places of their lesson (Eph. 3. 10).

Surely it is hardly possible to ignore the fact that the ways of God with His creatures have not always been in identical terms. It would be difficult to shew that the patriarchs, however wonderful as individual witnesses for God, but without a page of Scripture, had the same opportunities of knowing Him as the people of Israel, "to whom were committed the oracles of God." Did not the law of Sinai reveal more of the Holiness of God than had been known previously by natural conscience? Could Israel, who were looking forward to Christ in type and shadow, enjoy the same full-orbed revelation of the grace of God as is possible to-day? Clearly not. Surely marked differences of dispensational

dealing are taken for granted in such an expression as "The times of this ignorance God winked at, but now commandeth all men everywhere to repent" (Acts 17. 30). That is, God did permit at one time to men in the twilight of His revelation, what He could not in its midday brightness. How profoundly the Theophanies of Old Testament times were transcended by the Incarnation! How great the difference the presence of Immanuel made in this scene! It was that which the prophets and righteous men of Matt. 12. 17 were desiring to see with their eyes. And does not God hold men to-day who can look back at the cross and the resurrection as more responsible than those who lived in ancient times of heathen darkness?

I CANNOT but think that our critics in their better moments do really believe much as we do, but perchance express themselves differently. Perhaps they talk of the Jewish economy, the millennial age, or the gospel period. We do not mind the phrase they adopt, if they hold the truth behind it. Perhaps one idea that has militated against the acceptance of dispensational differences is the erroneous conception that each of what we call "dispensations" must be self-contained, a sort of doctrinal "water-tight" compartment, with nothing in common with others,† whereas it would be more correct to speak of them as cumulative, with sometimes a transitional period between, as the Acts period for instance, between Judaism and the dispensation of the grace of God. Indeed it is very important to see that there are truths running right through the dispensations, and common to all, as well as special principles which characterize each. For instance, in what period of God's dealings with man is the principle of sacrifice not recognized, all pointing to Christ's great sacrifice, but emphasizing the fact that there never has been in any dispensation but one

† We have received a very strong protest against any form of Dispensationalism, in a pamphlet by a writer in the Midlands, whose recurring grievance is, what to our mind is a very defective definition of dispensational teaching, namely, that each period is "wholly complete and sufficient in itself, is in no wise exchangeable for the others and cannot be commingled." He gives no reference, so that this definition may be qualified by the writer he refers to. In any case we are in no way bound by it, and could not accept it without considerable qualification.

* As has been well remarked the "as" here does not indicate a degree of revelation, but rather a contrast between a revelation and none at all.

ground, whether in a future or in the past, but the sacrifice of Calvary? Then has not God always worked in grace and government? Surely so, and men have always needed repentance, faith, and the new birth. The immense difference is that now by the death and resurrection of our Lord Jesus Christ *His righteousness is made known and His ground for acting in grace fully revealed.* God has never changed, but how varied and gradual have been His ways in revealing these truths! We may well say with the apostle, "How unsearchable are His judgments and His ways past finding out!" When man fell and was driven from Eden, approach to God by sacrifice was clearly revealed to him, but in the absence of a written revelation he was cast perforce on two witnesses, one the works of creation to the Power of God, the other the natural conscience to His holiness. This is the *Dispensation of Conscience.* Not that conscience does not work now. Certainly it does, and in a more enlightened way, too. I think Romans 2. 14-15 will bear this out. But the violence that led to the flood must be curbed. For this, God introduces a new principle which the most rigid anti-dispensationalist cannot deny, that of human government, which of course continues to this day. It did not prevent the race plunging into idolatry, and so led to the calling out of the chosen people—in the Person of Abraham—to whom the promises were made, that is, to Abraham and His seed, which is Christ (see Gal. 3.). The promise of being a great nation (Gen. 15. 5), of becoming a universal blessing through the seed (Gen. 22. 17-18), and of possessing the inheritance (Gen. 13. 14-17). But we hasten to say that these do not exhaust the promises, since "all the promises of God in Him are yea and in Him Amen to the glory of God the Father." These may be called the *dispensations of government and promise.*

We notice the facts, call them what we will, marking the introduction in each case of a new principle. Then to Israel the law was given. The other nations of the earth are spoken of in Romans as "the Gentiles *which have not the law*" (chap. 2. 14), so

that though their natural conscience by its own intuitions would witness in them to the claims of the moral law they could not be held responsible for the observance, say of the Sabbath where no question of right or wrong is involved. As the subject of the law has been so fully discussed in our October number, it will not be necessary to repeat what was there said. The law was not given as a ladder by which men were to climb up to heaven, but as a standard by which they might see how far they had fallen. The law does not cleanse or justify. It shows up our sin, it condemns us. The law does not take away sin, it adds to its gravity. It could never give life, it would rather slay the guilty. The law is *not* dead, but the believer is dead to it by the body of Christ (Rom. 7. 4). The law is good, but the will of the new Husband is better. The law is good if a man use it lawfully, that is to put the fear of God into the unrighteous, the ungodly and profane, but it is not its lawful use to make it the rule of life for the believer.

In the dispensation of the law no one was ever saved by it, but only by the sacrifice of Calvary, of which all the Levitical sacrifices spoke. But if a man insists on putting himself under the law, then he must not compound with it. He must keep it perfectly. "If ye be circumcized Christ shall profit you nothing." "Every man that is circumcised is a debtor to keep the whole law." But we are "not under the law but under grace."

THE Sermon on the Mount represents the quintessence of the law, to make all men see that if they accept Christ as King, they need Him first as Redeemer. But if men take it up as a way of life they must keep it perfectly and to the letter—exactly what they do not do—and teach others to evade. It shows us more even than the law—our lost estate and our need of the grace of God, and we value it in its true proportion as a part of God's Revelation. The above Dispensation is that of the Law. "The Law was given by Moses, but grace and truth came by Jesus Christ" (John 1. 17). How great the antithesis! When Christ re-entered heaven, bearing the marks of

Calvary, one of two things must be poured out, either unmitigated vengeance on a Christ-rejecting world, or unmingled grace toward every creature. The Heaven opened and the Spirit came forth to testify to a glorified man at the right hand of God as Prince and Saviour, to institute a world-wide testimony of grace to the sinner, and baptize all believers from Jew and Gentile into one body. This forms the church, of which the Lord Jesus said in Matt. 16, "On this rock I *will* build My church." It is clear that He had not been building it heretofore. Nor was such a thing possible, seeing that God had Himself in Old Testament times built a middle wall of partition between Jew and Gentile, and it was only when He who made it, broke it down, that the twain could be united to form the Church which is His body (see Eph. 2. 14).

This glorious *dispensation of the grace of God* will be succeeded by a brief period of judgment, including "the great tribulation," and, what will run concurrently with it, "the time of Jacob's trouble." This will be followed by the *dispensation of the Kingdom*, when Christ shall reign in Person, and "the earth shall be filled with the knowledge of the glory of God as the waters cover the sea." Then finally will ensue *the dispensation of the fulness of times*, when all will be headed up in Christ, who will rule for ever as God's viceroy over a renovated universe.

Each dispensation ends, we will not say, in apostasy, but in grievous failure on the part of man: that of Conscience with an earth filled with violence and corruption; that of Government with a general plunge into idolatry (see Romans 1): The dispensation of the Law ended with the murder of the Law-giver and Redeemer; that of Grace in general apostasy, followed by the Millennial kingdom. Even that will terminate in the final rebellion and last judgment. Thus all ends in failure till the last dispensation—"of the fulness of times," when the stability of the universe will henceforth be guaranteed by Christ Himself, and God will be all in all.*

Survey of Service

NORTH-CENTRAL ANGOLA.

BY T. E. WILSON, P. W. AFRICA.

FEW parts of the world have seen such a transformation as a result of the preaching of the Gospel as the "beloved strip" of Central Africa, pioneered by the late F. S. Arnot and occupied for the Lord by many men and women of God, some of whom have long since gone Home and others who remain till the present day. A detailed history of this great work of the Spirit of God, and epic of missionary tragedy and success would make many volumes of intensely interesting reading, but will be fully known at "that day." In this short article we wish to confine ourselves to an account of an effort to open up a hitherto unreached part of North-Central Angola, not forgetting other esteemed brethren in other parts of Africa who are carrying on similar pioneer work.

For some considerable time the district of Angola lying between Chokweland and Bié and to the north had been exercising the hearts of the Lord's servants, and it was felt that an effort should be made to open it up with the Gospel. This area takes in parts of the districts of Malange and Lunda, inhabited by the Chokwe, Songo, Bangala, Minungu and Hembe tribes. The only one of these tribes that had been at all reached by the Gospel was the Chokwe. After spending a time in Bié and Chokweland in order to learn the respective languages of these parts and gain experience, in 1925 the present writer in company with Mr. Adcock took a journey of 540 miles on foot through the district, and a centre was located at a place called Chitutu, within striking distance of all these tribes. After a protracted period of negotiation with the Portuguese Government and many difficulties, permission was granted by the High Commissioner of Angola to build. In 1927 my wife and I, just married, bade our dear friends in Chokweland goodbye and set out

* This will be followed in December by a paper by Mr. A. W. Phillips on "The Holy One of God—Sinless and Unsinning."

for Chitutu with a caravan of Chokwe porters carrying all our worldly possessions.

After thirteen days' march we arrived at the site. A clearing was made in the bush, and while a mud and wattle house was built, we lived in a little tent shielded from the sun by a leafy bower of tree branches. Our bed consisted of four forked sticks stuck in the ground, bamboo laced on top with bark rope and a heap of grass. Cooking was done on a camp fire, bread was baked in a hole in the ground lined with red-hot ashes, and all our meetings held in the open-air under the shade of the forest trees.

IT is difficult to describe the condition of the people as we found them. There was not a single Christian within 5 days' march. Poison test cases were quite frequent, and one day the bodies of a man and his wife, killed by the poison, were pulled out of a wild pig burrow at the bottom of our garden. Little girls of six or seven years old were married to old men, and if they came to a meeting were soundly thrashed by their "husbands." Often on Lord's Day our audience at the Gospel meeting consisted of a number of drunken natives, their almost naked bodies plastered with red and white paint, and who sat and dozed and passed remarks while we preached. No one would shut their eyes while we prayed lest we should pounce on them. The first to be saved were a few young men, and they were immediately ostracized and persecuted by their relatives. After eighteen months three young men were baptized, and we started to break bread. The days were spent in the bush digging wells, sawing timber into boards and preaching in the villages. Nearly every night we had a Gospel meeting. This work was periodically punctuated by bouts of malaria, and after about a dozen attacks in one year, my wife suddenly went down with blackwater fever. The Lord was very precious in those days, and we had many marvellous answers to prayer. After six sleepless days and nights, Messrs. Roberts and Bodaly from Bié came to our help, and although it was the middle of the wet

season, the Lord graciously stopped the rain while my wife was carried for five days in a hammock through dripping forests and across swollen rivers in dug-out canoes out to Bié. Here we were ordered home to recuperate, and it was with heavy hearts, as we thought of the young converts left in the midst of blackest heathenism, that we set foot on the ship to take us to Europe. After eighteen months in the homeland, we went back accompanied by Miss L. Murphy and picked up the threads. Some of the young converts had been carried off to the coast on forced labour, and one of them died there. However, things were better than we had dared to hope. Meetings had been carried on more or less regularly by the natives, and a few more souls had been saved. Since then many more have been saved, and the assembly now numbers over thirty native believers in fellowship. To combat the system of child marriage, we started a girls' refuge, and offered our protection to any girl who would come and stay with us until she was of marriageable age. This has been a great success, and quite a number of girls have passed through it and are now happily married to Christian young men.

As a result of school and medical work and village preaching prejudice has been broken down, and numbers steadily increase at the Gospel meetings.

Our great object is not so much to see an increase of "mission stations" or "out-schools," but Scriptural assemblies established and run by the natives themselves without subsidies of foreign money. To this end we are endeavouring to get the Word of God into the hands of the people and teaching them to read it. We do not employ paid teachers, but encourage the natives to accept responsibility and evangelize their own people without pay while doing their daily work.

The latest addition to our little band is Mr. D. B. Long, from Belfast, and we hope (D.V.) to reach out still further into the great untouched regions of the Songo, Minngu and other tribes. Brethren, pray for us!

WHO HATH BELIEVED?

C. M. J. Lear of the Argentine.

Oh! who among the people hath believ'd our report?

To whom hath been revealed God's plan, so wonderfully wrought?

For He hath shewn His matchless grace, His mighty arm laid bare,

And those whose eyes are open have beheld His glory there.

Behold there is a tender plant sprung up before the Lord,

A root from out the arid soil (His name be e'er adored):

He had no form or comeliness of outward majesty,

And yet in thought and word and deed, all glorious was He.

But He, rejected and despised, was not by man esteemed;

He was with grief acquainted, and His foes against Him schemed;

They thought in all their hatred that He stricken was by God,

And knew not that 'twas for their sakes He bowed before the rod.

All we like sheep have gone astray, have wandered from the road,

But God hath made, to meet on Him our sins' tremendous load.

He was oppressed, afflicted sore—the dreadful day had come:

Yet as a lamb He bore it all, and as a sheep was dumb.

He ne'er was put in prison cell, no judgment true had He,

No witness pleaded His just cause, that He should be set free;

For suddenly He was cut off, was stricken for our guilt,

For us His life was freely given, for us His blood was spilt.

They made His grave with wicked men, but lo! the rich man's tomb

Was used by Him who conquered death, dispelling all its gloom.

He sees His seed, prolongs His days; the pleasure of the Lord

Is prospered in the hands of Him we praise with one accord.

He sees the travail of His soul and is well satisfied;

And by His knowledge those He saves are fully justified;

The spoil He with the great divides—the portion of the strong—

And thus by Christ redeemed and blest, to Him we raise our song.

A BIBLE STUDY.

NEHEMIAH 3.

THE RETURNED CAPTIVES AND THE BUILDING OF THE WALL.

By C. H. BURCHELL, BIRMINGHAM.

IN studying the post-captivity books, it is well to notice that it was Zerubbabel and his companions who responded to the decree of Cyrus inviting the Jews to return and build the House of God in Jerusalem. And when the work was hindered at the close of Ezra 4., the prophets Haggai, and a little later, Zechariah, were bearing their testimony, and their prophecies should be read at this point.

There is a break of about sixty years at the close of chapter 6., and then Artaxerxes—possibly the Ahasuerus of Esther 1., which latter book should be read here—sends Ezra to Jerusalem to beautify the House of God, govern, and instruct the people in the law of God.

The ninth chapter shews how in so short a time as sixty years corruption had come in, and Ezra is used of God to restore the purity of the worship.

It was twelve years subsequent to this that the Artaxerxes of Nehemiah 2.—probably the son of the Ahasuerus who married Esther—deputes Nehemiah to rebuild the wall of Jerusalem, etc.* And it is interesting to observe that during the captivity in Babylon, and afterwards in the Medo-Persian Empire, God had His man, Daniel, in great political power and in the favour of the reigning Monarch; also Mordecai, in his day, was Prime Minister in Persia after the captives were allowed to return to the "province," no longer "kingdom," of Judah (see Ezra 2. 1).

NOW Nehemiah 3. is, I consider, the 16th chapter of Romans of the Old Testament, and records the names of those God thought worthy of honour.

* Should any question be raised whether Nehemiah had Divine leading in undertaking the building of the wall, the prophetic utterance of Daniel (9. 5) regarding "the commandment to restore and to build Jerusalem," states that "the street shall be built again and the wall even in troublous times," which was certainly sufficient warrant for Nehemiah to carry out the work.

Bearing in mind that the object of building the wall was to keep outside Jerusalem—God's centre—the enemies of the Lord, of whom Sanballat and Tobiah (chap. 2. 10) are prominent throughout, and remembering the corresponding New Testament truth of separation (see Gal. 1. 4; 2 Cor. 6. 14, etc.), we can profit by noticing the Divine record of these wall-builders in Nehemiah 3.

Verse 1 shews it was priestly work and that the priests "sanctified" their labours—of them only is this recorded—and it would be well for us to remember that separation is of little value unless sanctified or set apart for God.

Verse 5. Here the Holy Spirit has solemnly noted the failure of the leaders. It is very humiliating when the spiritual tone of an assembly is in advance of its leaders. It is also a warning, for it is not difficult to conclude that the Tekoite "nobles" would be ashamed of such a record when it was too late to correct their conduct.

Verse 7 brings in the men of Gibeon. In Joshua 9. this people had been condemned by Joshua to perpetual slavery in Israel, and they shared in the captivity: but instead of remaining in the comparative freedom of Babylon or Persia, they voluntarily returned to the land of their servitude, and God gives them a place of honour amongst His people in building the wall.

Verse 8 shews that the business-men were not too much occupied to neglect their part in this service. Surely this admonition is much needed to-day.

Verse 10 gives a very important principle, repeated again and again in this chapter (vv. 23, 28, 29) that Jedaiah built "over against his house." In seeking to maintain the line of separation from evil to-day, it must first begin at home.

Verse 11 introduces something apart from the wall, but necessary in connection with its construction—the "tower of the furnaces," lime, etc., had to be burnt. So there is much that has to be done in the work of God which serves His purpose although not prominent in the eyes of others.

Verse 12. There is plenty of room in this service for the "daughters," and as applying to our day one is reminded of the "women" in Phil. 4. 3 and also Rom. 16.

Verse 13 indicates that God measures the work "a thousand cubits." A solemn thought that all our labour is subject to the measuring line of the Sanctuary.

Verse 20. Of Baruch only is it recorded that he worked "earnestly." So that God not only measures (v. 13) the length, but takes note of the spirit in which the service is performed.

Verses 20 and 21 mention the remarkable omission of Eliashib, the high priest, who neglected to build the wall in front of his own house.

Verse 27 is very fine, for it records that the Tekoites made up for the failure of their "nobles" in verse 5 by repairing "another piece." May we learn to do likewise.

NOW to return to the moral consequences of Eliashib omitting first to secure his own house against the enemies of God (vv. 20, 21), and putting locks and bars on the gate as all the other builders did.

Nehemiah 13. tells us that during his absence the high priest Eliashib was "allied to Tobiah" (v. 4) and had prepared for him "a great chamber" in the House of God—thus defeating the very purpose for which the wall was built.

And in *verse 28* we further learn that Eliashib's grandson was "son-in-law to Sanballat." Another unholy alliance!

We note with approval that on his return Nehemiah "chased him" away (v. 28) and Josephus tells us that Sanballat built a rival temple to that at Jerusalem on Mount Gerizim and appointed this man, Manasseh, as priest. In this way commenced the false worship of which the Lord Jesus in John 4. 22 said, "Ye worship ye know not what."

Oh! that this closing lesson may not be lost upon us. Tremendous results either for good or evil may follow our "building." If we make a bad start we cannot expect to end with a good finish.

The Tragedy of Calvary.

ARTICLE II.

(Continued from January).

BY E. C. QUINE; ISLE OF MAN.

THERE is one remarkable feature peculiar to the tragedy of Calvary, absolutely unique, when compared with any other event, however important—which is, that it depicts the history of everyday life in this world—every day's history since the Fall. It becomes a universal panorama, revealing all the motives—secret and open—thoughts and intentions, not only of all men at all times, but those also of the devil, the god of this world, and his subservient powers and principalities of the air: fallen angels, and all the underworld hosts of darkness, who array themselves under his sway. "The Word of God . . . is a discernor of the thoughts and intents of the heart, neither is there *any creature* that is not manifest in His sight, but all things are naked and open," etc. (Heb. 4. 12). These infernal powers who, at Calvary, persecuted, and under whose guidance men compassed the death of our Lord Jesus Christ, were the identical beings whose leader the devil, by artifice and intrigue accomplished the death of our first parents, as with the Lord at Calvary. That this is so, may be confirmed by our Lord's own reference to it, "He was a murderer *from the beginning*" (John 8. 44)—the last word clearly referring to the time and incident of the Fall, *and not to Abel's murder*, as sometimes thought. Abel's murder was considerably *after* the beginning. The tragedy of the Fall was primarily an outrage upon God; the Abel murder was an outrage on humanity. As a crime, the first was infinitely greater in degree than the second. The consequences of the Abel tragedy were small: but who can measure the consequences arising out of Adam's sin? Cain destroyed a man, but the other has destroyed myriads of millions! But it was a nut-shell rehearsal of Calvary! To clothe our first parents, the beasts who died to supply the skins, died as a figure or type of Jesus, who

likewise died to clothe all the naked with robes of righteousness. But whether in the nutshell, or at the dreadful reality of Calvary, the principles involved, and the ends desired are precisely the same.

Calvary is, as it were, an exhibition sheet, upon which are thrown, by a divine Hand—the thoughts, intents and actions which emanate from the human heart—that heart which is so absolutely depraved, that its deceit cannot be fathomed (Jer. 17. 9). On the same sheet, too, are thrown in boldest relief the thoughts, purposes and deeds of the "Gates of Hell," *i.e.* the infernal counsels of the devil and his angels—the headquarters of all rebellion against God in heaven and earth!

THE tragedy of Calvary was the very pinnacle of all their subtle and diabolical propaganda, the goal of all their infernal policy! That accomplished, they seemed to have thought the victory was theirs—Jesus! dead and buried!—the world indisputably theirs! But wait—look again: On our picture sheet may be seen, unmistakably clear to faith, the practical outcome of the love of God, the justice of God, the goodness of God, the mercy of God, and the very fulfilment of the truth of God! Here are displayed, so that he that runs may read, the thoughts that are "higher than your thoughts," thoughts of love, of grace, of mercy. Here, too, are perceived the intentions of God, "how" and "why" He "so" loved the world—so! as depicted at Calvary! Here we see the "deeds" of God, in proof of the expressed love, for love and deeds are inseparable. Here, the cost to God of the world's redemption is to be reckoned, but its computation is infinitely beyond all human or even angelic calculation! "So" He loved! "So" He gave! "So" the cost!

Calvary is like a mirror, a cosmic reflection, reflecting all things in their true colours. The love of God is there reflected in all its crystalline effulgence. The love of Christ is here reflected in its greatest breadth and length and found measureless! Here is seen its greatest height and depth—its transcendent fulness! Here, too, the love of the Blessed Holy Spirit is mani-

fested as the Agent by whose power the Divine part in the great tragedy was carried out. "Christ, who, through the Eternal Spirit, offered Himself without spot to God" (Heb. 9. 14). He, who suffered there said that if He were "lifted up," *i.e.* crucified, He would draw *all* unto Him. He was so "lifted up," and to Him *all* were drawn—represented; *all* were there. It matters not whether a sinner lived three thousand years before Event, or one thousand years after it, for Calvary in this sense is dateless. *All* were there! All peoples, classes and creeds, all parties, all intelligencies, *all* minds, *all* kinds—aristocrat, democrat, communist and beggar: the learned, the ignorant, the refined and the cultured: the law-abiding and the criminal: noble and plebian, the philosopher and the ignoramus: the rich, the poor: the oppressed and the oppressor—the military, literary, and the clerical elements—all were there! Bodily presence, actually on the spot, matters nothing. Those who lived before, and those who lived after this Event, had time, and destiny permitted their bodily presence *then*—this, and nothing short of this, is what they certainly would have done! It was the deed of *all* by the will of *all*! Those who were actually present simply gave expression to what was, *and is*, in the minds of *all*, who acted the deeds which their ancestors and their posterity would have done!

SO all the world became guilty of the murder of God's holy Son! (Rom. 3. 19). Calvary compels honesty. It forces people to manifest their sentiments, willingly or unwillingly, audibly or inaudibly. It may be the symbolical "washing one's hands of the whole thing"; of the unjust judge, or the "vox populi"; of the rabble, "Away with Him! Let Him be crucified!"; or the "He saved others, Himself He cannot save," of the clerical party; or the selling of His own soul and His Master's body for mammon, as was the part of Judas; or the silent and sarcastic curiosity of those who "sitting down watched Him there"; or the contemptuous "wagging of the head" of the passers by—unmoved, untouched, unconvinced—yet *all* compelled to express the

very deepest sentiments of their hearts—implacable hatred to the Son of Man!

And concerning the Sacrifice? It is dateless, timeless, eternal! True, we know it happened some two thousand years ago; but when God speaks of "the Lamb slain *from* the foundation of the world" (Rev. 13. 8), He invests it with a timeless significance, and proves it to be the touchstone of all sinners saved by grace at all times—an eternal deed! For its ordination harks back even further, as witness: "Who verily was preordained *before* the foundation of the world, *but was manifest* (at Calvary) for you!" (1 Pet. 1. 20). And stretching away from that remote period in the past Eternity, overleaping this interregnum called *Time*, it plunges into the Eternity of the future which begins when "there stood a *Lamb* as it had been slain!" God thereby investing Calvary with the hall-mark of Eternity and glory!

EDITORIAL NOTE.

We would call attention to the paper by our brother J. Ferguson, of Detroit, on the "Price of Power," as it is a subject of much discussion to-day, and touches practical points for all believers; also to our paper on the "Dispensations." That we hold such to be part of God's truth is an accusation brought against us by our friends the critics, and we cheerfully admit it. Really the Scriptures are unintelligible apart from these. Next month we propose to publish an important paper by Mr. A. W. Phillips, on **The Impeccability of Christ**, which meets accusations by Principal Hammond, of evil doctrine against outstanding men like Charles H. Mackintosh; that he held that "our Lord took sinful human nature and purified it." Such statements should be either substantiated or withdrawn. That C.H.M. never held such heresy is certain, so we hope above alternative may be realized. We advise our readers to read and ponder Mr. Burchell's article on "Nehemiah, and the wall being rebuilt." It was undoubtedly a work in the will of God, and needed to-day as then.

"MARY" (Luke 10.).

Her Position—"Sitting at Jesus Feet."
 Her Purpose—"To Hear His Word."
 Her Preference—"The Good Part."
 Her Protector—"It shall not be taken."
 Her Possession—"One thing needful."

—Jas. Forbes.

CORRESPONDENCE.

We have received from our esteemed brother in Christ, Mr. F. Butcher, who has so long laboured in Czecho-Slovakia, a translation from the German of a very interesting and important Circular Letter (Rundschreiben), signed by five elder brethren of the large Exclusive Group, hitherto known as the Lowe Party, and four of those known as the "Open" Circle. He adds, "I myself feel extremely thankful to the Lord for His gracious wisdom in bringing this about, and sincerely trust the enemy will not succeed in marring it in any way. The names given to the two groups are doubtless what the authorities require of them. The Union of Free-Church Christians is the Exclusive Circle, the Church Free Christian Assemblies is the 'Open' Group. Now a Union is effected, they may have to take some other name."

Our brother gives us leave to publish this, which we are glad to do, in the hope that it may lead many to praise God for a consummation so long desired, and to pray that nothing may happen to mar the good work, but that rather it may be strengthened, and spread to other countries.

Translation of a Circular Letter to the Members of the "Union of Free-Church Christians" and the "Church-Free Christian Assemblies."

"We, the undersigned delegates of the "Union of Free-Church Christians" and the "Church of Free Christian Assemblies" have after exhaustive consideration endeavoured to find out whether there be still any grounds, according to the Scriptures, of separation from one another. The contradictory statements of the causes of the division of 1848, do not permit us now to affirm how much blame belongs to one side or the other. Accordingly it was decided not to enquire any more into the question. The two groups agree in the main, as is well known, not only in the generally accepted views of Biblical Christians, but also in their own special lines. We have, therefore, limited ourselves to the examination of questions, which stood until now in the way of a coming together again. It was agreed, that the "Union of Free-Church Christians" does not hold any more the opinion, which the former "Christian Assembly" maintained, viz: that in opposition to other Christian Fellowships, they alone had the promise of the presence of the Lord at His table. We further fixed that we were one in the acknowledgement of the Biblical doctrine of the oneness of the Church of God. This oneness, however, according to our apprehension, does not do away with the responsibility of the local assembly, which, in the stewardship and

regulation of its own matters, has to be done by itself. This independency, however, does not mean that anything could be done without taking into account the decisions of another assembly or even against them. They should be bound by such decisions, unless after exhaustive and unbiassed examination, and ruling they should be found really wrong. This possibility can occur, as no assembly is infallible in its decisions.

This conferring together has shewn that no difference of convictions exists any longer in Germany between these two groups. Everything that kept us apart in the past we now consider removed for ever. We consider it our duty before God to advise our brethren to reunite the bond of fellowship which was severed 90 years ago. A period of unhappy division of brethren, therefore, is now at an end. It has not only caused much sorrow of heart and tears in many families and many circles of fellowship, but much damage also has been done to the testimony of our mutual Lord.

The practical application of this unity will be considered in further conferences. We communicate the findings of our deliberations, up to the present, to the assemblies, so that the relationships of us all one to another may be governed (ordered) in harmony with this accomplished agreement.

Our hearts are full of thanks for the gracious gift of this one accord.'

Kassel, August 20th, 1937.

We might add for general information that just as those known as "the London party" or "Ravenites" are the predominant section of so-called "exclusives" in the home-lands, and yet are sparsely represented on the Continent, the reverse is true of the so-called "Old Darby" or "Lowe" party; they are weak numerically at home, but predominant abroad. These hold, moreover, firmly to the important doctrine of the Eternal Sonship of our Lord, which so many others have abandoned. They have also in the last few years come together with those known as "Kelleyites," who practise Believer's baptism, so we may hope they do the same. We may well pray that the above good example may in due course be followed by others in the home-land.—[Ed.].

THREE BLESSED MEN.

- (1) Blessed with a desire to Return (Luke 15. 18).
- (2) Blessed with a sense of Sin (Luke 18. 13).
- (3) Blessed with a desire to see Jesus (Luke 19. 3).

—Jas. Forbes.

RE "WIRELESS ENTERTAINMENT."

We have received the following from an esteemed correspondent in the West of England, which we are glad to print.

"Many will doubtless rejoice that at last we have been given a lead, by the publication of your article in October number of the 'Believer's Magazine,' dealing with the subtle activity of the 'Prince of the power of the air' via the radio.

"Sad it is to note how many who, in its infancy, denounced wireless entertainment as being carnal, now have 'the world' at their hearths.

"Invariably we hear the word 'Discriminate' used in excusing its presence in the home. May the Lord grant that the result of your article on wireless entertainment be that 'Discriminate' may become 'Eliminate'!

"Sermons delivered by Modernists and Romanists are listened to by those, who would not deign even to visit the services at which these sermons are delivered, and any proposal to invite these sermonisers to our assemblies would be met with voluble protests.

"This form of worldly entertainment has caused many a child of God to slide back, many to forsake the assembling of themselves together, many to develop a renewed appetite for the husks of the far country, also sad to relate our children hear and repeat foolish talking and jesting which are not convenient, and even foul language heard by this same means.

"Otherwise consistent believers who would resent an invitation to the music hall to hear the latest 'stars' will nevertheless allow the atmosphere of their homes to be polluted by this large mechanical voice, and will share the latest jokes so learnt with their business colleagues, jokes which once were only learnt by attendance at such places.

"The conclusion of the matter is this, no believer will become more spiritual by these means" (1 Cor. 2. 15).

BYRON'S DIRGE.

My life is in the yellow leaf,
The flowers and fruit of love are gone;
The worm, the canker and the grief
Are mine alone.

A CHRISTIAN'S PARAPHRASE.

My life is in the yellow leaf,
But I have heard God's call above;
No worm, no canker and no grief
Are in His love.

He gave His Son in death to lie,
And took away its sting for me;†
That I might live (and never die)‡
In liberty.*

And sure it is that bye and bye
He'll take me with my Lord to be;
That I may live with Him on high
Eternally.

So whether old, or whether young,
In God Himself I find my rest;
And in His praise I'll use my tongue,
For ever blest.

† 1 Cor. 15. 55, 7. ‡ John 6. 58. * Rom. 6. 22.

**WRITTEN TWENTY-FIVE YEARS
LATER.***

My life is in its winter now,
Spring, summer, autumn, all are gone,
But God's great love I still avow,
My heart has won.

The warmth and sunshine of His love,
Make brightest summer-time to me,
And here I wait the call above,
His face to see.

Yet not alone; His saints are here,
In heav'nly bonds to walk as one;
And gather to that Name so fair,
Of Christ alone.

To feed on life's perennial Tree,
To mind the things that are above,
To drink the stream, so full and free
Of endless love.

If such our life, no shade is there,
Of worm, or canker, or of grief;
No dread of signs which may appear
Of yellow leaf!

We praise our God that where sin reigned
To death, with all its pain and grief;
His grace has triumphed and has gained
So great relief.

* By the same Christian, now in his 90th year.

ISAAC.

Isaac, His Supernatural birth (Gen. 21. 5).
Isaac, His Growth (Gen. 21. 8).
Isaac, His Meaning (Gen. 21. 8).
Isaac, His Persecution (Gen. 21. 9).
Isaac, His Offering up (Gen. 22. 10).
Isaac, His Resurrection in figure (Gen. 22. 13).
Isaac, His Marriage (Gen. 24. 67).
Isaac, His Failure (Gen. 27. 4).

—Jas. Forbes.

Our Home Bible Class

Lesson No. 22.—John 8. 54 to 9. 12.

THE REJECTED LORD GIVES SIGHT TO A BLIND BEGGAR.

By H. E. Marsom, Bristol.

(1) What did the Lord mean in v. 55 when He stated that He kept His Father's saying? John 14. 31; 15. 10; Phil. 2. 8.

(2) What did God say Abraham was in Gen. 20. 7? What did this one, the first to be so called in Holy Scripture, foretell in Gen. 22. 8? What did the Lord Jesus say John the Baptist was in Luke 7. 26-28? What did John say the Lord Jesus was in John 1. 29, 36? What did the prophet Abraham see afar off and rejoice in? John 8. 56; cf. Heb. 11. 13.

(3) When the Lord asserted "Before Abraham was, I am," what sublime title of God did He then take to Himself? What did God instruct Moses to tell the Israelites was the Name of the God of their fathers? Exod. 3. 13-15. How can you prove the truth of this assertion from John 1. 1-3; 17. 5, 24; Col. 1. 17; Prov. 8. 23; Micah 5. 2; John 1. 14?

(4) What did those (who dare not cast the first stone at the adulteress, vv. 7-9, because of their own guilt), dare now to do to the Lord because He claimed to be what He really was? v. 59, and cf. John 10. 31; 11. 8. Why did they do this? John 10. 33, and cf. John 5. 18; 19. 7.

(5) What did the Lord Jesus do when they sought thus to stone Him? v. 59; cf. John 12. 36. What did He do once before this, and once after when they sought to kill Him? Luke 4. 28-30; John 10. 31, 39. One has very well said, "They took up stones to stone Him because He said He was the Son of God; but they could not stone Him because He was the Son of God." Contrast what the Lord did to those who would have stoned Him with what He does to those who love Him, John 14. 21-23.

(6) Just then, as He was miraculously passing by from His would be murderers, what did He see? John 9. 1. We do not read that his blind man sought the Lord, or that his friends did so on his behalf, nor that the disciples did so either. It was the pure grace of the Lord Jesus, just when so grievously rejected and persecuted, by those He came to bless, He stops to heal this friendless beggar! What does this shew the Lord was full of? John 1. 14, 17. Despite their enmity to Him, what was the Lord always doing? Acts 10. 38. What should always be seen in His disciples? 1 Cor. 16. 23.

(7) What was the difference between this man's affliction and that of the impotent man in John 5? Cf. John 5. 14 with 9. 3. What had

caused the illness in 5. 14? What was the Divine purpose in allowing the blindness in 9. 3? Cf. this with John 11. 4. This should teach us that the cause of illness is not always the same, and should lead us to godly exercise, Heb. 12. 11.

(8) Although so insulted, and so wilfully rejected, did the Lord let this hinder Him from finishing all the work that the Father had given Him to do? John 9. 4, cf. John 4. 4, 34; 17. 4; 19. 30.

(9) The Lord could have given this man sight with a word as in Luke 18. 42, 43; or with a touch as in Matt. 9. 29; but He did neither. This man's faith was tested by obedience. He was told to do something, which he may have often done before, and which in itself could not possibly give sight. What was this act of washing in Siloam? Rom. 1. 5; 16. 26. What was the attitude of his will and heart to the word of Christ? Rom. 6. 16, 17, cf. also 2 Kings 5. 10, 14, 15. Why will some souls be lost? 2 Thess. 1. 8; 1 Pet. 4. 17; Rom. 2. 8.

(10) So long as Christ was in the world, what was He there? John 9. 5; 12. 35, 36. What did He tell His disciples He was about to do? John 16. 28. What would be the inevitable result when He did leave the world, what would its condition then be? John 12. 35; Luke 22. 53; cf. John 13. 30; 1 John 2. 11. Therefore what is every true conversion now? Col. 1. 13; 1 Pet. 2. 9; Acts 26. 18.

SPANISH REFUGEES' FUND.

Received by Editor and sent to Mr. J. H. Biffen from September 18th to October 16th.

G. (Belfast),	- - - -	£5	0	0
Miss E. S. (London),	- - - -	1	0	0
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The cross must be borne, carried; we are not at liberty to step over it, or go round to avoid 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.—What is the application of 2 Cor. 2. 11, "Lest Satan should get an advantage of us: for we are not ignorant of his devices"?

Answer A.—In verse 4 the apostle has referred to his first epistle and specially to the one who was the subject of the fifth chapter—who had committed so grave an offence, and had necessarily been severely dealt with—being put away from among themselves, as a wicked person. Now the one, who had caused so much grief, had shown clear signs of repentance, and Paul, who before had had to exhort them with apostolic authority to take drastic action in putting away the offender, is now pleading with them to comfort and forgive him. "Sufficient to such a man is this punishment, which was inflicted of many" (lit. "by the more"—see R.V. marg.) or "the many," or as Grimm renders it, "by the more part." The danger before was lest this one should be allowed to go on unhindered in his evil courses; now an opposite danger threatened: "lest perhaps such a one should be swallowed up with over-much sorrow." It was a device of Satan to hinder discipline in the first place; it was equally his device to hinder restoration now. Wherefore the apostle writes, Ye ought rather to confirm your love to the offender and forgive him, and then he would join them in this, having in fact already done so as an individual (v. 10), "lest Satan (if allowed his way) should get an advantage of us: for we are not ignorant of his devices."

Question B.—What is the meaning of the words in 1 Cor. 7. 15, "A brother or a sister is not under bondage in such cases, but God hath called us to peace"?

Answer B.—A good deal of difficulty has, I think, been read into these words by not taking them in their context and by connecting them with what is not there—the question of divorce. The first section of the chapter, verses 1-9, is taken up mainly with the advantages or disadvantages of marriage, but in verse 9 the apostle addressed himself to the married, commanding the wife not to depart from her husband, but seeing that this is already covered by our Lord's own teaching (e.g., in Matt. 19. 6), he interjects, "Not I, but the Lord." Then he adds, "But and if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife," which shows, it seems, effectively, that what we should call "desertion" does not terminate the married relation, by setting either party free to remarry. The wife

is not free to marry someone else, nor yet the husband; for he is to be ready to receive his wife back again if she returns: he is still her husband. Indeed the apostle ends the verse by specifically forbidding such a thing as divorce for desertion, "Let not the husband put away his wife" (i.e. in the case before us). In verse 12 the apostle takes up a case of another character, and as he is breaking up new ground, he affirms, "To the rest speak I not the Lord," and supposes the case of a brother having a wife that believeth not, one we may suppose whom he had married before his conversion. Is such a woman, and her children, to be separated from, as in the days of Ezra (chap. 10) and Nehemiah (chap. 13)? No, if the unbelieving partner is content to dwell with the believer, let there be no separation, for the unbelieving husband is sanctified (hagiazomai) by the wife, and the unbelieving wife is sanctified by the husband; that is not, of course, in the sense of practical sanctification—but set apart for one another by the divine ordinance of marriage, and thus enabled, though separated by a great spiritual gulf, to live together under the same roof. Were this not so, another case would arise which they had clearly not contemplated. What about their children? They, too, would have to be separated from as unclean; but on the same reasoning as above they, too, are holy or set apart (hagioi—the same root as the word applied to the unconverted parent). We know how this passage has been exploited in the interests of the baptism of the children, either as infants or as part of "the household," but there is not a word about baptism in the whole passage. Why bring in what is not there? One writer* says of the children in this verse—"they are set apart from all Jewish and heathen children, by being openly, formally, evidently accepted (!) with the parent, who now believes in the Lord Jesus" . . . accepted in that external position on the earth answering to "the commonwealth of Israel" (!), as it is with "thou and thy house" (!). The writer, however, forgets to mention, if he has ever noticed it, the identity of meaning of the word used of the unconverted parent, with that used of the children, and therefore the unconverted parent would be also "set apart from all Jewish and heathen parents by being openly, formally, evidently accepted," etc., which we know to be contrary to the facts. In both cases it is only a question of being able to live together with the converted partner or parent. All else is imaginary. Now verse 15 introduces another supposition—"But if the unbelieving depart, let him depart," adding, "A brother or sister is not under bondage in such cases." These words, "not under bondage," have been inter-

* F. C. Jennings in "Is Marriage Terminated Alone by Death?"

preted as meaning that the deserted partner is henceforth free to re-marry; the marriage tie having been automatically severed by the act of desertion. What else can it mean? we are asked, but that the one left is at liberty from what had hitherto bound her, and then Rom. 7. 2, "bound by the law to her husband" is quoted. In reality a wife is not in **bondage** because "**bound** by the law to her husband." The two words are quite distinct both in English and in the original Greek. Anyone who re-married on the ground of desertion would be convicted of bigamy by English law, and would also be in flagrant contradiction with verse 11, where it is speaking of a wife who has left her husband, "let not the husband put away his wife." I think the phrase "not under bondage" simply means not in an anxious, morbid state, using every effort to get the other back, on the plea of, What will become of him or her spiritually? The apostle answers this in verse 16 which puts things in their true proportion. Even if you could get the deserter back by hook or by crook, "What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Leave that to God; He can use whom He will. But God hath called us to peace or rather "in peace" to live in that as our element, and not allow these untoward circumstances to mar it.

Question C.—Is there any necessary connection between the breaking of bread and the principle of an open meeting, such as would not equally apply to a conference meeting, ministry meeting, or Gospel meeting, etc.?

Answer C.—I certainly think there is; but in order to understand why, it is necessary to apprehend the special character attaching to meetings of different kinds. Each has in effect its special character, which predominates, though there is a certain latitude, and other things may have their place up to a point. Thus a Gospel meeting is for the preaching of the good news to sinners; that should characterise the meeting, though a short word to believers present may sometimes be in place and cannot be forbidden. A teaching meeting is for teaching the truth of God to believers, and need not be taken up too much with long prayers and hymn singing; an exhortation meeting is for exhortation, also to believers. In these cases it is a question of the exercise of gift manward. All are not evangelists or teachers; all are not called to exhort, etc. "He gave some evangelists, some pastors and teachers" (Eph. 4. 11); and in Rom. 12. 6 we are reminded that "we have gifts differing according to the grace given," either for prophesying (a foundation gift that no longer exists) or for ministry of various kinds—

teaching, exhortation, etc. To apply the principle of equality of opportunity to all in such cases is clearly to set on one side the Lordship of Christ, who has given gifts according to His own will. We may invite men known to be qualified to evangelize or teach, and at more general meetings for teaching, wrongly called "conferences," for rarely does anyone confer, where there are several teachers present, unless some special brother has been invited to minister the Word, there may well be an opportunity for open ministry, but not to all present, but only to those known to possess the gifts needful for edification. Too often what is called "the open platform" has been abused, either because of too much liberty granted by elder brethren convening the meetings, or because of too much liberty taken by brethren present, who are not truly qualified to teach, to get up on the plea of "the liberty of the Spirit," and too often waste valuable time by unedifying talk. Let those who are gifted to teach wait on their ministry, and consider their brethren. The liberty of the Spirit is not anybody's liberty to do as they like, but for the Spirit to do as He wills and use whom He chooses. The breaking of bread meeting is quite different; it is not primarily for ministry, though there may be secondary opportunities for this, when the true object of the meeting is over, which is to shew forth the Lord's death (thus remembering Him in the breaking of bread), and to worship the Father. The object of those present is not to receive instruction, but to obey the Lord's command, and as priests to offer spiritual sacrifices acceptable to God by Jesus Christ. As all believers, by the fact of the New birth, are constituted priests, the meeting is left open for all present to worship the Father, whether silently or vocally. In the 1 Cor. 11. passage there is not a hint of any arrangement of speakers for ministry, and much less of anyone to preside and, as clergyman, minister or pastor, "administer the sacrament" or "dispense the elements." "The bread which we break," "The cup of blessing which we bless," are terms which make breaking the bread and giving thanks for the cup a general privilege, rather than an ecclesiastical monopoly. The same principle applies to a prayer-meeting. All may pray, the women silently (1 Cor. 14. 34), the men everywhere lifting up holy hands without wrath and doubting (1 Tim. 2. 8), that is, it is they who lead in prayer. How can a prayer-meeting be rightly anything but "open" for the Spirit's guidance? He alone knows the state of each soul; He alone knows the particular needs, and can make known that need to each and give suitable words to express it. Accordingly, there is not a hint in 1 Tim. 3. of anyone presiding over or directing the prayer-meeting.

The Lord's Work and Workers.

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

No Charge for Insertion.

NOVEMBER, 1937.

Made up 25th October.

SCOTLAND.

FORTHCOMING. — Annual Conference, Muirhead Evangelistic Hall, **Chryston**, Saturday, 6th November, 4.30 p.m. Speakers, Wm. Hagan, Belfast; Colin Ferguson, Australia; R. D. Johnston, M.A., Glasgow; and W. D. Morrow, Coatbridge. Annual Conference, Bridge Street Hall, **Dumbarton**, Saturday, 6th November, at 3 p.m. Speakers, W. W. Fereday, Rothesay; A. Borland, M.A., Irvine; Wm. McAlonan, Motherwell; and J. R. Rollo, M.A., Kirkcaldy. Conference at **Linlithgow**, Saturday, 6th November, 3.15 p.m. Speakers, Brothers A. and S. Burnham, Hopkins and Kirkby. Annual Conference, Gospel Hall, **Low Waters**, Saturday, 6th November, 4 till 8 p.m. Speakers, John Feely, Newmains; John Barker, Glasgow; and John Douglas, Ashgill. Annual Conference, Town Hall, **Airdrie**, Saturday, 13th Nov., 3.30 p.m. Speakers, John Feely, Newmains; James Petrie, Glasgow; John Douglas, Ashgill; and John Barker, Glasgow. Annual Sunday School Teachers' Conference in Hebron Hall, **Larkhall**, Saturday, 13th Nov., 4 p.m. Speakers, Wm. King, Clydebank; James Milne, Glasgow; and Andrew Borland, M.A., Irvine. Sunday School Teachers' Conference in Shiloh Hall, Shettleston, **Glasgow**, Saturday, 20th November, 5 p.m. Annual Conference, Evangelistic Hall, **Galston**, Saturday, 27th November, 3 till 7.30 p.m. Speakers, W. W. Fereday, Rothesay; A. H. Abrahams, Greenock; James Milne, Glasgow; and Andrew Borland, M.A., Irvine. Advance notices have reached us about some of the New Year Conferences as follows:—**Motherwell**, 1st January. A. W. Phillips, Montague Goodman, Dr. J. Muir Kelly, and E. W. Greenlaw, M.A. **Kilmarnock**, 1st January. Dr. W. H. Bishop, John Ritchie, F. A. Tatford, A. Fingland Jack, M.A. **Ayr**, 1st January. A. Borland, M.A., W. F. Naismith, and others. **Port Glasgow** (Falconer Street Hall), 1st January. W. W. Fereday, James Coutts, and James Peebles. **Prestwick** (Town Hall), 3rd January. **Kilbirnie** (Public Hall), 3rd January. A. Borland, M.A., Harold German, W. W. Fereday, and others. **Auchinleck**, 3rd January. **Glasgow** (City Halls) 3rd January. **Newmilns**, 4th January. We will welcome early intimations from correspondents with full particulars for insertion December and January. *Joseph Glancy will have Gospel meetings in Roman Road Hall, Motherwell, during November.* Harold German having meetings in **Pollokshaws**, and later on in Bethany Hall, **Troon**. Brothers A. and S. Burnham having Gospel meetings in **Linlith-**

gow this month. Annual Conference, Gospel Hall, George's Terrace, **St. Monance**, Fife, 17th to 19th December:—17th at 6 p.m., 18th at 2 and 6 p.m., and 19th at 2 and 6 p.m.

REPORTS.—Large gathering at Women's Annual Missionary Conference, Central Hall, **Kilmarnock**, when interesting and encouraging reports of missionary work amongst women were given by Mrs. Templeton, Trinidad; Mrs. McPhie, Africa; Mrs. Naismith, India; Mrs. Reid, San Domingo; and Mrs. Ferguson, Australia. Annual Missionary Conference, in Town Hall, **Motherwell**, largest yet held, over 800 present. Stimulating and encouraging reports were given by T. R. Angus, Malaya; P. J. Horne, Bolivia; Joseph Adams, Denmark; J. McCallum, Trinidad; A. Naismith, M.A., India; E. J. Spargo, Belgian Congo; and F. J. Kresina, Czecho Slovakia. T. Wilson, Edinburgh, told of his call to Central Africa. Hall filled at **Strathaven** Annual Conference, when R. Cumming, J. R. Rollo, G. Gray, W. D. Morrow and Joseph Adams ministered helpfully. H. L. Harris, of Kingston, Jamaica, gave much appreciated help in ministry and the Gospel, and also reported on recent stirring times in Jamaica at **Kilmarnock, Kilbirnie, Largs and Dreghorn**. Visits much enjoyed. The Annual Conference in Bethesda Hall, **Glasgow**, was a very helpful meeting. George Westwater, Alfred Wallace and Jas. Coutts ministered the Word. Alex. Philip and C. Reid had Gospel meetings in **Kirkwall**. Well attended on Sundays; fair during week. Some showed signs of interest in eternal matters. C. Reid went on to **Shetland**. A. Philip having meetings later at **St. Margaret's Hope**, also Widewall School, **S. Ronaldshay**. Prayer will be valued. Geo. Bond had encouraging week of special meetings at **Dumfries**, also paid short visit to **Hawick**, where the Lord gave blessing. A. K. Philip found it stiff with tent at **New Deer** and **Turriff**. Had more encouragement at **Inverurie**. Going on north to **Caithness**. Prayer valued. **Dumbartonshire** Missionary Conference at Victoria Hall, **Clydebank**, was a refreshing, encouraging and helpful time. Messrs. G. Hamilton, J. McPhie, P. J. Horne, R. Hill, H. S. Turrall and J. Adams took part. Walter Anderson continued in a *Granary (kindly lent) after taking down tent at Loch Ussie*. The interest and attendances were good; some are under deep conviction, and prayer for their deliverance will be valued. Meetings in Renfrewshire Tent were well attended at **Elderslie**, and believers

from surrounding assemblies gave splendid help. About seventeen persons professed faith in Christ. The Closing Conference was a good meeting, when R. Prentice, J. Greig, J. McKenzie and Wm. McAlonan (who worked the tent) all gave help. Robert Kennedy has been visiting and helping in **Orkney**, also in **Thurso, Wick and Lossiemouth**. Much good seed was sown and many a lonely heart cheered and helped in these isolated parts. Conference at **Highvalleyfield, Fife**, was very helpful and inspiring throughout. Ministry of a good spiritual tone given by A. Soutter, J. Feely, M. H. Grant and W. Scott, and was much appreciated. Full hall at **Innerleven** for missionary conference. Opening address given by A. Ingram, Aberdeen, and reports given by Messrs. Evans, Turrall and King. A helpful and encouraging meeting. A conference held in connection with the closing of the Wigtownshire Gospel Tent, in Fisher Street Hall, **Stranraer**, brought together a large company which filled the hall. Very searching and practical messages were given by Messrs. R. Irons, A. Lennox and Wm. Scott. During the tent season, 13 professed faith in Christ, and one backslider restored. Four believers have been baptised and added to nearest assembly.

We regret to learn that the progress of the work of the Gospel is being hindered at **Selivoe**, Bridge of Walls, Shetland, because of the bad condition of the hall. It is in need of extension and thorough renovation, and the local friends are doing all in their power to have this accomplished. They would, however, value practical interest and fellowship on the part of any assembly or individuals who would care to help them. Further particulars can be had from Mr. Alex. Henry, "Glenlea," Gruting, Bridge of Walls, Shetland.

ENGLAND AND WALES.

FORTHCOMING. — Conference in Edmond Hall, Church Street, **Eastbourne**, Nov. 3rd, at 3 and 6 p.m. Speakers, Messrs. Harris and Brealey. Conference at **Eccles**, Manchester, November 6th. Speakers, M. H. Grant, Airdrie, and J. Greenwood, Southport. Seventieth Anniversary Gatherings in Clapton Hall, Alkham Road, **Stoke Newington**, Nov. 6th, at 4 and 6.30 p.m. Old members specially invited, but all are welcome. Conference in Walton Hall, **Hull**, November 6th. Speakers, H. P. Barker and Dr. Jones. Conference in Chester Street Gospel Hall, **Rugby**, November 6th. Speakers, Henry Steedman and F. Stradling. Annual Missionary Gatherings in **Liverpool**, November 6th to 9th. Annual Conference, Rutland Hall, Rutland Road, **Hove**, Wednesday, 10th November, 3 and 6 p.m. Speakers, George Goodman, T. A. Judson and J. Tyler. Conference in Assembly Hall, Orchard Road, **St. Annes-on-Sea**, Saturday, 13th November, 3.30 to 8 p.m. Speakers, Thos.

Richardson, K. D. Morrison, Jas. Davidson and B. Leach. Young People's Conference in Old Palace, Glebe Road, **West Tarring**, November 17th, 3.30 and 6.15 p.m. Annual Conference in Willoughby Gospel Hall (previously Parade Hall) Low Pavement, **Nottingham**, November 20th, 3.15 and 6.15 p.m.; November 21st, 3.45 and 6.30 p.m.; November 22nd, 7.30 p.m. Expected, T. A. Hay, A. E. T. Oliver and others. Correspondence, Mr. A. Bowler, 84 Trent Boulevard, West Bridgeford, Notts. Conference at **Cranfield**, Beds, Saturday, 27th November. Speakers, M. Goodman, Olford; J. Prentice, Lanark; H. D. Martin, London; H. Williamson, Northants; and Dr. Hanton, Cambridge. Y. P. Rally, Hillcrest Hall, Woodcote Road, **Wallington**, November 20th, 7.30 p.m. Speaker, F. C. Grant. Annual Conference, Gospel Hall, East Barnet Road, **New Barnet**, November 20th, 4 and 6.15 p.m. Speakers, W. S. Blick, F. A. Tatford and H. Brearey. New Year's Day Conference, Hebron Hall, **Carlisle**. Speakers, A. Fingland Jack, M.A., Manchester; E. H. Boulton, Bebington; E. S. Curzon, London. Geo. Bond hopes to give help at **Carlisle** also several assemblies on **Tyneside**, and later in **Norfolk**. John Gilfillan hopes to have Gospel meetings during November in Church Street Hall, **Coventry**. John McAlpine giving help in Clapton Hall, **London**, during November. Fred. Whitmore having Gospel meetings during November at Swan Lane Gospel Hall, Trent Vale, **Stoke-on-Trent**, Staffs.

REPORTS.—John Gilfillan had well attended meetings for believers in Slade Hall, **Birmingham**, also Copnor Hall, **Portsmouth**. John McAlpine had good meetings at **Bebington**. Some saved. Later at **New Ferry**. Young People's Conference in Hebron Hall, **Carlisle**, was well attended. W. King and A. Naismith gave practical and helpful ministry. The Editor had some helpful meetings in **Birmingham**. Geo. T. Pinches gave help in ministry for two weeks in **London**, also at **St. Albans** and **Letchworth**. Large and profitable meetings with blessing. Victor Cirel had Gospel meetings in St. Lawrence Gospel Hall, **Jersey**, Channel Islands. Souls were saved, saints refreshed and helped, one backslider restored. Three believers followed the Lord in baptism. Henry Steedman visited **South Yardley, Ilford, Chadwell Heath, Romford, Higham Hill and Leytonstone**. Ministry appreciated. Encouraging meetings at Rush Green Hall, **Romford**, on October 2nd, when E. W. Humphreys, R. McMurdo and F. A. Tatford ministered. Happy time at **St. Ives**, near Ringwood, on October 6th, when Mark Prior and F. A. Tatford gave help. Full hall at **Shoeburyness** on October 2nd. H. P. Barker and E. S. Curzon gave helpful ministry. Searching ministry was given by H. P. Barker and F. A. Tatford at **Leigh-on-Sea**, on October 9th. Y. P. Rallies

at **Wallington** have been well attended. Help has been given by R. R. Guyatt and W. Harrison. J. H. McCulloch has had some good Gospel meetings at **South Shields** and **Blyth**, with blessing to saint and sinner. Going on to **Brockford**, Suffolk. The 43rd Lancashire Missionary Conference at **Southport** brought together the largest attendances yet. Helpful ministry by W. E. Vine and A. H. Boulton. Stirring reports of the progress and triumphs of the Gospel in Europe, Asia, Africa and South America by F. Butcher, W. Singleton Fisher and G. Langran, D. T. Morris, K. D. Morrison, C. R. Nightingale, A. E. Trevor Oliver, E. Pace, T. W. Rhodes, A. Soutter. Saints from many Lancashire assemblies refreshed and the Lord's servants encouraged by happy spirit of fellowship. Possibility of systematic visiting of isolated assemblies by missionaries and missionary-minded enthusiasts to promote interest was discussed, and some missionaries stated such a plan would be welcomed. Concrete scheme was later considered by convenors, who, while approving, are unaware of "isolated" assemblies in Lancashire. As a result of this conference we are glad to learn that the handsome sum of £120 was made available for the Lord's work and workers in other lands.

IRELAND.

Tent season has finished up, with not much to report in the way of conversions. King's Bridge Hall brethren saw some blessing in tent near **Ballynahinch**. Wright and Beattie have finished up near **Omagh**. Toland and Wilson had good numbers between **Lisburn** and **Hillsborough**. Johnston and McCracken finished at **Thornhill**, Co. Monaghan, with blessing. E. Hill finished at **Baillieborough**, and hopes to visit **Leitrim** or **Roscommon**. Finnegan and Lewis are in the **Castlederg** district. C. Fleming is in **Kingsmills** district in Orange Hall. Numbers good. R. Love purposes having meetings in **Kilkeel**. F. Bingham has been having some meetings in **Ballywoollen**. R. Curran is commencing in **Edenderry**. Wallace and Murphy are in an Orange Hall in **Ahoghill** district. D. Walker had a few meetings at **Knockbracken**. R. Craig has been visiting house to house in **Cavan**. W. and R. McCracken finished up in **Woodgrange** in a barn. Some professed. **Belfast**:—F. Knox has taken down big tent. Meetings were large and profitable. McCullough and McKelvey have commenced in Matchett Street. Numbers good. W. McCracken purposes commencing meetings in Bloomfield Hall. James Megaw and Samuel Gilpin continue with wooden tent at **Greencastle**. Attendances on Lord's Days encouraging. Week-nights fair numbers, some interested. A good number of children are coming together at children's meetings. Bingham and Craig in **Ballymena**. Poots starting in **Bessbrook**. Bailie has been at

Ardmillan and expects to go to **Newry**. Stewart and Usher saw some blessing at **Ballylintagh**. Stewart and Hagan at Parkmount House, **Banbridge**. Meetings fairly good. Allen at **Tullyadgluch**. W. Gilmore had meetings in **Bessbrook** and **Oldpark**, now in **Roslyn**. J. M. Davies in Ebenezer Hall, meetings for believers. W. Hoste and A. W. Phillips gave help at Apsley Street Saturday meeting. Believers' meetings at **Gortade** were good and helpful to the Lord's people. Campbell, Stewart, McKelvey, Whitten, Love and Craig ministered the Word. J. McCracken and Gordon gave help at **Cullies**, Co. Cavan, and also **Newbliss**. A good hearing to the Word. Conference at **Shanahan** was large. Wright, Gilmore, McCabe, Hay, Bailie and Megaw ministered the Word. **Donemanagh** meetings were large. Ministry from Saword, Davies, Hay, McPhie, Rodgers, Hutchinson, Duff and Fleming much appreciated. C. Fleming in **Kingsmills** district. Hutchinson and Bentley at Market House, **Markethill**. L. K. McIlwaine having some meetings in a vacant schoolhouse at **Bellahiel**. The Annual Missionary Gatherings in Victoria Hall, **Belfast**, were very largely attended. A. Widdison ministered the Word and missionaries from many distant parts gave reports and told of clamant need all round. Speakers included Mr. and Mrs. Hearn, India; Mr. and Mrs. Hockings, Honduras; and Mr. and Mrs. Rea, Central Africa; R. M. Ingleby, Portugal; A. Lennox, Canada; H. Mitchell, Egypt, and others. **Lurgan** Annual Meetings, Special report. These meetings have continued over a long number of years, and the interest this year has been greater than ever before. The meetings are of a special character. Three days are set apart for prayer and Bible readings, when many of the Lord's servants in homelands and some from other lands gather with brethren having a care in the assemblies. The Editor, along with A. W. Phillips, Wm. Rodgers and J. M. Davies and others gave valued help at the Bible readings, and the exposition of Scripture was much enjoyed. In the public meetings held each night, and all day on the closing day, W. Gilmore, J. M. Davies, W. Rodgers, W. Hoste, A. W. Phillips, H. Mitchell, T. Hay, J. McPhie and R. J. Wright all gave help. These meetings were all largely attended, indeed the closing meeting was the largest yet held in Lurgan, and were all very helpful throughout. As a result of an offering taken during one of the Bible readings, responsible brethren were able to send £16 for the Lord's work in Africa, £5 for India and £10 to Spanish Refugee Fund.

CANADA AND U.S.A.

W. H. Ferguson reports: "Our Bible Carriage season was really encouraging, the Lord cheering our hearts by seeing fruit that abides. There is a big field, many isolated ones in

backward districts, and it gives us joy to be able to visit them. Our Detroit Conference is just over. Ministry was excellent and attendance as good or better than last year for which we thank God." Robert McClurkin had eight weeks' Gospel effort in tent at **East Kildonan**, Winnipeg. A number were saved, baptized and added to local assembly. H. K. Downie had well attended meetings at **Prince Albert**. Although meeting small the saints rallied round well. Had also very good meetings on "Feasts of Jehovah" in **Saskatoon**, which were well attended, the best for quite a time. A week-end visit to a small prairie town was encouraging. Quite a number of believers gathered in a rather out-of-the-way place; three baptisms were a great cheer to the saints. Later at **Regina, Moose Jaw and Winnipeg**. John Rea found first pitch with tent at **Brockville**. Stiff and little fruit. Along with Brother Fraser moved to **Prescott**, where more encouragement was given and some were saved. Robert Telfer (veteran, saved 60 years ago in Glasgow) had a week's meetings lately at Frost Avenue, **Rochester**, and also gave help at children's meetings. Much enjoyed. L. K. McIlwaine had some encouraging meetings with W. Brennan on the South Shore of **Nova Scotia** during the summer, but has had to return home on account of his wife's health.

MISSIONARY ITEMS. WEST INDIES.

Eleuthera. B. Fell writes of interest with which tracts are received; none ever thrown away, but passed on to others. Had good open-air meetings at many villages on north coast; now working south coast. Many nearby islands without a worker.

Jamaica. J. Rankin had meetings at Davistown; large companies; interest continues at Kingston, especially in the women's meetings.

St. Kitt's. New hall opened at Basseterre with a series of meetings; some very bright cases of conversion. A. Neilson says "last night an elderly woman and her granddaughter took Christ; also a Roman Catholic girl."

Tobago. The eastern half of Tobago has not yet been worked. Jack Moore has been pioneering, and reports large open-air crowds in all the villages, especially Castara, Woodlands and Parlatuvier. Expects to pitch tent when dry season begins.

Trinidad. Eight professed faith in Christ during special meetings by W. Paterson at San Juan. Towns and villages in this large island still unreached.

Barbados. Wm. Gillespie writes of several fresh conversions at Bridgetown, including two of the adult girls in Mrs. G.'s class. Also several cases of backsliders restored. A sister from Toronto has joined them in the work. F. J. Gray, of Exeter, formerly of New Zealand, expected to arrive on November 6th.

St. Vincent. J. P. Eustace reports eight

baptized last month at Brighton; one being from Victoria, a village on the west side.

Tobago. New hall at Canaan is largest one of "ours" in the island. J. Teskey says nearly 100 in fellowship, and younger brethren developing gift in the Gospel. B. V. Cooper has started meetings at a new village, Mount St. George.

Our esteemed brother, **Harold F. Wildish**, of Kingston, Jamaica, in a recent note states: "It has been a year of reaping with God. The assembly at Maranatha has grown from 110 to over 400 and there are many more waiting for baptism and fellowship. The outlying districts are not being overlooked for quite a number of brethren are carrying the glad tidings of salvation there. Sunday school work goes on apace and is prospering. There are open doors on every hand and prayer will be valued for consolidation of the work planned for November and December.

MISSIONARY INTELLIGENCE.

News comes through from **Madrid** that in spite of all the dangers and difficulties of these terrible days, the Lord has been saving souls, and recently five believers confessed the Lord in baptism before a large company. **Bro. W. E. Taylor**, of France, sends us an interesting note of some recent cases of conversion, as a result of personal effort, some through reading copies of Scriptures given them, others through receiving Gospel tracts handed to them have come asking to know more about "God's way of salvation." There is an interest and exercise on the part of some to gather in simple dependence upon the Lord for the First day of the week meeting. Remember in prayer. **Mr. and Mrs. Gabriel** continue to plod on in Morocco, where Gospel work is very difficult and where the majority seem to have very deaf ears. The Lord gives help in meetings held each day in a boys' orphan home, and some of them have professed.

ADDRESSES.

Correspondence for **Wareham** Assembly should be addressed to Mr. G. K. Lowther, 19 Flats, Organford, near Poole, Dorset. Correspondence for **Mr. Harry Barham** should now be addressed to "Kirkdale," Bersted St., Bognor Regis. Correspondence for Bethany Assembly, **Gourock**, should now be sent to Mr. J. H. Foulds, 5 Royal Street, Gourock, Renfrewshire. Correspondence for **Hawick** Assembly, should now be sent to Mr. Wm. Landles, 23 Wilton Crescent, Hawick. Correspondence for Gospel Hall, Bannawell Street, **Tavistock**, should now be sent to Mr. J. N. Singleton, "Bransty," Tavistock, Devon. Correspondence for **Mr. James F. Spink**, should now be sent to 28 Alumhurst Rd., Westborne, Bournemouth. Correspondence for **Mr. James Megaw**, should now be sent to "Hebron," Comber Rd., Dundonald, Co. Down. Believers

now meet in Lesser Oddfellows Hall, Grahams Road, Falkirk. Correspondence to Mr. George Menzies, 34 Hawley Road, Falkirk. Correspondence for Swan Lane Gospel Hall, Trent Vale, Stoke-on-Trent, Staffs, to Mr. D. Whyte, "Braemar," Rough Close, Stoke-on-Trent, Staffs. Correspondence for Mr. Robert Cumming, should now be sent to 99 Gala Street, Riddrie, Glasgow, E. 1.

PERSONALIA.

Our esteemed missionary brother T. B. Harding, is presently on a short visit from Italy, giving help in various parts in England. Our esteemed brother J. H. Aston, formerly of India, continues at Eastbourne with Mrs. Aston on account of health disabilities where they find many openings for help in the Lord's work. During the past summer Mr. Aston has, with others, visited many outlying districts and villages with Gospel literature and for open-air meetings where possible. House-to-house and Hospital visitation in the town has also been engaged in and not without results. Remember in prayer. Mr. and Mrs. W. Hearn, who have seen 48 years' service for the Lord in India, are returning to that land now, after a short furlough. Remember these veterans in prayer.

"WITH CHRIST."

William J. Cowie, Buckie, aged 42. Called home after an operation in Aberdeen Infirmary. Saved in early manhood. In Buckie Assembly for last 9 years. A kindly, quiet and unassuming brother. William Davie, Lanark, aged 84. Connected with Lanark Assembly for 60 years. A quiet consistent brother, who loved the Lord and His people, many of whom enjoyed the hospitality of his home. John Cooper Wood, Vancouver. A native of Dumfries, saved in 1890. Baptised at Largs in 1898. Twelve years in Bethesda Hall, Linthouse. Since 1910 in Vancouver. A godly consistent brother, whose life was fragrant of Christ. Will be sadly missed in little assembly. Andrew Hunter, Clydebank, aged 59, late of Larkhall. Died suddenly in Western Infirmary. A good man, well reported of, will be much missed in local assembly. Dan Mills, Falkirk, aged 41 years. Called home a month after back broken by accident in pit. Awakened in Calton Jail while reading the Bible in his cell. Saved on expiry of sentence and identified with Camelon Assembly ever since. Was a text carrier, and obtained the Town Council's permission to hold open-air meetings in Falkirk Market Square on Saturdays, where hundreds heard the Gospel in the summer months. Mr. Easson and Mr. Veitch ministered at services in Bethany Hall and at the graveside, when several hundreds were present. A trophy of grace who will be missed. John McCallum, Hurlford, aged 60 years. Saved in early years in Dreghorn, and in fellowship there for some time. Latterly in Hurlford. In

indifferent health for many years; suffered long with much patience and God-given grace. Will be much missed. John Dickie, Inverkeithing, aged 71 years. Saved 41 years ago; met with believers in Hebron Hall for 25 years. A brother beloved. Zealous in the Gospel, steadfast in the faith. Will be much missed. Mrs. Thomas Moffet, Pond Park, Lisburn, aged 37 years. Called home suddenly. Saved ten years, and in fellowship in Derriaghly Assembly, near Lisburn. A quiet, godly sister, a lover of the Lord, His Word and His ways. A true helpmeet, and will be much missed by her husband and young family. James Megaw conducted the services. Mrs. Thomas Stewart, Dunmurry, Belfast. Saved 13 years. Met with believers in Derriaghly Assembly, near Lisburn. Loved the Lord and His people. Bore a bright testimony as testified by the large funeral. A husband mourns her loss. T. Campbell and H. Bailie spoke words of comfort and warning at house and graveside. Mrs. Mary Marrs, Kilty, Fife. The result of an accident when crossing the street. Saved 34 years ago and in fellowship in assembly for 30 years. Messrs. Rowan and Thomson conducted the funeral services. Wm. McCully, Shanaghan, aged 93 years. Over fifty years in Christ and in fellowship with saints at Shanaghan. A quiet, consistent Christian who will be much missed. Messrs. Hogg and Hutchinson conducted the funeral. W. Taylor, Drumlough. Saved in Motherwell 35 years ago and bore a good testimony. Mrs. M. Haytack, Rochdale, Lancashire (beloved wife of Matthew Haytack), aged 76 years. Saved 62 years ago; in the assembly there for 37 years, then in Hamilton, Ontario, Canada, 7 years; the last 17 years in Los Angeles, Cal. In the Good-year Assembly, Los Angeles, for several years, where she finished her course with joy. A sister loved and highly esteemed by all the Lord's people who knew her, and one who manifested the ornament of a meek and quiet spirit. She is survived by her husband, one son and two daughters. Fred. Hillis spoke in the Goodyear Gospel Hall to a large company, and E. Wallace spoke at the grave. Both brethren addressed the Lord's people with words of peace and comfort, and presented the Gospel in a very impressive manner to the unsaved. Frank Brewster, New Zealand, aged 82 years. Laboured faithfully in the Lord's service for many years. His son Herbert has been serving the Lord in China for 26 years.

Sums received for the Lord's Work and Workers

A. G. S. A.,	- - - -	£5 0 0
W. L.,	- - - -	1 0 0
Ontario Friend,	- - - -	10 0 0
843 S.P., Brooklyn,	- - - -	2 0 0
Miss H. E.,	- - - -	1 1 6
Anon., Malni Head,	- - - -	1 0 0
"Westray,"	- - - -	1 0 0

Total to 25/10/37, - - - £21 1 6

TREASURY NOTES

By THE EDITOR.

"I have loved you, saith the Lord" (Mal. 1. 2). "As many as I love I rebuke and chasten; be zealous therefore and repent" (Rev. 3. 19).

WE sought last month to diagnose the condition of Israel in Malachi's time and of the church of Laodicea. We now propose to consider the divine remedy for their sick condition. How does the Lord treat His lukewarm, self-satisfied and wayward people? Does He come first with a rod or with a shepherd's staff, with rebuke or with love? We remember many years ago a brother from the West of England coming into fellowship with us in a meeting in which we then were. He seemed an earnest man, and we quite hoped he would prove a help. But one morning, shortly after his arrival, he gave out publicly that he was known as the man with the long whip. This announcement did not, I fear, have a very good effect; for, I suppose, we all wondered which of us would be the first to feel the discipline: and our qualms were not groundless as the sequel proved.

No, the Lord did not come with the whip, but in the spirit of love: "I have loved you," saith the Lord, and though He had to warn Laodicea, that except they repented He would spue them out of His mouth, as His witnesses on the earth, yet He loved them still. "As many as I love, I rebuke and chasten: be zealous therefore, and repent!". It was all in love, and should not such a declaration have called out some such response as—"We love Thee because Thou hast first loved us." What it did evoke was a captious query, Wherein hast Thou loved us? And the Lord deigns to prove His love, and He does it in a way that perhaps surprised them.

There was certainly one supreme proof of His love to them as a nation, which might have well been cited—their redemption by blood and their deliverance from Egypt and the power of Pharaoh, and how "He bare them on eagles' wings and brought them unto Himself." And surely there is

no greater proof of His love to us than the anti-type of all this in the "Redemption that is in Christ Jesus." "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John 4. 10), "that he might bring us to God" (1 Pet. 3. 18). But instead of referring them back to the great past, He proved His love to them by recalling a privilege they were actually enjoying, namely, the difference of His treatment of them and the children of Esau. "Jacob have I loved, Esau have I hated."

IN what sense must we understand these words? Jehovah had said of the two brothers before they were born, that His purpose by election might stand, "The elder shall serve the younger." This was God's sovereign choice, and that choice would have meant nothing but blessing to both brothers. The words quoted here are cited *alongside* of these other ancient words, in Romans 9, but we must not forget that there lies between them the whole Old Testament Scriptures. Here it is no question of election, but of conduct. God hated Esau, or perhaps here specially his race the Edomites because of their attitude of hatred to Him and His people. Hatred begets hatred (*cf.* Zech. 11. 8), and how was this shewn? As we have said, by His ways with the descendants of the two brothers. The Edomites had wished to return from their captivity to rebuild the desolations, but God would not permit it. Israel had not sought to return from their captivity, but the Lord had stirred up their hearts and brought them back to their land and enabled them to rebuild the temple and the waste places. This might seem a small thing to them just as it may seem a small thing to some to have been brought back on to divine ground to meet in the Name of

the Lord alone, but it is no small thing to God. It is a wonderful proof of His love to us, which should encourage us to hold fast what He has committed to us, and to carry out His will according to His Word. In any case, we do not read of any of Israel going back to take up their abode in Babylon, thus reversing the step they had taken at the beginning. What effect was this love expected to have on God's favoured people? Jehovah's love deserves a worthy response. Privileges entail obligations, Relationship demands corresponding conduct, as the French proverb hath it—*Noblesse oblige!* Noble birth bespeaks noble deeds. But what has Jehovah to say? "A son honoureth his father, and a servant his master. If I then be a father, where is my honour, and if I be a master, where is my fear?" He addresses Himself specially to the priest. What was the character of their priestly service? They had despised His altar. Now the altar was the test of their obedience, and if we go back to Ezra, we see what an important role it played, because the offerings spake of Christ and formed Jehovah's portion. Nothing was too good for Him then, and indeed according to Leviticus 21, nothing but unblemished offerings were permissible. Alas! they were offering the blind, the maimed, the lame. They despised God's altar and their offering was not acceptable. Has this no word for us? We have no literal altar, but "we have an Altar"—Christ Himself.

At our worship meeting He is first the object of our remembrance, then He becomes the Altar on which our worship ascends to God. Now prayer is not worship, and even praises in the sense of thanksgiving is not necessarily worship. Worship is more than mere praise; it is speaking to God of the perfections and excellencies of Christ, as we have learnt them from the Word by the Spirit, and made good to us by Him. We may well ask what kind of worship we are bringing to God. Does it represent Christ in any worthy sense? We do need to examine ourselves before we come together (1 Cor. 11.), but the best preparation is a close walk with God since the last coming together.

BUT why was the offering so defective? The priests and Levites were themselves defective. They had departed from the covenant of Jehovah—that covenant which was with Levi of life and peace, which He gave to him "for the fear wherewith he feared me and was afraid before my name" . . . "He walked with me in peace and equity, and did turn many away from iniquity."

But to them the Lord had to say—"Ye are departed out of the way; ye have caused many to stumble at the law." How much depends on the godliness of the Levites! If the leaders are astray, where will the flock be led? If the elders are falling back, how can the younger ones go forward? At the same time the rebuke was in love and in view of restoration and a renewal of the covenant. "I have sent this commandment unto you that my covenant might be with Levi."

But this being true, God would not have His servants neglected by His people in spite of their failures. He reproaches these for robbing Him (see chap. 3. 8). Wherein have we robbed Thee? "In tithes and offerings" the very sustenance of His servants. As in an earlier place (Neh. 13. 10-11) when the singers and Levites had to flee to their fields owing to the neglect of their brethren, Nehemiah contended not with them for their unbelief, as some might suggest to-day, but with the rulers for their neglect: Why is the house of God forsaken?

BUT the decline of the Levites did not stop with them. A general lowering of the standards of morality had revealed itself among the people of God, so that the chapter 2 ends with solemn words, "Ye have wearied the Lord . . . when ye say, Every one that doeth evil is good in the sight of the Lord and he delighteth in them," or Where is the God of judgment? The answer is, He is very near at hand. If love won't melt, and rebuke will not recall, then the chastening rod must fall. The opening words of chapter 3. are no doubt prophetic of the coming of the Lord to the deliverance of His people Israel. And

perhaps this will be in large measure experienced in the time of Jacob's truth. Here the Lord is seen as a Refiner's fire and as Fuller's soap, to refine and to cleanse. Perhaps we have a key here to the difficult words in Rev. 3, 18, "Buy of me gold, that thou mayest be rich; and white raiment, that thou mayest be clothed." That is, profit by the Lord's dealings—seek to buy the results He intended, whether in your own chastened souls or in your surroundings. Buying the gold tried in the fire is tantamount to becoming it yourself, etc. In contrast with these—swift judgment will visit the openly ungodly, as I understand it—the mixed multitude who had crept in unawares among the people of God, and who may be in the church, but not of it (1 John 2. 19). But to His own He utters the comfortable words, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." The fire will consume their dross, but they themselves will emerge purified.

Now we can understand who these God-fearing ones are, whose talks together are so pleasing to Jehovah's ear. Are they not those who have believed in His love? who have listened to His rebuke? who have repented under His chastening hand? who have done, as far as was possible, that which the Lord called on Laodicea to do, heard His voice, opened the door, let Him in? They are indeed a remnant within the remnant, and here we see the Lord supping with them, and later on when He makes up His jewels, in the eternal ages, they will sup with Him. They are the fruit of His own elective, redemptive, restoring grade. They are His peculiar treasure.

GOD'S REMEMBRANCE.

He remembers HIS PEOPLE—Isa. 44. 21; 49. 15.

He remembers WE ARE DUST—Psa. 103. 14.

He remembers THE SPARROWS—Luke 12. 6.

He remembers DEEDS OF KINDNESS—Jer. 2. 2.

He remembers OUR WORKS—Amos 8. 7.

He remembers HIS MERCY AND TRUTH—Psa. 98. 3.

He remembers His holy promise—Psa. 105. 42.

SEPARATION

2 Cor. 6. 14-18.

By JOHN WARDLAW, DUBLIN.

MUCH has been ministered to God's people on this most important passage and in a day like this it could not be too often emphasised. The phrase "Be ye not unequally yoked together with unbelievers" commands—verses 14, 15 and the first part of 16—practical holiness to God and our attitude towards the world. If we are joined with unbelievers the relationship is sinful, righteousness is at a discount; light cannot accord with darkness; nor Christ with Belial; nor a believer with an infidel. How these tremendous questions control the issue of our lives and fruitfulness for God. If unequally yoked the object of our affection and desire becomes the idol and centre of our being, for we are living in sin through self-will and giving way to fleshly ambitions. "What? know ye not that your body is the temple of the Holy Ghost" and again "for ye are the temple of the living God." It is God's desire to occupy the heart, flood the soul with love, joy, gratitude, praise and worship, for all He is, and willing to be in and through us.

God severed Israel from the nations to be wholly for Himself, but seldom as a nation they seemed to acknowledge and enjoy His presence and fellowship, for their wilderness experience was marked by grumbling and complaining with His provision and tender mercy towards them. When settled in the land they very soon went after and copied the nations around. They never rose to the great privilege that was theirs but forgot their deliverance from the bondage and slavery of Egypt. We as believers have been separated from the world by the Cross of Christ, but sent back into it to be witnesses for God and monuments of His saving and keeping power. We are still in it but not of it.

A cloistered life is *not separation* but *isolation* for the sinful heart is in the cloister and isolation will not give victory over the world, the flesh, and the devil. Our place is outside the camp of the world's

religion, politics, riches, fame, and all else it may offer to take the place of whole-hearted love and devotion to Christ our blessed Lord. "I will dwell in them and walk in them and they shall be *my* people."

As long as our first parents occupied the place that God had appointed them, communion and fellowship were their happy portion but when they chose their own position, tempted by Satan, sin and death followed with all they entailed.

IT is our sad experience by our luke-warm condition to admit failure in our love and fidelity to Him and lack of a true sense of our indebtedness for all that His love has procured. We are certainly no use for God and a stumbling block to a perishing world.

These scriptures do not need much comment, but a prayerful meditation before God and we must soon confess our failure. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." We are commanded to *come out to stay out* and *touch not*—how concise and obligatory this is if we are to experience the next verse, "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is absolutely true of every child of God *positionally*, but only *experimentally* as we tread the narrow path in happy communion with Him. It is blessedly true that "God is our God for ever and ever," but what a privilege to call Him "Abba Father." The one who hears and understands our feeblest groan, our faintest whispering prayer, and is more ready to give than we are to receive. The one who soothes and heals our tempted, tried and sorrowful hearts, who pours in that balm and comfort that is beyond all human skill. What a name for our heavenly Father, "Lord Almighty," "El Shaddai," "God all sufficient," in every vicissitude of life, for our journey home, every need supplied and in our every experience whether on the mountain-top or in the valley of the Shadow of Death. May our desire be that of the Apostle Paul, "That I may know Him and the power of

His resurrection and the fellowship of His sufferings being made conformable unto His death. If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended by Christ Jesus." May it be so for His dear name's sake.

Notes on Some Psalms.

PSALM 34.

BY WM. RODGERS, OMAHA.

IN recent papers we have been considering some of those psalms which appear to be linked with the period of David's life from his accession to the throne until his bringing up of the Ark to Zion. Let us now turn to one of those which relate to the still earlier period of his persecution by Saul.

These psalms have, for the most part, some reference in their title to the circumstances under which they were written, a feature of which the heading of Psalm 34 affords a striking example. This is a beautiful psalm in itself, but becomes even more so if we associate it in our minds, as we read it, with the occasion when David "changed his behaviour before Abimelech, who droye him away, and he departed." For its subject matter will be found to agree remarkably well with David's experience at that time, as we shall endeavour to show.

A careful reading of it will also show that the psalm has some interesting associations with New Testament Scriptures, the most noteworthy perhaps being that no less than four-and-a-half verses of it (vv. 12-16) are quoted by Peter in his first Epistle (chap. 3. 10-12), and applied to the then existing circumstances of persecution and testing in which his readers found themselves. Paul too applies to his own experiences of trial the words of verse 19, "The Lord delivereth him out of them all," when he says, "Out of them all the Lord delivered me" (2 Tim. 3. 11). And the statement of

verse 20, "He keepeth all his bones; not one of them is broken," is, partly at least, the source of the quotation in John 19. 36, "A bone of Him shall not be broken"; and suggests a prophetic application of the psalm to Christ, an application which is borne out by many other statements in it. Doubtless also, in a day yet to come, this psalm will be found to contain much needed comfort for a tried and persecuted company of godly Israelites, whose "troubles" in the times of the Beast of Rev. 13 will have much in common with those of David in the days of Saul, as well as with those of Peter's readers in the days of Nero.

The psalm divides into two almost equal parts, in the first of which (vv. 1-10) prominence is given to personal testimony, and in the second (vv. 11-22) to the instructing of others. Thus these matters are put in their due order, since a man can best teach others that which he has had experience of himself. The writer of it might well use the words of our Lord, "We speak that we do know and testify that we have seen."

THE occasion of its writing was, as the title declares, the troubles through which David passed, when he first sought refuge amongst the Philistines to escape the attacks made on him by Saul, as recorded in 1 Sam. 21. 10 to 22. 1. Fearing death at the hand of the king, he had fled to them; but soon found reason to fear death at their hand, and had to escape back to Judah again. These fears of his are mentioned in the psalm at verse 4, "I sought the Lord and He heard me, and delivered me from ALL MY FEARS"; and the writer seems to set them in contrast with the fear of the Lord, which is mentioned in verses 7, 9, 11. David at this time experienced the truth of the words which were written afterwards by his son, "The fear of man bringeth a snare"; since it was his fear of Saul which led him into what was evidently a wrong path for him—going down amongst the Philistines; and then it was his fear of them which led him into another wrong course—that of pretending to be mad. The one mistake, as is usually the case, produced another; and whereas in his own country he

had acted like a hero, here in the land of the Philistines we find him acting like a lunatic. Four times in 1 Sam. 18. we read of how, in varying circumstances, David had "behaved himself wisely"; and it is therefore all the more pitiable that, in 1 Sam. 21. 13 and again here in the psalm title, it should have to be said, "He changed his behaviour." While God's people keep right with Him, and have His fear in their souls it will preserve them from all other fears, and they will never need to play the fool.

But it might be said, Was not David's ruse on this occasion successful in saving his life? I doubt this, for if it were, our psalm, which attributes his deliverance entirely to the Lord's intervention, would lose all point; and, instead of "making his boast in the Lord" (v. 2), he would have had to boast of his own cleverness. Even the statement in 1 Sam. 22. 1, "David escaped hence," does not sound like the fruit of successful play-acting; while a clearer indication still that he does not attribute his safety to it, is that in our psalm itself he utters a strong warning against "GUILE" at verse 13. Yet what, if not guile, was his own action in feigning madness?

The fact seems to be that, like Jacob his ancestor at Peniel in Gen. 32, he discovered that with all his craft he was in danger still, and that then, feeling himself beaten, he "cried and the Lord heard him; and saved him out of all his troubles," just as is stated in the psalm at verse 6. It is of interest to note that this verse is followed by one containing yet another coincidence with Jacob's experience, for he, like the Psalmist, had found in Gen. 32. 1 that "The angel of the Lord encampeth round about them that fear Him."

There is another point here in which the order of things contained in our psalm is significant. In verse 4, the first result of seeking the Lord was deliverance from "all his fears," whereas deliverance from the troubles comes afterwards. That is to say, the Lord dealt first with himself and his unbelief, before dealing with the circumstances which resulted from it.

WE have just remarked how the experience of David on this occasion was in some respects similar to that of his ancestor Jacob. But for examples of acting in guile we can go even further back than to Jacob. Both Abraham and Isaac had also turned aside to guile, and that too when amongst the Philistines as David was (see Gen. 20 and 26). And in their case as in his it was not their guile which delivered them, but God's intervention. It is peculiar that the name of the Philistine king, both in Abraham's case and in that of Isaac, was Abimelech, and that this is the name used in the title of Psalm 34, although in Samuel the name of the king with whom David had dealings is always called Achish. Part of the explanation doubtless is that Abimelech was a state name or title, used of the kings of Philistia generally, as Pharaoh was of the kings of Egypt. But the fact that it, and not Achish, is used in the psalm suggests that it may be done of purpose to link up the story of David's guile with those of Abraham and Isaac, in the same circumstances and in the same land.

COMING to the use made of the psalm by Peter in his first Epistle, it is not difficult to recognise the association of ideas in his mind, which led him to see in it a fitting lesson for those to whom he was writing. David was being persecuted by Saul; and these were in the fiery trial of persecution also (1 Pet. 4. 12-16). It meant to David the danger of turning aside from God's path for him; and of course it meant the same to them. Fear of man temporarily upset David; and in 1 Peter, is in the psalm, this fear of man is contrasted with the fear of God (See in chap. 3 the contrast between v. 2 and v. 6; and between v. 14 and v. 15). Peter, like the Psalmist, holds that one who has the fear of God need have no other fear; and yet he too had personally failed in this very matter, and is able to warn others by his own sad experience. Fear of man it was that led to his threefold denial of his Lord, and that brought upon him at a later time a public rebuke from his fellow apostle Paul.

The word "guile," to which we have re-

ferred as used in the warning given in verse 13 of the psalm, forms another link with these passages in 1 Peter; since he not only uses it when quoting from that verse in chapter 3. 10, but also in another exhortation in chapter 2. 1, and in a reference to Christ's example at chapter 2. 22. Such warnings against guile are as much needed to-day as ever they were; and indeed so is the entire lesson, taught by the Psalmist in verses 11-14, and repeated by Peter at chap. 3. 10-11, of which the substance is:—

If you want to have good days,

1. Keep your tongue from guile.

2. Keep your ways from evil.

3. Go in for peace.

If you do these things, whatever may be the persecutions or other troubles which come upon you, the Lord will deliver you out of them all.

THE CHURCH

(Matt. 16. 1, 21).

BY JOHN LAW, NORWICH.

THE word "Church" means a called out company. Before this subject of the Church is introduced, we are warned to beware of the leaven of the Pharisees. Leaven is always a type of evil in the Scriptures. Exodus 12, 13, 15, 19, 20; Gal. 5. 7-9 is doctrinal evil; 1 Cor. 5, 6, 7, 8 is moral evil; then there is the doctrine of the Pharisees (Mark 7. 5-13) which makes void the Word of God and the commandments of God by their traditions, then we are to beware of the leaven of the Sadducees, which say there is no resurrection; then when we are set free from this twofold hindrance, we are ready to listen to the truth of "the Church."

After the speculation as to who He was (Matt. 16. 14) He asks His disciples, "But whom say ye that I am," and Simon Peter gives a wonderful confession as to the greatness and dignity of His Person, saying, "Thou art the Christ, the Son of the living God," and flesh and blood had not revealed this, but it was a revelation from the Father to Peter, and this wonderful confession never having been made before brought out

from the Lord a striking statement, "Thou art Peter—a bit of rock, and upon this Rock—Petra, Myself, the solid Rock, I will build My Church," and the gates of hell shall not prevail against it. "I will build" is future, so that this Church I am going to build is going to be composed of all those who like Peter, have had a revelation from the Father as to who I am. What is this Church? It is His Body (Eph. 1. 23). Up to the Cross, Christ had been alone (John 12. 24). Up to the Cross there had been a middle wall of partition separating Jew from Gentile (Eph. 2. 14), and when our Lord sent out His disciples to preach the Gospel of the Kingdom, they were to go only to the lost sheep of the house of Israel (Matt. 10. 6). But when He died upon the Cross, He broke down this middle wall of partition (Eph. 2. 14-15), that out of these His people, He might reconcile them both unto God in one body (Eph. 2. 16), to make one new man. This is called the mystery of Christ (Eph. 3. 4). This is something that was not made known in Old Testament times, it was hid in God (Eph. 3. 9), but is now made known to us through the Scriptures, by His Spirit (Eph. 3. 5). The Church could not begin before the glorification of Christ, and the descent of the Holy Spirit, for Christ only became "Head" of the Body, the Church, in resurrection and exaltation (Eph. 1. 22). Then as the Glorified Man on the day of Pentecost (Acts 2. 1), He sent down the Holy Spirit, and through the operation of the Holy Spirit the Church was brought into being. "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit" (1 Cor. 12. 13). Thus by the Baptism of the Spirit, as a member of Christ, having His life and nature, I am put into the body as it has pleased Him (1 Cor. 12. 18), and thus there is a spiritual link between me and every believer. We are members one of another, and are thus linked to Christ the Head, many members but one body (Rom. 12. 4-5; Eph. 4. 4), and I am called to recognise this by endeavouring (or giving diligence) to keep the unity of the Spirit

in the bond of peace (Eph. 4. 3). The moment I learn this truth from Scripture in the power of the Holy Spirit, and seek to act upon it, it will bring me out from the different bodies made by men, such as the Wesleyan, Baptist, Church of England, and all other bodies, to give expression to the only body recognised by God in the Scriptures, of which I have been made a member.

THIS wonderful truth of oneness with Christ was first made known to Saul of Tarsus on the Damascus road when he was persecuting the saints, when the Lord said to him, "Saul, Saul, why persecutest thou Me?" there was a living link between His members upon earth and Himself in glory, so that to touch His saints was to touch Him, and so Paul regarded it afterwards (1 Cor. 15. 9), and the revelation of this mystery was given to Paul (Eph. 3. 3).

The Church was founded in death (John 12. 24).

Built in Resurrection (Acts 2. 1-11).

United in Exaltation (Eph. 1. 16-23; 2. 1-22).

Effected by the Spirit (1 Cor. 12. 13).

Called the Mystery of Christ (Eph. 3. 1-10).

Chosen in eternity (Eph. 1. 4).

Built in time (Eph. 2. 19-21).

Typified in Eve (Gen. 2. 21-22).

Presented at His coming (Eph. 5. 27).

The keys of the kingdom of heaven were given to Peter (Matt. 16. 19).

Keys are for opening doors, and Peter took the first key, which was Repentance, and opened the door to the Jews (Acts 2. 38-41).

The second key which is faith, he took and opened the door to the Gentiles (Acts 10. 33-45), so that the Church of Matt. 16 thus came into being from the day of Pentecost composed of Jew and Gentile, and is thus being builded (Eph. 2. 21), and at His coming will be thus presented (Eph. 5. 27). Then we are exhorted to walk worthy of such a calling (Eph. 4. 1). May God give us grace to refuse to recognise any other body save that which He has formed, and to find our deepest joy in giving expression to it. Amen.

The "Brethren" Movement: Its Rise and Progress.

ARTICLE XLVII.

By DAVID J. BEATTIE.

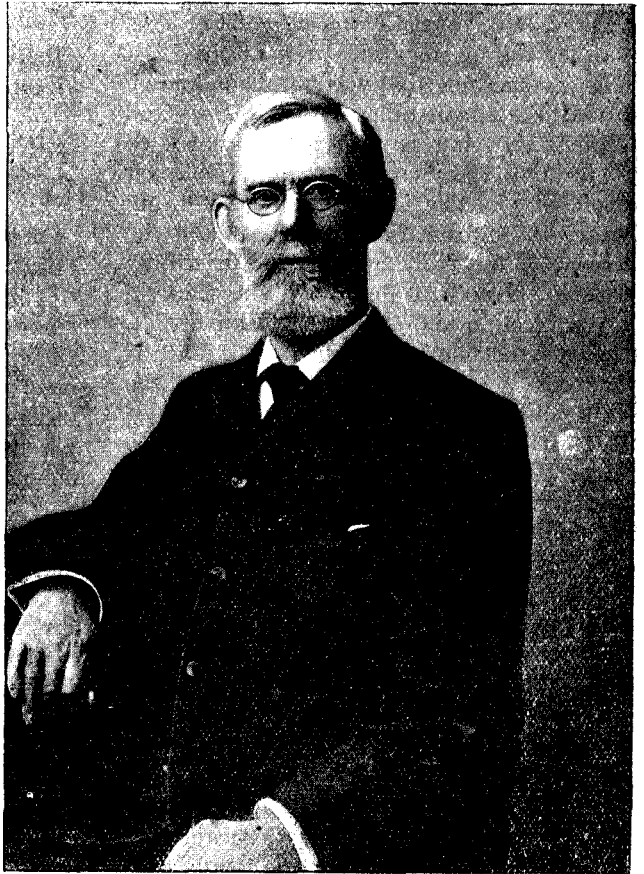
IN THE HIGHLANDS OF SCOTLAND.

THE assembly of Aberlour in Banffshire was mainly the result of a visit paid to that district by Donald Ross, whose pioneer work in the north of Scotland has already been referred to in these papers. This was in the beginning of the year 1869. He was then Superintendent of the North-East Coast Mission, an organization whose sphere of service extended from Ferryden in the south to Thurso in the far north, a distance, following the coastline, of probably five hundred miles. In this vast field Mr. Ross laboured continuously for some years before freeing himself from what he felt was an organization which fettered his Spiritual activities.

At that time Donald Ross knew nothing of gathering in the name of Jesus; indeed had not even heard of it. "We heard of 'Brethren'," he wrote, "but only as bad, bad people, and we resolved to have nothing to do with them. Our information, however, came from the parsons." Associated with him in the mission were many devoted men, among them Donald Munro and John Smith, who in the years that followed became powerful in publishing the Gospel at home and abroad.

The unpretentious presentation of the old Gospel by these itinerating preachers captured the ear of the country folk who came in numbers to the meetings. But this aroused the jealousy of some of the clergy, who denounced in scathing terms, the unorthodox doctrine and methods of those who had in-

vaded the territory of the Established Church. Ever fearless and outspoken, Donald Ross met the onslaughts from the pulpits with a tract, which he wrote and published as a challenge "suggesting to the ministers to go on strike for a year or more, and allow nine pairs of evangelists to be let loose on Scotland, pledging our word that more conversions would be seen through the eighteen than through all the ministers put together in the same time."



DONALD MUNRO.

IT was about this time, or soon after, that Mr. Ross took a definite step for the Truth revealed to him in the Scriptures. He had preached one evening at a place near Aberlour, on the text, "Come out from among them, and be ye separate" (2 Cor. 6. 17). At the close of the meeting, a brother, an elder in the Parish Church, laid his hand on the preacher's shoulder, and said: "All true, dear brother Ross; but where are we to go?" "That is just what is troubling me," came the unexpected reply. And that was really the case.

Toward the end of 1870 there was a remarkable work of grace in Dufftown and Aberlour, which resulted in a number of believers publicly confessing Christ by being baptised in the River Spey. It was not, however, till the first Lord's Day in 1872 that an assembly was formed in the parish of Aberlour. For a time the meeting-place for the breaking of bread was in a farmhouse, but as a number of believers came

over from Dufftown and Boham to join the little company, as well as others who left the Parish Church, a hall was taken in the village of Aberlour, where a testimony has since been maintained.

JUST over fifty years ago, four men, members of the Free High Church, Inverness, then under the godly ministry of Dr. John Black, were much perplexed and exercised in heart regarding their position as believers at the Lord's Table, partaking of the sacred emblems with unconverted people; so they left the church. Three of these brethren rented a room in Church Street, and the Lord's Day following, being Communion Sunday at the Churches, they spread the table in apostolic simplicity, in preparation of remembering the Lord's death. As in the case of many other Christians at that time, they knew nothing of the Brethren Movement but were solely guided by the Holy Spirit through a diligent study of the New Testament.

On this particular Sunday, Frank Edgar, who had come out with the others, not knowing where to go and unaware of the intentions of his friends, left home after asking God to lead him where He would have him go. Whilst walking along Church Street he seemed to hear a voice telling him to stand still. He stood where he was and noticed that the time on the Steeple clock was five minutes to eleven. "I'll stay here for five minutes," he said to himself; "then I'll go over to the Wesleyan Church." Looking over the street he saw Alexander Mackenzie, one of his Free Church friends, standing with his Bible under his arm.

"Is that you Frank? And where are you going?" he said.

"I don't know," was the young man's reply.

"I'm going to a room in Church Street to remember the Lord in the breaking of bread, with Murdo Campbell and James Grant," said his friend. "Will you come?"

"Yes, I'll come," was the ready



WILLIAM MACKENZIE.

response. Those were the beginning of eventful days in Inverness.

BUT these faithful believers, loyal to the Word and true to the dictates of their conscience, very soon became the target of the enemy. The following Sunday, and for some time after, most of the pulpits in the Highland Capital were preaching against this new sect, who, in the eyes of the Establishment had committed gross sacrilege by presuming to participate in the holy Sacrament outside the sacred precincts of the Church, without the presence of an ordained minister.

Days of persecution followed. Alexander Mackenzie, whose master was a prominent elder in Dr. Black's church, received a fortnight's notice to terminate his employment. The others were slighted by former friends, and threatened in many ways. This bitter persecution against those who dared to come out boldly for the Truth, continued for a considerable time, until the assembly increased to a membership of fifty. The storm from without had long since abated, and a real manifestation of spiritual activity had become evident in the growing assembly, when, almost without warning, came the rumbling sound of strife from within. Inspired by the subtle and assiduous authority of brethren hundreds of miles distant, who probably had never heard of this little assembly in the North of Scotland, the enemy of the church came in. The flickering light which had braved the tempests of early years, and through times of difficulty and opposition had become a bright illuminant, was almost quenched. Barren years followed, until the arrival in the city of William Mackenzie of New Zealand, when the remnant of a once healthy church gathered together in the house of one of the brethren, who in the early days had "come out" in defence of the Truth.

This was the beginning of happier times, and through the weary cloud which for long lost days had cast an ominous shadow, there came once again the sunshine of a Father's smile. To-day there is a large and active assembly in premises of their own,

where the fruits of their labour may be observed in an aggressive Gospel testimony, and a happy and hopeful work amongst the young in the two Sunday Schools which are maintained by the Ebenezer Hall assembly.

(To be continued).

"ALL MY SPRINGS ARE IN THEE"

(Psa. 87).

What centre of delight we see!
What joy of great felicity
Within Thy walls to be!
Where time's sad story has been told,
Where dark designs have made men bold

Now beautified by Thee.
What suited recompense for Him,
Where none, once, could afford an Inn
For Zion's true-born King;
But firm decrees had settled all,
And men and demons—all must fall
And own Him Lord of all.

There the whole earth will learn with shame
How poor and transient all their fame
Now humbled in the dust;
How "This Man" holds the title sure,
Whose Name for ever shall endure,
And all are wise who trust.

Holiness her Foundations great,
Righteousness seals her fixed estate,
The Lamb once slain her praise;
Hark how the Harpers harp their song,
Rare melodies their notes prolong,
All skilful now to raise.

All glorious things can now appear,
All glorious is the King—so fair—
With all His glorious train.
All glory to the Righteous One,
Shall reach to Heaven's high vaulted dome
With earth in full accord.

—S. Adams.

Buckland Wharf, Bucks.

MATTHEW 7.

In this chapter we have:—
Two gates—strait and wide.
Two ways—broad and narrow.
Two classes—many and few.
Two destinations—Life and destruction.
Two trees—corrupt and good.
Two fruits—good and evil.
Two foundations—Rock and sand.
Two builders—wise and foolish.
Two results of the storms—the one house stood, the other fell.

Be careful for nothing.
Be prayerful for everything.
Be thankful for anything.

The "Brethren" Movement and its Critics.

PAPER 5.—THE HOLY ONE OF GOD—SINLESS AND UNSINNING.

By A. W. PHILLIPS, LONDON.

ALTHOUGH a theologian of deserved repute, it is evident that Principal Hammond does not possess that first-hand knowledge which is necessary to fit him to be the historian and judge of the Movement which he sets out to criticise. He seems to be acquainted with what hostile critics have written rather than with the literature of the Movement itself (abundant though that literature certainly is). We have no right to object to any *informed* criticism, but we regret to say that Principal Hammond's article does not fall within such a category. The consequence is that, like so many other critics, he gravely misrepresents both the Movement itself and individuals associated with it: and never more so than when he touches on the all-important subject of the humanity of our Lord Jesus Christ—a subject only to be approached in a spirit of reverential awe.

What has been the testimony of "Brethren" on this vastly important theme? We venture to submit that any historian of the Movement who takes care to acquaint himself with the actual facts will be compelled to admit that, although individuals may have erred, the position of "Brethren" as a whole has been consistently and resolutely orthodox and scriptural.

But does Principal Hammond give any like assurance to his readers? We are sorry to say that he does not leave any such impression on their minds. It is in the following grave words that he dismisses the subject from his survey:—

"C. H. Mackintosh and B. W. Newton even more explicitly, held the view that our Lord took sinful human nature and purified it."

Does Principal Hammond then intend it to be understood that "Brethren" have ever

permitted such blasphemous teaching to have a place in their midst?

Whatever may have been the error associated with his name, Mr. Newton's doctrine was repudiated by "Brethren," and his connection with them was terminated in 1845 or thereabouts, never to be resumed. Brethren are no more responsible for his errors than is Principal Hammond himself.

But with Mr. Mackintosh the case is otherwise. He was for something like fifty years an acknowledged leader and teacher. His voluminous writings have had a world-wide circulation, and they may be regarded as being in very large measure representative of the Movement as a whole.

DID Mr. Mackintosh, as Principal Hammond asserts, hold the blasphemous view that "our Lord took sinful human nature and purified it"? In charging this error upon Mr. Mackintosh, Principal Hammond is himself in most grievous error. The simple truth is that, in common with "Brethren" generally, Mr. Mackintosh taught the *exact opposite* of what the Principal asserts. His unswerving testimony was in accordance with the teaching of Holy Scripture, *viz.*, (1) that fallen human nature is irrecoverably corrupt, and cannot possibly be purified. (2) that, so far from taking sinful human nature, our Lord's humanity always was and is absolutely pure and sinless. In evidence of this statement we submit the following quotations from the published writings of Mr. Mackintosh:—

As to our true state by nature, the word of God presents it as one of total and irrecoverable ruin. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6. 5). The words "every," "only," and "continually" set aside every idea of a redeeming feature in man's condition before God. "The heart is deceitful above all things, and desperately wicked: Who can know it?" (Jer. 17. 9). "That which is

* We desire it to be understood that for the purpose of this series of articles the term "Brethren" is reluctantly used solely as a matter of convenience. Both Editor and Contributors decline to accept the term in a sectarian sense.—[Ed.]

born of the flesh is flesh" (John 3. 6). "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8. 7). How then can that which is spoken of in such a way ever be changed or improved? "Can the Ethiopian change his skin, or the leopard his spots?"

The more closely we examine the word of God, the more we shall see that it is not the Divine method to improve a fallen, ruined thing, but to bring in something entirely new. It is precisely thus in reference to man's natural condition. God is not seeking to improve it. The Gospel does not propose as its object to better man's nature, but to give him a new one.

New birth is the imparting of a new life. "He that believeth on the Son hath everlasting life" (John 3. 36). When does he get this life? The very moment he believes. "As many as received Him, to them gave He power to become the sons of God, even to them which believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1. 12, 13).—"Regeneration," p. 4, et seq.

* * * * *

The doctrine of Christ's humanity lies at the very foundation of Christianity. The Lord Jesus Christ, God's eternal Son, God manifest in the flesh, God over all blessed for ever, assumed a body which was inherently and Divinely pure, holy, and without the possibility of taint—absolutely free from every seed or principle of sin and mortality. It was a real human body—real flesh and blood, formed by "the power of the Highest." The angel's reply to the virgin's question is unspeakably interesting, and cannot be too closely considered. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1. 35).

Christ could not possibly take sinful humanity into union with Himself. That which was pure could never coalesce with that which was impure. Incarnation was not Christ's taking fallen nature into union with Himself. How then is it that believers are united to Christ? In resurrection, assuredly. "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12. 24). Christ, by dying, put Himself under the full weight of His people's condition, and having perfectly met all that was against them, rose, victorious over all, and carried them with Him into the new creation, of which He is the glorious Head and Centre. Hence we read, "He that is joined to the Lord is one spirit" (1 Cor. 6. 17). "For we are members of His body, of His flesh and of His

bones" (Eph. 5. 30).—"Notes on Leviticus," p. 29, et seq.

The foregoing quotations may be regarded as sufficient answer to the unfounded charges which Principal Hammond has written and circulated. It is no small wrong to the memory of so eminent a servant of God as "C. H. M." to be charged with holding that our Lord's human nature was sinful. We therefore venture to submit to Principal Hammond that the only course open to him as a man of honour is to make withdrawal of his charges with a publicity as wide as that which has been given to his gravely erroneous accusations.

NO survey of the teaching of the "Movement" on the sinlessness of Christ would be complete which did not include some reference to a further feature of our Lord's humanity, regarding which "Brethren" have always taken an uncompromising position—we refer to the subject of *our Lord's absolute Impeccability*. By this, of course, is meant, not only that our Lord *did* no sin, but that it was an impossibility in any circumstances for Him to have sinned or to have yielded to temptation. *He both did not sin and could not sin.*

We are well aware that this vital truth is denied by many in this day. A Methodist minister, writing recently in the *Methodist Recorder*, made the following deplorable statement: "If there was no real possibility of Christ sinning, His temptations were a mere farce."

This fearful doctrine has always been rejected by "Brethren" as entirely opposed to the teaching of Holy Scripture, and as a profound misconception of the character of our Lord's temptations.

It is inconceivable that He could commit sin, not only because our Lord was pure and spotless in His humanity, but because He was always more than man, and never less or other than "the Mighty God," "God manifest in the flesh," "God over all, blessed for ever." How could such a Being say "Yes" to temptation? To suggest that it was possible for Him to sin would necessarily be to suggest that it would be possible for God to sin! Surely this is beyond all belief! Could any devout mind entertain

such a profane and blasphemous thought for a single moment?

A further weighty argument is that of 1 John 3. 9: "Whosoever is born of God . . . CANNOT SIN because he is born of God." These Divinely inspired words are written concerning the believer, viewed as born of God. It is manifest that the Christian does not sin, and cannot sin, in the nature which is born of God, but only in his old nature, which, if allowed, can do nothing else than sin. In the Lord Jesus, however, there was no taint of the Adam nature. In His humanity there was only that which was begotten of God, and, therefore incapable of capitulating to temptation and sin.

Whether, therefore, we consider our Lord in His Divine or in His human nature, we are shut up to the inevitable conclusion that it was utterly impossible for Him to commit sin.

But, says the writer already quoted, His temptations were in that case "a mere farce." This is utterly to misconceive the real character of our Lord's temptations.

They certainly were not of the kind referred to in James 1. 14: "Every man is tempted, when he is drawn away of his own lust, and enticed." These words show that in the case of fallen man temptation has the character of inward solicitation and desire toward evil. In this sense our Lord could not be tempted for the simple reason that there was no such thing in Him as "his own lust." With Him, therefore, temptation was always in the sense of being tested from without, and it is only in this sense that He was tempted in all points as we are, apart from sin.

His temptations were not those of a fallen creature like ourselves, but of the ever blessed Son of the Living God, who was both human and Divine, a sinless Being, certain of victory. There was surely nothing unreasonable in such a Person submitting to the most stupendous tests (Matt. 4), in order to demonstrate His superiority both to every form of evil, and to the superhuman tempter himself! Think of those tests and their circumstances! Who

else in all the annals of humanity was ever tempted to turn stones to bread, or to cast Himself down from the heights before the marvellous multitude? Tempted in all points like His brethren, it was always SIN APART. In their temptations He is far more than an Example to them: He is the Mighty Enabler, able to succour them that are tempted. Such is His grace. What a Saviour! May we be preserved from every unworthy thought concerning Him!

THE WRITINGS OF C. H. MACKINTOSH.

D. L. MOODY constantly acknowledged his indebtedness to the writings of "C.H.M.", and especially to his "Notes" on Genesis, Exodus, Leviticus, and Numbers. We heartily commend these helpful volumes both to young and old. They are of especial value in expounding the Old Testament types, such as the Tabernacle and the offerings, as well as the lives and characters of the patriarchs. Nothing could be more suitable for presents.

Our publishers (John Ritchie, Ltd., Kilmarnock, Scotland) will supply any of the four volumes at the rate of 2s. 10d. a volume, post free, or the four volumes for 10s. 6d. post free.

THE TONGUE.

"The tongue is a little member, and boasteth great things" (James 3. 5).

God would have His people in communion with Himself, and so would make them sensitive to evil. Hence this practical epistle, which speaks to the conscience. In it the emphasis is on our works, and there is much said about the tongue: It is a world of iniquity and setteth on fire the course of nature, and is set on fire of hell (v. 6). Though small, it is like the bit that turns the horse, the rudder the ship, the little fire that lights a great one. So the tongue turns the whole bent of our moral nature. It is an unruly evil, full of deadly poison (v. 8). "An ungodly man diggeth up evil, and in his lips there is a burning fire." "A whisperer separateth chief-friends."

"Death and life are in the power of the tongue." Of our Lord it is declared, "When He was reviled, He reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth uprightly" (1 Pet. 2. 23). In the next chapter we are told—"He that will love life, and see good days, let him refrain his tongue from evil, and His lips, that they speak no guile" (v. 10).

Glasgow.

J. M.



Surveys of Service.



THE SHETLAND ISLANDS.

BY JAMES MOAR.

THE Shetland Islands lie 150 miles north from the mainland of Scotland, having a population of 21,421. Lerwick is the only town, its population being 4,221. Scalloway is a village on the west side of the Island with a population of about 2,000.

Sixty years ago Messrs. C. Campbell and W. Sloan first landed in Lerwick and started Gospel meetings. The preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power and many souls were truly "born of God."

Later they moved out to the country districts, conducting meetings in barns, cottages, fish-booths, and sometimes when no open door could be got, in the open-air. And hundreds throughout these Islands were really "born again."

In the town of Lerwick and in the country districts of Whiteness, Selivoe and Hoswick (all within a radius of 25 miles from Lerwick) assemblies were "planted"; and other ministering brethren from England and Scotland followed up the work, namely, Messrs. R. T. Hopkins, T. and A. Boswell, J. Bain, D. McIntyre, J. Martin, A. Jobson, E. Stack, Major Tinmouth and A. Marshall, etc., and halls were built in these country districts by some of these men of God, who were evidently, some of them, men of wealth. The same halls stand to-day, and are the gathering places of the assemblies now. A fine hall was built some years later in Lerwick, "and the Lord added to the assembly . . . those that were being saved," but "years of plenty" were followed by "years of famine"; the testing times came.

For a number of years no evangelists or ministering brethren visited the Islands, and there being no local gift, especially in the country assemblies, the gospel was almost stopped. The ever watchful foe, seeing his opportunity, did his best to scatter "the flock." Jeroboam's altars led some away to

"Bethel" and others to "Dan" (1 Kings 12. 29), but a faithful remnant in all the assemblies "who could keep rank" (1 Chr. 12. 38) "continued in the place" (Deut. 12. 11. 14).

Then in 1899 the late Mr. H. Wallis from Stockton-on-Tees came to these Islands and laboured faithfully till his home-call on December 31st, 1929. A brother beloved by many, specially fitted for visiting, which work he never wearied in, and many a home and lonely saint has missed his regular visits and words of counsel and cheer.

ABOUT that time a godly brother and earnest gospeller was led out of the systems of men to the Name of the Lord. Mr. J. Stout (who still labours fervently amongst us having been wholly out in the work for many years) pioneered in many parts, and saw many won for Christ. Another young evangelist, from Glasgow, Mr. W. J. Miller, was led to these Islands, and has been used of the Lord in the salvation of many, evangelising in many out-lying parts.

In 1906 Messrs. Stout and Miller saw the hand of the Lord with them in the district of North Mavine; a number were saved, baptised, and gathered to the Name of the Lord in a crofter's house in Mangester, 30 miles from Lerwick. This assembly has continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread and prayers; and although they have no hall for Gospel work, souls have been saved and "added" from time to time through the efforts of evangelists and local brethren, whom the Lord has fitted to preach the Gospel.

Later, in 1910, Mr. J. Petrie, a young man from Edinburgh, just out in the work, came to Selivoe Gospel Hall, and there saw the first fruit of his labours in Shetland.

The assembly which was at a very low ebb was revived greatly, a number were saved, backsliders were restored, ten were baptized and brought into fellowship, some of whom the Lord enabled to "hold forth the word of life." Since then regular Gospel and ministry meetings have been conducted, and the Lord has blessed His Word and prospered His work. In this assembly there are two still alive who were amongst the first to "break bread" at Selivoe in the days of Messrs. Campbell and Sloan—Mr. J. Moar and Mrs. J. Johnston, née Margaret Robertson, both well over 80 years.

Mr. C. Reid, of Aberdeen, has laboured much in these parts, and the Lord has blessed his labours. He and Mr. Petrie were much used of the Lord in the district of Whiteness, in 1912, when a number were saved and brought out to the Lord, some of whom are now with Him, others removed to other lands. Since then there has been several droppings of blessing, others taking the place of the departed and a faithful little remnant of "Judah and Benjamin," "gather themselves together . . . as it is written" (Ezra 3. 1, 2) each Lord's day morning, amongst whom there is still one sister, Miss E. Linklater, who was amongst the first to be gathered out there sixty years ago.

Hoswick assembly is now very small, having come down in recent years through the old being called home and few taking their places.

IN 1923 an assembly was "planted" in the Island of Trondra, one quarter mile from Scalloway, being the fruit of the labours of Messrs. W. J. Miller and G. Irvine (a young school-master then on the Island). A number were saved; fourteen were baptised and gathered together in the school-room "to break bread." Later a hall with kitchen and bedroom attached was erected, through the liberal contributions of the Lord's people throughout the British Isles and America. This assembly has gone on well in the "way of the Lord," and through the help of local brethren and evangelists who visit from time to time, a

steady Gospel testimony has been maintained and a few led "outside the camp," some crossing the sound each Lord's Day from Scalloway.

Lerwick assembly which in early days suffered through division, "men arising speaking perverse things drew away disciples," but the majority "continued in the things that they had learned," and from time to time have had little seasons of refreshing through the efforts of various ministering brethren. Numbers have been added to the assembly, and godly men have been raised up who "have set their affection to the House of God" (1 Chron. 29. 3).

An annual conference is held in Lerwick, Trondra and Selivoe, when saints from all over the Islands gather together, and the Word is ministered by evangelists and local brethren. These are times of refreshing to hungry souls.

IN recent years Messrs. G. Bond and D. Morrison evangelised in various parts, also Mr. G. W. Alexander, whose labours have been chiefly in outlying parts where there is no assembly, and a number have been brought to Christ and stand for Him, a good few of whom have been brought into fellowship, some having to walk four to seven miles over hills to get to the Lord's Table.

There are now one hundred and ninety in fellowship in Shetland. In the country the houses are mostly scattered, but in many parts there are little clusters of from twelve to one hundred within five to ten minutes' walk from each other. The best time for Gospel meetings is from October to March. Public buildings are not always easy to get for Gospel work, and it has often been felt that a little portable hall would be a fine thing for the work in Shetland. The crofters are generally always willing to give their houses for meetings, but one sees it means a lot of extra work for them.

Tracts are always readily accepted, and when one becomes known, there is the opportunity in almost every home for the preacher to come in and read and pray.

(Continued on page 326).

The "Tribulation" & Modernism:

A REVIEW.*

By A. W. PHILLIPS, LONDON.

THE SECOND COMING OF THE LORD (Twofold):—

FIRST STAGE—	INTERVAL	SECOND STAGE—
His Coming into the air FOR His Saints BEFORE the Marriage of the Lamb (The "Rapture"): John 14. 1-3; 1 Cor. 15. 51, 52; 1 Thess. 4. 13-18; Phil. 3. 20.	between First & Second Stages— <i>EVENTS ON EARTH:</i> (a) The Apostasy (2 Thess. 2. 3). (b) The Trinity of evil:— Satan (Rev. 12. 9). The Beast (Rev. 13. 1 to 8). Anti-Christ (Rev. 13. 11 to 18). (c) Apocalyptic Judgments (Rev. 6 to 18). The Great Tribulation (Dan. 12. 1; Rev. 7. 14). <i>EVENTS IN HEAVEN:</i> (a) Judgment Seat of Christ (2 Cor. 5. 10). (b) Marriage of the Lamb (Rev. 19. 7, 8).	His Coming to the Earth WITH His Saints AFTER the Marriage of the Lamb (The "Appearing"). Col. 3. 4; 2 Thess. 1. 10; Rev. 19. 11-16; Zech. 14. 1-11.

THE foregoing table shows, in briefest compass, what has commended itself to very many† students of the prophetic word as the Scriptural doctrine of the Lord's Return and related events. We believe that it meets the requirements of a "rightly divided" word, upon which basis alone would we desire to rest all our interpretations of the mind of God as expressed in the sacred pages of Holy Scripture.

We would ask all readers carefully to examine this outline, and especially to note that it supposes the removal of the Church to Heaven before the Great Tribulation.

There exists, however, a school of interpretation, whose adherents deny that our Lord's Return will be marked by two phases. They assert that His Coming FOR His saints before the Marriage of the Lamb will be the same event as His Coming WITH them after the Marriage. They also contend that the Church is to pass through what is known as the Great Tribulation.

* **The Approaching Advent of Christ.** By the Rev. Alexander Reese. (Marshall, Morgan & Scott, Ltd. 6s. 0d.).

† Mr. Reese complacently boasts that in all ages of the church she has agreed with him. Would it not be truer to say that down the ages the church has been little troubled about details, but has held broadly the general truth of the return of Christ to judge the world—"We believe that Thou shalt come to be our Judge"?

It is not our present purpose to discuss the "*pros* and *cons*" of this theory. This has already been done, effectively and exhaustively, by various competent scholars, deeply taught in the Word of God. To those interested we specially commend a treatise entitled "The Great Tribulation Theory,"* written by the Editor of "The Believer's Magazine." In it Mr. Hoste clearly and conclusively shows that the "Tribulationist" theory is untenable on the following five grounds:—

- (1) It confounds the Church and Israel.
- (2) It lays down a fictitious order of prophetic events.
- (3) It confuses the stages of the Second Coming.
- (4) It upsets the order and character of the Apocalypse.
- (5) It deprives the Church of her proper hope.

These, surely, are very important considerations, not lightly to be set aside. By all means let our readers buy and circulate Mr. Hoste's very convincing study, especially in view of the publication of Mr. Reese's work, to which, as we submit, it affords a sufficient and convincing answer.

* **The "Great Tribulation" Theory.** By W. Hoste, B.A. Published by John Ritchie, Ltd., Kilmarnock, Scotland. Price 3d., by post 4d. We are gratified to learn that the demand has been such as to call for a third edition, which is now in the press.

We shall not attempt to repeat the arguments here. There is, in fact, no need to do so, inasmuch as Mr. Reese does not advance any new arguments in favour of his theories. There are, however, certain features in his book which register a new departure, but these concern his controversial *methods* rather than his matter.

We most gladly acknowledge that many adherents of the "Tribulationist" school are truly servants of Christ, held in deserved esteem for their Christian life and for their opposition to Modernism in all its forms.

But, unless we are greatly mistaken, the issue of Mr. Reese's volume faces us with a changed situation which causes deep concern. This is disclosed in the fact that the theory he advocates is made to rest, not solely on the testimony of the Holy Scriptures, but, to an amazing degree, upon the writings of advanced Modernists and destructive critics of the Word of God.

Let our readers weigh this solemn fact. Surely it must be a weak position that needs to be buttressed by such a gallery of notorious critics, modernists and sceptics as are here pressed into service. We invite friends on both sides of the controversy to examine the records of the following writers: Moffatt, Schmiedel, George Adam Smith, Cheyne, Gore, Matthew Arnold, Harnack, Charles, Davidson, Dalman, Driver, Ewald, Briggs, Peake, and H. G. Wells. And then (as those who see in the so-called Higher Criticism "the greatest apostasy of our day") let them form their own conclusions as to a cause like that of Mr. Reese which is supported by such allies.

BUT there is not only the extravagant eulogy of destructive critics of the *written* Word of God: there is grievous error as to the *Living* Word, the Son of God. On page 253 the author endeavours to justify an untenable position by citing, with obvious approval, the following words of Dalman, the notorious critic, referred to above:—

"The Church was quite justified in refusing to give currency to the title [Son of Man]: for in the meantime the Son of Man had been set upon the throne of God, and

was, in fact, no longer merely a man, but a ruler over heaven and earth" (our emphasis).

Are we wrong in regarding this as stark Modernism and Arianism which, if true, would empty the incarnate Son of God of His Deity, reducing Him to the level of humanity and leaving ruined and sinful men without a Saviour?

We confess that in reading through this book we have frequently had difficulty in believing our own eyes, and we marvel that it should be issued by a firm of evangelical publishers and be favourably reviewed in evangelical journals. We humbly submit that the matters to which we have called attention are infinitely more serious than any mistaken theory as to the Great Tribulation, striking as they do, at the very essentials of saving faith and the foundations of Christianity itself.

The question at issue is a simple one, *viz.*, Is the Church to pass through the Great Tribulation? The author, however, constantly diverts attention from the main issue to unimportant side issues. Non-"Tribulationists" may and do differ among themselves about *details*, but what matters is that they agree on the main issue, which is that the Church, according to Scripture, will not be on earth at the time of the Great Tribulation. Mr. Reese's method merely throws dust in the eyes of the unsuspecting reader.

We feel that we cannot recommend this much discussed book, but to those who do read it we would say, Beware of unimportant side issues, and test everything by the Word of God.

The "Tribulationist" theory covers *some* of the facts, but no interpretation can satisfy which does not cover the *whole* of the Scriptural facts. We venture to submit that the only interpretation which complies with this axiom is that given in brief outline at the head of this review.

EDITORIAL NOTE.

We are thankful for Mr. Phillips' review, which we believe puts things in their right light and proportion. We fear the saying is not without truth, that the Evangelical public

are the most easily gulled in the world. If a man comes with certain "evangelical" catch-words in his mouth, they in their kindness of heart receive him with open arms, and in their mistaken charity, let much pass which really cuts at the root of things which they hold most dear. Hence the laudatory reviews of Mr. Reese which have appeared in unlikely places.

We know nothing of this writer, except what his book reveals, but the French have a proverb, "Tell me whose company you frequent, and I will tell you what you are." Here we see, as Mr. Phillips so aptly points out, Mr. Reese attacking to the top of his bent men to whom, though "laymen," thousands of God's people all over the world owe a deep debt of gratitude for their true Evangelical leadership and Scriptural teaching on the great fundamentals of the faith. And this, because they unfortunately disagree with him on a matter of certainly secondary importance (possibly only a stalking-horse for far deeper differences!); and, on the other hand, white-washing and glorying in men whose names have passed into a proverb for their shameless handling of God's Holy Word, and among whom, till evidence arises to the contrary, we fear we cannot refuse to class the writer, notwithstanding his disclaimer on page xiv. —[Ed.]

SURVEYS OF SERVICE.

(Continued from page 323).

The inhabitants are mostly all people working for a living, but they are always ready to share "such things as they have" with the servant of the Lord who is "content therewith."

The testimony of one who has travelled all over these Islands with "his Master's goods" is that "one seldom meets with such kindness and hospitality anywhere." Hundreds in these Islands are yet in nature's darkness, many "having a form of godliness but denying the powers thereof." Modern "teachers" in the various religious systems of men abound, "many" alas "following their pernicious ways." "by reason of whom the way of truth is evil spoken of."

"Brethren, pray for us that the word of the Lord may have free course and be glorified," that many "may be saved," and that the saved may "follow Him."

THE CROSS.

By J. C. Jeffers, Natal.

Lone and despised, yet attention commanding!
Stern and forbidding, yet grandly sublime!
Tempest and battle forever withstanding!
Triumphing over the onslaughts of Time!

Thus hath it stood 'mid the turmoil of ages,
Thus doth it stand 'mid earth's Babel to-day;
Thus, when are written man's last fateful
pages,
Calvary's Cross shall bear witness for aye.

Proud, mighty empires to dust have been
crumbled,
Sceptres have perished and thrones have de-
cayed;
Kings by a mightier King have been humbled,
Low in the dust has their honour been laid.

Yet stands the Cross, in its shame and its
glory,
Scorned by the many, esteemed by the few;
Ever repeating the same tragic story,
Keeping God's love and Man's hate in our
view.

Proof of God's love, yet the proof of Man's
malice!
Measure of blessing, yet measure of woe!
Cup filled with death, yet the one only chalice
Whence life eternal to sinners must flow!

Sin's darkest depths it has perfectly measured,
Man's weight of guilt it precisely hath
gauged;
God's righteous wrath that 'gainst sin had
been treasured
Here at the Cross hath been fully assuaged.

Still is its story a stone of much stumbling,
Still is it "foolishness" unto Earth's wise;
Still is that story uplifting yet humbling,
Humbling, while teaching the humble to
rise.

Life doth it give unto those who believe it,
Strength unto those who its precepts obey,
Peace and true pleasure to those who receive
it,
Guidance to those who are seeking God's
way.

This is the Cross! Oh, ye people, behold it!
Soon must we meet it in judgment again.
List to its story, though feebly we've told it,
Hear and believe, O ye children of men.

—J. C. Jeffers.

Natal.

"DISALLOWED BUT PRECIOUS"

(1 Pet. 2. 4).

The above words are descriptive of a two-fold estimation of Christ, the one, human, the other Divine. The one of unbelief, the other of faith. With an indelible mark the page of human history is stained, for my Divine authority it is recorded, "He was disallowed indeed of men." Such was the fruit of unbelief. But, in contrast to this, how delightful is Faith's immortal estimate, which describes the very same Jesus as "Precious." Let us look at Him thus in a sevenfold way.

- (1) He is precious because He is our **Liberator** (Gal. 5. 1; 3. 13).
- (2) He is precious because He is our **Life Giver** (1 John 4. 9).
- (3) He is precious because He is our **Light Giver** (1 John 2. 8).
- (4) He is precious because He is our **Leader** (Heb. 12. 2).
- (5) He is precious because He is the **Law Fulfiller** (Matt. 5. 18; Col. 2. 14).
- (6) He is precious because He is our **Lord** (John 13. 14).
- (7) He is precious because He is our **Lover** (John 13. 1, 34).

May all who are of faith constantly associate in their minds these blessed attributes of the Living and ascended Christ. J. Forbes.
Strathaven.

"Be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee.

If I should lose some priceless thing
I loved and treasured long,
Why should I weep? Beneath Thy Wing
I sing Redemption's song!
In God Himself I'm fully blest,
For whom have I but Thee?
I know that all is for the best,
And that's enough for me!

If dear ones whom I loved below
Should leave me here—alone—
The Living One will never go,
And He is on the Throne!
Thy Love, my God, such sweetness gives
I'm satisfied with Thee—
I know that my Redeemer lives,
And that's enough for me!

If one on whom I leaned for aid
Should prove a broken reed,
Why should I fret or be afraid?
My God supplies my need!
Dear Lord, I cannot be deceived,
My faith holds fast to THEE—
I know the One Whom I've believed,
And that's enough for me!

A CHRISTMAS REVERIE.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ."

No worldly, vain rejoicings fill my mind,
As last December days close in around.
Let such deceptions far be left behind,
I've heard a sweeter and more blessed sound

His birth, the happy angels sang to tell,
'And I am glad, He in the manger lay,
But, 'tis His death for me I know so well,
That makes my soul so full of peace to-day.

Blind worldlings sing their Christmas songs
in vain,
While in their hearts no place for Christ is
found,
For where, His peace and love alone should
reign
Nothing but sin and folly doth abound.

False act, to lay at Jesus' pierced feet,
A wreath of such rejoicings in His name
Better to come and take His mercy sweet
And at the Cross, to share His loss and
shame.

Blest Cross, thy wondrous tale of kindness tell
And let thy light in many a bosom shine.
The light that saves from darkness, death and
Hell,
And fills the soul with joy and peace divine.
J. F.

"ALL MY FRESH SPRINGS ARE IN THEE."

Why is the world so thirsty,
So restless, ill at ease,
So burdened with its pleasures,
So difficult to please?
Because this truth it cannot see—
That all "Fresh Springs must be in Thee."

Why is the Church so weary?
Why does Thy cherished Bride
Appear so sad and lonely,
So far from satisfied?
What once she knew she fails to see—
That all her "Fresh Springs are in Thee."

Why needs she so much urging
To work, to love, to feel?
Why craves she fresh excitement
To stimulate her zeal?
She cannot or she will not see
That all "Fresh Springs must be in Thee."

—Author of "The Old, Old Story."

EDITOR'S NOTE.

Will readers kindly make known Mr. A. W. Phillips' important article on "The Sinlessness of our Lord," a fundamental truth, held among us from the first day even until now, **pace** our Critics. Please note, too, our brother's timely review of Mr. A. Reese's much lauded but, as we believe, erroneous "Tribulationist" volume, "The Approaching Advent of Christ." We hope to have in January from Mr. W. E. Vine of Bath a paper on "Priesthood and Ministry according to the Scriptures." It is largely because we refuse what we honestly believe to be a counterfeit of this, that our ministerial opponents, the "Reverends" (many of whom we esteem and recognise as gifts from the risen Christ) are united against us. Our grave fault is to have shewn the Church at large, that we can dispense with official priesthood and ministry, and that God's provision is enough. Mr. Vine's paper will shew that though we refuse a religious caste, we gladly accept those gifted to minister the word, and far from rejecting priesthood, we claim that **all believers are "priests,"** in the only true sense of the word.

We have other papers still in the same "Replies to Critics" series: "Principles of Gathering," "How is Baptism Related to Circumcision?" "Is it Scriptural to talk of Clergy and Laity?" etc., etc., by our brethren A. W. Phillips, E. W. Rogers, A. Borland, M.A., J. M. Davies of India, G. M. Bell and others, also a large number of papers by trusted writers in U.S.A., Canada, The Antipodes, as well as in the homelands, awaiting publication. Mr. D. Beattie has consented to continue his valuable series of papers for a few months, so as to include Irish assemblies. Mr. W. Rodgers, of Omagh, hopes to continue his enlightening "Notes on Some Psalms." We have still two or three "Surveys of Service" to give, and then purpose to begin a few papers from veteran missionaries entitled "The Call to Service; or, How I was brought into the work," which we trust will be of great practical help to younger brethren anxious to dedicate themselves to the Lord's service. We also are glad to have a series of brief papers by Mr. H. Steedman of Birmingham, on the "Hebrews," which we hope readers will study with Bible in hand, and which we propose to give month by month in 1938.

The Editor hopes in the course of the year to deal, as enabled, with certain questions that have long puzzled believers, e.g., Was Judas given to Christ? What does "Sin lieth at the door" mean? (Gen. 4. 9), Was the Name Jehovah unknown to the patriarchs in Genesis? (see Exod. 6. 3), Why did the Lord choose Judas as an apostle?

If any such subjects, which would tend to

edification, occur to our readers, they might care to let us have them in case we might be able to take them up. We would seek the continued fellowship of our brethren in prayer that all connected with our Magazine may be so filled with the Spirit that the Name of the Lord may be increasingly magnified in its pages and His people helped thereby.

From Report of Annual Conference of Workers in India, by F. McLaine, Muguru.

Notes of Address by Mr. A. C. Rose of Madras.

Ootacamund, S. India, May 1937.

The closing message of the Conference, was on the subject of Love, which came to us with impressive power; the searching power of the Word of God was felt by one and all.

Scriptures read:—1 Cor. 12. 27 and chap. 13. The triumph of Paul's life is to be found in the 13th chapter of 1 Corinthians. Indeed it reveals the outcome of all true life in Christ. This love is not a natural love, but that Love of God which is shed abroad in our hearts by the Holy Ghost. The great spirit and antidote to all spiritual ills.

1 Corinthians 13:—

1. The Fundamental Necessity for Love. 2. The Nature of Love. 3. The Eternal Glory of Love.

Five kinds of Servants:—

(a) **The Evangelist** (v. 1). The power of the voice a dangerous thing. A test to be applied to our preaching. Is love the motive power?

(b) **Teacher and Student** (v. 2). Diligent and Efficient. But?

(c) **The Worker** (v. 2). Faith; Great Faith; But?

(d) **The Steward** (v. 3). Liberal; Generous; But?

(e) **The Martyr** (v. 3). Devotion's highest pinnacle. But? If Love be absent, useless, and void.

2. **The Nature of Love: Seven Positives and Seven Negatives** (vv. 4-7).

3. **The Eternal Glory of Love: Love never faileth** (v. 8). Love is Eternal like God. For God is Love.

NO DIFFERENCE.

Condemnation—"There is no difference: for all have sinned and come short of the glory of God" (Rom. 3. 22, 23).

Salvation—"There is no difference . . . for the same Lord over all is rich unto all that call upon Him" (Rom. 10. 12).

Our Home Bible Class

Lesson No. 23.—John 9. 13-38.

THE MAN WHO KNEW "ONE THING."

(1) When the Pharisees made inquiry as to this miracle, were they united in their opinion? v. 16, cf. John 7. 43; 10. 19. Whilst the people were puzzled about the blind beggar, these Pharisees were puzzled about the One Who had healed him.

(2) What was the reason some gave for saying that the Lord Jesus was not from God; vv. 14 and 16, cf. John 5. 10, 16, 18; 7. 23. But what was the Lord in reference to the Sabbath? Matt. 12. 8.

(3) When the blind man's neighbours doubted if he was really the one born blind, who settled that doubt? vv. 8 and 9. When the Jews doubted that he was really born blind, who settled that doubt? vv. 18 to 21. They now had twofold witness to the truth of the miracle. What did their Law require? John 8. 17; Deut. 19. 15; 2 Cor. 13. 1.

(4) Of what were the parents afraid? v. 22. Were they alone in this? John 12. 42. Into what snare had they fallen? Prov. 29. 25. Why were the Jews agreeing to do this? John 15. 21; 16. 2, 3. What blessing did these parents miss? Luke 6. 22, 23.

(5) What terrible mistake did these Jews make in v 24? cf. v. 16. Could they possibly honour God when they so greatly dishonoured His Son? John 5. 23. When men do confess the true Lordship of Christ, to Whose glory is this done? Phil. 2. 10, 11.

(6) Whose disciples did these unbelieving Jews claim to be? vv. 28 and 29, cf. John 5. 45; Rom. 2. 17, 28, 29. If they had been truly Moses' disciples, what would they have done? John 5. 46, 47.

(7) What was the "one thing" that poor ignorant, once blind beggar knew? v. 25. Therefore what conclusion did he come to as to the One Who had healed him? vv. 31 to 33. Cf. this conclusion with that to which Nicodemus came in John 3. 2, and cf. John 9. 31 with 11. 22, 41, 42.

(8) When this healed blind man thus confessed Christ, what did they do with him? v. 34, cf. v. 22. What had the same people just done to the Lord? John 8. 59. And what were they about to do to Him. Matt. 21. 39, cf. Heb. 13. 12, 13.

(9) As soon as they had cast this man out, what did the Lord Jesus then do? v. 35, cf. John 1. 43; 5. 14. What does the Good Shepherd always do? Luke 15. 4, cf. Ezek. 34. 11, 12, 16. Immediately after this act what does the Lord call Himself in John 10. 2, 11, 14?

(10) When the Lord Jesus revealed Himself to this cast out man, Whom did He claim to be? vv. 35 to 37, cf. John 10. 36 and 1. 34, 49;

11. 27; 19. 7; 20. 31. What did the once blind beggar become and do? v. 38, Matt. 2. 2, 11; 8. 2; 9. 18; 14. 33; 15. 25; 20. 20; 28. 9, 17.

CORRESPONDENCE.

We have received the following from our beloved brother, Professor James W. Wiles, to whom we are sending any help we may receive from readers for distressed Russian refugees. We are glad to give these extracts that the kind donors may know where their money goes, and how needed it is.

Belgrade,
Yugoslavia,
22/9/37.

"It has been my happy lot to be in Switzerland for a day or two en passant several times since we first met on the Rhone Bridge at Geneva 28 years ago.

"Well, it is very nice to have this sign of life from you, and in regard to your kind gift, almost as I opened the envelope, I had occasion to make admirable use of 15s. of it for destitute Russian believers. For long years friends have quite forgotten us in this respect, so that it was a great refreshment from the Lord Himself to open your letter.

"The striking feature of the life of a Russian refugee is the precarious nature of his livelihood. We know a lady who was at the Court of the ancien régime, an obviously courtly person in all respects and a true believer, now in dowdy dress always, running about getting a few shillings by giving lessons in French, which she speaks like a French woman. This lady's mother died in a tiny cottage in Belgrade in peace ineffable, praising the Lord for His goodness and thanking Him for poverty. My wife was with her! And there is a former General who makes his bread and cheese (and nothing more) by selling newspapers in the coffee houses. For the younger folk there is an opening, of course. But for the elder people life is indeed a daily discipline. I visited the former Mayor of Odessa in a miserable garret."

SPANISH REFUGEES' FUND.

Received by Editor with many thanks, and sent to Mr. J. H. Biffen, from October 19th to November 10th.

M. S. (Transvaal), £5 Bank note, Reserve Bank, S.A.,	£4 17 11
Mrs. R. T. (Co. Antrim),	1 0 0
Selkirk Assembly (Manitoba),	
Per J. H. M. (10 dollars),	2 0 3
D. and G. (Lanark),	1 0 0
Mr. and Mrs. L. M. H. (U.S.A.),	0 12 0
"A Brother" (Shetland),	0 5 0
	£9 15 2

Received from "M." Cardiff (to be used by the Editor as directed), £10 0 0

Sent direct to Mr. J. H. Biffen to be acknowledged in the "B.M."

Lurgan Conference, £10 0 0
North Ireland—Parcel of Children's Clothing.

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.—Why does it state in Matt. 27. 28 that they put on our Lord a scarlet robe and in John 19. 2 "a purple robe"? Are the references to the same robe, and if so, why are they said to be of different colours?

Answer A.—I do not think it is possible to evade the difficulty by maintaining that the reference is to two different robes, for in both cases we read that those who thus clothed our Lord in mockery were the soldiers present at the trial and the circumstances are the same. But the word translated robe is not the same—that employed by John is quite a general word, rather like our word garment or clothes, whereas the Matthew word is particularly used for an official military cloke. Some such old uniform might, as has been remarked, be easily found by the soldiers in the Prætorium or barracks, and would be scarlet, the usual colour worn by high Roman officials. Here the word for scarlet (*kokkine*) is a very definite word. The word translated purple, on the contrary is very indefinite.† We might almost say that the John word could be adequately translated bright colour, while the Matthew word gives the exact tint—scarlet. We may add that the word translated "gorgeous" in reference to the robe (again another word) in which Herod arrayed our Lord (Luke 33. (!) does not specify its colour, but rather its brilliancy; it was probably made of some tissue of metallic lustre. I do not think it the least probable that this was the robe in which the soldiers dressed our Lord; it would be very unlikely that they would have access to that. It seems to have been rather a gift worthy of the acceptance of Pilate, and indeed a feeler for his friendship. Thus are the quarrels of the world patched up in a shallow and unrighteous fashion, but the hatred at the bottom of the heart remains.

Question B.—If Hades be "in the heart of the earth," as some have thought, how can we reconcile this with Jonah's experience, who went down into the whale's belly (symbol of Sheol), spirit, soul and body, and yet the Lord's soul went to Hades (Sheol), His body to the grave?

Answer B.—There is really no contrast, still less contradiction in the two thoughts. Though Jonah speaks of being "in the belly of hell" (Sheol), I think those are mistaken who deduce that he actually died in the belly of the whale, as I think the rest of his prayer shows. The Lord does not say that the

prophet died, though so terrifying was his experience, that he might have imagined he was in the unseen world. But the death of the prophet was quite unnecessary to justify the Lord's comparison between Himself and Jonah. Jonah's disappearance in the belly of the whale was a figure of the disappearance of the Lord, when His body was laid in the grave and He in spirit descended into the place of departed spirits—Paradise—as it was for Him and for all of His own, who had already died. But the exact location of this it does not seem necessary for us to define, even if it were possible. Our Lord's words were, "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12. 40), and this came to pass.

Question C.—What are "the heavenly things themselves" in Heb. 9. 23 which it was necessary to purify with "better sacrifices than these"?

Answer C.—The whole verse seems to go some way towards answering the question, though it may still need some explanation. "It was therefore necessary that the patterns (*hypodeigma*) of things in the heavens should be purified with these (i.e. the Levitical sacrifices), but the heavenly things themselves with better sacrifices than these." The heavenly things themselves are then clearly the heavenly original pattern (*typos*) or model shewn to Moses on the Mount (see Heb. 8. 5) —"Who (i.e. the earthly priests) serve unto the example (*hypodeigma*) and shadow (*skia*) of heavenly things. God did not merely give Moses the specifications of the tabernacle: measurements, materials, etc., but shewed Him the Heavenly original, of which the tabernacle was to be the earthly representation. In the Revelation we have references to this—the altar, chap. 9. 9, and again in chap. 8. 4, The golden altar of incense clearly in heaven, and chap. 11. 19, "The Temple of God is seen opened in heaven," and there appeared in this temple the ark of His testament, and in chap. 16. 1 this temple is mentioned again. It is certain that only the sacrifice of Christ could for one moment avail for such a work and that it does perfectly. It does not seem clear why the plural* is used here—"with better sacrifices"—unless it refers to the various aspects of the one sacrifice. It is easy to see why the earthly tabernacle needed cleansing, because it stood in a sin-stricken world, and all connected with it, whether priests, Levites or people, were sinful. Sin may be viewed as guilt as in Romans, or as defilement in Hebrews. Where guilt is out of the question, as in the case of a material tabernacle, defilement

* Perhaps our readers might have some light to offer on this point

† See Dr. R. C. Trench's *Synonyms of N.T.* p. 186.

is possible—(see v. 31). Have we not here the explanation of the need of the cleansing of “the heavenly things themselves”? Sin has found an entrance into the heavenly sphere by the fall of Satan, and his angels, and although the blood of Christ’s atonement was not shed to atone for these. “He took not up angels” (Heb. 2. 16), yet the contamination must be met and cleansed.

Question D.—Can you throw any light on Genesis 4. 4, 5, where we read that God had “respect” to Abel and his offering and not to Cain and his, and Romans 2. 11, where God is said to be “no respecter of persons”?

Answer D.—We can be quite sure that this latter verse is ever and absolutely true. The Greek word “to have respect of persons” means “to receive the face of a person,” i.e. to look at the outward appearance, at the gold ring and the gay clothing, at the feature and the stature, etc., whereas we know that “God looks, not at the outward appearance, but at the heart.” When, therefore we read that God had respect to Abel and his offering, we must divest ourselves of any idea of favouritism or unfair preference on His part. In fact, the Hebrew word in Genesis 4, “to have respect,” has no thought of respect of persons, but of looking to someone, or something. The word is used in Psalm 119. 117—“I will have respect unto thy statutes continually.” Also in 2 Sam. 22. 42—“They looked, but there was none to help,” and also in Isaiah 17. 7—“In that day shall a man look to his Maker.” We may be sure that had it been righteously possible, God would have accepted Cain as well as Abel. The key to the verse is in Heb. 11. 4—“By faith Abel offered unto God a more excellent sacrifice than Cain . . . God testifying of his gifts.” It was not that Abel was “more excellent” than Cain, though very likely he was, but that his sacrifice was more excellent; so that God simply had respect to Abel because of his sacrifice. The expression “by faith” shews, I think, conclusively that God had revealed how his creatures were to approach him, “for faith cometh by hearing, and hearing by the word of God.” No doubt Cain’s sacrifice was beautiful enough, but it was Cain’s way not God’s. It was merely the work of his hands—of the same vegetable kingdom as the fig-leaves of which Adam and Eve had made themselves aprons. Abel offered from the first-fruits of the flock and of the fat thereof, i.e. the slain lamb. In Abel’s offering there were two things: there was something which spoke of his repentance, it was as though he admitted that he deserved the death of the victim; and there was something, too, which spoke of the Lamb of God, without blemish, slain before the foundation of the world. How far Abel apprehended the truth we cannot say;

he obeyed and all was known to God. We are blessed according to His appreciation of the infinite Person and wish of Christ, not according to ours, which, however, does determine our enjoyment of our blessings.

Question E.—Does Psalm 22. 20, with regard to the sword, find its fulfilment in John 19. 34, where one of the soldiers with a spear pierced His side? And what does the expression “dogs” refer to?

Answer E.—The words referred to in the Psalm are, “Deliver my soul from the sword!” I cannot think that there is any reference here to the soldier’s spear! For one thing, the Lord did not pray to be delivered from the spear-thrust, for He was already dead, nor could He be said to be delivered from it, seeing it pierced Him, and was necessary for the fulfilment of the prophecy of Zech. 12. 10, “They shall look on Him whom they pierced.” No doubt this was permitted for a secondary reason, as an ocular demonstration to all of the reality of His death in the outpouring of all His blood. The water coming out visibly after the blood would indicate that the fountain of that life-blood was entirely exhausted: “He poured out His soul unto death” (Isa. 53. 12). Then what could the sword be to which reference is made in verse 20, and from which the Lord prayed that His soul might be delivered? It was something terribly real, the pressure of which our Lord felt to His innermost soul. There was only one sword at Calvary, and that was the sword of which Zechariah spake—the sword of Jehovah—“Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts” (chap. 13. 7). This was the sword of Eden that turned every way (Gen. 3), “the sore and great and strong sword” of Isa. 27. 1, with which “Leviathan, the piercing serpent” will one day be punished: the sword of divine justice meted out against sin, and with which the Holy Victim was smitten, “when He bore our sins in His own body on the tree,” and was treated as the sinner deserved.

As to the second part of the question, the expression “dog” refers, I think, to the Gentile element among those who crucified the Lord. It was they who administered the physical sufferings of the cross. “For dogs have compassed me, they pierced my hands and my feet”—clearly the Roman soldiers, the crucifiers; and then, v. 18, “They part my garments among them.” The moral sufferings of our Lord at the hand of Israel are depicted in vv. 6-8. But the sword of Jehovah surpassed them all, and it was being brought through that judgment on the resurrection ground, which constituted the “deliverance from the sword” prayed for in Psalm 22. 20.

The Lord's Work and Workers.

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

No Charge for Insertion.

DECEMBER, 1937.

Made up 25th November.

SCOTLAND.

FORTHCOMING.—Annual Conference, Allander Hall, Milngavie, Saturday, 4th Dec., 5 p.m. Speakers, James Coutts, Glasgow; Andrew Borland, M.A., Irvine; and T. J. Smith, New Stevenston. Annual Conference in connection with Gospel Hall, to be held in Masonic Hall, Tarbolton, Saturday, 4th Dec., 3.30 p.m. Speakers, Wm. McAlonan, Motherwell; Wm. A. Thomson, Glasgow; M. H. Grant, Airdrie; and James Moffat, Glasgow. Annual Meeting of Postal Workers in Bute Hall, Prestwick, on Wednesday, 8th December, at 7 p.m. Tea on assembling. Speakers, R. F. Brown, Glasgow; R. Walker, Chryston; and J. E. Hamilton, Kilmarnock. Annual Gathering of Christians in Gospel Hall, Craigellachie, Saturday, 25th December, 4.30 p.m.

NEW YEAR CONFERENCES.

Saturday, 1st January.

Aberdeen—Y.M.C.A. Hall, 11 a.m., 3 and 7 p.m. Speakers, Wm. Gilmore, Bangor; J. M. Shaw, London; Geo. T. Pinches, U.S.A.; Jas. F. Spink, Bournemouth; E. H. Grant, Blantyre; and Archie Naismith, M.A., India.

Ayr—Town Hall, 1.30 p.m. Speakers, Andrew Borland, M.A., Irvine; Wm. A. Thomson, Glasgow; Harold German, Inverurie; and W. F. Naismith, Clarkston.

Dumfries—Bethany Hall, 2 and 5 p.m. Speakers, John Feely, Newmains; R. Irons, Newton Stewart; Wm. King, Dalmeir; and George Westwater, Lanark.

Dundee—Tay Square Church, South Tay St., 11 a.m., 2.15 and 5.15 p.m. Speakers, Harold P. Barker, Weymouth; G. C. D. Howley, London; and John McAlpine, Troon.

Edinburgh—St. Columba's Church, Cambridge Street, off Lothian Road, 11. a.m. and 2.30 p.m. Speakers, Archie Naismith, M.A., India; Wm. Hagan, Belfast; and A. P. Campbell, Tayport.

Grangemouth—Mid-Scotland Conference, Town Hall, 2.30 p.m. Speakers, Fred. A. Tatford, London; Dr. A. T. Duncan, Dundee; and R. D. Johnston, M.A., Glasgow.

Kirkcaldy—United Conference in Beveridge Halls, 2 till 7.30 p.m. Speakers, Wm. Rodgers, Omagh; E. S. Stephen, Aberdeen; Robert Cumming, Glasgow; and John R. Rollo, M.A., Kirkcaldy.

Kilmarnock—Grand Hall, 11 a.m. and 2.30 p.m. Speakers, Dr. W. H. Bishop, Wylam; A. Fingland Jack, M.A., Birmingham; John Ritchie, Kilmarnock; and Fred. A. Tatford, London.

Motherwell—Town Hall, 10 a.m. Speakers, Montague Goodman, London; Dr. J. Muir Kelly, Perth; A. W. Phillips, London; and E. W. Greenlaw, M.A., Edinburgh.

Port Glasgow—Falconer Street Hall, 3 p.m. Speakers, W. W. Fereday, Rothesay; James Coutts, Glasgow; and Jas. F. Peebles, Glasgow.

Stranraer—Fisher Street Gospel Hall, 11.30 a.m.

Strathaven—Letham Road Hall, 3 to 7.30 p.m. Speakers, John Gillfillan, Gourrock; John Douglas, Ashgill; W. J. Brown, Newmilns; and J. Milne, Clarkston.

Monday, 3rd January.

Aberdeen—Y.M.C.A. Hall, 11 a.m., 3 and 7 p.m. Speakers (see Saturday).

Auchinleck—Gospel Hall, 1.30 till 6 p.m. Speakers, George Westwater, Lanark; John Douglas, Ashgill; and A. H. Abrahams, Greenock.

Cowdenbeath—Guthrie Church, High Street, 2 to 7.30 p.m. Speakers, Wm. Rodgers, Omagh; Wm. McAlonan, Motherwell; Wm. King, Dalmeir; and Alex. Soutter, India.

Falkirk—Oddfellows' Hall, 3 p.m. Speakers, John Fraser, Dalkeith; Wm. Sinclair, Larkhall; and others.

Glasgow—City Halls, Candleriggs, 11 a.m. and 2.30 p.m. Speakers, F. A. Tatford, London; Montague Goodman, London; John Ritchie, Kilmarnock; and others.

Kilbirnie—Walker Memorial Hall, 12 noon. Speakers, W. W. Fereday, Rothesay; Andrew Borland, M.A., Irvine; Wm. Rouse, Bournemouth; and Harold German, Inverurie.

Larkhall—Hebron Hall, Academy Street, 11.30 a.m. till 4 p.m. Speakers, A. W. Phillips, London; John McAlpine, Troon; Wm. Brown, Newmilns; and Dr. W. H. Bishop, Wylam.

Leven—Innerleven Gospel Hall, 11 a.m. to 7.30 p.m. Speakers, Harold P. Barker, Weymouth; G. C. D. Howley, London; Wm. Rodgers, Omagh; and A. P. Campbell, Tayport.

Prestwick—Town Hall, 2.30 and 5.45 p.m. Speakers, Andrew Borland, M.A., Irvine; James Coutts, Glasgow; J. R. Rollo, M.A., Kirkcaldy; and Fred. A. Tatford, London.

Whitburn—Welfare Hall, 11.30 a.m. Speakers, John Brown, Shotts; Wm. Hagan, Belfast; and R. McKechnie, Rutherglen.

Tuesday, 4th January.

Aberdeen—Missionary and Sunday School Teachers' Conference in Hebron Hall at 3 and 7 p.m. See speakers listed 1st January.

Newmilns—Morton Hall, 3 p.m. Speakers, Harold P. Barker, Weymouth; R. D. Johnston, M.A., Glasgow; Wm. A. Thomson, Glasgow; Fred. A. Tatford, London.

Wednesday, 5th January.

Peterhead—Prince Street Hall, 11 a.m., 3 and 7 p.m. Speakers, James F. Spink, Bournemouth; Geo. T. Pinches, U.S.A.; and others.

Annual Conference in Lesser Town Hall, **Coatbridge**, Saturday, 15th January. Speakers, Andrew Borland, M.A., Archie Naismith, M.A., Rod McKechnie, and Wm. Brown. Annual Conference, Gospel Hall, **Overtown**, Saturday, 29th January, 3.30 till 8 p.m. Speakers, Wm. Gilmore, Bangor; Wm. King, Renfrew; Archie Naismith, M.A., India; and Alf Wallace, M.A., Irvine. Annual Conference, Caledonia Hall, 39 West Burn Street, **Greenock**, Saturday, 19th February, 3.30 p.m. Speakers, W. W. Fereday, Rothesay; T. J. Smith, New Stevenston; James Milne, Glasgow; and James Coutts, Glasgow. John Gilfillan gives help at **Greenock, Linwood, Glasgow**, and other parts during December.

REPORTS.—There was a good attendance at the Annual Conference in Gospel Hall, **Linlithgow**. Helpful ministry given by Messrs. Kirkby, Hopkins, and Brothers A. and S. Burnham. Brothers A. and S. Burnham continue at **Linlithgow** with Gospel meetings which are being well attended and the interest is increasing. Harold German had good meetings in Greenview Hall, **Pollokshaws**, when about 25 professed faith in Christ. Now in **Troon**, where the interest is increasing. Wm. Hateley of Jamaica paid short appreciated visit to **Newmains** and district, giving reports of recent times of revival in the islands, and helping in the Gospel. T. B. Harding of Italy paid short visits to **Irvine, Saltcoats, Dreghorn** and **Catrine**, telling of the work and giving help in the Gospel. We are glad to learn that the work is going on well in **Stornoway** and the Sunday School especially encouraging. Edwin Lewis of Birmingham is having good Gospel meetings in Bethany Hall, **Camelon**, with increasing interest. Andrew K. Philip had two weeks at **Berriedale**, where meetings were held in Bro. Sutherland's barn, and fairly well attended. Many of the homes were visited with Gospel literature. Gave help in **Wick** later in ministry of the Word, which was appreciated. Now at **Huna**, near John o' Groats, where there is a nice hall which has been left under trustees for the preaching of the Gospel. This is a splendid opportunity where there is appalling need, and our brother desires a remembrance in prayer for these needy and scattered parts. Alfred Lennox paid short appreciated visit to **Drummore** for some believers' meetings. Good companies gathered. Joseph Glancy having exceptionally large Gospel meetings in Roman Road Hall, **Motherwell**. A good interest amongst the believers in the open-air and prayer meetings. W. J. Miller paid short visits to **Gourock, Port Glasgow, Rothesay, Newmains, Wishaw, Motherwell**, and **Cambuslang**, telling of the work in Fiji Isles; has now gone on to Orkney and Shetland and will value prayer. Walter Anderson has finished up at **Loch Ussie**, where the interest has been very good. Many have had Gospel literature handed in at

their homes. Going on to **Berriedale** for barn meetings. Alex. Philip had meetings in Wide-wall School, S. Ronaldshay, where folks came out well and showed some interest in eternal matters. Gospel literature well received. Going on to **Stromness** for meetings. Prayer valued. W. S. Gelder had meetings in Wolseley Hall, **Glasgow, Kilwinning, Forfar, Dundee, Edinburgh** and **Stevenston** for ministry and the Gospel with some interest and blessing. Has now returned to Essex.

ENGLAND AND WALES.

FORTHCOMING.—Conference in Gospel Hall, Station Approach, **Welling**, Saturday, 4th December, 3.45 and 6 p.m. Speakers, E. T. Tarrant, Geo. Goodman and Scott Mitchell. Saturday evening meetings for believers, Y.M.C.A. Mount Pleasant, **Liverpool**, 7.30 p.m., Dec. 4th to 11th, R. Scammell and others; 18th, G. Hamilton. Also in Shakespeare St. Chapel, **Nottingham**, 7.30 p.m. Dec. 4th, A. Fingland Jack; 11th, H. P. Barker; and in Victoria Hall, **Sheffield**, 7.30 p.m. Dec. 11th, P. S. Mills. Y.P. Rallies in **Swansea**. Dec. 11th, A. L. Gould; Jan. 8th, F. A. Tatford. In Hillcrest Hall, Woodcote Road, **Wallington**, December 18th, 7.30 p.m., Ernest Barker. **Nottingham** Annual Special Meetings, in Clumber Hall, High Cross Street, off Broad Street, Monday and Tuesday, 27th and 28th December, 2.30 and 6 p.m. Speakers, Edwin Lewis, Birmingham; A. E. T. Oliver, Manchukuo; Reuben Scammell, London; J. M. Shaw, London. Correspondence, Mr. F. H. Munday, 134 Hucknall Road, Nottingham. T. E. Jones hopes to have meetings in **York** and **Rawcliffe** during December, with large model of Tabernacle. Annual Conference, New Year's Day, Hebron Hall, Botchergate, **Carlisle**, 11 a.m., 2.30 and 6 p.m. Speakers: A Fingland Jack, M.A., Birmingham, A. H. Boulton, Bebbington, and E. S. Curzon, London. **Manchester** New Year Conference arrangements: Friday 31st December, 7.30 to 9 p.m. in Hope Hall, Ardwick Green, Address to Believers. Saturday 1st January, 10.30 a.m. to 1 p.m. (Brethren only). Bible Reading, in Hope Hall. Saturday 1st January, 2.30 and 6 p.m. Ministry of the Word in Higher Ardwick Methodist Chapel, Ardwick Green (near Hope Hall). Speakers: Edwin Lewis, Birmingham, Reuben Scammell, London, and Henry Steedman, London. Fuller particulars from Mr. G. S. Bowker, 18 Snowden Road, Eccles, Manchester. New Year's Day Conference, Panton Hall, **Cambridge**. January 1st, 3.15 and 6 p.m. Speakers: A. Widdison and E. T. Tarrant. Conference for Young People in Argyll Hall, **Littlehampton**, January 15th. Speakers: Will Harrison and Fred. A. Tatford. Joseph Wilday hopes to have Gospel Meetings in **Southsea, Southend** and **Birmingham** during December. Brothers A. and S. Burnham hope to have Gospel Meetings in **Beighton, Northampton, Croydon** and **Mitcham** during December.

REPORTS.—The Annual Missionary Meetings in Central Hall, **Westminster** were well attended, many coming from many distant parts. The Ministry of the Word was of a practical and Christ exalting nature, and was

shared by A. Milne Kyd, J. M. Davies, J. B. Watson, Gerald Vine, E. W. Rogers and George Goodman, and much enjoyed by all. Thirty-seven missionary brethren gave reports of work in many parts, including Spain, Palestine, Africa, China, West Indies, Argentina, India, Norway, Bolivia, Malaya, Czecho Slovakia, Egypt, Venezuela, British Guiana, Honduras, Canary Islands, Morocco, Italy, all of an inspiring nature and with a deepened exercise of the great need for the Gospel in every land. In addition to the helpful ministry and interesting reports these meetings gave unique opportunities for happy times of fellowship and re-union with friends and workers from many parts. A good measure of interest was manifested too in the sister's meetings when ministry of the Word was given and missionary sisters from the countries already mentioned gave reports of their work amongst the women and girls. The Half Yearly Meetings for S. S. Teachers and friends was held in Metropolitan Tabernacle, London, as usual and brought together a large company. Helpful ministry was given by W. Singleton Fisher, F. G. Russell and J. B. Watson. H. E. Waddilove has been having some Bible Study meetings with neighbours and friends at Cold Norton, Chelmsford, with a goodly measure of interest. E. W. Spender sends us an interesting report of his work in the villages in Stowmarket district, where a good interest was manifested. As a result, has had the joy of baptising some believers lately and seeing regular gospel work amongst old and young started and a breaking of bread meeting established at Wattisham. J. H. McCulloch had large numbers attending the meetings at Brockford and Nickfield and some have been saved and God's people helped and cheered. Going on to Earlstonham and Combs and Haughley. Fifty-third annual meeting in Woodberry Hall, South Tottenham, was well attended. W. Blick reported on the work in Malaya and Messrs. Austin, Bliss and Carter ministered helpfully on the Lord's Coming. Geo. Bond had some meetings for believers in Fakenham, also Hopton, Stowmarket and Norwich. Geo. Knowles had some good meetings in Barrow-in-Furness (Risedale Hall), also short visits to Preston, Lancaster and Sheffield with large companies. Later at Birmingham and going on to Cardiff. W. H. Clare gave help when south at Herne Bay and Golders Green with blessing. Had two weeks' meetings at Stoke-on-Trent with chart. Encouraging times later at Nottingham. Manchester Sunday School Teachers' Annual Conference held in Hope Hall. Speakers: Messrs R. G. Lord, V. Crel, and M. H. Grant. Ministry—pithy, practical and profitable. Large number present. Two weeks' special meetings for believers, conducted by M. H. Grant, of Airdrie, at Eccles, were well attended. Ministry greatly appreciated. Assembly gratified and encouraged. One Saturday evening was set aside for written questions which were ably answered. Annual Conference at Eccles. Speakers, Messrs. M. H. Grant and A. Greenwood. Largest number for some years. Ministry very acceptable.

IRELAND.

T. Lyttle has gone to Letterkenny for some meetings. D. L. Wilson is having meetings in Ballynahinch, a religious town. The people are shaping to come well. E. Hill hopes to commence in Newtonwhite. R. Craig and J. McCracken are labouring in wooden tent at Canningstown, Co. Cavan. A fair number to start with. Finnegan and Lewis have gone for meetings to Co. Donegal. C. Fleming had to give up his meetings in Kingsmills district on account of an epidemic amongst children in the neighbourhood. R. Love continues in Kilkeel. R. Curran continues in Edenderry. Wallace and Murphy are having good meetings in Orange Hall in Glebe. F. Knox has commenced in Donaghadee in the new hall there. L. McIlwaine is having some meetings in Derriaghy, where God has wrought in years gone by. Belfast:—McKelvey and McCullough continue in Matchett Street hall with a good interest. Some saved. R. Hawthorne has had blessing, with a number saved in King's Bridge hall. W. and R. McCracken are continuing in Bloomfield hall. People of the district coming well. T. Campbell is having large and encouraging meetings in Adam Street. Jordan and Thompson have commenced meetings in Donegall Road. Glenanne Believers' Meeting, 10th November, was large and profitable. Ministering brethren who took part were Stewart, Rodgers, Bailie, Allen, Hawthorne, and others. The work commenced in the wooden hall at Graymount, Greencastle, through the efforts of James Megaw and Samuel Gilpin is, so far, being maintained with a Sunday school and a Gospel meeting each Lord's Day, and a weekly children's meeting. Hutchinson and Bentley had some blessing in Dungannon. Hagan and Stewart saw the Lord's hand with them at Parkmount, near Banbridge, in the home of Mr. and Mrs. Hagan, who have opened their dining room for meetings. Allen and Duff at Ardmore. D. Walker in Ballyhackamore. J. Petrie at Mullafernahane. Craig and Bingham at Ballymena. Signs of God working. Conference at Omagh was helpful. Messrs. Davies, McPhie, Hay, McCabe and Campbell gave ministry. Believers' meetings at Tullylagan were good. Messrs. Bailie, Bentley, Stewart, Wills, Craig, Fleming and Hutchinson. David L. Craig has had some weeks of meetings at Tamnamore, in an old school-house near Verness Bridge. It is a new district and the interest has been good, considering a good deal of prejudice. Had the joy of baptising a young man long prayed for, saved at tent meetings and received into Tullynure assembly. Stewart and Hagan having parlour meetings at Corbit. People coming out well. Bailie in Newry, with good interest and attendances. Poots in Larne. Wright and Beattie at Fintona. H. German commences Gospel meetings in Victoria Hall, Belfast, December. Wm. Gilmore had two weeks' well-attended meetings in Lisburn, with some blessing.

CANADA AND U.S.A.

LONG BEACH, Cal. Samuel Greer gave a series of addresses on "The Second Coming" and other subjects in Elm Avenue Gospel Hall.

PETERSBURG. John Ferguson had good large meetings in Virginia, and in New Port, Va. Going on to **BALTIMORE.**

HARTFORD, Conn. A. W. Turkington had two weeks' meetings which were encouragingly well attended. Ministry much enjoyed. Three young people professed faith in Christ and others helped.

MISSIONARY ITEMS. WEST INDIES.

EXUMA. New hall to be built at Alligator Point; four baptized there recently. C. E. Simms able to preach again after serious illness.

ELEUTHERA. M. Mackenzie and wife systematically visited all coast villages; meetings mostly in open-air; distributed thousands of tracts.

JAMAICA. L. H. Bewick says, "Souls have been saved nearly every week since our return from furlough." His work is in the extreme east of the island. A. I. Hart, who labours in the central districts, has 100 new converts to care for at Highgate. H. F. Wildish writes of great increase in Kingston; assembly at Maranatha Hall quadrupled. A young man who ran a gymnasium, saved six months ago, opened it for meetings; gets unusual folks, and there have been some striking conversions. *New Sunday School opened by a Chinese family of eight, all converted at the tent meetings.*

ST. KITTS. The work has received a decided impetus since erection of new hall at Basselerre, which was crowded out at the opening. Many fresh conversions. Some of the newly converted young men give acceptable help in open-air meetings, and give away literature inviting people to the meetings. This method has proved very helpful indeed, and many have responded. The young brother, Eric Brown, whose home-call is noted elsewhere, was largely responsible for commencing this work and for the printing of the monthly paper. The Sunday School work is very encouraging.

CENTRAL AMERICA.

SAN FELIPE. C. W. Krainer mentions in a recent note that they were to have conference gatherings from November 17th to 21st. He also states that in all departments of the work God has given much to encourage and desires a further interest in prayer for even greater blessings.

AUSTRALIA AND NEW ZEALAND.

WYMPLE, Victoria. John W. Hunter reports some little interest. Meetings have been held with Chart. A week-night meeting for the drainage men at the camps has been encouraging, with some results.

CESSNOCK. Harold St. John had a week's meetings before moving on to Sydney. His ministry was very helpful and much enjoyed by the large numbers that attended—a Saturday afternoon conference and meetings each night during the week. Looking forward to a visit from C. F. Hogg, who has been holding meetings in Queensland, but is now on his way south. We expect him in Cessnock for ten days.

NEW ZEALAND. John Money Penny has gone to give help in the work, and hopes to make a brief call at the Fijis, where a little group of believers now gather. His address will be—c/o Mr. James G. Harvey, 114 Main Street, Palmerston North, New Zealand.

We would welcome more news from Australia and New Zealand.

SOUTH AFRICA.

W. BUNTING writes: "Our work in the Gospel goes on steadily. Bro. Moore has just finished a series of meetings in the Salt River Hall, during which he saw a few souls saved and six believers were baptised. He goes on to Stellenbosch." Bro. Bunting has had meetings in Port Elizabeth, and a few have been added to the assembly as a result. Later had meetings for coloured people in an old garage at Wynberg. The interest is very encouraging.

CENTRAL AFRICA.

DAVID LONG sends us an interesting account of recent happenings with the Songo and Chokwe tribes, amongst whom he has been working. During the past year about a dozen believers have been baptised and are going on well, and then some of the native believers too are showing a deepened interest in and seeking to

reach out to their own people with the Gospel. The opportunities amongst the large number of boys now under our brother's care are many, and he is seeking to make the most of them. The translation work also calls for much time and exercise, and prayer would be valued for our brother in all these many activities.

MISSIONARY INTELLIGENCE.

CHINA. We are glad to have a note from our esteemed missionary brother, Thomas Melville, from China, telling of their present safety and of the Lord's great care over them during past difficult and trying times. Have been some time at Fu Kia-pu, 30 miles from Nanchang, helping in the work there and visiting in the country. Mrs. Gillan's fellow-worker, Mrs. Buckley, is still in North China, held up there because of difficulties in travelling. At the time of writing, our brother has permission to hold nightly meetings, and he is also looking to the Lord to open up the way for a time of service in the Feng Sin country. The assembly at Kan Cheo is in great need of help, and he hopes to have some believers' meetings there. The two little schools in Feng Sin go on and are well attended.

ADDRESSES.

BELLSHILL. Correspondence for this assembly in Gospel Hall, Johnstone Street, to be addressed to Mr. Samuel Douglas, 230 Main Street, Bellshill, Lanarkshire.

H. E. WADDILOVE now at "The Chestnuts," Cold Norton, Chelmsford, Essex.

JAMES PRENTICE should now be addressed at 166 Trows Road, Lesmahagow, Lanarkshire.

HAWICK. Correspondence for this assembly should now be sent to Mr. Wm. Landles, 5 Teviot Crescent, Hawick. His old address was inadvertently given last month.

SOUTHEND-ON-SEA. Correspondence for Ebenezer Gospel Hall, Carlton Avenue, Prittlewell, should now be sent to Mr. Robert Richardson, 629a London Road, Westcliff-on-Sea.

JOHN MONEYPENNY, c/o J. G. Harvey, 114 Main Street, Palmerston North, New Zealand.

PERSONALIA.

THOMAS WALES, our aged (83 years) and esteemed missionary brother, for long actively engaged in the Lord's work in British Guiana, has now come home to England where he will settle on account of failing health.

ALBERT BURNHAM (of Brothers Burnham) had to return to London from Linlithgow, where he was having special meetings with his brother, for an operation in hospital. Kindly remember in prayer.

THANKS. At almost the end of another year we desire to thank all correspondents and others who have helped us by sending notes of forthcoming meetings and reports of work for this section of "The Believer's Magazine." This is greatly appreciated, and we trust they will continue to do so during 1938. Friends in London and the suburbs, who find it more convenient, will please continue to send their notes to Mr. Fred. A. Tafford, 20 Ingleby Way, Wallington, Surrey.

We are always happy to send assembly correspondents and workers free current copies of "The Believer's Magazine" to pass on to others likely to be interested, on application. All such applications should be sent to John Ritchie, Ltd., Publishers, Kilmarnock.

"WITH CHRIST."

Mrs. WALLACE, Airdrie, aged 73 years (wife of Edward Wallace). Saved 43 years ago. Suffered much; now at home with the Lord.

WILLIAM J. GORDON, Bellshill, aged 75 years. He had been in failing health for over five years. Converted in the year 1879; made his decision on the highway between Legbrannock and Holytown. Baptised in the Roman Road Hall, Motherwell; was associated with the assembly in Holytown, and on it closing down later on he then identified himself with the assembly in Bellshill in 1889, and on the late Matthew Muir leaving for South Africa was appointed treasurer in 1896, and continued until his end. He was correspondent for many years. A faithful man, tender-hearted, a succourer of many, highly esteemed by all who knew him; ministered to

many of his substance, a great asset to the assembly. Another correspondent refers to Mr. Gordon as "a brother greatly beloved, and one whom no one could meet without feeling that he was a 'man of God.'" He also appends an appreciation from a missionary, "Dear Mr. Gordon remembered me daily before the Lord. I feel much poorer with his home-going—a Christian gentleman, a mellow saint, a prince in Israel, a lover of the Book, a Christ-devoted soul, a man I envied."

ROBERT DOBSON, Letterkenny, Ireland, aged 65 years. Passed away while in the act of preparing a notice board to intimate meetings about to be held in the Gospel Hall. He was saved 46 years ago, and was a helper in Letterkenny assembly ever since it was first formed shortly after his conversion. He bore an unblemished testimony and was highly respected by all. Took a deep interest in Sunday School and Gospel work right to the end. Hundreds were present at the funeral services, including fellow-saints from all parts of the north of Ireland, and a large proportion of his Roman Catholic fellow townsmen. The opportunity was suitably embraced in setting before them the Way of Life and Death, which was listened to with rapt attention. Our brother was well known all over Ireland and to many in Scotland and America as well.

FRANK RUEBSAM, Washington, departed to be "with Christ," October 25th. Born June 7th, 1874, and born again June 23rd, 1914. He attended the first tent meetings in this city (held by Brethren B. Bradford and S. McEwen); was correspondent for the assembly from its beginning in his own home in 1916. A man who stood for the truth, most faithful in his care for the assembly, given to hospitality, his home being open for the Lord's servants and his people. Missed very few meetings, and continued steadfastly to the end. His loss to the assembly cannot be estimated. He is survived by his widow, two sons, and a daughter. Brethren B. Bradford, S. McEwen and Wm. Beveridge conducted the funeral services.

Miss **MARIE GEISER**, Los Angeles, Cal. After a long sickness. Born in Germany in 1853 in a Christian home. Saved early in life amongst the Morvains. Not satisfied to remain amongst them, she went to the different sects and systems trying to find a people going by the Word of God, but failed. She asked God to show her from His Word His way and lead her in a plain path. At the age of twenty she came to England, and met with brethren gathered to the name of the Lord Jesus Christ, and she continued there, satisfied and happy amongst the Lord's people, until she was taken home. At the age of 28, the Lord opened the way for her to go to Spain, where she laboured for twenty-nine years. Five years she was in Algeria, Africa, labouring for the Lord. She was in Africa when the World War broke out, and being German born, was imprisoned for nine months. She had a very hard experience, but also the privilege of giving the Gospel to the prisoners. She was released and went to the United States in 1914. In later years the Lord gave her a little service to do for Him amongst the Mexicans in Los Angeles. For twenty years she was known as a retired missionary, but she did not retire from the Lord's service. She was always looking for lost souls, to win them for Christ. She was a woman given to prayer, and very often when she came to the weekly prayer meeting, she brought requests to be read. In fact, she sought to help in the Lord's work in every way possible, and was highly esteemed for her work's sake. Bro. Samuel Greer took the funeral service.

ERIC BROWN, St. Kitts, aged 18 years. A young man of great promise and outstanding ability (son of Mr. and Mrs. C. F. Brown, missionaries, formerly of Warrington, England, and Toronto, Canada). Called suddenly home after three weeks' illness with typhoid. He was a great help in the work with his parents, and took an active interest in the assembly, especially with the work amongst the young. Mr. A. Neilson conducted the funeral services, which were very largely attended.

Miss **SARAH STALFORD**, Winnipeg. Born in Belfast 60 years ago, and born again there 40 years ago at meetings held by W. J. McClure. Many years in

fellowship in West End Assembly, Winnipeg, and was beloved by all who knew her. Just before passing home she quoted John 5. 24 to an unsaved friend by her bedside. R. J. Dickson took the service and spoke words of warning to saved and unsaved.

JAMES H. BURT, West Africa, aged 45 years. Called suddenly home to be with the Lord while on a visit to Canada. Son of the late James Burt, Kilmarnock, who was well known to many in Ayrshire assemblies. Saved in youth and bore a bright testimony. Was in fellowship in Wellington Hall, Kilmarnock, for many years before going out to West Africa twelve years ago. Took an active interest in Gospel work amongst the young, and in Tract Band and village work. Will be much missed.

WILLIAM AULD, Kilmarnock, aged 69 years. Saved 52 years ago in Gospel tent at Overton, Near Southhook. Over thirty years in Plann Gospel Hall assembly, where he took an active part in all the work, especially in Sunday School and Bible Class, and was esteemed by all. Removed to Kilmarnock 20 years ago, and was in fellowship in Wellington and Central Hall assemblies ever since. Was highly esteemed for his quiet, consistent and godly testimony and his wise counsel. Suffered much in later years with much patience and grace. Now at home with the Lord.

MATTHEW BROWN, missionary, East Godavari, South India, aged 57 years. A recent communication from our esteemed brother conveyed the happy news that he was coming home to Scotland early in the year with Mrs. Brown, as both were very badly in need of a change after fully nine years' absence, but the Lord has ordered otherwise. Matthew Brown was led to Christ by the late John Wilson of Kilbirnie and U.S.A., and began at once to work for the Lord in tract distribution around the district until he removed to Glasgow in 1900, where he was identified with believers in Wolsley Hall for four years before leaving to serve the Lord in India in company with Mr. and Mrs. McCrea. Our brother has had a long, honourable record of service, was devoted to his work and bore a splendid testimony. Along with Mrs. Brown he carried on medical and dispensary work, established schools for native children, engaged in itinerant work, and spent his strength in the service of his Lord and Master. The latest communication discloses the fact that he took ill while on the way to the Post Office with Mrs. Brown, and passed home same evening to be with the Lord (29/10/37). He will be much missed by his dear wife, fellow-workers, and natives, and in the assembly at Kilbirnie, and by many friends in many different parts.

JOHN MCKAY, Teracanaway. A good straight man, held in high esteem as was evidenced by the large number at his funeral—the largest known in the country for years. J. Stewart took the services.

JOHN STOREY, Ballybollan. A good man, loyal to the truth of God. Will be much missed. Messrs. Lyttle, Buick, McCracken and Poots helped in the funeral services.

JOHN JOHNSTON, Prestwick, aged 74 years. An esteemed servant of Christ with a long and honourable record of devoted service in many lands. In early days our brother was saved and trained for service in the foreign field. He spent first of all some years in North Africa, and then had a good spell in Smyrna, followed by over 20 years in China. Six years ago he sought the fellowship of believers gathering to the name of the Lord Jesus in Bute Hall, Prestwick, and continued with them until his home-call. He was esteemed by all who knew him, and will be much missed by his devoted wife and fellow-helper in the Gospel, and by many who enjoyed fellowship with him in many different parts. Brethren Roxburgh and Campbell conducted the funeral services.

Sums received for the Lord's Work and Workers

A. P.,	-	-	-	-	£5	0	0
Matt. 7. 12,	-	-	-	-	2	0	0
J. I.,	-	-	-	-	5	1	0
B. J.,	-	-	-	-	1	0	0
J. N. Sr.,	Coutts,	-	-	-	0	16	0
R. McC.,	Ayr,	-	-	-	3	0	0
Boksborg,	-	-	-	-	5	0	0

Total to 24/11/37, - - - £21 17 0