

Wholesome Words.

VOLUME II.

1910.

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Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

JANUARY, 1910.

No. 1.

SEPARATION, UNITY, GOVERNMENT AND OBEDIENCE.

To cover the whole ground of what an assembly of God should be and should do, though very desirable, is beyond our present intention. We however invite consideration of four matters of importance which are essential and the holding of which largely accounts for the Divine position we occupy.

These principles are

SEPARATION, UNITY, GOVERNMENT AND OBEDIENCE.

In connection with the first, we remark that a "church" is, according to its title, a "called-out" company, for such is the meaning of the word "Ecclesia" (church). The truth of this is seen in the "Acts," where in each case in which a church comes into being it is the result of a calling out by the Spirit in the Word, of those who are subsequently together; and conjoined with all such companies who call on the Lord out of a pure heart.

The necessity for the maintenance of such separation is seen in 2 Cor. vi., where "come out" is followed by "be separate and touch not the unclean."

Further, in view of the possibility of that which has been a testimony for God, becoming a stronghold of evil, then the command is for the one who names the name of the Lord to depart from unrighteousness—to purge himself out and then to follow after righteousness, faith, love, peace with those calling on the Lord out of a pure heart.

This principle of separation runs through the Word. Abraham, in view of his becoming a channel for God's purposes,

is called out (Gen. xii.) The same is seen in reference to Israel, "Let My people go, that they may serve Me." Later, when the 10 tribes had departed from the Lord and His testimony, the wisdom of Judah was seen in their maintaining their separation from Israel, and their folly by occasionally "joining affinity."

Again after the captivity to Babylon, in order to serve God at the place of the Name and to build the House, those whose Spirits God had raised left Babylon behind, containing as it did many of their loved ones, and "went up" to Jerusalem.

Now we observe that separation is not only called for in view of evil association, but because in such association it is not possible to carry out the revealed will of God. The obligation to do the will of God is imperative and if it becomes clear that in a certain place it is impossible to do so, then it becomes necessary to separate therefrom in order to be free to do His will and to maintain a good conscience before God. No mere personal opinion may be allowed to guide in such a matter; patience, much and long should be shown, but nevertheless where finally it is clear that the will of God cannot be done because of systematized limitation of the truth then separation is obligatory.

It may be fitting, by way of remembrance, if we allude to some things which it was found impossible to carry out in the old association. There was the important matter of *Baptism*. The ideas on the subject were generally right, but there was a lamentable laxity in carrying them out. The will of man was allowed to operate to an alarming extent and in many meetings there were persons who were not baptized. The seriousness of such a state of things is very great; nothing in the Word is more clear than that every disciple should be baptized and that such only should be in an Assembly of God.

Further, there was no knowledge as to who or what was embraced in the fellowship. Even within the limits of a city of considerable size it was not definitely understood what meetings were together. Consequently letters of commendation were of little use and were not counted of much value. The seriousness of such a state of things will be appreciated when it is considered that any attempt to determine the limits of fellowship revealed such diversity of mind and practice as well as of doctrine, as proved that they were not in fellowship at all in any real sense. It is easy enough to have a loose affiliation of meetings, with no

obligation to act together and in which every man and every meeting may act in independence, but let it not be pretended that such a condition accords with the Divine pattern in the New Testament.

Then further, because of such "slackness" or "looseness" it was not possible that any clear line could be drawn between meetings professedly gathered into the Name of the Lord and sectarian places. For meetings of the most diverse kinds were loosely connected, some of which became a sort of halfway house between Scriptural meetings and the sects. S. J. HILL.

(To be Continued.)

A DIVINE PRINCIPLE.

IN the book of Exodus, we get an account concerning God's earthly people, the children of Israel, who were in bondage in Egypt under the tyranny of King Pharaoh. Those down-trodden, oppressed, and sorrowing people, the Lord determined to deliver from the Egyptian servitude. This He did, bringing them up out of the land of Egypt by His power. He made a way for them to pass through the Red Sea, bringing them across to the other side. As they looked at those waters rolling at their feet, they saw the Egyptians dead on the sea shore, the waters, under which the bodies of their enemies had sunk "like a stone," had cast them up, refusing as it were to give them a burial. As the Israelites beheld, and thought of the mighty work that God had done for them, saving them so completely from their foes, they believed in the Lord, and in His servant Moses, and lifting up their voices with one accord, they sang unto the Lord a song of triumph.

And it was in their heart to prepare an habitation for Him, which they afterwards did, constructing it according to the Divine pattern given by the Lord to Moses.

In connexion with this habitation or tent of meeting and its services, the Lord appointed Aaron and his sons to act as Priests, and in Numbers iii. we learn that the Lord set apart, and gave to Aaron and his sons, the tribe of Levi, "to which tribe Aaron belonged," to assist in the work. As work had to be done day by day, it necessarily required that their whole attention should be devoted to their several duties. This being

so they were relieved from any secular cares. No inheritance was given them in the land ; no vineyards nor olive-yards had they ; no ground to till or cultivate. How then were they maintained ? How were their bodily necessities met ?

The answer to this question is given in Numbers xviii. 8-20, 21, 24. Here we learn that the Priests' portion consisted of the offerings that the children of Israel brought unto the Lord. The Levites' portion was the fruit of Israel's possessions. It appears to be very plain that the responsibility devolved upon the people, to see to it that those whom God in His free grace and sovereignty had chosen to do this work for Him, should not lack anything that was needful to sustain the body.

This Divine principle, inculcated in Old Testament times, has not yet been abrogated ; for we read in Matthew x. that the Lord Jesus, in the days of His flesh, when as a man among men He sojourned on earth, called unto Him twelve disciples, named them apostles, and sent them forth. He told them where to go and where not to go ; what to do, and how to do it. They were not to be careful as to how they were to be maintained, for the labourer is worthy of his food. The obligation rested upon the people to whom they were sent, namely, "the house of Israel," whose it was to see that those whom the Lord Jesus had chosen, fitted, furnished, and sent forth, were not hindered in any way. Thus the purpose for which He had called them, might have its accomplishment in the time, manner, and measure, that He intended it should have.

In Paul's first letter to the church of God in Corinth, he speaks about this Divine principle. Here there were some who questioned whether Paul were an apostle. His answer is found in 1 Cor. ix. "Am I not an apostle ? have I not seen Jesus our Lord ? are not ye my work in the Lord ? If to others I am not an apostle, yet at least I am to you : for the seal of mine apostleship are ye in the Lord." And as to his freedom : "My defence to them that examine me is this. Have we no right to eat and to drink ? Have we no right to lead about a wife that is a sister, even as the rest of the apostles, and the brethren of the Lord, and Cephas ? Or I only and Barnabus, have we not a right to forbear working ? What soldier ever serveth at his own charges ? Who planteth a vineyard, and eateth not the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ? If we sowed unto you spiritual things, is it a great

matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have used none of these things: And I write not these things that it may be so in my case, for it were good for me rather to die, than that any man should make my glorying void."

After reading such words surely we must come to the inevitable conclusion that Paul advocated, and that on Divine principle, the right to forbear working with his hands, in order that he might be more free to give himself to prayer, and the ministry of the Word; more free to attend upon the Lord, to assiduously wait upon and serve Him who had chosen and separated him, unto the gospel of God.

In the Acts of the Apostles, chapter xviii. 3, we learn that Paul worked with his hands at tent-making when he was at Corinth. It was to them he wrote and pleaded, yea, rather pressed, and insisted upon, the right of the servants of Christ to have material support; though he waived his own right for reasons that are quite obvious,

In 2 Cor. xi. 9-13, he speaks about the false apostles, deceitful workers, who sought their own glory, and their own lucre, and Paul did what he did in order to cut off occasion from them that desired an occasion to misrepresent his motives. The carnal condition of many of the saints would also go towards keeping the apostle from receiving anything from them, to help to carry on the holy work of the Lord.

When the apostle was at Thessalonica he exhorted the saints to do their own business and to work with their own hands, that they might walk honestly toward them that were without, and have need of nothing. Some of the saints were being carried away by the thought of the immediate coming of the Lord, and they had given up or neglected their daily occupations, and were living at the expense of others. Those who were without, beholding their conduct, would speak against them, and discredit would be brought on the name of the Lord Jesus Christ, and in order to be an example, and to give

those idlers no occasion to try to justify themselves continuing in idleness, the apostle worked with his own hands, and ate his own bread, as we find in his second letter to the Thessalonians. "Neither did we eat bread for nought at any man's hand, but in labour and travail working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us." 2 Thess. iii. 8, 9.

Here again he speaks of the right he and others had to be maintained, but, as before stated, he waived the right, and was determined that he would not be a burden on any one. At the same time he acknowledged the Divine principle for which he faithfully, and earnestly contended. In his letter to the Philippians he wrote saying, "And ye yourselves also know, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound. I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

We shall do well to imitate the Philippians, and recognise in a greater degree than has hithertofore been known by those whom this Divine principle concerns, the responsibility devolving upon us, to see to it that those who have gone forth for the sake of the Name, taking nothing of the Gentiles, are so supported that unhindered, untrammelled, and unfettered, they may work the work of the Lord, in a manner and measure worthy of Him, whom God delighteth to honour. JAMES WEIR.

BETHANY!

THE place of hallowed memories, and which ever carries with it the sweetness of the savour of Christ. Here He was received and befriended by Martha and Mary and their brother Lazarus.

In Luke x. 38, we have the beginning of Bethany's story. "A certain woman named Martha received Him into her house." What an event in the history of that quiet little home! We see

how Martha hastens about her work, and seems so truly anxious that the need of her Guest will be fully met. Mary we see assisting her in the house duties, but she longs to be free to take her place at the Lord's feet to listen to His word. Such a precious opportunity did not present itself every day.

As she takes her place there, we now see both in the spheres proper to them. Martha occupied with His need : Mary occupied with His fulness. The pity is that Martha did not recognise this, and she stands out truly typical of many—"anxious and troubled about many things," and "cumbered about much serving." "Lord, dost Thou not care that my sister did leave me to serve alone ?"

Had she caused Mary to leave her place she would have robbed the Lord of a joy which He, as none other, could delight in ; the joy of having one to whom He could impart words of eternal life. Through His sojourn there, a mutual friendship sprang up, and that great heart of love has found three more upon whom it can bestow its affections. Yes, "Jesus loved Martha, and her sister, and Lazarus." Each, individually, is loved by the Lord, and surely nothing less would satisfy us. "He loved me, and gave Himself up for me," as Paul afterwards wrote.

That little home in Bethany had known its sorrows in the past, for the gloom of death had hung over it. A father's protection and care were once enjoyed, while a mother's love and cheery voice gave to their humble dwelling the sweetness of *Home*. Evidently death had laid its cold and relentless hand on both, and Martha, Mary and Lazarus had been left in their loneliness, yet left to the tender compassion of the God of Israel who made such a provision in His words, "Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in Me." "A Father of the fatherless, and a Judge of the widows, is God in His Holy Habitation," the God who ever loved and made provision for the stranger, for the fatherless, and for the widow ; and the God who loves, and who has made such provision for sinners to-day.

Well, time has rolled on since first the Lord Jesus received the kindly ministrations of Martha, and once more the little home in Bethany is to know the bitterness of another trial. To the Lord, Bethany has now become known as "the village of Mary and her sister Martha." How very significant !

Coming to John xi., we get the account of the sickness and

death of Lazarus. "Lord, behold, he whom Thou lovest is sick." No lengthy epistle ; but just what they deemed enough. How this short, simple message shews to us the confidence Martha and Mary had in Him. Yet moments pass, and hours pass, and there is no response. Not even a note of sympathy. Are we deceived in Him ? The case is urgent. Lazarus is seriously ill. Slowly they watch him sinking, and those moments seem like hours. And still there is no response from the Master. The grief stricken sisters keep their vigil at the bedside of their loved brother, and as we watch with them, we see that the end is nearing. Death is approaching, and at last, "Lazarus is dead." Only those who have passed through a like experience can truly enter into their awful grief.

With hearts well nigh broken the sisters prepare for the last scene of all. The body is lovingly bound with the grave clothes, and the napkin so gently bound about the face. Finally that dismal cave is reached, and there they laid him. What a blank in Bethany's home, and to think if only the Lord had responded at once all might have been averted ! "He abode at that time two days in the place where He was." Has He no sympathy ? Has the Lord forgotten to be gracious ? Ah no ! He sees all, and sympathises fully. But all must be done for the glory of God. God's glory had ever first place with Him, no matter what the cost might be. So the four days passed and at last the Lord Jesus did come.

Firstly Martha hurried to meet Him with her words of sorrow, "Lord, if Thou hadst been here, my brother had not died." "Thy brother shall rise again." "I am the Resurrection, and the Life : he that believeth on Me, though he die, yet shall he live : and whosoever liveth and believeth on Me shall never die. Believest thou this ?" *Did* she believe this ? Have you ? But however much she had believed, and however much there might be beyond her powers to grasp, she was about to know more of Himself, and of a love and sympathy that far transcend all that is human.

When Mary came, her attitude seemed to touch the heart of the Lord, for when she came and saw Him, she fell down at His feet. It was when Jesus saw her weeping and the Jews weeping which came with her, that He groaned in the spirit. Ah, He saw, as none other could see, the awful fruits of Eden's sin : death and sorrow, and heaviness of heart. Wonder of

wonders that He voluntarily took His place in the midst of such a scene. "Jesus wept." It is nothing to think of Martha weeping, and Mary weeping, or even the Jews weeping with them ; but to see tears in the eyes of Immanuel calls for wonder and amazement. Truly, He has drawn us "with cords of a Man, with bands of love."

Coming to the grave we see firstly, a little more of Martha. "Lord, by this time he stinketh : for he hath been dead four days." A dark, dismal cave, and a quickly decomposing body. Martha's vision. "Four days." "I am the Resurrection and the Life." Millions, mouldering in the dust for thousands of years will yet spring up, and will come forth when they hear His voice. "Lazarus come forth ! He that was dead came forth."

The voice seems familiar. Was it not heard in a remote past when stillness reigned ? "Let there be light : and there was light." Ah yes ! No argument as to how Lazarus came forth, being bound hand and foot, or how light appeared. "The Word of His power" was sufficient.

What a happy reunion ! The dead and the living reunited. A picture in miniature of 1 Thess. iv. 16, 17. The coming of the Lord Jesus made all the difference. Now, He abides upon His Father's Throne awaiting the moment of the shout, and as we lose one loved one and another, we might say, "Lord, if Thou hadst been here, so and so had not died." But He is yonder for the glory of God. He will come, just at the right moment.

The darkness was now past, and Martha and Mary were once more basking in the sunshine of joy and happiness. For the Lord Jesus Himself the darkness was only beginning to gather.

Coming to John xii., we find only six days remain to Him before He, as our Passover, must be sacrificed. And we find Him once more in His beloved Bethany. "So they made Him a supper there." "They made Him." Out of gratitude no doubt. We are not told what was on the table. Good things very likely. But we are told very specially about the three who made the supper. Martha served. Lazarus sat at meat with Him ; while Mary "took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair : and the house was filled with the odour of the ointment."

This is the resurrection side. Martha served. Not cum-

bered now, nor anxious and troubled about many things. No ! She served, beholding His face. Lazarus sat in the light of the Lord's presence and enjoyed the communion of that meal, and fellowship with the Lord. Mary, counting nothing too costly for Him, concentrated her all upon Himself, bowing herself in adoration at His blessed feet. How fitting that we should here read of those beautiful feet (Isaiah lii. 7) being anointed, not washed, like the disciples, in John xiii., for His was a walk of perfect holiness, with no defilement. "They made Him a supper there;" a supper which He will never forget.

Much in what we have looked at, points us on to that which cometh quickly : "The Lamb's great bridal feast of bliss and love." Mary-like, we shall then be able to concentrate our all upon Himself. Lazarus-like, we shall know the wonders of Resurrection and the fulness of Communion with God and the Lamb ; and Martha-like, we shall do Him service.

Even now, however, the glorious opportunity presents itself to us, of being unto the Lord as a savour of Bethany. He is in the fullest sympathy with us, as we toil here day by day, and we can indeed rejoice in One who is "the same yesterday and to-day, and for ever ;" One who is truly "touched with the feeling of our infirmities." That which we render to Him, let us see that it costs us something (2 Samuel xxiv. 24) even although it should arouse the indignation of those who have little or no heart. (Mark xiv. 4.)

And as we meditate upon the Bethany supper, and see what God has so beautifully joined together, may we each desire to know more of communion and worship and service, as seen in Lazarus, and Mary, and Martha.

NORMAN D. W. MILLER.

SPECIAL NOTICES.

ENGLAND.

NORTH EASTERN DISTRICT.—We regret to report that the hope entertained regarding improvement in the condition of trade here has not been realized. The fund is rapidly disappearing. Mr. Wm. Fisk's address is still 81 Bewicke Street, Willington Quay on Tyne.

SCOTLAND.

Renfrewshire.—Greenock. The usual New Year special meetings, for the ministry of the Word, will be held, God permitting, in Bank Street Meeting Room, Greenock, on Saturday January 8th, 1910, beginning at 2.30 p.m., and continuing till 7.30 p.m., with interval for tea from 5 p.m. till 5.45 p.m.

Several approved servants of the Lord are expected. Saints heartily invited.

THE LORD'S WORK.

Cheering tidings have reached us as to the hand of the Lord being manifested with His servants, effecting both the salvation of sinners and the obedience of God's children to His own will. Mr. Elson has had some fruit in this direction in West Hartlepool, Mr. Norman Miller in Derby, and Mr. John Miller in Broxburn. Thanksgiving for blessing known and prayer for still greater things should be made by the assemblies.

Reports have also reached us regarding the recent visit of Mr. A. C. Leamy, London, to the various districts in Scotland. His ministry has been greatly appreciated and a warm welcome awaits him if God permit a second visit.

There was a fair attendance at the special meeting held in Paisley on December 18th, when Mr. Boswell, Mr. Smith, Mr. N. Miller and Mr. J. Miller delivered addresses on "The way of God for His children." Quite a number of strangers were present. The ministry was very helpful. Prayer for blessing thereon is still besought.

Following the above meeting Mr. Boswell and Mr. John Miller had special open-air and indoor meetings in Paisley for a week. A great many heard the Word proclaimed in the open air. Special subjects were advertised for Lord's Day, Dec. 26th, when the afternoon meeting was held in the Y.M.C.A. halls, doubtless thus securing the presence of some who would not have gone to the usual meeting room.

WHOLESOME WORDS VOLUMES.—Have you yet ordered a copy? If not, send order at once to nearest agent and you may still be in time. Price, 1/1 each.

ARTICLES FOR WHOLESOME WORDS should be sent to Mr. J. P. A. Taylor, 1 Kerr Street, Barrhead. Intelligence items should bear the signatures of two oversceing brethren, and should reach Mr. Taylor not later than the 15th day of the month preceding the issue in which insertion is desired.

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VOL. II.

FEBRUARY, 1910.

No. 2.

A WHOLESOME TONGUE.

I WISH you to follow me a little into the sayings of Solomon and others, in order to glean some of the handfuls purposely left for us. As James, in his epistle, calls his readers to remember that the tongue is a little member, so also should we remember that little foxes often spoil the vine.

A wholesome tongue is not the most common thing. It is very sad to hear the use to which this little member is often put, not only by those of this world, but, alas! also by many who are called by the precious Name. Therefore God speaks to us, as a father to his son:—

“In the multitude of words there wanteth not transgression;

But he that refraineth his lips doeth wisely.”*

Surely we live in a day when words are not sparsely used; when, as it were, he that has most to say and gets the last word, vaunteth himself of victory. Would we be wise? Learn to refrain the lips.

“In all labour there is profit:

But the talk of the lips tendeth only to penury.”†

“A swift answer turneth away wrath:

But a grievous word stirreth up anger.”‡

“A wholesome tongue is a tree of life.”§

“He that spareth his words hath knowledge.”**

“Even a fool when he holdeth his peace, is counted wise;

When he shutteth his lips he is esteemed prudent.”††

“Whoso keepeth his mouth and his tongue,

Keepeth his soul from troubles.”††

“The heart of the righteous studieth to answer.”§§

One of our greatest trials is to refrain from speaking under provocation; it is here that the tongue too readily gives vent to the hasty thoughts of the heart and mind.

I rejoice to trace the triumph of the blessed Lord Jesus

* Prov. x. 19. † Prov. xiv. 23. ‡ Prov. xv. 1. § Prov. xv. 4.

** Prov. xvii. 27. †† Prov. xvii. 28. ‡‡ Prov. xxi. 23. §§ Prov. xv. 28.

Christ, in the very sphere of man's utter failure. View Him before the high priests in yon serene silence. What dignity! See Him before the amazed Herod, who had long desired to see Him work some miracle. Consider Him before Pilate the governor, who enquires "Speakest Thou not unto me? Knowest Thou not that I have power to release Thee, and have power to crucify Thee?"* No amount of provocation could move this One to speak—whether blindfolding, buffeting, or spitting. Not one word did He utter while they plucked the hairs from His sacred holy face. Truly He endured all manner of contradiction of sinners against Himself.

But please note that the Lord Jesus did speak before the high priest, and before Pilate. He answered the former at the hearing of the voice of abjuration; and the latter when he (compare Lev. v. 1, and Mat. xxvi. 63-64) tampered with the power which belonged to God. "Thou wouldest have no power against Me except it were given thee from above." (John xix. 10-11.)

In these two instances how beautifully does the heart of the Righteous study to answer! (Prov. xv. 28.) Let puny man do or say what he may against Him, and He is the silent Sufferer, but immediately upon his touching that which belongs to God, comes the reply, "Thou would'st have no power against Me except it were given thee from above." How true of Him are the words, "Thy Word have I laid up in My heart that I might not sin against Thee."

"A word fitly spoken (or, in due season),
Is like apples of gold in baskets of silver." †

"A soft tongue breaketh the bone." ‡

"Fervent lips and a wicked heart
Are like an earthen vessel overlaid with silver dross." §

"A fool uttereth all his anger,
But a wise man keepeth it back and stilleth it." §§

People say "Ah! poor fellow, he did quite right to tell his heart to the one who had given him such provocation." "I believe in one saying what one thinks." This is what is most common to-day. Yes, but child of God, listen to what God says: "A fool uttereth all his anger, but a wise man keepeth

* John xix. 10. † Prov. xxv. 11. ‡ Prov. xxv. 15. § Prov. xxvi. 23.
§§ Prov. xxix. 11.

it back and stilleth it." "He that hath no restraint over his spirit is like a city that is broken down, and hath no walls." "Be ye angry and sin not; let not the sun go down upon your wrath," as we might say, "don't retain your anger."

It behoves us all, in the light of James, chapter iii., to put a guard on our lips lest we sin with our tongue, for there we read, "If any man sin not in word the same is a perfect man." The Lord Jesus Himself has said, "Every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 36, 37.

One of our poets says:—

"So language in the mouth of the adult,
Witness its insignificant result.
Too often proves an impliment of play;
A toy to sport with and pass time away.
Collect at ev'ning what the day brought forth,
Compress the sum into its solid worth,
And if it weigh the importance of a fly,
The scales are false, or algebra a lie.
Sacred interpreter of human thought
How few respect or use thee as they ought."

In the year we are just entering, let us seek to have our sayings more like the apples of gold in the baskets of silver. Then shall our God have increased delight through that which once retained the poison of asps, with cursings and bitterness.

"If thou hast done foolishly in lifting up thyself,
Or if thou hast thought evil,
Lay thine hand upon thy mouth."*

G. PRASHER.

COMMUNION.

SOMETIMES sayings to which we listen fix themselves upon our minds, and are not likely to be readily forgotten. A beloved brother once remarked to me, "We can only lead others to where we are ourselves." This testimony is true. I am reminded of it again, as I seek to share with others a few thoughts upon the subject of Communion, a subject, surely, about which we, who are the Lord's, desire to know more.

Just recently it has been mine to enjoy, in a way which I have never, perhaps, known before, communion in some little measure, over the portion of God's word which deals with the subject so definitely and so sweetly—the Song of Songs.

It is not the word "Communion" itself we wish to look at, but rather the experiences of the soul, during those hidden moments which we enjoy with the Lord the Spirit over the Word; alone with Himself, and occupied with Christ. Only moments, alas, amid the din and bustle of a scene which is all against the joys of Communion.

Psalm xci., which is true of the Lord Jesus, is in measure also true of us, for "As He is, even so are we in this world."

"He that dwelleth in the secret place of the Most High
Shall abide under the Shadow of the Almighty.

He shall cover thee with His pinions,

And under His wings shalt thou take refuge."

What a wonderful place, the place of the wings, typified of old by the Ark, containing the Testimony, with its Mercy Seat, and above it, cherubim of glory overshadowing the Mercy Seat. "There," God said, "I will meet with thee, and I will commune with thee." That Mercy Seat with the blood of the sin offering sprinkled upon it once, and before it seven times—as if once were sufficient for the eye of Jehovah, but seven times (the perfect number) were needed for the eye of the worshipper—all spoke to God of the work of His Christ, and it is the work of Christ which is the basis of our peace. "He made peace by the blood of His Cross." We require often to be reminded of the perfection of Christ's atoning work, but God's knowledge and appreciation of it are ever the same. Peace has been made: settled and eternal peace, and here is the basis of all our communion.

In Communion we are occupied with Christ, not so much with what He is in His greatness, or what He has done; but with what we each have found in Himself and in His love. It is not the dwelling upon what I *was*, but rather the rejoicing in what I *am*. Not that we can, nor should we, forget what we were by nature and by practice; but it is what He Himself has made us. And nowhere in Scripture, perhaps, is the soul carried to greater heights, and captivated with sweeter thoughts, than in the Song of Songs. We should not rest until we are constrained to say of Him, "He is altogether lovely," and,

at the same time, to rest in the utterance of His heart, "Thou art all fair, My love; and there is no spot in thee." Surely there is something mutually satisfying here!

How beautifully instructive it is to contemplate the visit of the Queen of Sheba to King Solomon; he whose Song we are about to consider. Faith concerning him there was, before she left the South, and no doubt what she had heard occupied her heart during that memorable journey; but the moment of moments was, when she found herself alone with the King in his glory, and when "she communed with him of all that was in her heart." Not, remember, as a servant, nor as a subject; but as a Queen, and as a Queen she gave to the King "gold, and spices . . . and precious stones: neither was there any such spice as the Queen of Sheba gave to King Solomon." "And King Solomon gave to the Queen of Sheba all her desire, whatsoever she asked." (2 Chron. ix.) His transcendently greater glories did not frighten her, although, when she beheld them, "there was no more spirit in her." Nevertheless, there was something satisfying to both. There is here, at least, a picture of communion.

Then, again, if we consider the story of the younger son in Luke xv., the thought of communion seems at once to present itself, for when his father "fell on his neck and kissed him much," all thoughts of a servile place were surely nigh unto vanishing away. The moment came when he found himself by his Father's side at the table, clothed in the best robes, with the ring on his hand, and with shoes on his feet, sharer of that father's joy, and of the bounty of his house: yea, himself the every cause of that special joyous moment. Would he ever forget his past conduct, and what he was? Surely not! But to keep continually speaking of it and dwelling upon it, was never intended. He was a son; not a servant; and as a son he might know communion with his father over much that was dear to his father's heart. So with us who are "accepted in the Beloved," "the righteousness of God in Him."

Coming now to "the Song," its very title, as given by the Spirit Himself, should not pass unnoticed, when we think how varied and how precious the other Songs of Scripture are. In addition too, to those given us, we have to remember that even Solomon's Songs were "a thousand and five." Here, however, we have God in His goodness providing us with the best, and He

has been pleased to call it "THE Song of Songs, which is Solomon's." For surely it speaks of a greater than Solomon, even He, Who shall yet be, not only King, but King of Kings in Jerusalem.

We dare not seek for each separate feature peculiar to the Book, whether as to its primary application or the like; but we simply desire to feast for a few moments on the Person of our Heavenly Bridegroom, and His unchanging love towards each of those who are espoused to Him. (2 Cor. xi. 2.) Through occupancy with the Lord Jesus, we shall become more like Him, and it is the gracious work of the Spirit, the Comforter, to reveal Christ to us in the Word. How sweet, and how precious, "the communion of the Holy Spirit!"

The Song begins with Christ.

"Let HIM kiss me with the kisses of His mouth :

For Thy love is better than wine . . .

Thy Name is as ointment poured forth."

It begins with Himself, His love, and His Name. "Jesus Christ the same yesterday and to-day, and for ever;" Whose love is likewise changeless and unfailing, and Whose Name "is above every name." The fragrance of that Name has been poured into our very hearts. As we go through the Song we cannot fail to notice that sin is never once mentioned, nor yet is justification, for she who is spoken of along with Himself, is "all fair" in His eyes, and has already found acceptance, although the experiences of the soul are so varied.

Occupation with the Lord tends to keenness of vision and perception. Paul, who said, "To me to live is Christ," could also say, "We have the mind of Christ." But it is easy to get the eye off "the King." No sooner does she become occupied with herself than she seems to lose the sweetness of her rest, as yoked to Him. This we get in verse 7, "Tell me;" for the answer in verse 8 seems to suggest that she might have known. Yet her failure to know His mind did not, in any way lessen His affection, for she is still to Him "the fairest among women."

"If thou know not . . . go thy way by the footsteps
of the flock,

. . . beside the shepherds' tents."

It recalls the Lord's words to Philip, "Have I been so long time with you, and dost thou not know Me, Philip?"

In chapter ii, we have communion, deep and real, and some

of the sweetest thoughts of His heart revealed. How alert love is !

“The voice of my Beloved ! behold He cometh.”

He desires communion, and expects to see her face radiant with joy at His appearing. Not “ashamed before Him.”

“Let Me see thy countenance, let Me hear thy voice.”

Well may she confide in His love, and solace herself with the glorious fact,

“My Beloved is mine, and I am His.”

Yet in chapter iii. He is lost to her view again, and what may the cause be this time ? Could it be neglect ? These pretty little foxes are always so busy. (Compare ch. ii. 15 and ch. i. 6.) As we read on we cannot fail to see how the heart yearns after Himself, and the intense joy in finding Him afresh. How earnestly she sought Him ! “I will rise now ;” long before others were astir, for “the watchmen that go about the city” found her. Like another, under different circumstances, who began her search “while it was yet dark,” with the same result : “He that seeketh findeth.” Yes, immediately after Mary Magdalene saw those angelic watchers, she heard the voice of her Beloved. What a sweetness even in her own name, coming through His lips. So here, no sooner has she of the Song passed from the watchmen, when, she says,

“I found Him whom my soul loveth ;
I held Him, and would not let Him go.”

As we pass on, we come to the portion, perhaps above all others, before which we desire to pause and consider ; for, to be able to confide implicitly in the love of another, should surely not tend to make us careless : yet there is ever that danger to be guarded against, and we see it here. In verse 7 of chapter iv. we have His summing up of the object of His affection :

“Thou art all fair, My love ;
And there is no spot in thee.”

Such words are intended to distil as the dew ; as the small rain upon the tender grass. What confidence this begets ! It finds its answer in verse 16, the desire to give Him pleasure ; but did she think He would respond to her loving call quite so soon ? Alas, evidently not. The garden was there, and so were “His precious fruits,” but the one who should have been ready to receive Him was asleep.

How very gently He knocks ! And although He does find

that door closed, there is no word of rebuke. His love seems rather to deepen. She hears His knock, and how readily she recognises His voice ; (chap. v. 2) but the difficulty is to shake off the slumber : the tendency is to dally until He has gone. From within He hears the vain excuse :

“ I have put off my coat ; how shall I put it on ?

I have washed my feet ; how shall I defile them ? ”

Yet even the sight of His hand moved her heart, and eventually she did rise up to open. But He had “ turned away and was gone.” True, the sweet fragrance of His presence had been left behind Him ; but what is even that fragrance apart from Himself. What a lesson is here !

“ I sought Him, but I could not find Him ;

I called Him, but He gave me no answer.”

Again she wanders out into the cold night, and because of her unpreparedness to welcome Him at the moment of His drawing nigh, she is found, and smitten, and wounded, and unveiled before the eyes of others. For the world has little sympathy. But for all that, there is nevertheless something precious here : something infinitely sweet. If she failed to be ready at the moment when He came to have communion with her, her heart was all His, and she was ready instantly to speak well of Him ; yea, to speak as only she could speak. It affords a precious picture, and a wondrous lesson.

We see those “ daughters of Jerusalem ” gathered round her, and with haughty look, as they think, no doubt, of the many who are Mighty and beloved in Jerusalem, they demand :

“ What is thy Beloved more than another beloved ? ”

Is she ashamed of Him, or afraid to reply ? Ah no ! She needs no time for thought. Her heart is all His, and is filled with Himself and His love. All the love of that heart is kindled, and there flows through her lips a minuteness of description which only the closest intimacy could have yielded. Her heart overflowed with a goodly matter : she spake the things which she had made touching the King : her tongue was the pen of a ready writer. If He could whisper into her opened ear

“ Thou art all fair My love ; and there is no spot in thee,” she could begin by describing Him, as indeed,

“ The Chiefest among ten thousand ; ”
and end with,

“ Yea, He is altogether lovely.
 This is my Beloved, and this is my Friend,
 O daughters of Jerusalem.” (Ch. v. 10-16.)

Almost naturally, after such a description, and finding that there was “ soul ” in every word she said, their desire is to seek Him with her. Are we like that? Is there the readiness: is there the aptitude: to speak of the *Lord Jesus* thus? Do we preach *Christ*? And what is the motive of all our preaching? Is it only to be heard? or is it the outcome of quiet communion with the person of our adorable Lord, and because our hearts are ravished with His love.

When we read chapter vii. we can get no further, for here the voice of the Bride indicates how truly she is of one mind with her Beloved. Not only is she resting in His love, but now she has come to realise what she is to Him, while before she seemed only to grasp what He was to her. Now, she says,

“ I am my Beloved's,
 And His desire is toward me.”

How sweet! “ His desire is toward me.” And she speaks to Him of those things which she knows are specially dear to His heart.

“ Come, my Beloved, let us go forth into the fields ; .
 Let us get up early to the vineyards ;
 There will I give Thee my love
 At our doors are all manner of precious fruits, new and old,
 Which I have laid up for Thee, O my Beloved.”

Do we know anything of communion such as this? May it be yours and mine to rest thus with the Lord, “ in green pastures,” and beside “ the still waters,” and to enjoy communion with Himself. Amen.

NORMAN D. W. MILLER.

SEPARATION, UNITY, GOVERNMENT AND OBEDIENCE.

(Continued from page 165.)

UNITY.

THIS is the necessary counterpart to separation. Separation is with a view to unity. Unity is of God, for God is One. Unity marks His work both in nature and revelation. We are reminded of the unity of the Spirit—one body, one Spirit, one

hope, one Lord, one faith, one baptism, one God and Father of all.

Then again the House is one, the Flock is one, the Fellowship is one. Unity is the being together of that which is of the same nature, of parts of a whole, each part having an essential relationship to the others.

Union, as generally understood, is very different. It is spoken of the binding together of diverse things having no necessary connection, but which are merely artificially united.

The unity of the Spirit is not confined to the truths of the "one body, one Spirit, and one hope," but takes in "one Lord, one faith, one baptism" as well. This unity should have its expression in the Fellowship of God's Son, Jesus Christ our Lord, and should be seen not only within individual Assemblies, but also by the Assemblies themselves being united together in the Lord's will.

That an Assembly should be a *unit* will be freely acknowledged but it is also important to see that the same unity should subsist among all the Assemblies. In the progress of the work at the beginning, as seen in the Acts, what care was taken to preserve unity, first when the work extended from Jerusalem to Samaria and further when it reached Antioch and the Gentiles!

One exceedingly valuable proof, if proof were needed, of the community of the work over the whole area is furnished by the use of letters of commendation. Their use proves the mutual obligation resting upon all the Assemblies to view themselves as only parts of a great whole, each having a responsibility to the rest. To accept a letter was to acknowledge fellowship with the Assembly sending—to refuse a letter was a denial of such fellowship.

Sectarianism—the principle of carnal choosing—is destructive of unity: it is a deadly disease which attacks the Fellowship and unless weeded out would speedily bring it to naught.

Fellowship is a very difficult thing to maintain, even in an Assembly—how much more in a larger area comprising many Assemblies! The doctrine must be one, the government one, and with knowledge of our brethren in other parts there must be love which will seek their good. The coming together of leading men for conference; the labours of itinerating ministers; the engaging in works of mercy in a collective way; beside other means, all these are useful in the maintenance of the Unity

of the Spirit, but we may not omit the exhortation of Eph. iv., that we show lowliness and meekness, long-suffering, forbearance in love. Neither may we overlook the need of the *mind* of Christ (Phil. ii.) in the beautiful endeavour to maintain this unity.

Where there is Unity, there may ensue Division, but where there is no unity there is nothing to divide. This should be borne in mind when we contemplate a number of meetings loosely affiliated for purposes of convenience, but which are not essentially one. In such circumstances there is room for the utmost independence on the part of each, and it is possible for men to boast that they never have divisions, whereas in truth they are made up of divisions.

Let our minds be filled with the divine pattern and let us not be satisfied with anything of a different kind, by what name soever it may be called.

GOVERNMENT.

At the end of Matt. xxviii. we have presented to our gaze a very significant scene. There is the Lord Jesus on a lonely mountain in Galilee, instead of the holy hill of Zion. He is surrounded by a little company of disciples, instead of by the thousands of Israel. No crown adorns His head. No sceptre fills His hand. He is indeed the rejected One. His claims have been refused. True He has been raised from the dead by the glory of the Father, but He has no intention of immediately enforcing His claims so far as Israel and the World are concerned. Nevertheless, He is the centre of all authority. He represents the Kingdom of God.

Let us listen to His words to that little company, "All authority hath been given unto Me both in heaven and on earth," and then He adds, "Go therefore, make disciples of all nations, baptising them, teaching them to observe all things whatsoever I have commanded you."

Israel are unbelieving, the world is hostile! Who then will be the subjects of His government? The answer is that disciples are those who are to be under His authority. The first step in the acknowledgment of His lordship is submission to baptism. Then they are to be added together within the sphere where the Lord's authority is owned.

S. J. HILL.

(To be continued.)

SPECIAL NOTICES.

ENGLAND.

Brighton.—On December 30th, our beloved sister, Miss Cane, of the assembly in Portslade-on-Sea, Sussex, departed this life to be with Christ. Our sister's illness, which extended over a period of two years, was attended with great suffering, but was borne with much patience. Besides local brethren and friends the funeral was attended by brethren J. T. Jarvis, of Ilford, and A. C. Leamy, of London.—A. C. LEAMY ; S. J. HILL.

Derby.—The Annual Conference of those interested and engaged in the work of the Lord amongst the young will be held in the Iron Tent, Normanton Road (if the Lord will), on Saturday February 26th. The meetings as follows :—3.0 and 4.30, Brief Reports as to progress of the Work. Tea at 4.45. Evening meeting, 6.30 and 8.45, Addresses by special speakers. We trust that as many as can will be present, and that workers at a distance may send representatives. We ask for the prayers of all.—W. J. MUNDAY ; ALBERT FOSTER (18 Osmaston Road).

NEW LIST OF ASSEMBLIES.

This is now in the Press—proofs will be sent to Correspondents for Districts, who are requested to return with corrections promptly. It is proposed to supply one to each overseer whose name appears therein, and the cost will amount to about one shilling per head, which will be kindly collected by the Correspondents for Districts in the British Isles, and forwarded to Mr. J. P. A. Taylor, when the book is received.

NEEDED TRUTH.

The first number of the new series will, we hope, be ready early in March. The subject will be "The Place of the Name," and any suitable article reaching Dr. Luxmoore within the first week in February will be inserted. Price, 3d, per copy, post paid. Orders for quantities, value not less than 10s. (for which buyers may receive from 70 to 120 copies, according to cost), may be sent to J. P. A. Taylor, 1 Kerr Street, Barrhead. Cash should accompany order.

Mr. E. Coyne's address is now 53 Woodcot Avenue, Bloomfield, Belfast; and Mr. John Miller's is West End, Blackridge, West Lothian, Scotland. His name should be added to the list of those receiving the offerings of the Assemblies.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

MARCH, 1910.

No. 3.

LESSONS FROM THE LIVES OF THE KINGS OF JUDAH.

THE second book of Chronicles is a portion of the Word of God, that perhaps does not receive the attention that it ought. Yet it is a part of the inspired writings of the Holy Scriptures, and though there may be difficulties in understanding it, we believe it will abundantly repay prayerful study. See Romans xv. 4. Our purpose is to try to glean some practical lessons from the Divine record given us of the lives and reigns of the kings of Judah, and particularly of those less familiar to us.

The account in chapter i. begins with "Solomon, the son of David," of whom we read, that he "was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." The special reason of all this is no doubt to be found in that which was specially characteristic of him, namely wisdom. To God's word, "Ask what I shall give thee," Solomon replied, "Give me now wisdom and knowledge that I may go out and come in before this people." Such a request God appreciated and replied to in the words, "Wisdom and knowledge is granted unto thee," thus affording an example of the principle contained in the words, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." James i. 5.

How many could say with Agur of old, "I have not learned wisdom,"* if they were as honest as he! Many there are who are "wise in their own conceit." Of a "fool there is more hope than of these." This wisdom is not from above, but is from beneath. "The wisdom that is from above," as finding practical illustration in Solomon, is "a defence, . . . preserving the life of him that hath it." It is also "a strength," yea, is "better than strength," and "better than weapons of war";

* Prov. xxx. 3.

and "it is better to get wisdom than gold." The "children of this world are wise in their generation," in association with things of time and sense; but amongst the children of God often there is sad lack of wisdom, both in things temporal and things spiritual. Even "great men are not always wise," and consequently betimes land themselves in sorrow.

In this connexion "the proverbs of Solomon, the Son of David, king of Israel," are important.

"To know wisdom and instruction;
 To discern the words of understanding;
 To receive instruction in wise dealing,
 In righteousness and judgment and equity;
 To give subtlety to the simple,
 To the young man knowledge and discretion;
 That the wise man may hear and increase in learning;
 And that the man of understanding may attain unto sound
 counsels:

To understand a proverb, and a figure;
 The words of the wise, and their dark sayings."

In the possession and exercise of such wisdom Solomon became the honoured instrument to build the House of God; and in his kingdom and reign exceeded all the kings of the earth in wisdom and riches; for God answered his request by adding riches and wealth and honour, such as none of the kings had that had been before him, neither would there be any after him have the like. To him kings of the earth sought, and to him they brought gifts in abundance, year by year.

This characteristic of Solomon is specially required of those who are builders in, and have rule in the House of God. They who of old wrought in the work of making a sanctuary for Jehovah were such of whom it was said, "I have filled him with the spirit of God in wisdom and in understanding, and in knowledge," and, "in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee." Exod. xxxi. 3, 6. Such alone are fitted instruments for the accomplishment of Jehovah's will and work.

Then again, we find such characteristics in another, of whom we read, "According to the grace of God which was given unto me, as a wise master builder, I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon." 1 Cor. iii. 10. Herein is call for the exercise of

Divine wisdom, lest there should be the marring of "the temple of God," the "habitation of God in the Spirit."

Alas, that it had to be said, "Is it so that there cannot be found among you one wise man?" "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance and without hypocrisy." "Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom." How often there has been the display, even in connexion with the things of God, of characteristics the very opposite of these,—the bitter jealousy, and faction in the heart,—that has resulted in confusion, and every evil work, expressive of wisdom that is not from above, but from beneath; that is not of God, but of Satan.

In the greater than Solomon were displayed, and in Him are hid, all the treasures of wisdom and knowledge. He was indeed "the Wisdom of God," and in His ways and works and words there was the exhibition of wisdom in the fullest measure, to principalities and powers in the heavenlies, as well as to "the princes of this world"; but "the world through its wisdom knew not God," nor "the wisdom of God," for, had they known it they would not have crucified the Lord of glory. The secret and source, as well as the display of "the wisdom of God" is here. In the greater than Solomon, Christ Jesus, who was made unto us, "wisdom from God"—in the apprehension and appreciation of Him, and coming to Him, and through Him to God, with our gifts and offerings, confessing to His name, and displaying His characteristics, and graces and excellencies, in the "House of God, which is the Church of the living God, the pillar and ground of the Truth"; we thus shew, here and now, to "principalities and powers in the heavenlies, the manifold wisdom of God," which is the present purpose of God.

It is sad indeed to witness the waning and passing away of a Solomon wisdom and glory and greatness, as we read of "the rest of the acts of Solomon, first and last." Alas that the last acts were so different from the first; as we again read, "Now King Solomon loved many strange women . . . of the nations concerning which the Lord said unto Israel, 'Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods'; Solomon clave to these in love." And "it came to pass

when Solomon was old his wives turned away his heart after their gods. And Solomon did that which was evil in the sight of the Lord. Then did Solomon build an high place for Chemosh, the abomination of Moab, and for Moloch, the abomination of the children of Ammon. And so did he for all his strange wives, which burnt incense and sacrifice unto their gods. And the Lord was angry with Solomon, because his heart was turned away from the Lord, the God of Israel." "Ichabod!" might truly be written, "the glory is departed."

Alas, that history should so often and so fully repeat itself! How many truly great and gifted have thus fallen, and become transgressors, building up again the things which they destroyed! What has brought about such disaster? The words of the Son of God, who walketh in the midst of the churches, are solemn in this connexion Rev. ii. 19, "I know thy works . . . and thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel which calleth herself a prophetess; and she teacheth and seduceth My servants to commit fornication:" . . . "and she willeth not to repent of her fornication." This is "the strange woman," who by "her much fair speech" and "the flattery of her lips;" has led many "astray in her paths," and "cast down many wounded." "Doth not wisdom cry?"

"Blessed is the man that heareth me,

Watching daily at my gates,

Waiting at the posts of my doors.

For whoso findeth me findeth life,

And shall obtain favour of Jehovah.

But he that sinneth against me wrongeth his own soul:

All they that hate me love death." Prov. viii. 34-36.

DAVID SMITH.

(To be continued.)

DAVID'S TWO HUNDRED BY THE BROOK BESOR.

I.

WE know from the account given in 1 Sam. xxix. that David and his six hundred men were sent back to Ziklag by Achish, king of Gath, because the Lords of the Philistines favoured him not.

On the third day as they neared their border city, there seemed to be a strange quietness, a death-like stillness, about the place. No children's merry voices, no boys and girls running to meet them—What could it mean? And when they came in full view of it, what a sight met their gaze! Only the charred and blackened ruins marked the spot where their once happy homes had stood; for the Amalekites had burned Ziklag with fire. Wives and children and household treasures had all been carried off by the fierce foe.

They wept with the unrestrained grief of Orientals until they had no more power to weep. David was greatly distressed, but he strengthened himself in Jehovah his God. He enquired of Jehovah, "If I pursue after this troop, shall I overtake them?" and received the Divine assurance, "Pursue: for thou shalt surely overtake them, and shalt without fail recover all."

They marched southward as far as the brook Besor (a torrent which falls into the Mediterranean south of Gaza), where two hundred had to stay behind. Fain would they have followed their young captain in company with their hardier brethren, but it was not to be. They were so faint that they could go no further.

They watched their more favoured companions till they were out of sight, lost to view in the desert, and then their testing time began. How should they behave while David was away? Two courses seemed to lie before them. One was to give way to despair, and spend the time in weeping and lamenting their terrible losses. The other was to pull themselves together, and to carry out their absent leader's orders just as though he were present. We believe they took the latter course.

There were some things that David had to leave behind in that forced march. These had to be guarded. It was not the value of the stuff that made it precious in their eyes, but the fact that it belonged to David; and so they would tarry by it till he should come back; and guard it with loyal devotion.

All their hopes were bound up with David. They had cast in their lot with him, and his fortunes and theirs were one.

Ever and anon they would look towards the south, and the thought would rise, "Will he ever come back?" "Will he bring back the wife of my youth? Will he bring back those brave boys, those sunny-faced girls?" And then Jehovah's promise to David, "Thou shalt without fail recover all," would revive their drooping spirits, and fill their hearts with hope.

And soon to those waiting two hundred come the sweetest tidings they have ever heard. "David is coming back, bringing all your loved ones with him!"

It must be a grand sight to see an *aged veteran* coming back victorious from the fight, but it is grander to see the *young conqueror* returning, for with him there are possibilities in coming years of further successes and brighter glories.

Such was David. Only thirty years old, now returning victorious at the head of his troops, bringing back the rich spoils of war. In his youth the slayer of the lion and the bear, the conqueror of the giant of Gath, and now a bold and skilful leader, able to rule the wild and turbulent spirits around him; wise in Council, and with a personality which draws *all* ranks to him.

A cloud of dust tells of his near approach. He comes! the anointed of Jehovah, the man after God's own heart! Go forth to meet him, David's men, for the long dark night of wanderings and exile is well-nigh over now.

He is among them! He salutes them—asks them of their welfare! He gazes upon the dear companions of many a midnight bivouac, of Adullam's cave, the forest of Hereth, the wood of Ziph, strongholds of Engedi, wilderness of Paran, Ziklag; and as the leader notes their condition, and marks their order, he thinks "These are the men for me; faithful in my absence, they shall share my glory."

Also from that day forward he made it a statute and an ordinance for Israel "as his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff: they shall share alike."

EDWIN MATTHEW.

(*To be continued.*)

SEPARATION, UNITY, GOVERNMENT AND OBEDIENCE.

(*Continued from Page 185.*)

GOVERNMENT.

IN the sphere where the authority of the Lord Jesus Christ is owned, God has, by His Holy Spirit, fitted and raised up elder men to lead and feed His people. Much is said of such men; their character and qualifications are set forth very fully and

their responsibility is great. They are to take care of the Flock, to rule and to feed and on the part of the Saints they are to be obeyed (Heb. xiii.). Such obedience is to be rendered not on grounds of natural relationship, but because they are the Lord's stewards, administering His Will.

It is their responsibility to act together so that it may be possible to *obey them*. They must be ensamples of the believers, witnessing by their faithful life to the word of exhortation they minister to others. Their ministry (for they must be apt to teach) will touch the life of the saints at all points, whether by teaching, reproof, correction, or discipline which is in righteousness. They are to admonish the disorderly, to encourage the faint-hearted, to support the weak, to be long-suffering to all, and saints should submit themselves to them in such ministry.

It is interesting that while in Acts xx. we see a company of men acting together in reference to saints in a city, in 1 Peter v. we have a company in connexion with saints in a large extent of country comprising five provinces. This leads us to point out that for purposes of administration and government the people of God are viewed in the Scriptures not only in separate churches, but also in Provinces, such as Asia, Achaia, Galatia, and so forth. It is evident that such grouping together in Provinces is with a view to earthly order and administration and does not apply to saints as in the One Body. A consideration of this fact by believers would open up to many a very neglected line of truth. We close this section of the subject by reasserting the fact that the Lord Jesus is the Head of all government and that He has committed the administration of His Will to men whom he has fitted for the office and to whom His people should render obedience in the things of the Lord.

OBEDIENCE OR OBSERVANCE.

Obedience is the one indispensable thing that God has ever required from His people. The reasonableness of such a requirement is obvious, as obvious as in the case of children to their parents or of servants to their masters. It is evident that it is for God to command and for His people to obey. If this condition be not fulfilled confusion and anarchy are the result. The importance of the matter is witnessed to by the general teaching of the Scriptures. Illustrations of the evil of disobedience abound whether in reference to individuals or peoples.

Israel is a mournful instance, and Saul, the first king, presents a striking warning. We do well to pause at the scripture which presents his case, for there we have that grand pronouncement of the mind of God "To obey is better than sacrifice and to hearken than the fat of rams." The Lord Jesus also lays down this word "If a man love Me he will keep My word" and "He that loveth Me not keepeth not My sayings."

Obedience requires the willing mind and the open ear. If a man is willing to do, he shall know. Why do people not see a certain truth? Often, indeed, because they are not ready to obey. The Perfect Servant had His ear opened morning by morning. He came not to do His own will, but the will of Him that sent Him.

The company of Acts ii. knew something of this; for is it not written that on being added together, they continued in the apostle's teaching, etc.? Observe. "Teaching" as the first thing, for only as taught ones could they acceptably serve. Is it not a very striking thing that the Scriptures lay so much stress upon the function of the ear, to hearken? Certain it is that if we withhold our ears, God will not accept the service of our hands or feet.

Beyond continuing in the teaching they continued steadfastly in the "Fellowship, in the breaking of the bread and in the prayers."

In these things we may witness to our subjection to the Lord's will. May we not put the question! Do these things characterize us? Or are we indifferent to these things? Each of these things may be enlarged to take in very much. The "teaching" will embrace our regard for the whole truth of God; the "Fellowship" will characterize the life and activities of the saints as together; the "breaking of the bread" will witness to our regard for the Lord and our recognition of our membership of the Body and the "prayers" will necessitate activity in service.

Regard for these things will make demands upon us, our time, our money, our talents of various kinds. They should not be regarded as an "item" in our lives, but as the very substance of our lives.

How important then is it for us to prove what is the good and acceptable and perfect will of God!

Before closing we wish to repeat the words with which we

commenced as representing things of first class importance to be observed by saints, namely—Separation, Unity, Government and Obedience.

S. J. HILL.

A GOOD START FOR THE DAY.

“HE wakeneth morning by morning, He wakeneth Mine ear to hear as they that are taught.” Isaiah i. 4.

“O Lord, in the morning shalt Thou hear my voice ; In the morning will I order my prayer unto Thee, and will keep watch.” Psalm v. 3.

Seated on a London bus one morning I heard a fellow-passenger calling out to a man who was selling newspapers, “Throw me up my breakfast,” and in response a copy of the *Daily Mirror* was thrown to him. I felt sorry for the poor fellow if this was all the breakfast he was getting, poor food indeed for the soul. How many children of God are there who get no better spiritual breakfast than this? We will do well to remember the words of the Lord Jesus Christ, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matt. iv. 4.

We would never think of starting out in the morning for the day’s work without first partaking of breakfast, what about our spiritual food? Do we treasure up the words of His mouth more than our necessary food? Job xxiii. 12.

Many feel it a duty to read a chapter of God’s Word before going to sleep at night, and would not think of getting into bed without first kneeling in prayer. This is good, but not sufficient, and cannot take the place of what is indicated in the verses at the beginning of this article.

Daniel made a practice of kneeling in prayer three times a day (Dan. vi. 10), probably morning, noon, and night. It may not be possible for us to have the opportunity of doing this at midday, but it is certainly God’s will that we should spend the first moments of the day in communion with Him; hearing His voice in His Word, and speaking to Him by means of prayer.

In the morning our thoughts are clearer than at night, and we are likely to get more from God’s Word if we read it before our minds are occupied with the many other things which must engage our attention during the day, and when we are feeling refreshed after a night’s rest. We can then go about our daily

occupations, and think over what we have read at odd moments, and be like the man of Psalm 1, who meditates on God's law day and night, and consequently we shall be like a tree planted by the streams of water, and whatsoever we do shall prosper. Morning by morning our ears should be opened to hear what God has to say to us.

From verse 3 of Psalm v. we see that we should not only start the day by reading God's Word, but that some time should also be spent in prayer, for we read,—“In the morning will I order my prayer unto Thee.” Let us ever remember the words of the Lord Jesus, “Pray that ye enter not into temptation.” (Luke xxii. 40.) From how much that is contrary to God's will would we be saved if we always started the day with prayer, and what strength we get for the day when it is begun at the Throne of Grace where “we may receive mercy, and find grace to help us in time of need.” (Heb. iv. 16.)

It may require an effort on our part to find time before going out in the morning for the reading of God's Word and for prayer, but we will find the results are well worth the effort. We may possibly not be able to get more than about fifteen minutes for these exercises, but the time spent with God will be far more profitable than if we remain so much longer in bed, though the few minutes we lie in bed after we ought to be up may seem the most pleasant of all. In Mark i. 35 we find that the Lord Jesus rose very early so that He might spend some time in prayer, and we will do well to follow His example in this as in all else. We should be careful to see that we are not content to give God that which costs us nothing (2 Sam. xxiv. 24), but He should get the first and best of all we have to give.

GEORGE E. HORNE.

SPECIAL NOTICES.

ENGLAND AND WALES.

SOUTH EASTERN DISTRICT—*Request for Prayer*.—Our esteemed sister Mrs. Salter earnestly asks for the fervent prayers of the Community on behalf of her daughter Miss Salter; that if it be the will of our God He will graciously raise her up again. Our sister has been an invalid for many years and is now very weak.—EDWIN MATTHEW; HENRY JONES.

JARVIS BROOK, SUSSEX, February 8, 1910.—The usual meetings will, God willing, be held on Good Friday (so called), March 25. 11.15 a.m. prayer; 2.30, ministry; 5.30, ministry. Luncheon and tea will be provided. We desire prayer for these meetings, and hope again to see some saints from neighbouring assemblies.—O. BEST; J. T. BRIDGER; B. W. THORNHILL.

LIVERPOOL.—We purpose (if the Lord will) to have our annual conference on March 25th (Friday), in the Y.M.C.A., Mount Pleasant, from 1.30 till 8-30 p.m. (interval for tea, 4.30 till 6 o'clock.) Prayer, praise, and addresses.

BIRKENHEAD.—Meeting for Overseers in Atherton Hall, from 2 p.m. till 5 p.m. Subject for consideration—Internal discipline in the light of 2nd Thessalonians iii. 6-15, and 1st Corinthians vii. 39. Brethren ministering the Word please note.—For Lancashire and Cheshire District—THOS. B. HORNE; W. J. TRAINER.

CARLISLE.—The assembly now meets in Mr. Rutherford's house, 12 Balfour Road. Mr. Hannen's address is now Heatherhead, Carwinley, Longtown, Cumberland.

MACCLESFIELD.—There is no assembly here now. Mr. and Mrs. Davidson have gone to Brantford, Ont.

CARDIFF.—We desire to intimate the sudden home-call of our beloved young brother Charles Hurley, on Monday the 24th of January, at the early age of 21, after an operation for appendicitis. He was the eldest son of our esteemed brother and sister Mr. and Mrs. George Hurley, was engaged to a young sister in the Assembly in Mountain Ash, had himself been in the Assembly some seven years, was our instructor in the songs of the Lord, and his prospects for the life "that now is" seemed bright and happy. Consequently, his being snatched away from us so suddenly has come to us all, and especially to his youthful companions, as a solemn warning which we trust will be found to have been to our profit, and also, through this intimation, for the help of others. At the grave-side we sang his favourite hymn, No. 46, and as we gave expression in song to the glorious facts concerning Him "who died and rose again," how our hearts realized the preciousness of the assurance of the unfailing Word of God that "Even so them also that are fallen asleep in Jesus will God bring with Him." We would affectionately

ask for and greatly value the prayers of fellow-saints for the sorrowing ones.—ED. FOSTER ; T. DOBLE.

BARRY, GLAM.—The annual meetings for believers will be held, if God permit, on so-called Easter Monday, March 28, as follows :—2.45 to 4.30 p.m., ministry ; 5 p.m., tea ; 6 to 8 p.m., ministry. We give a hearty invitation to fellow-saints, and desire prayer for these meetings.—T. EVELEIGH ; ED. FOSTER.

SCOTLAND.

FIFESHIRE.—Special meeting for the ministry of God's Word was held in Kirkcaldy on Saturday, 8th January. There was a splendid turn-out of the saints. We had our much-esteemed friend Mr. J. A. Boswell with us. He ministered the Word with power, his subject being the "Government of God." He gave us an outline, beginning from Genesis 1, and going on right through the Scriptures. It was a much-needed word for these last days. The saints were cheered, strengthened, and encouraged. Our esteemed brother Mr. D. Smith spent three weeks with us in Methil, Kirkcaldy, and Cowdenbeath. His subject was "The Tabernacle." A most instructive word was ministered, and the young people especially were greatly helped.—DAVID OSWALD ; JOHN PYE.

Mr. David Smith and family have removed to Windermere, England. His new address is Westlake View, Lake Road, Windermere.

PUBLICATIONS.

"NEEDED TRUTH," suitable for distribution outside the Fellowship. First number of new issue will be ready shortly (*D.V.*), containing articles by accredited writers on "The Place of the Name." Price, 3d. each. Orders for quantities value not less than 10s. (for which buyers may receive from 70 to 120 copies, according to cost, which will be governed by the total number ordered) may be sent to Mr. J. P. A. Taylor, Barrhead. Friends are asked to kindly bestir themselves in regard to this matter.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

APRIL, 1910.

No. 4.

“ I GO.”

It was necessary that He should go, necessary alike for the hosts of heaven and for the feeble few on earth, and it is a happy thought that though a triumphant entry into His courts awaited Him, the comfort and encouragement of His pilgrims occupied His attention, for often He came to them during those forty days, till every doubt had been removed and their hearts had become bound up in Him.

On the last appearance they were led out to a place near Bethany, and there they gathered round Him, listening to the last precious words that fell from His lips, and He lifted up His hands and blessed them, and in the attitude of blessing He was borne above, leaving witnesses behind filled with joy because of Him, and on His witnesses that blessing rests till the consummation of the age. They returned to Jerusalem as their Master had told them and stayed there, spending the time in praise to God continually. So may we be gathering together to praise God continually till He come; the value of our praise depending on how completely our hearts are bound up in Him and how eagerly we listen to His words.

“ His lips drop liquid myrrh.”

“ GO YE.”

Just a few followers were gathered round Him as the Lord gave the commission and with it His blessing, but they laboured well, not sparing themselves, when proclaiming the glad tidings.

Yet it is curious to notice how conservatively they stuck to Jerusalem till adversity came like a strong wind and drove them into all the world, bearing the seed.

How well the Lord fulfilled His work as an Evangelist ; His province was Palestine ; never leaving it, but ranging up and down and across, now at the Lebanon in the North, a few days later in the South, not sparing Himself. He started at thirty years of age, then followed a strenuous seven years.

Cain said his punishment was greater than he could bear, but my punishment, much greater, was borne by the Lord, and the mental agony He endured, added to the weariness of His body, made it necessary that angels should minister to Him. Later, it became still more evident, for when they set out for Golgotha He carried the cross for Himself but that dreadful procession had to stop and another had to carry it after Him.

Often during His years of ministry we get glimpses of His weariness. Just think of that sleep in the teeth of a gale, midst the howling of the wind and churning sea. Oh why did they waken Him !

Think of Him, too, weary at the well of Jacob and for each time we get a whisper of His being worn and tired, supplement many of which no whisper is heard. How thankful we feel for each ministering woman who smoothed His rough path with comforts.

He did not spare Himself in His sphere and such is our Ensample. And what is our sphere ? All the world ? But think of the innumerable difficulties, language, means, and besides, how few we have reached at home !

Still we hear the King's command,—“ Go ye into all the world ” ! We think of the thousands on our right hand and on our left, but His words strike in, “ Lift up your eyes unto the fields ” ! India, Africa, America. Fields and fields that we have not touched, each containing millions, many of whom thirst for the love that has been shed abroad in our hearts, and we are bound to lift up the hands that He may send forth labourers.

“ Thou great Benefactor ! Remember now the words of Thy beloved Son, our Lord, and be pleased to send forth from

Thy people those that shall tell the glad tidings in other fields. Amen.”

The gospel is now to every creature, and the message has been put into our hands. How are we delivering that message? Shall we wait till tribulation scatter us? or shall we go, always remembering that the duty has been laid on the shoulders of every one the Lord has left behind doing His will.

THE ARRIVAL.

The beauty of the raised Lord might be likened to the light of the sun in its strength, and His official entry into His heavenly abode was in the full blaze of that glorious beauty. As for the official visit of the King of England there is great preparation and training of horses and men so that everything fits into its place on the great occasion, so on the Lord's anticipated arrival the courts of heaven rang with a shout that had long been ready, and so also the ceremony of taking the seat was attended with jubilant song. He entered then as Jehovah of Hosts, the Conqueror in battle, whose strength had been tested in the wrestle with Death and the Powers of darkness, and from that conflict He emerged triumphant over every foe and was carried in state as He made His triumphal entry, being acknowledged as King of glory.

“ We gaze and we confound our sight.
Plunged in th' abyss of dazzling light.”

He now dwells in light unapproachable, being its centre, and is crowned with glory and honour and in Him is centred all authority.

How shall we arrive? Shall we be welcomed? Mainly because of being in and with Him but also in a certain sense as we are overcomers and conquerors.

As one star differeth from another in glory so also is the resurrection of the dead. The same applies to those still alive when the Lord comes for His own. So that it may be fulfilled,—“ They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” If we would shine then we must shine now, amid the darkness. Would we reign? then we must be content to suffer with Him now. Putting on the whole

armour let us step out aggressively and withstand every form of evil, and when the sword-arm tires and we have done all in our power, let us stand and not give place for a moment to the devil or his agents but hold fast the truth committed to our keeping. So shall be given to us also, to have, in our measure a triumphal entry into the everlasting kingdom of our Lord and Saviour Jesus Christ and there shall be bestowed upon us such reward as the Lord, the righteous Judge shall award.

“ Let them that love Him be as the sun
when he goeth forth in his might.”

JAMES M'FARLANE.

NOW.

“ PRESENT your bodies a living sacrifice, holy, acceptable to God which is your reasonable service.” Rom. xii. 1. As to when such words are applicable let 2 Cor. vi. 2 answer— “ Behold now is the accepted time, behold now is the day of salvation.”

Like Felix, we are naturally inclined to wait till a more convenient season, but, if to-day we are enjoying good health and strength, and are the possessors of sound minds and many other things in our favour, we may well reason with ourselves whether there be any possible chance of the future, or any part of it, being more convenient. It is the Now of our time God is seeking, but Satan is so bent on having it and his “ Time enough yet ” is very often acted upon by the saint as well as by the sinner in his sins. In this way much of our time is spent, and God is being robbed of His joy in us, and we of our joy in Him.

Moreover, the future is not ours. “ Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.” Prov. xxvii. 1. “ Ye know not what shall be on the morrow.” James iv. 14. “ To-day if ye will hear His voice.” Heb. iv. 7.

Beloved children of God, may we each and all pray that we be not deceived in this way, for the Word of God distinctly declares that it is the present, and only the present, that is ours. Without a doubt the “ More convenient season ” comes never, so then let us now “ buy up the opportunity.” Col. iv. 5.

How do we spend our time in our homes? Have we children coming up behind us? We are told to bring them up in the nurture and admonition of the Lord. Eph. vi. 4. Do we shew them both by precept and example how to behave themselves? If there are discrepancies in our own lives the children will readily notice, and these will stand as stumbling-blocks in their way and mar our fellowship with the Lord.

Towards one another as saints—"Pray one for another." Jas. v. 16. "Love one another." John xv. 12. "In honour preferring one another." Rom. xii. 10. "Younger subject to the elder, yea all of you subject one to another." 1 Peter v. 5. "Provoking one another unto love and good works." Gal. v. 26.

Towards men, see 1 Tim. ii. 1-4 and Rom. xii. 17-21, and let us not forget the words of the Apostle Paul in Acts xxiv. 16—"Herein do I exercise myself to have a conscience void of offence toward God and men alway." This latter, we believe, covers much that lies at the root of a blameless life before men.

Some one may say, as did others in the days of Malachi—"It is vain to serve God." We would refer such to the words of Paul in Phil. iii. 7-16, and remind them also of the Lord's own words—"He that hath My commandments and keepeth them, he it is that loveth Me," John xiv. 21, and also the words of Solomon—"Let us hear the conclusion of the whole matter, 'Fear God and keep His commandments,' for this is the whole duty of man." Eccl. xi. 13.

We conclude by commending each and all to "God and the Word of His Grace," to the end that this year may be the best and brightest we have ever seen. May the present be lived in the light of the future, and "If any man sin we have an Advocate with the Father, Jesus Christ the Righteous,"* who is able to save to the uttermost all that come unto God through Him. Heb. vii. 25.

J. C. C.

SCORNFUL OR WISE--WHICH?

THIS question has been suggested by consideration of Proverbs xxix. 8, which reads

"Scornful men set a city in a flame,
But wise men turn away wrath."

* 1 John ii. 1.

Connect with this the words of Proverbs xv. 1,

“ A soft answer turneth away wrath
But a grievous word stirreth up anger.”

Remembering that “ whatsoever things were written aforetime were written for our learning ” we would seek to bring before our readers a few instances in the Old Testament wherein we see the operation of the principles set forth in the above quoted scriptures.

Please read Judges, chapter vii 1—viii. 18. Note particularly that those who are finally found with Gideon are Jehovah’s, and not Gideon’s selection. “ I will try them ” are Jehovah’s words. He it is who says “ Of whom I say unto thee, ‘ This shall go with thee ’ the same shall go with thee ; and of whomsoever I say unto thee, ‘ This shall not go with thee,’ the same shall not go.”

How inadequate this little company seems to successfully cope with the combined forces of the Midianites, the Amalekites and the children of the East who “ lay along in the valley like locusts for multitude ! ” But, as Jonathan confessed and proved at Michmash, “ There is no restraint to Jehovah to save by many or by few,” * or, as Asa in a later day acknowledged, when the Ethiopian army, a million strong, came against him at Mareshah, “ There is no difference with Thee to help, whether the mighty or him that hath no strength.” † So was it here—He that was with the three hundred proved Himself greater far than all that were against them.

The victory gained was clearly no result of the skilful wielding of three hundred swords. The command of their leader was “ Look on me, and do likewise.” ‡

Most unlikely implements for fighting—earthen pitchers, torches and trumpets—are in their hands. But He, who chooses the weak things to put to shame the things that are strong, did for His people now what they themselves could not do. “ Jehovah set every man’s sword against his fellow and against all the host,” and thus Midian is put to flight, with Gideon in hot pursuit.

* 1 Sam. xiv. 6.

† 2 Chron. xiv. 9, 10, R.M.

‡ Compare John xiii. 14.

Gideon sends word to the men of Ephraim to intercept the fleeing Midianites. This they do and the two princes of Midian—Oreb and Zeeb—are captured and slain, and their heads are brought to Gideon.

With no words of thankfulness do the men of Ephraim greet the God-raised deliverer and his God-selected followers. They chide him sharply. Will their grievous words stir up Gideon's anger and will those who have helped in the destruction of the common foe become hinderers of the man of God's choice in the pursuit of his God-appointed work? Wisdom is justified by her works, and the wisdom of God in His choice of Gideon as a capable leader is here seen.* Gideon stifles all resentment; and his answer to the harsh words of the Ephraimites, with its result, beautifully illustrates the truth of the words of Solomon.

“ A soft answer turneth away wrath.”

In the behaviour of the men of Succoth and Penuel we have instances of the use of the grievous word that stirs up anger.

The life of David furnishes some striking examples of the operation of the same principles. Please read 2 Sam. xix. 1-16, xx. 1-22.

David is sad at heart. His son, Absalom, whom he had unduly indulged and unrighteously spared, has shewn how utterly unworthy he was of all the fond parent's mistaken kindness. By artful deceit he had succeeded in turning away the affection of the people from the King and in gaining a place for himself in their hearts. But his triumph was short lived, and now he is dead.

The men of Israel are now leaderless and strife arises in their ranks. Their thoughts turn to their tried and true King. They remember how he had delivered them out of the hands of their enemies. The cry is raised, “ Why speak ye not a word of bringing the King back ? ”

The tidings reach David, and he sends a message to the elders of Judah, “ Ye are my bone and my flesh : wherefore then are ye the last to bring back the King ? ” This, with his message to Amasa, had the desired effect and the men of Judah send

* Compare Mark 1. 41-45.

unto him saying, "Return thou." So the King returned and Judah went to meet him.

In these pages, attention has been drawn, by a beloved co-worker, to the difficulty of maintaining fellowship in an assembly: the greater difficulty of preserving this amongst many assemblies. "Without thy mind would I do nothing" indicates a needed and helpful principle for those fitted by God to serve in His House. The *greatest* possible fellowship on the part of fellow-labourers should be sought and fostered; not the *least* possible. The guiding word should be "May I?" not "Must I?" On the other hand, it is necessary to remember that for the maintenance of fellowship there must also be cherished the love that believeth all things. If this abound in us and things are sometimes done by our fellows without our assured fellowship we will readily admit the possibility of the same having been done in all good faith, apart altogether from any spirit of independence. The more excellent a way is, however, the more diligently should we seek to pursue it. Our fellowship could have been sought and all possibility of misunderstanding and consequent friction avoided. Events, in David's experience now, furnish us with a remarkable object lesson on this point.

Perhaps David was not free from blame for the situation created by Judah's response to his message. It is conceivable that Judah had no thought of ignoring Israel in doing as they did. On the other hand, it is perfectly clear that they *could* have conferred with Israel about the matter if they *would*. Had they done so then all the trouble would have been avoided. But they did not—and so, all the men of Israel come to the King and say:—"Why have our brethren, the men of Judah, stolen thee away?"

Here is the opportunity for the speaking of the soft answer that will turn away wrath. Will David, or some other, buy it up, and explain just how it came about and satisfy Israel that no slight was intended? Alas! the word in season is not spoken, and the opportunity is gone.

In such circumstances it could do no possible good towards removing the friction for Judah to emphasise the point that the King was near of kin to them; that they had not eaten at

all at the King's cost and that they had received no gift from him. Their words "Wherefore be ye angry?" may betoken something of a conciliatory spirit, but the mood of Israel called for more than this to turn away their displeasure. Judah's claim—true as it was—that the King was near of kin to them clearly looms most largely in the mind of Israel, whose thoughts might be "It was no unintentional act after all; they are justifying what they have done; they do not wish our fellowship." And the men of Israel answered the men of Judah—"We have ten parts in the King, and we have also more right in David than ye. Why, then, did ye despise us? And were not we first to speak of bringing back our King?"

Here again, things are said that are undeniably true. In another frame of mind Judah would doubtless have acknowledged that it was even so. The King's message itself, upon which they had acted, would establish that Israel were first, and they last, to speak of bringing him back. Their spirits, however, are ruffled, and wise judgment flees before temper, so we read "The words of the men of Judah were fiercer than the words of the men of Israel."

But there is no open rupture yet. There is still room for a display of the wisdom expressed in the words of Proverbs xvii. 14,

"The beginning of strife is as when one letteth out water :
Therefore leave off contention before there is quarrelling."

Where is Hushai now? A voice is heard, but it is not the voice of the wise man that turns away wrath, it is not the voice of one exercised to earn "Blessed are the peacemakers." It is the voice of him that Jehovah hates, the voice of him that letteth loose discord among brethren,* the voice of the scornful man that sets the city in a flame. Sheba, a man of worthlessness, blew a trumpet and said "We have no portion in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel."

Behold, how great a forest is kindled by how small a fire! The tongue is a little member, but oh! what terrible havoc it

* Prov. vi. 16, 19.

sometimes works ! The result here was—"All the men of Israel went up from following David and followed Sheba."

Joab and David's mighty men pursue Sheba. At last they reach Abel of Beth-maacah wherein he has taken refuge. They cast up a mount against the city and batter the wall to throw it down. The city is in imminent danger but there is a wise woman in it, a woman of peace, a mother in Israel, and she does for it what in a later time Solomon beheld a poor wise man do for another city, Eccl. ix. 13-16. She goes in her wisdom to the people and persuades them to cut off Sheba's head and throw it over the wall to Joab. Thus the danger was averted. A wise woman turned away wrath.*

True appreciation of the grace of God—wherein He has abounded to us ; saving us from our sins, and in some measure from ourselves—will not fail to produce in our hearts an exercise that He should have a fitting return from us. His purposes for us as His children will be eagerly learned and willingly accepted. Being found in the pathway of obedience we shall still need grace to continue therein, well pleasing to Himself.

Amongst other things we must seek wisdom from God that it may be ours to contribute towards the keeping of the unity of the Spirit in the uniting bond of peace, (Eph. iv. 3), and so—in these days of darkness and declension (yet days fruitful in opportunity to let our light shine for God, and to manifest unflinching devotedness to the blessed Lord Jesus Christ)—secure that condition of things which of old stirred up the spirit of one, in whose heart surely were the highways to Zion, to write :—

“ Behold ! how good and how pleasant it is
For brethren to dwell together in unity.”

May it be ours to ponder well the question, “ Scornful or Wise—Which ? ” assured that, whether the fear of Jehovah find place in our hearts, † opening up to us the seam where wisdom may be found, or the lack of that fear cause us to turn a deaf ear to all rebuke, marking us out as the scorner, ‡ yet will

* See 1 Sam. xxv. for account of another wise woman who turned away wrath.

† Prov. ix. 10.

‡ Prov. xiii. 1.

it be ours to experience, to our joy or to our sorrow, the truth of the solemn words of Proverbs ix. 12 :—

“ If thou art wise, thou art wise for thyself :
And if thou scornest, thou alone shalt bear it.”

“ For each man shall bear his own load.” Gal. vi. 5.

JOHN P. A. TAYLOR.

SPECIAL NOTICES.

SCOTLAND.

WEST OF SCOTLAND.—We purpose, God permitting, having our Annual Conference of those interested in the work amongst the young on Saturday, May 14th, in the Christian Institute, Bothwell Street, Glasgow, from 3 till 7.30, with interval for tea from 5 till 6. The prayers of the saints are desired that this coming together may be to profit and the glory of God realised. Written reports should be sent to reach Mr. Hinshelwood, 12 Kerr Street, N.W., Glasgow, not later than 11th May.—
J. HINSHELWOOD ; DAVID WHITTET ; J. P. A. TAYLOR.

LANARKSHIRE AND DUMBARTONSHIRE. — MOTHERWELL.—There are nine Saints in Motherwell who have been in the Assembly in Wishaw. It has been considered and approved by the overseers of the Assemblies in the District that an Assembly should be in Motherwell, and on and from March 13th, they will meet for the remembrance of the Lord Jesus Christ at 11 a.m., Preaching the Gospel at 6 p.m., in the reading room of the Masonic Hall, Hope Street, Motherwell. Mr. James Johnston, 90 Grange Road, Flemington, Motherwell ; Mr. William Watson, Windmillhill Street, Flemington. Communications to Mr. James Johnston.

WISHAW.—Communications for the Assembly to Mr. Abraham Glen, Waterloo, Wishaw.

BOTHWELL.—There is no Assembly in Bothwell now, owing to some of the Saints removing from the neighbourhood. Mr. John Naismith of 3 Griqua Terrace, Bothwell, will be found meeting with and caring for Saints in Bellshill.

GLASGOW.—We purpose, God permitting, having our annual Spring meetings for the Ministry of the Word of the Lord on Saturday, April 9th, in the Christian Institute, Bothwell Street,

from 2.30 till 8 p.m., with interval for tea from 5 till 6. To these meetings a hearty invitation is given to fellow Saints, and brethren given to Ministry please note. Prayer is earnestly desired for God's guidance, help, and blessing.—J. HINSHELDWOOD; C. M'KAY; D. WHITTET.

EDINBURGH.—The usual Spring Conference will be held in the Buccleuch Parish Halls, Buccleuch Street, Edinburgh, on Saturday, April 26th, from 2 p.m. till 7.30 p.m., with interval for tea. Saints and ministering brethren heartily invited.

ENGLAND.

LIVERPOOL.—On January 22nd our beloved sister, Mrs. Abernethy, departed to be with Christ. She was at Kirk Street meeting on Lord's Day, January 16th. Her sudden death was due to heart failure. She was 70 years of age, and has been many years in fellowship, being much esteemed by the saints. Her body was interred in Longmoor Cemetery on Wednesday, 26th January, when a goodly number of the assembly were present.

PUBLICATIONS.

“NEEDED TRUTH,” suitable for distribution outside the Fellowship. First number of new issue is now in the press, containing articles by accredited writers on “The Place of the Name.” Price, 3d. each. Orders for quantities value not less than 10s. (for which buyers may receive from 70 to 120 copies, according to cost, which will be governed by the total number ordered) may be sent to Mr. J. P. A. Taylor, Barrhead. Friends are asked to kindly bestir themselves in regard to this matter.

Wholesome Words may be obtained from:—

LONDON—Mr. Matthew, 529 Battersea Park Road.

LIVERPOOL—Mr. W. Gainford, 43 Moss Grove.

NEWCASTLE—Mr. E. Jameson, Wallsend.

DERBY—Mr. A. Foster, 18 Osmaston Street.

HALIFAX—Pioneer Bible and Tract Depot.

CARDIFF—Mr. AVON, Brook Street, Canton.

EDINBURGH—Mr. W. Teuton, 13 East Mayfield.

GLASGOW—Mr. A. Ford Anderson, 77 Winston Street.

ABERDEEN—Mr. J. Christie, 123½ Crown Street.

KIRKCALDY—Mr. D. Oswald, 8 Maria Street.

BELFAST—Mr. A. Taylor, 13 Beechwood Street.

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Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

MAY, 1910.

No. 5

CURSE YE MEROZ.*

THE children of Israel had done that which was evil in the sight of Jehovah and He had sold them into the hand of Jabin, king of Canaan. In their oppression they cried unto Jehovah and He sent them deliverance by the hand of Deborah and Barak.

Then sang Deborah and Barak :—

“ For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah.

“ My heart is toward the governors of Israel
That offered themselves willingly among the people :
Bless ye Jehovah,”

and so forth.

Truly it was a time of great joy and rejoicing. But amidst the general rejoicing and recounting of doughty deeds there came the words that head this article—

“ Curse ye Meroz ! ”

Why this jarring note ? Why such bitterness ? Deborah and Barak are here speaking as moved by the Spirit of God.

“ Curse ye Meroz, said the Angel of Jehovah,
Curse ye bitterly the inhabitants thereof.”

The reason is plainly given,—

“ Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty.”

* Judges v. 23.

What a heart-searching lesson we may learn here ! It is not that Jehovah, God of Israel, needed their help. One element of the many created things sufficed to overthrow Egypt's might, and Jehovah was the same in Barak's days as in the days of Moses, and so

“ The stars in their courses fought against Sisera.
The river Kishon swept them away.”

But although God did not then, as He does not now, require man's help, for “ His arm is not shortened that it cannot save,” yet it pleases Him to confer upon men whom He chooses the high and holy privilege of being “ God's fellow-workers.” 1 Cor. iii. 9. From many Scriptures it is clear that in this matter boasting is excluded. “ The God that made the world and all things therein . . . neither is He served by men's hands as though He needed anything.” Acts xvii. 24, 25. “ God is able of these stones to raise up children unto Abraham.” Mat. iii. 9.

The high value God placed upon the help of those warriors of old in the destruction of the enemy may be gathered from the song that celebrated the victory,—

“ Jehovah came down for me against the mighty.
Out of Ephraim came down they whose root is in Amalek ;
After thee Benjamin among thy peoples ;
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff,
And the princes of Issachar were with Deborah.”*

“ And what shall I more say ? For the time will fail me if I tell of . . . Barak . . . who through faith subdued kingdoms, . . . waxed mighty in war, turned to flight armies of aliens.” Heb. xi. 32-34. Here we have their names inscribed, not upon the roll of earthly fame but on the imperishable roll of eternal fame. And shall it be less so with us if we be found faithful ? Let the Scriptures answer,— “ Well done, good and faithful servant, thou hast been faithful over a few things ; I will set thee over many things : enter thou into the joy of thy Lord.” † “ Ye are they which have continued with Me in My temptations ; and I appoint unto you a kingdom.” ‡

* Judges v. 13-15. † Matt. xxv. 21. ‡ Luke xxii. 28, 29.

These with many other Scriptures which speak of the rewards given to such as serve Him faithfully, prove the high value He places on faithful service. But what if we come not to the help of Jehovah against the mighty? Shall His disapprobation be any less than in the days of Deborah and Barak? We believe it will not.

It was to Ephraim's shame that they, being armed, turned back in the day of battle, and God has recorded it against them. Not only for time but for all eternity it will stand, a record against them. And does not Scripture warn us, and in warning instructs us so that we "may not be ashamed before Him at His coming"? 1 John ii. 28.

Some, alas, we doubt not will be ashamed in that day; they will have nothing to show as a return for all the love lavished upon them. The Scriptures declare that faith, if it hath not works, is dead in itself. James ii. 17. As one has put it, "Faith is a great lady, and works are her attendants."

Oh! beloved fellow-workers, let us learn what God would teach us from the contrast in Judges v.

"Curse ye Meroz"

and

"Blessed be Jael."

Of this woman it is recorded—

"Blessed shall she be above women in the tent

.
She put her hand to the nail,
And her right hand to the workmen's hammer,
And with the hammer she smote Sisera."

We say again that God does not require our help, for "All that which the Father giveth Me shall come unto Me," and this will be accomplished although we should fail to recognise our individual responsibility and leave to others to do what we ought to do. Seeing, however, that God places such high value on what we may do for His own glory and the honour of His Son, let us seek to fulfil the purpose for which we were created anew in Christ Jesus, even that we should walk in the good works prepared afore for us. Eph. ii. 10.

Let us seek with greater earnestness than ever to fulfil the desire of Him, who gave Himself for us that He might redeem

us from all lawlessness and purify unto Himself a people for His own possession, zealous of good works. Titus ii. 14.

“ Let us then be up and doing,
 With a heart for any fate,
 Still achieving, still pursuing,
 Learn to labour, and to wait.”

D. P.

THE LORD IS AT HAND.

(MATTHEW xiv. 13-36.)

THE disciples' hearts were full as with joy they turned away from the scene of so marvellous a miracle.

They had seen strange things that day, for away in the desert, apart from cities and villages their Master had fed those five thousand men, beside women and children.

The sun had set in the golden West, and the people were now quite faint with hunger, but He who ministered to their spiritual need, from five loaves and two little fishes now met their temporal.

As the disciples journey to the shore we can imagine we hear them communing together of the things that had just transpired. Very likely they carried with them those twelve baskets filled with the fragments that remained over.

The Master had sent them to cross the sea to the land of Genneseret, so they embark the little boat, while He, all alone, ascends into the mountain to pray.

Out they sail on the dark waters amidst the encircling gloom. The calmness of the desert scene is now changed for the rocking of the billows, for as the night rolls on, the wind which was contrary to them, increases, and the waves rise higher and higher until they despair of reaching land again.

In reviewing this scene we have the Lord up in the mountain while the disciples are spending the night down on the dark waters, reminding us that at present our Lord is on high, while we are still in the world.

Perhaps some of our readers who only a short time ago were rejoicing greatly in the gift of God in Christ Jesus, are to-day under the trial of the storm. Let such remember that

the waves are intended to try our faith, for, it is the proof of our faith that is much more precious than gold.

The fourth watch of the night arrives, and those distressed disciples can see some form coming walking on the waters close by them. Still, though frightened unto crying out, when they hear His sweet voice, and realize it is the Lord they receive Him into the boat.

What comforting words :—“ Be of good cheer : It is I : be not afraid.”

We also may have endured the heaving billows for what seems to us a long while, but how comforting to know that even amidst the stormy waves of infidelity, which seem to increase more and more as each watch of our night is called out, “ Our Lord is at hand.” So nigh at hand that we just need to lift our eyes from the waters, and here He is, with His cheering words, “ Be of good cheer : it is I : be not afraid.” The blessed Holy Spirit also says to us : “ Rejoice in the Lord always ; and again I say unto you, Rejoice.”* Where is there room for anxiety if we realize Himself nigh ?

Peter says, “ Lord bid me come unto Thee upon the waters,” and He says “ Come ” ; and Peter went down upon the waters to come to the Lord Jesus. But when he saw the wind he was afraid and beginning to sink he cried out “ Lord, save me.”

At the sight of the Master and at His bidding, Peter descends to the waters and begins to walk to Him. At the sight of the wind in its tremendous effects upon the waves Peter’s faith wavers, and sink he must. This is the outcome of placing our eyes on the circumstances instead of upon the God of the circumstances. Herein we like Peter often exhibit the smallness of our faith.

“ Lord save me.” No long prayer, but sufficient, and immediately the Lord’s hand is stretched to take hold of him. So Peter was safe although upon the raging billows. He was in that hand wherein were measured all the waters of the mighty deep, and around him were the everlasting arms.

With my Saviour ever near to guide me,
I am safe whatever may betide me ;
In the storm and tempest He will hide me,
In the hollow of His hand.

* Phil. iv. 4.

Immediately upon their entering the little boat the mighty wind falls, the stormy waves cease, and now is fulfilled the old saying, "After a storm there's a calm."

This scene reminds of another:—Israel had shortly since left Egypt's bondage, to joyously start their journey to the land of promise. They had just sung of Jehovah their Deliverer as the Man of war who had cast Pharaoh's chariots and his host into the sea. Miriam also answered them—"Sing ye unto Jehovah, for He hath triumphed gloriously; The horse and his rider hath He thrown into the sea."*

Moses now leads Israel onward into the wilderness. Three days come and go as they tread the desert sands and they have no water. With the sands beneath foot and the burning sun above they continue their march, longing for water to quench their thirst. Thus they come to Mara. Their drooping spirits rise, for here they see water. How eagerly they would rush for a draught! But, lo! after all their anticipation, these waters are so bitter that they cannot drink. They murmur and cry to Moses. Moses turns to God. God answers:—"Cast this tree into the waters." With which, when he had complied, the waters were made sweet.

The faithful God had led them to Mara that He might prove them, but after Mara's bitter waters, come Elim's twelve springs and seventy palm trees.

The tree in the waters surely speaks of Christ, surely tells of God's Son's endurance of the bitter waters, for as His entrance into the little boat on Genneseret's angry billows caused the elements to sink to rest, so Christ, brought into our circumstances, will sweeten the bitterest cup, calm the angriest sea, clear the most clouded atmosphere, and smooth the roughest pathway. It is not always God's will to remove us out of our troubles, but of this we may be sure, that He wills us to have Christ with us in them.

Peter—a stone; yea like a stone would he have gone to the bottom, had not his Lord been nigh. Are we about to sink? Do our circumstances accumulate around us so that we are well nigh engulfed? Remember "The Lord is nigh." If we listen we may hear His voice, "Be of good cheer: it is I: be not afraid." The voice of Him who Himself has said, "I will

* Exod. xv.

in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we may say, 'The Lord is my Helper : I will not fear : what man shall do unto me.'"*

Thus by His help and grace we may be able to sing :

" O Thou whose bounty fills our cup,
With every blessing meet ;
We give Thee thanks for every drop,
The bitter and the sweet."

For,

" His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower."

So,

" Judge not the Lord by feeble sense,
But trust Him for His grace ;
Behind a frowning providence,
He hides a smiling face."

G. PRASHER.

DAVID'S TWO HUNDRED BY THE BROOK BESOR.

(*Concluded from Page 172.*)

By many a Brook Besor we tarry, but our thoughts go beyond the desert to those fair lands where myriads of souls are under Satan's thraldom.

" From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

We look with eager eyes to see who will go forth to carry out our Lord's command "Go ye and make disciples of all the nations."

Who should go? Those best fitted in physical strength and mental equipment and thorough devotedness to God should be separated for the work.

When will those ardent spirits hasten out to carry the good

tidings to the perishing millions of Adam's race and to battle against superstition, fetichism, and cruelty ?

When shall David's prophecy be in part fulfilled* " Ethiopia shall haste to stretch out her hands unto God ? "

If we are " made to abide at the Brook Besor " (although we would fain follow with our hardier brethren) let us not be occupied with vain regrets, for we are left behind for a purpose. Our duty is to guard the precious deposit committed to our charge ; to maintain the Testimony ; to contend earnestly for the Faith which was once for all delivered unto the saints. To carry out the commands of our absent Lord ; to keep the precious remembrance of Himself till He come back ; to wait for God's Son from heaven ; so that when He comes, He may have joy in beholding our order and the stedfastness of our faith in Christ.

Let us seek to prepare ourselves for wider spheres of service when He returns. Let us endure hardship as good soldiers of Jesus Christ. Let us train ourselves in spiritual exercises. In our faith let us supply courage—knowledge—self control—patience—godliness—love of the brethren—love. Thus shall our waiting time by the Brook Besor not be in vain.

Does unbelief sometimes whisper " Where is the promise of His coming ? " Does the Hope grow dim in our hearts ? Will He ever bring back the dear companions of other days—the noble husband, the devoted wife, the deeply loved son or daughter—taken by the ruthless hand of Death ?

Yes ! for we cling to His promise, that our loved ones shall rise again ; those that sleep through Jesus will God bring with Him. They will rise fairer than we have ever seen them yet, radiant and glorious, the lines of care and pain for ever gone. What a reunion !

Has He sent us any message to tell of His near approach ? Yes ! He sent word by His angel to His servant John, " I come quickly : hold fast that which thou hast that no one take thy crown." And later still, " Behold I come quickly : and My reward is with Me, to render to each man according as his work shall be ! "

While His very latest message from the Throne—the last

* Psalm lxxviii. 41.

despatch before the canon of Scripture closed is, "Yea : I come quickly."

"Amen : come, Lord Jesus."

"He comes ! Emanuel comes !"

Majestic in His bearing, glorious in apparel, and Oh ! so kingly in His looks. The glorious young Conqueror in the bloom of manhood's beauty ! The Heavenly Man !

Oh ! that moment ! that moment ! when we shall meet Him in the air !

EDWIN MATTHEW.

SPECIAL NOTICES.

BRITISH ISLES CONFERENCE, 1910.

It is now time that the Districts were exercised regarding subjects to suggest for consideration at above (D.V.), Communications should be sent before end of June to Mr. J. P. A. Taylor, Barrhead, near Glasgow.

ENGLAND.

LONDON.—We have particular pleasure in reporting that for the first time our brother Edward Coyne has been holding a series of meetings in London and in neighbouring places. After visiting two of the meeting places in London (Fulham and Peckham) he proceeded to Ilford, Jarvis Brook and Portsmouth. The ministry through him was felt to be of a most instructive and refreshing character by the believers, and it is also a great cheer to be able to report that God used the spoken word to the salvation of several persons. We trust our brother has gone back to Ireland assured that his labour has not been in vain, as being in the Lord, and also with the knowledge that the believers, most of whom saw him for the first time greatly appreciated his labours among them.

S. J. HILL ; A. C. LEAMY.

PORTSLADE, BRIGHTON.—Mr. R. D. Cole is now in the assembly in London. All communications for the assembly in Portslade should be sent to Mr. H. Jones, 5 Norton Mews, Hove.

NEWHALL, NEAR BURTON-ON-TRENT.—We purpose holding our annual meetings on Whit-Monday (so-called), May 16th, if God permit, to which we give all a hearty invitation and ask for prayer that this may be a helpful and happy time. The order

of meetings is as follows :—11 a.m., prayer ; 2.30 p.m., ministry of the word—subject proposed, “ The Person and Work of the Holy Spirit ” ; 6 p.m., ministry of the word. Will those who purpose coming kindly intimate by May the 10th to Nehemiah Banks, 31 Midway, Burton-on-Trent.—HENRY ELSON ; NEHEMIAH BANKS.

SCOTLAND.

CROSSFORD, LANARKSHIRE.—Mr. John Millar has been labouring here for 5 weeks. Great interest has been shewn. The hall has been filled every night, some nights to overflowing. God has blessed His word and we have had the joy of seeing ten saved, baptized and added. Another has been restored and others have professed faith in Christ but as yet have gone no further, whilst some we know are still anxious. Prayer is besought that these may be led to decision.

JOHN DICK ; M. M'ADAM.

WEST OF SCOTLAND.—If God permit, our fifth annual Conference of those interested in the work amongst the young will be held on Saturday 14th May in the Christian Institute, Bothwell Street, Glasgow, as follows :—3 till 3-30, praise and prayer ; 3-30 till 4-30, reports (written and oral) ; 4-30 till 5-30, interval for tea ; 5-30 till 7-30, ministry. A special address will be delivered by Mr. H. Elson. It is hoped that as many as possible will be present from neighbouring assemblies. Written reports should be sent to Mr. J. Hinshelwood, 12 Kerr Street, N.W. Glasgow, not later than May 10th.—D. WHITTET ; J. HINSHELWOOD ; J. P. A. TAYLOR.

OTHER LANDS.

TORONTO AND BRANTFORD, ONTARIO.—At various times we have received letters from Saints coming to Canada from the British Isles—whose faces are not known to us—written only a few days before setting sail ; in several of these letters we have been requested to meet the writers on their arrival at the station. We desire now to advise all intending to come to these parts, that they should write us at least three weeks before setting sail, so that we may have the opportunity to reply to their letter and arrange some means of identification at the Station. From cases which have come under our observation from time to time, it appears to us, that there are many in the British Isles who have the idea that such places as Toronto and

Brantford are mere villages in the midst of a vast prairie, and for the benefit of such, we deem it advisable to give the following information in connection with these places:—*Toronto*, is the second largest city in Canada, and it is expected it will outgrow *Montreal* in the next two or three years. It is one of the most important manufacturing and residential cities in North America. Its population this year is estimated at 402,567. *Brantford*, is about 65 miles from *Toronto* and is situated on the main line between *Toronto* and the United States. It is one of the most important manufacturing centres in Canada; there being about 60 manufacturing industries in the town, many of them employing hundreds of men. It is a rapidly growing and progressive place. Its population this year is estimated at about 21,000. It will be readily seen from the information given above, that unless we have some means of readily identifying saints on such crowded stations as *Toronto* and *Brantford* generally are, it will be impossible for us to give them the welcome they usually expect after their long journey.—H. W. WATERS; D. J. COOK.

GONE HOME.

We have to report the falling asleep on *March 16* of our sister *Nora Salter* (daughter of our brother, the late *Henry Salter*) after suffering as an invalid for many years. The gain is hers but the loss and sorrow fall heavily on her widowed mother. It will be remembered that quite recently prayer was asked by the mother on her behalf.

It is a pleasure to mention that but a little while before she died she remarked to the doctor, "Doctor, I am not afraid to die: if I live it is Christ: if I die it is Christ."

We are also happy to know that the bereaved mother is experiencing much sustaining grace from God, and that she is also comforted by the sympathy of saints.

The funeral took place on *Saturday, March 19*, at *Elmers End Cemetery*, and the service was conducted by our brother, *H. Elson*.—S. J. HILL; A. C. LEAMY.

DERBY.—Tidings have just come to hand that beloved *Mr. James Foster*, brother of our esteemed brethren and co-workers *Mr. Edward* and *Mr. Albert Foster*, departed to be with Christ on *Tuesday, April 12th*. Further notice later. Meanwhile prayer for the sorrowing relatives is besought.

PARTICK.—Our beloved brother *Charles Meikle* departed to

be with the Lord in December last. As he was well known throughout the Fellowship, many who knew him may not have heard that he has passed away to be with the Lord. In his testimony for God he was a faithful preacher of the gospel, and a witness for the Lord Jesus wherever he went. He was for many years in the Fellowship and was much esteemed by the saints in Partick. He died very suddenly, of heart failure. He leaves a widow and three children, for whom we request the prayers of the saints.—JOHN M'DONALD ; ANDREW TODD.

PUBLICATIONS.

“NEEDED TRUTH.”—First number of new series. 72 pages. Subject:—“The Place of the Name.” Very suitable for distribution outside the Fellowship. Price 3d each.

“EAGLES' WINGS,” a monthly illustrated booklet for the young ; ½d. each, postage extra.

“OUR LEAFLET,” a monthly illustrated Gospel leaflet. Prices on application.

UNITY OR DIVISION—WHICH? by Henry Elson, showing the character of sectarianism in the light of God's Word, and presenting the principles of the Fellowship of God's Son in contrast thereto. It is hoped this booklet will, under the good hand of God, help to meet a long-felt need. Prices, ½d. each ; 3d. per dozen, by post, 4d. ; or 2s. per 100, post free.

All the above to be had from the Agents who supply *Wholesome Words*.

MR. E. MATTHEW, 529 Battersea Park Road, London, S.W., can supply during May copies of *Young's Analytical Concordance* as follows:—Half-Morocco, 25s. for 16s. ; Half-morocco, illustrated, 30s. for 18s. 6d. ; all carriage paid.

ARTICLES FOR WHOLESOME WORDS should be sent to Mr. J. P. A. Taylor, 1 Kerr Street, Barrhead. Intelligence items should bear the signatures of two overseeing brethren, and should reach Mr. Taylor not later than the 15th day of the month preceding the issue in which insertion is desired.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

JUNE, 1910.

No. 6.

TEMPTED LIKE AS WE ARE, WITHOUT SIN.

IN the February number of *Wholesome Words* this statement was made, speaking of the Lord Jesus Christ "How true of Him are the words "Thy word have I laid up in My heart that I might not sin against Thee." An esteemed correspondent has directed our attention to this and expressed a fear that it might be interpreted as meaning that it was possible for the Lord Jesus Christ to sin. We do not think for a moment that any such meaning could be rightly attributed to the words used, but as our friend has written to us a second time on the subject it is only courteous to refer to the matter, and not only is it courteous to him but it is in itself most important that on such vital matters there should be clearness and definiteness of teaching.

We have the most clear statements in Scripture as to the absolute sinlessness of the Lord alike in thought and word and deed. He was not only sinless but righteous. He was holy and undefiled. See Isaiah liii. 9; Matt. iii. 17, xvii. 5, xxvii. 19, 24; Mark i. 11; Luke iii. 22, xxiii. 14, 15, 41, 47; John xix. 6; Acts iii. 14, vii. 52, xiii. 28, 35; 1 Cor. i. 30; 1 Tim. vi. 13; Hebrews iv. 15, vii. 26, 28, ix. 14, x. 7, xii. 2; 1 Peter i. 19, ii. 21-23; 2 Peter i. 17; and many other passages of Scripture.

It should be further noted that the holy spotless righteousness of the Lord Jesus Christ testified in these and other passages characterised Him as a man living amongst men and as far as outward circumstances were concerned exposed to the temptations that assail men in general; though there was never in Him any response from within, to the temptation from without.

But it is part of the very goodness of God to help us in our struggle against sin that the Lord Jesus fought the enemy with

the very weapon that we may use. This is illustrated by the passage our contributor quoted from Psalm cxix.

Thy word have I laid up in Mine heart
That I might not sin against Thee ;

and again in Psalm xvii.

As for the works of men, by the word of Thy lips
I have kept Me from the ways of the violent.

But perhaps this is still more vividly presented to us in the wonderful account of the Temptation in the Wilderness recorded in Matthew iv. 1-11 ; Mark i. 12, 13 ; Luke iv. 1-13. The Lord Himself gives the true secret of His sin-resisting power in His quotation

“ Man shall not live by bread alone.”

It was of the very essence of the incarnation that as the Lord's body was sustained by bread and other material food such as we eat, so for His spiritual needs He fed on the ever-living and eternal bread, every word that proceedeth out of the mouth of God. As He became capable of suffering physical weariness and hunger and thirst (see John iv. 6-9) so He also experienced correspondent needs associated with His spiritual nature as a perfect man, the satisfaction of which is recorded in such words as “ My meat is to do the will of Him that sent Me and to accomplish His work.”

To put the matter in another way we may ask, When the Lord offered the Samaritan woman the living water (John iv. 13, 14) can there be any doubt that He had drunk thereof Himself again and again ?

Therefore while it is absolutely inconceivable that the Lord could ever commit sin or experience the faintest wish to do so it is certain that His rich and perfect enjoyment of the Word of His God and His utter devotion to His Father's will made sin abhorrent to His holy nature.

C. M. L.

THE BLACK DIAMONDS OF THE SUDAN.

NOTES OF ADDRESS BY MR. E. MATTHEW.

PLEASE read with me Matthew xxviii. 16-20. I will read the nineteenth verse again, and I want to speak about the vast outlying masses of the heathen world—about those who are

groping in darkness, who have never heard of Him who is the light of the world; the myriads in heathen lands who have never heard of the love of God. There are millions of God's elect out there; we must go and search for them until we find them, for the words of Him whom we call Lord and Master are "Go ye and make disciples of all the nations"—not of Englishmen, Scotchmen, and Irishmen only, but of all the nations.

I want to ask you a question. I want to ask myself a question. Beloved brethren and sisters, "Is our conscience perfectly clear about the heathen? Have they no claim upon us? Are we clear of their blood?" Let us think of it; let us meditate on it. Perhaps some of us are like the men of Reuben in the Book of the Judges, of whom Deborah said in that scathing sarcasm,

"By the watercourses of Reuben
There were great resolves of heart."

What a lot they were going to do.

"Why satest thou among the sheepfolds,
To hear the pipings for the flocks?"

Very pleasant sitting there idling away their time, in hearing the pipings for the flocks! Then again the word came—

"At the watercourses of Reuben
There were great searchings of heart."

Searchings of heart; regretful thoughts then, for a great battle had been fought and won without the men of Reuben who had such resolves of heart. What mighty things they meant to do and dare for Jehovah! Now after the battle there are great searchings of heart. What might we not have done if we had only been up and doing when others went forward?

Is that true about any of us? Have we been like the men of Reuben? I fear it is so. If it be so, let us seek that this reproach may be rolled away and this disgrace wiped out. There have been men who, like the men of Zebulon and Naphtali, have jeopardised their lives unto the death upon the high places of the mission field.

Think of intrepid Chalmers who died at his post among the cannibals of New Guinea. Think of noble Paton, the missionary to the New Hebrides, who, through disaster and perils innumerable, went on with his God, till at last the tide turned and he

was given mighty victory. He was enabled to do a great work. Think of Moffat and Livingstone, and of others who have gone out to Central Africa, and done a good work there. Think of the Moravians, too. What a wonderful work they have done. Every man and woman becomes a missionary. Ah! you say those Moravians are a wonderful people! We ought to be a wonderful people too. The Lord Jesus did not purchase the Moravians any more than He purchased us. There is no reason why Moravians should make sacrifices for God any more than we should. When we hear of heroic men and women who have given up everything for the Lord Jesus, we should not merely admire them, we should imitate them.

“ Shall we be carried to the skies
 On flowery beds of ease,
 While others fight to win the prize,
 And sail through stormy seas? ”

No! A thousand times No! The time is coming when we shall be bound to face the problem.

What are we to do for those vast outlying regions which the Gospel has not yet reached—where they have never heard of God's love to sinners? Let us face the problem most seriously and sincerely; for the present let us face it in our own closets, and pray

“ Lord what wouldst Thou have me to do? ”

If we find, as many of us will, that the Lord would not have us go—(Doubtless many of us will find that)—let us by earnest self-sacrifice, by our works, by putting our hands to that which is nearest to us, by using the little talent God has given us, let us set an example to the coming generation. Let us seek to be strong in the work God has given us; to be a pattern in our sphere, a power where God has put us, a bright and shining light where we are, that others may be cheered by our life, actions, and light, and may hear such words as the Apostle Paul heard—“ Depart; for I will send thee forth far hence unto the Gentiles.” Oh, beloved, let us in private and in public beseech our God that the Spirit may say—“ Separate me Barnabas and Saul for the work.” Of course, the ones God most likely will send in His own time, and after He has trained them, are young men of good ability who have not yet taken upon themselves family cares. But, oh! let us be much in prayer that

God will raise up some fitted in His school to go forth to the regions beyond, to tell out the unsearchable riches of the Christ.

Among the many possible fields of service may I bring before your notice a portion of Africa.

In the last few years this vast continent has been opened up as never before, and in it there is a region which is most interesting, the region called the Sudan, part of which of late years has wonderfully come under British influence. "Sudan" means "the country of the Blacks." Perhaps the coloured races of Africa have a mighty future before them. Unlike the Red man of America, who cannot live beside the all-conquering Whites (the Red Indians are a vanishing race, and in the course of years may become extinct), the Black man can live beside the White race and flourish. An example of this is seen in the United States of America to-day; the coloured race is flourishing there.

The country of the Blacks extends from the mountains of Abyssinia on the east, right across Africa to the wild Atlantic on the west, 3,500 miles in length, and is 600 miles wide. In that vast expanse of country there are 100 nations speaking 100 different languages, very many of them hardly reached by the Gospel, nearly all of them Moslems or Heathen. What a field for pioneer effort! Oh! that we may say

"In the name of our God we will set up our banners."

I want especially to call your attention to two parts—Upper Nigeria and Adamawa. Upper Nigeria is a country larger than Japan. There are seven Hausa states and the empire of Sokoto in Northern Nigeria. Very little work is being done there for God. The people are intelligent, very intelligent, but there is one thing happening there. You go to a village this year and they are heathen; go in a year and you find a Mohammedan Mosque in the centre of the village, which shews that ardent Mohammedans have come to teach their pernicious religion, "There is one God Allah and Mohammed is His prophet." Every year from the colleges of Egypt hundreds of earnest young Mohammedan missionaries are going forth to the Sudan to get those heathen natives to embrace Mohammedanism, and while we sit idle the false religion of Mohammed is making headway among the heathen nations of the Sudan.

Upper Nigeria is healthy, high uplands and rolling grass-covered plains.

There is another country also under British rule, the country called Adamawa, and it is the very backbone of the Central Sudan. Its high range of mountains and deep-cut valleys make it the healthiest part of the Sudan. The people are only in a very primeval state, and hardly know they are under British protection; they are almost in their primitive barbarism, and for many years have been fighting the Mohammedan traders who try to take them as slaves. Do these men want the Gospel? I believe they do, for they say "Send us teachers that we may hear about the White man's God." Poor deluded people who have never heard the story of the Cross, who have never heard of God's love to Black men as well as White men.

I have heard of one Arab tribe living on the south of the great Sahara Desert. After the summer is over, and the date harvest is gathered in, they leave their little oasis in the desert and go several days' journey until they come to some wild mountain valley, and at a certain spot the chief calls a halt, and the people gather around and fall upon their knees and down on their faces in worship as far as they know. The chief with uplifted sword says—

"Allah! we know not how to worship Thee as we ought; we know we are not worshipping Thee as our forefathers did, but the Mohammedans have conquered us by this sword, and we approach Thee as Allah. Be pleased to accept it for we know no better."

Their forefathers once were believers in God, but the Mohammedans swept Northern Africa and established this false worship: so these poor benighted Africans worship God as Allah,* groping for the knowledge of God, and the White man who knows so much about God and His truth and His Son forbears to take the Gospel to them, and the poor Black man is still groping in the dark.

May God cause us to be stirred up to do His will, to do the will of the Lord Jesus when He said

"Go ye and make disciples of all nations."

May we be stirred up, beloved. May those whom God equips from His armoury, and teaches in His college, be stirred up to go forth to the Black Diamond fields of the Sudan. Dear

[* Allah is probably an Arabic form of Eloah, the singular of Elohim, the usual word for God in the Hebrew Scriptures of the Old Testament.—Ed.]

to His heart will be the Black Diamonds of the Sudan when gathered into that peerless Name, the Name of the Lord Jesus Christ. For we would not go forth to tell them the Gospel only, we would do more than that, for He willeth that all men should be saved and come to the knowledge of the truth. He wills that those intelligent Black men, who want to know the White man's God, should be saved and made disciples, and taught to observe all things whatsoever He hath commanded. How deeply that One seated at God's right hand (we cannot measure the depth) desires to see assemblies planted in the Sudan among the Black races of Africa.

Communicated by George M'Intyre.

HE THAT WINNETH SOULS IS WISE.

OF the early servants of the Lord Jesus Christ none shewed greater zeal in the winning of souls than the Apostle Paul. Although his efforts often appeared to be futile yet very many heard the gospel through him and believed and were saved. Whilst bitter opposition was encountered in Corinth, here also the Lord graciously crowned his labours with success and "many of the Corinthians hearing believed, and were baptized." Acts xviii. 6, 8.

Among those thus saved and baptized the apostle continued for a year and six months teaching the word of God, and when he left them he did not forget them, but corresponded with them. In what is generally called the first epistle to the Corinthians he says "To the weak I became weak, that I might gain the weak: I am become all things to all men that I may by all means save some" (1 Cor. ix. 22); and again in chapter x. 33, he says "I also please all men in all things, not seeking mine own profit but the profit of the many that they may be saved." Then he adds, "Be ye imitators of me, even as I also am of Christ."

It must not be concluded that the words of the apostle quoted above afford any justification for one to do that which is contrary to the revealed will of God on the plea that the object is the salvation of others. It is clearly wrong to do evil that good may come. The apostle's efforts towards the salvation of others were moulded by the example of the Lord Jesus Christ, and He could say "The Father which sent Me He gave Me

a commandment what I should *say* and what I should *spea*k.
 The things therefore which I *spea*k, even as the Father hath said unto Me, so I *spea*k" (John xii. 49-50), and "I do always the things that are pleasing to Him" (John viii. 29). See the wondrous tact with which the Lord Jesus dealt with the case of the adulterous woman of Sychar! Behold how ably He handled Nicodemus! Being wise He won souls.

Wise discrimination also characterised the apostle. Some people might be regarded as weak and others as strong. This the apostle sought to remember in His service. He set himself to win them, and to do this he must understand them, and shew them that he understood them. To win souls for Christ we must put ourselves alongside them. Many a well-meant effort is rendered fruitless by the air of superiority with which the approach is made. In the case of the Samaritan woman the Lord Jesus put Himself under an obligation to her, by asking for a drink. That way to the human heart is often open when all others are closed.

The more we seek the lost the greater need will we find for the guiding principle, "On some have mercy who are in doubt, and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh."—Jude 22.

Earnestness, naturalness, and tact are needed. The methods of catching men are as various as the men themselves. But it needs a true and trained instinct. Of a great soul-winner it was said: "Neither Cæsar nor Napoleon ever studied the art of war with greater assiduity than he did the art of winning souls to Christ."

We will win souls if we make it our business to win them, if we study to learn our business, if we go about it naturally because it is our business, and persevere in it, in spite of every discouragement. Happy is the man who lives such a resurrection life, that it may be said of him as of Lazarus after he was raised from the dead: "Because of him many went away and believed on Jesus." True indeed are the words of the one who wrote:—

" 'He that taketh souls is wise'—

Would *we* learn this wondrous art?

Would we know the fisher's skill?

Would we win the human heart?

Love to Jesus—this the power,
 This must all our spirit sway ;
Following Jesus hour by hour,
 We may learn the Master's way.

“ We must fish in waters deep,
 We must fish in shallows clear,
 Anywhere—so we may reach
 Those who wander far and near.
 Patience, wisdom, tact, and skill,
 All are needed in this craft.
 Would we aim our nets to fill,
 Would we take a mighty draught.

“ One net will not take them all ;
 Some are strong and some are weak,
 Some are great, and some are small,
 Very different those we seek.
 Fishing 'neath heaven's sunny blue,
 When the days are warm and bright,
 Oh, whatever else we do
 We must keep *ourselves* from sight.

“ Some are caught in summer's glow,
 Some in sorrow's dreary night ;
 Oh ! for wisdom how to know
 Where to go and fish aright.
 All the secret seems to lie
 In Christ's words to me and thee—
 ' Would'st thou fish successfully ?
 Fisher, thou must *follow Me.*' ”

J. G. ROWAN.

S.S. “Sheikh,” Port of Bangkok (Siam).

SPECIAL NOTICES.

ENGLAND.

HAYDOCK (LANCASHIRE).—Mr. Radcliffe was with us at the end of April giving several addresses on prophecy. We were much cheered by the interest manifested. Mr. David Smith came a few days later, and has been giving a series of addresses on the glad tidings concerning the Kingdom of God.

We desire to give fellow-saints the opportunity of uniting with us in hearty thanksgiving to our God. Our joy is being multiplied through three applying for baptism and fellowship and another being restored. The meetings have been well attended, each in our little company being refreshed. We are hoping to have Mr. Smith with us again shortly, and ask for prayers for further tokens of God's hand being with us.—JAMES TAYLOR ; J. M'INTYRE.

SCOTLAND.

THE TENT WORK.—It is purposed, in the will of God, to resume this early in the month of June. While thanksgivings arise from our hearts to God and to His saints for the interest and fellowship shown in the same in the past years, we pray and look for a continuance and an increase thereof. We are also thankful for what has been done, and for droppings of blessing here and there, yet on the whole it has been trying and uphill work. However, God having raised up a fellow-labourer, in the person of Mr. John Miller, we are purposing to pursue with greater earnestness and energy the objects of the tent work, in reaching parts as yet unwrought, and strengthening small and needy assemblies. Younger brethren approved of, are invited, and will be welcomed to share such service, during *part or all of the holidays*. It is purposed to take up *Fifeshire* this season, beginning at Bowhill, Cardenden, near Cowdenbeath. All particulars may be learned from Mr. David Smith, Westlake View, Lake Road, Windermere. Gospel and other literature will be welcomed as formerly for broadcast distribution; and above all, the earnest prayers of saints in the Fellowship is besought.—J. C. CHRISTIE ; A. MILLER ; J. P. A. TAYLOR.

NOTE.—Please address literature to Mr. Smith, care of Mr. W. Beveridge, 20 Bridge Street, Cowdenbeath, Fifeshire.

PORT-GLASGOW (RENFREWSHIRE).—Mr. David Smith has been labouring here for two weeks. Much interest was shewn during his stay. God blessed His word, and the saints were much helped. Sinners were also reached and a number were saved, baptized, and added to the Assembly. We were sorry that our brother could not stay longer, as the interest and work were increasing, but we are glad to say that Mr. John Miller came here to labour shortly after Mr. Smith left, and remained

with us almost seven weeks, with increased interest and much blessing. God used our brother to the building up of the saints. Many children of God came from the sects to hear the word of God; a number were delivered and added to the fellowship, and some are still exercised. The work amongst the unsaved was also very manifest, for God used His word to the salvation of not a few. The Gospel meetings on Saturday evenings were the largest we have seen for many years. We praise and give thanks to God that through His blessing of our brethren Smith's and Miller's labours twenty have been added to the assembly of God here. We desire remembrance of such in the prayers, that with purpose of heart they may cleave unto the Lord. To God be all the praise, through the Lord Jesus Christ, for the great things He has done.

—GEO. FLEMING; JAMES RENFREW.

IRELAND.

PORTADOWN.—A site has been secured here and the tent pitched for another season. Mr. Coyne is again undertaking the work and will value the prayers of the Assemblies that God's richest blessing may be with him. Fellowship in service on the part of approved workers will also be welcomed.

OTHER LANDS.

CANADA.—It is with grateful hearts we intimate that the Assemblies in Toronto and Brantford have arranged, in the will of God, to conduct some tent work this summer and fall. For this purpose we are negotiating with some tent makers about the purchase of a good tent with a seating capacity of about 200. We hope to be able to pitch the tent in Toronto for Lord's day May 15th, and continue for ten weeks, then remove to Brantford for July 24th, and have it there for ten weeks or more. We are assured that beloved fellow-saints and co-workers in the British Isles and elsewhere will be interested in our efforts. We therefore seek continued remembrance of the work and workers before God in prayer, that there may be a rich harvest to His glory and eternal praise. And while it may seem a far cry as to point of distance, yet as to point of time it is but a few days. So we cry "Come over and help us."

BRANTFORD.—God permitting, special meetings for Christians will be held here on the 1st of July, beginning at 1-30 for prayer

and praise; 2 till 4, answering of questions which have been previously handed in in writing; 4 till 6, refreshments; and 6 till 8, ministry. We earnestly request the prayers of saints that God may give a time of refreshing.—D. J. COOK, Brantford; H. W. WATERS, Toronto.

We have received from the Executor of a late sister in the Fellowship, in the South of Scotland, the sum of thirty pounds sterling, left by the deceased for behoof of aged or infirm workers in the Lord's service in fellowship with us. We have undertaken jointly and severally to use the money in accordance with our late sister's desire.—J. A. BOSWELL; C. M. LUXMOORE; J. P. A. TAYLOR.

GONE HOME.

GREENOCK.—Two of the sisters longest in the assembly here have departed to be with Christ, which is very far better. Mrs. Nutt, beloved wife of our esteemed co-worker Mr. James Nutt, was taken suddenly ill on Monday forenoon, 9th May, and died the same evening about 10 o'clock. Her body was buried in Greenock Cemetery on Thursday the 12th, Mr. John Miller and Mr. Norman Miller both being present. We commend Mr. Nutt and family in their heavy bereavement to the prayers of the assemblies.

A mother in Israel has gone! Mrs. Miller, the widowed mother of our beloved brethren Mr. James and Mr. Norman Miller, after a protracted illness, fell asleep on Lord's Day, 8th May, in the 69th year of her age. Our departed sister was saved and baptized when only 15 years of age. She was pre-eminently a woman of prayer, and her home-going leaves a vacant place in not a few hearts. The loss of her will be much felt, and by none more than by the brothers, who, like the children of the virtuous woman of Proverbs xxxi., have risen up and called her "blessed." Her body was interred in Falkirk Cemetery on Tuesday, 10th May. Mr. J. P. A. Taylor and Mr. George Millar had short services in the home and at the graveside. Remembrance in the prayers will be much prized by the sorrowing relatives.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

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No. 7.

A COMPLAINT.

JEHOVAH'S chief complaint against His people Israel during their journeyings in the Wilderness was that, when they met difficulties which they in their own strength were unable to overcome, instead of crying to Him, the All-sufficient (El-Shaddai), they wandered aimlessly about the Camp and murmured, and murmured, and murmured. They murmured against Moses, they murmured against Aaron, and they murmured against Jehovah Himself. What a dissatisfied company of people! No wonder Jehovah, who had done so much for them, and who had undertaken to supply all their necessities and to bring them to a land flowing with milk and honey, made complaint.

As we view the lives of these people from this distant point we see two peaks towering above the surrounding mist of the everyday details of life, namely, Jehovah's sufficiency and their insufficiency. But how little did they realize their insufficiency. As we peruse their history, as recorded in the Scriptures, we wonder that they did so little realize it. And there is the tendency on our part to look upon them as perhaps a most independent, most disobedient, and most dissatisfied people. But, let us halt for second thought; were they not men and women of like passions to ourselves? And—solemn thought—is it not possible for us to be found guilty of the same offence? Yea verily! Yet how natural it seems for us to judge others

and leave ourselves unjudged, whereas the Word of God exhorts us to judge ourselves so that "we should not be judged." (1 Cor. xi. 31).

At this moment there comes to our mind that old proverb "Man, know thyself." Though we may know ourselves thoroughly, and think we have ourselves under perfect control, we are often astonished to find within ourselves, upon the least provocation, a ready inclination to murmur, and unless this is checked, dissatisfaction is soon written upon our faces, for we cannot conceal it.

A murmuring, dissatisfied Christian is surely a sorry spectacle for one to behold. It is scarcely conceivable that one for whom the Lord of Glory died, could ever be found in such a dissatisfied condition. Yet, we venture to state, that even at this moment many of God's children could be found in this condition. As with the physical, so with the spiritual; this condition is simply the outcome of an internal disorder. The spiritual food having been neglected the spirit, or the inner man, has become a starveling, and whereas once the Word of God was to him as a dainty morsel to a hungry soul, it is now distasteful, and after all sorts of imaginable faults are found with it it is set aside, only—it may be—to be taken up and carried around on Lord's-days for the sake of appearance. Such hypocrisy! Yet it is by no means to be wondered at if Christians in this condition resort to anything mean or contemptible in their endeavour to hide their real condition, or to throw the blame upon someone else, for this was ever the nature of man.

But the real cause of this condition—what is it? Fellowship with the Lord Jesus Christ, the True Vine, has been severed; the branch has withered; the fruit has failed. No longer "nourished from a Hidden Root" the branch, once green with the freshness of Spring, is dry and withered and good for nothing. But the cure—what is it? A fresh vision of Calvary. A return to the Lord by the way of the Cross. What true Christian man or woman, after viewing the scene of the humiliation and suffering of their Lord, could remain unmoved, or could turn away with an ungrateful, dissatisfied spirit to tread the wayward paths of departure from the Lord? A lonely walk around the Cross is all we need at any time to place us in a proper condition to meet our Lord, and it is certain, the wayward soul will find that the distance from the Cross to the Lord is not great. And

when he meets his Lord—what confession ! Not a confession which has to be extorted, but a voluntary confession flowing from a truly penitent spirit. And with what result ? Fellowship is again established between that one and his Lord ; the smouldering embers of Love's fire burst into flame once more ; that which was cold becomes hot, and God is glorified. Instead of murmuring and dissatisfaction we now find "godliness with contentment which is great gain."

Let us not forget the "cleansing from our old sins," and let us see to it that we have time for things other than those which are material. (2 Pet. i. 9.)

Revive us, Revive us, Revive us again !
 Send showers of blessing upon this parch'd plain ;
 The warmth of Thy Spirit in each contrite heart,
 Cause love's seed to quicken and sweet fruit impart.

H. W. WATERS.

IDLE.

"EVERY idle word that men shall speak they shall give account thereof in the day of judgment."

Many of us have doubtless been often impressed by this statement of the Lord and it has caused us to feel that if grace is characteristic of the Lord's dealings with men now, no less has *truth* also a place. An idle word is a barren, useless word, and so to speak, is to pervert the good purpose of speech which should be a ministry of grace to the hearers. How much idle speech there is ; how unthinkingly the tongue is allowed to run on, pouring forth a stream of emptiness even when it is not positively mischievous in its activity. But at the moment one is not occupied by the evil that the tongue may do, but simply with the fact that it may be "idle" or "barren." Should we not be greatly exercised that the tongue may be used usefully ? It is indeed a wonderful organ and the gift of speech is one of the choicest God has conferred on men. What a pity if it is *idle* even when active, saying much yet saying nothing of good. The tongue is the most active member of the body and is oftentimes the more voluble when the heart and head are least

filled with good. But the way to fill the tongue fruitfully is to have the heart stored with the good treasure of God's Word, for out of the abundance of the heart the mouth speaketh. We read "He that heareth speaketh continually," so we may learn that the ear must first find employment if the tongue is to be filled. This reminds us of One who said "The Lord God hath given Me the tongue of them that are taught." Yes! even He the perfect Servant had His ear open first to be taught and then His tongue so spake that He could "sustain with words him that is weary."

It would be well for us not only thus to get the heart stored with good, but in addition particularly to set a guard upon our lips when in the presence of others whether of the righteous or the ungodly.

But are we not bound to follow the principle further? If an idle word must be accounted for, what about our time, our talents, our money? How are we employing these? Is our time idle and barren? What are we doing with the moments and the hours which belong to our leisure? We do not suggest that we should always be *working*. Consider what we read in 2 Pet. i. 8. "If these things are yours and abound they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." What these things are we discover from the previous verses. Thus "add in your faith, courage, and in your courage knowledge and in your knowledge self-control and in your self-control endurance, and in your endurance godliness and in your godliness love of the brethren and in your love of the brethren love." Such a life is not *idle*, but exceedingly fruitful. Again the life of the Man of Psalm i. is not an idle life; He meditates on God's Law day and night and brings forth fruit.

One particularly presses this on young believers. Many such have much time on their hands and how shall it be fruitfully employed? We reply, mainly in preparation for the work of God which lies in the future. Prepare, prepare, while you can, ere the golden opportunity has passed by. Diligently search the Word and meditate; combine therewith much waiting on God in prayer, and thus will your time be fruitfully employed.

Your talents or gifts—are these idle or are they being usefully employed? Have you discovered what you are fitted to do?

If so, are you waiting on that ministry with diligence? Many men have gifts which are not employed because of slothfulness and a disinclination to take trouble. God's work is not done without cost and it needs application if work is to be acceptably accomplished. Let us be careful that we do not hear the words "Thou wicked and slothful servant," but rather covet the commendation "Well done, thou good and faithful servant."

Our money! *Our* money, we say, but only in the sense of a stewardship. Because a man's income may increase beyond his proper requirements it does not follow that he is at liberty to increase his expenditure unnecessarily. A man has indeed a responsibility to himself and his, but there is a limit and if that limit is exceeded then to that extent he is an unfaithful steward and his money is idle and unfruitful. Then there are many extravagancies which Christians indulge in, which are not warranted. Young men oftentimes have an abundance of pocket-money and it is for the most part lavished on their dress or indulgences of some kind or another. He who spends on smoke will surely find his money *idle*. So also will they who indulge in sweatmeats (as many do to an alarming extent) as though they were children. Surely, surely, if idle words are reprehensible so also idle time, gifts and money are to be accounted for. The principle is capable of further extension, but enough has been said to exercise the minds of saints who desire to be well pleasing to the Lord.

A DEACON.

“ THE TIME IS SHORT.”

I Cor. vii. 29.

“ BRETHREN, the time is short ! ”

Oh then be wise ; the fleeting precious moments prize.
Do not despise or under-estimate
The value of the time that flies.

“ Brethren, the time is short ! ”

With opportunities becoming less to serve
The One who loved us even unto death ;
Though we His love and grace did not deserve.

“ Brethren, the time is short ! ”

There's work to do. Behold the fields to harvest white,
But labourers are few. Oh then may we be stirred
To serve Him, here and now, with all our might.

“ Brethren, the time is short ! ”

May this our souls inflame with zeal to do His will.
“ To-day ” saith He, “ To-day if ye will hear,
Go work, for labourers are needed still.”

“ Brethren, the time is short ! ”

Now is the time, the accepted time, to serve the Lord.
To-morrow may for ever be too late ;
The Judgment-seat will prove :—loss or reward.

“ Brethren, the time is short ! ”

For yet a very little while the Lord will come,
And we for aye with Him shall be.
May it be His the joy to say, and ours to hear, “ Well done.”

SPECIAL NOTICES.

CARDIFF.—God permitting, the Annual Conference will be held on Monday, August 1st, at the Oxford Lane Hall, as under:— 10-30 to 11-0, prayer and thanksgiving; 11-0 to 1-0, Conference Subject—“The House of God. What is it?” 2-30 to 4-30, 6-0 to 8-0, ministry of the Word, bearing on the subject of the Morning Conference or otherwise as the Lord may lead. Refreshments will be provided in the intervals. We shall value the prayers of the saints on behalf of the proposed meetings that they may be for the glory of God and the strengthening of the things that remain.—On behalf of overseeing men,

T. DOBLE; ED. FOSTER.

IRELAND.

We again extend a hearty invitation to brethren given to ministry and to all, to our Annual Conferences at Armagh and Belfast on July 12th and 13th, and ask an interest in the prayers of the saints to the end that one and all may be stimulated and helped forward in the good ways of our God. Armagh on the 12th, in the Hall, Newry Road, commencing at 11-30, with intervals for refreshments. Belfast on the 13th, commencing at 1 p.m., with interval at 4.30 for refreshments.

S. MILLER; W. J. LENNOX.

HAYDOCK (LANCASHIRE).—We took advantage of the holiday on May 20th to accompany the three men mentioned in last month's *Wholesome Words* to Kirk Street Gospel Hall, Liverpool, for baptism; including them and their wives sixteen went from Haydock, and were much cheered by the coming together of a large number of believers in the district. Our joy was increased by the baptism at the same time of a niece of our brother Mr. Oxley, of St. Helens Assembly. Most helpful words for the occasion were spoken by Mr. Williams and Mr. Oxley, and heartily we joined in the closing hymn given out by Mr. Haughton—“Now in a song of grateful praise.” Mr. D. Smith came to Haydock again the day following and gave a series of addresses most suitable for these remnant days, illustrated by diagrams of the Tabernacle of Witness. On Lord's Day, May 29th, we had the joy of naming to the Assembly for baptism and fellowship the wife of one of our newly added brethren. We are

pleased to add that we can see tokens of the Lord's work continuing, and would greatly value remembrance in the prayers. Mr. D. Smith was much cheered by the hearty fellowship of each one in the small assembly.—JAMES TAYLOR ; J. M'INTYRE.

WEST OF SCOTLAND.—A most helpful and encouraging time was experienced at the conference of the workers amongst the young which was held in the Christian Institute, Glasgow, on Saturday 14th May. The attendance was somewhat disappointing, but those who were present felt it good to be there. Records of conversion to God were not few and some of these were most remarkable. Written reports were handed in from Clydebank and Partick, and oral reports were given by brethren from Edinburgh, Greenock, Musselburgh, Port-Glasgow, Glasgow, Crossford, Cowdenbeath, Methil, Paisley, and Harthill. The address by Mr. Elson was solemn and instructive. He dealt in particular with the qualifications necessary for the worker to possess who would engage in this service acceptably to God.

INNERLEITHEN.—The annual special meetings for the ministry of the Word will be held, God permitting, on Saturday, 13th August, in the Meeting Room, 80A High Street, beginning at 3 p.m. and continuing till 8-30 p.m. Interval from 5 p.m till 6 p.m. Ministers of the Word and fellow saints are cordially invited.

GONE HOME.

RUGBY.—The sudden "Home Call" of our beloved brother, Mr. George Neal, of Rugby, has come as a severe shock to the Assemblies in the Midlands, where he was so well known.

Our brother was a foreman shunter on the L. & N. W. Railway, in which employ he had been for about 25 years.

On Friday, May 6th, he left home at 2 o'clock to take up his usual duties. Rugby is an important centre, consequently there is a large amount of work and responsibility, and also risk, attached to the post our brother occupied.

About 5-30 p.m. he received a message to remove some empty trucks from the goods shed. Having sent the engine to shunt these out, he went and turned the points right for them, then he

stepped across the line to direct the driver of a goods train, just arrived. It is supposed that he misjudged the pace the trucks were travelling and was unable to get clear. He was struck down by them, death being instantaneous. The whole of the trucks passed over his body.

Our brother was 48 years of age and leaves a widow and eight children ; Mrs. Neal and one daughter being in the Fellowship.

The body of our beloved departed brother was interred in the Rugby Cemetery on Wednesday, May 11th.

Our beloved brother Mr. H. Elson, who was in Edinburgh at the time hastened home by special request to conduct the burial service, several from Leicester and Market Harborough Assemblies also being present.

A short service was held in the cemetery chapel. After prayer and the singing of the hymn "Blessed be God our God," Mr. Elson read a number of scriptures speaking of "God as a refuge for us" and spoke therefrom words of comfort and cheer to the bereaved ones. In speaking of our departed brother he emphasized the fact that he had been "an honest servant," to which statement there was a murmur of assent from his fellow-workmen, who were present in large numbers.

The scene at the graveside was a very impressive one, a large crowd having gathered round. After the body had been lowered into the grave, and prayer made, Mr. Elson made a solemn and earnest appeal to the unsaved members of the family and his fellow workmen, which we pray will result in the conversion to God of some of them. We would ask the prayers of fellow saints on behalf of our sister Mrs. Neal and her daughter, to whom the loss of husband and father has been the cause of deepest sorrow.

One could add much as to the steadfast character of our brother, his unswerving loyalty to the Lord Christ, and his constant testimony to the truth as it is in Jesus, but space forbids. We can only pray, that as *these* enter into the "joy of their Lord," the spirits of *others* may be stirred to "Go and do likewise."—G. T. REEVE.

NEWHALL.—ALAN WARDLE—"A good soldier of Christ Jesus."—The words we uttered over his grave were not mere sentiment nor conventional post-mortem praise, but heartfelt testimony begotten of esteem for one whom we knew and loved.

Alan Wardle had served her Majesty the late Queen Victoria

in a Regiment of the line, and we believe he was a good soldier, but better far he was, by the grace of God, a good soldier of Jesus Christ. Saved when serving with the Colours, he soon became an earnest worker and often preached the Word in his scarlet tunic. Although he left the Army some years ago he retained all the characteristics of his military training to the end. Courage, order, respect for authority, discipline, these were some of the things which marked him as "A good soldier of Christ Jesus." Although unable to walk (through a severe accident) for the last few years, he was wheeled about in his bath-chair by the kind and willing hands of brethren in the Newhall Assembly, who did not spare themselves in order to give their disabled brother the privileges of the Assembly, and of service in the Gospel. Thus he accompanied them in their open-air work and visited and preached the Word in almost every nook and corner of Newhall, Swadlincote, and the surrounding district. He was a fervent open-air gospeller—this indeed was his especial gift and service, but he also used his pen and wrote some acceptable poetry—for example, hymn 89 in our book, "Psalms, Hymns, and Spiritual Songs." He was a true lover of the Holy Scriptures, which he read and studied diligently, and it is worthy of mention that he recently wrote a complete manuscript of the Bible—from Genesis to Revelation (we have seen and handled this manuscript—it is very carefully and neatly written). He also painted a number of well-selected and striking texts of Scripture for the meeting room. Another department of service was that of song; being accomplished in music he was very useful in this connection, and in all that he did he was, we believe, prompted by a true desire to serve the Lord and His people.

Our brother recently underwent a severe operation from which he never rallied, and passed away at the age of 42, zealous and earnest to the end—a good soldier of Christ Jesus. We committed his body to the earth on Saturday, 29th May, in the presence of a large number of persons who displayed great interest throughout the proceedings, which in this exceptional case lasted some time. The scene at the graveside, where the company stood in the fast-falling rain until the last word was uttered, will not be readily forgotten.

We commend our sister, Mrs. Wardle, and her family, to the prayers of saints, and in conclusion, we trust that this short

appreciation of a worthy man may be used of God to stir the hearts of many in the Community, provoking them to imitate the zeal which shone so brightly in Alan Wardle as a good soldier of Christ Jesus.—HENRY ELSON.

MOUNTAIN ASH.—“*As sorrowing yet rejoicing.*”—We record the departure of our beloved brother William Philpin of Caerphilly to be with Christ, which is far better, after a short but severe illness, on Lord’s day, May 22nd, 1910. Our brother was much esteemed among fellow-saints, and not a few will miss his fellowship in service to God; he having been a co-worker for many years in the Fellowship of God’s Son. In August, 1908, his wife departed this life, which was a severe blow to him. He leaves four children, two boys and two girls, who are being cared for by the saints. The two boys have been lately added to the Fellowship. The prayers of the saints are asked on behalf of his dear children and for the Assembly at Caerphilly where God has been pleased to raise up a testimony to His name, our beloved brother having been largely instrumental in its formation.—THOS. EVANS; GEORGE JONES; T. DOBLE; ED. FOSTER.

ARMAGH.—Our esteemed sister Mrs. Jacob Owens (*nee* Armstrong) of Glasgow came over to Armagh last autumn in the hope that her native air would improve her health. She, however, did not recover strength, but gradually sank, passing away on Thursday, May 24th, after a tedious illness, patiently borne. Her body was laid beside that of Miss Corvan, of blessed memory, in St. Mark’s Cemetery, to await that glorious resurrection when “death shall be swallowed up in victory.” Suitable words were spoken at the graveside, both to unregenerate and saints, and prayer is requested for the sorrowing, especially on behalf of the little children who are thus deprived of a godly mother.—W. J. LENNOX; JOHN THOMPSON.

CANADA.—Tidings have just come to hand that encouraging times are being experienced in connexion with the Tent work. On several occasions the Tent has been filled to overflowing. Continued remembrance in the prayers will be greatly appreciated.

THE SCOTCH TENT.—The work in Fifeshire has so far been felt to be very stiff. Brethren are, however, working away stedfastly. They will value prayer that God’s hand may yet be seen in the salvation of sinners and the sanctification of saints.

PUBLICATIONS.

NEEDED TRUTH: First number of New Series, 72 pages, containing articles by accredited writers, on "The place of the Name," may still be had. Orders should be sent as soon as possible to Mr. E. Matthew, 529 Battersea Park Road, London; or Mr. A. Ford Anderson 77 Winston Street, Glasgow. This number is specially suitable for distribution amongst those not in the Fellowship.

ARTICLES FOR WHOLESOME WORDS should be sent to Mr. J. P. A. Taylor, "Beracah," Paisley Road, Barrhead. Intelligence items should bear the signatures of two overseeing brethren, and should reach Mr. Taylor not later than the 15th day of the month preceding the issue in which insertion is desired.

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Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

AUGUST, 1910.

No. 8.

MAN'S FALL AND RECOVERY.

As God looked down upon this earth at the end of His sixth day's work, as recorded in Genesis i., a beautiful sight met His gaze. There was nothing to mar the beauty and perfection of the scene, which gave God infinite delight, for it was "very good." It is very difficult for us in this day to form any conception of the sight, for everything has now been spoiled. The trees, fruit and flowers must have been lovely, everything was perfect. Some splendid specimens may be seen at flower shows, but the best can in no way be compared with what we are considering. The animals too were very different from what they are to-day; there were no wild beasts then, for Adam had dominion over all, and went in and out among them giving to each its name. Last, but not least, let us think of Adam and Eve themselves. What a beautiful couple indeed, with no look of care, no wrinkles, no sign of decay or sickness, but two pictures of perfect health and happiness, enjoying communion with their Creator, and knowing no sin.

Turn your thoughts please from such a pleasant picture and think of another scene which forms an awful contrast. In Genesis vi. 5, 6 we read, "And the Lord 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. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart."

What an awful change from that scene of innocence and peace which gave God such pleasure ! Now as He looks down He is grieved at His heart, for all is spoiled, and every thought of man is evil. What has brought about such a change ? Who is responsible for such a state of affairs ? Turn please to chapter iii. of this same book ; there we learn the secret. One day into the fair scene of Genesis i. Satan entered, taking possession of a serpent, and begat doubt and unbelief in the hearts of Adam and Eve, by misrepresenting their kind and good God. He finds Eve alone, and asks her a question, " Yea hath God said, ' Ye shall not eat of any tree of the garden ' " ? She tells him that God has given them permission to eat of the fruit of all the trees with one exception ; they are not to eat of the fruit of the tree of the knowledge of good and evil, nor she adds " to touch it " lest they die. Satan answers " Ye shall not surely die," and after this deliberate lie, goes on to insinuate that God is withholding from them something that is for their good. He tells them that God knows if they did eat of this fruit they should themselves become as God, knowing good and evil. Eve listens and is beguiled ; doubt is instilled into her mind with regard to the goodness of God, and seeing the fruit was " good for food," " a delight to the eyes," and " to be desired to make one wise," she took and ate. Eve gave to Adam and he ate, and thus sin entered the world, and death by sin ; through one man's disobedience (Romans v. 12). To this act of disobedience can we trace the awful condition brought before us in Genesis vi. Here is the source, there the mighty river ; here the seed, there the abundant harvest, and here is the source of all the sin and misery which is so rampant to-day. To this act of disobedience we can trace the cause for all our hospitals, prisons, workhouses, lunatic asylums, and so forth, for in Romans v. 12 we read, " as through one man sin entered into the world, and death through sin ; and so death passed unto all men, for that all sinned." Again in verse 19 we read " through the one man's disobedience the many were made sinners." You and I are involved in this fall, for death has passed " unto all men." The Lord Jesus said that a corrupt tree could not bring forth good fruit (Matthew vii. 18), and we need not expect to gather olives from a fig tree, nor figs from a vine (James iii. 12). Adam disobeyed God, he became a transgressor, and as a corrupt tree he could not bring forth good fruit. We as children of Adam

were conceived in sin, and shapen in iniquity (Psalm li. 2). When Adam ate he died spiritually, he became dead through his trespass, and so Paul writes to the Ephesians and says, "You did He quicken, when ye were dead through your trespasses and sins." These people, in common with all who have been born into this world (with of course the one exception—viz., the Lord Jesus Christ), were born in sin, born dead; they were the evil fruit of the corrupt tree. Persons look at a baby and call it "little innocent" but they would be far nearer the truth if they said "little helpless," for the child will soon show that it is not innocent, but the sin which is born in it will soon manifest itself; that which is inside will soon be seen by outward actions. The child's environment will of course greatly affect the development and manifestation of that sin, but it is possessed, even in infancy, of a heart which "is deceitful above all things" and "desperately sick." The child is born in sin, born dead, and therefore the Lord Jesus said "Ye must be born anew." Reformation is of no avail, man is beyond repair.

In Romans v. 6 we read "while we were yet weak, in due season Christ died for the ungodly," and Peter tells us that "Christ also suffered for sins once, the Righteous for the unrighteous, that He might bring us to God." When Adam sinned he was driven out from God's presence, a barrier was raised between God and man; a gulf was fixed, which man could not cross. The Lord Jesus came to remove the barrier, to bridge the gulf, to bring man back to God.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isaiah liii. 6.)

Absalom was reconciled to David, without the question of sin having been gone into, without any satisfaction having been made (2 Samuel xiv. 33), but God does not act as David did, and before there can be the kiss of forgiveness satisfaction must be made for sin; sin, the barrier, between God and man must be righteously removed. The death of the Lord Jesus met all God's righteous claims against us, sin was condemned in the flesh (Romans viii. 3), was righteously put away (Hebrews ix. 26). Jesus on the Cross bore the *sin* of the world, and so "none need perish," but it is only as the individual puts faith in Christ that his or her *sins* are forgiven. (Acts x. 43.) The question of sin is for ever settled, and does not now stand between

God and man. None will be lost because of having been born in sin, for this we cannot help, and this difficulty Christ's death has removed. It is very fitting that God requires man to put faith in Christ, for He humbled Himself and became obedient unto death, but God has raised and exalted Him giving Him "the name which is above every name," and so in order to have our sins forgiven, to obtain eternal life, we must believe in this One, we must accept Him as the Christ, the One who came from God, and who died as God's Lamb, "the Righteous for the unrighteous to bring us to God." God says—"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." In order to be saved then man must accept Him who was rejected of men; he must honour Him whom men despised.

As we contemplate such a picture as that brought before us in Genesis vi. it would appear that God was defeated, that His purposes were frustrated, that Satan was triumphant; but this He only allowed for a time; the death of Christ has completely reversed matters, Satan has been brought to nought (Hebrews ii. 14) the barrier between God and man removed, and God's character as the God of love and light has been told out in such a way as it never could have been otherwise. God has been infinitely glorified. Through the death of Christ man may be brought into far closer relationship to and fellowship with God than prior to the fall. Adam knew communion as the creature with the Creator, but we have "received the Spirit of adoption, whereby we cry, 'Abba Father,'" we have become sons of God not only by adoption but by birth, for we are "born of God" (John i. 12, 13).

Every trace of sin, and all the effects thereof, will so far as this earth is concerned, and as a result of the cross work be completely removed. Every evil consequence of the disobedience of Genesis iii. will be removed. In addition to man being brought back to God, and God's tabernacle being with men (Revelation xxi. 3), the groaning creation shall be liberated from its bondage (Romans viii. 21, 22).

The curse shall be for ever taken away (Revelation xxii. 3), there shall be a new heaven and a new earth "wherein dwelleth righteousness" (2 Peter iii. 13), and nothing that is unclean shall ever enter therein (Revelation xxi. 27).

"Wherefore, beloved, seeing that ye look for these things,

give diligence that ye may be found in peace, without spot and blameless in His sight." (2 Peter iii. 14.)

GEORGE E. HORNE.

THE PERFECT EXAMPLE.

THE events that are recorded in chapters xxii., xxiii., and the beginning of chapter xxiv. of Luke's Gospel form the all-absorbing topic of conversation among the disciples, events of the greatest importance.

We can thus understand the attitude of those two on the road to Emmaus as they communed the one with the other of all those things which had happened.

How appropriate—as their minds are thus absorbed—"Jesus Himself drew nigh." He opened conversation with them, and though the distance from Jerusalem to Emmaus is three score furlongs, that journey, with such a companion, would no doubt be to all appearance the shortest they had yet undertaken.

What a lesson, beloved, for us to court the companionship of the Lord. It is written "Draw nigh to God and He will draw nigh to you," and thus as we journey onward, upward and homeward the way will seem all the shorter.

The mistake made by those two disciples was that they were entirely occupied with the present happenings, losing sight of the fact that everything was unto the fulfilling of Scripture and the entering into Glory. Thus there came from the Lord Jesus this rebuke—"O foolish men . . . behoved it not the Christ to suffer these things and to enter into His Glory," and, going right back to "Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself."

Unquestionably He bears external evidence of His suffering and as yonder in Jerusalem when the disciples are together he takes His place in the midst they are witnesses of those strange tragic marks which tell out so intensely His deep suffering and man's bitter hatred toward Him, marks that cannot be erased (Rev. i. 7).

His *suffering* has been witnessed by the disciples, His *resurrection* cannot be questioned, but, oh! wondrous thought,

He is about to give them evidence which shall dispel all doubt from those hearts of unbelief, thus led out by Him until they were over against Bethany, they witness His *ascension*.

What thoughts does this familiar name call up? It awakens memories of one loved by Himself, who in His absence has died, and again that shout rings in their ears, "Lazarus, come forth." In our memories it awakens thoughts of that shout that shall yet be heard by us, calling us from this scene of sin and defilement into His holy presence. Well might those disciples return to Jerusalem and be found continually in the Temple blessing God.

Like those two on their way to Emmaus, we require to be reminded of suffering and glory, and thus we turn to 1 Pet. ii., 21: "Hereunto were ye called, because Christ also suffered for you, leaving you an example that ye should follow His steps." Though He went about doing good, healing all that were oppressed by the Devil, yet He was the despised and rejected one by men, and it is a fitting climax to the thoughts of man that the "hands" of man should murder the Son of God.

We are apt to bemoan our lot when called into a position that entails suffering, and Peter-like, display fleshly energy, and use carnal weapons. Peter shortly (*See Luke xxii. 33*) before has boasted that he is ready not only to go to prison but to die if need be. How differently he acted when Judas and the multitude came to arrest the Lord Jesus. He stretched out his hand, drew his sword and struck off the ear of the servant of the High Priest. What a rebuke did the Lord now give! "They that take the sword shall perish by the sword." His hand was raised to restore that ear again, surely a fitting precursor to His being raised on yonder cross to heal whosoever willeth to be healed.

He has left the Glory willingly, and now on His earthly sojourn He is called upon to suffer, and then enter the Glory again. Thus there is brought before us in those three aspects of Glory—Suffering—Glory, Man's fall in Eden's garden (Glory), his present position (Suffering), ere he can again enter God's presence (Glory).

Let us ever remember that God has an object in calling us to suffer. Too often, alas, such is forgotten, and instead of seeking to know God's presence and guidance in such, it is our aim and object to get the easiest way out; whether that way is God

acknowledged or not we do not stay to enquire. But look at yon scene in Gethsemane (Luke xxii. 44).

Step by step He has been learning obedience, step by step God is glorified. Never before has obedience been learned at such a cost as was involved in the few hours previous to His death (see Heb. v. 8). Yonder (as that thrice repeated prayer ascends to His God and Father, "If it be possible"), God's answer is found in this, "Behoved it not the Christ to suffer," and what suffering and agony, wringing from Him sweat like great drops of blood falling down, surely indicative of coming reality when down from that pierced side flowed blood and water. His Blessed person as it hangs upon the cross is not seen by the eye of man in His death throes, for darkness covers the land. God cannot look upon sin and has to turn His face away from His well beloved Son and thus He will not allow the eye of man to gaze upon Him in that hour, but out of that darkness comes a cry, oh, so intense in its piercing notes, a cry because God has turned from Him rather than because of the agony He is enduring, the perfect Example.

As children of God we too are called upon to suffer. We cannot pass through His experience on the Cross but yet there is an aspect of His sufferings of which we may be partakers. "Inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy" (1 Pet. iv. 13).

"Let none suffer as a murderer," but if he suffer as a Christian "let him not be ashamed, but let him glorify God in this name" (1 Pet. iv. 15, 16).

How touching the expression of the thief on the cross, "We receive the due reward of our deeds but this Man hath done nothing amiss" (Luke xxiii. 41).

Thus would our God have us to learn from the Great Example our present portion as disciples, and yet all for future rewards, as the Apostle Paul in writing to the Romans compares them thus, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward," (Rom. viii. 18), and again in 2nd. Cor. iv. 17, "Our light affliction which is for the moment worketh for us more and more exceedingly, an eternal weight of Glory." "If we endure we shall also reign with Him, if we shall deny Him He also will deny us" (2 Tim. ii 12). Let us ever keep this

before us, "All that would live godly in Christ Jesus shall suffer persecution" (2nd Tim. iii. 12), and remember "Hereunto were ye called."

J. WEIR.

LESSONS FROM THE LIVES OF THE KINGS OF JUDAH.

(Continued from page 190.)

AMONGST the Proverbs of Solomon, there is counsel as from a father to a son, calculated to reproduce "after its kind"; but alas this hope is not always realised in the sons of such a father, and in Rehoboam, the son of Solomon, it was not so. The counsel of his young associates was sought and followed, and wrought serious results in the kingdom of Israel; which the counsel of elders might have averted if given ear to and acted upon. "Days should speak, and multitude of years should teach wisdom," and such counsel should be appreciated and sought, which may often preserve from sorrow and disaster. Through the counsel of the young men he not only turned a deaf ear to the solicitations of the people for relief from some of their burdens, but embittered their spirits by his unwise words and threats, with the result that the ten tribes of Israel turn from him, saying, "What portion have we in David, neither have we any inheritance in the son of Jesse" (2 Chron. x. 16).

While it is true on the one hand that this sad result of his decision was "brought about of God that He might establish His word"; still there are lessons which may be learned, especially by those who have rule in the house of God. Trouble is often greatly accentuated by unwise words. Answers are sometimes given to matters of honest difficulty that instead of being helpful, prove the opposite. It is well to be faithful and zealous, but wisdom is needed to direct.

In some matters Rehoboam acted wisely and hearkened unto the words of the Lord, and instead of waging war with the ten tribes, he "began to build the cities, and fortify the strongholds in Judah and Benjamin" (2 Chron. xi. 5-11), and in this respect he is worthy of imitation. Is it not the case that many of those who spoke loudest against the principles held by those from whom they separated have gone back and are again building up the things that once they destroyed; there has not been a progres-

sion in knowledge of and obedience to the Lord's will. In contrast to this, "out of all the tribes of Israel, such as set their hearts to seek the Lord, the God of Israel, came to Jerusalem; so they strengthened the kingdom of Judah and Benjamin, and made Rehoboam, son of Solomon, strong . . . for they walked in the way of David and Solomon." Such has been, and such surely yet may be with many with whom God is presently working; as we seek to give effect to the exhortation, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God"; and further "And on some have mercy, who are in doubt; and some save snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh" (Jude 20-22). This is undoubtedly the order and mode of divine operation, from within to without, and only as the within condition is such as is here set forth, and consequently experiencing the blessing of God ourselves, will we become instrumental in His hand, for the help of others, which is His purpose and hope concerning us; unto the realisation of which may we yet learn and be admonished from the past. "And it came to pass, when the kingdom of Rehoboam was established, and he was strong, that he forsook the law of the Lord, and all Israel with him" (2 Chron. xii. 1). Is it not amazing to read such words; and to consider how often such has been the case? How often the time of prosperity and victory becomes the time of disaster and defeat! What need there seems to be of being constantly reminded of the sobering words from God, "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. x. 12).

What is the reason for such disaster? Is it a kind of self-satisfaction with our progress; or self-confidence in our attainments, that causes us to forget and depart from the living God? How sad that it should be so! May we learn of Him, and become imitators of Him, who was ever "meek and lowly in heart." Truly "pride goeth before destruction, and an haughty spirit before a fall" (Prov. xvi. 18). Forsaking the law of the Lord is sure to end in disaster, so we read of the King of Egypt coming up against Judah in battle, and taking the fenced cities which pertained to Judah. The cause of such disaster is made clear from the message of Jehovah through His prophet, "Thus saith the Lord, Ye have forsaken Me, and

therefore have I also left you in the hand of Shishak" (2 Chron. xii. 5). Pleasing to Jehovah, no doubt was the effect of His message, on the part of the princes and the king, who humiliated themselves before Him, saying "The Lord is righteous"; so that He turns away His wrath from them, and grants them some deliverance; yet in some measure the fruit of their departure is experienced in their servitude to the king of Egypt, and the loss of the treasures of the house of the Lord. Thus it ever is, where there is heart departure from the living God, there is the slackening of the hands in holding the precious truths and things of His House, and letting such go. Where there is the ceasing "to stand fast" there is the ceasing "to hold fast," and the precious doctrines of the Lord, comparable to gold and silver, are gradually let go one by one, ending in "making shipwreck concerning the Faith." God can, and He may give repentance unto the acknowledgment of the truth, unto a recovery out of the snare of the Devil; but, it is only a very serious "peradventure," that He ever may; and the "impossible" may be reached of being renewed again to repentance, even though it may be sought diligently with tears. "Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet that that which is lame be not turned out of the way, but rather, let it be healed. Follow after peace with all men, and the sanctification without which no man shall see the Lord; looking carefully lest there be any man that falleth short of the grace of God"; "lest" . . . "lest" . . . (Heb. xii. 12-17). Amen and amen. DAVID SMITH.

(To be continued.)

SPECIAL NOTICES.

CONFERENCE OF OVERSEERS IN THE ASSEMBLIES IN THE BRITISH ISLES.—As arranged when representative overseers were together in Glasgow in September last, another similar conference will be held, if God permit, in the Gospel Hall, Reuben Street, Leeds, on Friday and Saturday, 9th and 10th September. Communications for consideration should be sent as soon as possible to Mr. J. P. A. Taylor, Beracah, Barrhead, near Glasgow. Our friends in Leeds are making needful arrangements and it is desired that word be sent at the earliest moment

to Mr. Elijah Taylor, 50 Bentley Road, Meanwood, Leeds, how many from each district may be expected. We again urge on our fellow-workers the need for exercise before God that His richest blessing may be realized on this meeting. Adequate representation from each district is very desirable. The prayers of the assemblies will be highly prized. On behalf of those convening the meeting.—We are, yours in the Lord's service.—
C. M. LUXMOORE; H. ELSON.

NORTH-EAST DISTRICT.—In response to the second appeal made through *Wholesome Words* in January of this year on behalf of the need of the saints in this district, the liberality of Saints has continued and abounded towards us, for which we have great cause of thanksgiving to our God, and now, our thanksgiving to the saints in the Community we desire again to be made known. We are pleased to say the trade has revived somewhat in Sunderland and trust in the will of God that it will continue, and we wish to make known to the Fellowship that we have sufficient in hand to tide us over for the time being and do not wish to burden the saints any longer at this period. We are truly grateful to our God for His manifold mercies to us and would tender our heartfelt thanks to the saints in the Fellowship for their practical sympathy to us in our need, which to God is a sweet savour. On behalf of saints in the N.-E. District.—WM. FISK; ANGUS M'KINNON.

KIRK STREET, LIVERPOOL.—We are glad to be able to announce the fact that we have again resumed our open-air meetings at the Park entrance. The last season we held them we were stopped by the authorities owing to trouble having arisen from other people's meetings, but we have held them now for several Lord's Day evenings without any interference by the police, for which we are thankful to our God, and would still endeavour to go forth bearing the precious seed. We have also started a tract-distributing band this season. Just a few willing workers have taken up this sphere of service, each one doing certain streets of which an account is kept, also the title of the tracts delivered, so that each district gets fresh leaflets every visit. We have found also that leaflets announcing our meetings, together with an invitation to the school, have proved beneficial, insomuch as we have had about thirty new scholars added in a few weeks. We mention this that others may know what has

helped us with the children that they may try it themselves. We are thankful for these opportunities of service and sowing, content to await the early and latter rain which shall bring forth the harvest in which we shall reap in due season if we faint not.—W. J. TRAINER; S. C. ANDREWS.

SCOTLAND.

MOTHERWELL.—Owing to Mr. James Johnston having gone to British Columbia, Mr. William Watson will receive communications. See new list, page 37.

AIRDRIE.—Special meetings for Christians will, if God permit, be held in M'Lelland's Hall, 26 Stirling Street, Airdrie, on August 20th, commencing at 3 p.m., and continuing till 8 p.m., with interval for tea from 5 till 5-45. We give a hearty invitation to brethren given to ministry and to all the saints, and earnestly desire prayer on behalf of these meetings that God may be glorified and those present blessed.—JAMES HINSHELWOOD; DAVID WHITTET.

ARTICLES FOR WHOLESOME WORDS should be sent to Mr. J. P. A. Taylor, "Beracah," Paisley Road, Barrhead. Intelligence items should bear the signatures of two overseeing brethren, and should reach Mr. Taylor not later than the 15th day of the month preceding the issue in which insertion is desired.

Wholesome Words may be obtained from:—

LONDON—Mr. Matthew, 529 Battersea Park Road.

LIVERPOOL—Mr. W. Gainford, 43 Moss Grove.

NEWCASTLE—Mr. E. Jameson, Wallsend.

DERBY—Mr. A. Foster, 18 Osmaston Road.

HALIFAX—Pioneer Bible and Tract Depot.

CARDIFF—Mr. Avon, Brook Street, Canton.

EDINBURGH—Mr. W. Teuton, 13 East Mayfield.

GLASGOW—Mr. A. Ford Anderson, 77 Winston Street.

ABERDEEN—Mr. J. Christie, 123½ Crown Street.

KIRKCALDY—Mr. D. Oswald, 8 Maria Street.

BELFAST—Mr. A. Taylor, 33 Beechwood Street

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

SEPTEMBER, 1910.

No. 9.

THE HOLY SPIRIT.

HIS PERSON AND HIS WORK.

THE Person and work of the Holy Spirit are almost inseparately connected in the Holy Scriptures, for where we read of His Person there we generally find Him in active operation. In the opening page of the inspired Word we find the Spirit of God brooding over the face of the waters, as though grieved at the evil which had caused the desolation to be inflicted, and waiting for the time when the Divine Elohim should in fellowship together say "Let there be light." Throughout Gen. i. the Holy Spirit is seen actively engaged with the Father and Son in the renovation of this earth.

Thirty-two times is He mentioned in the word God (Elohim, the triune God) in this chapter. Thus the creation and the renovation of this earth is stamped with the operations of the Divine Spirit, co-equal with the Father and the Son.

In the 6th of Genesis the Holy Spirit is seen striving with the Antediluvians through Noah's preaching. See also I Peter iii. 19.

We frequently read of the Holy Spirit coming upon certain ones and moving them by His power for the accomplishing of some Divine purpose.

The Spirit of God came upon Eldad and Midad and they did prophesy. Numbers xi. 26. Sovereign in His operations He

causes even covetous Balaam to speak out God's mind and will, and give utterance to prophetic truths.

It was because the Spirit of the Lord came upon Gideon that he accomplished so mighty a work. Judges vi. 34. Of Jephthah, Samson, Saul, David, and Ezekiel, the inspired writings say the same.

Through men the Holy Spirit spake and caused them to say and write things which they understood not. Numbers xxiv. 2; 2 Samuel xxiii. 2; 1 Kings xxii. 28; 2 Peter i. 21; 1 Peter i. 10-12.

So powerfully did He act upon the bodies of some that He carried them whithersoever He would. 2 Kings ii. 16; Ezekiel iii. 12, and viii. 3. (So also with our Lord as the dependent Man when the Spirit drove Him into the wilderness to be tempted of the Devil. Philip the Evangelist was caught away from the eunuch in the desert. John also had similar experiences in the Book of the Revelation.)

We cite these instances, in passing, to show that the Holy Spirit is sovereign in His operations and mighty in His power when unhindered and ungrieved.

It was also possible for the Holy Spirit to depart from Old Testament saints on account of their departure from God, as in the case of Saul. Hence David in the confession of his sin says "And take not Thy Holy Spirit from me." Psalm li. (Contrast this with the present dispensation of grace when the Holy Spirit indwells the believer and he is also sealed with the Spirit until the redemption of the purchased possession, that is, until the Lord comes. Eph. i. 13-14; Romans viii. 9-11.)

Apart from the blessed Holy Spirit David knew there could be no communion God-ward and no testimony man-ward.

As an example of the power of the Holy Spirit let us take the case of the Lord Jesus when He came as dependent Man. From birth to death the operations of the Holy Spirit were seen in and through Him. He was conceived by the Holy Spirit, and when He attained the years for His public ministry, the Holy Spirit descended upon Him even as we read—"Jesus also having been baptised, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, 'Thou art My beloved Son; in thee I am well pleased.'" Luke iii. Here was His anointing

with the Divine power for His life's work. Filled to the brim with this Divine unction (for there was nothing in Him nor could be to hinder or grieve that heavenly Dove), He returned from the Jordan and was led by the Spirit in the wilderness during forty days, being tempted by the Devil Luke iv. And in the power of the Spirit and the written Word He overcame the Tempter.

After this "He came to Nazareth where He had been brought up: and He entered as His custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto Him the book of the prophet Isaiah. And He opened the book and found the place where it was written, 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor . . . And He began to say unto them 'To-day hath this Scripture been fulfilled in your ears.'" Luke iv.

What a lesson for ourselves here! The Lord of Glory, the Great Omnipotent One, becomes dependent upon the Holy Spirit to energize Him in all His acts. And as the dependent One He does nothing except by the Spirit's power. Even as He said, "But if I by the Spirit of God cast out demons then is the kingdom of God come upon you." Matt xii. 28.

J. DORRICOTT.

(To be continued.)

SEARCH THE SCRIPTURES.

(JOHN v. 39.)

THESE are the words of the Lord Jesus Christ, when upon earth as a man among men. They were spoken expressly to a very religious people, the Jews; of whom it is written—"He came unto His own, and they that were His own received Him not."* Thus the Lord Jesus spake to such, "Search the Scriptures, for in them ye think ye have Eternal Life; they are they that testify of Me." Without doubt the Jews had great knowledge of the Scriptures, as is shown out in Matt. ii. 1-6. For when Herod the king demanded of the chief priests and

* Jo'm i. 11.

scribes where the Christ should be born, they answered him, "In Bethlehem of Judea, for thus it is written by the prophet." The sad mistake of the Jews was that though searching the Scriptures thinking they could obtain Eternal Life, yet they rejected Him of whom the Scriptures spoke. "For this is Life Eternal, to know Thee the only true God,* and Jesus Christ whom Thou hast sent." The Lord Jesus said to them, "He whom God hath sent ye believe not. And ye will† not come to Me that ye might have Life." "He that believeth on the Son hath Everlasting Life."‡ The written word of God is of no avail, unless you know the Living Word as your personal Saviour. In Rev. xix. 13, the Lord Jesus Christ is called "The Word of God." "The words that I speak unto you, they are spirit, and they are life."** To everyone who knows Christ as his or her personal Saviour, if they would know more of Him, then "Search the Scriptures; for they are they that testify of Me." As children of God how much we need this in these dark and evil days!

"Wherewithal shall a young man cleanse his way?

By taking heed thereto according to Thy Word."§

"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."|| The entrance of Thy Words giveth light, it giveth understanding to the simple."¶ "I rejoice at Thy Word as one that findeth great spoil."§§ "Seek ye out of the book of the Lord, and read".|||| "This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous,¶¶ and then thou shalt have good success." How definite are the commands of our God, "This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Oh, that we might say with His servant Job, "I have esteemed the words of His mouth more than my necessary food."§§§ "Receive, I pray thee, the law from His mouth, and lay up His words in thine heart."||||| For it is written—"Man shall not live by bread alone, but by every word that

* John xvii. 3. † John v. 38-40. ‡ John iii. 36. ** John vi. 63.

§ Psalm cxix. 9. || 2 Peter i. 19. ¶ Psalm cxix. 130. §§ Psalm cxix. 162.

|||| Isa. xxxiv. 16. ¶¶ Joshua i. 8. §§§ Job xxiii. 12. ||||| Job xxii. 22.

proceedeth out of the mouth of God.”¶ And God, in the Proverbs, dealing with and speaking to us as sons, saith—

“ My son, attend to my words ;
 Incline thine ear unto my sayings ;
 Let them not depart from thine eyes ;
 Keep them in the midst of thine heart ;
 For they are life unto those that find them,
 And health to all their flesh.” §§

“ Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee ;

When thou sleepest, it shall keep thee ;

And when thou awakest, it shall talk with thee.” |||

“ Moreover by them is Thy servant warned, and in the keeping of them there is great reward.” ¶¶ “ Whoso despiseth the Word shall be destroyed, but he that feareth the commandment shall be rewarded.”* “ The wise men are ashamed, they are dismayed and taken : lo, they have rejected the Word of the Lord ; and what wisdom is in them ? ” † Therefore, “ Let the word of Christ dwell in you richly in all wisdom.” ‡ “ Now I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” §

* Pro. xiii. 14. † Jer. xviii. 9. ‡ Col. iii. 16. § Acts xx. 32.

E. B.

LESSONS FROM THE LIVES OF THE KINGS OF JUDAH.

(Continued from page 256.)

CONCERNING Rehoboam and Jeroboam we read, “ there were wars between them continually,” 2 Chron. xii. 15 ; concerning Abijah we read, “ And there was war between Abijah and Jeroboam, ch. xiii. 1 ; which seems to suggest that the attitude toward each other was that of no peace, nor compromise nor quarter ; but the basis of this attitude was in the interests of truth and righteousness, in marking and turning away from

¶ Matt. iv. 4.

§§ Prov. iv 20, 22, 23.

||| Prov. vi. 21-22.

¶¶ Psalm xix. 11.

such as have caused divisions and occasions of stumbling, contrary to the word of the Lord, as Abijah in his indictment against his brethren of the ten tribes, makes clear and plain, in the words, "Ought ye not to know that the Lord, the God of Israel, gave the kingdom over Israel to David for ever, to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat the servant of Solomon the son of David, rose up and rebelled against his lord. And there were gathered unto him vain men, sons of Belial, which strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender, and could not withstand them. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you the golden calves which Jeroboam made you for gods. Have ye not driven out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the peoples of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest to them that are no gods," ch. xiii. 5-9. A serious indictment indeed, and true in all respects, and unanswerable, except by Jeroboam setting the battle in array against Judah, with his superior numbers of eight hundred thousand chosen men, to Abijah's four hundred thousand; but Abijah knows Jah or Jehovah as his name suggests, and can say, "Jehovah is our God, and we have not forsaken Him; also we keep the charge of the Lord God." That charge had to do with the order and service of His House, for the minutest details of which Jehovah had legislated; as to "causing the incense to ascend morning and evening"; "the ordering of the lights of the golden lamp-stand," and "setting in order the shew bread upon the pure table." These had been fulfilled by the priests, the sons of Aaron, and by the Levites, the ministers of His sanctuary. Herein was the evidence, "we have not forsaken Him," and in this confidence or boldness, they could glory and say, "And, behold, God is with us"; and the fight of the children of Israel is not against us, but "against the Lord, the God of your fathers," and "ye shall not prosper." Thus Abijah speaks as he advises them to desist, and the priests with the silver trumpets sound an alarm, into the ears of Jehovah, thus invoking Him to their succour and help. At first, the battle seems to go against Judah, and defeat seems to be theirs,

still, they cried unto the Lord ; and “ it came to pass that God smote Jeroboam, and all Israel, before Abijah and Judah . . . and the children of Judah prevailed, because they relied upon the Lord God of their fathers.” Surely thus it will ever be, although weakness and feebleness, and apparent defeat may characterise the testimony of God, oftentimes, as it was of Him, who said as bound, before Pilate, “ To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth My voice,” John xviii. 37 ; and so likewise in the history and experience of that which is “ House of God, church of the living God, the pillar and ground of the truth,” 1 Tim. iii. 15. The truth must and ever will prevail, though opposed and resisted and evil spoken of ; and error, and apostasy increase on every hand, as the Scriptures have foretold. But, “ for the truth’s sake which abideth in us, and it shall be with us for ever ” ; and for “ the Name’s sake . . . and that we may be fellow-workers with the truth,” be it ours to stand fast, and to hold fast ; for which our sufficiency is alone of God ; wherefore, in the words of the Apostle may we be comforted and encouraged, “ I commend you to God, and to the word of His grace which is able to build you up, and to give you the inheritance among all them that are sanctified,” Acts xx. 32.

DAVID SMITH.

(To be continued.)

“GOD LOVETH A CHEERFUL GIVER.”

“ TAKE heed to thyself that thou forsake not the Levite as long as thou livest upon thy land ” (Deut. xii. 19 and xiv. 27). Such were the words addressed by Jehovah to the people of Israel through His servant Moses, the Levites having been taken by Jehovah to serve in a special manner in connection with His house in that day (Num. iii.) and having no portion or inheritance with the rest of their brethren (Num. xviii. 28 ; Deut. xii. 12 and xiv. 29) ; the other tribes were responsible for their maintenance. Every man, family, and tribe in Israel knew his responsibility before God toward the Levites. But it was not merely giving to the Levites, but in giving to them they were also giving to Jehovah. (See Num. xviii. 24.) Thus

if the Levites were robbed of their portion, then Jehovah Himself was being robbed.

Speaking in a later day Jehovah says, through the prophet Malachi, "Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the storehouse, that there might be meat in Mine house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Has not this a voice for us in this day in connection with God's spiritual House? Surely God has put a like responsibility upon His people to-day toward those who have for the sake of the Name gone forth, taking nothing of the Gentiles (3 John 7). Do we as individuals in the assemblies of God and assemblies in the Fellowship of His Son, rise to our privilege and responsibility toward such, and thus become fellow-workers with the truth? (3 John 8). Think of the words of the Lord Himself, how that He said, "The labourer is worthy of his food" (Matthew x. 10), and "the labourer is worthy of his hire" (Luke x. 7). Again the Holy Spirit through the Apostle Paul in the letter to the Corinthians says, "What soldier ever serveth at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" (1 Cor. ix.) "Thou shalt not muzzle the ox when he treadeth out the corn" (1 Cor. ix. 9; 1 Tim. v. 18). "Is it for the oxen that God careth, or saith He it altogether for our sake? Yea, for our sake it was written" (1 Cor. ix. 10). When the people of Israel entered into their possession in the land they were to give to the Levites cities to dwell in. "From the many ye shall take many and from the few ye shall take few" are the words of Jehovah to Moses (Num. xxxv.). This brings to mind the words of 2 Corinthians viii. 12, "It is acceptable according as a man hath, not according as he hath not." We sometimes sing "Were the whole realm of nature mine." It is not ours, but how are we using that which God hath placed in our hands? Is it God first with us or do we think about God and His claims upon us only after everything else has been met? If God is robbed of His portion, then His

servants will be robbed and as the result the assemblies of God will suffer loss. May our hearts be stirred up before God in regard to this matter and may there be that ascending unto Jehovah which shall be an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, Phil. iv. 18.—A. HICKLING.

SPECIAL NOTICES.

WALES.

CARDIFF.—It is with much gratification to God that we record a refreshing and profitable time at our Annual Conference last Bank Holiday (August 1st). The subject chosen for consideration (as previously announced) was:—"The House of God; what is it?" At the morning meeting Mr. W. J. Lennox opened the Conference by reminding us "That to every purpose there is *a time*," and spoke weighty words as to the seasonableness of the particular truth under consideration, its importance, and the attitude which God requires at any time towards "the present truth," whatever that may be. He submitted that in the time of Martin Luther the "present truth" was "justification by faith," and that whatever men thought as to other revealed truths, this was *the* truth to which their attention was specially called, and that it was in regard to this truth they had to take their stand either with God or against Him. In like manner the "present truth" for us was that to which God had raised up a distinct and definite testimony, and believers will be judged by their attitude thereto. By reference to the words of the Lord Jesus concerning the Queen of Sheba, that "*she came from the ends of the earth*," he showed that God knows all our difficulties and appreciates all our efforts towards seeking to know and carry out His will, and spoke encouraging words as to God's *merciful, loving kindness*, which we can assuredly reckon on, if we are found in the way of His commandments. We were then warned that Satan's chief point of attack is always directed against the *present truth*, and exhorted to "Let not *mercy and truth* forsake us" (Prov. iii. 3), for it was solemnly possible by our attitude towards the latter to be forsaken by both. In the afternoon and evening meetings we had more definite teaching as to the "House of God," the Word being

ministered by Mr. Lennox, Mr. J. C. Radcliffe, and Mr. Geo. Prasher. The Conference was preceded by special addresses on Lord's Day, July 31st, and followed up by meetings both in Cardiff and the neighbouring assemblies of Mountain Ash, Merthyr Vale, Ton-y-pandy, Caerphilly, and Barry. Mr. Lennox remained with us until Friday, the 5th inst., and Mr. Radcliffe until Wednesday, the 10th inst. Altogether we had "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." As we asked for the prayers of fellow saints, so now would we ask for thanksgivings to God for answered prayers.—T. DOBLE; ED. FOSTER.

MOUNTAIN ASH.—We desire to intimate the sudden home call of our beloved brother Ed. Griffiths, of Porth, Glam., on July 8th, who was run over by a journey of trams underground. He was taken to the hospital, but passed away soon after admittance. For about 6 years he has been in the Assembly at Mountain Ash, but an assembly having been formed at Williamstown, near Ton-y-pandy, on July 3rd, 1910, he has since then exercised great love and care towards the saints there, where his absence will be keenly felt. The funeral took place on July 13th, and saints were present from Williamstown, Barry, Cardiff, Caerphilly, Merthyr Vale, and Mountain Ash in goodly numbers. At the house we sang No. 12 from the new hymn book, "Sweet is the savour of His name," and at the graveside No. 46, "Hallelujah, the strife is o'er." Our esteemed brother Geo. Prasher read and spoke from John xi. comforting words to his sorrowing relatives, and very impressive words to the many hundreds who were present, after which our esteemed brother Ed. Foster closed in prayer. He leaves a widow, a beloved sister who has been in the Assembly for many years—or who was in the Assembly before her marriage—and a little son aged 5 years, for whom and for the Assembly at Williams-town we would especially seek the prayers of the saints. We trust the words spoken and hymns sung may have the desired effect on both saint and sinner.—On behalf of the Assembly at Mountain Ash, THOMAS EVANS, ED. FOSTER, GEORGE JONES, JAMES FURLONG.

SCOTLAND.

DUNFERMLINE.—We regret to announce the cessation of the Assembly of God in Dunfermline. Those in the Fellowship in

Dunfermline are now identified with the Assembly in Cowdenbeath.—DAVID OSWALD; JOHN PYE.

OTHER LANDS.

BRANTFORD, [CANADA.—Remembering the words of Rom. xii. 15, "Rejoice with them that do rejoice; weep with them that weep," we ask with mingled feelings of joy and sorrow that the following items be passed on to beloved fellow saints, so that in deed and in truth the words quoted above may be given effect to. On July 9th, in the Assembly meeting room here, Mr. Walter J. Dunn and Miss Annie E. Hudson, also Mr. Charles H. Mercer and Miss Esther M. Savigar, were united in the bonds of marriage. Almost the entire assembly were present, and one of the overseeing brethren performed the marriage ceremony. Again, on July 17th, our young sister Bessie Murray was baptised in the Grand River, where quite a number were assembled. Precious words suitable to the occasion were spoken by brethren Daniel Davidson and Robert Murray. Our young sister was added the following Lord's Day. Further, on July 23rd, John Bryson M'Lemon, the 1 year and 11 months old boy of our brother and sister John and Mrs. M'Lemon, died after a short but very acute illness. The following day the precious body was buried in Mount Hope Cemetery during a thunder and lightning storm with downpouring rain. At the house, prior to going to the cemetery, suitable and comforting words were spoken by H. W. Waters of Toronto, and R. Murray of Brantford. And still further, on July 27th we had a very remarkable incident of God's overruling on our behalf; no doubt a very clear answer to prayer. Our Gospel Tent in transit from Toronto to Brantford was tied up with hundreds of other freight cars in a railway strike, but on the date mentioned we got notice that our tent had arrived. When we called at the station we found that only one car of freight for this city was put through from Toronto, and that brought the prayed-for tent. Truly, if God be for us, who against? The tent is now pitched, and the meetings are very encouraging. We have much cause to give God thanks. Brethren, pray for us. (The brothers, Mr. Joshua and Mr. Plume Hawkins, of Halifax, left Liverpool on August 5th for Brantford, to lend a helping hand in the Tent work.)

PUBLICATIONS.

NEEDED TRUTH: First number of New Series, 72 pages, containing articles by accredited writers, on "The place of the Name," may still be had. Orders should be sent as soon as possible to Mr. E. Matthew, 529 Battersea Park Road, London; or Mr. A. Ford Anderson 77 Winston Street, Glasgow. This number is specially suitable for distribution amongst those not in the Fellowship.

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BELFAST—Mr. A. Taylor, 13 Beechwood Street.



Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

OCTOBER, 1910.

No. 10.

A FRUITFUL GARDEN.

“ A GARDEN shut up is my sister, my bride,
A spring shut up, a fountain sealed.
Thy shoots are an orchard of pomegranates, with precious
fruits ;
Henna with spikenard plants,
Spikenard and saffron,
Calamus and cinnamon, with all trees of frankincense ;
Myrrh and aloes, with all the chief spices.
Thou art a fountain of gardens,
A well of living waters,
And flowing streams from Lebanon.”

—(Song of Solomon iv. 12-15.)

What a beautiful place ! How pleasing to the eyes ! What delicious odours !

Such the Bridegroom speaks of the Bride. To think that we have found such favour in His eyes ! He, the Bridegroom, has likened us, His Bride, to a garden—a garden composed of such precious, sweet-smelling plants, many in number, just as the Bride is composed of many, many individuals. Are we, as individual plants in that lovely garden, sending out our fragrance ? Have we realised what a great privilege ours is, to be there at all ?

Notice, it is a “ garden shut up,” not open to every gaze :

not everybody's property. The world has no share. Then this garden is not without the living waters, the cool refreshing streams, keeping the plants ever fresh and green, and causing them to flourish. Its means of sustenance are found within its own boundaries—no need to go outside. But, from whence do these streams come? From Lebanon—the heights—denoting nearness to God—ah! they come from God Himself.

“Awake, O north wind; and come, thou south;
Blow upon my garden, that the spices thereof may
flow out.

Let my Beloved come into His garden,
And eat His precious fruits.”—(Verse 16.)

Worldlings may not enter to share the bliss found in that garden, but the smell of the fragrant spices float outward, and may give them a faint idea of what is inside. If we were only what we should be, if our fragrance floated outward, and reached some worldly heart, would it not give it an earnest, burning desire to come into the garden, and share the bounties within—yea, become like us, another precious plant?

Only on that condition can they come in, but let us ever welcome our Beloved One. The garden is His, and all the fruits are His, and His alone. May we labour to bring forth more fruit, that He may have whereof to eat. They are precious in His sight.

“Let my Beloved come into His garden,
And eat His precious fruits.”

But is the Bridegroom responsive? Doubtless, for the answer comes at once:—

“I am come into My garden, My sister, My bride.
I have gathered My myrrh with My balsam,*
I have eaten My honeycomb with My honey;
I have drunk My wine with My milk.”

He has not only come, but He takes pleasure in that which is His own: He claims it as His own. Within the boundaries of His garden He feeds on the honey and the honeycomb: His drink is wine and milk. What a feast!—simple, but rich, and He is abundantly satisfied.

* Margin R.V.

This verse, though true for the present, is still more true concerning the future, for see what follows:—

“ Eat, O friends,
 Drink, yea drink abundantly of love.”—(Margin R.V.)

Does not this seem to speak of the great coming Bridal Feast, when the Old Testament saints will be present to share the joy of the Bride and Bridegroom?

Notice again—

“ I have gathered My myrrh with My balsam.”

Balsam—used for healing. There will be no sickness, no sorrow, no aching hearts then.

Shall we ever realise in this world our position as Bride? I think not. However, let us remember it, if we cannot realise it. Let us day by day live in close communion with Him; let us remember that we are precious plants in His garden. May our fruits be only for Him, and may we ever be sending out our fragrant spices—“ an odour of a sweet smell.”

In that coming day when we shall be judged for the “ deeds done in the body,” of how many of us will it be true—

“ My spikenard sent forth its fragrance ”?

—(Song of Solomon i. 12.)

PEACE.

GOD sent His Son, the Lord Jesus, to carry out a work for Him. But not only was the Lord Jesus sent by God, He was also supported by Him. Hear His own testimony concerning this—“ He hath not left Me alone, for I do always those things that please Him.” John viii. 28. This thought upheld Him as, step by step, He sought to do the will of His Father. His mind was at rest; peace filled His soul; He could count upon God; God would never fail Him.

And thus He went on day by day, strengthened and comforted until He reached the Cross, where the work for which His Father sent Him was accomplished.

With His Father's love sustaining Him He could endure all.

Behold Him on the Cross, bearing the sin of the world! Hear

His cry of bitter agony when in His deepest need He finds Himself alone! "My God! My God! Why hast Thou forsaken Me?"

And yet, with that cry, peace was given and peace was left for all who seek it. "Peace I leave with you. My peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid." John xiv. 27.

Can we have anything more to be desired than the peace of God, a peace which passeth all understanding? Are we enjoying that peace as we ought? If not, why not? Is it because we are indifferent as to whether we keep in close communion with our God and Father? All may know it who have believed in the finished work of Christ and seek to carry out the will of God, walking in the footsteps of the Lord Jesus. "If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." 1 John i. 7. How important it is for us to remember how the Lord Jesus Himself said "Behold the hour cometh, yea is come, that ye shall be scattered every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me. These things have I spoken unto you that in Me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world." John xvi. 32, 33.

HOW TO STAND AGAINST THE DEVIL'S WILES.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil." Eph. vi. 11.

The above exhortation is of great importance to young brethren just beginning the fight of faith, and we see therein that although God in His matchless grace has done great things for us, the putting on of the armour is something He will not do. Each one must take it up and put it on for himself.

The Apostle Paul at the close of his career said—"I have fought the good fight, I have kept the faith." We never find him underrating the forces of his dread opponent, but availing himself to the utmost of the divine equipment ready to his hand, fully realising that earnest, sustained effort was necessary on the part of the one who would prevail in the conflict.

Well had it been for mighty King David had he kept his armour on. Joseph kept his on, and when the fiery dart came, sudden and cruel, it glanced harmlessly off his breastplate, and he prevailed.

According to Greek mythology, Achilles had one vulnerable spot, on his heel, and it was there he received his mortal wound. Our adversary, Satan, knows the vulnerable spots, and is ever ready to take advantage; he will not spare.

Wherefore put on the *whole* armour (for no part is unnecessary) and do not put it off until the day when the warfare is ended, and you receive, not a perishing distinction for which men do and dare so much, but an enduring reward from His hands. Oh! to think of it, from His own Lordly hands. Say—Is it not worth wrestling for? Is it not worth enduring hardness for? Surely yes.

A. H. CHAMBERS.

THE HOLY SPIRIT.

(Continued from page 261.)

IN our last paper we concluded by showing that what our Lord did in miracles and powers He did by the Spirit of God. Some of the Scribes and Pharisees attributed this power to Beelzebub, and by so doing they committed the unpardonable sin of blasphemy against the Holy Spirit which could not be forgiven. Now, at the close of that holy life which was a manifestation of the Father in the Spirit's power, He offers up Himself by the Eternal Spirit without spot unto God. Before His departure He gave to His disciples

The promise of the Comforter.

In the last day, that great day of the feast, Jesus stood and cried saying "If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified" (John vii. 37-30). Here is a word which promises to all who believe that they shall be the recipients of the Holy Spirit, but this was dependent upon the

Lord's absence from this scene and His glorification at the Father's right hand.

Further, it was intended by the Lord that those who thus received the Spirit should be channels through which the living water should flow in the power and energy of the Holy Spirit.

In John xiv. the Lord Jesus takes His place as Comforter to His own (who were troubled as He had been telling them of His departure) and says, "Let not your heart be troubled," and though He is going away to leave them He "will pray the Father and He shall give you another Comforter that He may abide with you for ever. Ye know Him for He abideth with you and shall be in you." There is in these last words a further revelation than saints hitherto had. It marks a new epoch, a fresh dispensation—the dispensation of the indwelling Comforter. Every one born of God was going to be indwelt by the Holy Spirit—their bodies being made a temple of the Holy Spirit (1 Cor. vi. 19), and what seems more wonderful, is the truth that He was going to take up His abode, never to depart—"abide with you for ever."

We have before noticed, that in the past the Holy Spirit had spoken through men, on others He came and filled them with wisdom and power for accomplishing mighty things, and to Old Testament Saints He was their Instructor, and when they grieved Him through their backslidings He testified against them through the prophets (Neh. ix. 20), and those upon whom He came, it was possible for Him to leave through sin, as in the case of Saul, but here in the words "shall be in you," "abide with you for ever" is something all of grace. Grieved He may be by us, through unconfessed sin, quenched in us, and we may quench Him also in others. Quenched in us by not acting upon His gentle promptings in "the still small voice" that is well known to those who know and enjoy communion with God.

Quenching Him in others, may be done by elder brethren not giving encouragement in wisdom to younger ones that will encourage them "unto the work of ministering unto the edifying of the Body of Christ." Again, have we not known cases where brethren have continued at prayer-meetings in such long prayers that it has left no time for some other brethren to lead in prayer in the out-breathing of the Holy Spirit? We are going away from our subject, but it would be healthy

exercise to ask—Would I pray so long if there was no one here but God ?

Grieved and quenched then, alas, He may be; but thank God, “shall be in you,” “abide with you for ever,” still is true. May it be ours to covet to live in the power of an un-grieved, unquenched Holy Spirit.

The Lord Jesus continued this theme by saying—“But the Comforter, even the Holy Spirit whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you ” (John xiv. 25).

Thus far He is revealed as—

1. Comforter ;
2. Teacher ;
3. Remembrancer.

The first presentation of Him as Comforter, or the Consoler, carries with it the thought of a mother comforting her child in distress, and we are reminded of the word “as one whom his mother comforteth so will I comfort you, and you shall be comforted.” Or we may view Him as the Paraclete, Advocate, or Intercessor, acting on behalf of those in whom His interests are, those who on account of infirmity cannot act for themselves. He is so shown in Romans viii.—“And in like manner the Spirit also helpeth our infirmity ; for we know not how to pray as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.”

In Him we have in the fullest measure what Eliezer was to Rebekah on the desert journey to Isaac. And not only as individuals may we know the “comfort of love,” the consolations of the Holy Spirit, but collectively as church and churches of God it is our privilege to know this. After the time of fiery trial and persecution that the early Church passed through, we read, “So the church . . . had peace, being edified, and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.” Let us notice well, that walking in the fear of the Lord precedes the comfort of the Holy Spirit. He cannot yield His peace and comfort where the fear of the Lord is not. Let us ask ourselves, Do we know the comfort of the Holy Spirit ? Is there peace in our midst, building up and the fear of the Lord ? If not, we may be sure there is something grieving this Heavenly Dove. When there is pride,

strife, envyings, evil-speakings, there the Holy Spirit cannot shed abroad His Divine comfort. It was this comfort that Paul in his last word to the church at Corinth with those in the whole of Achaia, heartily desired them to know, "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit." May this be our portion.

J. DORRICOTT.

(To be continued.)

LOWLY IN HEART.

THE high and lofty One, who inhabiteth eternity, who filleth all heavens yet confesseth when in fashion as a man He tabernacled here below—"I am meek and lowly in heart." Matt. xi. 29. His affections were set on lowly ones and lowly things. How really was this lowliness expressed when He held to His breast or laid His hands upon the little children brought to Him by their mothers! "Learn of Me" are words we continually stand in need of calling to our remembrance. We are exhorted not to think of ourselves more highly than we ought to think. Rom. xii. 3. The same chapter tells us to set not our mind on high things but to be carried away with the things that are lowly. Verse 16. If one wants to get up he must go down, if he wants to rise he must sink. Phil. ii. 5-11. In lowliness of mind we should each esteem the other better than ourself.

When we think how little we know of God's will compared with what we might know, how far short we come of His glory; we may well have humble thoughts of ourselves. "God resisteth the proud but giveth grace to the lowly." Jas. iv. 6. The wholesome teaching of this epistle is sorely needed in these days of loud profession and little heart. It encourages walk rather than talk.

1 Peter v. 5-6. The exhortation, instruction, and encouragement for the overseers, which find place in the earlier portion of this chapter, will all prove unavailing in the realisation of the will of God if the truth of verses 5 and 6 be disregarded. It is good that we serve the Lord, but let us not be indifferent as to the manner of our service. "Serving the Lord with all lowliness of mind"* is the testimony of the pattern servant, who drank

* Acts xx. 19.

deeply of the spirit of His divine Master. "Learn of Me" found place in his heart. He could say to others, "Be ye imitators of me even as I also am of Christ." 1 Cor. x. 33. "I, Paul, myself intreat you, by the meekness and gentleness of Christ, I who in your presence am lowly among you." 2 Cor. x. 1. "He that comforteth the lowly, even God, comforted us." 2 Cor. viii. 6.

He who would do the beautiful work of oversight must not be a novice, lest being puffed up he fall into the condemnation* of the Devil. Rejection of sound words, even the words of the Lord Jesus Christ, inevitably leads to being puffed up. 1 Tim. vi. 3, 4. Let us repeat the words of the Lord Jesus, "Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

SPECIAL NOTICES.

ENGLAND.

LONDON.—Mr. William Cox's address is now 44 Perryn Road, Acton, London, W.

DERBY.—Mr. Albert Foster's address is now 69 Belgrave Street, Derby.

BLACKBURN.—We heartily invite workers and others interested in the work of the Lord amongst the young to our annual Conference, which it is purposed to hold on Saturday afternoon, October 22nd, *D. V.*, in the Oxford Hall, Oxford Street, Blackburn, commencing at 3 o'clock. We urge upon fellow-workers, if it is at all possible, to send a representative, and to specially remember this coming together that we may experience a time of rich blessing to the glory of the Triune God. The subject proposed for consideration is as follows:—"What is the responsibility of the Assembly to the Sunday School?" There will be an opportunity for reports either by letter or representative. Intimation as to how many may be expected, and reports, to be addressed to Mr. Thomas Harkness, 23 London Road, Blackburn.—J. M'INTYRE; WM. J. TRAINER.

* 1 Tim. iii. 6.

PORTSLADE (BRIGHTON).—The Assembly now meets at No. 8 St. Aubyns Road, Portslade. Meetings as formerly. See page 10.—H. JONES ; B. W. THORNHILL.

SCOTLAND.

LANARKSHIRE.—The usual September meeting for the ministry of the Word was held in the Christian Institute, Bothwell Street, Glasgow, on Saturday the 18th, when there was a fair attendance of the saints. The Word, spoken through brethren Mr. Charles M'Kay, Mr. Johr Miller, and Mr. H. Elson, was in power. The following Scriptures were brought specially under consideration :—Gen. ii. 9, 15 ; Gen. iii. 7, 22 ; Ps. xlvi. 1 ; Ps. xxxvi. 7, 8 ; 1 Cor. iii. 6 ; Heb. x. 19-25 ; Rom. xi. 5 ; Acts xx. 30 ; 1 Tim. i. 3, 18-20 ; 1 Tim. iv. 1 ; 2 Tim. ii. 17-22 ; Rev. i. 4 ; Jer. xxi. 7-9 ; Ezek. vi. 8, 9 ; Isa. x. 20 ; Isa. xi. 11-13. A refreshing yet sobering time was experienced. Thanks should be rendered unto God for help given His servants, and prayer made that the good seed sown may bring forth fruit abundantly.

CANADA.

It is with joyful hearts we announce the fact that God has stirred up the hearts of some of our brethren in the British Isles to visit and help us in the aggressive and pioneering work we are engaged in in this part of the vast Dominion of Canada in which we live.

Our esteemed brethren Mr. Joshua and Mr. Plume Hawkins of Halifax, England, commenced special meetings in Salem Hall, Toronto, on Sunday, August 14th, continuing each night up to and including Friday, August 19th. These meetings have never been equalled in the Hall either for attendance or interest displayed.

Our brethren proceeded to Brantford on Saturday, August 20th, where the Tent is now pitched, and commenced a week's special meetings in the Tent, which were attended with even greater success than those at Toronto ; the attendance and interest displayed in the meetings being greater than our anticipation.

Our only regret was that our brethren's stay amongst us was so brief.

Our hearts' desire and prayer to God is that He will stir up the hearts of other fitted brethren to come over and help, and

that His people in the British Isles will continue to pray for us.—
D. J. COOK ; H. W. WATERS.

GONE HOME.

LIVERPOOL, KIRK STREET.—With feelings of deep regret mingled with thanksgiving we have to report the home-going of our much-loved brother Lancelot Hope. For some months he had been occasionally indisposed, and the last few weeks his health had been greatly affected ; but he seemed to rally somewhat ; however, on September 8th he was brought home, having collapsed at his work. This attack proved fatal, for on Tuesday the 13th he passed away, through complications resulting in congestion of the brain. Our brother has been amongst us for 27 years, and has borne a bright testimony in the work of the Gospel and also at his daily occupation. His own work-fellows, at their request, carried his remains to the grave, where suitable words were spoken to about 200 people, saved and unsaved. Hymn 74 was a favourite one with our brother, and was sung at the commencement ; then John xi. was read, with suitable exposition by Brother S. C. Andrews, followed by several brethren, and concluded with Hymn 78. Our dear sister, his wife, has had much trouble, having lost several children, but this is a time when she will most need remembrance at the throne of grace, and this we ask from fellow-saints for her and the two children who do not yet realise the extent of such a loss.

We also have to note the loss of our beloved sister Margaret Sutton, who passed away suddenly at the age of 32, and we laid her body in Wallasey Cemetery. Her mother and brother are left to mourn her loss.—W. J. TRAINER ; W. GAINFORD.

INVERNESS.—We regret to have to report the falling on sleep of our sister in the Lord, Mrs. Campbell. Our deepest sympathy is extended to her husband and five children left to mourn the loss. 1 Cor. xv. 19-26.—ROBT. HOWITT ; J. MATHE-SON ; J. CHRISTIE.

NEW HYMN BOOK.—Another lot has just been bound. Covers in a fast colour. Orders should be sent to Mr. E. Matthew, 529 Battersea Park Road, London, or Mr. A. Ford Anderson, 77 Winston Street, Glasgow. Remittance must be sent with order. Prices are:—Edition with music, 18s per dozen ; six copies for 9s, post free ; less than six copies, 1s 6d each, with

3d added for postage of any number ; Words only, 9s per dozen, post free ; less than 12 copies, 9d each, with 3d added for postage of any number 2d extra for Music edition, and 1d extra for Words edition, if to be posted beyond the British Isles.

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Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. II.

NOVEMBER, 1910.

No. 11.

LESSONS FROM THE LIVES OF THE KINGS OF JUDAH.

(Continued from page 265.)

ASA was the worthy son of a worthy father. His days were characteristic days, and a contrast to previous reigns, for "In his days the land was quiet ten years." A calm after a storm, and peace and quiet after war. How much to be desired and valued; yet such are freighted with privileges and responsibilities, and attended with dangers; and wisdom is needed unto the fulfilment of the former, and preservation from the latter; and the wisdom and ways of Asa serve as an example worthy of imitation. Instead of settling down into ease and self-enjoyment, he evidently accepted the rest as God-given, and used it as an opportunity for definite and aggressive effort, not only in pulling down but in building up, saying "Let us build these cities, and make about them walls, and towers and gates and bars, while the land is yet before us; because we have sought the Lord our God, we have sought Him, and He hath given us rest on every side. So they built and prospered." (2 Chron. xiv. 7.) Similarly, a time of rest came in the history and experience of the people of God, and work of God, after a time of severe tribulation and fasting, concerning which we read:—"So the church throughout all Judea and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, was multiplied"

(Acts ix. 31), which presents a right and proper use of a God-given rest. Such seasons are indeed to be prized and embraced as affording opportunity from God, for the fulfilment of the exhortation, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." (Jude, verses 20, 21.) Preparation will thus be made in the time of peace, through the building of the wall, and setting up of the gates, against the time of trial and warfare, which doubtless will come sooner or later, instead of finding the misused opportunity of rest for ease and fleshly indulgence, and settling down on the lees, which can only result in sad and serious disaster and defeat. In Asa's experience, the time of trial and war came, and found him prepared. He had his army, and mighty men of valour, and chariots, and bucklers and spears and shields and bows; and thus they go to meet the enemy and set the battle in array; yet while they are thus equipped and prepared, it is not in these that his confidence is, for he has learned that while "some trust in horses and some in chariots," he "will make mention of the name of the Lord our God" (Psalm xx. 7), and so we read, "Asa cried unto the Lord his God, and said, 'Lord, there is none beside Thee to help . . . help us, O Lord our God, for we rely on Thee, and in Thy name are we come against this multitude. O Lord, Thou art our God, let not man prevail against Thee.'" Surely in this respect he is worthy of imitation also. Preparation is indeed important and necessary. Diligence and earnestness to stir up the gift God has given, and cultivating and developing to the highest degree all the powers and resources at our command; and wise concentration of all our energies and forces against the power and tactics and advances of the hosts of darkness, in whatever shape such come, but let us learn and acknowledge that the source and secret of our safety and our strength lies not in gift or energy, or well-ruled and regulated and disciplined ranks, but only and solely in the living God, and in the power of the Spirit of God. May we know individually "My help cometh from the Lord," and "My help is in the name of the Lord," and then collectively we will be able to say "In the name of our God, we will set up our banners, we will triumph in Thy salvation." (Psalm xx. 5.) So it was in Asa's experience, for "the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled

. . . . for they were destroyed before the Lord, and before His host." It was a great and signal victory for them against great odds, "because they relied on the Lord." "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose heart is perfect toward Him." So Asa proved, and so may we prove even in our day, if we present such characteristics as are here set forth for our learning and our imitation. On the other hand, as we have already pointed out, the time of victory is a time of special danger, so God generously reminds and warns Asa thereof; and not only him but us; in the words of His messenger speaking in His message; so we read, "And the Spirit of God came upon Azariah, the son of Obed, and he went out to meet Asa, and said unto him, 'Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you while ye be with Him; and if ye seek Him, He will be found of you, but if ye forsake Him, He will forsake you.'" (Chapter xv. 1, 2.) What gracious consideration and provision from God, in such seasonable words, for Asa in the circumstances in which he finds himself. Flushed with his victory, and the spoils thereof, as he might easily be, how prone for his heart to be lifted up in pride, and to lose sight of and forget the secret and source of the same. So God reminds him, as well as encourages him, in the further words, "Be ye strong, and let not your hands be slack, for your work shall be rewarded." Thus he was encouraged, and so may we, unto a fuller answer to the will of God, and increased devotion and energy in the work of God. But, alas, Asa's closing days were darkened and saddened through relying on the arm of flesh, instead of on the Lord his God, with dire and sorrowful results; which afford warning to us upon whom the ends of the ages are come, that we be not and do not likewise.

DAVID SMITH.

"BRING ME AN OFFERING."

WHAT we devote to the Lord of our substance is often an indication of the state of soul we are in. When Israel as a nation were right with God they gave unto Him their best; when in departure from Him they gave unto Him their worst. An example of the former may be found in Exo. xxv., where Jehovah

speaks unto Moses to speak unto His redeemed people "that they bring Me an offering." No such message of high privilege reached their ears in Egypt when they were bond-slaves of Pharaoh, for there they needed a giving God, who in mercy gave them Moses to be their deliverer, and who saved them and brought them unto Himself. Now having experienced God's salvation, might, and power, He appeals to their hearts to bring Him an offering. The hearty response which was made to this is seen in Chapter xxxv. The men and women who were willing-hearted brought their offerings in such abundance that they had to be restrained from giving. Each one gave according to his ability. The poor man's offering was just as valuable in the eyes of Jehovah as the rich man's gift, for it was measured by God according to what the giver had. Their offerings were very precious to God, for they told out the heart's affection for Himself and for His things.

In a later day when Israel had departed from Him they kept the best for themselves and offered to the Lord their worst. They searched their cattle and flocks to find the blind, the lame, and the sick, and these they offered to Jehovah in order to keep up the appearance of offerers. We know with what disdain and displeasure He viewed these offerings, and how He reproved them as being robbers of Himself. In the midst of their backslidings He shows His abundant mercy by inviting them to "bring all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Malachi iii.) Thus God again appeals to the affections of their heart in this matter. There are other similar instances in the Holy Scriptures, but these two will suffice to show that in giving or with-holding the state of soul is always shown.

In Patriarchal days we have a Jacob who purposed to give a tenth unto the Lord. (Gen. xxviii. 22)

With Israel under law God claimed the firstborn of man and beast, and the tenth part of the produce of their land and the tenth of their herd and flocks. Moreover, there were their free-will offerings and the gleanings of their land left for the poor and the stranger.

We see from the foregoing there was that which was com-

pulsory, and there was that which was given of their own free-will unto the Lord.

Now, as to ourselves, with our privileges and responsibilities. The grace of God hath appeared to us bringing salvation. And we know the grace of our Lord Jesus Christ, that though He was rich yet for our sakes He became poor, that we through His poverty might be made rich. This has led us betimes to say "Thanks be unto God for His unspeakable gift." Having received so much from Him, what are we going to give in return to show our gratitude and heart's affection for Himself? It is not that our God is poor and hath need of our gifts, seeing that He giveth life and breath to all, and again "The silver and gold is Mine, saith the Lord." But He desires to see fruit as evidence of our heart's appreciation of the great Gift He bestowed and the work done for us. Surely the response of those under grace should be greater than those under law. Therefore the redeemed of to-day are not told to bring any specific sum, but a principle is found in 1 Cor. xvi., where we are told to "lay by in store as God hath prospered." This is to be given with a willing heart.

In the churches of God in apostolic times the saints had the privilege and responsibility of giving to the Lord of their substance to meet certain needs, and these were more or less continual though more urgent at one time than another. First, there would be the general expenses in connection with the assembly.

Then, the need of the Lord's servants to be met, who for the Name's sake had gone forth, and for the spread of the Gospel.

There was also the responsibility to provide for the need of the widows who were widows indeed, and for the poor saints.

As to what we may term general expenses it was compulsory upon each one in the assembly to see that these were duly paid. (Romans xiii. 8.) The same obligation is laid upon us, as much as our rent at home, and if through any cause we cannot be present on a Lord's Day morning it should be faithfully put by and presented on the next occasion when we are present with its additions. Being fellow-partners in an assembly of God, we should all share in its responsibilities as well as its privileges.

The continual need of the Lord's servants should also receive our heart's attention. In Apostolic times some were commended

for so doing ; others were blamed for not doing so. (Phil. iv. ; 2 Cor. xi. 9.)

Let us constantly remember that some who have " gone forth for the Name's sake " have family responsibilities, and how important it is for us to see that they do not lack. Is there anything sadder recorded in God's Word in this particular than what Paul says concerning himself and the Church at Corinth—" When I was present with you and in want " ? (2 Cor. xi. 9.) What a blot against that gifted church ! The loss to them will only be fully known at the judgment seat of Christ for not ministering to the need of that holy servant of God. May we learn from their failure.

What a contrast we see in the Church at Philippi ! Paul could commend them for taking thought of him. " Ye did well that ye had fellowship with my affliction When I departed from Macedonia no church had fellowship with me in the matter of giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my need I am filled, having received from Epaphroditus the things that came from you an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Phil. iv.) And because they ministered to the Apostle's need they got this precious promise—" And my God shall fulfil every need of yours, according to the riches in glory by Christ Jesus." Can we claim this promise as ours if we do not do what the Church at Philippi did ?

Under the heading of widows and needy saints there is a need which in many assemblies is continual, and therefore provision should be made for the saints to contribute to it. The early churches relieved the widows that were widows indeed, and the desolate. (Acts vi. ; 1 Tim. v.)

And when famine and distress arose among the saints in Judea, the churches of God in the provinces of Macedonia and Achaia united together in sending their offering to meet that need. (2 Cor. viii. and ix.) There was also that which was more or less local, and saints are exhorted to be communicating to the necessity of the saints. (Rom. xii.) We may rightly ask how could they collectively give of their substance for this express purpose if no provision were made in the Assembly to receive it ? The obligation is laid upon all the saints who could give to do so to meet the necessities of others, and pro-

vision should be made whereby saints can give effect to the exercises of their heart and conscience in apportioning out their gifts to meet the specific needs. This creates continual exercise upon the part of the assembly. The exercise must be with the individual as to how much he can devote for these objects. No one else can be a conscience for him.

J. DORRICOTT.

RENDER UNTO GOD THE THINGS THAT ARE GOD'S.

God has blessed His children with temporal blessings, the first-fruits of which He has devoted to Himself, for the furtherance of His work upon earth, and He calls upon them to give according as He has prospered them; not grudgingly, nor of necessity, but, we read, "God loveth a cheerful giver." (2 Cor. ix. 8.) Let each one of God's people endeavour to realise that the Lord sitteth over the treasury. If, in the past, God had received His portion of that which He has first given to us, the number of needy ones amongst His people would be very few, if any, and His servants would fare better; in short, there would be enough to carry on His work, and perhaps something to spare; for "he that soweth bountifully shall also reap bountifully."

Our praise, thanksgiving, worship, and religious service all belong to God and must not be withheld. To whom can we offer praise and thanksgiving but unto God? The praise and thanksgiving of our hearts are His by right! Who has done so much for us as our Heavenly Father? Whom can we rightly worship but God? Remember His words to Israel—let us repeat them solemnly, meditatively—"I, the Lord thy God, am a jealous God." That which belongs to Him He must have; if we give it to another, then His jealous anger is aroused, and woe be to us. And if we withhold it His righteous wrath is also stirred up, and His blessings towards us must cease.

How easy it is for us to withhold from God those spiritual sacrifices of praise, thanksgiving, and worship which He claims from us! When we meet together for the purpose of keeping the remembrance feast, and to offer these spiritual sacrifices in the Spirit in the Holiest, how often the Devil gets his work in by filling our minds with earthly thoughts—evil thoughts—and worries, which take our minds from the object before us,

and cause us to withhold from God His portion. If the Devil were not allowed to creep in in this way we would have some very different meetings from those we sometimes have ; more mouths would be opened, and our hymns and praise would be sung from our hearts ; God would get His portion and He would not withhold ours.

What is the cause of so little blessing often being realized ? We fear there are too many spiritual robbers amongst us ! God is not getting His portion from His people, and as a result He is withholding our portion !

When the Lord told His disciples at the Passover Supper that one of their number should betray Him they were exceedingly sorrowful, and began to say unto Him every one, "Is it I, Lord ?" Let us ask ourselves the same question "Is it I, Lord ?" Is it I ? Am I withholding the devoted thing and thus guilty of robbing God and troubling His people ?

Let us endeavour to live honestly before God and man, "rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

H. W. WATERS.

HONOUR TO AND FROM GOD.

"THERE came a man of God unto Eli, and said unto him, 'Thus saith Jehovah, Did I reveal Myself unto the house of thy father, when they were in Egypt in bondage in Pharaoh's house ? And did I choose him out of all the tribes of Israel to be My priest, to go up unto Mine altar, to burn incense, to wear an ephod before Me ? and did I give unto the house of thy father all the offerings of the children of Israel made by fire ? Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation ; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel, My people. Therefore Jehovah, the God of Israel, saith, I said indeed that thy house and the house of thy father should walk before Me for ever : but now Jehovah saith, Be it far from Me ; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed.' " *

* 1 Sam. ii. 27-30.

“ Because he hath set his love upon Me,
 therefore will I deliver him :
 I will set him on high because he
 hath known My name.
 He shall call upon Me, and I
 will answer him ;
 I will be with him in trouble :
 I will deliver him and honour him.
 With long life will I satisfy him,
 And show him My salvation.” *

“ Honour Jehovah with thy substance
 And with the first-fruits of all thine increase :
 So shall thy barns be filled with plenty,
 And thy fats shall overflow with new wine.” †

“ If thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in darkness, and thine obscurity be as the noonday : and Jehovah shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones ; and thou shalt be like a watered garden, and like a spring of water whose waters fail not.” ‡

“ **THUS SAITH THE LORD.**”

IN Genesis ii. we read God’s charge to Adam, “ Of every tree thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.”

That was a most important message and it was stated so clearly that it could not be misunderstood.

Afterwards Eve was built from the rib taken from Adam, and it lay with him to make known to her the liberty the Lord had given to eat freely, and the restriction He had put upon their eating. Whether Adam failed to pass on to Eve the express words of the Lord, or whether she failed in her apprehension, we cannot say, but certainly when Satan came upon the scene and approached the woman who had not heard directly from God as Adam had, and questioned her—“ Hath God

* Ps. xci. 14-16.

† Pro. iii. 9-10.

‡ Isa. lviii. 10, 11.

said 'Ye shall not eat of every tree of the garden'?" the answer given by her shewed that Adam had at least informed her to some extent of the Lord's commandment. But there was lacking in her answer the definiteness that characterized the original charge. "Thou shalt surely die," was the word to Adam. But Eve to Satan has it, as quoting God, "Ye shall not eat of it, neither shall ye touch it lest ye die." We observe an addition here as well as a change. Was it Adam who in seeking to preserve Eve from the temptation to eat had added the words, "Neither touch it"? Was it Adam who had softened down the solemn charge, "Thou shalt surely die," and changed it to a possible calamity only, "Lest ye die"?

It is of vital importance that we take heed to what we hear from God. The One who fully told Him out said "I spake not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say and what I should speak. And I know that His commandment is life eternal: the things therefore which I speak, even as the Father hath said unto Me, so I speak."*

To Ezekiel God gave the charge—"All My words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go . . . speak unto them and tell them, Thus saith the Lord God; whether they will hear or whether they will forbear." How highly privileged are they who thus speak or hear the word of the Lord! What heavy responsibility rests upon those who thus speak and thus hear!

Is not this a day when special heed needs to be given to the solemn words in Jeremiah xxiii? How many there are whom God's children should be warned against, as in verse 16—"Hearken not unto the words of the prophets that prophesy unto you; they teach you vanity: they speak a vision of their own heart and not out of the mouth of Jehovah. They say continually unto them that despise Me, 'Jehovah hath said, Ye shall have peace'; and unto everyone that walketh in the stubbornness of his own heart they say, 'No evil shall come upon you.'" Had they stood in the council of Jehovah then had they caused the people to hear His words and to turn from their evil ways and from the evil of their doings. At such a time was given the weighty charge, "He that hath My word, let him speak it faithfully."

In apostolic times there were many unruly men, vain talkers and deceivers who overthrew whole houses, teaching things that they ought not. In view thereof the overseers were to be men who because holding to the faithful word which was according to the teaching, would be able to exhort in the sound doctrine and to convict the gainsayers.*

Whilst special responsibility rests with the overseers in this connexion, it is nevertheless binding upon all the saints to let the word of Christ dwell in them richly in all wisdom.† Every man is exhorted to be swift to hear.‡

“Here, moreover, it is required in stewards that a man be found faithful.”§ He who thus spake could add, “We are not as the many, corrupting the word of God; but as of sincerity but as of God, in the sight of God, speak we in Christ.”|| When he saw that even Peter was not walking uprightly, according to the truth of the gospel, he resisted him to the face.¶

May we who are God’s children seek to be like the Lord Jesus Christ, in hearing and speaking the words of God. Like the apostle Paul, too, as he stands out in the Holy Scriptures, one of the closest imitators of Christ. May we take heed what we hear and how we hear. “Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.” The best weapon to fight the adversary is God’s own word. He retired defeated before the Princely Leader of the Faith, as in answer to his temptations He replied:—“It is written.”**

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* Titus i. 9-11. † Col. iii. 16. ‡ James i. 19. § 1 Cor. iv. 2.
 || 2 Cor. ii. 17. ¶ Gal. ii. 11, 14. ** Matt. iv.

BRITISH ISLES FUND.—Has not this been quite overlooked? Contributions should be sent early to Mr. Albert Foster, 69 Belgrave Street, Derby, or to Mr. Samuel Miller, 53 Thorn-dale Avenue, Belfast.

SCOTTISH TENT FUND.—Expenses during the past season have been unusually heavy and some considerable repairs will be necessary before the tent can again be used. It is desirable that those minded to contribute should embrace the opportunity afforded by this notice to send their contributions to Mr. Taylor, Beracah, Barrhead.

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THE HOLY SPIRIT.

(Continued from page 278.)

TEACHER.

WE have noticed the Holy Spirit as the Comforter, the next presentation of Him is, as "Teacher of all things." This is a very important aspect of His holy mission as sent from the Father to us. It behoves the child of God to know that in Divine things and the school of God the Holy Spirit is *the* Teacher. With this agrees the word in the Epistle of John, "And as for you, the anointing which ye received of Him abideth in you and ye need not that anyone teach you (that is with the wisdom of this world's teaching: but as His anointing teacheth you concerning all things, and is true and is no lie, and even as it taught you, ye abide in Him." The Holy Spirit is given "that we may know the things that are freely given to us by God." The young believer who diligently reads God's Word, in dependence upon the Holy Spirit, may learn the deep things of God "for the Spirit fathometh all things, yea, the deep things of God." The natural man, however great his intellect and however clear, receiveth not the things of the Spirit of God; for they are foolishness unto him and he cannot know them, because they are spiritually judged. We repeat that a child of God, whether listening to God's Word through a teacher, or learning himself directly from the Scriptures, is dependent upon the Holy Spirit both for listening and learning. How

needful then for our spirits to be fitted by confession and prayer that we may receive His instruction.

In connection with the Holy Spirit as our Teacher are the words "and bring to your remembrance all that I said unto you." The Lord whilst with the disciples spake words to them which they understood not, but still as their Teacher He went on planting in their minds and hearts "things concerning Himself," which after the descent of the Spirit were brought by His influence afresh to their minds in living power, and they then passed on to others His Divine teachings and commandments. Often with ourselves, when in some difficulty or trial, something which we had learned and enjoyed from God's Word in days past, has been brought back to our remembrance just at the right time for our guidance, comfort and strength by the Spirit's power, leading us to thank God for the Remembrancer.

WITNESSER TO THE LORD JESUS.

"But when the Comforter is come, whom I will send unto you from the Father, the Spirit of truth which proceedeth from the Father, He shall bear witness of Me, and ye also bear witness, because ye have been with Me from the beginning." (John xv. 26-27). As an example of the Spirit witnessing to Christ through men we take Acts ii. Peter, standing up with the eleven on the day of Pentecost, presents Jesus, as the Christ to Israel, on the resurrection side of the Cross. In short weighty sentences, as the Spirit gave utterance, did he speak of Him, making about twenty-four direct references to the Christ from the Sacred Scriptures in eighteen verses. And what beautiful order there is in these Spirit-given utterances! Scripture was cited for the outpouring of the Holy Spirit, showing the partial fulfilment of Joel's prophecy. The truth was brought home to their heart and conscience of the rejection of the Messiah and they were made to know that they were His murderers. Though rejected by them He is shown to be raised from amongst the dead, ascended and seated at God's right hand, made both Lord and Christ. Thus through the Spirit's witness to Him, contrition is wrought in their hearts, and they cry,— "Men and brethren what must we do?" And so throughout the Acts of the Apostles, in the preaching of the Gospel the Spirit of God always points to Christ. "Repentance to-

wards God and faith in our Lord Jesus Christ." The Lord Jesus again takes up this theme in John xvi. and says "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye behold Me no more; of judgement, because the Prince of this world hath been judged." Before we proceed further we would like to draw special attention to that little word "He." Here the Holy Spirit is shown to be a Divine Person, One of the God-head. Thus the Scriptures speak on this wise as to His Personality. "*He* shall teach you," "*He* shall bear witness of Me." "I will send *Him* unto you." "And having come *He* will convict." "When *He* the Spirit of truth is come." "Shall not speak from *Himself*." "*He* shall glorify Me." There is a need for emphasizing this, because in many of the sects and systems of men the Holy Spirit is spoken of as an "influence" only, and His Divine Personality is not accepted as clearly taught by the Lord Jesus Christ. As to His mission to the world, our Lord says He shall convict of sin, of righteousness, and of judgement. This aspect of His mission is highly important to remember, when the tendency is to cry peace when there is no peace, and to daub the walls with untempered mortar, or to speak plainly, to go before the Holy Spirit in His work in the soul, by telling sinners to "only believe" where there is no inwrought conviction of sin. In the presentation of the gospel the Scriptures should so be used by us as to the condemnation in which the unsaved are in, in their unbelief "because ye believe not on Me" that the Spirit can work conviction in their souls, leading them to cry "What must we do." Repentance towards God must precede faith in our Lord Jesus Christ. "Repentance and remission of sins must be preached." We cannot work conviction in souls but it is ours to so use the Holy Scriptures and be under the Spirit's guidance that He can. God's righteousness must be exalted, His holiness extolled, His faithfulness in the execution of His threatened judgements made known, even as "the Prince of this world hath been judged," as it was clearly foretold from the beginning that the woman's Seed (Christ) should bruise the serpent's head. (Gen. iii.)

May we not rightly ask if it is not true that one reason why "strange children" are begotten is, that not sufficient attention

is given to ploughing up the soil by the preaching of repentance before sowing the seed of remission of sins? They have not known the convicting power of God's Holy Spirit therefore they know not true conversion. They know not the Divine healing because they have never been wounded, they have not life because they have never known what it is to be dead, have never been pricked to the heart. O let us be careful lest these "strange children" be allowed into the assemblies of God. It is not sufficient that they give clear Scriptural answers to questions asked, this can be done according to their mental power and instruction received, it is absolutely essential that the fruit of the Spirit's work in them be seen. Thus may it be ours to follow the Holy Spirit in His convicting work in souls, remembering that "Believe on the Lord Jesus Christ" was not said until the jailor cried "What must I do to be saved?"

J. DORRICOTT.

THE MIGHTY HAND OF GOD.

It is very remarkable that these words should be used in the connection in which we find them in 1st Peter v. 6. Peter himself experienced the pressure of that mighty hand when he was lifted up with pride and self sufficiency and could therefore with earnestness exhort those whom he addresses to humble themselves under the mighty hand of God and thus escape the depth of humiliation that surely awaits those who refuse to humble themselves.

God's way is to resist the proud, to push them from Him, and press them down with a hand that is mighty. He operates in many ways, and uses persons and circumstances to accomplish this work, as well as more direct means in special cases.

If we do not humble ourselves under the wise gentle pressure of that hand He will press more heavily, for He is able. Nebuchadnezzar experienced it in no ordinary degree, and after his great humiliation he was constrained to say with conviction "Those that walk in pride He is able to abase." Yes, truly He is able, for the hand that is laid on the proud is a mighty hand, whether it be in the case of a Nebuchadnezzar who could strut about on the walls of Babylon, in the presence of admiring hosts, and proclaim "Is not this great Babylon which I

have built . . . by the might of my power and for the glory of my majesty," or a Herod, who was enabled to utter an oration that called forth the admiration of the assembled multitude, causing them to shout "The voice of a God and not of a man," and who instead of giving God the glory accepted the high ascription of the people and experienced that mighty hand in bringing him very very low, or ourselves "things that are now," who have neither built a magnificent model city nor uttered orations which, by any chance could possibly be mistaken for the voice of a God, and yet who are found at times, alas, lifting up our little souls with vanity and walking in pride.

We do well quickly to respond to the pressure of that hand before it becomes necessary for our God to humble us, and thus give Him the pleasure of exalting us in due time, for He greatly desires our exaltation. The moment the "due time" is reached on the heavenly dial exaltation will come, and what a joy to be exalted by God Himself. How precious is the thought that we must humble ourselves to walk with God, that His company can only be enjoyed by the lowly, and that His society is not modelled after human castes, but is open to all who will from the heart comply with His requirements, as stated so beautifully in the following words of Holy Scripture:—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." (Micah vi. 8.)

How fully Paul, a man subject to like passions with us, must have entered into this when he could say "Nevertheless He that comforteth the lowly, even God, comforted us by the coming of Titus."

Such considerations are almost forgotten and often trampled down in the mad rush for position and place, forgetting that society as it is known to-day is constructed on a far different model, and if we would mould ourselves to fit into it with comfort we cannot possibly experience the comfort of God which is known only by the lowly.

There is a very severe rebuke in 2 Cor. xi. 19, where amongst other things Paul tells the Corinthians that they will bear with a man "if he exalteth himself," the suggestion being that Paul walked amongst them in humility and because of this they doubted his apostleship. How far they were removed

from the divine standard, by the pressure of current fleshly opinion, is here indicated and exposed.

Similar influences are at work to-day amongst saints, and great exercise and self judgment is necessary on our part in order that Satan may not gain an advantage. Particularly is this the case with those who assay to strive after oversight.

Persons are brought together differing so much in temperament, disposition, experience, environment, ability, and so forth, that there is pressing need for due attention to the exhortation "Ye younger, be subject to the elder; yea, all of you, gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble." We read these words and hear them read, but their deep meaning seldom enters into our souls, and we are found under the eye of God, far other than He desires us to be.

May our desire and prayer be that we may learn more rapidly of Him who was "meek and lowly in heart," and who never experienced the mighty hand of God pressing Him down except when it did so on account of our pride which was not the smallest of our sins that were made to "light on Him."

W. J. LENNOX.

WORDS IN SEASON.¹

OH that we may unto the Scriptures turn,
 And therein present truth for us discern.
 Under the Spirit's guidance we may see
 How we should act towards the powers that be.
 Responsible, are we, to take our place
 Of pleading for them at "the Throne of grace."

Pray for the King, all who in high place stand,
 Who rule and make the laws of this great land.
 Ours NOT TO VOTE, but ours to INTERCEDE,
 That we in quietude our lives may lead.*
 Let us to CHRIST our loyalty now shew,
 And seek to honour Him while here below.
 In His reproach then may we with Him share,
 As we from this world's politics forbear.

¹ May be had in Leaflet form, price 1/5 per 100, from Mr. A. Foster, 69 Belgrave Street, Derby.

The outside place of suffering let us take ; †
Those reign with Him, who suffer for His sake.

In all around us we may plainly see
The world disowning His authority.

Can we not then from its affairs abstain,
And separation to our Lord maintain ?

So aiming that we may for Him now fill
That place which He designed us in His will.

As STRANGERS in this world no vote have we,
As PILGRIMS through it, quite content to be, ‡

Rejected as our Lord was when He came,
Rejoicing thus to suffer for His Name.

Expecting Him ere long to come again,
Even the One whose right it is to reign.

In party politics we take no share,
In Heaven our home is, and our Hope is there.

Not of the world—as Christ was— so are we,
Now in the world—His witnesses to be.§

He that has known a new, a second, birth,||
Has now no part in government on earth.

Except as parent in the home he be ;
Except, within God's Church, he oversee.

As far as Scripture teaches, we OBEY,**
And PAY the tribute, and for rulers PRAY.

Votes count with men, PRAYER with God avails,
Vict'ry is certain, God's way never fails.

Each Christian who thus VOTES NOT, testifies
Exactly where his place of power lies.

NOW shew the world that Christ as LORD you own, ††
Nail up your colours, VOTE for CHRIST alone.

See Philippians 3-20.

J. H. }
A. F. }

The word "conversation" in the Authorised Version, and "citizenship" in the Revised Version is in the Greek "*Pólitēuma*"—a political state, or community.

* 1 Timothy 2, 1-2. † Hebrews 13-13. ‡ 1 Peter 2, 9-17. § John 17-14.
|| John 3-3. ** Romans 13, 1-7. †† 1 Peter, 3-15.

GONE HOME.

KILMARNOCK (AYRSHIRE).—We deeply regret to make known that our beloved brother and co-worker Mr. John Willock, of the Assembly here, sustained a very heavy loss in the death of his beloved wife on Tuesday, November 15th. For many years she has been associated with the Assembly in Kilmarnock, where she will be very much missed. Her hospitality to visiting brethren was well known. We commend our brother and his four children to the prayers of the Community.

SPECIAL NOTICES.

LINLITHGOWSHIRE.—The special meeting at the New Year holidays will be held in Bathgate on the 3rd of January in the Institute, Mid Street, beginning at 11 a.m. to 7.30 p.m., with intervals for tea. The prayers of the saints are desired that the Word of God may have free course and be glorified. Mr. George Brown (who receives all communications for the Assembly in Broxburn) now resides at Eldon, Ryal Park, Broxburn.

RENFREWSHIRE.—The usual New Year special meeting for the ministry of the Word will be held, if God permit, in Bank Street Meeting Room, Greenock, on Saturday, 7th January, 1911, from 2.30 p.m. till 7.30 p.m., with interval from 5 till 5.45 p.m. Approved ministers of the Word will be welcomed. Prayer for blessing is earnestly besought.

EDINBURGHSHIRE.—Meeting for ministry of the Word will be held, God permitting, in Buccleuch Parish Halls, Buccleuch Street, Edinburgh, on Monday, 2nd January, 1911, from 1.30 p.m. till 7.30 p.m., with interval from 4 p.m. till 5 p.m. Ministers of the Word and saints generally are heartily invited.