

THE TREASURY

A Monthly Magazine

For Ministry of the Word & Tidings of the Lord's Work

"FOR THE EDIFYING OF THE BODY OF CHRIST" EPHS 4.12

January, 1913

CONTENTS

From Various Authors ..	..	1
"One Thing I Do." ..	..	2
The Moral Glory of Christ ..	..	3
Poem: A New Year Hymn ..	..	4
Papers on Church History ..	..	5
"Endure Hardness" ..	..	6
The Origin of Life ..	..	7
Missionary Intelligence	8
The Late Mr. McIvor	11
News of Work and Workers, etc.		

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Addresses of Missionaries.

For the information of those who often ask us to supply addresses of missionaries, we print the following list of those who have "gone forth" commended by various assemblies in N.Z. We trust the list will help to stimulate more prayer for these labourers.

CHINA

- DUTHIE,* JAMES, 1905, Hada, via Peking, China North.
STURT,* REGINALD W., 1906, Jehol, via Peking, China North.
GRESHAM, MISS ALICE G., 1904, Weihaiwei, China.
ROUT, MISS ALICE B., 1904, Weihaiwei, China.

MALAY STATES

- WILSON,† MRS. GEORGE, 1899, Kampar, Perak, Malay States.
BLICK,* WALTER S., 1899. (In N.Z. for change).
SHIRTLIFF, MISS SARAH, 1899. (In N.Z. for change).

INDIA

- IRVINE,* WILLIAM C., 1897, Belgaum S.M.C., India.
DE CARTERET,* J. HERBERT, 1899. (In England for change).
PERKINS,* ALFRED E., 1904, Diddapura, via Chamrajnagar, Mysore State, India S.
NOEL,* EDWYN H., 1904. (In N.Z. for change).
ROLLS, CHARLES J., 1910, Kumbanadu, Tiruvella, Travancore, India S.
BUCHANAN,* EDWARD, 1904, Kamakerai, Kolllegal, India S.
REVELL, WILLIAM T., 1905, Vadamalapuram, Sankaranainarkoil, Tinnevely, India S.
MCIVER, JOHN C., 1904, Sathanur, Kankanhalli, Mysore State, India.
REES,† MRS. HENRY, 1906. (In England for change).
SUNDGREN, MISS LOTTIE, 1905. (In N.Z. for change).
GORDON, MISS MARGARET, 1905, Parur, Shoranur, Travancore, India S.
DUNN, MISS MARIA M., 1905, Parur, Shoranur, Travancore, India S.
STARCK, MISS EMILY, 1904, Narsapur, Kistna Dist., Madras Pres., India.

CEYLON

- WITTY,* ARTHUR F., 1899. (In N.Z. for change).

SOUTH AMERICA

- HAMILTON,* DR. GEORGE, 1908, Poste Restante, Sucre, Bolivia.
ROSS,* JOHN H., 1908, Poste Restante, Asuncion, Paraguay.
SMITH,* ALLAN, 1907, Casilla 161, Asuncion, Paraguay.
WHITE,* ARTHUR E., 1909, Calle Colorado 147, Reducto, Montevideo, Uruguay.

HOLLAND

- WILSON,† MRS. PETER, 1909, Van Wasse-naer Laan, Baarn, Holland.

HOME OF REST

- THOMSON,* MR. CHARLES W., 1910, Brooklands, Coonoor, India S.
FOUNTAIN, MISS EMMA C., 1906, Montauban Ootacamund, India S.

Mr. and Mrs. Thomson are at their own charges. The former is in N.Z. for change.

*Married workers.

†These three sisters have married English missionaries since leaving N.Z. They are still, however, labouring with their husbands.

North Island Gospel Carriage, No. 1.—Between November 4 and December 5 the carriage visited Ellerslie, Panmure, Howick, Whitford, Otahuhu, Mangere and East Tamaki. At the last place a brother in Christ was met who offered hospitality, and a meeting was held in the evening in his house, when an old man, and also a daughter of the host were deeply convicted of sin. Both afterwards found peace in believing. Let us pray for these that they may bear a good testimony, and that blessing may still attend the work of the carriage. It has now started for the far North.

Notification.—Correspondence for the New Plymouth assembly to be addressed to W. H. Haye, Penderves Street.

Correspondence for the Maharahara assembly to be addressed to W. Hermansen, Maharahara.

Mr C. H. Hinman had a blessed time at Manawaru—a country district. The people seemed gripped with the Word, and though the busiest time of milking they turned out well, 80 or 90 on Sunday evenings and 40 to 60 on week-nights. A number have professed to be saved, and others seem under conviction.

From Various Authors.

IS THE WORLD GETTING BETTER?

THE Word of God is clear on this question, and all who believe the Bible and are not ignorant of its solemn predictions will ever maintain firmly, with God's revelation, that the world is not getting better, nor can it get better during this age. The Lord Himself, and after Him His own Spirit, through the apostles, declare that this age in which we live does not end with universal conversion and blessing; but the Lord tells us that it will be apostasy, lawlessness, tribulation, wrath and judgment. Such passages as Matt. xxiv. 38; Luke xvii. 26-29, xviii. 8; 2 Thess. ii.; 1 Tim. iv. 1-3; 2 Tim. iii. 1-5, and many others should settle the question for every believer.

Behind the unsaved men, the deluded heathen, stands another being—Satan, who is the god of this age. First he must be chained before a betterment of existing conditions can be thought of. And this, the Word tells us, is to be the case when the Lord comes again (Rev. xx.).

No, the world is not getting better, but steadily worse and worse.

* * * * *

A GOOD CIRCUIT

SAMUEL as a judge of Israel travelled in a circuit. "And he went from year to year in circuit to Bethel, and Gilgal and Mizpeh and judged Israel in all these places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord (1 Sam. vii. 16-17). These four places have a deep significance. *Bethel* means the house of God. It is mentioned for the first time in Genesis XII; Abram put the altar between Bethel and Ai. God told Jacob to rise and go up to Bethel and to erect there an altar (Genesis xxxv. 1-7). The thought of God's house and worship is connected with Bethel. Into that house we are brought by the grace of God and are made worshippers.

Gilgal. The fifth chapter of Joshua, tells us all about Gilgal. There the Israelites were circumcised and the reproach of Egypt was rolled away. It stands for self-judgment, without which true worship is not possible. The sentence of death by the cross of Christ has to be carried out in a practical way. *Mizpeh* means watchtower. In the house of God; worshippers; judging ourselves and waiting for Him is plainly indicated in these three words. The fourth is the abode of Samuel; there was his return; the altar of Jehovah stood there, and judgment was executed upon Israel. *Ramah* is this place called, and it means "Height." Ere long we shall be there and enter our abode, our home. With the prophet we can say in our pilgrimage, "He will make my feet like hinds' feet, and He will make me to walk upon mine high places" (Hab. iii. 19).

* * * * *

THE JOY OF FAITH THE joys of victory are not greater than the joys of faith—a faith that rests and delights itself on the living God, and glories in Him as much before the conflict has begun as it rejoices in Him when the victory is achieved. "Thou preparest a table before me in the presence of mine enemies." Was there no joy in the hearts of Caleb and Joshua when they triumphantly declared of the dreaded foes: "They are bread for us: their defence is departed from them"? Was Jonathan troubled in the presence of his enemies when he exclaimed: "There is no restraint to the Lord to save by many or by few"? What were David's feelings when he said, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" and confronted the giant himself with the words, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom

thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's; and He will give you into our hands"!

Oftentimes have the armies of the Lord of hosts gone forth to war as did Jehoshaphat, who appointed singers to go before the army, praising the Lord, whose mercy endureth for ever! Rich spoils are gathered when the people of God battle after this sort. — J. HUDSON TAYLOR.

* * * * *

WHAT TO DO WITH TROUBLE A CHRISTIAN lady had a very heavy temporal burden. It took away her sleep and her appetite, and there was danger of her health breaking down under it. One day, when it seemed especially heavy, she noticed lying on the table near her a little tract called "Hannah's Faith." Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience.

The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said feelingly, "Oh, Hannah, I do not see how you could bear so much sorrow!"

"I did not bear it," was the quick reply; "the Lord bore it for me."

"Yes," said the visitor, "that is the right way. We must take our troubles to the Lord."

"Yes," replied Hannah, "but we must do more than that—we must leave them there. Most people," she continued, "take their burdens to Him, but they bring them away with them again, and are just as worried and unhappy as ever. But I take mine, and I leave them with Him, and I come away and forget them. If the worry comes back, I take it to Him again, and I do this over and over until at last I just forget that I have any worries, and am at perfect rest."

"ONE THING I DO."

WHAT is the *special* work for the Lord's own in these evil days? I am more than ever convinced that we have to get back to the old fashioned lines of getting into *personal* touch and contact with the men and women whom God places in our path day by day. Every one is deploring the general apathy and indifference throughout the land. It is not here or there merely, for it is general, alas! and every class of Christian worker laments the present awful deadness. What shall we do? is the burning question, and I repeat that we must get back to the "well-side" ministry of dealing with individuals. That is what is needed for 1913.

We get many illustrations for our encouragement.

1.—The Ethiopian and Philip (read Acts viii.), a most practical case in point. Philip never dreamt, perhaps, what the summons (in ver. 26) would mean; but it meant one of the grandest conversions of that day.

2.—Who would have dreamt that in Nov. 1825 the welcome to a meeting in Mr. Wagner's house at Halle, in Germany, would have resulted in the transformation of dear George Müller. Mr. Müller apologised for being there, but the personal touch was—"Come as often as you please; house and heart are open to you." And thus this gay young fellow said that that evening was a turning in his life. (See Geo. Müller's Life).

3.—Who would have thought that on a miserable day, January 6th, 1850, at the Primitive Methodist Chapel in Colchester, England, Charles Haddon Spurgeon would heed the word of an illiterate local preacher, who personally urged him to "look and live." The congregation only numbered about 15. Isaiah xlv. 22, through the Holy Spirit, made the great change, and Spurgeon found Christ.

"I looked to Him; He looked on Me;
And we were one for ever!"

4.—Pastor Hsi illustrates in a very vivid manner what the *personal touch* really means. Many, I find, have not read that remarkable

life, "One of China's Scholars," so I will give a brief resumé of the facts for study and reflection.

There can be no gainsaying that Pastor Hsi was about the most unlikely character of any to be reached. He had an intense hatred of the "foreign religion," as well as of the missionaries who preached it.

The famine in 1878 was undoubtedly the first means used of the Holy Spirit in his being interested in the foreign doctrine and the foreign books, etc., specially when the question of prizes was brought to his notice for essays on the opium curse, etc. Then followed the writing of these papers, the subsequent success of his literary efforts, and then the going up to the city to receive the silver taels.

Now, notice one thing just here. He was still an avowed enemy to Western doctrines; for you remember he sent in Liang to get the silver for him whilst he waited outside; but the prizes had to be received *personally* by the successful writers. And here he was first introduced to the gatekeeper Song, a warm-hearted convert, who had been drawn to Christ through Mr. David Hill, who was destined to become such a blessing to Hsi himself. It was first of all the *winning, loving manner* of Mr. Hill, for later on Hsi said: "Those kindly eyes allayed all suspicion. One word—one look was sufficient. And I remembered the words of Mencius—"If a man's heart is not right, his eye will certainly bespeak it." That face told me I was in the presence of a true, good man."

There followed more interviews, and blessed fellowship, and Pastor Hsi became one of the finest men in all that Shansi border.

I therefore say that we need to get back to the "well-side" or the "way-side" ministries, for I believe in this we have the secret of future success in Gospel triumphs.

Only recently I heard of a wild girl belonging to a Christian household in the West of England being won for the Gospel by the wise, kindly-spoken query, "Are you a Christian?" How simple; and yet it went home, and was the first link in the chain

which led that dear girl to give herself to the Lord.

May we all be on the alert, for Christ's sake!

JOHN A. STOOKE.

Chefoo, China.

THE MORAL GLORY OF CHRIST.

Psalm cxxxii.

WE are often struck in reading the Word of God by a grouping together of incidents and chapters, which while they may be considered separately, are most instructive when viewed in relation to each other. Such we believe is true of three little Psalms we have here. We desire to take them up, as bringing before us some things about Christ and His people, as gathered unto Him, without making any attempt at saying many other things that would readily suggest themselves to those who read and ponder these Psalms.

In Psalm cxxxii. we get the *moral glory* of Christ brought before us. In Psalm cxxxiii., Christ as the *Centre* to whom His saints should gather. While Psalm cxxxiii. gives us what an *assembly* should be, viz., a thing of joy to God and a channel of blessing to men. In Psalm cxxxii. 1-2 we read, "Lord, my heart is not haughty nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." Could such be the language of the Son of God? Rather might we ask, Who but He could use it fully? None. How unspeakably precious to God was the lowliness and subjection which was seen in Christ as He passed through this world. Ever since Satan instilled into man's heart in Eden the fatal poison, "Ye shall be as gods," pride and insubjection to God have been his most prominent characteristics. And when a man shall arise and claim divine homage, such as we read of in 2 Thess. ii. 4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the

temple of God, showing himself that he is God"; then *that* has merely come out which, from Eden onward, has been in the heart of man. That is what he has been reaching after ever since his fall. To all this the Son of God is a blessed contrast. Think of Him who created the universe, who upholds it by His word, the One "in whom are hid all the treasures of wisdom and knowledge," the "wisdom" of Proverbs viii. personified—think of Him using such language! Oh, the glory of that humility!

In verse 2 we get another aspect of His moral glory. It is His *subjection* to the Father's will there. We take one incident of that perfect life to illustrate this. He is forty days in a desert, without food and with the wild beasts. How very depressing such circumstances would be. Yet in vain does Satan seek to get Him to doubt the love of His Father to Him, or to lead Him to put forth His hand to relieve His need. He will in perfect confidence wait until His Father does this. We look back to Eden and see the failure of the first man in the midst of all that could minister to his creature comfort. Satan got in the suspicion that God had withheld something good from him, and he should help himself to it; and, alas! such has man been ever since.

But what a rest it is to turn to Christ, ever satisfied with the will of God. Fasting in the desert or feasting in the house of Simon the leper; on the mountain side, or in the home at Bethany. Of all, He could say: "The lines are fallen unto Me in pleasant places." Do we not need ever to keep before our hearts this blessed example? How easily a little knowledge puffs up. One gets to know a little dispensational truth, or Church truth, and the danger of assuming a superior "air" toward those who have not learnt it has not, we fear, been guarded against. Then again, how often God's Spirit is grieved by our want of confidence in His love and care, and in our own efforts to get out of some place in which He has put us, because we think some other place would suit us better. Were we more like the One who compares Himself to a "weaned child,"

we would be pleased for God either to withhold, or remove, what we judged necessary to our comfort. And thus would we be unto God "a sweet savour of Christ," in a scene where pride and independence of God is rapidly nearing its final development in man, in the coming of the Antichrist.

—W. J. McCLURE.

(To be continued, if the Lord will).

A NEW YEAR'S HYMN.

I KNOW not what of trial or of joy
May lie before me in the untrod way;
But yet I know sufficient grace is mine
For each succeeding day.

I know not whether there may partings be,
The rending of earth's ties that are so
sweet;
But this I know, that rest for breaking hearts
Is found at Jesus' feet.

I know not whether I shall serve Him where
The praise of man sheds glamour over toil,
Or in the lonely field of faith and prayer
Wait for the share of spoil.

I know not—yet I know that He plans all,
All that God chooseth is for ever best,
And this He gives to those who only seek
His will, and in Him rest.

So on His love I lay me down and say,
"God will be with me through the coming
year:
Lead me, O Lord, by Thine own perfect way;
With Thee I have no fear.

"Into Thy keeping take my life, my love:
Thou art my portion, Thou, and naught
beside;
Dwelling within the secret place above
My heart is satisfied,

"Until the day when, in the richer life
Of Thine own house, I shall the fulness
prove
Of perfect bliss, and likeness to Thyself,
And everlasting love." J.H.S.

PAPERS ON CHURCH HISTORY.

Romish Hierarchy Formed in
England.

GREGORY, on hearing of the great success of Augustine, sent him more missionaries, who carried with them a number of books, including the Gospels, with church plate, vestments, relics, and the pallium which was to invest Augustine as Archbishop of Canterbury. He also directed him to consecrate twelve bishops in his province; and, if he should see it advantageous to the propagation of the faith, to establish another metropolitan at York, who should then have authority to nominate twelve other bishops for the northern districts of Britain. Such were the rudiments of the English church, and such the excessive eagerness of Gregory for ecclesiastical supremacy, that he settled a plan of government for places before they had been visited by the evangelist.

Augustine, now at the head of a hierarchy composed of twelve bishops, immediately made the bold attempt to bring the ancient British church under the Roman jurisdiction. Through the influence of Ethelbert he obtained a conference with some of the British bishops at a place which from that time was called Augustine's oak, on the Severn. There the Roman and the British clergy met for the first time; and Augustine's first and imperious demand was, "Acknowledge the authority of the bishop of Rome." "We desire to love all men, they meekly replied, "and whatever we do for you, we will do for him also whom you call the pope." Surprised and indignant at their refusal, Augustine exhorted them to adopt the Roman usages as to the celebration of Easter, the tonsure, and the administration of baptism, that a uniformity of discipline and worship might be established in the island. This they positively refused to do. Having received Christianity at first not from Rome but from the east, and never having acknowledged the Roman church as their mother, they looked

upon themselves as independent of the See of Rome.

A second and a third council were held, but with no better results. Augustine was plainly told that the British church would acknowledge no man as supreme in the Lord's vineyard. The archbishop demanded, argued, censured, wrought "miracles"; but all to no purpose—the Britons were firm. At last he was plainly told that they could not submit either to the haughtiness of the Romans or to the tyranny of the Saxons. Aroused to wrathful indignation at their quiet firmness, the angry priest exclaimed, "If you will not receive brethren who bring you peace, you shall receive enemies who bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death." The haughty archbishop withdrew, and is supposed to have died soon after (A.D. 605); but his ill-omened prophecy was accomplished soon after his decease.

Edelfrid, one of the Anglo-Saxon kings, still a pagan, collected a numerous army, and advanced towards Bangor, the centre of British Christianity. The monks fled in great alarm. About twelve hundred and fifty of them met in a retired spot, where they agreed to continue together in prayer and fasting. Edelfrid drew nearer, and happening to see a number of unarmed men, inquired who they were. On being told that they were the monks of Bangor, who had come to pray for the success of their countrymen, "Then," he cried, "although they have no weapons, they are fighting against us"; and he ordered his soldiers to fall on the praying monks. About twelve hundred, it is said, were slain, and only fifty escaped by flight. Thus did the dominion of Rome commence in England, and continued for nearly a thousand years.

Whether Augustine had really anything to do with the murder of the monks, it seems hard and is difficult to say. Those who take a strong Protestant view of the case plainly affirm that his last days were occupied in making arrangements for the accomplishment of his own threatening. Others, who take an

opposite view, deny that there is any evidence that he influenced the pagans to the dreadful tragedy. But, be that as it may, a dark suspicion must ever rest on the policy of Rome. Augustine's own revengeful words, and her whole history, confirm the suspicion. Such was the nature of the intolerant Jezebel—when argument failed, she appealed to the sword. Henceforth Romanism was characterised by arrogance and blood. The ancient church of Britain, which was limited to the mountainous districts of Wales, gradually diminished and died away.

—From Papers by ANDREW MILLER.

“ENDURE HARDNESS.”

FOUR times in the last of his epistles does the apostle use a Greek word which means to “endure hardness,” and in order better to enter into the thought occupying his mind, we might retain one translation throughout.

He first invites Timothy to share with him the afflictions of the Gospel—“Be not thou therefore ashamed of the testimony of the Lord, nor of me His prisoner: but *endure hardness with me* in the Gospel according to the power of God” (2 Tim. i. 8). In chap. ii. he repeats the word, aptly illustrating his meaning by reference to the soldier's calling: “Thou therefore *endure hardness*, as a good soldier of Jesus Christ” (verse 3). Then, speaking of his own service in the Gospel, of which Timothy had often been the witness, he says, “Wherein *I endure hardness* even unto bonds, as an evil doer” (verse 9). And again, for the third time, he exhorts Timothy on this point—“But watch thou in all things, *endure hardness*, do the work of an evangelist, make full proof of thy ministry” (iv. 5). Thus, by the repeated use of this word, the apostle would stamp it on the character of a good soldier and a good minister of Jesus Christ.

There is a fight to fight out to the very end, and a ministry to be discharged unto the laying down of life. The apostle's life was to be an example of this, an example which hitherto Timothy had faithfully followed (see

chap. iii. 10, margin), even though in bodily weakness and infirmity; and by these parting counsels Paul would still further prepare his son in the faith to war the good warfare.

The soldier endures hardness in the camp, on the battlefield, and in the hospital. He looks back without regret; the reward lies before him, and his eye rests on it. He looks forward with hope kindling in his heart, as thoughts of home, of family, of rest, rise before him.

To endure to the end the Christian soldier must be “strong in the grace that is in Christ Jesus”—that grace which brought Him down from His home on high into the loneliness of His faithful service here, that made Him poor, that led Him to the cross.

Ours is a life-enlistment, and when a definite sphere of labour is entered upon, it may not hastily be forsaken. The Lord may often lay us sick on our field of service, but He will not leave us; and should death overtake us, no grave is more honoured than that of the man who was content to die at his post.

The hardness we are called to in particular lines of service may involve deprivations of which we are little aware, abnegations hard to flesh and blood; but in every case the surrender must be a willing one. The Nazarite's vow was voluntary. Comfort formed no part of Paul's plan. His purpose was to please Him who had enlisted him into His service, and every hindrance thereto he was willing to forego. All lawful things come in here under a rule and measure of their own, the decision of which lies between God and our own souls. Nature's ties are appointed of God; but the voice of the Lord may say, “Let the dead bury their dead: but go thou and preach the kingdom of God” (Luke ix. 60).

There are spheres for married labourers, but there are also spheres for which men are needed who can go forth with a consecration to God that is content to live unblest with earth's sweetest ties, for the kingdom of heaven's sake (Matt. xix. 12). Hardness, and not comfort, must be the aim; and he who for Christ's sake knows most of the

former here, will know most of the consolation hereafter. But "as the Lord hath distributed to each, as God hath called each, so let him walk." In the light of service to the Lord, 1 Corinthians vii. needs prayerful pondering.

THE ORIGIN OF LIFE.

The following is a short extract from Mr. Hinman's new booklet, "The Origin of Life," just published. The complete booklet can be obtained from Mr. Harvey for 25¢ each, or 3 copies for 6d, post free.

PROF. SCHAEFER has just told the world in his presidential address to the British Association that "Life is purely a matter of chemical inter-action"; and that chemists, sooner or later, will be able to produce a living substance, etc.; but we do not believe it. What right has he to make such a statement? None whatever. Has it ever been done before? Never. Is he speaking from experience? No; it is mere assumption. He speaks what he wishes to be true; and thousands who desire the same thing may readily believe it; but in the present state of knowledge he is giving expression to that which has never been demonstrated. The tendency of present-day unbelief is towards evolution or anything else that will account for existing phenomena without believing the Divine record in Holy Writ. They will search the heavens, dig into the bowels of the earth, experiment for half a life-time, as Prof. Bastian has done; risk their reputation for honesty and truthfulness, as Prof. Haeckel has done, in their attempt to find the missing link and discredit the Genesis account of the origin of life. Evolution still, however, remains unproved, and completely fails to account for existing things in spite of all their efforts.

And what is it, we may ask, that evolutionists ask us to believe? Is it something simple, reasonable, and rational, easier to grasp than the creative account in Genesis I? Oh, dear no; it is dark and difficult; chaotic, crude, and contradictory. They wish us to believe that mind, thought, order, design, constructive ability, etc., originated from non-intelligence. This is not sanity, but the

opposite. The Creator must of necessity be greater than the thing created; but here it is the reverse. This marvellous universe, with all its wonders, is supposed to have come into existence from inanimate matter; or another theory is that matter and life are both eternal, therefore we trace back our history through an endless series of changes. Surely it requires more blind credulity to accept the ramblings of modern scepticism than the sane and simple account given in Holy Writ.

Too many, we fear, have not used their God-given intelligence. They have accepted a one-sided statement without investigation: listened to the negative side before hearing the positive; believed the defendant before the plaintiff had stated the case. Hence they prove their stupidity, carelessness, and dishonesty. Another writer has said, "Modern science is rapidly becoming a summary of the statements of the latest expert: believed because the expert is an expert, and for no other reason." This we believe is true. Hence, instead of science being ascertained and classified knowledge, it is often unproved assumption that will not stand investigation. The moment they attempt to offer proof for their assertions the case begins to weaken, and continues to weaken as long as they investigate. In this particular branch it has been "weighed in the balances and found wanting."

The Late Mr. Wm. McIvor.

AT his residence in Dunedin, at the age of 79 years, our esteemed brother and gospel veteran, Mr. Wm. McIvor, went home to be with the Lord.

Born in Fraserborough, Scotland, he left his native place when 17 for Newcastle-on-Tyne, working as a carpenter in the same employment with the late Mr. James Campbell. Later on he moved to Canada, and was there four years; but on returning to Liverpool and hearing of the gold rush in Victoria, his roving spirit made him determine to push his fortune in Australia. He was unsuccessful at the diggings, and eventu-

ally left for those in Otago, N.Z., arriving in Dunedin by the first steamer, the "Golden Age," in 1858.

It was here that deep concern for his soul's eternal welfare first began, and grew stronger as the weary days, weeks and months went past. At times he sought opportunity to be alone to fall upon his knees crying to God to be merciful to him a sinner, and also sought out various persons whom he thought might be able to help him, but without avail.

Eventually he went to see Dr. Stewart on the all-important subject of his soul's salvation. Mrs. Stewart invited him to remain for tea, and while the doctor was in the act of giving thanks, Mr. McIvor opened his eyes, and they instantly caught the title of a book which lay on the table, "God's Fear Nots." It was the living voice of God to his soul; for just as in the case of the children of Israel before they crossed the Red Sea, God's "fear not" brought rest and peace to their distracted hearts and minds, so it was with him.

Mr. McIvor, with five other believers, were the first to break bread in Port Chalmers, meeting only in the name of the Lord Jesus, consistent with the apostles' doctrine. There was at that time quite an awakening to the simple truths of how believers ought to gather together.

Meetings were also held in various houses in Dunedin, until an old shop was rented in George Street. The first Lord's-day morning in the new quarters some rowed up from Port Chalmers in a flat-bottomed boat, as far as Logan's Point, where they were met, and all walked together to remember the Lord's death in the breaking of bread. It was then that Mr. McIvor's stentorian voice was first heard on the public streets proclaiming the Gospel; and day after day was spent in visiting the houses and diggers' tents. The meeting was subsequently moved to Stewart's Hall, a more central place in the Octagon, where the work was carried on for four years.

After this Mr. McIvor left for Wellington, and found there a few fellow-believers, just at the time that Mr. Deck arrived from

Nelson. A sister in the Lord, Mrs. Capper, who laboured much in prayer for the Lord's work and workers, was greatly encouraged by their visit. Mr. McIvor remained for two years, then sailed for Hokitika, where he was pleased to meet with Mr. A. R. Falconer, Mr. Evans, Mr. and Mrs. Longman, and others interested in the Lord's work.

At the end of seven years of hard pioneer work, Mr. McIvor, with his wife, returned to Dunedin, where the last twenty years of his life was spent, associated with Mr. G. Broadbent as a fellow-labourer in the preaching of the Gospel in the open-air. He often gave out that hymn—

"The night will soon be over,
The morning soon will dawn."

The Gospel, and the preachers of it, were much upon his heart. When his strength was sinking and speech failed, he looked and pointed upward, and was at home with the Lord!

On the Lord's-day afternoon his body was laid to rest in the Southern cemetery. A large number of the Lord's people were present, several taking part in the service. And the Gospel, which was ever dear to his heart, was told out in his very stead. "He being dead, yet speaketh." —G.F.J.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

INDIA.

From Mr. Edward Buchanaan.

KAMAKERAI.—We continue much the same as usual, going on in hope. The Lord graciously allows us to see a certain amount of encouragement, and gives us constant proof that our "labour is not in vain."

There are many needy villages that are seldom visited by a herald of the Gospel in this district, and if it please the Lord, we hope to be spared and enabled to visit many of them. One often feels that much more than a visit is needed, for the people are so full and satisfied with what they have that there seems to be a great need of "pulling down" before commencing to "build."

One night I suddenly woke up to see a man in our bedroom. He was reaching out to lift a watch from the table. I gave chase and followed him out of the bungalow and up the road till my bare feet got sore, but was unable to catch him. This is the first experience we have had of this kind. On looking round next morning we found two old coats were missing, but nothing else. The thief had evidently been in once and taken the coats and come back the second time before I saw him. We feel thankful for this another reminder that "the Angel of the Lord encampeth round about them that fear Him, and delivereth them."

From Mr. Charles J. Rolls.

KUMBANADU.—The last Lord's day I crossed over the hills for about five miles to a Syrian assembly at Kallisherry. A public baptism had been arranged in a nice spot in the river two miles away. After a meeting with the believers, lasting for 2½ hours, a large company walked out in the afternoon singing all the way and growing larger as the spot was neared. As there were many Hindus present, Mr. Murby gave first a Gospel address; then I was privileged to follow, and a little later with an address on baptism. Afterwards 25 of the believers were baptised. Most, if not all, had been with us over twelve months, and as it was exactly twelve months since I had last gone there for meetings, it was a great joy to see their familiar faces again, and also to witness their act of obedience to our Lord Jesus Christ.

Here is a great opening—one of many—where I should like to spend at least six months. The longing of my heart is to know the language and go and live with the people in the different parts for a few months at a time, to lead them on and establish them in the faith. Oh, there is such room here for work, and much to encourage.

CHINA.

From Misses Gresham and Rout.

WEIHAIWEI.—It is a month since we opened school for the autumn term. We have 32 pupils, and all told we number 41. Of the ten elder girls, three were received

into fellowship before we left on furlough, two more were baptised and received during July, and since then two others have professed faith in Christ. Now we are earnestly praying for the three still undecided; with one we feel sure the Holy Spirit is striving, but the other two appear quite unconcerned.

During the past few months we have all been greatly cheered by the work among the soldiers. When the revolutionary troubles broke out in February a company of Inniskilling Fusiliers was sent down from Tientsin. There were two Christians among them, but we rejoice to say that five were added to their number before they left. Another company came (Somerset Infantry), and already God has graciously blessed, and three men have confessed Christ as their Saviour. Many others seem most interested. Similar blessing has been given on the Island, where men of the Navy and also of the Island Guard have also been converted. Several are still anxious, so we feel confident that the work will go forward, as H.M.S. Monmouth is to be stationed there all winter.

CENTRAL AMERICA.

From Mr. Egton Harris.

ORIZABA (Mexico).—With sincere thanks I return receipt for gift sent in aid of the printing work in our hands.

You will be glad to know that the Lord has enabled us to continue in this service. The stream of printed messages is not as wide as formerly, but I trust it does not lack in depth. The home-going of several who believed that souls could be reached by the printed message is causing lamentation in many corners of the great Spanish-speaking field, where workers have proved often that by a simple Gospel tract the most out-of-the-way sinner can be won to Christ. But there still remain those who by smaller gifts, but increased prayer, seek to fill the empty seed-baskets of the Lord's sowers, and to look up to the Lord of the harvest for blessing on the seed sown. To such it will be a cheer to know that recently I received a letter from



Interior of Gospel Room at Asuncion, Paraguay, South America, where Messrs. Allan Smith and John Ross have been preaching the Gospel.

a gentleman enclosing a Mexican five dollar bill "to help in the printing of *El Sambrador*, with the prayer that the reading of its pages result in the conversion of many more souls, like it has in my case."

A five weeks' strike, involving 10,000 men in this district, is just over. Many of the Christians had to seek work elsewhere, but this may mean the scattering of the disciples for the increase of the testimony, for most of them are writing for tracts, Bibles, and hymn-books. The Lord has been with us in local work. In Rio Blanco, as well as in Orizaba, several have been converted this year. Last week we baptised four more believers, making 19 since January who have so obeyed the Lord. There are several others who are

truly converted, but who have to legalise their marriage before we can receive them. One couple had to wait five months before they could get the local judge to sign the necessary documents.

SOUTH AMERICA.

From Mr. Allan Smith.

VILLETA.—No doubt you often wonder how your brethren are faring in these parts. While at Villa Franca Vieja this last time we had much to encourage; quite different to the previous visit, when we had such a marvellous deliverance from death. We were able to have two meetings a week, and also a Sunday-school. The interest increased as

the meetings went on. Several families became very interested and seemed to drink in the Word.

Just before leaving to return to this village (Villeta) we had the joy of seeing an old native woman pass from death unto life. One day she came to the house, and said, "I want to know the way to heaven. I did not come to the meetings because I am deaf and cannot hear, unless one speaks in a loud voice quite close to me." The poor old soul took a chair, and for two hours just sat and drank in the Word with great eagerness depicted on her face. She went away evidently much impressed. Some few days later she returned, bringing some milk and eggs, and wanted to hear more. She asked a number of questions about prayer, and the saints, etc. This time she seemed awakened to the falseness of her religion. It was not many days before she was back again, this time to ask what she should do with some money she had saved up to give to some special saint. "I can't believe in saints now, and I don't like to use the money for myself. Would it not be pleasing to God if I gave it to some poor neighbours." "Yes," was the reply. She was very happy, and seemed determined to renounce Rome. She came down to the boat to say good-bye. It was rather a touching sight to us to see the poor old soul standing on the river bank waving a farewell. One of the Lord's chosen ones!

During the next two or three months we will, D.V., be more or less occupied in building a motor launch for work on the river. An application has to be made to the Harbour Board for permission to build a launch, in which is to be specified its size and construction, and also the name it is to bear. The most suitable name that presents itself to us is the "Good Will." We would seek a special interest in prayer in this connection.

We are very well in health. Our two little ones are very well and growing fast.

From Dr. George Hamilton.

SUCRE.—I have now finished my examinations here, giving my last one this day

a week ago (Oct. 5th), so now I have full medical rights, except that a few details in the law have to be filled up. There are going to be many battles over it; because of the cross; still the more battles, there ought to be more victories. At present it seems to be the Lord's mind for us to remain here.

There is one man, a new case, who comes 9 miles on foot to the meetings in his village. He burnt his "saints," and then took the ashes and threw them in the river. His wife is as resolute as himself. We have hopes that already they are really converted. Nearly the whole village rose up to kill them, and for two or three nights they had to watch all night.

There is good interest also in some other villages around. The villages seem easier than Sucre itself.

Illness of the Editor.

OUR readers will be sorry to hear that Mr. Ferguson is ordered by the doctor to take a complete rest and change from the work of the TREASURY. His nervous system is badly run down, though we are glad to say there is no organic disease.

During Mr. Ferguson's absence all communications on TREASURY matters should be addressed to Mr. James G. Harvey. Mr. Alfred Clarke has kindly consented to undertake the responsibility of forwarding moneys for missionaries, and all amounts sent to him or to Mr. Harvey will be attended to exactly as heretofore (D.V.).

We shall value an interest in prayer that Mr. Ferguson may be fully restored to health, if it is the Lord's will, and that divine help may be vouchsafed to those who, in the meantime, will seek to carry on this department of our Lord's work.

He that goeth forth and weepeth. No man ever wept like that and went not forth; but some go forth who have not wept. And they go forth to certain failure.

FALLEN ASLEEP.

Mrs Taylor, at Dannevirke, on December 10th, the wife of Mr. H. S. Taylor, servant of Christ. She was saved at Bulls on February 10th, 1884, baptised and received into the meeting there soon afterward, and lived a quiet consistent life to the end, pleasing others rather than herself, as far as strength would permit. She contracted rheumatic influenza at the beginning of August, and though at times she seemed to improve, she did not again get sufficient strength to do more than leave her bed for a few hours in the day. She several times expressed a desire to go home if her time had come. Her body was buried in the Dannevirke cemetery, Mr. J. Dickie and Mr. A. J. Clarke ministering the Word at the grave.

Pohangina.—On November 6th, at Palmerston North, our sister, Mrs. William D. Port (*nee* Miss Ruth Suisted) was called home. She was 29 years of age, and was saved in early life. During a trying illness the joy of the Lord often filled her soul to overflowing, and in her weakness she was made strong to bear. Our sister longed to have had a trophy to lay at the Master's feet, but a life that has enriched our fellowship on earth can never be fruitless.

"Cast thy bread upon the waters,"

You who have abundant store;

It may float on many a billow,

It may strand on many a shore.

You may think it lost for ever;

But, as sure as God is true,

In this life, or in the other,

It will yet return to you.

At Feilding, on Nov. 4th, after a long illness borne with much patience, Mr John Humphrey; aged 73. He was for upwards of 30 years in happy fellowship in the Feilding assembly, and was saved during the meetings that were held by Mr. W. W. Corpe at the Government school, Makino. The Feilding assembly have lost by death, in about 2½ years, four brethren and four sisters, till the resurrection morn.

Mr. James Baird, at his home, Carisbrook, Dunedin, after a painful illness, the result of a stroke; aged 45. He was a bright and useful Christian, who bore a good testimony, and connected with assemblies for about 20 years.

At Wellington, on December 21st, Mrs. Samuel Wood, for many years in fellowship at Newtown, passed away to be with the Lord in her 67th year. She leaves a family of 13, nearly all saved. At the graveside special reference was made to Proverbs xxxi. 27-28.

Mr. R. Miller continued his addresses in Palmerston North on the Tabernacle of Israel, illustrated by diagrams. He remained a fortnight, and the presentation of Christ, as seen in the Tabernacle types, was precious and instructive. Mr. Miller has now gone over to Tasmania.

COMING MEETINGS, D.V.

HAMILTON.—Wednesday, January 29th, at 11 a.m., 3 p.m., and 6.30 p.m. Communications to be addressed to George Jones, Bethany Cottage, Victoria Street.

BRIGHTWATER.—Saturday, February 1st. Communications to A. M. Paton, Hope, Nelson.

Note.—The Lord's people are heartily invited to attend, and accommodation will be provided for those requiring it.

ACKNOWLEDGMENTS.

Pirongia—For three missionaries ..	6	0	0
Miss M.—For a sister in S. America ..	1	5	0
A brother—For the Lord's work ..	1	0	0
Mrs. F.—For a worker in N.Z. ..	1	0	0
Children of Mr. H.—For a worker in Australia	1	6	0
A brother—For India or China ..	10	0	0
Mrs. L.—For two sisters in India ..	2	10	0
A sister—For a sister in India ..	2	10	0
A. and E.C.—For South America ..	10	0	0
H.—For a brother in Queensland ..	2	0	0
Sisters' Meeting, Feilding—For a sister in India	1	0	0
Bluff—For N.Z. workers in S. America ..	7	0	0
F.M.W.—For a sister in S. America ..	8	0	0
Instead of insuring—For N.Z. workers in S. America	10	0	0
Feilding—For two workers ..	4	0	0
Nireaha S. School—For China ..	1	0	0
Anonymous—For Editor ..	5	0	0
Mosgiel—For certain missionaries ..	17	0	0
J.C.S.—For Ashley Down orphanage ..	1	7	0
M.—For a worker in N.Z. ..	15	0	0
A.M.L.—For foreign fields ..	5	0	0
Amberley—For a worker in S. America ..	2	0	0
M.H.—For workers at home and abroad ..	50	0	0
Phil. iv. 19-20—For Editor ..	4	0	0
Pohangina—For India, etc ..	52	0	0
P.—For certain workers ..	18	15	0
Anonymous—For the Lord's work ..	2	0	0
Anonymous (Hastings)—For the Lord's work	1	0	0
Sundry amounts for expenses ..	1	1	0
Total	£197	2	0

Miss M. A. Emerson left Wellington on her way to Singapore on December 20th, much strengthened and refreshed by her sojourn in N.Z., and commended generally by fellow-believers to the Lord for the work He may have in store for her. Address—"Bethesda," Brasbasah Road, Singapore, Straits Settlements.

Mr J. A. Clarke, of Central Africa, is having encouraging meetings, and just now is in the South Island.

Mr. G. H. Pearson had a few good meetings in Waverley, though the busiest season of the year.

Mr. F. May had some good meetings in Norsewood, and then went on to Bunnythorpe.

Mr. M. Harrison and his wife are keeping in better health now, and recently came over from Nelson to Wellington. We hear our brother has been visiting at the Lower and Upper Hutt, Petone and Levin.

Mr. H. W. Corney has been labouring in the far North, and was taken seriously ill at Opuia, Bay of Islands, with congestion and acute gastritis, following influenza. He was feeling much better when we last heard.

Mr. Forbes Macleod has conducted meetings for children in the Century and Gospel halls, Levin, and there has been interest evinced by the young people. They closed with a tea-meeting for them. He also had a number of Gospel meetings for adults at Ohau, and despite the busy season good numbers attended and paid good attention. Five believers were baptised. Mr. Macleod hopes, D.V., to commence tent work at the beginning of the year.

Messrs. H. C. Isaac and E. G. Whitehead have gone on with tent meetings at Myross Bush, Southland, the Lord blessing the Word preached—several professing to be saved.

Mr. J. F. Gray had three weeks in Wanganui, and some good meetings. He was cheered to see a number going on who were brought in during the tent meetings some years ago.

Rotorua.—A Gospel hall to accommodate 100 persons is in course of erection in Ervera Street, five minutes from railway station. The site is all that could be desired, being very central. The hall is expected to be ready for use on January 5th, and, if the Lord will, Mr. Hinman hopes to be there for the opening and to continue with meetings during the month. Afterward others purpose to follow on for February. Thus it is hoped the assembly here will be comfortably located, and the hall may be used for the glory of God and become the birth-place of many souls.

Mr John Hall has, mainly for health reasons, decided on a change, and for the present his letters should be addressed C/o Mr. Franklin Ferguson, Fitzroy Street, Palmerston North, who will forward them on.

Mr H. Curran had good and well-attended meetings in Woodville, some souls professing to be saved.

Mr H. Moffatt, in visiting Armidale (N.S. Wales), met with an old gray-headed man who, years ago, was one of seven who returned out of 300 gold-diggers from the far north—293 perishing. He came to a meeting, and was broken down and afterwards confessed Christ. His son, a married man, stood up in the meeting and thanked God for the blessing received to his soul.

Takapuna.—A meeting for breaking of bread in remembrance of the Lord's death is now held every Sunday morning at Mr. Haselden's residence, Clifton Road.

PUBLISHING HOUSE NOTES.

Light and Love Almanac.—(Third year of issue). Size 20 x 15 (not too large nor too small), with central picture of "Finding of Moses" and smaller picture of "Treasure Hid in a Field." Bold Scripture texts, Calendar, Moon's Phases, N.Z. Postal information, etc. Price—1d post free, or 8d per doz., 2/6 per 50, 4/- per 100. Very suitable for distribution.

Tear-off Calendars.—We still have some "Daily Light" at 1d post free, and "Believers' Calendar" at 1/6 post free.

BOOKS.—Reward Books and Library Books supplied at short notice. A large, new stock just opened up. We will gladly pick books for schools, allowing the return of any book considered unsuitable. We have pleased a number of customers for whom we have chosen books, and can probably give you satisfaction. We allow 10 per cent. discount to Sunday Schools.

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A Dying Sceptic.

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"Not Yet !"

"Salvation, oh the Joyful Sound."

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A Hell for every Sinner out of Christ."

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2/6, postage extra. This edition is now
out of print.

H. J. Bates

— LATE OF —
Geo. Derbyshire & Co.

THE TREASURY:

For Ministry of the Word, and Tidings of the Lord's Work.

Published Monthly.

FEBRUARY, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i>	13
<i>Looking Back</i>	15
<i>Christ the Centre</i>	16
<i>Heavenly Riches</i>	18
<i>Poem—She is not Dead but Sleepeth</i>	19
<i>Church History</i>	19
<i>A Plea for the Children</i>	21
<i>Gospel Postal Mission.</i>	22
<i>Missionary Intelligence</i>	23
<i>The Dairymaid's Class</i>	26
<i>News of Work and Workers</i>	27

From Various Authors.

THE COMING VINDICATION

NOTHING is more dishonoured than the Old Testament Scriptures.

The opening chapters of the Book of Genesis are ridiculed and rejected by many of the "learned scholars (?)" who claim the honour of being Christian teachers. The prophets are treated in the same way. That these men uttered divinely given predictions and therefore infallible is no longer believed. Throughout the land we hear, that Ruskin and Milton were as much inspired as Isaiah and Daniel. Any one who believes in the fulfilment of these prophecies and in the literalness of the prophetic Word, is, if not denounced, pitied. Sad it is, too, that the Old Testament Scriptures are so much neglected by true Christian believers.

But there is a vindication coming for the Old Testament Scriptures, which will clearly prove and that forever that God's prophets were verbally inspired, and God meant what He said.

This vindication will not be reached by the defence of scholarly men. We have not much confidence in the attempts to prove through learned essays, founded upon an elaborate process of reasoning, that the Old Testament is the Word of God. The vindication of the Scriptures comes when the Lord Jesus Christ comes the second time. It will be the time of the complete triumph of the Holy Scriptures, the exaltation of the written Word. When He comes He will fulfil all which was spoken by His holy prophets. Then every mouth will be stopped and every tongue silenced. Higher criticism in all its different shades and phases, the offspring of unbelief, will cease forever, and its advocates will stand confounded and ashamed.

* * * * *

IT NEEDS GOD

THE world's religious systems are so ordered and administered that they may

continue, and even be a success as men reckon, apart from the power of God working in them, or the spiritual condition of their members. Human skill and clockwork arrangement, are all that they require to make them go. But when any come back to God's Word and God's pattern of His Church, and seek to conform thereto in matters of worship, ministry and order, it needs God Himself to keep His people in a right condition to give effect to all that He has given in His Word on such matters. If they become carnal, or get away from the clear and full commandments of the Lord (I Cor. xiv. 27), or bring in human expediency and the world's ways, then their whole attempt will prove a failure. The blame of this is often put upon the "principle," whereas in fact it is the

“practice” that is at fault, or the condition of those who, apart from dependence upon God’s power, try to carry out in human wisdom, what is only possible by Divine strength.

* * * *

ARE YOUR PRAYERS ANSWERED?

IT is one of the terrible marks of the diseased state of the Christian life in these days, that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust some of them will be heard, but know little of direct, definite answer to prayer as the rule of daily life. And it is this the father wills; He seeks daily intercourse with His children in listening to and granting them petitions. He wills that I should come to Him day by day with distinct requests. He wills day by day to do for me what I ask. It was in His answer to prayer that the saints of old learned to know God as the living One, and were stirred to praise and love (Psalm xxxiv.; lxvi. 19; cxvi.). Our Teacher wants to imprint this upon our minds; prayer and its answer, the child asking and the Father giving, belong to each other.

* * * *

WHAT WE MUST EXPECT

YOU are not sent into the world to be honoured and pampered; nor even to receive your righteous due. If God aimed at your immediate glorification, He would take you to heaven; but He aims at your humiliation, that you may be like His Firstborn. You are to have fellowship with the Only-begotten in many ways, and among the rest you are to be partakers of His sufferings. Expect to be misunderstood, misrepresented, belied, ridiculed, and so forth, for so was the Sent of the Father. You are to look for ill-treatment: for as the Father sent His Son into the world which was

sure to treat Him ill, so has He sent you into the same world, which will treat you in the same manner if you are like your Lord. Be not surprised at persecution, but look for it, and take it as part of the covenant entail; for as Ishmael mocked Isaac, so will the seed after the flesh persecute that which is born according to promise.—SPURGEON.

* * * *

TRUE DEVOTEDNESS

REAL devotedness is a much deeper, and, at the same time, a much simpler thing than many suppose. Most think that if they are earnestly engaged in the Lord’s work, and looking to Him for guidance and blessing, this is being devoted, but true devotedness is much more. It is having Christ Himself as the delight and resource of my heart, and the bent of my mind towards Him. The highest service we can render the Lord is, to *serve His heart*, and that is a service to which few devote themselves. Occupation with Christ, with a view to becoming more intimately acquainted with His character; *studying Him*, that we may learn what pleases Him, is *very rare* indeed. Many can be found who are occupied for Christ, like Martha; a few who are occupied with Him, like Mary. When we have reached this, we have reached the foundation-stone of true devotedness.

SET FOR GOD.—Are You?

“SET YOUR HEART”

To His words Ezekiel xl. 4
 To His way Jeremiah xxxi. 21
 To His work ... Nehemiah ii. 12; vi. 3

A. M. P.

“CONTINUALLY.”

Continual song ... I Chronicles xvi. 6
 Continual seeking ... I Chronicles xvi. 11
 Continual service ... I Chronicles xvi. 37
 Continual sacrifice... I Chronicles xvi. 40

LOOKING BACK.

"NEVER!" was the reply of one leaving for a distant shore in the service of the Gospel, when a friend, at the side of the vessel, asked, "When are you coming back?"

There are many volunteers for the Lord's work now who are ready to say, "Lord, I will follow thee; *but—*," and to such the reply still is, "No man, having put his hand to the plough, and *looking back*, is fit for the kingdom of God" (Luke ix. 62). He who sends out can alone send back; but he who takes the Gospel plough in hand must see to it that he does so neither in self-will nor in haste.

It is precious to follow in heart to their last resting-place the remains of toilers who have fallen asleep in distant lands, where there was none of earth's kin to wipe the death-sweat from the brow, or to stand on the brink of the river and hear the summons from the yonder shore, and see the loved ones pass over dryshod. Thus died Henry Martyn at Tokat, Williams in Tierra del Fuego; and the many others whose number is only known to God, who went forth with a divine commission in their hands.

We enlist in the army of the King not for a limited period, and we engage in any service for our God, not for a stated time; but as sent we go, and remain till He appoints otherwise. Some are in danger of becoming amateur workers, content to work only as long as they feel inclined, and easily justifying themselves in giving up their service when inclination directs.

It was not thus that the mighty Servant set us an example, and not thus is the plough in the Master's field to be followed by those who put their hand to it. There must be no "buts" in that service when once the soul has said "I follow" in any particular kind of work. Paul's one aim was to finish the work he had

begun, and ~~to do~~ this he counted not his life dear to him; he made it of no account, and said not, "Let me first do this or that." He ploughed the field in which he toiled, and, like the servant described in Luke xvii. 7-8, he came home at night, when life's day was over and he could say, "I have finished my course," still standing girded to serve his Master, that HE might eat and drink, and prepared through eternity to minister to the joy of his Lord, who through His servant's life-service should see some fruit of the travail of His soul.

"Never!" was surely Paul's one answer to all that might have tempted, or to any who might solicit him to look back, or to stop in his career of service and of suffering for his Master. The love of the saints and their tears might well-nigh break his heart; but he could withstand all, and his unshaken "purpose" carried him on to the martyr's crown and to the Master's "Well-done."

We are told it is better not to vow than, having vowed, not to pay; and it is better never to undertake a service for the Lord than voluntarily to give it up.

Our great safeguard against shipwreck in our usefulness and service is to wait earnestly and prayerfully on God in all that we undertake. For want of this waiting there is often a readiness to offer, as the man did in Luke ix. 61, in a frame of mind that has never counted the cost, and that has not thought of an unreserved surrender to God. Very often we little know what we mean when we say, "Lord, I will follow Thee." The parting from all dear to us may not have been estimated, nor the trials in treading in the steps of Him who had not where to lay His head. But when the heart is true, the Lord will lead us on, though it may be at first with trembling steps; for He knows of what we are made, and is very pitiful, and of tender mercy.

May the Lord help His dear servants

to regard their service as a life-work from which there can be no withdrawing and being found "faithful unto death," they will receive a "crown of life."

—HENRY GROVES.

CHRIST THE CENTRE

To Whom Believers are Gathered.

PSALM CXXXII.

IN the opening portion of this Psalm we get the purpose of David to find a place for the ark before he would attend to his own comfort. And surely this giving God the first place ought to be true of every child of God. But while we here see David's purpose, only David's Lord ever did that purpose fully. He it was who down in this world, so full of self-seeking, ever put His Father's glory above everything else—His meat and drink was to do His will.

But I wish rather to speak of the ark as it is brought before us in the Psalm. (Both David and the ark are typical of Christ). In verse 6 we get two statements. "Lo we heard of it at Ephratah," and, "We found it in the fields of the wood." Now we are to put in between these two statements David's early life, up till the time he came to the throne as king of Israel. Ephratah was his home, "Bethlehem Ephratah." In David's boyhood the ark remained in Kirjath Jearim. No priest then stood before it, to learn the mind of Him who dwelt between the cherubim. Things were going anyway in Israel—defeat and disaster were the order of the day. We read of some at that time who lamented after the Lord (1 Sam. vii. 2), and to these we may be sure David's parents belonged. As they would give expression to their desire to see the ark once more get its place in Israel, purposes were being formed in the heart of David in the accomplishment

of which immense blessing would result to his nation. The next statement, "We found it in the field of the wood," gives us one of the very first things he did on coming to the throne.

Turn please to 1 Chron. xiii. 3: "And let us bring again the ark of our God to us, for we inquired not at it in the days of Saul." Then verse 5: "So David gathered all Israel together from Shihor of Egypt, even to the entering of Hemath to bring the ark of God from Kirjath Jearim." "Kirjath Jearim" is the same as "the field of the wood," which is just the meaning of the name. Passing over some interesting lessons, we turn to 1 Chron. xvi. 1: "So they brought the ark of God and set it in the midst of the tent that David had pitched for it." It is just to this stage that the words of verse 8 of our Psalm apply. "Arise O Lord into Thy rest, Thou and the ark of Thy strength." God has now gotten His place, so long denied Him among the people He redeemed for Himself, and this means blessing for them. A very pretty picture of this is seen in 1 Chron. xvi. 3, where we read of David, "And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, a good piece of flesh, and a flagon of wine." We could not conceive of such a scene as this occurring during Saul's reign.

Ere going further we would ask, How are we to read this type and what are we to learn from it? Israel were God's people just as really in Saul's day as in David's, but they were suffering the consequences of choosing for themselves a king, which really meant the setting aside of the Lord. In 1 Samuel viii. 7, we hear Him saying to Samuel, "They have rejected Me, that I should not reign over them"—a solemn picture of that which began in 1 Corinthians i. 10-12, and iii. 1-5. And in spite of how God then condemned it, it is still gloried in; for every

man-made sect or system among the people of God denies Christ His true place as Lord. Their doctrines and edicts set aside in many cases the truth of God, and the loss to the body, by the various members not being able each to minister to the upbuilding of the whole, has resulted in the weakness and poverty, as to the knowledge of the Word of God, which is apparent on all hands.

Thank God many can look back to a time when they gave Christ His place for the first time as they turned from human centres to gather to Himself alone. How real His presence was, and how He dealt out the "loaf," the "good piece of flesh," and the "flagon of wine." In other words, the "loaf" brought before them the wondrous condescending grace of His incarnation; the "good piece of flesh," His love in dying for them; the "flagon of wine," the joy of His resurrection and His coming again. And until He comes again, no matter if there be weakness in number and poverty of gift among those who seek to carry out His Word, they may ever know what it is to thus feast with Him.

Before we look at the prominent place prayer has in this Psalm, I would remind you that one of the four things the Church "continued in" in Acts ii. was "prayers." We read, "And they continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." In this Psalm we have four prayers and also their answers, and in each case the answer goes beyond the petition.

1. "Arise, O Lord, into Thy rest, Thou and the ark of Thy strength" (verse 8). Answer, "This is My rest for ever, here will I dwell, for I have desired" (verse 14). How gracious is this answer! It tells them, You have asked just what was in My heart. It also assures them that He will be no transient visitor.

2. "Let Thy priests be clothed with

righteousness" (verse 9). Answer, "I will clothe her priests with salvation" (verse 16). This goes beyond righteousness. It assumes that; and more, it implies practical deliverances.

3. "Let Thy saints shout for joy" (verse 9). Answer, "Her saints shall shout aloud for joy" (verse 16).

4. "For Thy servant David's sake turn not away the face of Thine anointed" (verse 10). Answer, "I have ordained a lamp for Mine anointed. His enemies will I clothe with shame, but upon himself shall his crown flourish" (vers. 17-18). How very full this answer is. Through His favour, blessing, power, and glory are the portion of the anointed, while the enemies are covered with shame.

There is something more that is most suggestive. It would seem as if God looked over the various petitions and said, "You have asked nothing for the poor," so proceeds to give what they did not ask. "I will abundantly bless her provisions, I will satisfy her poor with bread" (verse 15). As Messiah, when here among His people, He gave them samples of His power to do this in a literal way, when He fed five thousand men, besides women and children, on five loaves and two fishes; and again, four thousand men, beside women and children, on seven loaves and a few little fishes.

It is ours to know and prove His ability to meet and fully supply our every need now, as individual saints, or as gathered companies. When we are conscious of barren meetings, or any child of God can truly say, "There was not much food for my soul in the meeting," the fault is ours alone, not the Lord's. If He is in very deed getting His place in our midst, in our hearts, and in our lives, we will not have much occasion to complain of unfruitful meetings.

—W. J. McCLURE.

HEAVENLY RICHES: And How to Obtain Them.

BY THE LATE DR. MACLEAN.

HAVE you ever observed how often the word "riches" is repeated in the Epistle to the Ephesians? In chapter i. 7 we read, "In whom we have redemption through His blood, according to the *riches* of His grace"; verse 18, "That ye may know what is the hope of His calling, and what the *riches* of the glory of His inheritance in the saints"; chapter ii. 4-5, "But God who is *rich* in mercy . . . hath quickened us together with Christ"; chapter iii. 8, "Unto me . . . is this grace given that I should preach among the Gentiles the unsearchable *riches* of Christ"; verses 14-16, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that He would grant you, according to the *riches* of His glory, to be strengthened with might by His Spirit in the inner man."

Now why should the apostle have written so much on this theme to the Ephesians rather than to the Galatians or Corinthians? Can we find any reason why he especially unfolded to the Ephesians the blessed heavenly truths with which we are so familiar?

Some answer is to be found in the Acts of the Apostles. In chap. xix. we read that at Ephesus "many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them and found it fifty thousand pieces of silver"; that is, as Mr. Newberry tells us in the margin of the "Englishman's Bible," about £1,875. Is there any difficulty in finding a connection between Luke's narrative in the Acts and Paul's Epistle?

It has been said that of the gifts mentioned in the Gospels the only amount stated is the widow's two mites, which

make a farthing. The Lord has told us the sum as men reckon, and has put His own estimate upon it. Now, in this nineteenth chapter of Acts we have another sum, very great by contrast, and doubtless highly estimated also by the Lord. It was not a collection for poor saints, but it was a putting together of costly books and sacrificing them for Christ. These books might doubtless have been sold for money; but lest others should be harmed by them they made a pile and burned them all.

Mr. Hoyle tells us how the priests at Leon collected all the copies of God's Word that he had circulated and then made a bonfire of them, the smoke of which would rise in judgment against themselves. But the odour of the Ephesians' offering must have been well-pleasing to God. We learn also that these books were their means of living, so that both their capital and employment were gone—their all was sacrificed for the Lord. "So mightily grew the word of the Lord, and prevailed."

Have we not thus a simple clue to the remarkable fullness of the Epistle to the Ephesians, and to the especial mention of "riches"? Into the bosoms of those who had sacrificed earthly things God delighted to pour His heavenly treasures, and they would value them.

What then is the application? If we cleave to earthly things can we expect an unfolding of the riches that are in Christ? We may have the *words* of this Epistle on our tongues, but what shall we know of their value and blessedness? With the needs of God's service crying out on every hand, if we cling to our money and give God, it may be, not a tenth, but a hundredth part of what He gives us, is it to be wondered at that there is spiritual poverty and leanness? "Now ye are rich," was the apostle's solemn word of rebuke to the Corinthians, and it will apply to us if we keep all or

nearly all to ourselves, and are not rich toward God.

May our hearts heed the warning given by the Lord to Laodicea, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich!"

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches" (Prov. xiii. 7).

"She is not Dead, but Sleepeth."

LUKE VIII. 52.

Oh! call it not death—it is life begun,
For the waters are passed, the home is won;
The ransomed spirit hath reached the shore,
Where they weep, and suffer, and sin no more.
She is safe in her Father's house above,
In the place prepared by her Saviour's love;
To depart from a world of sin and strife,
And to be with Jesus—yes—this is LIFE.

Oh! call it not death—'tis a holy sleep,
And the precious dust the Lord doth keep;
She shall wake again—and how satisfied!
With the likeness of Him, for her who died.
As He rose again, she shall also rise,
From the quiet bed where now safe she lies;
Then cheer ye, fond mourners, who sadly weep,
For happy are they who in Jesus sleep.

Oh! call it not death—'tis a glorious rest,
"Yea, saith the Spirit," for all such are blest;
"They rest from their labours," their work is done,

The goal is attained, the weary race run.
The battle is fought—the struggle is o'er,
The crown now replaces the cross they bore;
The pilgrimage path shall no more be trod,
"And rest remains to the people of God."

Oh! call it not death—it is true indeed,
The soul from the shackles of earth is freed;
'Tis true that dissolved is the house of clay,
And the spirit, unchained, hath passed away.
'Tis true, too, the loved one hath gone before,
The home how darkened, that knows her no more!

He chides not your grief, for Jesus, too, wept,
O'er the grave where his friend, a Lazarus, slept.

But call it not death—a few short days o'er,
Ye shall meet her in glory, to part no more;
What a blessed hope, 'o! Christ shall appear,
For "the restitution of all things" here;
Then (if not till then), ye'll see her again,
When brought by the Lord with His glorious train:

Those "*sleeping in Jesus*" shall then be restored,

And so shall we ever be with the LORD!

—E.E.H.

"Wherefore, comfort one another with these words."

PAPERS ON CHURCH HISTORY.

The Characters of Augustine and Gregory.

AUGUSTINE, whose efforts to turn out the ancient British church and make Rome supreme in Britain were recorded in the last papers, is spoken of by some historians as a devout Christian, and his missionary enterprise as one of the greatest in the annals of the church. But without wishing to detract in the least degree from the greatness of the man or his mission, we must not forget that scripture is the only true standard of character and works. There we learn that the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And certainly the great churchman did not manifest towards his brethren, the British Christians, the grace of love, peace, or conciliation; on the contrary, he was proud, imperious, haughty, and vain-glorious.

He was most unsuited for a mission which required patience and a tender consideration of others. The British church had existed for centuries and we cannot but respect in the Britains their

desire to adhere to the liturgy transmitted from their ancestors, and to resist the foreign assumption of the spiritual supremacy of Rome. Augustine utterly failed to profit by the lessons of humility which he received from his great master, and has less claim upon our esteem and admiration.

Gregory, like his great missionary, Augustine, did not long survive the spiritual conquest of England. Worn out by his great labours and infirmities, he died in the year 604. His conduct, during the thirteen years and six months that he was bishop of Rome, displays a zeal and a sincerity which have scarcely been equalled in the history of the Roman church. He was labourious and self-denying in what he believed to be the service of God, and in his duty to the church and to all mankind. But notwithstanding the varied excellencies of Gregory, he was deeply infected with the principles and spirit of the age in which he lived. The spirit of Jezebel was evidently at work, though yet in its youth. we look in vain for anything like Christian simplicity in the church of God at this time. The piety of Gregory himself we cannot doubt, but he could brook no rival, as we see in his determined and bitter opposition to the pretensions of John, bishop of Constantinople. The very well-springs of charity seem to have been dried up in the hearts of all who ever sat on a papal throne towards all ecclesiastical rivals. Justice, candour, and every right feeling of Christianity must yield to the dominant claims of the false.

The Superstition and Idolatry of Gregory.

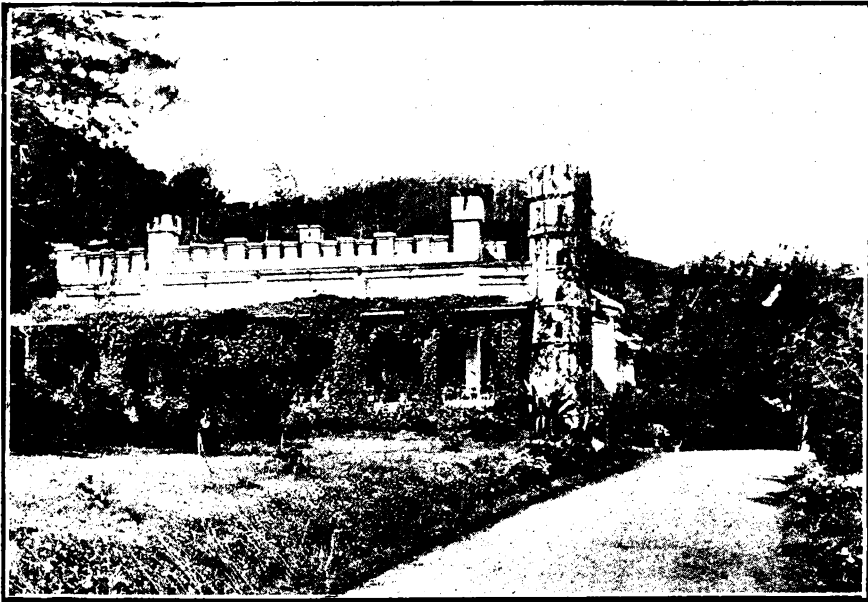
Ambition, mingled with humility; and superstition, mingled with faith, characterised this great pontiff. This strange mixture and confusion was no doubt the result of his false position. It is difficult

to understand how a man of such sound sense could be so debased by superstition as to believe in the working of miracles by means of relics, and to have recourse to such things for the confirmation of the truth of Scripture. But the sad truth is, that he was blinded by the one great absorbing object, the interests of the church of Rome, in place of being devoted to the interests of Christ. Paul could say, "This one thing I do," and his ambition in Philippians iii. was filled with the spirit and breathings of Christianity. But what was the one thing that Gregory had in view? Clearly not the claims of a heavenly Christ, and conformity to Him in His sufferings, death and resurrection. We may safely affirm that the one great object of his public life was to establish beyond dispute the universal bishopric of Rome. And to this end, in place of leading souls to delight in the ways of Christ, as well as in Himself, which Paul ever did, he sought to advance the claims of the Romish See by idolatry and corruption. Neither was the spirit of persecution altogether absent.

But we are now in the seventh century. The dark ages are at hand, and dark indeed they are. Through these ages all lands, where the Romish See held sway, sank deeper and deeper in gross darkness and superstition, yet not even then were there entirely lacking the Lord's hidden ones. To these, one thing, and only one, was present to occupy the heart after the apostasy had set in—the ascended Saviour, the Man in the glory.

—Adapted from Papers by ANDREW MILLER.

The work of the Holy Ghost is often most mighty when least of its power is seen by the common eye. Judas working miracles, and king Saul prophesying, were not such proofs of the Spirit's power as the tears of Peter after he had denied his Lord



Brooklands Missionary Home of Rest, Coonoor, India South.

A PLEA FOR THE CHILDREN.

“They were as sheep not having a shepherd.”

Mark vi. 34.

BY this time most, if not all, of our readers will have seen the little gospel paper, “Talks to Children,” issued in connection with our assemblies, and it will not be out of place for us to explain the necessity for such a paper, and to give some reasons why all should join in making the circulation as wide as possible.

In our New Zealand day-schools there are more than 160,000 children over the age of five years. This, of course, includes only primary school children. According to statistics, these children come from about 50,000 families, so that there is immense scope for such a paper. Now, according to the New Zealand Year Book, the vast majority of children who

reach the age of five also reach manhood.

Now let us turn to another aspect of this matter, and a solemn one. How many of these 160,000 children are saved before they reach the age of 21? The vast majority reach it unsaved, and yet if they do, it is a well-known fact that their chance of being saved is a very small one compared with the chance before 21. That is, the very great bulk of those who are saved are converted before the age of 21. From this we see not only the deep need of presenting the Gospel to the young, but also the fact that salvation is most readily received by those in youth or early manhood. Especially in these days of increasing indifference is it true that it is the young who will listen to and drink in the “old, old story.”

Next let us consider what is being done in the matter of presenting the Gospel to

these 160,000 children. All will admit at once that a very small percentage are attending our own Sunday-schools. There are of course many other Sunday-schools, and in some of these children do get the Gospel, but in far too many cases, owing largely to the dearth of suitable teachers, unsaved teachers are in charge of the classes. It is also a positive fact that, far too often, temperance and morality are being taught instead of the Gospel. Children are told that the road to heaven is to be good, that we are all Christians, and the necessity of the new birth is often kept entirely out of sight.

What can you do to help? We realise that much is being done through our Sunday-schools, but we plead for those outside. We cannot all be preachers or teachers, but all can help in this work, by distributing these papers widely. Perhaps there are children next door. They won't say "No" to the paper. There are many living in the same street. Can you pass these little men and women daily without helping them in this matter? Then there is the post. The papers are so cheap that you could easily send a few every month to houses where you know there are children. You will find the price advertised in this issue of the TREASURY.

"Talks to Children" is specially suitable for New Zealand and Australian children, because, being printed locally, the Searchers' Column is much more readily taken up by the young. Added to this we seek to correspond personally with the children who write us and answer questions, thus having an opportunity to put the Gospel before them by letter.

Won't you help us in spreading the Gospel story in this way? Perhaps the handing or sending of the paper to a boy or girl may be the giving of a cup of water in His name. We feel sure that our appeal to you, on behalf of the dear

children, will not be in vain. Satan is busy placing plenty of his own literature in their hands, and we must give them something better. We want the young for Jesus. Will you help?

—H. C. HEWLETT.

GOSPEL POSTAL MISSION.

(TO THE EDITOR.)

DEAR BROTHER,—I enclose a copy of a letter received by Mr. A. Goodsir, of Sydney, in response to tracts sent by me. It is on this most distant and neglected part of New South Wales I am working for some months.

My heart and mind were exercised lately as to sending you a few lines by which the Lord might remind those who have a heart for Him and for poor greatly-neglected souls, that the vast Back Country of Australia is still in sad need of the Gospel. Also that there are some there who will welcome the Word, and will be saved thereby. But many of them can only be reached by post.

Those who desire to post, and mean to, we will gladly supply with addresses. Anyone who would send a TREASURY, etc., when read, to some lonely Christian, can also have such names. By sending every second month a needy believer can be fed by a thoughtful one for 3d. a year!

I should add that the "field" is far greater than can be sown by believers in Australia who are at the work. Mr. A. Goodsir (and helpers) P.O. Randwick, Sydney, N.S.W., will be glad to hear from any exercised about assisting.

The following is the copy of letter :

Tibooburra, N.S.W.,

November 16, 1912.

"A. Goodsir, Esq.,

"Dear Sir,—I write to thank you and your New Zealand friend for so kindly thinking of us backblockers. I can

assure you I greatly appreciate it. It is seldom we hear of anything good. We are some 200 miles from the nearest church, and at rare intervals see a clergyman, and then, as a rule, they are on a collecting errand for the benefit of others who often are far better off than ourselves. Talk of missions, I doubt if one child in ten, or for the matter of that, adults, hear the word of Jesus, except in blasphemy, or even know who He is, in a great measure, thanks to our godless schools. So you will understand your goodness is all the more acceptable. As to myself, your little tracts have, so to speak, pulled me up with a round turn, and made me think of my own state, and recalled my early training by a God-fearing mother long since gone to her rest. I am on the road to the 70th mile-stone, and I am ashamed to say, it is a long time since I saw a Testament or Bible. However, your act is a case of casting bread upon the waters, for which I am sincerely grateful. If possible, kindly convey these remarks to your N.Z. friend. Again thanking you very much,

Yours faithfully,

(signed) P. C.—

I trust and pray this letter will speak loudly to some hearts, who will hear their Lord saying, "Who will *send* (and why not "*go*," also?) for US?"

—A. M. PATON.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

SOUTH AMERICA.

From Mr. J. H. Ross.

AREGUA (Paraguay).—We are now fairly well settled here in our new home, and are thankful to the Lord for all His goodness to us. His faithfulness faileth not; very great are His compassions. The people of the village are showing

some measure of interest, and some will probably be inclined to attend the meetings.

It is always more or less difficult to make a start in a new place, and especially is it so in a country like this, where such a thing as a Gospel meeting is scarcely ever heard of. However, we count upon God to give us acceptance with the people, and to supply the needed grace and wisdom to carry on His work in this dark corner.

I have just returned from another visit to Ita, where the German family of which I have before written live. The son who professed to be saved on my first visit seems real. He has a desire for the Word, and enjoys the meetings, with liberty in speaking. The wife of this young man is very much interested in the meetings, and it may not be long till she also accepts Christ as her Saviour.

The country is gradually settling down, and the people are gaining confidence in the hope that there will be no more revolution for a time at least.

From Arthur E. White.

MONTEVIDEO (Uruguay).—Recently I left here for a trip to a town called Minas, about 75 miles to the east of Montevideo, which has some 12,000 inhabitants. I took with me large quantities of Testaments, Gospels, Portions, and tracts, which I wished to distribute amongst the people. It was a treat to be able to put a Gospel or tract in the hands of so many who had perhaps never seen one before. There is no testimony for God in this town, for one cannot call Romanism a testimony for God.

The people are very ignorant of the truth, but many of them have at least a fear of God before their eyes, as was manifest by the eager way in which they took the Gospels, etc., when I explained to them what they were. Some of them uncovered their heads to them, and others kissed them.

I spoke with the priest also, and he seemed to be highly amused to think that I was thus occupying myself, and said, "The people won't understand these; they will think they have fallen down direct from heaven."

One could have spent much more time than I did amongst the people, for it was no difficulty to enter into conversation with them. My time was limited, however, and I had to return to Montevideo. In all some 2000 Bibles, Testaments, Gospels and tracts were distributed amongst the people. May the Lord's people pray earnestly for this good seed sown.

The next week I made a similar trip to Maldonado and San Carlos, two towns on the East coast of Uruguay, about 100 miles from Montevideo. They have about four or six thousand people between them, with no testimony; but Mr. Moore, of Africa, was there some years ago, and Mr. Constable and Mr. Ewen were also there, and they have left a good impression behind, and one or two souls are evidently saved, while others show a good deal of interest. I had a splendid time amongst the people, and distributed some 1300 books.

Last Friday three believers obeyed the Lord in baptism in the centre meeting-room; they were two men and one woman.

Next week (D.V.) we purpose opening a new meeting-room in Maronas, a suburb of Montevideo, with a week's meetings.

CHINA.

From Dr. Case.

CHAYANGFU.—I am spending about four weeks in visiting our five or six out-stations. The special purpose in view is to encourage and further instruct in the truth Christians and enquirers. I try to have two days in each place, with either two or three meetings a day. The need is great for such ministry. Thank God He continues to give help.

Mr. Brewster has been with me for

most of these visits. He is keeping well and getting on well with the language. We are glad to have him with us in this large field.

From Mr. R. W. Sturt.

JEHOL.—Since I wrote we have been continuing steadily in the work here. Last Lord's-day we had the happiness of baptising three men. Two of them are men employed for a number of years past as cooks in the two households in this city. Hence they have been well instructed in the things of God, and fully realise what step they have thus been led to take. The third is a Manchu employed in a secretarial position in the military camp here. His two younger brothers were baptised last year, and he has now come forward. He has a good testimony, not being ashamed of his colours, and seems earnest and happy in his desire to follow the Lord.

We are encouraged to think that God is really working and Satan's kingdom suffering loss. Let us pray God it may indeed be so. We long for a real manifestation of God's power in the work in this large and long-resisting region.

Mr. Barnett, although back here once more, is still too unwell to resume the responsibility and work, and Mrs. Barnett is none too well. They have asked us to remain on a while longer and help. We hope that our way may soon be made straight before us as to joining Mr. and Mrs. Duthie at Hada, God willing.

We need your prayers especially that in all these decisions regarding our allocation in the work, etc., we may in all things seek not our own but the things of Christ. In the new work at Hada, with all its initial difficulties prayerful help is greatly needed.

From Mr. James Duthie.

HADA.—This is the largest city in the district in which our work is now located. It has a population of 200,000 people and until now has been without a resident



Native Assembly at Parur, India.

The three New Zealand sisters are (from left to right) Misses Gordon, Dunn, and Sundgren.

Protestant missionary, previously it has been visited by different workers when they could find the time. We were well received by the people on our arrival here, scarcely any hostility shown so far. The numbers who come for medical treatment increase daily, although we have never intimated that we give medicine. We would have preferred them to wait till we had got things in order, but we are glad that they come so freely as it gives us an opportunity to preach Christ to them.

We were somewhat encouraged on our arrival here to find two young native Christians running dispensaries on the street on European lines. Both are doing a good business and are not afraid to speak out for the Lord. Both were trained by medical missionaries in the Presbyterian Mission, so their labour has not

been in vain in training them. I am hopeful that they may be a great help to us in the work here.

We hope to be joined by Mr. and Mrs. Sturt as fellow-workers this winter.

INDIA.

From Miss M. Dunn.

PARUR.—The Lord has given us much joy in answering prayer for the mother of a family who are all converted and in fellowship. We knew that the Lord had been speaking to her for some time, but we received the full answer to our prayers three weeks ago, when she openly confessed Christ and came to the meeting. She and her family formerly belonged to the Jacobite Syrian Church; but in this land real conversion means separation in every sense of the word. This has strengthened our faith considerably.

There has been a little stir among the

Roman Catholics here of late. One R.C. youth had procured two Gospels from the evangelists, and was reading them in secret; but one day one of his relations found these books with his name written on them, and carried them to the priest, who tore them in pieces and burned them. Then he called the lad and dared him to read such books or have anything to do with any of our people. The boy was more or less upset, but has continued to visit the evangelists in their house.

We have just had a week's special Gospel meetings, and two other R.C. young men attended these regularly, and at the close professed to be converted. They have been overwhelmed by opposition, so we have not been able to see them since.

From among the Hindus we have four who have come as inquirers. We believe they are not far from the kingdom.

From Miss Emily Starck

NARSAPUR.—I am indeed thankful to be back again in Narsapur and though I have been advised to go slowly, still it will be a great joy to be able to do a little, and as one has said, "If I cannot garner a sheaf, I will try to glean an ear." There are always plenty of opportunities around us for saying a word for the Master and I must be content to do a little until I am stronger again. I am glad to say my strength is returning.

We have just returned from our quarterly meetings for workers. The subject of our Lord's speedy return was brought much before us. Our native brethren (some among them) appeared to enter into the spirit of it and the importance of being *ready* to meet Him. What do we know about it? After the meetings were over we had a wedding. It is not often we have a European wedding. Mr. Brown and Miss Barter were married. We trust their united life will be much owned and blest of God in this dark land.

From Mr. W. T. Revell.

VADAMALAPURAM.—We had a very precious time at our last Indian worker's conference. We realised that the Lord was in our midst to bless, and he did bless. The ministry was chiefly along the line of fellowship with God, and to maintain that fellowship there had to be the consistent walk before God and the world. It was truly a heart-searching time. The Lord truly met many of his children. I believe many of our Indian fellow-workers went back to their spheres of labour blessed in soul and encouraged in the Lord. It is His long suffering grace and mercy that breaks the heart and lays it bear before Him. We had the joy of seeing souls saved through the preaching of the gospel. May these precious ones be led on into a fuller knowledge of the Lord.

From Mr. W. C. Irvine.

BELGAUM.—I am just now enjoying a fortnight's itinerating with Mr. Henderson at Tambul Wadi, where we spent a fortnight last year together. So far we have received a very friendly hearing, and in some villages have had fairly large meetings. Last Monday was a full day for me; we preached in two villages (two meetings in one of them) in the morning, and in another village at night. During the day I had an hour and a half with a young Christian over the word and a talk with a few Brahmin boys.

The Dairymaid's Class.

THERE was no Sunday-School in the place; the nearest was in a school-room several miles away, and it was said there was but little of the Gospel in either church or chapel. The children ran about on Sunday bird-nesting, and the devil had most of it his own way.

A young dairymaid, only a few months converted, was moved with compassion

for the souls of the children; but the question was, how was she to reach them? She was only a girl; she could not preach to them, and her daily toil would not permit of her visiting them in their homes. A happy thought came into her mind. The farmer might give the use of the barn on Sunday afternoons; if he did, then she could gather a few of the children together, and have a class for an hour. She sought the Lord about it, and asked if it was His mind that she might get the barn, and that the children might come.

God heard her heart's cry, and granted her desire. The barn was granted readily, and the children came in a crowd. Mary, out of her own slender purse, provided hymn-books and other needful things. On the Saturday evening she cleaned out the barn, and brought in the plank seats for her "class."

God wonderfully blessed that humble effort. Many were there taught the way of life, and not a few were truly converted, and will praise God eternally for "the dairymaid's class."

How many young saints, who have nothing *special* to do for God, might do a work like Mary. Who among our readers will set themselves about beginning it at once? Why wait till our boys and girls are men and women before giving them the Gospel? Time flies. Eternity comes apace, and our day for such service will go quickly by.

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

North Island Gospel Carriage No. 1.—During December the carriage visited the district from New Lynn to Kaukapakapa. At one place a backslider was dealt with who said he did not desire restoration at present "as it would interfere with plans." A young girl professed to be saved. A Roman Catholic

old lady bought text cards and accepted tracts; She still had text cards she had bought from the carriage some years ago. At various places Christians extended hospitality to men and horses. A Roman Catholic girl listened to the Gospel, read tracts and the next day professed to be saved. Some navvies working on the railway line visited the carriage and informed Messrs Willox and Phey that they were sceptics, but were open to hear what they had to say, so the story of redeeming love was told, with the hope that God would bless it. At one place where a concert and dance were being held the brethren had to keep watch over the larrikins till midnight and even then a tether was stolen. At Mr. Flemming's house at Helensville the Lord's death was remembered on a Sunday morning, two brethren from Feilding and one from Eden Hall being present.

Messrs J. Binskin and C. W. Winter left Brightwater with the South Island Gospel Carriage on Jan. 20. They have visited Rosedale and Ngatimoti, and had several encouraging talks with residents. One young woman was met who had been recently saved, and another who seemed to very anxious. The latter, and her husband, were to be visited again.

The new hall at Rotorua was opened on Jan. 12, when 18 believers gathered together in the morning to remember the Lord's death. In the afternoon Mr. C. H. Hinman spoke to believers on the "Divine Architect and His Building," and at night preached the Gospel. Mr. Hinman continued on for a fortnight's meetings. The hall itself, which has been built by Mr. and Mrs. Goodson, is lofty, pleasant, and well-ventilated, and is in a good position. It is seated for 100, but will hold seats for 20 more. We trust the Lord will be pleased to make it a centre of blessing.

Mr. R. G. Grubb has had some meetings at Rongotea in hall and cottage, which were well attended, notwithstanding hay-making. Afterwards he had four meetings in Palmerston and went on to Apiti.

Mr Mark Harrison has been having meetings at Levin and Ohau, and visiting round those neighbourhoods. He expects to be away from Nelson for some months, but his standing address for letters is c/o Mr. H. Powell, builder, 121 Collingwood St., Nelson.

Messrs Hayes and Dean, with the North Island Gospel Carriage No. 2, have been in and around Castlecliff and Gonville during the last three weeks.

Mr. H. W. Corney has been seriously ill with bronchitis bordering on pneumonia, and a weak heart. When writing to us recently he was a little better, but was still in the hospital at Mangonui, North Auckland. He is able to have a little conversation on eternal matters with some of the patients.

Miss M. A. Emmerson arrived safely at Sydney, and was to leave for Singapore by the s.s. "Gracchus" on Jan. 5. She writes: "I am thankful for my sojourn in New Zealand, it has meant much to me. I feel

refreshed in spirit, soul and body. I desire once again to thank all the dear ones who have so lovingly ministered to me in so many kind ways. I realise that God's people are helping me by prayer as I return."

Mr. Franklin Ferguson is enjoying a quiet rest and change in the country at present. Our readers will be glad to hear that his last note to us reports a little improvement. We trust the Lord will fully restore him to health, and that he may soon be able to take up his service once again.

MARRIAGE.—At Palmerston North, on January 21, Mr. Chas. N. Gumbley and Miss Ethel M. Cooksley, both of Palmerston North assembly.

At "Brooklands," Coonoor, India, on December 3, Mr. W. T. Revell, of N.Z., and Miss Russell, from England.

At Gospel Hall, Nairn, Scotland, on December 11, William McKenzie (late of Dunedin) and Mary Rankin, of Auldearn, Scotland.

FALLEN ASLEEP.

At Rongotea, on December 25, Mr. George Marshall, sen., passed away suddenly into the presence of his Lord. He rose as usual in the morning, and was assisting clearing up after breakfast, when he suddenly sank into a chair and passed away. He has been in fellowship at Rongotea for many years. Mrs. Marshall and family desire us to thank the Lord's people for the many kindnesses shown to them in their sudden bereavement.

At Petone, on December 26, Mrs. Hurrell, sen., well known to many, passed away to be with the Lord. She has been in fellowship at Wellington, Newtown, Hawera, and Lower Hutt assemblies for the past 30 years.

At Christchurch, Mr. H. Stevens, formerly in partnership with Mr. G. Derbyshire at Dunedin. He was taken to the hospital for an operation (which was not performed), and quite unexpectedly passed into the presence of the Lord. He was the firstfruits of Mr. A. R. Falconer's work when he gave up business to work among sailors at Dunedin.

Just prior to going to press we received word that the relatives of Mr. W. H. Revell, of Vadamalapuram, India, had had a cablegram from Mr. Revell to say that his dear wife had been called home. We have no further particulars at present. May our gracious Father, the God of all comfort, sustain our dear brother in his sudden bereavement, which has taken place only eight weeks after His marriage.

Delivery.—We have had a few complaints lately that magazines are not received until almost the middle of the month. This we are sorry for, but would point out that as all our magazines are posted on or before the 1st of the month, we can scarcely be blamed for the delay. We have reported this matter to the Postal Department, and trust there will be no further cause of complaint.

ACKNOWLEDGMENTS

of amounts received for the Lord's work up to
January 29, 1913.

	£	s	d
Mr. R.—India .. .. .	..	..	2 6
Sister—Use as guided .. .. .	..	..	1 0 0
Newmarket—Use as guided .. .. .	..	..	1 10 0
E.—Bristol orphans .. .. .	..	..	10 0
J.A.—South America .. .. .	..	..	1 0 0
Anon., Auckland—Two N.Z. workers .. .. .	..	..	2 0 0
J.C.—South America .. .. .	..	..	1 0 0
A. and E.C.—India .. .. .	..	..	1 6 0
Anon., Norsewood—Use as guided .. .. .	..	..	3 0 0
Mr. McK.—India, etc. .. .. .	..	..	8 10 0
West Eyreton—Straits Settlements .. .. .	..	..	1 10 0
Horrelville—China .. .. .	..	..	6 0 0
Ngaere—China .. .. .	..	..	2 0 0
Ngaere—Use as guided .. .. .	..	..	4 0 0
Howe Street Hall—Returning missionary .. .. .	..	..	5 0 0
A.T.—Editor .. .. .	..	..	3 0 0
A.P.—India .. .. .	..	..	10 0
Maungatua—Foreign missions as guided .. .. .	..	..	5 0 0
B.C.—Returning missionary .. .. .	..	..	5 0 0
Geraldine—Mexico .. .. .	..	..	5 0 0
Anon. (Te Kuiti)—Expenses .. .. .	..	..	14 0
Amounts for expenses .. .. .	..	..	1 11 9
Total	£	59	4 3

NOTE.—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

HOME FOR MISSIONARIES.

A Sister, Gisborne 1 0 0

Acknowledged to date £58 16 6

PUBLISHING HOUSE NOTES.

Ambassador.—We have received the following amounts anonymously, along with addresses, for circulation of "Gospel Ambassador":—Scotland 1/-; A Mother 3/-; Anonymous (Te Kuiti) 26/-. Others have sent amounts and addresses, which we have acknowledged by letter. To all these we return thanks, and trust the distribution of these papers will be owned and blessed by the Lord of the harvest.

NOTE.—The Te Kuiti anonymous amount came to 26/-, not 31/6, so we have added the balance of 5/6 to missionary "office expenses" acknowledged above.

One brother, in sending 18/-, left it to us to find 18 addresses. This we will gladly do for him, and will as gladly do the same for anyone else. Our little day is gliding swiftly by, and many a shilling thoughtlessly spent on personal luxuries could be used to send the Gospel regularly every month for a year to some un-saved person. Have we all earned the Lord's commendation of the woman in Mark xiv. 8—"She hath done what she could"?

Talks to Children.—We have altered the form of this paper, making it now 8 pages instead of 4. Rates will be found on front cover of "Treasury."

THE TREASURY:

For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

MARCH, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i>	29
<i>The Present Outlook</i>	30
<i>The Result to God and Man of Dwelling in Unity</i>	33
<i>What is the End of Life?</i>	34
<i>Church History</i>	35
<i>Decently and in Order</i>	36
<i>Encouragement to Tract Distributors</i>	37
<i>Poem—My Old House</i>	39
<i>Missionary Intelligence</i>	39
<i>News of Work and Workers</i>	42
<i>Coming Meetings</i>	44

From Various Authors.

Men of Prayer THE men who were used
Men of Power of God so abundantly in the conversion of sinners during the memorable awakening of 1859-61, in Ireland, were not generally what the world calls great preachers, but they were pre-eminently men of prayer. They spoke the Word of God plainly and faithfully, but it was not the speaking that they counted on, but the power of God. This was no doubt the secret of their marvellous success. Thousands were awakened, convicted and converted. Whole towns and districts were moved; men of all ranks were brought under the power of what was known as "The Revival." There was no oratory;—indeed, very little of what is now known as "clear preaching." The ruin of man, his condemnation and doom; the heaven of the redeemed, the hell of the lost, and Christ alone as the Saviour, were all spoken of simply, fully, and without bated breath, but the preachers counted

upon God. It was prayer rather than preaching that was prominent. Hours of fervent prayer, whole nights of tearful intercession preceded and followed the word spoken, and this was no doubt the secret of the wonderful results, and the large number of abiding conversions.

Things are much altered now in Gospel effort. Preaching is the chief thing, and it is to be feared that in general the preacher spends more time in "preparation" of his address than in prayer to God. One thing is beyond all doubt, that is whatever a man's gift may be, however deep his knowledge of the Word, however able to speak the truth, if he is not a man of *prayer* he will not be a man of *power*. Prayer and spiritual power always go together; let all who preach and teach remember this, and seek to have hold on God first before they attempt to take hold of men.

* * * * *

Sad State of Things "THANK you, sir," said a deacon of a large London church to the late Henry Varley who had just preached a stirring sermon, "thank you for your address to-night. I have heard a word that I have not heard for a whole year in this church, and you have quoted a verse which is never heard here. The word is '*sin*,' and the verse is, 'The blood of Jesus Christ cleanseth us from all sin.' It is not fashionable here in this church to speak of '*sin*' nor of '*the blood*.'"

We do not wonder that such a state of things exists, for we have come in contact with so much of it of late; what we do wonder at is that any Christian man should continue for one day in association with such a ministry, let alone a whole year. Better far to stand up at

the street corner and to preach the simple truth of the Gospel than to sit in a comfortable pew to have the heart and conscience, yea, the whole moral being, soaked through with poisonous infidelity! An unconverted ministry hard at work in the pulpit propagating "doctrines of devils," and converted men in the pews lazily deploring the same but indolently refusing to contend earnestly for the faith once delivered to the saints, is indeed a sight that delights the great enemy of God and man.

* * * * *

The Way to Stronger Faith THE way to stronger faith usually lies along the rough pathway of sorrow. Only as faith is contested will faith be confirmed. I do not know whether my experience is that of all God's people; but I am afraid that all the grace I have got out of my comfortable and easy times and happy hours, might almost lie on a penny. But the good that I have received from my sorrows, and pains, and griefs, is altogether incalculable. What do I not owe to the hammer and the anvil, the fire and the file? What do I not owe to the crucible and the furnace, the bellows that have blown up the coals, and the Hand which has thrust me into the heat?

Affliction is the best bit of furniture in my house, and it is the best book in anybody's library. We may wisely rejoice in tribulation, because it worketh patience, and patience experience, and experience hope; and by that way we are exceedingly enriched, and our faith grows strong.—SPURGEON.

* * * * *

Power of a Little Truth "I DESIRE to know the *power* of a little truth rather, far rather, than to increase the *stock* of truths." This is surely a "desire" which it would be profitable for us all to have, and to know the accomplishment

of in our experience. There is great danger in these days of abundant information of gathering mere *geological* specimens of truth, if I may so express it, and having a fine stock of them in our heads, instead of having them in our hearts, in the power of the unction from the Holy One, teaching us in such a way as to humble us and fill us with real knowledge of our blessed Lord Jesus. O my soul, dost thou really know, in the grace and power of the Holy Spirit, the truths which thou hast learned?

THE PRESENT OUTLOOK

AND

Signs of the Times.

IT will require little or no argument to prove to the intelligent student of Scripture that we are, at the present moment, far down through the Saturday night of this dispensation, and may expect the dawn of a new era at almost any moment. Everything around us witnesses to this fact; hence those who seek to read the signs of the times in the light of prophetic utterance have much food for thought before them.

Nationally, commercially, industrially, socially and spiritually the world is in an excited state of unrest and turmoil; so that one often wonders—what next?

From the *national* view point important events are taking place, and the map of Europe is changing before our eyes in a manner that we have long expected. The wheels of God grind slowly, but surely; and we doubt not that the time has come in His purposes—as the God of recompenses (Jer. li. 56)—to deal with the unspeakable Turk. Judgment is at last reaching this dreadful nation for their many diabolical sins and atrocities, as it has done with the nations of old, hence we shall probably see her in the near future driven out of Europe and Pales-

tine, and in the latter country the Jew reinstated.

Many no doubt will say, "The sooner the better." This, however, may be only preparatory to the formation of the tented kingdom of Daniel ii., under the coming world-ruler and his satellites. This kingdom must certainly arise, while the Jew is in his own land in unbelief, and even now more than 150,000 have returned. The bankrupt Turk may be compelled to sell the land in order to meet some of the nation's liabilities, and the Jew of course will be the purchaser. According to Isaiah xviii. a friendly nation will also be used in their restoration. This, however, we may leave in the meantime while we with prayerful interest watch future developments.

Commercially and industrially the world to-day is also topsy-turvy, and gradually getting worse and worse. Huge fortunes and gigantic combines and trusts are making it increasingly difficult for the small man to live, therefore class hatred and bitterness is engendered that may result in the fulfilment of James v., when the present men of power will weep and howl for their miseries that have come upon them. The present drift is toward the centres of industry; centralisation, amalgamation and absorption are the order of the day; therefore wealth is getting into heaps, to be seized and squandered by lawless men when the opportune moment comes. To adjust these matters now, on a righteous basis, appears to be beyond hope, no matter what methods are adopted. The philanthropists and world reformers must feel sick at heart as they look abroad upon the struggling mass of humanity, with its increasing trials, sorrows, wretchedness and woe; and the wrongly-taught Christian, who had pictured to himself a glorious millenium through the conquests of the gospel, must have had many a

rude shock and have reached a state of blank despair.

These, however, have been human instead of divine methods, therefore we are not surprised at their failure. It was never intended that the Gospel would conquer the world and bring about the millenium; but, on the contrary, it was foretold that the last days would be the worst (2 Tim. iii.), and that the world would permeate the Church and dim her testimony: these days are upon us now.

Forces are at work and a spirit is in evidence that is beyond human control, so that present-day statesmen and employers of labour are at their wits' end to know what to do. The strain is bound to reach breaking point before long, as every day appears to add to the difficulty between capital and labour, increasing the bitterness and distrust and widening the gulf, therefore little wonder if men generally are looking out for a superman, whom they expect to be equal to the occasion.

This man, whose coming is after the working of Satan (2 Thess. ii.), will arise at the right moment and take the reins, commercially and religiously, for his master. The situation has been created for him—"the man of sin, the lawless one"—and he will be created for the situation. He will be equal to it, on Satanic lines, and the world will for the time be perfectly satisfied with their master's choice. Having rejected the One sent of God (John v. 43) they will gladly welcome the one energised by Satan. For this man the world is now waiting, in the hope that commercial and industrial matters will be adjusted and a socialistic paradise inaugurated.

Prophetic students of course know the character of this man before he arrives, as also the great world-ruler, the little horn of Daniel vii., and the Beast from the sea of Revelation xiii., but these things are not known to earth-dwellers.

We, then, instead of waiting for the man energised by Satan, look for the return of the Man of Calvary. The present state of trouble and lawlessness is one of the proofs that His coming is near.

From a *social* view point the world to-day is also rapidly reaching a climax. Many are running to and fro and knowledge is being increased (Dan. xii. 4), but it is only ministering to social unrest, degeneration and dissatisfaction. Higher wages are met with increased cost of living, and greater spending power is developing frightful extravagance; hence the social conditions are not materially improved. Change of environment will never bring about the desired results, as the real trouble is within, not without; therefore until men are *regenerated* by the Holy Spirit they will never be uplifted or made truly happy. The socialist may argue for more wages, more liberty and privilege, with better environment, but it will not meet the need. As these things increase—better wages, shorter hours, etc.—unrest, dissatisfaction and lawlessness increase with them. Doubtless there are isolated cases where it has been rightly used and resulted in blessing; but, speaking generally, the present-day spirit of lawlessness will be satisfied with nothing short of absolute power and control. This it will ultimately get for a very brief period.

In every direction and in every walk in life things now are getting worse. Old barriers are broken down, safeguards in society are being demolished, and from the debris of a past civilisation the new woman and the modern socialist are being evolved. Nearly every situation now is open to the woman as well as the man—politics, journalism, commerce, civil service, law, directorships, etc.—are within the reach of all, and both sexes are to mix together as though they were practically one. For hours they may lie on the sands together taking their sun-

baths in bathing costume; this we are told is the “right” thing. And if anyone should hint that for men and women to be locked up together as jurymen would be *infradigne*, this is met by the gentler sex with scorn and indignation. Doubtless a few are still left who have sufficient modesty to blush for their sex, but we fear they are a rapidly diminishing number.

What can be said, too, about the cultured and aristocratic suffragette, with her refined and gentle methods of persuasion in the Old Country at the present moment. What is it this amiable lady wants? She wants to rule; to carry out her own will; to put on male attire, mix with her brothers and have a hand in the affairs of the Empire. To reach this goal, this coveted honour, she is prepared to be anarchist, socialist, and highwayman, all in one; and for this offence she receives the foolishly inadequate sentence of a fortnight, or a fine. The fine is paid by some one with more money than wisdom, so that she can begin her gentle work again. *Thus is British law made null and void in this day in which our lot is cast.* We have lived to see a day when the law in Great Britain is scoffed at, ignored, and trampled underfoot; and that by women!

Should the suffragette obtain her ends by the methods employed, we may speedily expect labour and other organisations to adopt similar tactics; then this poor world will be a good place to be out of. A few railway stations could soon be wrecked, post offices burnt down, banks blown up and other gentle means used in order to gain their purpose. Surely the lawless one, the man of sin, is not far off.

Christians, awake! lift up your heads for your redemption draweth nigh. “He that shall come will come, *and will not tarry.*” “Even so, come, Lord Jesus.”

—C.H.H.

(To be concluded, if the Lord will.)

THE RESULT TO GOD AND MAN OF DWELLING IN UNITY.

Psalm cxxxiii.

BEHOLD how good and how pleasant for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that ran down to the skirts of his garments, as the dew of Hermon that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

We have two words in this Psalm: "good" and "pleasant." One is Godward and the other is manward. Then we have two symbols which illustrate them: "ointment" and "dew." The first of these which the Spirit of God dwells upon is that which is Godward. "Behold how good and how pleasant it is for brethren to dwell together in unity." "Brethren"—those who have a common life in Christ; not saved and unsaved together, as we find in the religious systems around. "Together"—not scattered into various sects or parties, or, as it is sometimes put, "unattached," that is, not connected with any company, which besides being a very selfish thing—avoiding the cares and responsibilities of an assembly—is also a cause of real loss.

In days gone by "all that believed were together": and one of the objects for which Christ died was to "gather together in one the children of God." And when in any given locality "brethren" are scattered—not gathered together—it is a mark of Satan's triumph.

"In unity." Unity is inward, uniformity outward. Man can produce uniformity: witness the priests of Rome, or the soldiers of General Booth; with their similar dress in every quarter of the globe. But unity must be brought about

by the Holy Spirit. In Ephesians iv. 2 we have a divine recipe for the manifesting of this unity: "With all lowliness and meekness with longsuffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."

This is no cheap recipe: it makes a big demand upon those who will use it. Do we not often feel that if we could we would surround ourselves with those who would never try us with their ways? But, then, how could we ever exercise these graces? God saw that there would be need for them as long as we are down here, so He enjoins their use upon us.

When God looks down upon a company of His people walking thus in grace toward one another, it is to Him a savour of His Son, whose "name is an ointment poured forth." Just think of it: they have been saved from various countries, are of different walks in life, of different temperaments, of different measures of apprehension of the truth, and what is often much more trying, they may have come from places where they were, so to speak, in different schools, where some truths may have been emphasised and others left in the background. When such a company goes on in fellowship with God and with each other, how precious it is! He can say, "Ah! that reminds Me of My Son: but for His death that could never have been."

In the light of this, how very solemn for any one, by word or deed, to be the cause of discord, or, on the other hand, pressing to a division that which but calls for patience and long-suffering, but can never justify separation. We read in Proverbs iv. 19 of one of those whom God hates: "He that soweth discord among brethren."

Now we will consider what a company of saints of this order will be to man. We will read from the Revised Version: "Like the dew of Hermon that descended

upon the mountains of Zion." It is a far cry from Hermon in the north of Palestine to the mountains of Zion down south, but it suggests the far-reaching effects of blessing which is sure to flow through God's people when He gets His way among them. "Hermon" means "devoted." It was the highest mountain in the land (8700 feet). It lifted its head up into the quiet of the upper regions; from its sides flowed streams, caused by melting snow, and its influence caused the dew to fall on Zion. What a picture of what the Church should be. Knowing the power of their heavenly calling and walking in fellowship with the One who is at the Father's right hand, devoted to Him. "Zion" means "very dry" and is a picture, not only of the world through which we are passing, but also of what many of the people of God become. To such, as well as to the poor unsaved, blessing like Hermon's dew would go forth. This is ever God's way. Of Abraham He said, "I will bless thee and thou shalt be a blessing." And of Abraham's posterity in a coming day it is said, "They shall be as a dew from the Lord," among the nations.

The last word of the Psalm forms a most fitting close to the line we have been following. "For *there* the Lord commanded the blessing, even life for evermore." We look back to the palmy days following pentecost, and we see how the "dwelling together in unity" meant power and blessing." In Acts iv. 24, "They lifted up their voice with *one accord*." Verse 31, "They were all filled with the Holy Ghost, and they spake the Word of God with boldness." Again in verse 31, "And the multitude of them that believed were of *one heart and one soul*." Verse 32, "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." Again in chap. v. 12, "They were all with one accord in Solomon's Porch";

verse 14, "And believers were the more added to the Lord, multitudes both of men and woman"; and verse 13 tells us that the power which drew believers kept out the unsaved.

The same thing was seen at the beginning of that wonderful work of God in the early part of the 19th century, when His people were led back to the simple scriptural order of gathering to our Lord Jesus Christ. And in the measure that any company of saints fulfill what we get in this picture, God will be glorified and they will be a blessing to man "For there the Lord commanded the blessing, even life for evermore."

—W. J. MCCLURE.

"What is the End of Life?"

THE end of life is not simply to do good, although so many of us think so. It is not simply to win souls, although I once thought so. The end of life is *to do the will of God*. That may be in the line of doing good or winning souls, or it may not. For the individual the answer to the question, "What is the end of my life?" is "To do the will of God, whatever that may be."

Mr Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God," and he declined.

If we could have no ambition past the will of God, our lives would be successful. If we could say "I have no ambition to go to the heathen, I have no ambition to win souls; my ambition is to do the will of God, whatever that may be;" that makes all lives equally great, or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairymaid or a labourer can do as much.

Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation, and prosperity, and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:—

The definition of an ideal life: "A man after Mine own heart, which shall fulfil all My will." (Acts xiii. 22.)

The object of life: "I come to do Thy will, O God. (Heb. x. 7.)

The first thing you need after life is food: "My *meat* is to do the will of Him that sent Me." (John iv. 34.)

The next thing you need after food is society: "Whosoever shall do the will of My Father which is in Heaven, the same is My brother, and sister, and mother." (Matt. xii. 50.)

You want education: "*Teach* me to do Thy will for Thou art my God." (Psalm cxliii. 10.)

You want pleasure: "I *delight* to do Thy will, O my God." (Psalm xl. 8.)

A whole life can be built up on that vetebral column, and then, when all is over: "He that doeth the will of God *abideth for ever.*" (I John ii. 17.)

He that is running a race looks not at witnesses admiring but only at the mark.

PAPERS ON CHURCH HISTORY.

Patrick and Columba.

In our last issue we dealt with the characters and aims of Augustine and his great master, Gregory. Now we proceed to deal more closely with the lives and aims of those more intimately connected with the history of the church in Britain and Ireland. Scotland and Ireland appear to have been blessed with Christianity about the same time as Britain. By means of soldiers, sailors, missionaries and persecuted Christians from the south, the gospel was preached and many believed. But, as the early religious history of these countries is so overlaid with legends, we will only refer to names and events that are well authenticated.

Patrick, the apostle of Ireland, is supposed to have been born about the year 372, on the banks of the Clyde, in Scotland. His parents were earnest Christians; his father was a deacon, while his mother, who sought to instil into his heart the doctrines of Christianity, was sister to the celebrated Martin, Archbishop of Tours. Some time after, his parents left Scotland and settled in Brittany, in the west of France. At the age of sixteen he was captured by some Irish pirates, while he was playing with his sisters on the sea shore. They carried him off to Ireland, where for six years he was employed in keeping cattle.

But this trouble was in reality a great blessing. "In that strange land," he says, "the Lord opened my unbelieving eyes, and although late, I called my sins to mind, and was converted with my whole heart to the Lord my God. The love of God increased more and more in me, with faith and the fear of His name. The Spirit urged me to such a degree that I poured forth as many as a hundred prayers in one day. And during the

night the sufferings which I endured excited me to seek after God."

If these words can be relied upon as flowing from the lips of Patrick, they present a much purer testimony to the truth of the gospel than we ever find in the church of Rome. They present an exercised soul in close quarters with God Himself. The forms and priesthood of Romanism destroy this beautiful, personal, direct communion with God, and with His Christ through the grace and power of the Holy Ghost. But such, no doubt, was the Christianity of the British Isles before it was corrupted by the papal emissaries.

In the course of time Patrick, or Succath, as he was called for forty years of his life, regained his liberty, and after much travelling and preaching, returned to his family. But he soon felt an irresistible desire to return to Ireland and preach the gospel to the pagans, among whom he had found the Saviour. With a heart full of missionary zeal he departed for Ireland. He devoted the remainder of his life to the Irish, and laboured among them with great effect, though amidst many dangers and difficulties. The blessed fruits of his labours were abundantly manifested in after years. Ireland at this time is described as a kind of elysium of peace and piety; and its fame for pure scriptural teaching rose so high that it received the honourable appellation of "the Isle of Saints." The labours of the Irish clergy were not confined to their own country. Numbers left their native country as missionary bands. With one of the most famous of these we now proceed to deal.

Columba, a man of royal descent, pious and full of good works, became deeply impressed with the importance of carrying the gospel to other lands. He thought of Scotland, and determined to visit it. About the year 565 Columba, accompanied by twelve companions, sailed from the shores of Ireland in an open

boat of wickerwork, covered with skins. After much tossing in their rude little vessel, the noble missionary band reached the Western Isles of Scotland, and fixed their abode on a small island, afterwards known as Iona, and destined to be so famous in the history of the church. For thirty-four years Columba lived and laboured on that solitary rock. Occasionally he visited the mainland, doing the work of an evangelist among the barbarous Picts and Scots, planting churches, and exercising an immense influence over all classes. Such then was the outcome of Patrick's noble zeal for God, and in such manner did his mantle fall on those ably fitted to continue a work so well begun.

—Adapted from Papers by ANDREW MILLER.

DECENTLY AND IN ORDER.

THE words "Let all things be done decently and in order" (I Cor. xiii.) given by the Spirit in connection with the public assembling of the children of God, include a great many things which are apt to be overlooked.

It is a matter of common complaint how determined some are to occupy certain seats and to leave others empty, those near the door being usually filled first, while others in the front and close to the platform are left empty, with the result that late comers have to come forward in view of the whole congregation and to the distraction of the speaker, to fill these empty seats, after the meeting has begun.

Equally lacking in consideration is the habit of occupying a prominent seat, when one has to leave before the service is finished, causing unnecessary distraction and inconvenience to others.

Being habitually late is another evil, and usually those who have least excuse are the most blameworthy. A mother



Mr. and Mrs. A. E. Perkins, with the scholars of the school at KoJata, India.

who finds it difficult to get her young family ready in time, or a maid whose duties may detain her at times longer than she counted on, would be excused, if occasionally and from no negligence on their part, they are a few minutes late, but young men and women, who have absolutely no home duties to prevent their being in time, and who live convenient to the place of meeting, have no cause to be habitually late, especially on the Lord's Day mornings. A little less indulgence in bed, and more heart for the Lord and consideration of others, would, we feel sure, prevent such disorderly behaviour in the assemblies of saints, where now, as of old, "when the hour has come" the Lord is in the midst to meet His assembled people (Matt. xviii. 20).

These, and many other little matters, apparently trifling in themselves, such as looking idly at incomers, and inspecting their dress, causing undue attention in finding a seat, conversing loudly while others are engaged in silent prayer or meditation previous to the meeting being begun; gazing about during prayer, talk-

ing or whispering while another is speaking, turning over the leaves of hymn-book or Bible during pauses of silent worship; will all be matters of heart exercise to those who, like the Psalmist know, that "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psa. lxxxix. 7).

There is true liberty in observing Divine order in the assembly of the Lord's people, but such liberty is not lawlessness which has neither regard for God's glory or the comfort and blessing of others.—J.R.

Encouragement to Tract Distributors.

MR M., who lives in one of the far-away provinces of western Canada, was visiting friends in Ontario. Walking down the street one day his attention was attracted by a pamphlet lying out in the road and its leaves fluttering

in the wind. He caught the one word, "Words," and just for curiosities' sake he walked over to see what "words" it might be. Picking it up, and seeing "Faithful Words" as the title, he wiped off some of the mud and dirt with which it was plentifully covered, and reading a little here and there believed it would repay a closer examination, so took it home with him. He became from that time a regular subscriber to the paper. Somehow he prized that mud-stained copy very highly, and after cleaning it as well as he could he kept it for years.

Some years later, a young man in whom Mr. M. was interested, and who had always stoutly maintained that he was saved, was brought down to a sick bed, and taken to a Roman Catholic hospital.

Hearing of this Mr. M. visited him, and took with him, scarcely knowing why, the copy of "Faithful Words" which he had found lying in the street, and to which he had always clung before. He had very little conversation with him, as he was pretty weak, but left him the "Faithful Words."

Going again soon after, he was allowed longer time with him, and after a little asked him, "How is it with your soul now? Are you still sure that you are saved?"

"Oh," said the poor fellow, "I've lost it all! I've lost it all since I came to bed!"

"Then if you've lost your profession, how is it with your soul?" was the next question.

"Oh," he said, "I'm lost! I'm lost!" "And how have you found that out?" asked Mr M.

"Here—I found it out from reading this," he answered, and drew from under the bed-clothes the precious mud-stained copy of "Faithful Words," which he had managed to keep from the sharp eyes of the attendants.

When he had reached the stage of finding out his lost state, of course he was soon rejoicing in God's salvation—saved beyond a doubt this time! Mr. M. gave him a little pocket Bible he was carrying, but this was taken from him by the attendants, and he never saw it again. But the copy of "Faithful Words" he managed to keep, and finally returned it to Mr. M., who prizes it still more highly than ever.

So that is what GOD can do with a paper all soiled and unheeded, lying there in a dirty street! What brought it there in the street? Did some one just drop it there, with a prayer that God would cause some wayfarer to pick it up, and the wind blew it in the street? Or did some one hand it to some passer-by who carelessly or angrily threw it away? Did Satan laugh when he saw the messenger of the Gospel trodden underfoot in the street? Through how many hands did it pass, before it came there, with all hope of further usefulness or blessing apparently at an end? God knows. Perhaps some earnest Christian, passing that way, had given that paper to some one and had seen it tossed into the street with a laugh or a sneer, and perhaps he went on his way with a sad or discouraged heart: who knows? We know one thing: the children of this world, wise in their day and generation, do not stop advertising because some of their advertisements are torn up, or thrown away, or otherwise destroyed. You can see them lying about on the streets, anywhere, paper in all stages of dilapidation, and ignored and trodden underfoot; but people keep right on advertising just the same. They don't say, "Oh, it's no use, I'm discouraged. I saw one of my advertisements lying out on the street, where some one had thrown it away!" And the mighty God knows all about every little scrap of waste paper lying loose in the world containing His gospel;

and His Spirit is able to bless it, at any stage of destruction, to the one who chances (?) to pick any of them up. Why, even if a tract is thrown into the fire, *that very act* may lead to the conversion of the one doing the deed, by making him see the enmity to God and His gospel which prompted him to destroy it.

“For as much as ye *know* that your labour is not in vain in the Lord.” It is good of Him to let us *see* it, once in a while, as well as to believe it *without seeing* results just now. These are only earnestings of what the full revelation will be by-and-by. What a number of surprises there will be when we see that what *we* in discouragement thought was the end of some of our feeble efforts was in reality only the beginning of blessing all unknown to us.

—SEL.

MY OLD HOUSE.

Lines by an old lady on her 94th birthday.

I HAIL once more my natal day,
Still in my tenement of clay,
With many favours blest :
Now He who placed the structure here
Can prop it up another year,
If He should think it best.

Long hath it stood through snows and
rains,
And braved life's fearful hurricanes,
While many a stronger fell :
The reason why we cannot see,
But what to us seems mystery,
The Builder knows full well.

But now 'tis weather-worn and old,
The summer's heat, the winter's cold.
Pierced through its walls and roof :
'Tis like a garment so worn out,
To mend there seems no whereabouts,
So gone is warp and woof.

The tottering pillars are all weak,
The poor old rusty hinges creak,
The windows, too, are dim :
These slight discomforts we'll let pass,
For looking darkly through a glass,
We catch a hopeful gleam.

Nature and scripture tell us all,
This wither'd frame ere long must fall,
When, where, or how 's unknown :
We'll leave that to the Architect,
And trust His wisdom to direct
The taking of it down.

And when you see it prostrate lie,
Let not sad tears bedim your eye,
The tenant is not here :
But just beyond time's little space,
She finds with Christ a resting-place,
No more to date her year.

And though she walks with you no more,
The world will move just as before,
'Tis meet it should be so :
Let each his house in order set,
That he may leave without regret,
Whenever called to go.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

CHINA.

From Mr. R. W. Sturt.

JEHOL.—Since last I wrote you we have been greatly concerned by the serious illness of Mr. Barnett, who for 19 days now has had a continuous fever of a kind that defies all treatment; and, worse still, that has brought back all the former heart trouble again. He still lies very weak and emaciated in the next room, and our hope is in God that he may be spared to us, to his wife (who is nursing him bravely practically night and day), and to the work. His removal at this time would make the carrying on of the

work here quite a problem. Even should he make a good recovery, one cannot but wonder whether he ought to remain on here so far from medical aid. But we realise that the Lord who brought him out and has sustained him in the work so long will not fail him now if He has work for him still to do here. And indeed the harvest is plenteous, the field enormous, and the labourers are all too few. It is so everywhere, and we feel it very much so here, so that every worker counts.

As you already know, it is only on account of Mr. Barnett's health that my wife and I are staying on here, instead of pushing on as we had hoped to the "regions beyond," where we feel our work lies. Mr. and Mrs. Duthie are expecting us to join them within a week or two (as soon as Mr. Stephen should arrive from England), and so far as we can see we are needed there. Pray for us all, and the work here, and in Hada.

From Misses Gresham and Rout.

WEIHAIWEI.—It is a fortnight since we closed school. Two big girls who are motherless and one little one who is fatherless stay all through the holidays. The weather has been very severe lately, heavy snow-storms and bitterly cold winds. We are hoping to welcome Miss Daniell in about three weeks, and we are praying that she will be greatly helped in the language. We feel sure many in New Zealand will be remembering her in prayer in this matter. Mrs. Wilson arrived back on December 26th, after an absence of nearly two years. On December 5th Miss Wilson, of Glasgow (no relation to Mr. J. Ward Wilson), arrived and went on about ten days later to Shihtao to stay with Mr. and Mrs. Robertson.

From Mr. Ernest Clarke.

SHANG-KAO.—We shall rejoice when God provides a married couple to occupy

Shang-kao. This would enable us to give better attention to the work of each city, and being close together we men could often be out in the country together. Two young brethren could also be profitably occupied in the country towns or villages. But then our thoughts go out to still more needy districts in other parts of the world and we are constrained to "pray the Lord of the harvest to thrust forth labourers."

I have just returned from a turn at this rough country-work in company with Mr. Gillan, being 17 days from home. It is a great joy to sound forth the Gospel thus from place to place, and we long to see the seed sown bringing forth fruit in the salvation of precious souls.

SOUTH AMERICA.

From Dr. George Hamilton.

SUCRE.—You will be interested to know all my exams. are over and I am now free to practice; though I still lack a few legalities.

In the work, one young woman professed three weeks ago. A man and his wife from nine miles off have professed a while ago. They have burned their idols and have stood a furious storm of opposition. The man gives a very nice testimony as to a saving knowledge of the person of Christ.

INDIA.

From Mr. F. A. Rose.

VADAMALAPURAM.—We have just had our annual conference for our native brethren. This year it was thought more convenient to have it here, so we got the honour of entertaining the large company. Out of a possible number of 50 we were able to get about 40 of our men together (the absentees were detained through school examinations). The Lord gave us a very happy season—each day about 7 hours were devoted to the ministry of the Word. I think the general testimony is that we all got a "lift up."



Mrs. Marks (Penang) visiting Chinese women in their homes. These women generally give a very attentive hearing to the Gospel. Two of them are over 80 years old.

Now, we seek grace to commit that blessing to others. Our brethren, who are working as teachers, get their share of temptation; some of them are working under most difficult conditions. Can you imagine what it means to be the only Christian in a large village! This would be bad enough at home, but out here it is depressing in the extreme. However, the Lord does help these men to be firm and true.

MALAY STATES.

From Mr. Geo. Wilson.

KAMPAR.—Recently Mr Angus and I were able to make a long tour into the neighbouring State of Pahang—a distance of about five hundred miles. We had favourable weather and many opportunities for preaching and scattering the good seed of the gospel.

We were able to visit a number of isolated Christians scattered up and down with no means of having fellow-

ship with others. These generally appreciate a visit, and it is a real joy to be able to help them and seek to strengthen their hands in the things of God. We preached and visited in all the places as we journeyed along. In one place where goldmining is carried on we gathered a crowd which listened attentively until a young man interposed by asking questions.

In the largest town in Pahang we had a wonderful privilege given us. In the afternoon we sallied forth with a large supply of tracts and scriptures, and took our stand under a large spreading tree on the main road. In a very short time every scripture and tract were disposed of. Then brother Angus borrowed a box from a shop near by, mounted it, and began at once to tell out the good news of salvation. The people drew nearer and nearer, and paid the utmost attention to what was being said. Then I

sought to follow on, and so we continued until quite fatigued with the heat of the crowd and the heat of the day. To our knowledge only once or twice before has the gospel been preached on the streets of this town. So far as we know there is no one seeking to bear any public testimony in the whole State of Pahang!

Some time ago I mentioned that we were thinking of moving to a much larger town and making Kampar an out-station. Friends at Bath as well as our fellow labourers are one with us in this matter.

The town mentioned has grown enormously and far beyond all expectation. There are quite a number of English-speaking Christians there, besides Chinese, who have been connected with the meetings elsewhere. We feel the importance of this move and the need to take each step in entire dependence upon Himself, so all will result in glory being brought to His name. We would value the prayers of the saints re this important step that clear guidance may be granted that afterwards all may realise that God's blessing has been given in the matter.

MISSIONARY NOTES.

Mr. J. A. Clark (Central Africa), has been addressing meetings at Bluff and Riverton, and is encouraged at the interest shown. He hopes (D.V.) to visit other places in the South Island before leaving for Sydney. For the present his address is c/o Mr. Chas. Rout. Invercargill.

Mr. J. H. de Carteret, in a short letter to hand, says he had a good voyage to England. When writing he did not feel very strong, but hoped the bracing effect of the cold climate would be the very thing needed to restore him to health.

Mr. Alfred E. Perkins was to have left Colombo on February 13th for Wellington.

Mr. John C. M'Iver (Sathanur, India) has been very ill, and almost at death's door. Later news is that he is a little better again.

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

Messrs. Binskin and Winter, with the South Island Gospel carriage, have been visiting the back valleys between Nelson and Havelock, and have found a few open ears, but not many anxious souls. A few isolated saints have been met, who have appreciated a visit. They purpose working about Picton and Blenheim until March 20th. Then, if any other brethren would care to go on with the carriage for a while before winter, Mr. Binskin will be pleased for them to take up the work. Books and tracts have been readily received, and they feel sure that work has been done for eternity. Mr. Binskin's standing address is: Brightwater, Nelson.

Messrs. Isaac and Whitehead have had well-attended meetings under canvas at Riverton. Two or three have professed to receive Christ, and more are anxious. The meetings were still being continued when last we heard.

Mr. C. H. Hinman was at the Hamilton all-day meeting on January 29th, and afterward had a week at Cambridge. From Cambridge he went to Manawaru.

Mr. Franklin Ferguson is still away in the country, and although able to speak of a little improvement in body, feels that he is still very unfit for anything needing brain work. He feels that he should, perhaps, go right away, for a more complete change. He will value a continued interest in the prayers of the Lord's people.

Mr. H. W. Corney still lies very low in the Hospital at Mangonui. Although very weak in body and suffering much, he is giving a good testimony to others in the Hospital. He says he will be glad when the "call" comes.

Feilding.—We have had a profitable visit from our brother, Mr. Mark Harrison, who has now returned to Levin. His words have been wholesome and calculated to produce exercise of heart and conscience before God. J.H.H.

During the month of January the North Island Gospel carriage, No. 1, has been gradually making progress northwards. Mr. Willox writes that the further they get on their journey the more they see the great need there is for this class of work. They get many willing listeners and seldom much opposition. £16 worth of gospel literature was sold in the month, besides tracts, etc., distributed gratis. At one house the maid was found to be a Christian,

and her heart warmed up at the sight of the carriage, but her mistress would not accept the tracts offered. At another house an old man, bent with age, had no ear for the gospel, but his son seemed to be anxious, and listened to the old story. At another place the owner and his wife are zealous Christians, have a Sunday school of about thirty scholars, and gospel meetings in the evening in their house. Messrs. Wilcox and Phey took the meeting one night, and had an attentive audience and much liberty. Two men were under conviction. At Kakanui pah a large number of Maoris were gathered to a tangi, and tracts were distributed among them and the gospel preached to them. At Wayby another saved couple were found who conduct a Sunday school of 35 children.

Mr. Herbert S. Taylor writes:—In the decease of my late wife I have sustained the loss of a much-needed helper in this service to the Lord. Yet He knows best, and I trust that increased grace and wisdom will be given to meet and overcome the increased difficulties of the work. In this town (Dannevirke) I do not find the conditions quite so hard as formerly, and I request readers of the Treasury to cry mightily to God for blessing on His word here. I was able to give about 500 Ambassadors and 200 booklets and tracts away to visitors to the recent Agricultural Show here. These, of course, go to many districts. I hope to spend a few weeks visiting in the outlying parts before winter sets in, and would ask a prayerful interest in this work.

Mr Geo. Wilson writes:—On February 14th, a Maori at Weraroa, in whose house I have been having fortnightly meetings for some months, passed away. Before he died it was good to be there; the assurance he had that he was going, and longed to go, to be with the Lord Jesus was very cheering. Christ on the cross, and the soul cleansing blood, were our theme, based on the written Word, and his countenance beamed with joy as he testified in the presence of a lot of natives. He was a boy in my school 37 years ago.

Mr. R. Miller, after the Christmas and New Year conferences in Tasmania, has been continuing there, ministering the Word at different assemblies. He expected to leave for New Zealand on February 14th, and commence some meetings at Invercargill.

Mr. H. Jenkins has just had printed a fresh gospel tract (8 pages) in Maori. May the Lord bless the sowing of the "incorruptible seed."

Maungakaramaea.—Mr. Geo. Pearson has had a few meetings here. There are a few Christians in the place, also some Cooneyites. The latter have made it hard to reach the people or do anything for God.

Change of address.—Mr. W. Le Couteur is making Timaru his headquarters, and his address for the future will be: 17 Butler street, Timaru.

Pohangina.—Mr. Frank May has had a few helpful meetings, preaching the gospel and speaking to believers from his chart. From here he went on to Napier.

Auckland.—At the Howe street hall a Sisters' Missionary Circle has been started. The sisters meet once a month for prayer and fellowship on behalf of servants in foreign lands.

Open air testimony.—For about a year there has been an interesting and encouraging work carried on in Auckland. A brother in fellowship (whose calling makes it necessary for him to work on Lord's days), passing homeward through the main street of the city during church time, became so impressed with the hundreds of people drifting aimlessly up and down, that he started, in fellowship with the Master, to preach single-handed on the street every Lord's day evening. One by one he was joined by others, so that now a band of six to nine regularly stand forth. As far as is known 13 souls have been reached and won through this testimony. Now their desire is that the Lord will raise up other helpers in order that two testimonies may be maintained at the same time in the principal street. The heathenism (for you can call it nothing else) that is manifest in the hundreds who walk up and down Queen street during church time calls for an earnest effort.

Mr. C. J. A. Haselden requests us to state that his standing address for communications regarding the North Island Gospel carriage, No. 1, is: Takapuna, Auckland.

Mr. S. Nielson, of Rangiora (well-known and loved by many), met with a serious accident on February 8th, when he sustained a compound fracture of the right leg. We are sure many of the Lord's people will unite in prayer that he may be restored to health again.

At the all-day meetings at Brightwater on February 3rd, five believers were baptised.

Mr. J. Blair was at Kansas City for the Christmas Conference, and had a few gospel meetings there before going on to Houston, Texas. His address is: C/o Mr. W. Orr, Independence, Iowa, U.S. America.

MARRIAGES.

At Mataura, on February 5, Mr. Alexander McCall Scott and Miss Jessie Agnes Rogerson, both of Otaraia Assembly.

At Wellington, Mr. John W. Saunders and Miss Nina Evelyn Ashworth, both of Vivian Street Assembly.

COMING MEETINGS (D.V.)

EASTER, MARCH 21-24.

AUCKLAND.—Meetings probably as usual, but no particulars to hand.

HAWERA.—Sunday and Monday, in Foresters' Hall. Saturday evening trains will be met. James Dickie, Camberwell street.

OTAKEHO.—Meetings probably as usual, but no particulars to hand.

MARTON.—Monday, in Druids' Hall. Trains from the three different directions arrive and depart at convenient hours. Pukepapa station is nearest for Wanganui visitors. Thos. McLwaine, Russell street.

RONGOTEA.—Friday. Trains arriving on Thursday at Palmerston at 3.35 p.m. and Feilding at 2.59 p.m., will be met by coach or special conveyance. Wm. Darragh or Rowe Bros.

POHANGINA (nine miles from Ashhurst).—Sunday and Monday. Trains met at Ashhurst on Saturday afternoon, if advice is sent. J. M. Murdoch.

HASTINGS.—Sunday and Monday. Trains will be met on Saturday evening. R. Sowersby, Frederick street.

NORSEWOOD.—Friday. Trains will be met at Ormondville on Thursday afternoon and evening, and Friday morning. O. H. Nikolai-son, Ormondville

WELLINGTON.—Gospel Hall, Vivian street. Friday to Monday. Visitors arriving Thursday and Saturday evenings will please come to the hall (nearly opposite Messrs. Veitch and Allan's) at 7.30, where they will be met. Communications should be in hand not later than the morning of Tuesday, March 18. H. D. Edwards, 131 Manners street, or S. Sherwood, 28 Hopper street.

BRIGHTWATER.—Friday and Monday. A. M. Paton, Hope, Nelson.

RANGIORA.—Friday. G. Jackson, Fernside.

TIMARU.—Saturday to Monday H. Rawstorn.

INVERCARGILL.—Friday to Monday. Hours on Friday morning, 9.30-11 and 11-12.30. Communications should not be later than Tuesday, March 18. Visitors will be met, but please state time of expected arrival. Alex. Storrie, Tweed street, or Andrew Ross, 119 Tweed street.

NOTE.—Meetings commence at 10.30 a.m., except where otherwise stated. Lord's day at 11 a.m. Communications should be sent in early, that room may be found for all. Letters of commendation should be brought by visitors not likely to be known, and by those coming for the first time.

FALLEN ASLEEP.

At Hastings, on February 12, 1913, Agnes Driller, beloved wife of Mr W. J. Driller, aged 28 years. Much sympathy will be felt for our dear brother in his sudden bereavement.

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from Jan. 30 to Feb. 26, 1913.

A.I.H.—Use as guided	..	..	£	s	d
Sister—Use as guided	..	..	1	0	0
Ngaere Sister—China	..	..	2	0	0
Hope—Editor	..	..	1	0	0
Mrs. C.—Editor	..	..	1	0	0
Ashburton—Foreign workers and Editor	..	..	12	0	0
W.F.M.—China and India	..	..	10	0	0
"His own"—Foreign fields and Editor	..	..	3	0	0
The Tenth—Workers in N.Z.	..	..	16	3	0
A.S.L.D.—India	..	..	10	0	0
J.D.—India and Editor	..	..	6	0	0
Howe Street—India	..	..	6	0	0
Anon., Dunedin—Use as guided	..	..	5	0	0
Nireaha S.S.—New Guinea	..	..	1	0	0
Devonport—India	..	..	5	0	0
Livingstone—India	..	..	7	0	0
Anon.—Gospel Carriage No. 2	..	..	1	0	0
Limestone Plains—S. America	..	..	5	0	0
J.J.—South America and India	..	..	11	9	0
Parnell—India	..	..	8	8	6
A Brother, Auckland—India or China	..	..	10	0	0
A.I.H.—Ashley Downs, and use as guided	..	..	11	0	0
L.M.P.—Use as guided, and Editor	..	..	5	0	0
Sundry amounts for expenses	..	..	2	16	0

Total	..	..	..	£	116	19	9
		ALFRED CLARKE	} Treasurers					
		JAMES G. HARVEY		} <i>pro tem.</i>				
		A. J. CLARKE						

NOTE.—Amounts " earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

HOME FOR MISSIONARIES.

A.G.	..	..	..	..	14	6
Acknowledged to date	..	..	..	..	£	59 11 0

PUBLISHING HOUSE NOTES.

Assembly List.—We have at last revised this list and brought it up to date; but deem it wise not to scatter it broadcast by publishing it in the Treasury. It will only be supplied to responsible brethren in our assemblies. A charge of 3d will be made for a copy, and we need scarcely mention that the small number needed will not return us a sufficient remuneration to pay cost. We expect to make nothing out of it. We will be glad if those interested will send us any necessary correction from time to time, so that we can always keep it up-to-date, that it may be as reliable as possible to those requiring to use it.

THE TREASURY:

For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

APRIL, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i>	45
<i>The Present Outlook</i>	47
<i>In the Desert with God</i>	49
<i>Church History</i>	51
<i>Trying the Spirits</i>	52
<i>Couple Heaven with it</i>	53
<i>Poem—Whatsoever</i>	54
<i>Children</i>	55
<i>Missionary Intelligence</i>	56
<i>News of Work and Workers</i> . . .	59

FROM VARIOUS AUTHORS.

"As He is ALL that He was in His **so are we."** gloriously perfect character here on earth, He is now at the right hand of God in heaven. He is, as He was, "holy, harmless, undefiled, and separate from sinners." As we are "called saints," or rather "saints by calling," we, too, are in that sense "holy," yea, all that He is. It is God's will thus to regard us. He never calls us who are His, sinners, though sin we do; always saints or holy ones. Loved, as Christ is loved; holy, as He is holy. Again, "as He is, so are we," in the inner man, who is "created in righteousness and holiness of truth." The new man is created after the image of God and after the likeness of Christ (see Eph. iv. 24, Col. iii. 10). God ever regards us as not in the flesh but in the Spirit. Our personality is attached to the new nature, the Spirit; not to the old, or the flesh. All that is pleasing to God in us is from the new nature, and that is the nature of Christ. It is Christ

living in us; no fruit is borne apart from Him. Thus, "as He is, so are we," 1st, in the calling of God; 2nd, in the inner newly-created man—it is Christ living and moving in us; 3rd, in the love of the Father (John xvii. 23), the same to us as to His beloved Son; 4th, in our position in the world, sent into it as He was sent, and therefore the objects of its opposition; 5th, as He is patiently waiting the time appointed by the Father to come for His own, so we wait in patience the same event; the filling up of His cup of joy as well as ours. Our chief concern should ever be to be practically all that we are by the calling of God.—J.R.C.

* * * * *

God's Thoughts for His People. GOD'S thoughts are not as our thoughts; nor His ways as our ways, nor His love as our love. If we hear of a friend in distress or difficulty of any kind, our first impulse is to fly to his help and relieve him if possible. But this might be a very great mistake. In place of rendering help, it might be doing serious mischief. We might actually be running athwart the purpose of God, and taking our friend out of a position in which Divine Government had placed him for his ultimate and permanent profit. The love of God is a wise and faithful love; it abounds toward us in all wisdom and prudence. We, on the contrary, make the gravest mistakes, even when most sincerely desiring to do what is right and good.

Hence the urgent need of waiting much on God; and, above all things, of holding fast our confidence in His unchanging, unailing, and unerring love. He will make all plain. He will bring light out of darkness, life out of death, victory out

of seeming defeat. He will cause the deepest and darkest distress to yield the very richest harvest of blessing. He will make all things work together for good, but He is never in a hurry. He has His own wise ends in view, and He will reach them in His own time and way; and, moreover, out of what may seem to us to be a dark, tangled, inexplicable maze of Providence, light will spring forth and fill our souls with praise and adoration.—C.H.M.

* * * *

Coming to the Light. IT is always a bad sign when one refuses to come to the light. The Lord Jesus said: "He that doeth truth, cometh to the light, that his deeds may be made manifest" (John iii. 21).

A man whose doings are according to God has no need to hide them. He has confidence that "the light" will reveal nothing that will be to his shame, and so he courts investigation. If some of his doings are questioned, he invites a full and searching examination to be made, and gives every facility in his power to those who are appointed to make it. There is an air of honesty and thoroughness about the man, that at once gives one the confidence that he is genuine. There is no desire to hide or cover anything—all is open and free. The man has nothing to fear, he can afford therefore to invite whoever will to look into his affairs.

But when there is a determination to cover up one's doings, and a refusal to give any information regarding them whatever, there is the strongest suspicion that all is not right. The unwillingness to give competent persons an opportunity of looking into the state of affairs, *looks* rather suspicious to say the least of it, and if this position is supported by the loud boast that all is of God, and strictly according unto righteousness and truth, there is an additional cause for fear that

some deed of darkness lies underneath this fair covering. We may put it down as a certainty, that those who refuse to give facilities for investigating their doings, are not the men whose works "are wrought of God," if they were, our Lord affirms, they would "come to the light."

* * * *

Not Ashamed. THE testimony of our Lord has never been maintained without cost, for it has always been opposed by the world, and even by many who have professed His name. Particularly is it so in the present day, when popular teachers are trampling this testimony in the dust, and arraying themselves against every distinctive truth of the Gospel of God. Some true servants of God are tempted to tone down His truth, and thus endeavour to make it palatable to men, for the simple assertion of the whole testimony of the Lord generally brings derision and contempt. Paul makes solemn mention of some who became ashamed, and turned away from him when he was called upon to suffer for the Gospel (2 Tim. i. 15); but he also presents to Timothy two examples of not being ashamed. He can say of himself, "I am not ashamed," and he loves to say of Onesiphorous, "He oft refreshed me, and was not ashamed of my chain."

* * * *

Troubles. Those who look for troubles will not be long without finding troubles to look at. But lift them higher—to Him from whom our help cometh. Then you will be able to meet your troubles with an unperturbed spirit. Those who have seen the face of God need not fear the face of a man that shall die. To have power with God is to have power over all the evils that threaten us. Besides all this, when prayer has preceded trial, the trial turns out to be much less than we anticipated. The women found when they reached the sepulchre,

that the dreaded stone had been rolled away. When Peter reached the outer gate, that threatened to be an insurmountable obstacle to liberty, it opened to him of its own accord.

THE PRESENT OUTLOOK

AND

Signs of the Times.

HAVING in our last briefly reviewed some of the prominent features of present-day life in its national, commercial, industrial, and social aspects, it only remains now to glance a little more minutely at the spiritual side of the question. No doubt the former aspects are intimately connected with and largely affect the latter: this is a self-evident fact, as general lawlessness and unrest must tell on the spiritual life of most of us. It is doing this now, we believe, in an appalling manner, and daily getting worse.

The picture last month was a dark one, and this, we fear, will have a black side too; yet, thank God, there is a silver lining, and will be while the true Church is here. Probably those under review now might conveniently be divided into four parties or companies, who are all comprehended in the well-known term, "Christendom"—the sphere where Christ is preached, where His Word is more or less known, and His name held in some reverence.

First, there is a company of true believers, members of the one body, who wish to own Christ as Saviour and Lord, and above everything else to be kept *in His will*, living for His glory. This company is doubtless the "salt of the earth" at the present time, and it is a joy to know that with very many of them spiritual life is deepening, and consequently

power and usefulness are deepening and increasing too.

A second company may also be spoken of as *true believers*. They have been begotten of God: born of the Spirit through the truth, and sealed by the same Spirit until the day of redemption (Eph. iv. 30); but as to outward testimony they are *not a felt power*. The world has got a big grip of them; business and other things fill up their time—they are possibly trying to make the most of both worlds—hence they have little heart or power to witness for Christ in a day of rejection. These are, of course, beloved saints of God on their way to heaven—and in heaven now as to their position and acceptance in Christ—but they are not much exercised as to whether others get there or not. Individual responsibility to Christ *as Lord* is not realised as it should be.

A third company may also be the work of the Spirit as to their birth. They have, as far as one can tell, been brought over the line and truly converted; but at the present moment they are away from God in heart—backsliders, having lost their first love; therefore they are filled with their own ways (Prov. xiv. 14). These once were able to rejoice in the Lord and in the knowledge of sins forgiven; but joy has long since gone—yea, they have forgotten that they were purged from their old sins (2 Pet. i. 9). Having got away from God in heart, they have imbibed many of the modern false doctrines current around them, and have really lost their bearings. Such are stumbling-blocks in the way; spiritual wreckage on the great ocean of life; derelicts that need a danger signal put up alongside of them for the safety of others. Most of these now are with apostates, *doing the work of the enemy without knowing it*.

To which of the above three companies does the reader belong?

There is also a fourth company in

Christendom, probably the largest of all, and this company includes the great mass of nominal Christians, carnal professors, who have a name to live but are dead—dead in trespasses and sins. They have never known the power of Christianity, the joy of sins forgiven; albeit many of them are so-called Church members. Very largely now these have become apostates. Present-day unbelief has gripped them, therefore they doubt the inspiration of the Scriptures, the fall of man, the Deity of Christ, the fact of sin, the need of atonement, eternal punishment, and all the fundamentals of the faith. From this class the modern pulpit and professor's chair is largely supplied: hence there is little wonder if evil doctrines abound. The influence from this class is largely permeating the whole, so that the "lump" is getting leavened. Such great and rapid changes are now taking place that if the stalwart Christians of a hundred years ago could come on the scene they would hardly believe their senses. If they could listen to some of the modern mixtures of Spiritism, Theosophy, Unitarianism, Millennial Dawnism, etc., and see some of the modern methods, they would not know it was intended to represent a phase of Christian life and faith.

For many years all intelligent students of the Word have looked forward to the apostasy of the last days, preparatory to the manifestation of the lawless one, the man of sin (2 Thess. ii. 3); but we hardly expected it to take place with such startling suddenness. Probably we expected to hear the "shout" of 1 Thess. iv. 16 before these days were really present; but this has not been the case. It is evident now that for the last 15 or 20 years the apostasy has been with us; and as the second coming of our Lord must take place *before* the man of sin appears, that glorious event cannot be very far off.

The appalling wickedness too of these

last days is not simply human, but rather human plus something else: and that something else is satanic. Knowing that he has but a short time (Rev. xii. 12), Satan is evidently making the most of it; and believers ought to make the most of it too. We are profoundly impressed with the fact that our lot is cast in a day of amazing satanic energy, and those who are in the forefront of the battle are made to feel this. The powers of darkness are very real and very subtle; and we fear the very elect are often deceived, and thereby get into the service of the wrong master.

The present ways of Satan are so often of a charming religious nature, presented through the medium of culture, refinement, humility, and high ideals, that every true believer will do well to be strictly on guard. The frenzy of the suffragette and the maddened rage of the socialist we have no doubt is of the enemy, but the real Christian has a worse form of his power to meet than these. As an angel of light, through polished and modern men, with modern thoughts, doctrines and methods, Satan is most likely to ensnare the believer: *hence we need to beware.*

The divine provision no doubt is sufficient—God and the Word of His grace—but this involves constant fellowship, or these will not be made use of. A good sword may be a useful thing in battle, but it is of little use to an invalid, as he lacks the power to use it. Even so is it with God and the Word of His grace. In Psalm xxviii. we learn that God is a Shield; while in Psalm xci. the same is true of His blessed Word; but it needs faith to lift that Shield between ourselves and the foe. This is one of the most important things of the present moment.

Again, too, if our spiritual vision is not clear we will be looking at present things from a natural standpoint, instead of seeing them from the sanctuary. This is

deluding many into the vain hope that the world is getting better, instead of seeing that it is ripening for judgment.

The present apostasy, however, is a real opening for all that are sound in the faith and godly in walk to get into the breach: just as real is this as the trembling and impotent hosts of Israel, in the valley of Elah, before the giant Goliath, was an opportunity for David. Being fit, he stepped into the breach and acted for God and Israel; and *we may do the same*. As the fundamentals are the present point of attack, we judge it would be wise to restudy and restate the evidences for the inspiration of the sacred volume, and count it a great joy to stand in the breach for God and His truth. Not in the spirit of "We are the people, we are the people"; but in grace, humility, and faithfulness to Him who met the enemy with the same weapon (Matt. iv.).

Brethren, the opportunity is before us. The Book is true; it will stand the test; its prophecies will all be fulfilled, in spite of modern thought and criticism. Who then will buckle on the armour, get into No. 1 Company (mentioned in this article), and "earnestly contend for the faith once for all delivered to the saints"?

—C.H.H.

IN THE DESERT WITH GOD.

IN these days of hurry and rush we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world in these last days is running fast. We live in what is called "the age of progress." The world says: "We must keep up with the times, you know." But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is—no time to be alone with God. And what next? Surely the question does not need

an answer. It is a most deplorable condition when a child of God has no inclination to be alone with his Father.

This "desert life," as we may call it, is of an importance that cannot be overvalued. And, as if with a trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of God's own Book—we can go nowhere else if we are seeking light on this or any other subject. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well called; and His school was simply this—"in the desert alone with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, victorious for God, for the battle had been already won in the desert alone with Him. Nowadays, how many of God's dear children have picked up "the spirit of the age," and how many Christians are pushed into service for God, or thrust themselves into it, who have had no apprenticeship, no desert training? They have taken a terribly short cut into the front of the battle. But that short cut has cut off entirely "the school of God!"

How different from what meets our eye in the pages of our Father's Book. If it be an Abraham we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day (Gen. xviii. 1), while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom.

If it is a Joseph, we find him at least two full years in God's school—although

it were Egypt's dungeon—before he stepped out to “teach her senators wisdom” (Psa cv. 22) and “save much people alive” (Gen. xxx. 20).

If it is a Moses, we find him at God's school in the back side of the desert (Ex. iii. 1); and then, but not till then, he appears publicly as the deliverer of the people of God.

If it be a David, the wilderness for him is the school of God. There he slays the lion and the bear, when no human eye was near. He gets the victory alone with God. Fresh from God's school, he steps before the thousands of Israel; and while all Israel followed Saul, the people's man, “trembling,” there is one who trembles not: and he is the one who has been at God's school in the wilderness—alone with Himself. Surely little wonder, then, that the Lord wrought a great victory in Israel that day!

But why multiply instances from the Book of God? We might tell of an Elijah, a bold witness for God, who spent more time alone with his God than he did standing in the place of public testimony: and who found the solitude of Cherith and the quiet seclusion of Zarephath a needed training ere he delivered the message of God (I Kings xvii. 3, 9). We might tell of a John the Baptist, who was in the deserts till the day of his showing to Israel; of Paul, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert (Gal. i. 17).

From the instances we have pointed out nothing can be clearer than this, that if you and I are to be of any use to God down here, we must have time to be alone with Him. If we “can't get time,” we must take it. Whoever or whatever is put off, God must not be put off. We must have time to be alone with God. It is in the closet that the lions and the bears must be slain. It is in the secret presence of God, with no one near but

Him; that we must learn those deep lessons God would teach His people.

Then, when we appear before our brethren or the world, we shall find ours to be the strong confidence which is the portion of all who have to do with God in secret. And the Goliaths shall be slain—no doubt of that. And God's work shall be done—no doubt of that either.

It is only by being in God's school that He can use us, not perhaps in the dazzling way that the world and some Christians admire, but in His own way, in a way that shall most honour Him. But the Lord makes all these things clear to us while we are in the desert alone with Himself. It is only then that we really do God's work—it is only then we do it in God's way. It is only then we do the very things God has fitted us for, and in His own appointed time.

What secrets we get from the Lord in the wilderness with Himself! And if we care not for the secret of His presence, what avails all our boasted service? It is ourselves He wants, and it is only the living, loving service flowing out of the joy of His presence that is worthy of the name. It is only such service that will stand the fire of the judgment-seat and bring joy in the day of Christ that we have not run in vain, neither laboured in vain.

May each one of us have an ever-open ear to the Master's voice when He says to us, “Come ye yourselves apart into a desert place,” remembering that though He was the Son of the Father, we find Him time after time departing “into a solitary place,” and there praying, although in doing so He had to get up “a great while before day.” The faithful witness Himself, as well as His faithful and trusted servants in every age, required a desert experience—a wilderness teaching alone with God; and, beloved, so do we.—*Selected.*

PAPERS ON CHURCH HISTORY.

The Iona Missionaries.

AT the close of the sixth, or the beginning of the seventh century, missionaries began to issue from the cloisters of Iona, the lonely island of Columba, whose life-work we described last month. They carried the light of Christianity not merely to the different parts of Scotland, but to England and the Continent. Augustine and his Italian monks landed in Kent a little before the famous Aidan from Iona and his monks entered Northumberland, the northernmost county of what is now known as England. Thus was Saxon England invaded by Christian missionaries at its two extremities.

Oswald, then king of Northumbria, was a Christian. He had been converted, baptised and received into the communion of the Scottish Church when a youth and an exile in that country. On recovering the throne of his ancestors he naturally desired that his people should be brought to the knowledge of the Saviour. At his request the elders of Iona sent him a missionary band, headed by the pious and faithful Aidan. The king assigned them the island of Lindisfarne for their residence. Here Aidan established the system of Iona. The king himself zealously assisted in spreading the Gospel.

Thus the work of conversion appears to have prospered in the hands of both Augustine and Aidan. The Italian monks extended their teaching and influence over the south and south-west of the kingdom, while the Scottish monks spread the truth of a clearer and simpler gospel over the northern, eastern, and midland counties. Thus Rome and Iona met on English ground and a collision was inevitable. Who would be master?

Serious disputes now arose. Rome could submit to no rival; she was determined to hold England in her grasp. The question was settled by the Synod of Whitby in 664, where king Oswy, whose princess had strong Romish leanings, decided in favour of the Roman worship. The Scottish monks through whose labours by far the largest and most important part of the country had been converted to Christianity quietly withdrew to Iona and the English Church passed under the control of the See of Rome, where through long ages it remained.

The Spread of Christianity on the Continent.

Let us now take our leave for a while of the British Isles. Turning to Germany, we find that it is probable that the cross had been planted there at an early period. But it was not till the close of the sixth and the beginning of the seventh century that the Gospel was widely spread and firmly rooted. Britons, Scots, and Irish were all honoured of God as missionaries and His instruments in this great and blessed work. Columbanus, Kilian, Willibrord, and Winfrid were among the most devoted and famous of these missionaries. Alas, the last of these, a man of great strength of character, of great learning, and of saintly life, was the sworn vassal of the pope, and sought rather the advancement of the church of Rome than the extension of the gospel of Christ.

The Temporal Sovereignty of the Papacy Established.

Having thus reached the eighth century, and all known Europe having been evangelised, we now turn our attention to the struggle for temporal power. Under Pepin, who had usurped the throne of the Franks, and under his son and successor, Charlemagne, great strides were made.

According to the general opinion of historians, almost the whole peninsula of Italy, together with the island of Corsica, was granted as a donation by these powerful monarchs to the Roman See. The principal act of donation took place in 774, and at the beginning of the ninth century the pope crowned Charlemagne with the crown of the Western empire. Thus the popes were invested with temporal power, and in large measure their influence and power settled the question as to who should be the temporal as well as the spiritual rulers of Latin Europe.

—Adapted from Papers by ANDREW MILLER.

TRYING THE SPIRITS.

BY T. BAIRD.

I. — ATHEISM.

ATHEISM may be described in one concise sentence as “disbelief in the existence of a personal God, arising out of a wish that there is no God.” The wish is father to the thought and the thought is mother to the word. The atheistic creed is the progeny of the union of the atheistical wish to the atheistical thought.

Atheism is a mere negation. It denies everything, and proves nothing. An atheist is a pretentious person who has so very much faith in himself that he has none left to place either in God or men. No faith in God is the inevitable outcome of too much faith in self. To deny Deity is to assume deity. Only God can deny Godhead to another. “Is there a God beside Me? Yea, there is no God; I know not any” (Isaiah xlv. 8).

Atheism is a waterless waste; a trackless desert; a deluding mirage; an abysmal morass. Atheism has no songs—it is cheerless. Christianity has millions of holy hymns! Atheism has few charities

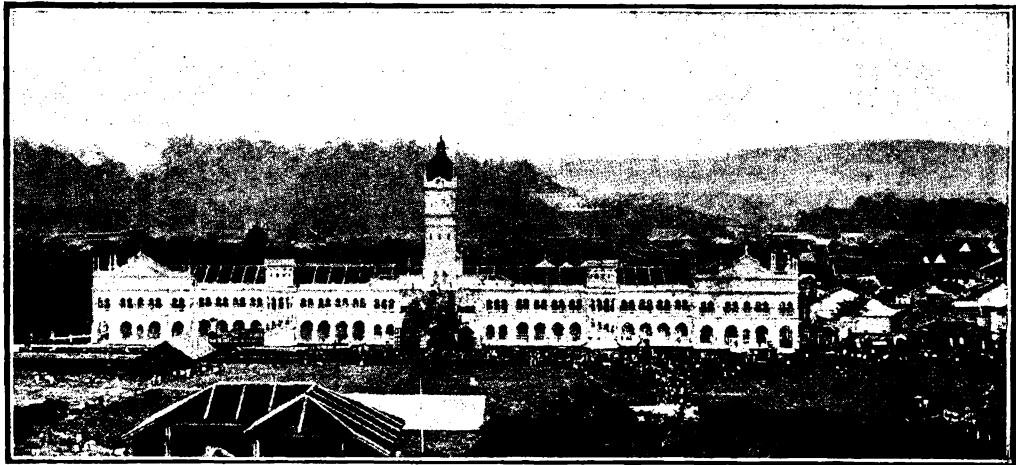
—it is loveless. Christianity has hundreds of benevolent and philanthropic institutions. Atheism has not yet promulgated any fixed standard for holy living. Men who hate God usually love sin; and they hate God *because* they love sin. Either the knowledge of God will keep a man from sin, or sin will keep a man from God. Pluck up atheism by the root and you will discover some seed of some sin somewhere. Men do not take to atheism because of its purity. The real root of all infidelity is iniquity.

Psalm xiv. 1 describes the atheistic attitude—“The fool hath said in his heart, there is no God.” This verse states what the fool *says*. Verse 2 reveals the atheistic disposition—“They are corrupt, they have done abominable works.” This verse explains what the fool *is*. Here God puts His finger on the root of all atheism. I hesitate not to affirm that general atheism is a corrupt plant, growing from a corrupt seed, springing up in corrupt soil, and bearing corrupt fruit. That there are moral atheists no one will deny, but we are now dealing with the general thought and trend of the cult.

Atheism is the product of an irreligious disposition in conjunction with a depraved heart, and a speculative mind. Scepticism is the sour smell of a sour mind. It is the last human ditch in which the natural man entrenches himself in his futile fight against a righteous God. Infidelity is hell’s poison circulating in the soul’s blood. It is Satan’s leaven operating in man’s mental meal. Scepticism begins in suspicion, deepens into doubt, and then rapidly develops into denial of God’s person, and defiance of God’s laws.

Allow me to transcribe the blasphemous creed of atheism so that you may see it in its true colours.

“I believe there is no God, but that matter is God and God is matter; and that it does not matter whether there



View of Kuala Lumpur, with Public Offices in the foreground.

Miss S. Shirliff (now in N.Z. for a change) has been serving the Lord in Kuala Lumpur since 1899.

be a God or not. I believe that man is a beast, that the soul is the body and the body is the soul; and that after death there will be no body nor soul. I believe there is no religion save natural religion, and that all religion is unnatural. I believe not in the Bible; I believe not in Christ. I believe in all unbelief and in all unbelievers."

Such is a part of the baneful, bump-tuous creed of atheism, and thousands are to-day sheltering themselves under its mischievous shadow. But God always *was*, always *is*, and always *will be*. "I AM THAT I AM." I will ever be and continue to be what I continue to be and will be. (See Newberry Exo. iii. 14, with margin.)

"The sceptic may scoff at Jehovah's decree,
And the infidel boast that it never can be;
But the finger of time on its dial must stop
Ere one promise can fail, or one prophecy drop.
Go stop it! proud sceptic, for sure it is vain;
As well may you tie up the winds with a chain,
Or the tides and the waves of the ocean control,
Or fetter the seas which encircle the Pole."

COUPLE HEAVEN WITH IT.

ONE hot summer day, a thin old man had just laid down a heavy burden on a low stone wall at the roadside.

As I drew near he was wiping the perspiration from his bald head and face with a coarse cotton cloth he had taken out of his pocket. Recognising him as a follower of the Lord Jesus, I determined to put his faith to the test.

"And how are you to-day, James?" I enquired.

"Well; I am happy to say. How are you?"

Just then a very costly carriage, drawn by two fine horses, was passing. The occupant of the carriage was a stout, red-faced gentleman, with arms folded, leaning back at his ease.

"Do you know that grand equipage and that stout gentleman?" I enquired.

"Yes, and so do you," he said.

"Well, and what do you think of God? You see that man, you know he is an ungodly man, yet he 'spreadeth himself like

a green bay tree,' 'his eyes stand out with fatness,' 'he is not plagued as other men;' while you, believing that all the silver and the gold belong to the Lord, trusting Him and serving Him, are toiling in your old age for a bare living. How can you reconcile this with the love and righteousness of God?"

James looked at me with amazement. With the greatest earnestness he replied, "Are you trying me, sir? Are you trying me? Couple heaven with it! Couple heaven with it!"

Never shall I forget the old man's answer. Amidst the many trials and sorrows through which I have had to pass from that moment to this, "Couple heaven with it" has sweetened many a bitter cup.

Passing his house about three months after this conversation, I called. Strangers were there, and on enquiring what had become of old James, the answer was, "He is dead and buried."

Away I went to the village graveyard. On the grave of James the stone was laid, and, in letters newly engraved, I read: "Here resteth the body of James Lord, aged 73."

As I stood there, the hot summer day, the heavy burden, the perspiring old Christian, the rolling carriage and its stout occupant (since dead), all came fresh to my memory; and from that grave the voice seemed again to say, "Couple heaven with it!"

"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. viii. 18).—SEL.

CRUCIFIXION.

I am crucified with Christ	...	Gal. 2. 20
Christ crucified for me	...	Gal. 3. 1
The Flesh crucified in me	...	Gal. 5. 24
The World crucified unto me	...	Gal. 6. 14
I crucified unto the world	...	Gal. 6. 14

WHATSOEVER.

Matthew xix. 26.

Whatsoever He hath promised,
This the token from above,
Unto us His faltering children
Given in His matchless love.
Never need we fear temptation,
Never need we dread alarm,
Whatsoever he hath promised
He is able to perform.

2 Corinthians i. 20.

Whatsoever. All inclusive,
Not one word can pass away;
Every promise he has given
Is in Him Amen and yea.
Doubt not, falter not, but trust Him,
Who alone doth rule the storm,
For whatever He hath promised
He is able to perform.

1 Peter ii. 24.

He, the God of all creation,
Mighty, Everlasting, True,
Sees with grief His creatures fallen,
Offers life to them anew.
Hangs—for their salvation given—
On the cross His blessed form,
Whatsoever God hath promised
He is able to perform.

2 Peter i. 3; Hebrews vi. 17.

He is able, aye, and willing,
Present power and present will,
Linked together naught is stronger,
He hath said He will fulfil.
Principalities and powers,
To His will must all conform,
Whatsoever He hath promised
He is able to perform.

Isaiah xl. 7-8.

Whatsoever He hath *promised,*
Whatsoever He hath *said,*
Still shall live throughout the ages,
Though all flesh as grass be dead.
Still shall linger when has perished
Medes and Persians' changeless form,
Whatsoe'er our God hath promised
He is able to perform.—*Kate Pastam.*

CHILDREN.

IT is unquestionably the privilege of all Christian parents to count on God for their children; but it is also their bounden DUTY—do we dislike the homeword?—to train their children for God.

It would be the height of folly on the part of a gardener to wait till the branches became old and gnarled, and then seek to train them. He would find it a hopeless task. And, most surely, it is the very greatest folly, on our part, to suffer our children to remain for years under the moulding hand of Satan, and the world, and sin, ere we rouse ourselves to the holy business of moulding them for God.

Grace is sovereign, and the children of Christian parents must, like all others, be "born of water and of the Spirit," ere they can see or enter the kingdom of God. All this is as plain and as clear as Scripture can make it; but on the other hand, Scripture is equally clear and plain as to the duty of Christian parents to "bring up their children in the nurture and admonition of the Lord."

What is really needed is to surround our children with a truly Christian atmosphere, from their earliest moments; to let them breathe the pure air of the new creation; to let them see in their parents the genuine fruits of spiritual life—love, joy, peace, purity, tenderness, holy disinterestedness, genuine kindness, unselfishness, loving thoughtfulness of others. These things have a mighty moral influence upon the plastic mind of the child, and the Spirit of God will assuredly use them in drawing the heart to Christ—the centre and the source of all these beautiful graces and heavenly influences.

On the other hand, who can attempt to define the pernicious effect produced

upon our children by our inconsistencies, our bad temper, our selfish ways, our worldliness, and covetousness? We have but little idea of the way in which the unfaithfulness of Christian parents has contributed to swell the tide of infidelity which is rising around us with such appalling rapidity.

It may be said, and said with a measure of truth, that children are responsible in spite of the inconsistency of their parents. But, most assuredly, whatever amount of truth there may be in this statement, it is not for parents to urge it. It ill becomes us to fall back upon the responsibility of our children in view of our failure in meeting our own.

And, while on this subject of training children, we would, in true brotherly love, offer a suggestion to all Christian parents as to the immense importance of inculcating a spirit of obedience. If we mistake not, there is very widespread failure in this respect.

Whether through a false tenderness or indolence, we suffer our children to walk according to their own will and pleasure, the strides which they make along this road are alarmingly rapid. They pass from stage to stage with great speed, until at length they reach the terrible goal of despising their parents altogether, throwing their authority entirely overboard, and trampling beneath their feet the holy order of God, and turning the domestic circle into a scene of godless misrule and confusion.

How dreadful this is we need not say, or how utterly opposed to the mind of God, as revealed in His holy Word. And parents have themselves to blame for it. God has put into the parents' hands the reins of government, and the rod of authority, but if parents through indolence, suffer the reins to drop out of their hands; and if through false tenderness or moral weakness, the rod of authority is not applied, need we marvel if the

children grow up in utter lawlessness? How could it be otherwise? Children are, as a rule, very much what we make them. If they are made to be obedient, they will be so; and if they are allowed to have their own way, the result will be accordingly.—C.H.M.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

CHINA.

From Mr. James Duthie.

HADA.—We are not without encouragement in the work here, as we already have a few regular inquiries into the truth. We trust that some will really seek till they find Christ. So many in China seem earnest in search for truth for a time, and then suddenly stop when they realise the cost.

There has been some trouble to the north of us. A band of 1700 Mongolians burned and looted one of the Chinese cities on the Mongolian border, and began killing all the Chinese they could find in that district. The Chinese authorities sent a number of soldiers to quell the disturbance, but they were defeated and driven back, and they had to send 2000 soldiers before they could subdue them. However, all is quiet now, and the soldiers are remaining there to keep order, and there are another 5000 here who have been sent from Peking, and these are being kept in reserve lest there should be more trouble. I trust that things will be settled quietly, and that there will be no more trouble.

SOUTH AMERICA.

From Mr. John H. Ross.

AREGUA.—I have again been in Ita since returning from Villeta. While there we had two fairly good meetings. There is

some interest among the people, though generally speaking they are very ignorant and fanatical.

I was asked to call on a man who quite recently was guilty of the murder of another man, shooting him with a rifle. He died almost instantly. They say that he has an incurable disease and cannot live long. For this cause the authorities have released him. When I called on him he asked me if I was a *pastor evangelico*. He then inquired if I had in my possession a book which might be of some help to him, as he had had no rest or peace for a long time, and was much troubled, not being able to rest day or night. After speaking to him for about an hour, explaining the Gospel in its simplicity, I left him the New Testament to read. He seemed very glad to have a copy, and listened most intently while I explained to him the way of salvation. How sad and solemn is the condition of this man, so near to eternity and without hope, with a very dark past, even to being guilty of murder!

We are all keeping well. At present there is little of interest to relate from here. A few are interested and come along to the meeting held on Sunday evenings. We hope to see some brought to a saving knowledge of the truth—"Ye also helping together by prayer for us."

From Mr. Arthur E. White.

MONTEVIDEO.—We have had a series of meetings in Maronas. They lasted for a fortnight, and were well attended, the meeting-room being full several times. Many heard the Gospel who, perhaps, have never heard it before. We are continuing the meetings there on Wednesday evenings for the present; but some of us feel that it would be a good thing to move about more, something after the style of tent work, and thus more people would be evangelised. We are limited, however, in this work through the lack of



The native Colporteur at Kumbanadu, Travancore, India, with his son. His work is fruitful.

workers, tent, sites, etc., so we must do that which the Lord enables us to do, and pray that He will raise up and send forth others to extend the work.

From Mr. Allan Smith.

ASUNCION.—My chief occupation for the present is the building of a launch. The work is very heavy single-handed, especially so as it is the first time I have done such work. Working in the blazing sun is very trying, but the Lord giveth the needed strength. Already the hull is ready for the planking.

Last week Mr. Ross paid a visit and lent a helping hand for four days, but we were not able to do much owing to the rain. It is slow work.

We all keep well, and have much to be thankful to the Lord for.

[*Note.*—Mr. Smith is building the launch for use in visiting villages with the Gospel up and down the river.]

INDIA.

From Mr. W. T. Revell.

VADAMALAPURAM.—You will ere this have heard of the great and sad loss I have sustained in the home-call of my dear wife. The blow is indeed a heavy one, but I bow to His perfect will. We were only married seven weeks when the call came. I thank God that my dear one was ready for it. We had anticipated the possible issue of an operation, and the Lord prepared us for it. Humanly speaking, it should have been performed two years ago, but through being neglected it (the trouble) became malignant.

That God has guided all the way there is no doubt. It is beautiful to look back on the path and see how He has been and is making *all* things to work together for good.

From Miss Emily Starck

NARSAPUR.—How good of the Lord to come in and supply our need at this time. We have been waiting on Him for a supply for another tour with the Gospel in the Reddisseema this year, and were wondering, when the supplies seemed long in coming, whether it was not His will to go there this year: but we see again that God's clock is not behind time, and help has come.

Some of our European and native sisters are preparing for setting forth to the Reddisseema. I am disappointed because I cannot go this year, but am trying in other ways to "let go." I shall find many opportunities for work nearer home.

We had 17 days recently along this canal, where we found much to encourage in getting good hearings, but we cannot speak of definite results, though some

seemed in real earnest and wanted to know the way of salvation.

In one village there are only two or three Christians, and one of them is a blind girl. This girl is led to the houses of the women, and she gives them the Gospel. One of our Bible-women said to me, "It did our hearts good to hear that blind girl speak of the death of the Lord Jesus." Pray please for her that she may be used of God in leading precious souls out of heathen darkness into God's marvellous light.

In another village a Brahman school-teacher came to the boat to hear more about the way of salvation. Pray for the seed sown. We do need your help in prayer. The night lies dark upon the earth—and we have light; so many have to grope their way—and we have sight. The forces of evil are so many, and we feel our weakness, but take courage in the Lord, for the battle is His.

I am glad to say I am feeling better, but need to take care. How gracious of the Lord to allow me to be a witness for Him in this dark and needy land.

From Mr. John C. McIver.

SATHANOR.—You have heard, I dare say, of my recent illness. Since recovering I have had to move softly. You will join us in thanking the Lord for bringing me back from death's door. Nothing but His own gracious intervention could have saved my life. How much I owe my Lord! Who should be more careless about this present world's glory than I? The Lord grant that the restored life be kept from all things that are not Christ's, but that it be lived solely for His glory! The time is short.

From Mr. Edward Buchanan.

KAMAKERAI.—We continue much the same as usual. The Lord very graciously keeps us all in health. We feel somewhat exercised about using this gift all for Him. Feeling that the time is short,

that "the night is far spent," we are longing for the Lord to revive us all. Amongst our dear Indian Christians we feel the need of revival very much. To be used in revival blessing to others, we know well that we must first be revived ourselves, therefore would ask prayer to that end. We expect, if the Lord will, to have three days' special meetings in Kollegal, beginning on February 11. Our earnest hope is that souls might enter into life on the one hand, while on the other many dear believers might enter into "life more abundant," and know more of the Holy Spirit in His in-filling and out-flowing capacity.

MISSIONARY ITEMS.

A letter to hand from Miss M. Gordon, Parur, India, states that the doctor has advised her that she must return to New Zealand. Her fellow-workers are all agreed that it is very necessary for Miss Gordon to return. So, while she feels very much the leaving of her work in India, she believes that it is the Lord's mind for her to come home shortly. We trust the Lord will restore our sister to health and open up a door of service for her in N.Z.

Miss M. A. Emmerson arrived safely at Singapore on February 2nd, and is glad to be able once again to go among the native women with the Gospel. Address—"Bethesda, Brasbasah Road, Singapore, Malay Peninsula.

Mr. E. H. Noel (India) has been having some good meetings in Southland. In one place an actress professed conversion and seemed to be very real. He is not yet clear as to when he should return to India.

Mr. A. F. Witty (Ceylon), who has been in N.Z. for a change, has gone over to Sydney for a time. Address—C/o Mr. F. Kemp, 22 Young St., Sydney.

Wearing of Apparel.—The wearing of apparel is a special mark of our fall and shame. How unseemly then is pride of dress! Does the convict glory in the convict's coat?

LIP AND LIFE.

"WHAT are the vanities of the world?" said a Sunday-school teacher to her class.

"Them glittering things in your bonnet," replied an observant scholar.

It is useless to teach by the lips humility and nonconformity to the world, and at the same time dress in the pink of fashion, with all the extravagances of the first-rank worldling. Lip and life teaching must go together to have effect.

This is true all over: it holds specially good in service for God amongst the young. Children learn by what they *see*, fully as much as from what they *hear*. The teacher's spirit, life, habits, and dress, all speak to the scholar and if the life and ways are not in concord with the doctrine it falls flat.

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as NEWS given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "if the Lord will."

Messrs F. H. Hayes and J. W. Dean, with North Island Gospel Carriage No. 2, have had a good time up the Waitotara district, visiting as far as Taumatahi on the main road, and within 15 miles of Pipiriki along a bye road. They had a fair time amongst the men forming the road. On the way down from Ngamatapouri to Waitotara Mr Hayes had the privilege of speaking to the children at one of the schools. He says, "Poor children, not one of them could tell me the way a poor sinner could get to heaven." They afterward visited the men forming the road through the Moeawatea Valley.

N.I. Gospel Carriage, No. 1.—The Lord still continues to bless the work of Messrs. Willox and Phey. They report several conversions during February, as well as cheering letters from previous converts who are themselves being used in blessing to others. Gospel meetings have been held in various houses. The men working on the railway construction gave the brethren a good reception and a willing ear, as well as received the tracts offered to them. A number of them are Austrians, but understand and speak English.

Mr. Franklin Ferguson, accompanied by his wife, is expecting to leave on April 4th for a trip to South Africa. It is hoped that to get right away for a com-

plete rest and change will have the most beneficial effect in restoration to health. He will value a continued interest in the prayers of the Lord's people. Address—C/o Misses Ferguson, Von Wielligh Street, Pretoria, South Africa; but letters addressed to Palmerston North will be sent on.

Misses Rout and Hamilton have returned to their work in the Waitora, and feel much better for the rest and change to Southland. They are glad to meet with the Maoris again, especially the children. Their classes are being well attended. May the Lord Himself grant an abundant harvest to this patient sowing.

Mr. Forbes Macleod has been having encouraging meetings in the tent at Inglewood. God's favour has been seen in degree—tent full on Sunday nights and well attended on week nights. The same people (many of them unconverted) have been coming nightly and giving good attention to the message. Prayer is asked on behalf of the work.

Mr. John F. Gray has been advised by a doctor that he must cease from all public speaking for six months. He is suffering from a strained throat and chronic inflammation and the doctor says a complete rest is the only real chance of a cure. Mr Gray had been hoping to visit several places with the Gospel, and this affliction is a disappointment. But he realises that God knows best and makes no mistakes. We trust the rest will have the desired effect and that our brother will be fully restored.

Mr. Robert Miller has had meetings at Invercargill and Dunedin, and has since returned to Wellington. He purposes (d.v.) leaving for Canada early in April.

The believers at Cobden, feeling the need of a hall of their own to meet in, are arranging to purchase a piece of ground with a cottage on it, which, with a little alteration, can be made into a suitable meeting-room.

Mr. Mark Harrison has had a fortnight's meetings at Maharabara, there being a good interest shown.

Newtown.—Two sisters and a young brother were baptised on a Sunday evening, the two sisters being afterwards received into fellowship.

Mr W. J. Miller was at the Chicago conference in November, and speaks of good meetings, several being saved. Afterward he went to Canada. When writing he was having encouraging meetings at Foxmeed. He intended returning to Shetland Isles about March. Address—Middleton, Bigton, Shetland Isles, Scotland.

Mr. Hugh Hughson, who laboured in the Gospel in the North of Auckland for a while, writing to us from the Shetland Isles, says: "There are several open doors for the preaching of the gospel in this island and I am looking to the Lord for guidance for a few weeks' meetings in different places. The way the people come out is very encouraging. May God grant us the joy of seeing them coming by faith to Christ. Address: Westsandwick, Yell, Shetland Isles.

Intending Missionary.—Miss Alice Mai, of Pohangina, intends (d.v.) going forth about April or May to undertake missionary work in Southern India. She will probably accompany Mr and Mrs Noel on their return journey to Travancore, India South. Miss Mai has been in happy fellowship with the Pohangina assembly since early youth and is warmly commended by brethren here for the work of the Lord.—J.M.M.

Mr. C. H. Hinman had some good meetings at Manawaru, near Te Aroha. Some have been saved and some baptised, while the Christians have been much blessed. Mr. Hinman has since had meetings at Devonport.

Feeling that the present room is much too small, the believers at Manawaru are hoping soon to build a hall. They already own a site.

Anyone having used N.Z. stamps for disposal can send them to Mr. Geo. Suisted, sen., Hiwinui, who will gladly send the proceeds of sale of same to missionaries.

Marriage.—On March 6, Mr. A. W. Palmer of New Lynn assembly, and Miss Grace Guildford of Wanganui assembly.

FALLEN ASLEEP.

At Mangonui, on February 28, Mr. H. W. Corney, after very acute sufferings of body, during which he was wonderfully sustained by the Lord. He had laboured in the Gospel for the past year or two in the North Auckland district. Brethren from Totara went over in a brake and his body was interred amidst happy testimonies to our brother's useful labours, and in the sure and certain hope.

At Palmerston North, on March 1st, Mr James Moran, aged 73 years, for many years in fellowship here. Our brother was highly esteemed by the un-saved for his consistent godly walk and testimony.

On March 5th, Mr. John Reeve, of Kent Road, Taranaki, aged 67 years. A real witness for the truth, he exerted a godly influence throughout the district for many years. The day before he departed he asked those present to sing "Rock of Ages." Unable to do so, he struck it up himself with a very clear voice. Almost his last utterance on earth was, "Won't it be grand when I arrive in glory." And just at the approach of the last moment he, with a radiant heavenly smile, held up his arms as if to embrace the Saviour, and so went to be for ever with the Lord. A large gathering attended the funeral, the Gospel being preached at the graveside.

At Mangonui, on March 10, Mr. George Bowers. He was attached to and highly esteemed in the assembly at Howe Street, Auckland. Our brother was for many years subject to epileptic seizures which rendered him incapable of regular employment. Although often working in trying surroundings, he was always faithful to his Master. Upon receiving most unfair treatment by a union, he went to Mangonui,

and embarked in a small fishing business, and assisted in the freight of the weekly steamer. On March 10, he was knocked off the wharf by a restive horse and drowned. During life his great joy was to disseminate the truth verbally or by tract.

ACKNOWLEDGMENTS

	£	s	d
C.C.H.—India	1	0	0
H.M. (Queensland)—Maori work	15	0	0
Henley—China	2	0	0
A.T.L.—China 20/-; Maori work 3/-	1	3	0
L.S.D.—N.Z. worker	2	0	0
H.C.—India	1	0	0
Christchurch—South America	1	0	0
Anon.—Gospel Postal mission	1	0	0
Geraldine—N.Z. workers	2	0	0
Palmerston North—India	2	0	0
Eden Hall Bible Classes—Holland	1	0	0
F.B.N.—Distribution of tracts and Am- bassadors	1	5	0
E.J.S.—India	3	0	0
D.—South America	10	0	0
J.H.—India	5	0	0
Whenuakura—N.Z. workers	3	16	0
Pigeon Valley S.S.—Malay States	1	0	0
F.W.—Use as guided	1	13	0
Mrs M.—China, S. America, and N.Z.	5	0	0
G.J.—Use as guided	2	0	0
Mrs. C.—Algeria, Ashley Down, Penang	5	0	0
A brother, Auckland—India or China	10	0	0
Okaiawa—Use as guided	10	0	0
Maud, Mavis, and Willie R. — Ashley Down orphans	1	0	0
Sundry amounts for expenses	1	15	6
Total	£56	7	6

ALFRED CLARKE } Treasurers
JAMES G. HARVEY }
A. J. CLARKE } *pro tem.*

NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

PUBLISHING HOUSE NOTES.

AMBASSADORS.—We desire to acknowledge with thankfulness to the Lord, the receipt of the following amounts, accompanied by addresses, to which we are to send gospel papers for a year:—Anon., Mosgiel, 5/-; Anon., 4/-; Anon., 6/-. The papers will be sent regularly as directed, and we trust the Lord will exercise the hearts of the recipients through the reading of the papers.



THE TREASURY:



For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

MAY, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i>	61
<i>We See Jesus</i>	63
<i>Nearing the End</i>	64
<i>The Presence of the Spirit in the Church</i>	65
<i>Poem—"Jehovah Tsidkenu"</i>	66
<i>Church History</i>	66
<i>What Scripture says of the Flesh</i> ...	67
<i>Continue Following the Lord</i>	69
<i>Our Prayer Meetings</i>	70
<i>Missionary Intelligence</i>	71
<i>News of Work and Workers</i>	74

FROM VARIOUS AUTHORS.

Finding Fault. IT is strange how oblivious we can be of our own faults and blemishes, and how clearly we can see those of other people. An old writer says: "Men are more apt to use spectacles than looking-glasses—spectacles to behold other men's faults than looking-glasses to behold their own." A man can see a little speck of dust in his brother's eye while utterly unaware of the great beam in his own eye. He observes the most minute fault in his brother while unconscious of his own far greater fault.

We would say that a beam in a man's eye would so blind him that he could not see the mote in another's eye. As our Lord Jesus represents it, however, the man with the beam is the very one who sees the mote and thinks himself competent to pull it out. And no man is so

sharp at seeing a fault in another as he who has the same or a similar fault of his own. A vain man is the first to detect the indications of vanity in another. A bad-tempered Christian is most apt to be censorious toward a brother who displays bad temper. One with a sharp, uncontrolled tongue has the least patience with another who fails in the same way. A selfish man even discovers notes of selfishness in others.

So it is always. If we are quick to perceive blemishes and faults in others, the probability is that we have greater blemishes in ourselves. This fact ought to make us exceedingly careful in our judgments. It is more in accordance with the spirit of Christ for us to find lovely things in others, and to be silent regarding their faults.—J.R.M.

* * * * *

Robert Moffat's Testimony IT is fifty-eight years since I laid myself on the missionary altar, and during all that period my mind has been undivided in its devotion to the work. I have had many opportunities of witnessing what the Gospel can do—that it is indeed the power of God to the salvation of men, no matter how ignorant, or degraded, or brutal they are. The claims upon us are very great. We know the Bible is the Book of God; we believe that the publication of the Gospel is the only remedy for this sin-stricken world; and we have innumerable testimonies to prove to us that the work of missions is the work of God.

It is a solemn thought that God in His great mercy has provided a salvation for a sinful, rebel world; and that the eternal Jehovah, who holds the reins of universal empire, looks down on all of us who bear

the Christian name, and desires that we should carry the news of that salvation throughout the world. What are all the sacrifices we can make? I have had something to do with sacrifices and hardships; I have been exposed to savage men and beasts of prey; but what are all these trifles compared with the great object of saving souls? I am ashamed to use the word sacrifice, for what are all the sacrifices we can make when we think of the great Sacrifice made for the sin of the world? But be it remembered that whatever we do, be it much or little in this great work, our self-denial, our prayers, our sacrifices, they are all chronicled in heaven, never to be forgotten.

* * * * *

The Annoying Trifles of life I begin my day's work some mornings perhaps wearied, perhaps annoyed by a multiplicity of trifles which seem too small to bring great principles to bear upon them.

But do you not think there would be a strange change wrought in the petty annoyances of every day, and in the small trifles that all our lives—of whatever texture they are—must largely be composed of, if we began each day and task with that old prayer: "Rise, Lord, and let thine enemies be scattered"? Do you not think there would come a quiet in our hearts, and a victorious peace to which we are too much strangers? If we carried the assurance that there is One that fights for us into the trifles, as well as into the sore struggles, of our lives, we should have peace and victory.

Most of us will not have many large occasions of trial and conflict in our career; and, if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. There are more deaths in skirmishes than in the pitched field of a great battle. More

Christian people lose their hold of God, their sense of His presence, and are beaten accordingly, by reason of the little enemies that come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which sends them to their knees to ask for help from God.—DR. MACLAREN.

* * * * *

A Solemn Responsibility IF believers in the Lord Jesus Christ were satisfied with the truth—"There is one flock and one Shepherd," and the Church of God owned the one Shepherd of the flock of God, what a power the Church would be in this dark, guilty world! There was a moment when there was one flock and one Shepherd, when all that believed were together and owned the blessed Shepherd. But Christendom to-day is *full of folds*, and the sheep are gathered round many shepherds. If we believe that such is not God's way, what a solemn responsibility is resting upon us! Is there sufficient prayer to God about the many folds in Christendom? Many of the sheep in the folds are left there, and very little seems to be done in the way of personal dealing with the sheep that have got scattered. For the sake of peace we sometimes neglect to speak the truth to Christians whom we know to be connected with the folds; we do not like to disturb them because they are happy where they are. We need to be exercised in heart in this, and, as God may give us opportunities, seek to bring this precious truth before the minds of the children of God.

* * * * *

Worship and Ministry WHAT IS WORSHIP? You notice twice in Exodus the expression—"None shall appear before Me empty." Whoever came before the Lord was to bring something for Him. To appear empty would be to say "Jehovah hath not blessed me." God

would have His people come with full hands to testify that the Lord has blessed them; He would have us come together with our hearts full of praise. Worship is that which goes up to God. It ascends from the heart by the power of the Holy Spirit, through the Lord Jesus, or in His name, to the Father.

What is MINISTRY? Ministry comes down from God, by Christ, through the Spirit, to His children. Worship is upward; ministry is downward. The one is the ascending up of praise and adoration to God for what He is, for His goodness, for what He has done, and is doing; the other is the sending down by God of His Word for the comfort, edification, strengthening, sanctifying, and blessing of His people.—J.R.C.

“WE SEE JESUS.”

UPON the tomb of the late beloved Dr. Edward Cronin, of London, and of Mrs. Cronin, his esteemed wife, may be seen beneath their names the simple inscription, “WE SEE JESUS.”

This recalls a little incident of many years ago, when Mrs. Cronin invited our attention to two large cards, one at each end of her drawing-room mantelpiece, bearing respectively the words, “RABBI,” and “RABBONI.” In the course of some conversation, her explanation left the impression that “Rabbi” signified “My Master,” and “Rabboni” “My supreme Master.”

This appeared, subsequently, to be confirmed by an observation we noted from elsewhere, to the effect that among the Jews there were three titles, viz., “Rab,” a Hebrew title meaning a great one, and applied in Jewish schools to acknowledged teachers and masters; “Rabbi,” my master, being more emphatic, marked a higher dignity, the comparative degree, so to speak; “Rabboni,”

the most honourable of all the appellations, was the highest title, the superlative degree, and applied to but seven persons, all of whom were pre-eminent in the Rabbinical school.

What a light this sheds on John xx. 16. Mary Magdalene “loved much,” for she had experienced such blessing from the Master, He having cast out seven devils from her. Yet the grief fell to her lot to see her Benefactor brutally nailed to a cross of wood. Standing by that cross of agony and shame (chap. xix. 25), she had heard His tender words to the “disciple whom He loved” (xix. 27); she had also beheld the indignities heaped upon His sacred head, and the cruel spear thrust into His side. His expiring cry had fallen upon her listening ear; and, watching His body being taken down, and laid in the tomb of the rich, beneath a hundred pound weight of myrrh and aloes, she knew He was really dead.

Knowing this, her loving hands prepared spices and ointments wherewith to anoint His body, and returning for this purpose on the “first day of the week, early, when it was yet dark,” she saw, to her dismay, “the stone taken away from the sepulchre”; and the first thought of her distressed heart was, “they have taken away the Lord (afterwards she said, “MY Lord,” chap. xx. 13) . . . and we know not where they have laid Him.” It was thus, with tear-filled eyes, and her vision blurred by sorrow, that she “saw Jesus standing, and knew not that it was Jesus”; but when He said unto her, “Mary!” ah, then she knew Him, for “He calls His own sheep by name,” and, “they know His voice.” “She turned herself,” and there before her astonished gaze stood the very One who had really died, and been really buried, and now was “risen indeed.”

Was it any wonder that, out of the fulness of her heart, as she looked upon Him, triumphant over death, with the

wound prints still fresh in His hands and side, that the highest title should have risen to her lips, and caused her to exclaim, "Rabboni!" my great, my superlative Master!

The sepulchre was no more needed, and the ointments were useless; for, in the presence of the One through whom life and incorruptibility were brought to light, those words were fulfilled before her eyes, "Thou wilt not leave My soul in Hades, neither wilt Thou suffer Thy holy One to see corruption."

What radiant joy must have shone in her face, drying up all her tears, as, bearing the risen Master's message, "she came and told the disciples, *she had seen the Lord!*"

It was the sight vouchsafed of the risen One, that enabled the martyr Stephen to "fall asleep" witnessing faithfully to the end; for he "saw the glory of God, and Jesus." The apostle Paul, likewise, in the midst of his afflictions, could write, "The Lord stood by me, and strengthened me." And it was the tried and harassed assembly in Smyrna, as persecution thickened around, that the Lord sustained by filling their view with the presentation of Himself as "the first and the last, which became dead and lives" (Rev. ii. 8).

"*We see Jesus* crowned with glory and honour" (Heb. ii.), and "we shall see Him as He is" (1 John iii.). Resplendent with heavenly lustre as "the Bright and Morning Star" in the dark sky of this poor world, His voice may still be heard from the glory, "Surely, I come quickly!" Oh, are our hearts so beating true to Him, that He is able to recognise by our manner of life that we are of the company whose loving response is thus recorded: "The Spirit and the bride say, Come!" "Even so, come, LORD Jesus!"

—N. L. NOEL.

NEARING THE END.

WE are living at the end of the dispensation which seems in some ways to be overlapping the one soon to follow. The long-suffering of God still waits, not willing that any should perish, and mercy's gate is yet open. Probably never before in the world's history has there been such a going forth of the gospel as at the present. The barriers to country after country have been thrown down, and doors have been opened to the Word of God and the living preacher of that Word. The midnight cry has gone forth, "Behold the Bridegroom cometh!" There is a mighty stirring and awakening, and soon, how very soon, may the Spirit of God have finished His present work here and the Church have been called on high!

On the other hand the forces of evil have been mustering themselves as never before. Never in the Church's history have there been such a horde of bold, pretentious, blasphemous doctrines as in the present time. The energy of Satan is manifest in awful subtilty in leavening the pure truth of God with fearful errors. One who has any discernment of the signs of the times cannot but perceive that it is the beginning of the end. As the meteor caught by the earth's attraction hurls itself to destruction, so the world is plunging on to its inevitable judgment.

The power of the god of this world in blinding the minds of those who believe not is increasingly manifest, and this is but the forerunner of that strong delusion when men who have refused to believe God's truth will believe Satan's lie. The consummate pride of men, the extremes of poverty and wealth, the anarchy and lawlessness, bloodshed and murder, but bespeak the time of tribulation which will come upon all the world (Revelation iii. 10).

Without confidence in the love of God we cannot cheerfully submit to His discipline.

May the hearts of God's people be stirred with renewed desire to be found faithful to Him in the midst of the corruption of an ever-increasing apostasy, and may we guard with holy jealousy the honour of our Lord in these days of confusion and the exaltation of man's thought and opinion in opposition to the thoughts of God. "Casting down imaginations (reasonings) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5). We need as never before to be filled with the Spirit; to be drinking deeply of the living water so freely given to us. This is possible only as there is occupation with the Word of God. It is there we find Christ revealed. "Search the Scriptures," He tells us, "They are they which testify of Me" (John v. 39).—R.B.E.

The Presence of the Spirit in the Church.

THE doctrine of the presence of the Holy Spirit in the Church is one of the great truths which distinguish the present dispensation. The denial of it either actually in word, or virtually in deed, is one of the features of the apostasy which is taking place all around us in Christendom.

But we must not only accept the doctrine of the Holy Spirit's indwelling in the Church, but remember that as a *fact* He is present to be owned and honoured in the assemblies of the saints. This is something we are liable to let slip, to lose the sense of in our souls, and to act as if it were otherwise. And from this our weakness and, frequently, our disorders spring. Faith in the presence of the Holy Spirit in the assembly to guide, and to act through those gathered together in

expressing their worship and meeting their need in seasonable ministry, is that alone which gives liberty for the exercise of the common priesthood of believers in worship, and the various gifts for ministry bestowed by the Lord for the edification of His people.

With a full acknowledgment that there are true children of God in all the denominations, and with every desire to keep a heart open to all who belong to Christ wherever found, I must confess that I could have no fellowship with any body of Christians or system of Church government in which the presence of the Holy Spirit is practically denied in worship by human arrangements. There may be and is much of human weakness and experience of failure in the working out of the Divine principle among those who have separated from these systems in order that they may be where the Spirit's guidance is owned; much to humble them before God, because of the frowardness of the flesh in some taking undue advantage of a liberty which ought only to be exercised by those whom the Spirit qualifies to use it; but these failures awaken in me no desire to return to those systems in which a human-appointed and official class make such failure impossible. Better to have all sorts of disorder, so as to bring out our true condition before God, than to have this repressed by an individual usurping the place of the Spirit in the Church.

The presence of the Holy Spirit in the assembly means much more than that the meeting is not to be ordered by human arrangement. HE must order it. Whoever takes part does so because the Spirit assigns it to him. Whether the giving out of a hymn, the reading of a scripture, or leading in thanksgiving, all should be under the Spirit's guidance. The existence of an opportunity to take part is no warrant for doing so. A period of silence is not a call for some one to give

out a hymn or pray, for the sake of something being done. Such periods of silent waiting upon God are often very blessed; each heart is engaged with Himself, and to break such a silence for the sake of doing something, or to end the wonder of those onlookers who do not understand such pauses, would be an interruption which all spiritual minds should feel.

—WM. TROTTER.

“JEHOVAH TSIDKENU.”

“The Lord our righteousness.”—Jer. xxiii. 6.

GOD of our righteousness ineffable,
From whom all truth and faithfulness
proceed,
Whose ways in judgment are unsearch-
able,
Whose thoughts of mercy far our thoughts
exceed.

According to the claims of righteousness
Our many trespasses have all been met,
In equity and truth Thou canst us bless,
And all our past iniquities forget.

Thy righteousness in Christ we have been
made,
As filthy rags *our* righteousnesses were;
Thine holiness we hail, no more dismayed,
In Christ are we without a blot or blur.

God of our righteousness, 'twas Thy de-
cree
Which led Thy well-beloved, the sinless
One,
To die for us accursed on the tree,
That we might righteous be, in Him, Thy
Son.

Now unto us is Christ made righteousness,
Thus we can worship in the purest light;
Our Father and our God Thy name we
bless,
The way Thou takest ever is the right.

N.Z.

A Trophy of Sovereign Grace.

PAPERS ON CHURCH HISTORY.

Mahomet.

WHILE Rome was thus occupied in the struggle for temporal power, in the East arose a little cloud, at first no bigger than a man's hand, but soon to assume immense proportions.

In or about the year 569 Mahomet, the great founder of the Mohammedan religion, was born in Mecca. Little is known of the first twenty-five years of his life, save that he engaged in mercantile pursuits, and was so successful and honourable in his dealings that he received the title of the AMIN, or faithful. At the age of 28 he married a wealthy widow, and twelve years after he began to listen to the intimations of his future mission.

According to a custom which was common among his countrymen, he withdrew every year to a cave in a mountain and spent some time in religious solitude. It was in one of these caves, according to his own account, that he received his first communication from heaven, or rather, as we believe, from the dark abyss. He was, however, gradually wrought up to a belief that he was especially called of God to be an instrument for the destruction of idolatry and for the propagation of the true faith. His oracles, which he professed to receive direct from heaven by the angel Gabriel, are preserved in the Koran, and regarded by the faithful as the word of God.

The Religion of Islam.

The new religion thus announced was Islam—a word which means submission or resignation to the will of God. His doctrine was summed up in his own aphorism, “There is no God but the true God, and Mahomet is his prophet.” The six main articles in the theoretical faith of Islam were: (1) Belief in God; (2) in His angels; (3) in His scriptures; (4) in

His prophets; (5) in the resurrection and day of judgment; (6) in predestination.

The practical part of the prophet's creed was equally unobjectionable, according to the prevalent thoughts of religious observance at the time. It embraces four great precepts: (1) prayers and purification; (2) alms; (3) fasting; (4) the pilgrimage to Mecca, which was held to be so essential that anyone who died without performing it might as well have died a Jew or a Christian.

The only new and startling article in the religion of Islam was the divine mission of Mahomet as the apostle and prophet of God. History clearly proves however, that his opinions changed with his success, and that his violence and intolerance increased with his power, until it became a religion of the sword, of rapine, and of sensuality. The sword once unsheathed is the remorseless argument.

The Spread of Islam.

Mahomet's first converts were among his friends and near relations. At the end of three years, however, his followers numbered only 14. Then he aspired to be the prophet of his tribe, but they refused and persecuted him. He was obliged to flee from his native city, Mecca. At Medina, whence he fled, he was received as a prince, for a party had already been formed in his favour. His flight to Medina, A.D. 622, is regarded as the great era in the prophet's life, and as the foundation of the Mohammedan chronology.

In 630 he gained possession of Mecca. He cleansed the Caaba of its 360 idols, and erected it into the great sanctuary of Islam. From that time Mecca became the centre of his system; all the tribes of Arabia were now under his dominion and in the profession of his religion. Thus was Mahomet lord of Mecca and an independent sovereign. He did not give up his priestly duties, but led the devo-

tions of his followers and blasphemously assumed to be prophet, priest, and king. His followers were told that all who fell in battle for the cause had their sins forgiven. In a short time the kingdom of Persia passed under the control of Islam.

But though the circle of Islam was widening, the centre was passing away. The prophet made his farewell pilgrimage to Mecca and died in the year 632.

Under his successors and followers the new religion spread as far as to India, over all the north of Africa, over Turkey, and at one time over almost the whole of Spain. Even now it controls the minds and consciences of more than 100,000,000 of human beings.

--Adapted from Papers by ANDREW MILLER.

WHAT SCRIPTURE SAYS OF THE FLESH.

IN these days of drift and upheaval, when the very foundations of the faith are being undermined, it behoves us to get very clear Scriptural conceptions and grounding in the meanings of the words and expressions that frequently occur in the New Testament. One of these words is "flesh," used many times in Paul's writings. It is synonymous with the terms "old Adam," "the old man," etc. It describes the evil nature we inherited from Adam when we were born. Let us consider how Scripture describes it.

1. *The flesh never alters.* The "mind of the flesh is enmity against God" (Rom. viii. 7), "That which is born of the flesh is flesh" (John iii. 6). It is like an old hulk of a ship, from truck to keelson there is not a sound plank in it (see Isaiah i. 6). And God never improves it, though this is man's great effort. God condemned it at the cross (Rom. viii. 3). How soon in the history of man did the flesh bring forth its evil deeds—guilty Adam fled

from his Maker, and Cain made his hands red with his brother's blood. And thus through all the ages.

II. *Regeneration is not a gradual change of the flesh.* When a man is born of water and the Spirit he receives a new creation (see 2 Cor. v. 17), but this new nature, the Divine nature, does not improve or gradually change the old nature; for "that which is born of the flesh is flesh," that is, it remains flesh; just as "that which is born of the Spirit is [remains] spirit. The Christian has power over the old nature, but it remains alongside of the new, as bad as ever, till he dies.

III. *Descriptions of the flesh.* There are varied descriptions in the Scriptures of this old evil nature, showing that God the Holy Spirit wanted us to have clear, definite teaching on this matter. Let us look at only one passage in Romans viii. 6-8: "To be carnally minded is death . . . the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." How striking are these words! There is no mistaking their meaning.

IV. *The presence of the new nature shows the old.* So whenever we are saved we enter into conflict, the struggle between the two natures, "the flesh lusting against the spirit and the spirit against the flesh" (Gal. v. 17). These two are entirely contrary to one another. The flesh loves sin, the Christ nature loves holiness and hates sin. The flesh that Cain had, that Judas had, is the flesh we have. It is well to know the enemy we have to contend against.

V. *This conflict is a proof that we are born again.* The two natures in a believer are not passive, they are active. The old nature is dominated by the law of sin and death, working in it with the constancy and invariableness of a law, producing sin and ending in death. While the new nature also has its law effica-

ciously producing and energised by the Holy Spirit in us, working out deliverance and shaping us to the likeness of Christ. There was no trouble in Abraham's household till Isaac was born, the presence of the son of promise at once produced conflict. Blessed conflict! if waged in the energy of the Holy Spirit against the old man in us.

VI. *God's remedy.* "Reckon ye also yourselves to be dead indeed unto sin." We are in reality not dead to sin—our daily conflict tells us this—but faith takes God at His word, and looks upon this old man as if it were dead and proceeds accordingly. "Reckon" is the great word of faith. Not feel; go on as if it were dead, and walk in the energy of the new man. Let the law of the pneuma of life in Christ Jesus work out your salvation, and give you liberty from the dominance of the law of sin and death.

VII. *Good-by to it, our carnival.* The word "carnival" really means "good-by to the flesh." In Roman Catholic countries they have great feasting before they bid good-by to flesh-eating, which is forbidden during Lent. The Christian's carnival, his last farewell to his old enemy the flesh, will either be when the Lord comes in the air for him, or when he "shuffles off this mortal coil"—when he dies. In any case, it will be a time of joy when, for ever free from the "body of humiliation," we will be clothed upon with our resurrection bodies. We will put on incorruption and be with, and like, our gracious Lord and Master throughout all the rolling ages of eternity! R.T.

Love to All Saints.—If we would so love all saints as to please God, we must bear in mind that their names are written in heaven and on Christ's heart; otherwise we shall love some because they are lovely, and dislike others because of their blemishes.—R. C. CHAPMAN.



QUEENSLAND MOTOR GOSPEL VAN.

The workers, Messrs F. Bates and E. Fleischmann, can be seen sitting on the seat.

CONTINUE FOLLOWING THE LORD.

I Samuel xii. 14.

IN God's precious Word we read much about following, especially in the New Testament. John i. 37 shows us two following; in verse 43 we have Philip exhorted to follow; Mark i. 16-20 tells us of four being called to follow, and in Luke v. 27-28 we have Matthew called. Of Matthew it is blessed to notice that "he left ALL, rose up, and followed Him."

It is not an easy thing to follow Jesus, and never was. Luke ix. 23 says: "If any man will come after Me, let Him deny himself and take up his cross daily, and follow Me." So, in order to really follow, self has to have no place; and not only so, but the world is to be done with entirely—a man with a cross is surely one who has lost all interest in the world.

In the Old Testament we read of two persons in particular who knew what it was to follow the Lord. Caleb followed *fully* (Num. xiv. 24); David followed

closely (Psa. lxxiii. 8). Well might we seek to learn from these men who followed, not when things were going well, but when circumstances were against them. Caleb had much to discourage him, for almost all Israel had turned from God; still on he went whole-heartedly with God. When David wrote Psalm lxxiii. he was in the wilderness of Judah; Saul and his followers were against him, and his life seemed in danger. But his eye was on God, and amidst all his trials he could say, "My soul followeth hard after thee."

In Luke xxii. 54 we have Peter following afar off. He had been boasting (ver. 33), then using carnal weapons (ver. 50), so it is not surprising that we find him in verse 57 denying the Lord, instead of denying himself. What a look Jesus must have given him, for it touched Peter's heart and led him out to weep bitter tears of repentance (ver. 62).

After the resurrection Peter is again with the Lord (John xxi.) Verse 21 shows him too much taken up with John, so he gets a reproof (ver. 22), and is once more reminded of the Lord's desire for him: "Follow thou Me."

No doubt he became after this a better follower than ever; Acts ii. is a proof of this. History tells us that Peter ended his days on earth like our Lord Jesus—on a cross.

May we seek in these last days to look up and go on through this ungodly scene with our eye, mind, and heart fixed on the soon-coming One.—W. J. MILLER.

OUR PRAYER MEETINGS.

WE need to be more and more stirred up about, and reminded of the absolute necessity of, vitalised prayer meetings, if assemblies are to maintain their place and power.

Decay and weakness are sure to be

first manifested on the prayer-meeting night; individual coldness of heart brings a chill into a meeting that acts and reacts on all, producing depression and languor, driving away both praise and prayer.

Prayer meetings have well been called the *pulse* of the assembly, for their conduct and character most surely depict the state and condition of gatherings. We need to give much more careful thought and attention to them, so as to make them the powerful, effective, and efficient leverage that God intended them to be. This cannot be done by leaving them to drift into a kind of hap-hazard condition, as to time, attention, and arrangement. Each brother, each sister should make it a point of conscience to be there in time and in spirit. A knowledge of what is needed to be prayed for—local, home, and foreign needs—ought to leave no idle time in the great business of united prayer.

One great hindrance to prayer in prayer meetings is the feeling (often unexpressed) that there must be some very definite leading of the Holy Spirit before one can open the mouth in the prayer meeting, forgetting that men are told to pray everywhere, and the very object of the meeting is for a united (not private) asking of God for various things, each ought to be so alive to the many needs as to find no difficulty in at once asking, and being the mouthpiece of the assembly's wants.

Another hindrance is long addresses given to God (we cannot call them prayers) telling Him of His attributes, or expounding to God some thoughts, instead of at once asking something from Him. Those who go at once to the point, and do their business straight off, find that they can ask very many things in a short space of time, and leave room for others to follow them.

Still another hindrance is pride. One

brother cannot frame his words so neatly as another, therefore will not open his mouth, forgetting that he is dealing with God, who is no respecter of persons or fine sentences. The fear of man becomes a snare, and prayer is restrained.

At a meeting I was once told that "*all the praying brethren*" were away, yet I saw six brethren present. Alas! alas! When prayer meetings are composed of non-praying brethren, we need to cry, "Lord, open their mouths."

At the close of a silent prayer meeting one was asked, "Why did you not pray?" The reply was, "I was praying." "But why did you pray in an unknown tongue, others could not say Amen to it?" Does not this silent prayer in an open, united prayer meeting savour somewhat of ignorance and selfishness.

If our prayer meetings are to be a power, a radical change will have to be made in very many. It must begin with the individual conscience being roused, and each heart being stirred up to more ardent longings for united blessing.—C.B.

"Living Water."

JOHN iv.

NOTHING else will do. To seek for satisfaction elsewhere is like sailors in their desperation, when the water-tanks are empty, slaking their thirst with the treacherous blue that washes cruelly along the battered sides of their ship. A moment's alleviation is followed by the recurrence, in tenfold intensity, of the pangs of thirst, and by madness and death. Do not drink the world's salt water that flashes and rolls by your side, when you can have recourse to the living water—the fountain of life that is with God.

LET us be pilgrims, not by constraint, but by loving choice.—R.C.C.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

CHINA.

From Mr. R. W. Sturt.

HADA.—The Lord has at length brought us hither to join Mr. and Mrs. Duthie and Miss Bartlett in this newly-opened station, 160 miles north-east of Jehol. With the exception of several places in Northern Manchuria, and one in North Mongolia, where the British and Foreign Bible Society has an agent, Hada is the most northerly mission station in China. If the Mongols and Russians advance against China in the spring, Hada and this whole district is likely to be very soon involved in the struggle.

At present there are some 3000 troops from the South quartered here ready for action then. Among them we have been glad to find several believers and enquirers, who regularly attend the Sunday's meetings; one or two break bread. The General himself is very friendly and has attended Christian services at his own home. We pray that their wintering here may prove a blessing to many of them, before the possible fighting begins in the Spring.

We have no preaching Hall yet, contenting ourselves for the present with preaching and selling books on the busy streets and market places.

Please ask the Christians to pray for us, both in the city work and in the very wide district around.

From Misses Gresham and Rout.

WEIHAIWEI.—The school was so full last year that the girls found themselves very cramped for sleeping-room during the warm weather. We had hoped to be able to add another dormitory this spring, but find that at present it is quite impossible; so if we have too many applications we shall have to refuse them, unless the Lord makes it very plain that

we are to build. It is such a unique time in China's history that one feels decidedly sorry to put any check whatsoever upon the desire to have the girls educated, especially when our refusal may mean that the Roman Catholics will get them, or that they will go to a purely secular school. This, of course, refers to girls from heathen homes.

The work among the men of the Somersets and the Island Guard goes on slowly. Occasional conversions gladden, while a few lapses greatly sadden, the hearts of all of us.

From Miss Evelyn P. Daniell.

WEIHAIWEI.—I am truly thankful to be here at last. The latter part of the journey was very stormy, on account of the time of year. The Lord was good indeed, and we had a time of happy fellowship on board with three other missionaries.

My time is fully occupied with my studies, and I shall value the prayers of those at home for help in this most difficult task.

INDIA.

From Mr. Wm. C. Irvine.

BELGAUM.—Just at present I am staying at Bangalore. As we are not going to the hills this year we thought a visit to the Kanarese country would be a good change. I was able to see Didapura, Kamakerai, Muguru, Talkad, Kollegal, and Malvalli, and in three of these places held meetings by interpretation.

Our brother Mr. Buchanan and his wife are kept very busy at Kamakerai. The Lord has in many ways blessed their testimony, and it was encouraging to see quite a nice number of Christians coming together for an evening meeting.

I was unable to visit Mr. and Mrs. McIver, but from all accounts they are both greatly in need of a change.

Of late I have been sending out a

number of packets of tracts to those applying for them. The educated people of India very readily accept English tracts.

From Miss M. Dunn.

PARUR.—Miss Gordon expects (D.V.) to sail from Colombo on April 7th. We are busy settling things here in Parur, for we purpose leaving this place on March 25th. When Miss Gordon leaves I shall for the present go to Trichur, for I could not stay on alone here. Besides this, the friends here all advise a change from this place, where we have both had such indifferent health.

We are glad that we have the two evangelists to leave here to look after things, for we believe the work will go on steadily. They will both live in the bungalow, and we have every confidence in them as sincere servants of God who are serving with a single eye for His glory.

Please address: Care of Mr. V. Nagel, Trichur, Malabar Coast, South India.

From Mr. Charles J. Rolls.

KUMBANADU.—During the past month much attention has been paid to the children in the many Sunday schools in the district. The Lord enabled a few pounds' worth of Bibles, Testaments, and portions to be purchased and given as prizes after the Scripture lessons examination, which is an annual event.

Mr. Nagel hopes to come over to render help in the assemblies. How good of the Lord to send him; it will be a cheer to Kumbanadu, and I trust will be to the praise of our Lord's glory.

From Mr. John C. McIver.

SATHANOR.—Through grace we keep in fair health, but hope shortly to get away to the hills for a change. The Lord has given us the use of a nice little cottage belonging to a Christian sister. May the time away strengthen us physically and spiritually for further service.



The Workers of the Malabar Coast, India.

Back Row (left to right) : Miss Mitchell, Mr. C. J. Rolls, Mrs. Nagel, Mr. E. H. Noel, Mrs. Kocher
 Middle Row : Miss Gordon, Mr. Nagel, Mrs. Noel, Mr. Kocher, Miss Dunn.
 Front Row : Miss Burchardt, Miss Sundgren.

SOUTH AMERICA.

From Dr. George Hamilton.

SUCRE.—The meetings are increasing again in attendance. Last week four were baptised; two of these being the ones who had recently endured much for the Lord's sake; one of these two (the woman), although a cripple, yet had no desire to avoid baptism nor to put off to another occasion. One is threatened by her father to be taken off to the camp away from everything, the whole family being very angry over her action. We are all in fair health.

From Mr. J. H. de Carteret.

LONDON.—As I write I am a good deal better in health; there are seasons of

weakness too, but the change to England is doing what was expected, under the Lord's blessing. We are still in the South of England, near Portsmouth, in the missionary home that is lent to us. The place is quite in the country, which we very much enjoy.

If the Lord will, I think of going over to Jersey for a few weeks. My family once lived there, as have their ancestors for many hundred years past.

MISSIONARY ITEMS.

Mr. Alfred E. Perkins, with his wife and family, arrived from India on April 2nd, having experienced a good voyage. He much appreciated the kindness of the

Lord's people at the various ports of call, and such fellowship will not fail to have its due reward. Mr. Perkins has taken a small furnished house in Feilding, his address being Gray Street.

Mr. J. S. Doddington, of Argentina, who had hoped to visit New Zealand, now writes to say that for the present he must forego the pleasure. For some time his health has been failing, and he intends (D.V.), going home to England for a complete rest.

Mr. W. T. Revell (India) expected to leave Colombo on April 26, for Sydney and New Zealand.

Mr. E. H. Noel (India) has been over to Tasmania and visited meetings in ten different places. A good time was experienced at Burnie Easter Conference, and meetings in other places were encouraging. He returned to N.Z. on April 15. If the way is clear Mr. and Mrs. Noel hope to leave on their return to India, some time in June.

A brother asks us to once again mention that the safest way to send money to South America is by Bank draft, payable on London. A draft is obtainable at any of the New Zealand Banks.

Backsliding.

THE oak that goes down in the midst of the storm, does so because through long years its heart has been eaten away by the worm. The soul of the child of God is never overthrown suddenly, and if it goes down it is because it has steadily lost ground in matters that seemed too trifling to cause alarm. If you should fail to-morrow, you will doubtless find the cause if you look back on the history of to-day. The neglected Bible of to-day, the neglected prayer of to-day, the neglected fellowship of to-day, means the fall to-morrow.

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

Mr. Franklin Ferguson was unexpectedly prevented leaving on April 4th for a visit to South Africa, his wife having to enter a private hospital for a serious surgical operation. She is making, through the mercies of God, a good recovery, and in the doctor's opinion will be able to undertake a sea voyage by the middle of May. So, God willing, Mr. and Mrs. Ferguson hope to leave about then. Letters can be addressed c/o Mr. Harvey, and will be forwarded on.

In order to correct a misunderstanding that has arisen, it should be mentioned that until Mr. Ferguson is able to resume his labours, the TREASURY will be edited by Mr. James G. Harvey, though Mr. Ferguson will still supply certain parts of the reading matter. Mr. Harvey will much value an interest in the prayers of readers, for divine help and guidance. Gifts for the Lord's work should be sent to Mr. Alfred Clarke, P.O. Box 175, Palmerston North, and these will be attended to by the three treasurers whose names appear at foot of acknowledgment list.

Mr. Robert Miller, accompanied by his wife, left Auckland for Vancouver on April 11th. We trust our brother's visit to Canada will be blessed of the Lord to both saints and sinners.

Mr. H. S. Taylor has lately visited Wimbledon and Herbertville, 40 miles from Dannevirke and six miles from the coast. He could not find a Christian in either place. Two meetings were held at Wimbledon, but the weather was unfavourable. He had many helpful and interesting conversations.

Mr. Forbes Macleod has just concluded over twelve weeks Tent meetings in the Taranaki district. The Lord's blessing has been experienced at Inglewood and New Plymouth, and quite a number have professed conversion. Thirteen were baptised at the latter place on April 12th, and most of these have been received into fellowship. Large numbers heard the message at both places—extra seats having to be used. Mr. H. Curran was helping in the meetings for the last few weeks. The Tent is now stored for the winter.

North Island Gospel Carriage No. 1.—During March this Carriage visited several places in the North of Auckland, including Whangarei and Te Kopuru, and generally met with a good reception. At one place a baker accepted tracts and then tore them to pieces and threw them to the wind. Another man told Mr. Phey that he intended to go to heaven in an air-ship, but afterwards he listened to the gospel. Prayer is asked for some persons who seemed to be deeply con-

cerned about their soul's salvation. A backslider who got restored in soul gave the use of his paddock and also chaff for the horses. At a convent some nuns bought text cards and accepted tracts.

Mr. Geo. H. Pearson has had a few meetings at Te Kopuru. He also speaks of good open-air meetings at Whangarei. Mr. and Mrs. Pearson expected to leave Whangarei some time in April to reside in Cambridge. They believe the Lord has guided in this step, and that it will be to His glory.

Mr. Harold Jenkins is still seeking to serve the Lord among the Maoris, with Raetihi as his headquarters. He speaks of being able to get about more lately, seeking to scatter the good seed. He sees interest here and there, but longs to see the interest deepened. Lately he has been along the banks of the Wanganui river and as far up-country as Taumarunui. These districts have been visited and meetings held here and there, and tracts, both English and Maori, distributed to old and young. Our brother says: "It would be a great joy to our hearts were we to see hearts really opened by the Lord as was Lydia's; yet we cannot tell what fruit will yet come from the Word sown in the hearts of the hearers."

North Island Gospel Carriage, No. 2.—Mr. Fred. Hayes, who has been happily engaged in the work of the Carriage for four seasons, has been reluctantly compelled to return to his home in Cobden, South Island, owing to serious illness of his father. The trustees hope that the absence will be only a temporary one, but should any brother feel led of the Lord to accompany Mr. Dean for a period of about six weeks, communication should be made as early as possible with Mr. J. M. Murdoch, Pohangina.

Mr. J. W. Dean, with the No. 2 Gospel Carriage, has been visiting Kakaramea and Patea, where tracts were well received. At Opaku some good meetings were held in the hall, besides tract-distributing from house to house. After leaving Kakaramea Mr. Dean hoped to visit Afton, Manutahi, Mokoia, Meremere, and Hawera. He will appreciate a suitable helper for the remainder of the season.

Mr. Geo. Suisted has been visiting up the Main Trunk Line, using every opportunity to distribute tracts and get into conversation with the people on eternal subjects. A few meetings were held at Hunterville, where a young man professed to be saved. Mr. Suisted hopes shortly to leave on a visit to Australia.

Mr. H. C. Isaac has had some very good meetings in Feilding. The Hall has been filled night after night, the Lord giving much liberty in speaking. The Word has been blessed to the unsaved, and several have professed conversion. Two sisters were baptised during the meetings.

Messrs. Johnston and Phillips have closed their tent meetings in the Nelson district. The tent has

been pitched in two or three different places in the last four months, and a little fruit in the Gospel has been seen. The meetings were also a cheering time to believers.

Mr. Mark Harrison has been at Woodville for a little while holding cottage meetings and doing some visiting.

Miss Wieneke is still finding plenty of work to do in tract distribution and visiting. Lately she has been at Edendale and Invercargill.

Mr. M. Logg has had some meetings at Gisborne, principally for the Lord's people. The weather was somewhat stormy and hindered some attending, but the meetings were enjoyed. From Gisborne Mr Logg went to Napier.

Mr. C. H. Hinman has been having meetings at Eden Hall, Auckland. There has been a good attendance and interest.

Eight young believers have recently been baptised and received into fellowship at Pohangina.

We have had placed in our hands to sell a set of John Urquhart's "New Biblical Guide," 8 vols. These books were the property of our brother Oscar Persson who went out to China as a missionary nine years ago, and after a few month's service was taken home to be with the Lord. His parents desire us to sell the books and give the money to some missionary. Price for the 8 vols, 17/- post free.

Our readers will be interested to hear that we have received permission from the Education Department to supply about 800 copies of "Talks to Children" monthly, to nine different Industrial Schools in the Dominion. We ask a special interest in the prayers of the Lord's people that the circulation may be blessed to the children receiving them.

A brother has offered to provide 50 Ambassadors per month for a year, also addresses and stamps to someone who will undertake faithfully to post these 50 each month. Anyone willing to undertake this for the Lord, please communicate with Mr. James G. Harvey, Palmerston North.

FALEN ASLEEP.

At Tokoiti, Milton, on March 20th, Mrs. Duthie was called suddenly to be with Christ. Her son, a young man and one whom we believe is saved, was called away just twelve days before his mother, after a painful illness. This trial seems to have affected our sister considerably; but her trust was in God. Her last words were, "Praise the Lord! Praise the Lord!" Our sister interested herself a good deal in Sunday-school work, having had a class in her home for years. In the district where she resided she was much loved for her deeds of kindness. She has been in the Milton assembly since its inception.

COMING MEETINGS (D.V.).

STRATFORD—Tuesday, June 3rd. Communications to George Mumby, senr., or R. D. Lewers. [Note—Understanding that Otakeho will not be having meetings in future on Good Friday, the believers at Stratford intend (D.V.) having Good Friday next year].

WANGANUI.—Sunday, Monday, and Tuesday, June 1st to 3rd. Wm. Reid, 42 Campbell Street, or H. Morton, 44 Dublin Street.

BUNNYTHORPE.—Tuesday and Wednesday, June 3rd and 4th. Trains can be met at either Bunnythorpe or Ashhurst on Monday, if advice is sent. R. Marshall, Bunnythorpe, or G. Suisted, Hiwinui.

EDENDALE.—Tuesday, June 3rd. Abram Compton.

EDEN HALL, AUCKLAND.—Tuesday, June 3rd. 2 to 2.30 p.m., prayer; 2.30 to 5, and 6.30 to 9, praise and ministry. E. S. Medley, 18 Shortland St., Auckland.

MARTINBOROUGH.—Tuesday, June 3rd, and following day probably. A. McLeod.

Note.—Meetings commence at 10.30 a.m., unless otherwise notified. Communications should be sent in early, that room may be found for all. Refreshments will be provided. Believers are asked to remember the meetings in prayer that they may be to profit.

ANSWERS TO CORRESPONDENTS.

P.O.—Some feel that when a number of Christians are gathered together for conference meetings all the meetings should be for ministry of the Word to the Lord's people. Others believe it well to devote the evening meeting to the Gospel. We believe that it can safely be left to the overseeing brethren in a given place to decide what form the meeting should take.

BIBLE OUTLINES.

Three Experiences of the Soul.

(John xiii. 1-23).

The Bath (ver. 10)—Regeneration (Titus iii. 5).

The Basin (ver. 12)—Restoration (Eph. v. 26).

The Bosom (ver. 23)—Communion (1 John i. 3).

Paul's Three Activities.

(In 2 Tim. iv. 9).

Fought the Fight—As a Warrior (1 Cor. xv. 32).

Finished the Course—As a Servant (Acts xx. 24).

Guarded the Faith—As a Steward (1 Tim. i. 11).

Grace in Varied Aspects.

Abundant Grace—In Salvation (1 Tim. i. 14).

All-sufficient Grace—In Suffering (2 Cor. xii. 9).

Great Grace—For Service (Acts iv. 35).

Manifold Grace—For all Need (1 Pet. iv. 10).

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from
March 20 to April 23, 1913.

	£	s	d
Moutoa—For N.Z. worker	2	10	0
Mrs. E. C.'s Estate	4	19	9
Mrs. J. C.—Certain workers, etc. ..	40	0	0
Nireaha Sunday School—Argentina ..	1	0	0
Dannevirke—Use as guided	3	0	0
Winton—Use as guided	2	5	0
Sister, Auckland	9	0	0
Mrs. E. C.—For France	10	0	0
Anon., Hastings—Use as guided	2	0	0
Brother, Stratford—Use as guided ..	1	0	0
Anonymous—Foreign missions	10	0	0
Parnell—South America and India ..	1	9	8
Te Kopuru—Workers in N.Z.	2	0	0
Ngaere—Certain workers	9	10	0
M.D.—China	3	0	0
Helper—Ashley Down	20	0	0
Instead of Friendly Society—Maori work	15	0	0
N.—Use as guided	3	0	0
A Brother—For expenses	1	0	0
Sundry amounts for expenses	1	8	7
Total	£127	18	0

ALFRED CLARKE }
JAMES G. HARVEY } Treasurers
A. J. CLARKE } pro tem.

Note—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

HOME FOR MISSIONARIES.

Gympie	4	0
Acknowledged to date	£59	15 0

PUBLISHING HOUSE NOTES.

We have received the following anonymous amounts and addresses for Ambassadors: Nelson 1/-, Kolyton 1/-, Owango 1/-. Papers will be sent regularly to these addresses, and the senders can join us in prayer to God for blessing on the seed thus sown.

We would remind our readers again that we are glad to send the Ambassador to any address for 1/- per year, or the Ambassador and Talks to Children together for 1/6. In this way you may be able to reach those friends who dislike personal dealing, or those other friends who are too far off for you to be able to speak to. A few shillings spent annually in thus giving the gospel to the unsaved will be sure to bring its reward. Large sums are spent annually by the disseminators of error, and we need to do all we can to scatter far and wide sound gospel truth. We again thank all who are helping in this direction.



THE TREASURY:



For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

JUNE, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i> ...	77
<i>The Sufferings of Christ</i> ...	79
<i>Poem—Waiting for the Lord</i> ...	81
<i>To All who Labour for God</i> ...	81
<i>The Coming of the Lord</i> ...	83
<i>Church History</i> ...	84
<i>The Journeys of a Tract</i> ...	86
<i>Missionary Intelligence</i> ...	86
<i>Annual Statement of Account</i> ...	90
<i>News of Work and Workers</i> ...	90

FROM VARIOUS AUTHORS.

Trifle Not With Them HERESIES abound on every hand. Denominations which in their beginnings stood for many of the fundamentals of Christianity, are now honeycombed with denials of the verbal inspiration of the Scripture, the total depravity of man, the necessity of the atonement, the eternal punishment of the wicked, etc. And besides all that, there are a multiplicity of little sects, usually with an abundance of literature, teaching all these, and kindred errors. Beware of such. Trifle not with them!

Stand by the Old Book, walk in the old paths marked out there for the saints' feet, and seek to please God by making His glory your chief concern. Don't be carried away with "fads," but weigh everything in the "balances of the sanctuary," whoever may advance it; in other words, go in for a whole Bible. Seek humbly the guidance of God's Holy Spirit in the understanding of it, and He will preserve you from "the paths of the

destroyer." In His power, stand for all you have learned from God. Do it firmly, and do it graciously, for we are exhorted to look "diligently, lest any fail of the grace of God, lest any root of bitterness springing up trouble you, and therefore many be defiled" (Heb. xii. 15).

If, in our zeal for what we believe to be the truth, we fail in grace, our contention may produce only "roots of bitterness," causing trouble and defilement among the people of God. Let us ever remember that "the wrath of man worketh not the righteousness of God" (Jas. i. 20), and therefore seek to follow in the steps of Him who was ever "full of grace" as well as "truth."

* * * * *

The Way of Divine Love THE love of God disclosed in the Gospel is a love which passes knowledge.

And yet the story of it is told without glowing expressions to give it effect, or any help as from language or description to set it off to the heart. This is a wondrous thing. Attempts are not made in Scripture to carry the sense of this love to the soul beyond the simple telling of the tale of it. It is told, but told artlessly, and this was the way of Christ in the day of His personal ministry. His style had nothing of a glowing, eloquent declaration of His love about it. There was nothing of ardour either in manner or word to enforce on the disciples the conviction of His affection. But there was abundant material for the heart to assure itself of that precious truth. It is the office, the covenant business, of the Holy Spirit to interpret all this mysterious love. It is for Him to take of Christ and show Him unto us. Nowhere do we see perfect love actively working as in Christ. He

ever displayed it in His way of acting towards His disciples. He always ordered His way with them for their profit and not for His own pleasure. Had His love been less than perfect, it might have set itself upon the enjoyment rather than on the serving of its object.—J.G.B.

* * * * *

Four Precious Words THERE are four words especially we may eat like grapes, ripe and juicy. There is the word "HIMSELF." Jesus shall come for us. He will not send for us, as He sent for Elijah, a whirlwind, and a chariot, and horsemen of fire, but He will come Himself, in all His glory.

"FIRST" is another of these cordial words. Those who died trusting the Lord Jesus will come out of the grave before the wicked and unclean. Here is precedence worthy of our ambition! It may have been a pauper's funeral, but it will be a king's resurrection.

"TOGETHER" is the next of these inspiring words. Those of us who sleep will rise with the holy who are living at the time, and there will be no divisions and strife that day.

"EVER" is perhaps the sweetest of these words. If there was to be an end of this gathering together, and we had to be separated again, we should be clouded with forecasts of trouble, but we are to meet that day to part no more!

* * * * *

A New Generation THERE is a new generation arising and coming into prominence in many assemblies of the Lord's people, who have come into the position they occupy, more by force of example than by conviction from personal examination of the Word. They have inherited rather than "bought" the truth, which many of their fathers fought to win and suffered for. The tendency is for such to hold what they do with a feeble, often with a half-hearted grasp, and in the hour of being tested to let it

slip, or forsake it. Nothing is really a blessing or a power in the soul, save that which is learned from God, and held in the firm conviction that it is God's truth which can never be changed. Let it be the business of the soul to "search" (John v. 39) and "examine" (Acts xvii. 11) the Word of God, and thus learn the truth direct from Himself. Then it will become a power in the heart and an unction in the life and ministry. It will not be something to barter or trifle with, or to change with every passing wind of doctrine. It will stand firm in the soul, and faith will ever hold it fast in communion with its divine Author.—J.R.

* * * * *

Eternal Punishment THE denial of the eternity of punishment means the setting aside of the plain teachings of Scripture, and a denial of the Son of God as an infallible Teacher, for He taught it in language which is unmistakable. His warnings cannot be explained away by speculation or deprived of their meaning by the science of interpretation. The awfulness of God's piercing truth cannot be mystified by throwing over it our doubts. The eternity of God Himself in His being is affirmed and expressed in the terms "everlasting," "eternal," and "for ever and ever," as the eternal doom of the lost. Our Lord surely would not trifle and play on the fears of men in such language if there was no truth or reality behind what He said. Why should He use terms which signify endless punishment, when He could have used words which would express extinction? The interpretation which annihilates the lost must also annihilate the saved.—A.R. (*Our Hope*).

* * * * *

The Power of Prayer PRAYER is the most potential and the most neglected of all the forces at the control of the disciple. It is, like electricity, at once the great illuminator, messenger,

motive power, and therapeutic. It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believers' life. God's universal terms are peculiarly associated with it—whosoever, whatsoever, wheresoever, whensoever, all, any, every, and the unequivocal "shall" that leaves no doubt of His purpose to answer true prayer.

And yet it remains true that of all the potentialities and possibilities of a godly life, this is the least put into vigorous and powerful exercise. We have not, because we ask not; and we ask and receive not, because we ask amiss. To quicken, arouse, and revive the prayer spirit, means advance all along the lines. Every other form of holy living, doing, serving, waits for holy praying to give it life and power. Why is it that we resort to prayer last of all and least of all in the crises of life?—A. T. PIERSON.

THE SUFFERINGS OF CHRIST,

and

The Glories that should Follow.

I Peter i. II, R.V.

WHEN gathered together to remember our Lord Jesus in the breaking of bread, the Spirit of God would ever occupy our hearts with the sufferings of Christ and the glories that should follow, and that, too, in the order in which we get them here,—the sufferings and then the glories. We believe that if the Holy Spirit has His way, the "sufferings" will occupy us most, especially before the bread is broken. It always seems as if the true object of the meeting has been lost sight of when ministry of a general character is given before the bread and wine have been passed round.

That we may be better able to enter into what He suffered that we might become sharers of His glory, we will look at His sufferings as God has been pleased to record them, and we shall see they are fourfold. First, His sufferings at the hands of men, as God's servant. Second, His suffering in sympathy with others who were suffering. Third, His Gethsemane sufferings, or suffering in anticipation. Fourth, His sin-atonement suffering on the cross.

1. He was God's obedient servant, in lowly grace, doing the Father's will in a scene where all by nature hated Him. And this involved suffering. He was misunderstood, misjudged and maligned. His loving faithful ministry only provoked bitterest enmity in those who should have bowed in worship before Him. In Nazareth they would "cast him down headlong," "over the brow of the hill"; in Jerusalem, they "took up stones to cast at Him." It is the story of Gen. xxxvii. 4-5, fulfilled in Him. Joseph was the object of his father Jacob's love, and we read that "All his brethren hated him and could not speak peaceably unto him." And again we find because he bore witness to what God had told him, "They hated him yet the more."

2. His suffering in sympathy. In John xi. 35 we read, "Jesus wept." Ah, little can we whose feelings have been dulled and blunted by sin, enter into the suffering those tears reveal. He looked upon the havoc sin had made, the anguish of those sisters whom death had just robbed of a loved brother, and He mingled His tears with theirs. Our tears may, and often do mean very little; not so His, they were costly tears, they spoke of real sympathy in sorrow. And thank God, in in this respect, He is still "This same Jesus."

3. His Gethsemane sufferings. Leaving the upper room where He had just instituted the memorial feast, He went

out to the mount of Olives, "And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch" (Mark xiv. 32-34). "Exceeding sorrowful," "sore amazed," and "very heavy." What words to stir our hearts! Again we read, "Being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground" (Luke xxii. 44). Can we wonder that the disciples failed to watch with Him during that mysterious hour. How we feel utterly unable to fathom the depth of these sufferings! And as yet He has the ear of His Father—God; as yet sin has not been laid upon Him. What then, we may ask, caused the suffering, so great as to make the blood-like sweat fall down to the ground? The cross, whose shadow fell upon His very birth, now looms up before Him with all it involved. And what did it involve, that He shrank from? Was it the painful death that He would endure? No, it was the drinking of the "Cup." That meant the laying upon Him of our sins, and the hiding of God. And suffering and shame and death were nothing compared with that. As the Holy One, we could not think of Him but as shrinking from contact with sin, and also from the hiding of the face of God, as His direst calamity.

4. His sin atoning sufferings, when bearing the wrath which should have lain eternally upon us. Before we attempt to speak of these sufferings we will do well to remember that while it is our privilege to have fellowship with Christ in the first two, we will only enter into these just in the measure we resemble Him, and no more. Into the third, like the disciples, alas, we feel unable. But in

His sin atoning suffering He must be alone. We read that in that hour, "All forsook Him." And the language of His soul in prophecy is, "I looked for some to take pity, but there was none; and for comforters, but I found none." This to men might seem strange, as there are many instances on record, where men have stood by their leader when all was lost, and died with him. And such was the intention of Peter in Luke xxii. 33, and of Thomas in John xi. 16. Why then did they fail? In Psalm lxxxviii. 8 and 18 we find the true reason. There our blessed Lord addressing the Father, says, "Thou has put away Mine acquaintance far from Me," and "Lover and friend hast Thou put far from Me." Not a drop of human sympathy mitigates the sufferings of those awful hours, in which He bore the wrath of God due to us. But in Psalm xxii. 1 we have that compared with which all else was little—"My God, My God, why hast Thou forsaken Me." Also He says, "Thou hearest not." But even here we see His perfection—"Thou art holy." He is now the sin offering, and as it was burned "without the camp," so He must suffer at a distance from God, the reason being, "Thou art holy." To try to understand the depth of those sufferings, is to try to fathom a bottomless abyss. Well may we sing—

"But none of the ransomed ever knew,
How deep were the waters crossed,
Nor how dark was the night which the
Lord passed through
Ere He found the sheep that was lost."

Just a few words about the glories that shall follow. And it is good to notice it is glories, in the plural. We will just point out a few of those glories. In Hebrews ii. 9, the once rejected and forsaken One is seen "crowned with glory and honour." Soon He will come and we shall be gathered unto Him in glory. What joy and glory will be His in that

day, to have the Church, for which He died, with Him there.

Beyond this there is that moment when His earthly people, who rejected and crucified Him, bow adoringly before Him, owning Him as their rightful King, and yielding glad obedience to Him.

And beyond this again, He is to be crowned with "many crowns." "Kings of kings and Lord of lords," "Governor among the nations." What glories are to circle around His blessed head in that day. But well has He earned them all. Having glorified His Father by His death on the cross, He is now "The Man whom the King delighteth to honour." And thank God we now anticipate the day when we shall sing, "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

—W. J. M'CLURE.

WAITING FOR THE LORD.

I Cor. i. 7; I Thess. i. 10.

Waiting, yes, waiting for Jesus;

Why does He tarry so long?

When will the longing and waiting

End in the welcoming song?

Soon will His glorious appearing

Banish each lingering doubt,

Soon with our eyes we'll behold Him,

Our ears catch the soul-thrilling shout.

Soon will the trumpet be sounding,

Soon will the dead in Christ rise;

Changed shall we be in a moment—

Caught up to Him in the skies.

There to be with Him in glory,

Free from temptation and pain,

Like Him because in His presence,

With Him for ever to reign.

N.Z.

—Kate Paslam.

TO ALL WHO LABOUR FOR GOD.

A Few Hints gathered from the Writings of an Old Author and Arranged.

The Walk.

If you would be eminently useful you must be eminently holy; the servant who would be successful must walk close with God.

Get near the cross; breathe the atmosphere of Calvary. Close walking with God makes labour for Him sweet and pleasant. God is then known and trusted as a faithful Friend.

Close walking with God is a preventive of a thousand evils. Pray, preach, and live down prejudice.

As you can have no cause to be ashamed of the Gospel, be sure you are never a shame to it. "Be ye clean that bear the vessels of the Lord."

The servant of God should be known by his *savour* as well as by his *service*. "We are a sweet savour of Christ."

He that is not careful about small spots on his conscience is likely soon to have large spots on his garments.

The levity of some preachers in private spoils all they advance in public: the platform and the parlour must agree.

Humility.

Be humble, but not cringing. Feed humility and starve pride.

Many have fallen from the spot where you now stand. "Be not high-minded, but fear."

Esteem it a privilege to be employed to carry a crumb to the least of God's saints.

Be willing to wipe the feet of the meanest person that hears you, if it would conduce to the saving of his soul.

We shall never be employed to do great things until we are willing to do little ones.

He that is not willing to preach to a few, is not qualified to preach to many; he is a proud man.

Prayerfulness.

He that prays most, will preach best. Spiritual beggars are powerful preachers. The more prayer to God, and the more faith in God, the better the preacher.

Let all your vacant moments be spent in prayer; have no idle time or leisure hours.

Remember gifts will wither, unless replenished with grace. Grace is the ornament and energy of gifts.

Pray before you begin to study your Bible, pray while you study it. Read much, think often, and pray always. "Pray without ceasing."

Study.

Beware of what you read. The mind is no widow's cruse which fills with knowledge as soon as you empty it.

Aim to apply every subject to yourself before presenting it to the people.

The servant of God should always be a learner; there is much, very much, we do not know.

Take heed lest you depend on your books, your abilities, your prayers, instead of depending on the Lord: it is possible.

Aim to be a workman understanding every part of your business. The secret of the Lord is with them that fear Him.

How to Preach.

Preach prayerfully as before God; preach to the conscience, and the heart; preach down self, and preach up Christ; preach *to* all present, but not *at* any.

Rather be short than tedious; let Christ be always Alpha and Omega.

Preach the whole truth to saints or sinners whether they approve or reject.

Preach experimentally; what you have felt, tasted, and handled is most likely to be useful. He generally preaches best

who preaches all the week, and walks close with God.

Be sure you preach God's truth, and let much of it be in His own words. Back everything with Scripture, God's Word carries authority with it.

Prayer, preaching, patience, and perseverance are four P.'s that should go together in a servant of God.

It is much easier to bring our *heads* than our *hearts* to preach.

God usually blesses the labours of the man whose heart is set on the conversion of his hearers.

Be simple in your preaching. The Lord Jesus was, Paul was, and all successful preachers have been so.

Never be ashamed of the Gospel, its plainness, simplicity, and peculiarities are its glory.

Always set forth regeneration as the beginning of a course—good works as the result.

Preach with fidelity, as one that must give an account; keep nothing back but declare the whole counsel of God. Lay the creature low and keep him low.

Preach the truth in love: love to God, the author; love to Christ, the centre; love to saints; love to sinners; love to the truth itself.

You are to labour *for* God—that is your duty. You labour *with* God—that is your honour. The more we labour *for* God and *with* God, the more we shall receive *from* God. "There is that scattereth and yet increaseth."

Do something for God every day. I mean something definite, something that is likely to tell on the future; seeking to realise the value of the soul, the shortness of time, the nearness of eternity,

Satan is always busy, therefore God's servants should never be idle. While men sleep the enemy sows tares. Take heed to the napkin—the Lord is at hand. Whatever you do for God throw the whole soul into it.

Beware of round sentences; they roll off as fast as they roll on. Too much polish is worse than too little. "So preach," said Luther to Melancthon, "that those who do not fall out with their sins, will fall out with you."

If you can be satisfied with anything short of bringing glory to God, in the conversion of sinners and the edification of saints, be not surprised if your ministry is barren.

Aim to catch whenever you cast in the net. *Watch* for souls, travail in birth for them. Remember, it is better to win a poor man's soul than please a thousand rich men's ears. One soul is worth many trials, therefore be not weary.

Be patient: removals should not be lightly made. Some preachers seem to be bitten with a gadfly.

Be independent of man, but absolutely dependent on God. Aim to please God in everything. Be neither a hook, nor an eye—hang not upon others, nor have others hang on you.

If the Lord use you, expect Satan to abuse you. You are a soldier of Jesus Christ; expect rough usage and hard fare.

Who is your master? the world? the saints? or Jehovah? Whom do you serve, and seek most to please?

God's servants must imitate the eagles—fly and look toward heaven for light and life, for temporals and spirituals: but too many are like the barn door hen, scratching in the dunghill, both for body and soul, for family and flock.

Brethren, suffer the word of exhortation. "Prove all things, hold fast that which is good."

ASKED to recite the 23rd Psalm, a child commenced as follows: "The Lord is my Shepherd; that's all I want." Although a child's mistake, it is by no means unfortunate, and all Christians would do well to drink deeply of the sentiment: "That all I want."

THE COMING OF THE LORD.

THE personal return of the Lord Jesus, His coming to the air to receive His people to Himself, according to the promise in John xiv. 1-3, is the hope of all the blood-bought throng, those on earth and those in heaven. From that glory into which He has gone, He will come to receive His people unto Himself. This is His promise and our hope. This was what the early saints expected, what they looked for, the fulfilment of what is promised in John xiv. 1-3, and described in I Thess. iv. 15-19. No time is fixed for this event; it may be at any moment.

The Body of Christ dates as to its positive existence from Pentecost. Its termini are the coming of the Holy Spirit in Acts ii. 1, and the descent of the Lord as in I Thess. iv. 17. When its last member has been brought in, then the Lord will come. This makes us evangelists. We declare the Gospel of God's grace, so that sinners may be saved, and the purpose of God completed.

The Lord will come to the "air"—that is, to the lower heavens. Sure as the morning star is seen by the watcher in the lower heavens, as darkness is passing away, so the Lord will come to raise His sleeping saints, to change the living, and to "receive" both to Himself. Then He will ascend with His people to the Father's house, to the place He has prepared for them.

This is our hope, and a purifying and practical hope it is. If we carry it with us, it will make us a holy people, a people set apart, waiting for the coming of the Lord. Living in the power of this hope will give a sanctified walk. We will not be living like the poor worldling, inordinately gathering money, accumulating splendid edifices, to be left to the devil after we are gone. The moral effect on the Christian of waiting for Christ is

wonderful. Oh, that we knew it more and more, beloved!

The Lord's appearing *with* His saints, His coming to the earth for the deliverance of Israel, His earthly people, is another event, as described in Col. iii. 4, 2 Thess. i. 7, 8, 10, and Zech. xiv. 3-4. Then He comes to clear away evil and to fill the whole earth with His glory. Of His appearing there will be many signs. The fig trees budding, which I believe to be signs to Israel, will announce that His coming for their deliverance and to the earth is at hand.

There must be a period—how long I do not say—between His coming to the air and His coming to the earth, between His coming *for* and His appearing *with* His people, but there will be no signs given of His coming to the air. "I go away," and "I will come," or, as the word is, "I am coming again," is the promise. There is nothing between. The angels in Acts i. 9-10 put nothing between His going "into heaven" and His coming again in "like manner." Oh, to live in the power of this our hope! How it would sever our heart from the world, keep alive our affections, influence our consciences, and energise our service. Do we believe our Lord may come to-day? He will ask for an account of how we have been occupied for Him during His absence. May we be ready to give it.

—DENHAM SMITH.

PAPERS ON CHURCH HISTORY.

The Propagation of the Gospel.

IT is truly a great relief to the mind, both of writer and reader, to turn away from the dark and polluted regions of Rome and trace for a little the *silver line* of God's saving grace in the spread of the Gospel and in the devotedness of many of His servants. At the same time

we must not expect much of Christ, or of what is called a clear gospel, in the testimony of the missionaries at this period. The preference given to human writings above the scripture was now the habit at least wherever the influence of Rome prevailed. The canons of Councils, and the writings of the great doctors, were constantly appealed to, so that the sacred volume was completely overlooked. Long before this period the Word of God had been treated as obscure, perplexing, and unfit for general reading. Still, God was and is above all, and overrules all for His own glory, the spread of Christianity and the salvation of sinners.

The Ninth Century.

We shall now deal briefly with the leading personages of the ninth century. First in order comes the ambitious Charlemagne, referred to in a former paper. As Emperor of the Franks, while he himself lived a dissolute life, he was used of God for the advancement of education at home, and for the spread of Christianity abroad. Learned men were welcomed at his court, and among these was the Anglo-Saxon monk Alcuin, who laboured as a teacher among the Franks. Most interesting was his teaching on the subject of baptism. "Baptism," said he, "may be forced on men, but faith cannot. Baptism received without faith or understanding by a person capable of reason is but an unprofitable washing of the body."

On the death of Charlemagne, his son Louis, surnamed the Pious, came to the Frankish throne. There is little doubt that he was a sincere and humble Christian. But his life is one of the most touching, tragical, and pitiful in the annals of kings. His piety turned almost every class against him, and even his sons, stirred up by the clergy, rebelled against him. After sustaining many indignities, he was at length rescued by



Street Scene in Rosario, Argentina.

There is a good assembly in Rosario, two brethren from England, Messrs Spooner and Jenkins, make this their headquarters for gospel work. Reference is made in Mr. Hotton's letter to a helpful Conference gathering held here.

the hand of Divine mercy, and departed to be with Christ. During his reign the Gospel was carried into Denmark and Sweden by Ansgarius and Aubert, two French monks. Into Bulgaria and Sclavonia the glad tidings of salvation were borne by Methodius and Cyril, two Greek monks.

Before closing the history of this century we must notice a few names to indicate the progress of church teaching and work in Great Britain. Clement, a pious ecclesiastic of the Scotch church, appeared about the middle of the eighth century as a preacher of evangelical doctrines. So bold and fearless a defender was he of the authority of the Word of God that he roused the opposition of Boniface, then Archbishop of the German

churches. Clement was as a result condemned as a heretic, and though history is silent, there is little doubt as to his fate.

He was followed in the ninth century by John Scot Erigena, a native of Ireland, who is said to have been, in a literary and philosophical sense, the most remarkable man in the dark ages. There appears to have been real piety in his heart.

The century closes with Alfred the Great. Of the glory of his reign it is needless to say much. With some historians he comes up to the conception of a perfect Sovereign. At any rate, we may say he was a true Christian, and was made a blessing both to the church and the world. His is probably the most honoured name in mediæval history.

—Adapted from Papers by ANDREW MILLER.

THE JOURNEYS OF A TRACT.

A GENTLEMAN of rank and fortune, well known for his ungodly life and reckless impiety, was sitting in his library one morning when the welcome sound of the post was heard. His servant brought him in a host of newspapers and letters, which caused him to put down the book he was reading, in order to examine them. Among the rest was an anonymous letter containing a little tract, entitled "Prepare to meet thy God."

"What is this?" said he. "Prepare to meet thy God!" Who has had the impudence to send me this cant?" And, with an imprecation on his unknown correspondent, he rose to put the paper in the fire.

"No, I won't do that," he said to himself; "on second thoughts, I know what I will do: I'll send it to my friend B.; it will be a good joke to hear what he will say to it." So saying, he enclosed the tract in a fresh cover, and, in a feigned hand, directed it to his boon-companion.

Mr. B. was a man of his own stamp, and received the tract as his friend had received it, with an oath at the "methodical humbug." His first impulse was to tear it in pieces.

"No, I'll not tear it up," said he to himself; "perhaps I may make some fun out of it, to tell our club. I'll have a look at it before it goes."

He sat down and read. The solemn words, "Prepare to meet thy God!" at once arrested his attention, and smote his conscience.

The tract contained a simple but sad account of one, rich in endowments and the good things of this life, who neglected the one great business of existence, till, when brought to a dying bed, he found no power to repent or believe; and died without hope, as he had lived without God in the world.

Mr. B. read on. His attention was riveted. The narrative went on to tell of an humble cottager, a tenant of the baronet's, who had lived a lowly follower of Jesus, and died on the same day as his landlord, full of joy, and peace, and faith.

Mr. B.'s heart was touched; the arrow of conviction entered his soul as he read; and he was converted on the spot from darkness to light, from the power of Satan unto God.

Almost his first thought was for his ungodly associates. "Have I received such blessed light and truth, and shall I not strive to communicate it to others?" He also reclosed the tract, and directed it to one of his late companions in sin.

Wonderful to say, the little arrow again reached the mark. His friend also believed, and was converted; and both these, so long the servants of sin, are now followers of the Lamb, and humbly walking as the Lord's redeemed ones.

There can be little doubt that the happy man, who first sent out this blessed messenger of grace, had accompanied and followed it with much prayer. And may this striking instance of success stir us all up to be more diligent in circulating the Gospel by means of the printed page, and more earnest in praying for a blessing upon them; which, if not always seen immediately, will doubtless be granted in the end. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

MALAY STATES.

From Mr. Geo. Wilson.

KAMPAR.—The work here goes on slowly, and the Chinese believers give evidence of real growth in the things of God. One Chinese brother gives much of his time to preaching and visiting. It

is refreshing to hear him narrate of the encouraging times he has had in visiting the hospitals and markets, and of the opposition he encounters not only from the heathen but also from professing Christians.

It is encouraging to see the Spirit's work in the heart of a believer of two years' standing, who formerly was a poor idolater living in sin and iniquity. This man's wife seems to live in the enjoyment of the Gospel as much as her husband, and many are brought under the sound of the gospel through this godly couple. Our prayer is that the Lord will raise up many more and fit them for His service in this needy Peninsula.

If we are successful in disposing of this property it would seem best for us to consider a change before commencing work in the new place (mentioned in previous letters). Mrs. Wilson and the children need a change very much. We would value your help in prayer.

From Miss M. A. Emerson.

SINGAPORE.—We had a conference here at Easter. We were only a small company but we proved once again the faithfulness of our God in supplying our need. He gave us some pointed heart searching messages; may they remain with us.

As I passed one of the Chinese temples to-day and saw the women going in with their offerings, I thought of the verse in Revelation xxi. 8: "Idolators . . . shall have their part in the lake of fire and brimstone." May the love of Christ constrain more of His people to take the Gospel to such in so many lands.

CHINA.

From Mr. James Duthie.

HADA.—We are encouraged by some nine men who attend meetings fairly regularly to enquire into the truth. We trust that some of them at least may go on to know the Lord.

We have not succeeded in securing a preaching hall yet in this place, so we have to preach in the open-air. We usually get good audiences to listen to the preaching, and we sell good numbers of Scripture portions and give away numbers of tracts.

We have been much encouraged by several enquirers who attend meetings regularly for instruction and we trust they may enter into the full liberty of the gospel.

INDIA.

From Miss Emily Starck

NARSAPUR.—Three of our workers, Misses D'Bras, Hindman, and Strachan, left for the needy Reddiseema to carry the precious Gospel there. They have had some trials and difficulties. Once, while almost in the midst of fire, and the hot sun above, they were protected from sunstroke, and the tent and little meeting room preserved from being burnt, while over 100 houses near by were burnt down. Many have heard the glad message, and we trust some have accepted the true and living Saviour.

Miss Bridger and I are at present spending a few weeks in Amalapuram with our dear missionaries here. We also went to Bendamurlunka for a week-end, and had an opportunity of seeing the work there carried on by our dear sisters, Misses Robertson and Marshall. The boarding school girls (about 30) are lovingly cared for.

We expect to return to Narsapur in a few days, and shortly afterwards to leave for the hills. The weather is getting very hot, and I feel this year I should not remain on the plains during the hot months. I trust after a change to feel much stronger and ready for work again.

From Mr. Edward Buchanan.

KAMAKERAI.—Just now there is a good deal of cholera about, and we have been surrounded with plague for some time.

Though in the midst of it we, and all the christians here also, have been preserved. This is of the Lord's goodness, and we are very grateful to Him. Almost daily in our outhouses we have been finding dead rats, but so far there have not been any in the bungalow.

We are very much alone sometimes in the work. The Lord has given me a helpmeet in my dear wife, but we feel that our united effort amounts to so very little. We would welcome a helper, either brother or sister, whoever the Lord would send. The need for men is greatest, but there is a very great work for sisters also. We have an empty room in our bungalow, and there is plenty of opportunity all round with many open doors. We should be so glad to hear from anyone whose heart *the Lord* may have stirred, and should such an one be sent forth, would be delighted to welcome them and to help on with the language.

SOUTH AMERICA.

From Mr. Arthur E. White.

REDUCTO.—The meeting room in Maronas was opened in due course with a series of meetings which lasted a fortnight. Large numbers came to them and most of them heard the Gospel for the first time. We are continuing the meetings for the present on Wednesday evenings.

We have been encouraged by the conversions of two young men from Maronas, who first came to the meetings in Union, and who were instrumental in the opening of this new place. One of them has now gone to Buenos Aires to tell his friends how great things God has done for him, and the other seems to be going on well. There are two or three others who manifest interest in the Word and we trust the seed sown in so many hearts may yield an abundant harvest.

The Lord has been very good to us and has supplied all our needs, and kept us

in health and strength. He is indeed "a Friend that sticketh closer than a brother.

From F. George Hotton.

ZARATE.—We have just returned from a conference which was held in Rosario, the second largest town in the country, and have had a very blessed time. There were over 100 visitors from different parts of the country, besides the brethren in Rosario.

We have settled on a piece of land on which we hope to build when we are able. It is in a very central position and measures 30 x 50 yards.

We have had some encouragement in the work lately, and the conversion of a young fellow of 19 years who was one of our schoolboys and who appears very bright, is of special interest to us. I am having more encouragement among the lads, and have managed to get together a class of 14. There appears to be some interest among them. One or two of the younger men in fellowship are beginning to help a little more in the meetings, for which we are thankful. One seems more gifted in speaking to believers, and the other in preaching the Gospel.

MISSIONARY ITEMS.

Dr. Hamilton (Bolivia), in a short note to hand, says that meetings are maintaining fair interest, and that the Lord is still preserving them in health. Our brother wishes us to state that now he has his full diplomas and freedom to practice his profession, he anticipates being self-supporting.

Mr. E. H. Noel (India), after meetings in Palmerston North, went to New Plymouth, and has been working his way down, visiting assemblies en route, and seeking to arouse fresh interest in the Lord's work in India. He and Mrs. Noel hope soon to be returning to their sphere of service in South India.

Miss S. Shirtliff is seeking guidance of



Miss Emily Starck, Narsapur, India, with a class of native girls.

the Lord as to returning shortly to her former sphere of labour for Christ in Kuala Lumpor, Straits Settlements.

Mr. J. A. Clarke (Central Africa) has been visiting assemblies in the South Island from Invercargill to Christchurch. From Christchurch he purposed (D.V.) going to Greymouth, and then on to Nelson. He has had good times and believes the Lord has been pleased to increase the interest in missionary work.

HOME-CALL OF DR. CASE.

Just prior to going to press we received a letter from the Misses Gresham and Rout, Weihaiwei, China, conveying the sad news that our esteemed brother Dr. J. Norman Case has been called home to be with the Lord, after an attack of typhoid fever. No further particulars are given, as our sisters had just received the news by telegram.

Our brother's visit to New Zealand some 14 years ago will be well remem-

bered by many of the Lord's people who were privileged to hear his addresses and enjoy his fellowship. His ministry of the Scriptures through the pages of the TREASURY has also been much appreciated by many of our readers.

Only a few days before the home-call of Dr. Case, Mr. H. S. Smith, who has been labouring in China for the past ten years, passed away to be with the Lord after an operation. Mr. Smith only returned from a rest in England about a year ago, and had taken charge of the Mission Press and Sailor's Institute at Weihaiwei, during the absence of Mr. and Mrs. Ockenden.

Much real sympathy will be felt for both Mrs. Case and Mrs. Smith, and we earnestly pray that they will both realise much of our gracious Father's readiness to comfort and sustain them in this hour of trial. Our prayers should join with those of the workers left in the field that the Lord will raise up and send forth

suitable labourers, filled with the Spirit of Christ, to occupy the vacant places. The call still comes, "Go work to-day in my vineyard," for "the harvest truly is plenteous but the labourers are few."

Annual Statement of Account.

From the Annual Statement appearing in this issue it will be seen that the total amount of gifts received for the Lord's work during 1912 was £1316 3s 3d, being an increase over the previous year of £139 4s 2d, which we are glad to record. *When it is remembered there are some 70 workers at home and abroad whom we are in fellowship with as assemblies, it will be readily seen that the gifts sent through the TREASURY would only in a very small way minister to the needs of the workers, and hence need to be very largely supplemented by other assembly and private gifts. Each year the need in connection with the work increases—particularly is this true of the foreign field, in some parts the cost of living has materially increased. Then there are buildings required for workers, schools, and other forms of extension of the work, besides the necessary rest and change for labourers which involve their returning to New Zealand for a time or to other parts. These things indicate the need of constant exercise of heart among believers as to how far they are responding to their privilege and responsibility as the Lord's stewards in ministering of their substance to the work of the Lord. The time is short. "The coming of the Lord draweth nigh." May it be ours to see that so far as in us lies, there is no lack of necessary things for the Lord's servants. With regard to the distribution of the gifts, a very large proportion of these are "ear-marked," and are forwarded on as the donors direct; only a small portion are left to our discretion, and these are

distributed as we may feel guided by the Lord.

YEAR ENDED DECEMBER 31, 1912.

	£	s.	d.
Total Amount of Receipts	1316	3	3
Distributed to—			
Workers in China	118	16	0
India and Ceylon	326	13	1
South America—Argentina, Uruguay, Paraguay, Bolivia	214	5	7
Straits Settlements and Malay States	51	14	6
New Zealand	452	11	0
Other Countries	61	5	0
Ashley Down Orphanage	29	0	0
Indian Orphans	24	8	5
Mission Buildings abroad	16	2	0
Office Expenses	21	7	8
Total	£1316	3	3

Examined with vouchers and found correct.

A. J. CLARKE.

[NOTE.—In explanation of Mr. Clarke having audited this account it should be stated that it relates to the year 1912 only, when Messrs F. Ferguson and J. G. Harvey were joint treasurers.]

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as NEWS given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

Mr. Franklin Ferguson, accompanied by Mrs. Ferguson, left Wellington by the Ionic on May 15 for London. They intend (D.V.) spending about 2 months in England and Scotland, and when returning to New Zealand they will break their journey at South Africa for a while. We trust the change will have a beneficial effect, and that the Lord's blessing will accompany them.

North Island Gospel Carriage, No. 1.—Since the last report Messrs. Willox and Phey have continued travelling north of Auckland, visiting from house to house, holding meetings in houses and in the open air, distributing tracts and selling Bibles and gospel literature. They have met and dealt with some very interesting cases, and have seen happy results. A young lad, recently from school, but now driving pack horses, was spoken to on the road, and after a short time professed to trust in Christ. A man 85 years old, who was visited, was at first a bit rebellious, but after a while softened and listened, and before the brethren left him he professed to be trusting Christ. A native chief's daughter invited the workers to tea, and proved to have travelled a great deal and to be

highly educated, having passed examinations in medicine with a view to being a missionary. She was saved in London, but had backslidden, and now was anxious for restoration of soul. At her invitation a service was held in the house. The texts on a medal were a great help to her. Prayer is asked for all these cases, as well as others who have been dealt with. Before this is published the carriage will have been laid up for the winter.

Mr. C. H. Hinman has been having special Gospel meetings on Sunday evenings in the King's Theatre, Auckland, during the month of May. The attendance and interest have been good, as many as 500 being at one meeting. We pray that the power of God may be manifest in convicting and converting sinners.

We are glad to hear that through the goodness of God Mr. J. F. Gray's throat is slowly improving. We hope it may please the Lord to fully restore him soon.

Messrs. J. Chrystall and G. Suisted have spent some weeks visiting townships along the Main Trunk line, distributing tracts and calling on people in their homes, seeking to awaken souls to see their need of Christ.

Mr. Geo. Suisted, of Hiwinui, left Wellington on May 16 for Sydney. Our brother has it before him to engage in house-to-house visitation and tract distribution in the smaller towns of New South Wales and probably Queensland.

A few believers have commenced to remember the Lord's death at Mataroa, on the Main Trunk Line, and they will welcome and comfortably accommodate any visiting brother whom the Lord may send. Communications should be addressed to Mr. James Enright.

Mr. John Stevenson has been having a few meetings at Petone lately.

Mr. and Mrs. D. R. Lewers, well known to many in New Zealand, left Wellington for England on April 25th.

Mr. Frank May had a few meetings in Newtown, which were well attended and much appreciated. He and Mrs. May left Wellington on May 16 for Sydney.

Mr. H. S. Taylor has been visiting about Eketa-huna and Nireaha, and has had some meetings at the latter place. Although he cannot speak of definite blessing, he has realised much liberty to speak both publicly and privately. We trust fruit will be found, even if after many days.

Mr. F. Bickerton left Taumarunui for Kawhia early in March last, on horseback, with tracts and chart of "Two Roads and Two Destinies." Writing from Kinohaku on May 2, he says:—"The Lord has been graciously pleased to open many doors, and has given me the joy and privilege of seeing one or two here and there profess to receive the Lord Jesus Christ as their own personal Saviour. I also came across His own redeemed ones scattered about, enjoying little or

no fellowship, and have been having blessed times seeing the Lord's hand guiding, directing, and undertaking wonderfully. Kinohaku is on the opposite side of the harbour to Kawhia, and I intend (Lord willing) to go across by launch next week, afterward starting back for Taumarunui, via Marakopa."

Mr. Mark Harrison has had about 5 weeks at Woodville, Hopelands, and Kohinui, visiting and holding cottage meetings. The meetings were well attended, and were very encouraging. Mr. Harrison afterward went to Levin, where he was to have a few meetings, returning home to Nelson on May 26. His address now is "C/o Mrs. Newman, 106 Collingwood Street, Nelson."

Mr. J. W. Dean, with the No. 2 Gospel Carriage, is still seeking to carry the Gospel message to the needy places in Taranaki district. He speaks of a very interesting conversation with a man to whom he gave a "lift" on the way to Manutahi; this man seemed concerned about eternal things, and received tracts. Another young man, with whom he had several hours' conversation, was much interested. We may well cry to God that He will bless these conversations to the conversion of these two men. Mr. Dean intended to leave the carriage for a time at Mere Mere, and visit outlying places on horseback. Despite the bad weather, he is being preserved in good health.

Mr. George Pearson has removed from Whangarei, his new address being—Hall Street, Cambridge.

Mr. H. C. Isaac has been having meetings in Hawera lately.

The new Gospel Hall at Upper Hutt is expected to be completed by the middle of June, and believers there will value prayer that the Lord's name may be glorified in this new place.

Mr. J. C. Rock has been in Southland for the past two months, chiefly in Matura, but has also visited Gore, Otago, and other small towns around. Some good times have been experienced, attendances have been good, and the Lord's people refreshed.

Mr. R. G. Grubb has returned home to Christchurch from the South. Owing to Mrs. Grubb being in a very weak state of health, he expects to be about home for some time.

Mr. Matthew Logg has had a fortnight's meetings in Napier. Four were baptised at one of the meetings.

Mr. John Binskin has been having a few meetings at Wakefield, Nelson, speaking from the chart, "Two Roads and Two Destinies." Of the Gospel Carriage work our brother says:—"I pray and trust that the Lord will exercise the hearts of some dear brothers to take up the work next season, if the Lord does not come before then. I am feeling age and infirmity creeping on, and am not so well able for the carriage work as I was. It is 16 years since the Lord led me out in that work. And I am not tired of the work,

though often tired in it. Every year I see more and more the importance and urgent need of visiting the Back-blocks, with the carriage, and speaking to the isolated settlers about their precious souls and of Jesus who died to save and deliver them from the awful doom of sin. Often it is said to us, "No one speaks to us about these things." One woman told me that no one had spoken to her about her soul since she was a giri at school; and very many do indeed thank us for our visit and for the words spoken to them. We have often heard of people being arrested and made to think by the scriptures and words of warning written upon the rocks by the road-side, and we know that the good seed that is scattered from house to house will bring forth fruit in a coming day. We rejoice to know that our "labour is not in vain in the Lord."

TALKS TO CHILDREN.—Our readers will be interested to hear that the parcels of this little children's paper, sent to the various Industrial Schools early in May, have been well received, most of the schools having written thanking us for them. We will value a continued interest in the prayers of the Lord's people that the circulation of these papers month by month will be owned and blessed of the Lord to the conversion of some of the children. We have to thank several of our readers for donations toward the cost of supplying these papers.

AMBASSADOR.—Our offer, made last month on behalf of a brother, to provide 50 "Ambassadors" per month and addresses and stamps to any one who would undertake faithfully to post them, brought forth 26 replies from Christians willing and anxious to undertake it. Should any of our readers care to help us by paying cost of papers, we would be glad to be able to supply many more of these who have offered with "Ambassadors" and addresses. In our own land there are at least ten times as many households as the number of "Ambassadors" printed each month, to say nothing of the vast scope for Postal Work in Australia. Shall we not then seek to send the Gospel to as many of these as we can, and at least try, by the printed page, to awaken some to see their need of Christ.

COMING MEETINGS, D.V.

LEVIN.—Sunday and Monday, June 22 and 23. Trains met on Saturday. Communications to Mr. John Phillips, Weraroa Road.

MARTINBOROUGH.—The meetings will be held on Tuesday, June 3, at usual hours, with a prayer meeting on Monday evening at 8 p.m. Alex. McLeod.

Believers are reminded of the meetings at various places on June 2 to 4, and it is hoped that as many as possible will endeavour to gather together and seek the blessing of God.

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from
April 23 to May 22, 1913.

	£	s.	d.
Anonymous, no postmark—Use as guided	5	0	0
Anonymous, Norsewood—Use as guided	1	0	0
K.G.—Use as guided	1	0	0
Anonymous, Winton—Foreign Missions	0	14	0
Sister, Auckland—India Orphan	1	10	0
Mrs B.—India Orphanages	2	0	0
"His Own"—N.Z. Missionaries abroad ..	3	0	0
W.J.—Worker in India	1	10	0
Sisters, Hastings—China	2	10	0
Anonymous—Foreign Missions	1	0	0
Sale of O. Perssens's books—Foreign Missions	16	0	0
Brother, Auckland—China or India	10	0	0
Anonymous, Hastings—Use as guided ..	1	0	0
1 Cor. iii. 9—India	10	0	0
Parnell Assembly—India	2	10	0
Devonport Sunday School—Orphan girl	4	0	0
Otakeho Assembly—N.Z. worker	2	10	0
A Sister—Two workers	4	0	6
A.P.—For Gospel Carriage	1	0	0
Matthew vi. 3—Use as guided	10	0	0
Two Believers, Ngaere—Three workers ..	7	0	0
Te Kopuru Assembly—Three workers ..	6	0	0
Lumsden—Use as guided	2	5	0
A.S.—South America £6, As guided £9 ..	15	0	0
Te Kopuru Assembly—Four workers ..	6	0	0
"Labourers Together"—Four workers ..	5	0	0
"He is Coming"—Five workers, etc. ..	15	0	0
J.C.S.—For N.Z.	3	0	0
R.J.D.—China	3	0	0
Lower Hutt Assembly—South America ..	3	10	0
S.B.—South America	1	0	0
Sundry amounts for expenses	1	15	3
Total	£113	10	3

ALFRED CLARKE } Treasurers
JAMES G. HARVEY }
A. J. CLARKE } pro tem.

NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

HOME FOR MISSIONARIES.

A Sister	2	0	0
Acknowledged to date	£61	15	0

PUBLISHING HOUSE NOTES.

We have to acknowledge with thankfulness to God, the receipt of the following anonymous amounts, accompanied by addresses, to which we are to post gospel papers:

G.C. 5/-, Wellington 1/6, Winton 6/-

The papers (as ordered) will be sent regularly to these addresses, and the senders can join us in prayer to God for blessing on the seed thus sown.

THE TREASURY:

For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

JULY, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i>	93
<i>Peter's Mistake</i>	95
<i>The Lordship of Christ</i>	96
<i>The Scriptures in Heart and Home</i> ...	98
<i>Open-air Preaching</i>	99
<i>Poem—The Christian and his Echo</i> ...	100
<i>Thoughts on the Cross</i>	100
<i>Church History</i>	101
<i>Missionary Intelligence</i>	103
<i>News of Work and Workers</i>	106

FROM VARIOUS AUTHORS.

Getting Riches. "BUT godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi. 6-10).

Never has this important word been so forgotten as now, and never was it more true. How few of God's people in these days of rushing and grasping after the things that perish know anything of contentment. It is a testimony of how little godliness there is. Godliness—enjoying the things of God in the heart, delivers from that evil desire of "getting rich." Godliness produces contentment. It is

happiness to be content; but only true godliness can give it and sustain it. If children of God are covetous, trying to get rich, they will discover the great truth of the words quoted. Alas! many find it out. The more riches, the more discontentment, worry, anxiety, temptations and snares.

The greatest inconsistency is manifested by those who make a confession that they are waiting for the Lord, and who are discontented and reach out after earthly things and earthly glories. May the God of all grace keep us in the real path of godliness and contentment. "Seeketh thou great things?" Seek them not. (Jer. xlv.).

* * * * *

Marks of Errorists MEDDLING with the simple but solemn declarations of the

Word of God concerning the eternal destiny of the wicked seems to be the common goal of all errorists. One can trace certain marks in all of them. There is the claim of "new light" and "original research" independent altogether of others. They tell us that they receive it all from the Lord. One does well to be suspicious of any teacher who claims this. Such have often been found out reproducing the works of other men. Strange, fanciful theories about certain doctrines are invented. True, there is a continued outcry against traditionalism, creedal theology, etc. The utterances and teachings of some of the greatest gifts of the Lord to His Church are set aside and belittled. This is done with an astonishing boldness, which must be the result of a colossal pride. The impression is created by these men that till they came no one ever knew the truth of God.

An intellectual superiority is likewise in evidence—this, let us say, assumed superiority, seems almost studied. They use Greek of which they know little, they quote a few words in Hebrew, of which they know less. It is a veritable show of learning. It takes with some people and if the person is fascinating a following is soon assured. Then they follow the “new light” without discovering that the old prediction is anew verified “also of your own selves shall men arise, speaking perverse things to draw away disciples after them.” But somehow these men always lead on to the denial of something concerning the future state.

* * * * *

How Christ is Known. CHRIST is known, not by abstract definition, and by

high-raised conceptions of the soul's aspiring hours, but known as a man knoweth his friend; He is known by the hourly wants He supplies—known by every care with which He sympathises, every apprehension which He relieves, every temptation which He enables us to surmount. We learn to know Christ as the infant child learns to know its mother and father, by all the helplessness and all the dependence which are incident to the commencement of our spiritual life; and as we go on thus year by year, and find in every changing situation, in every reverse, in every trouble, from the lightest sorrow to those which wring our soul from its depths, that He is equally present, and that His gracious aid is equally adequate, our faith seems gradually almost to change to sight, and Christ's love and care are more real than any other source of reliance; and multiplied cares and trials are only new avenues of acquaintance between us and Him.

Not a sparrow falleth to the ground without our Father—not one of them is forgotten by Him; and we are of more value than many sparrows—yea, even the hairs of our head are all numbered. Not

till belief in these declarations, in their most liberal sense, becomes the calm and settled habit of the soul, is life ever redeemed from drudgery and dreary emptiness, and made full of interest, meaning, and divine significance.

* * * * *

Built on a Rejected Stone IF you look into the New Testament you will find that the Church of God is built on a rejected Stone. The Lord Jesus came to His own, and they rejected Him. He then began to build. On whom? On Himself, the rejected Stone; and so the building rose, and Christians must, if they are faithful, share in His rejection. Paul said to the Corinthians, “Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you” (1 Cor. iv. 8). But the reigning time has not come: now is the time of suffering. I see the cross for the sinner, that his sin may be forgiven; but there is also the cross in its bearing on the life of a believer.

It does not mean precious blood to take sin away merely: it means taking one's place with the Man who was crucified on the cross, and living a life with Him that will bring the rejection which was His portion. “Sweet are the uses of adversity.” And sweet is the cross of Christ. No man knows the true sweetness of the Son of God who does not know something about the cross in its bearing on his life.

* * * * *

Unequal Yoke “Marriage is honourable,” and one of the signs of the last days' apostasy is “forbidding to marry”; but there is one word to be pressed into the heart of every young Christian: “Be ye not unequally yoked together with unbelievers” (2 Cor. vi. 14). How many blighted lives will rise up at the judgment-seat of Christ, to bear witness to the wisdom and love of this word

from God! Oh, if it were heeded! Satan has no more successful snare for young people than alluring them by their affections to form unequal yokes. Let Christian parents instil this into the minds of their children as they grow up, that they may be spared the anguish which will come from disobeying God's clear and manifest word.

PETER'S MISTAKE.

The Lord and the "Half Shekel."

IT is surely a cause for real thankfulness that the mistakes of the people of God have been overruled by Him and made the occasion of bringing out truth which otherwise we might not have had. We know His love would have provided amply for all our need, but He has been pleased to teach us in this way.

Do we regret the mistakes Peter made (John xiii.) when three times, as he went from one wrong extreme to another, the Lord met him in patient grace with instruction, no less for us than him? Doubtless many a time *he* looked back with real sorrow upon his failure to take the gentle rebuke which his question, "Dost Thou wash my feet?" brought from the Master. But *we* do not, as his very persistence called forth that which has been so helpful to the people of God ever since then.

Now, in Matthew xvii. 24-27, we get another example of this. In answer to the question, "Doth your Master pay tribute?" Peter says, "Yes." This was a much more grievous mistake than those he had made in John xiii.; yet the Lord is going to make it the occasion for the display of His power and grace, in such a way as to call forth our gratitude. The tribute is not Roman tribute, but the temple tribute or half shekel of Exodus xxx., as we find in the Revised Version.

So Peter's "Yes" brings his Master down to the level of a sinful Israelite. The half shekel was the confession of guilt and the need of redemption on their part. How sad then to think of where his answer puts the One he had owned in chapter xvi. as "the Christ, the Son of the living God.

Now mark how Christ unfolds His glory and puts Peter right. "And when He was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" It would seem that the Lord was inside the house, and the conversation took place outside. Peter goes to Christ doubtless to tell Him of the occurrence, when the Lord, as it were, said: "I know all about it, you need not tell Me; but I have a question to ask you, Peter." In answer to the question, Peter correctly answered, "Of strangers." Kings do not tax their own children for the upkeep of their palaces. Then on this ground the Lord claims exemption. This was an illustration—the temple was His Father's house, He as His Son was free. Israel was not free to omit the payment of the half shekel; it was compulsory, or they would have come under the judgment of God. They were by nature sinners, strangers to Him; but Christ is the sinless One, upon whom the Law of God can have no claim. He is "free."

But He who is free will in grace take the place of those who have come under its penalty. So, before he gives Peter a picture of this, He will let Him see a glimpse of the power of the One who is going to stoop so low. "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth thou shalt find a piece of money (shekel, R.V.): that take and give unto them for Me and thee."

Sad indeed it was, that to claim his proper glory would have been to "offend them," His own earthly people. But as the One of whom Adam was a type (Gen. i. 28), and Psalm viii. 8 a prophecy, "dominion over the fish of the sea" is his. He can tell Peter that it will be the fish that "*first* cometh up" in whose mouth the money is to be; and that it will be a *shekel*, just the amount for two. What a display of His glory to Peter and to us.

As we ponder on this, such scriptures as Hebrews i. 2-3 come before us. Peter is told to take the silver and give it to them for "Me and thee." Oh, the grace of that "Me and thee." Peter is thus linked up with his Lord by the half shekel of the "atonement money," telling him of how, by the cross work of Christ, where He gave "His life a ransom." Peter is one with Him forever.

The redeemed will be a mighty host, which no man can number, yet the Lord can say of each one, "Me and thee"; and each of them can say, "The Son of God, who loved *me*, and gave Himself for *me*." That blessed company who will swell His praises in the glory, vast though their number is, were not saved *en bloc*, so to speak: each can say with David, "He drew *me* out of many waters." Let us ever remember the order, "Me and thee." Christ must have his proper place. And it is our joy that He should have it.

—W. J. M'CLURE.

THE LORDSHIP OF CHRIST.

WE are persuaded that to know and own the Lordship of Christ is the essential part of Christianity. It is this which makes the believer a testimony of the right sort in this world, as he, and he alone, rightly expresses the character of the One he is supposed to represent, and he alone unfolds in life what true Christianity really is.

Many there are who gladly and thankfully take Christ as Saviour from the dread consequences of their guilt, and through His atoning work get rest to a sin-burdened conscience; but who know next to nothing about His Lordship. Yet we read in Acts ii. 36, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Earth's rejected One is heaven's exalted One. Here it was a manger, a cross, and a borrowed tomb; there He is received with acclamation and crowned with glory and honour. God has not only raised Him again from among the dead—the place He voluntarily reached for our sakes—but has given Him the name which is above every name; that at the name of Jesus every knee should bow . . . and every tongue confess that He is Lord to the glory of God the Father."

This much, however, most of us will gladly admit; but it is on the practical side of the subject where the pinch comes. We are expected to own His Lordship in every day life and conversation. In I Peter iii. 15 (R.V.) we have the exhortation, "Set apart in your hearts Christ as LORD." The One whom God has exalted is to be *enthroned in us*. He is to be put in the place of rule and authority, while we take the place of obedience and subjection. We once bowed to sin and were under its lordship (Rom. vi. 16-17). As a cruel tyrant sin ruled over us and we were under its dominion; but now, having been made free from sin, we are expected to serve another Master, and yield allegiance to another Lord.

A very striking type of this change is brought before us in I Sam. xxx. While David in disobedience was with the army of the Philistines preparing to fight with them against Israel, the Lord allowed his city Ziklag to be burned with fire, and his property to be taken. David is thus brought down probably to the lowest and

most bitter position he ever reached, and was well-nigh losing his life. Saul and Israel were against him; the lords of the Philistines were against him; and his own men spake of stoning him.

From this point, however, he sought the Lord, by way of the priest and ephod, was restored in soul, and started off after the Amalekites. On the way, he found in the open field a young man from the camp of the enemy who had been left behind sick. On being questioned by David, he confessed that he was a young man of Egypt; servant to an Amalekite; and that he was left because of his sickness. Egypt is typical of the world, and Amalek is a type of the flesh; so this young man was practically saying, "I am a young man of the world, and servant to the flesh": *what we all were by nature*.

He next gets David's oath concerning the future—that he will not kill him or deliver him again to his former master—then he enters a new life and a new service. Instead of serving the Amalekite he now becomes the servant of David, the Lord's anointed. Henceforth David is his lord and master, whom he is to trust and obey. He cannot now act independently; he cannot please himself, do as he likes, or legislate for the morrow, as he is a bondsman of another who has become his master.

Our change has been just as real as this. Like the Egyptian, we were lying in the open field (the world), sick, exposed and helpless, when the One whom we had wronged and sinned against manifested His sovereign grace toward us. He rescued us from death; put new life into us; then we changed masters. Henceforth He is to have dominion "from sea to sea, and from the river to the ends of the earth" (Psa. lxxii. 8); or, in other words, over every part of our being—spirit, soul, and body. We acclaim Him Lord; we submit to His authority; we take His will for our lives. Hence our

self-life, the life of the flesh, must cease. When Christ is on the throne of our hearts, self is on the cross—where it should be, according to Rom. vi. 6—but when self is on the throne, Christ is on the cross.

It was death that delivered us from our former master, who once had dominion, and this death took place at the cross. "I am crucified with Christ," says the apostle, and he for one lived in the power of this. To us he says, "Reckon ye also yourselves to be dead indeed unto sin (your former master), but alive unto God in Jesus Christ our Lord." Dead to one—alive to the other. How much do we know of this, beloved?

Perhaps some reader may say, "Oh, I have known the truth of the sixth chapter of Romans for many years." Possibly—the theory of it; but what about the experimental part? Are we, for instance, dead to that list in I Peter ii. 1—Malice, guile, hypocrisies, envy, and evil speaking? Pause for a moment and consider this. Can we bow to the Lordship of Christ, and at the same time give place to any of these? Do I harbour malice or envy in my heart against any one? Did He do this? At once you say, "No!" Then if we do, we must be out of fellowship with Him; hence, not owning His Lordship.

We must be right *with Him* to be right with our environment, and in the right attitude towards sin; and we cannot possibly help others, in a spiritual sense, unless we are right at the centre. Other lords beside Him have had dominion over us, but it is time their power was broken. Reader, how is it with you? Do you seek to entrone in your heart Christ as Lord, and allow him to have sway over the various details of life and service? or is the old master still in command? Our usefulness here will depend on the settling of these questions, and our present attitude toward them will indicate

where we are spiritually. May grace be given to each of us to bow to Him whom God has exalted.
—C.H.H.

THE SCRIPTURES IN HEART AND HOME.

THOUGH there are thousands of Bibles printed and circulated, yet we all have, with sorrow, to admit that God's Word has not the place in the home it once had. The pleasures of this age have drawn multitudes away from reading the Scriptures. Even the homes of God's people are harmed by the pleasures of sin, which are only for a season (Heb. xi. 25).

Alas, there seems little or no time for the daily reading of God's wonderful Book, through which He works, and which is the rule for every saved one (2 Cor. x. 12-13; Gal. vi. 16; Phil. iii. 16). How we have failed to seek earnestly to walk according to God's rule. Hence confusion and sad indifference. If there is little time for reading God's Word, there is still less time and less desire for learning it by heart.

What a contrast was God's servant of old, who said, "Thy word have I hid in in mine heart, that I might not sin against thee" (Psa. cxix. 11; see Jer. xv. 16, Job xxiii. 12). If this were only true of saved ones now, what godly homes and obedient children there would be. But, alas, many of God's people have settled down in this world, and the Scriptures have by no means the first place in the heart and homes of the Lord's dear people. How we all have to confess our share in this. But true confession must lead to more love for the Word, and obedience to it.

Do we wonder, as we think of these sad facts, at the manifest carelessness even amongst the children? Are we

surprised at the rapid spread of infidelity, and the casting off of God by both Jews and Gentiles? Surely these things should humble every child of God.

It is indeed sad that Christian parents are so taken up with earthly things that they have little time to read the Scriptures by themselves and with their children. God said to Israel of old, concerning His law, in Deuteronomy vi. 7, "Thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Do not let us put this aside, dear fellow-believers, and say it was merely for Israel, who had more time than we have, with all the present-day rush. But let us seek to live more as "strangers and pilgrims," and thus we shall have more time for the Word of our God, which shall stand for ever.

The very strain makes us need the Word more. Let mothers put less work into their own and the children's clothing, and spend less time in decorating their homes, and they will find much more time for the Scriptures. Our beloved Lord said, "Is not the life more than meat, and the body than raiment?" (Matt. vi. 25). The things which are necessary do not require so much time: it is those which are really *unnecessary* for *pilgrims*. Oh, that we saw this more, and were willing to be unlike the world in our homes and in every way. God can enable! If our minds were on things above, we should love the Scriptures more; then there would be the knowledge of them. What need there is in these days for godly homes in which the Scriptures have the *first* place. But, alas, it is easy and natural for parents to want their children to "get on."

But surely spiritually-minded parents will be more concerned about the things above for their children, and often medi-

tate on the words, "Wisdom is the principal thing" (Prov. iv. 7). With such a command as we have in Matthew vi. 33, linked with such a promise, how restful we ought to be, if we seek by grace to be obedient.

In view of the little time spent over the Holy Scriptures in the homes of God's people, are we amazed that unsaved families do not read the Bible, as in days gone by? As a nation, too, we are casting off the Word of God, and there will be no restraint to all kinds of evil. Surely it should humble us as we think how, through the neglect of the Scriptures in the homes of God's people, the world has been led on to further sin in disregarding the law of God. May the Lord in mercy revive His people, that there may be more love to Him and more time and desire for meditating in His Word.

OPEN-AIR PREACHING.

Its Antiquity.

THE preachers of New Testament times were all open-air speakers, and one of them (John Baptist) never, so far as we are aware, preached in a hall or house. The Lord Himself, constantly addressed the crowd in the open-air; indeed it would have been impossible, in many of the villages, to have found a building large enough to accommodate His audiences. We may go back as far as Jonah to find him preaching his way across a great city, and even as far as Noah who doubtless preached year in and year out, whilst building the ark. So that the open-air preacher need not think that his work is of recent origin, but should ever remember that he is one of a long line of workers whom God has often signally owned.

Its Opportunity.

We live in a country where liberty of speech is permitted in the open-air, and

the speaker may, if he so desire, even claim the protection of the law. Crowds in the summer throng our streets, Christless and indifferent; they will not enter a place of worship: we must therefore go out to them. Is not this scriptural? "Go out quickly," says the Word. In how many halls to-day can twenty or thirty unsaved men and women be found? The preaching in the hall is excellent, but there are so few to preach to! We are convinced, and have proved it by experience, that after dark in the open-air, scores who would never dream of coming into a building, will stand and listen to the gospel. If this be so, and it cannot be denied, are we using our privileges in reaching the unsaved? Let us not think that we English-speaking people can lightly evade the responsibilities which such splendid opportunities inevitably bring.

Its Need.

The best men and their best efforts are required for this work. Many seem to think, if they do not go so far as to state it, that anyone and anything will do for the open-air, but the best men must be reserved for the halls. This is quite wrong; we want the best where the need is greatest. What general would put his second-rate troops where the fight is hottest? If God has called us to preach, may it be our greatest ambition to be kept from being only a "hall preacher"; let us frame our lives, so far as their shaping lies in our power, to the great work of reaching the unsaved, whom we shall meet—religionless and Christless—on the street. The work needs men with a definite message from God, men of prayer and patience, who will not be discouraged by loneliness, criticism, or want of apparent success.—*Extract.*

Correction despised brings sharper correction.—*R. C. Chapman.*

The Christian and His Echo.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?

—The Gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?

—Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good and love him still?

—Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?

—As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And when I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and

—Still love and bless. [bless?

What ever usage ill I may receive,
Must I be patient still and still forgive?

—Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a
dove! [love!

Thy voice shall teach me nothing else but
—Nothing else but love.

Amen! with all my heart, then be it so,
'Tis all delightful, just and good, I know,
And now to practice I'll directly go.

—Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.

—Surely will protect.

Henceforth I'll roll on Him my every care,
And then both friend and foe embrace
in prayer.

—Embrace in prayer.

But after all those duties I have done,
Must I, in point of merit, them disown,
And trust for heaven through Jesus' blood
alone?

—Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear,
Are sweeter than to flowers the dewdrop
tear;

Thy wise instructive lessons please me
well:

I'll go and practice them. Farewell, fare-
well.

—Practice them. Farewell!

THOUGHTS ON THE CROSS.

THINK of the undying wonders of the
finished work of the Lord Jesus Christ on
the cross.

The cross is the great foundation truth
of the Gospel—here we dwell upon God's
justice against sin, and his infinite love
to the sinner.

At the cross God's righteousness
against sin is satisfied, and His saving
love to the sinner is gratified.

The pillars of God's righteous and holy
throne are based upon the cross, and now
God in the full glory of His grace mani-
fests His readiness to pardon every sinner
who will come to Him.

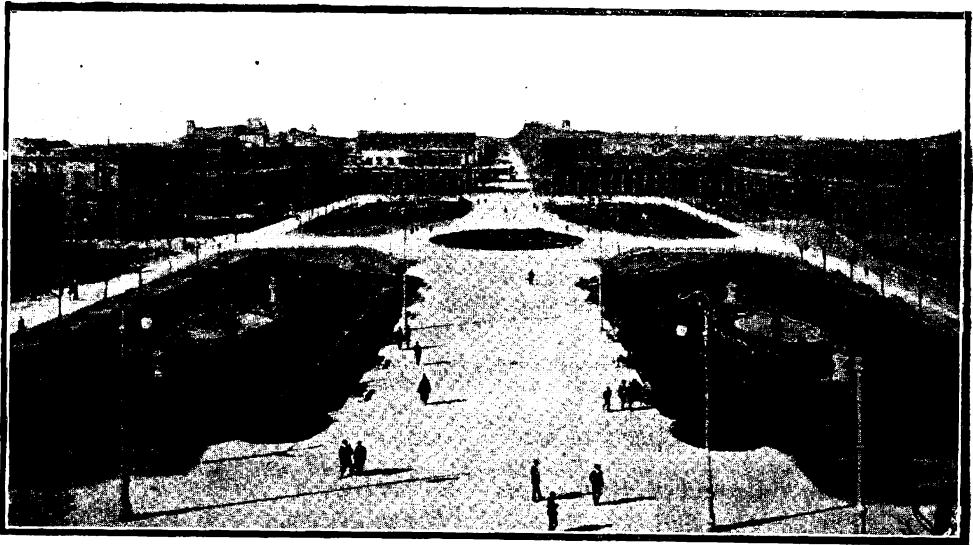
The vast superstructure of salvation
has its foundation laid in "the blood of
His cross," which will be the study and
astonishment of all the redeemed in the
ages to come.

The love of God manifested at the
cross is inexhaustible, and has an imper-
ishable, worshipful solemnity which
knows no finality.

At the cross Christ suffered unutterable,
unfathomable agony and shame, which
produced and secured every blessing God
counselled in eternity past for us sinners.
Matchless Saviour!

The cross is the perfect exhibition of
God's unsullied righteousness against
sin, and the perfect overflowing mani-
festation of His love to the sinner.

The cross is the place where Christ
exhausted all the Divine wrath of God
which was due to us sinners, and now the



Independence Square, Monte Video. Mr. Arthur White, who went out from Palmerston North in 1909, is serving the Lord in this large city, in company with several labourers from the Homeland.

rivers of God's surpassingly wonderful love flow out to us without obstruction.

At the cross God is righteously and gloriously justified, and all who believe are victoriously brought into a condition of certainty, safety, and enjoyment.

The cross is God's great and only attraction to lost sinners, and His exhaustless theme to His saints.

Prophetic and Church addresses ought to begin, continue, and end in the light of the cross—where mercy and truth met together—where righteousness and peace kiss each other.

It matters little how extensive a Christian's knowledge of the things of God may be, if his conscience is not kept in the light of the cross.

Personal reflections, deep and serious, always occupy the mind when dwelling in the light of the cross: here self-righteousness is turned into "filthy rags," and self-complacency is turned into self-abhorrence.

In the light of the cross no idle words are spoken, no angry or evil words are

heard, no slandering, no back-biting, no passions, no foolish actions, here all the thorns and briars of the flesh are burned up; here the eye of the soul is stedfastly fixed upon Christ crucified, producing supreme satisfaction of heart and likeness to Him in all our ways.

"Near the cross! O Lamb of God
Bring its scenes before me,
Help me walk from day to day
With its shadow o'er me."

Amen, and Amen! —J. F. GRAY.

PAPERS ON CHURCH HISTORY.

Gregory VII.

IN this article we shall deal with the pontificate of Gregory VII., a famous pope of the eleventh century, because it will give us an opportunity of dealing with two subjects of much controversy in former times, namely, simony and the celibacy of the clergy.

Hildebrand, a native of Tuscany, was born in the early part of the eleventh

century. In early life he crossed the Alps to France and entered the austere convent of Cluny, of which at length he became prior. In the year 1049 Bruno, bishop of Toul, pontiff elect, arrived at Cluny on the way to Rome. Hildebrand accompanied Bruno to this city, and when the latter became pope, Hildebrand was made a cardinal and sub-deacon of Rome, and what was far more, through his strength of character, the real director of the Papacy. In due time he became pope as Gregory the Seventh.

At the time of his accession to the papal dignity, the corruption of the Romish clergy was deplorable. On the one hand were those who used to wear sackcloth, or even iron next to their skin, fast, eat coarse food, and lash themselves with many stripes daily in order to keep under their bodies and thus attain greater sanctity. On the other hand there were those who went to the opposite extreme. Attended by armed men like heathen generals, they rode forth, with swords and lances, to royal banquets and other orgies. Crime and licentiousness held revel in the palaces of the prelates.

Returning to the immediate object of our article, Gregory, we shall deal first of all with his character and aims. No silver line of grace, no love, human or divine, can be traced in a single act of his public administration; but with great swelling words of the most daring blasphemy he speaks of himself as the successor of St. Peter, the follower of Jesus, and the utterance of the mouth of God. At the same time it is evident to all that he was the very incarnation of antichristian pride, arrogance, and intolerance.

As to his aims, for twenty-four years before his advancement to the pontifical chair, he was maturing a lofty but daring scheme of a vast *spiritual autocracy in the person of the pope*. All this appeared when he ascended the throne. About the close of his first official year (March 1074) he assembled a numerous council at Rome,

for the purpose of declaring war against the two great vices of the European clergy, namely, concubinage and simony, or the marriage of the priests and the sale of benefices. Several of the popes had advocated celibacy, but it was little observed and probably never enforced beyond the bounds of Italy. As to simony, every ecclesiastical benefice, from the papacy down to the lowest parochial cure, every spiritual dignity had its money price and became an object of barter or sale. By this evil every order of the clergy was affected, if not corrupted.

Two laws or edicts were passed by this council against simony and the marriage of the clergy. Gregory caused letters to be written to every archbishop and bishop, prince, potentate and lay officers, to cast out and depose, without mercy, all married priests and deacons. Just as strongly was simony condemned. All appointments to vacant positions in the church were to be made by papal direction, and not by earthly sovereigns. We shall deal further with this question in a later paper.

Gregory's term as pope was, almost entirely occupied by a struggle between Henry IV., the emperor, and himself. Henry at first was most submissive to the pope, but Gregory was not satisfied with this. He desired permission, as the supreme arbiter of the affairs of Germany, to summon councils there, by which those accused of simony might be convicted and deposed. Henry refused to agree to this, and ultimately called a convention of German bishops at Worms, with the object of deposing the pope. Gregory retaliated by excommunicating Henry. Seventeen years civil war followed, and at last Henry submitted to the pope. So absurd and unjust was the penance inflicted on Henry that a reaction took place in his favour, and Gregory was compelled to retire from Rome to Salerno, where, in virtual exile, death, the great

master of prince and priest alike, withdrew him from his life of corruption and strife.

—Adapted from Papers by ANDREW MILLER.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

CHINA.

From Mr. R. W. Sturt.

HADA.—So far we have only been able to secure premises as dwellings. There are places to be got suitable for both men and women's work, but the rents are prohibitive. We must wait and see what the Lord would have us do during the next few weeks.

During the past week or two we have personally (between us) visited all the shops in the town (some 500 odd) and disposed of more than that number of Bible Society calendars, accompanying each with a copy of a tract, and in most cases one or more Gospels. We are glad to know so many have now the Word of God in their hands and are, in many cases, reading it. During the past few years, when Hada has been visited by one and another, some thousands of Gospels, etc., have been sold on the streets, and yet they continue to buy. We need to pray much for all this seed sown, and the many words of explanation and testimony personally given.

Probably most of our work will be confined to the city for a while, as the surrounding country is in a lawless condition owing to the Mongolian trouble to the north and the presence of many banditti. At least four heads "adorn" the various gates and approaches of the city as I write. Only yesterday we saw the stiff and starck headless body of one such robber (killed the day before) lying not far from the road as we walked out!

We are all well just now, and busy in connection with enlarging and fitting up our present premises, which are both

cramped and very unfinished. We are trying to make them suitable for the two families and also the women's work.

From Misses Gresham and Rout.

WEIHAIWEI.—Our text on the English-Chinese calendar for to-day is "Feed My lambs," and we do desire above all things to feed them with the bread of life, that their "souls may prosper and be in health." The knowledge that many remember us in prayer is a great help. We have been thanking the Lord that the girls have come back to school up to time, and altogether prepared for a good term's work should our Lord tarry. Some are in a measure concerned about their souls, and we pray that these may soon decide for the Lord.

There is no doubt that the present time gives unique opportunities for getting hold of the children, for all are eager for education; and if we can win them for Christ, they would certainly be used of God in bringing their own people to Him. We can only take a limited number in the school, and we give preference to the children of Christians; but we have had several applications from those who are still heathen but willing that their daughters should learn the Gospel. If the Lord desires us to reach out after "these other sheep" we know that He will make it plain.

From Mr. H. J. Barnett.

JEHOL.—China is in much need of prayer at the present time. "A house divided against itself cannot stand." This describes China as she is at present—divided against herself. The Lord is blessing His Word in Jehol: a few have been saved, and some are inquiring.

CENTRAL AMERICA.

From Mr. Egton Harris.

ORIZABA.—You will be glad to know that in these troublous times we and fellow-labours in other parts of Mexico have been kept in peace and have suffered no harm through the revolutions.

And though some native believers have suffered much, the work in general has prospered. There are more than ever attending the Gospel meetings in the various places where there is a public testimony. Maybe the sad happenings of the past two years have awakened many to think more of eternal things. It is said that through the recent revolutions 60,000 have already lost their lives. This must have an effect on the many friends and relatives, and we are glad to be here to tell of the only true rest and peace, in addition to eternal life, to be obtained through faith in Christ.

At a recent baptism six believers publicly confessed Christ, and these were from four distinct towns where the Gospel is being preached. As there are now over a dozen baptised believers in Rio Blanco it is proposed to commence breaking bread there. I ask your prayers that this may mean the commencement of such a testimony that the Lord may richly bless to both saint and sinner.

We continue to receive encouraging letters from many parts where our publications have been circulated. We have reason to believe that many a soul, not reachable by the living voice, has read and accepted the glad news of salvation through the printed page. Much seed has been sown in the past 20 years, and we feel that till the Master comes we have a wide field to water by prayer. In this all Christians can join us.

INDIA.

From Mr. Charles J. Rolls.

KUMBANADU.—After a long period of sleeplessness, I was enabled to get away to the hills, where the cool air has been the means of refreshing slumbers. We are very happy in our home here. The amount of Bibles sold at Kumbanadu for the past three months has been a record, 286, together with 1000 Testaments and portions. There is much to be done, and little time to do it in.

MISSIONARY ITEMS.

From short letters to hand from Mr. John Ross and Mr. Allan Smith we are glad to learn that they and their families are being kept in health and sustained by the grace of God, and are still seeking to spread the glad tidings of salvation.

The following is a copy of a letter sent by a Chinese Christian to Mrs. Smith, of Weihaiwei, just after Mr. Smith's home-call. The letter is sent to us by Miss Gresham, who says: "The letter is not a translation, but was written in English. Perhaps some who read it, and have wondered whether it pays to try to reach the Chinese with the Gospel, may find an answer here. Mr. Yu is very bright, and we always enjoy hearing him preach. He makes a great distinction between being a nominal Christian and a born-again one." The following is the letter:

DEAR MRS. SMITH,—As I have not heard of Mr. Smith's illness, and as I saw him only so lately at the Conference, I was surprised and regret very much to learn suddenly of the sad news. I wish to write you some lines to express my deep sympathy. It was always sweet and lovely to me to recollect my first chance of meeting you both at the Barracks, and I have had the pleasure of meeting Mr. Smith twice more. Though I have not come in close touch with him I find him very gentle and lovely, and I am satisfied to realise he is with our Saviour now. To us who are left behind it is our loss and sorrow to miss him, but to himself, who has got to the bright shore before us, it is a perfect gain and an unspeakable happiness. "Now may our Lord Jesus Christ Himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your heart." May our God clearly reveal to you the truth that He has completed the promised preparation of a place for Mr. Smith and has lately come and received him unto Himself, and may he bring anew to you the words which He spoke on the earth to His disciples, "Let not your heart be troubled."—Yours very sincerely
YU FU YUAN.

Mr. E. H. Noel has finished visiting assemblies in the North Island, and has gone over to Nelson for a week or so. Having obtained permission from the captain and chaplain of the battleship, he was able to send over 600 "Gospel Ambassadors" on board at New Plymouth for distribution among the crew, and he also distributed nearly 3000 copies to the visitors on



Group of North China Missionaries.

Back Row: Messrs Price, Wilson, Bridge, late H. S. Smith, Mr Muldit.

Second Row: Mrs. Price, Mr. Hill, Mr. Ockenden, Mrs. Ockenden, late Dr. J. N. Case, Mrs. Case.

Front Row: Miss Rout, ———, Mrs. Hill, Mrs. Wilson, Mrs. Smith, Miss Briseid, Miss Gresham.

the wharf. We pray that the Lord Himself will "give the increase" in the salvation of precious souls.

Mr. and Mrs. E. H. Noel, Miss S. Shirtliff, Miss A. Mai, and Miss R. Lewis, expect to leave Wellington on July 11th to join the R.M.S. Osterley at Sydney, for Colombo. Mr. and Mrs. Noel are returning to their work in South India, and Miss Alice Mai, commended from Pohangina, accompanies them. Miss Shirtliff is returning again to Straits Settlements, and Miss Ruth Lewis, commended from Nelson, goes out to work with Miss Shirtliff at Kuala Lumpur. We trust the Lord will grant a safe and happy journey, and that the labours of these, His servants, may be abundantly blessed.

From later advices we learn that our late brother, Dr. J. N. Case, of China, had just returned from a five weeks' journey, and was preparing to set out again when he was taken ill with typhoid fever. He did not think it would be severe, although the pain in his head was terrible. When he became unconscious, the nearest doctor, a lady doctor at Chinchowfu, was telegraphed for, but after being unconscious a

week his heart failed and he passed into the presence of the Lord. Mrs. Case hopes to stay on at Chaoyangfu, keeping on the girls' school, doing dispensary work, and visiting amongst the Christians. Mr. J. H. Brewster, of Melbourne, who went out in 1911 to join Dr. Case, is also remaining. We should still remember this needy place in prayer, that God will raise up and send forth the right servant to carry on the work.

We are sorry to hear that since her return to New Zealand, Miss M. Gordon has been confined to bed with severe illness. In connection with her return we are glad to be able to publish the following letter from Mrs. Nagel, Bangalore, as showing our sister's reluctance to leave India:—"From the time Miss Gordon came amongst us to the time she left, my husband and I (I am also perfectly sure that I voice many, if not all, of our fellow missionaries' feelings) have had full and uninterrupted fellowship with her in the work. She loved our poor people, and was in every way suited for the work. In her private life we found her all that could be desired, and we have never had any

cause to regret our good opinion of her. Now, some words about her return to New Zealand. I myself know full well what exercise of heart—in fact, what agonies—she went through before she decided to give up the work she loved so well. For months she could not bear to think about it. The Lord alone knows what a wrench it was for her, but we were sure the Lord would help her, and we all pray that He will. The thought of leaving India did not originate with her at all. The lady doctor, Miss Lillingstone, and Dr. Chambers, who attended her during her last long illness in Bangalore, both were of the opinion that she should go back to New Zealand—that India would never suit her. There are other medical men also down in Travancore who were of the same opinion. We, her fellow missionaries, for some time felt that it would end in her having to leave us, but we kept our thoughts to ourselves. We waited to see how this hot season would agree with her, but when the heat began, her old trouble reasserted itself at once, and we knew then that she must leave India. Those who are far away know nothing of the circumstances that compelled her to relinquish the work that was nearest to her heart. All her fellow missionaries now in the field feel she has done just the right thing in leaving, and I do not think she would have finally decided to leave unless we had been of the same mind with her."

Mr. A. E. Perkins is getting about a little, seeking to serve the Lord. He has also been distributing Gospel magazines. While in Wanganui recently he had the joy of leading a soul to Christ. Address: Gray street, Feilding.

Mr. and Mrs. A. F. Witty (Colombo), who went over to Sydney from Gisborne in March last, are enjoying much happy fellowship with the Lord's people in and around Sydney. Mr. Witty has been having special meetings in some places, accompanied with blessing and conversion. Both Mr. and Mrs. Witty are much improved in health of body. Address: C/o York House, 50-54 York street, Sydney.

In connection with the going forth of Miss Ruth Lewis, we have received the following letter of commendation from Hope, Nelson:

"TO THE EDITOR, Dear Brother,—We have much pleasure in commending to the Lord for service in the Mission field, and to our brethren, our sister, Miss Ruth Lewis, who believes it to be the Lord's will that she should go forth to the Straits Settlements. Our sister has been in happy fellowship and labours in this district for some few years, and has had it on her heart for some time as to going to the foreign field. We have been glad to hear she now gathers that the Lord would have her take the step, and we know the believers here and around also believe the Lord has guided, and will bless her. Yours in our Lord Jesus,

A. M. PATON, GEO. S. HAYCOCK, J. W. PALMER.

NEWS OF WORK & WORKERS, &c.

Messrs. Johnson and Phillips have been holding meetings in Edendale, speaking on the Lord's second coming. The meetings have been well attended, and the Lord's people helped. We trust fruit in the Gospel will result. A large number came together for the all-day meeting on June 3rd, and a very good and profitable day was spent.

Mr. Herbert Taylor was at Wanganui on June 2nd and 3rd, where a good time was experienced at the all-day meetings. He was glad to hear that his former meetings at Nireaha have resulted in two men being brought to trust in the finished work of Christ.

Mr. William Coppin has had several weeks' special meetings at Temuka, where there is a small assembly. The meetings have been helpful, and one good result is the commencement of an open-air testimony on Saturday nights. We trust an abundant harvest will yet be seen for all the patient sowing of the good seed.

Mr. C. H. Hinman has concluded the special Gospel meetings in the King's Theatre, which were held every Sunday evening for several weeks. Three professed to receive Christ as their Saviour. Mr. Hinman is now having meetings at Howe street and Parnell.

Mr. Reuben Tyler writes to us from Purnong, River Murray, South Australia, as follows:—"I have had a companion with me for a couple of months, and a blessed time we had together. We travelled about 600 miles in all, giving away about 3000 tracts, and holding about 30 different Gospel meetings. We had opposition in some places, and in others we had a good deal to encourage us. Oh, how dark this part is, and sadder still how neglected. Out in the bush a little girl about 11 years of age was asked "Can you read?" "No," she replied. "Do you go to school?" "No." "To Sunday School?" "No." "Do you know anything about Jesus?" "No." God seems to be working in this district a little just now, and two or three have been enquiring the way of salvation.

Mr. H. Jenkins has recently been from home a week, visiting Maori settlements, principally on the Wanganui river. He says:—"Death is claiming many of the Maoris, old and young; this is looked upon as a matter of course, and seems to make but little impression upon those who are left." We would do well to pray more for the natives of New Zealand, that God will yet reach many of their hearts with the Gospel of His Son.

North Island Gospel Carriage, No. 1.—Messrs Willox and Phey report that looking back on the past season they realise that the presence of the Lord has been with them,

blessing His work and preserving them from dangers seen and unseen. They have distributed hundreds of tracts, and believe that some of the seed thus sown will have fallen on good ground. Many persons have been spoken to individually and some have professed to receive Christ as their Saviour. Bibles, Testaments, Text cards and good literature, amounting to over £115, have been sold from the carriage during the seven months it has been running. The horses, the carriage, and all pertaining to it, are now at Maungakarama, near Whangarei, for the winter. If the Lord will, next season will be spent further north, where time has not permitted it to travel the past season. Mr. Phey is uncertain as to his future movements. Mr. Willox has a desire to work among the gum-diggers in the north, to occupy the intervening time in serving the Lord, till the commencement of next season with the carriage. Till then letters may be addressed to them, c/o Mr. Thatcher, 135 Symonds street, Auckland.—C.J.A.H.

Since laying up the Gospel carriage, Mr. G. Willox has been having a few meetings at East Tamaki. He had the joy of baptising four believers, three of the number being saved at the commencement of last carriage season. Our brother hopes to go north and spend the winter among the needy gum-diggers. An interest in the prayers of the Lord's people will be valued.

Mr. Forbes Macleod has been having well-attended meetings at Warkworth, a needy district. Mr. Phey (formerly with No. 1 Gospel carriage) is with Mr. Macleod at present, helping in the meetings. We trust the Lord will bless the word to many that they may be saved.

Mr. H. C. Isaac had some meetings at New Plymouth which were well attended by saint and sinner. Four (three men and a girl) obeyed the Lord in baptism. Afterward Mr. Isaac came on to Bunnythorpe, and has had three weeks' well-attended meetings in the public hall. Several have professed to receive Christ as their Saviour, and others are interested.

Mr. J. W. Dean has reached Manaia with the No. 2 Gospel carriage, and has had some very encouraging meetings there, both for children and adults. He is still kept in good health, and purposed (D.V.) going to Ngaere early in July to lay up the carriage for the rest of the winter. He also had a good time at Normanby, and was asked to return and have cottage meetings.

Mr. Henry Moffatt has had several weeks visiting in the back-blocks of Queensland, going as far as Roma. He was able to visit many camps of navvies, and distributed tracts, Ambassadors, Travellers' Guides, Marked Testaments, etc. Some received his papers well; others threatened to set the dogs on to him. At Bottle-tree Creek he met some believers from New

Zealand. We hear that Mr. Moffatt intends shortly returning to New Zealand.

We are glad to hear of a hearty Gospel spirit in the meeting at Toowoomba, Queensland, manifesting itself in open-air meetings in the streets and lanes of the city. Mr. B. Todd has just returned to Toowoomba after travelling 1200 miles in central west Queensland with his Bush Mission Van.

The Conference meetings at Eden Hall, Auckland, were characterised by earnest endeavour on the part of the speakers to help the young believers. Messrs. W. R. Wilson, Forbes Macleod, C. H. Hinman and T. Anderson ministered the Word, and Mr. G. Willox gave a short account of the Lord's work in connection with the Gospel carriage.

Mr. Hugh Hughson, writing from Shetland Isles, says:—"I have had lately a series of Gospel meetings in a place named Herra, Mid-Yell. The people came out well, and gave a quiet and reverent hearing to the word of God. Several young men gave evidence of conviction, and I am seeking still, by waiting on the Lord in prayer, that they may be saved. Last month I had meetings in Whiteness and Selvoe, also Girsta, and was greatly encouraged by the numbers that came out; although weather conditions prevented many, we had as high as 50 and 60 some evenings. Address: Westsandwick, Shetland Isles, U.K.

Mr. C. W. Winter has had two weeks' meetings at Palmerston North, speaking on the chart, "Two Roads and Two Destinies." The meetings have been well attended. Two men have lately been received into fellowship, and another, who has been baptised, is also expected to take his place in assembly fellowship.

Mr. W. Southall was at Wanganui for June 2nd and 3rd. He afterward came on to Palmerston North, where he was confined to bed for a few days, but recovered sufficiently to be able to go to Levin for the meetings there on June 22nd and 23rd.

Postal Work.—A Christian young woman in an isolated place in N.S.W., who had been helped before by books, etc., sent, now says that, "Whatever can be done to help me, I am determined to put my whole heart and soul and mind into." She has also sent good things to her family, and her father is "much interested." A younger brother writes also, and says "the books have been a splendid help to him," and "helped him to a closer touch with the Lord Jesus." He, too, is "passing on" the help to others. Pray for these, and for several fresh replies to Mr. Goodsir.—A. M. Paton.

Mr. Geo. Milson is still seeking to do a little for the Lord among the Maoris in and around Levin, and is still encouraged in the work. Our brother says: "It seems to me that the white man's interest just now in the spiritual

welfare of the native race is at a very low ebb. Let us be earnest in prayer for them."

Mr. Geo. Pearson has just been laid up with sciatica and influenza, but is better again now. He has had a few meetings at Cambridge (where he is now living), but hoped to get further afield with the Gospel. Address: Hall street, Cambridge.

Mr. John Heal, formerly of Timaru, has been visiting assemblies around Cambridge, in the Waikato district, and is encouraged in this service.

Miss W. Wieneke has been visiting at Wyndham, Southland.

Mr. John C. Rock was at Edendale on June 3rd, and afterward returned home to Timaru.

Mr. Mark Harrison is home again in Nelson district for a while.

Mr. G. Aiken having removed from Waverley, all communications for the assembly should now be addressed to Mr. J. Willacy, Karakaha, or Mr. W. H. Hayes, Smith street.

The all-day meetings on June 3rd at Stratford were well-attended, and the ministry was very refreshing.

FALLEN ASLEEP.

At Totara North.—Mrs A. C. McIntosh.—Our sister had only a short illness, being laid up with diphtheria, when an attack of the heart came on and she passed into the presence of the Lord.

At Feilding, Mr W. H. Gardiner, at the ripe age of 84 years, was called home to be with the Lord on February 24th last. He was saved nearly 30 years ago and bore a good testimony to the saving and keeping power of the precious blood of Christ.

At Upper Hutt, on June 15, Constance Brace, aged 6 years, went to be with the Lord. She has been a little sufferer for some long time, and was beloved by all who knew her.

ALL-DAY MEETING.

All-day meetings for Christians will (D.V.) be held at Maharahara on July 13th and 14th. Believers are heartily invited to attend. All trains will be met at Oringi on Saturday from 1.15 to 7 p.m. Communications should be sent as early as possible to Mr. Wm. Hermansen, Maharahara. Prayer is asked for the meetings.

NEW BOOK.—Mr. Dunbar, Christchurch, advises us that the Publishers have changed the title of his book from "Things Imminent" to "What Shall be Done in the Dry?" The book is expected to be ready early in August, but orders can now be placed with Mr H. L. Thatcher, 135 Symonds Street, Auckland; Mr. H. J. Bates, 38 George St., Dunedin; or Mr. James G. Harvey, Palmerston North. Price, 3/- post free to any address.

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from
May 22 to June 23, 1913.

	£	s.	d.
Hope Assembly—For Straits Settlements and India	4	0	0
Limestone Plains—For India	4	0	0
A steward—For India	7	10	0
Anonymous—For Bibles in China	4	0	0
Anonymous—Use as guided	1	0	0
E.S.—For China and S. America	3	0	0
Lumsden—For foreign fields as guided ..	2	0	0
A sister—For foreign fields as guided ..	1	0	0
A sister—Use as guided	1	0	0
Devonport—Straits Settlements, etc. ..	6	0	0
Pongakawa Assembly—Two workers	2	0	0
F.G.H.—Specified missionaries	6	0	0
Gisborne Assembly—Certain worker	3	0	0
Sisters, Awanui—For China	2	0	0
Totara North Assembly—India and Maori work	11	5	0
Mrs. B.—China, and as guided	15	9	
E.J.B.—Foreign missions	1	0	0
2 Cor. viii. 9—N.Z. Foreign missions ..	2	0	0
Howe St. Assembly—Foreign missions ..	13	16	10
H.L.—As guided	1	0	0
Sundry amounts for expenses'	1	1	6
Total	£77	9	1

ALFRED CLARKE } Treasurers
JAMES G. HARVEY }
A. J. CLARKE } pro tem.

NOTE.—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

HOME FOR MISSIONARIES.

K.P.	1	0	0
Mark vi. 31	1	5	0

Acknowledged to date £64 0 0

WEEK OF SPECIAL PRAYER.

"Men ought *always* to pray and not to faint" (Luke xviii. 1), and we scarcely need to remind one another that prayer is as needful to-day as ever it was. Having in mind the needs of the flock of God, the carelessness and indifference of the unsaved, and the near approach of the Lord's second coming, we confidently believe that it would be well for assemblies throughout New Zealand to set apart the evenings of July 14 to 18 for a season of special united prayer. "*They that wait upon the Lord shall renew their strength*" (Isa. xl. 31). In view of the realised need on every hand, will some brother in each assembly bring this matter forward, so that definite meetings for special prayer may be held?

THE TREASURY:

For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

AUGUST, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i>	109
<i>The Lord's Portion</i>	111
<i>Pleasing God</i>	112
<i>The Lordship of Christ</i>	113
<i>Life Guards: To Arms</i>	114
<i>Church History</i>	117
<i>Poem—They're Dear to God</i>	119
<i>Keep Your Word to the Children</i>	119
<i>Missionary Intelligence</i>	120
<i>News of Work and Workers</i>	123

FROM VARIOUS AUTHORS.

The Spirit of Lawlessness THE spirit of lawlessness is rampant everywhere, manifested in the world by the throwing off of all restraint, and utter disregard of both Divine and human authority. This is what Scripture teaches us to expect. Among those who profess the Christian name, many have allowed themselves to become leavened with the same spirit, manifested by a claim for liberty to think and do as they like in everything, except what concerns their personal salvation. This also will increase, especially after those scriptural barriers have been demolished which God in His wisdom has ordained to keep the world and its principles from being brought into the assemblies of His people. It is ours to go on quietly but firmly in what we have learned of the Word, seeking to maintain a right spiritual condition in which to give it effect in practice. No good whatever comes of discussing points, or debating theories with those

who openly avow their opposition to what you believe to be the principles of the Word. Time will manifest, as it has done before, with whom the Lord's approval is, even if for wise reasons their faith and patience may for a season be sorely tried. Such testing gives opportunity for heart-searching and self-judgment, so that the right thing may be done in a lowly spirit, ever in the deep consciousness of failure, even when aiming at doing the will of God.

* * * * *

Miracles of BRETHREN, if you have **Your Own** friends who do not believe much in the miracles of the first century, and they are inclined to argue the case with regard to them, let me tell you how you can silence them. Have a few fresh miracles of your own in genuine conversions through grace. They may deny the miracles of the first century, but they cannot deny the miracles of the twentieth century, for you have the evidence now as of old: "Seeing the man that was healed standing among them, they could say nothing" (Acts iv. 14).

* * * * *

Worldly Company IF I am lawfully called into the company of the profligate I am too much shocked to be in great danger of being hurt by them. I feel myself in the situation of the traveller when assaulted by the north wind. The vehemence of the wind makes me wrap my cloak the faster about me. But when I am with good sort of people, I am like the same traveller when under the powerful beams of the sun; the insinuating warmth puts me insensibly off my guard, and I am in danger of voluntarily dropping the cloak, which could

not be forced from me by downright violence. The circle of politeness, elegance, and taste, unless a higher spirit and principle predominate, is to me an enchanted spot, which I seldom enter without fear, and seldom retire from without loss.—*John Newton.*

* * * * *

Precious Opportunities IT is related of a well-known scientist that on one occasion he was on a Highland moor, pursuing some botanical study. At the moment, he was examining a heather bell under a microscope, when a shadow was cast before him. Looking up, he saw an aged shepherd at his side. After words of greeting, he handed to his new companion the lens and the flower. The old man gazed again. Then, with tears in his eyes, he said, "I wish ye'd never shown it me; I've trodden on thousands of them."

If in the light of the judgment-seat of Christ and of eternity we could see the precious opportunities for service to the Lord and of giving pleasure to His heart that we have missed and trodden under foot, would not our regret be keener a thousandfold than that of this old shepherd? We believe it would. The thought should stir up our souls to seek for grace from God that we tread on no more, but live henceforward redeeming the time (R.V., margin, "buying up the opportunity"); not as fools but wise. So that in some measure there may be restored "the years that the locust hath eaten."

* * * * *

Barzillai WHEN David suffered on account of his wicked son Absalom, Barzillai, eighty years old, showed kindness to the king (2 Sam. xix. 31-39). David was very grateful to him. Before he died he said to Solomon his son, "Show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table; for so they came

to me when I fled because of Absalom thy brother" (1 Kings ii. 7). The kindness and love of the old father towards the king was remembered in blessing to his sons.

David is the type of Christ in His humiliation, and Solomon of Christ in His glory and exaltation. Nothing done for Christ during the time of His rejection by the world will be forgotten by Him. Even the smallest service we, His redeemed people, render unto Him is appreciated by the Lord; nor does the Father forget whatever is done to honour His Son. "If any man will serve Me, him will My Father honour" (John xii. 26). What opportunity we have in these days to show our devotion to Him! What blessed privilege is ours to share His reproach! How else can we do it but by being out and out for Him and confessing His name? Those who rise up against Him are constantly multiplying. The Judas' who betray Him with a kiss are found everywhere in Christendom. To honour and exalt Him must be the daily aim of His faithful ones. He will not forget it, but will reward us for it in the day of His power.

* * * * *

My Brethren OUR Lord Jesus Christ calls those for whom He died and who have believed on Him "My brethren." What a word it is! The brethren of the Man in glory! brethren of Him who is at the right hand of God, the upholder and heir of all things! Pause for a moment, dear reader. Let your heart lay hold anew this wonderful message of God's grace: Brethren of the Lord Jesus Christ! What depths of love and grace these words contain! What heights of glory they promise to us who were bought by His own precious blood! His brethren now, His brethren forever. One with Him, one with His Father and His God. Sharers of His life, sharers of His Spirit, sharers of His

glory and His inheritance. Blessed, glorious truth, He calls us His brethren.

THE LORD'S PORTION.

"I will divide Him a portion with the great, and He shall divide the spoil with the strong."

Isaiah liii. 12.

THESSE words are fraught with encouragement for the children of God. Though more than 2000 years old, they have overtaken the apostle's declaration: "We see Jesus, crowned with glory and honour," "though we see not yet all things put under His feet" (Heb. ii. 8-9).

Once the truth lingered in prophecy, but in this day of grace we have the earnest of the glory that comes apace—we may see that the fulfilment of our text has dawned, and know that it will shine brighter and brighter to the perfect day.

It is obvious that the Lord spake these words (see verses 6-10) "I will divide Him a portion," and they imply a sharing with or amongst. The "Him" of our passage is interpreted for us. Beyond all question it is "Jesus Christ the Son of God."

Thus far then, we understand that the LORD declared that HE would divide a portion for HIS SON with the "great."

The Hebrew original for our word "great" is in the plural number. This simple fact banishes at once the unworthy thought that "great" could refer to Satan. Some to be in accord with the original have taught that "nations" were referred to. But there is an alternative which, while agreeing with the plural "great," bears also the majesty which is essential to a compeer of the Son of God. That alternative is "Elohim" which we translate "God." The readers of the *Treasury* are probably aware that this is a word of plural form, and need no further reference here that "God said, Let US make man" (Genesis i. 26).

Thus far then we understand that, referring to His righteous Servant who would behave Himself as a Lamb, the LORD declares that He shall participate with HIMSELF in dominion and glory.

In past eternity Christ Jesus was in the "form of God." In the prophetic day He was styled "the Man that is My fellow." In the passage under consideration the Lord declares, I will divide Him a portion with Me.

It may be helpful to add a reference to show the identity of the Lord and God (1 Kings xviii. 39). There is ample evidence that the Lord is great; and with whom shall we liken Him, or who has equal claim to the attribute but our Lord Jesus Christ, who is the express image of His person (Heb. i. 3).

The following passages show authority for applying the appellation "great": "The Lord is a great God" (Deut. x. 17); "The Lord is great and terrible" (Neh. ix. 14); "O Lord, Thou art great" (Jer. x. 6); "My great Name" (Jer. xxxii. 18).

Here it will be interesting to note a few of the passages wherein faith perceives the dawning of the fulfilment of the promise, which shall yet be manifested to all creation.

"God hath glorified His Son" (Acts iii. 10); [the Son] is set on the right hand of the Majesty in the heavens" (Heb. viii. 1); "In the midst of the throne, and of the four living creatures, and in the midst of the elders stood a lamb as it had been slain" (Rev. v. 6). Then by comparison of Rev. iv. 11 and v. 14, we note that identical honour is ascribed to the Lord and to the Lamb. And Rev. xxii. 1-3 direct us to the throne of God and of the Lamb in the heavenly Jerusalem.

Seeing these things are so, we who believe may well adore our Lord Jesus Christ (Luke xxiv. 52, Rev. i. 5-6), who for our sakes emptied and humbled Himself, being obedient unto the shameful death of the cross. "Worthy is the Lamb that

was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12).

"*He shall divide the spoil with the strong.*" The "He" of this clause is the same blessed person, to wit, the "Him" of the earlier clause. Not only shall He be exalted to the throne of God, but to Him shall be given the honour of dividing the spoil.

This is a fellow-promise to the former, falling due in consideration of the same matchless finished work. Nor is it only a promise as from the Lord to His blessed Son, but that the latter should divide His spoil with the strong—hence to the strong.

There is an example of the division of spoil according to the mind of God in I Samuel xxx. by which we see that comrades and friends—all—of the illustrious leader were caused to enter into his joy.

But, who are the strong with whom the Captain of our salvation will divide the spoil? Verily, they were not always strong. "Out of weakness were made strong" (Heb. xi. 34); they were "without strength" (Rom. v. 6); "strong" through faith (I John ii. 14); "strengthened . . . by His Spirit" (Eph. iii. 16); "overcomers of the world" (I John v. 14).

These are they: saved by grace through faith; of whom the Lord Himself hath said, "They shall sit down with Me on My throne, even as I overcame, and am set down with My Father upon His throne" (Rev. iii. 21, xxi. 7). Such are the strong, with whom the Lord Jesus will divide the spoil.

And now let us for a little ponder our inheritance, beloved in the Lord.

1. The glory which the Father gave to His victorious Son, whom He loved before the foundation of the world, shall be our everlasting delight" (John xvii. 24).

2. Many an erstwhile enemy of God, now subdued through the faithful testimony by word or example of some

humble follower of Jesus Christ, shall be added lustre, as Paul says (I Thes. ii. 9).

3. Principalities and powers (Col. ii. 15) were spoiled by Jesus Christ, the persons, authorities, and estates thereof: and these will contribute a portion of the spoil to be divided.

4. The spoil is the whole of that inheritance, position, and advantage, which has been won by, and shall result from, the victory of our Redeemer. No fraction of which we merit, and to all of which we were utterly lost. The spoil includes everything due to our glorified Head on account of His perfect accomplishment of the terms of the covenant of grace wherein we are co-heirs with Him. As it is written, "He that overcometh shall inherit all things; and I will be his God and he shall be my Son" (Rev. xxi. 7).

For our glorified Lord, with the spoil that He will surely divide—the undiluted blessedness—we wait, and we hope with assurance. For this promise is as valid as "I will divide Him a portion with the great," which we have seen to be rising to the meridian of fulfilment.

Brethren, let us walk worthy of our heavenly calling. —G. W. JONES.

Pleasing God.

"They that are in the flesh cannot please God" ...	Rom. viii. 5
But "it pleased God—	
to save	I Cor. i. 21
to reveal His Son in me	Gal. i. 15-16
to put us among the sons	Eph. i. 5
to work in us what is pleasing to Him...	Phil. ii. 12-13
we might walk unto all pleasing ...	Col. i. 10
we abound more and more	I Thess. iv. 1
until we are "caught up to meet the Lord."	—A.M.P.

THE LORDSHIP OF CHRIST.

LAST month we were occupied with the doctrinal side of this subject from the sixth chapter of Romans—deliverance from the old master, to be put under a new Lord—also with an illustration from the Old Testament in the person of the young Egyptian, servant to an Amalekite, who had been left to perish in the open field. After restoration this young man changed masters, leaving the Amalekite (type of the flesh) and entering the service of David, the Lord's anointed (type of Christ).

We will now pursue the study a little further, under two Old Testament types, in the hope that some additional points of interest and profit may be grasped. The two characters referred to are Joseph and Solomon, who present Christ in His righteous and glorious rule. We will take them in their Old Testament order.

In Isaac we have the typical son, who passed through death in figure to be joined to a bride of the father's choice on resurrection ground. Jacob presents the typical servant, who cheerfully and willingly went through two periods of servitude for the bride he loved; while in Joseph we have the typical ruler, or the sufferings of Christ and the glory that shall follow them.

All readers will be familiar with the main features in the life of Joseph; but we would like just now to emphasise the latter part of it—after his resurrection from the dungeon to the throne. Psalm cv. informs us that his feet were hurt with fetters, and his soul was laid in iron; but the king sent and loosed him, and made him lord of all his substance: to bind his princes at his pleasure, and to teach his senators wisdom. Again, in Genesis xli. 40, we get the emphatic statement, "Thou shalt be over my house, and according to thy word shall all my people be ruled." And further, he said, "See, I

have set thee over all the land of Egypt." And again, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

There was nothing mystical or ambiguous in this language; and little fear of disobedience from any of the king's subjects. Joseph was put into the place of absolute authority: ruler over Pharaoh's house and throughout all the land. His word was to be law, and by his word all in Egypt were to be ruled; and without him no man was to lift hand or foot. He was placed *in* authority, they were placed *under* authority, and to him every knee was to bow.

This position, because it was connected with earthly rule, will be understood by all; but, beloved, do we realise that it is but typical of the rule of One who is greater than Joseph? Do we realise that He is Son over His own house, whose house are we, and that He is in the place of absolute authority in the Church of God to-day? As Pharaoh enthroned Joseph, so has God enthroned the One who stooped so low for us; and has given Him to be "Head over all things to the Church, which is His body."

There could be no independence in Egypt, as the will of Joseph had to be given effect to; *his authority would be felt everywhere*. Neither should there be independence in the Church of God to-day. Of course there is, but this is because His authority has not been practically owned. In some places it is not known, hence subjection would be well nigh impossible; while in others, where ignorance is no excuse, lawlessness and self-will prevail.

Then, again, not only was Joseph ruler in Egypt, he was also *universal provider*. The food supply of Egypt was in his hands, hence he was known by his new name, "Zaphnath-paaneah" (prince of the life of the age, or rescuer of the world), and to him every Egyptian went

to get his daily food. Pharaoh's word to those who appealed to him was, "Go to Joseph; what he saith to you, do": therefore he finally became owner of their cattle, lands, and even their bodies. They were his slaves, bought and owned by the one who ruled over them.

What practical lessons there are in all this for us to-day, and for the Church of God of all time! Yet how little are these Old Testament types, with all their beauty and important teaching, dwelt upon. Many regard this as obsolete history, with no present-day meaning; while others go further and do not hesitate to speak of it as mythical: indeed, this is the general testimony from modern destructive criticism. We might well ask here, "If this presentation of the life of Joseph in the book of Genesis is mythical, *who conceived the myth?*" It would take a Joseph to impersonate a Joseph, and require an inspired person to conceive the myth, as it so perfectly fits that which was yet to be revealed concerning Christ. Apart from inspiration it could not have got on to the page; and apart from a divine Person it would never have been fulfilled. The higher critic will here find himself in a fix, as the history must be accounted for; and apart from inspiration there is no answer. If then it is inspired, and if the history of Joseph contains—as we know it does—a beautiful outline of the sufferings and glory of Christ, how important it is that we should pay heed to it.

The rule of Joseph was absolute—through the will and decree of Pharaoh—and it was for the good of all the people that it should be so. Even so is it with the rule of the One whom God has exalted, and it is equally for our good that we should bow to His authority. First we need to apprehend what the divine purpose concerning Him is; then we need to seek for grace and wisdom to accept and welcome the divine plan.

As to Solomon, we have space only for a few words. His reign typifies the glorious millennial reign of Christ; and he reached in dominion a wider range than all the kings before him. The extent is mentioned in 1 Kings iv. 21 as being "from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt." All the Kings in this region submitted to his dominion and lordship; hence we read, "*He had peace on all sides round about him.*"

To enjoy peace and a divine calm in the soul, it is absolutely necessary to submit, as these kings did, to the One that God has placed in authority. We have to deal with One who is greater than Solomon, and wiser than Solomon; whose coming reign and glory will far surpass the brilliant son of David, and whose present service is perfect liberty. If the Queen of Sheba could say, "Happy are these thy servants, which stand continually before thee and hear thy wisdom," etc., how much more should it be with us. Happy indeed is it to *stand before Him*, more blessed still to be *seated with Him* (Eph. ii. 6); and this is our place in the will and purpose of God.

May we, then, honestly and earnestly seek to know more of what it means to submit to His Lordship.—C. H. HINMAN.

LIFE GUARDS: TO ARMS!

WHAT a soul-stirring message we get in the exhortation from Paul to Timothy, beseeching him to be a strong undaunted guard for the truth of Jesus Christ. In fact we get the word "guard" three times mentioned in the Epistles to Timothy (Revised Version). In 1 Tim. vi. 20, "O Timothy, guard that which is committed unto thee"; in 2 Timothy i. 12, "For I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto

Him against that day"; and in verse 14, "That good thing which was committed (or, the good deposit) unto thee guard, through the Holy Ghost which dwelleth in us."

The grand old warrior of the cross was about to finish his fighting, and would be called upon to lay aside his armour. He is therefore charging another warrior, a young man, to continue the fight, and explains the order and condition one would need to be in, in order to guard the good deposit which the old warrior had from the King of kings Himself. By prophesy, Timothy was going to be a good soldier (1 Tim. i. 18), so Paul passes on the charge or good deposit to him, that he might war a good warfare.

The word "charge" occurs about six times, showing what Timothy was to guard. Speaking generally, the first Epistle is the first deposit to guard. That deposit, which was Paul's, i.e., the gospel of the grace of God and the truth of the Church, was committed to the trust of Timothy, to continue what Paul had inaugurated. What Paul had commanded as an apostle, Timothy was to go on carrying out, not to introduce a new system, but to be faithful and not be ashamed of that which was introduced by Paul. Thus Timothy is a type of the Lord's servants who continue until the Lord comes.

So the first guard is a personal responsibility to guard the order and condition of the house of God down here in this scene. (For brevity's sake here, carefully read the whole of the first epistle as to this). Now look at the history of Paul at this stage for a moment. All of the converts had forsaken him in Asia (2 Tim. i. 15). The faith of others was being sapped and overthrown (ii. 17). Demas forsook him; apostacy abounding, darkness deepening, the future full of peril and corruption (chap. iv.); Paul himself having to die a martyr's death.

What did all this produce in him? Would that deposit he had from the Lord be lost after all? For answer see the second "guard." Full of confidence, he says, "Nevertheless I am not ashamed." Why? "For I know Him whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him (that which He deposited with me, *margin*) against that day" (2 Tim. i. 12, R.V.). His gospel, His Church, and all Paul's immortal interests. How beautifully Psalm cxxi. comes in here: "My help cometh from the Lord, He will not suffer thy foot to be moved; He that keepeth thee will not slumber. . . The Lord is thy keeper."

A rich banker gives a good deposit to a worthy person to carry out a pet scheme. He starts, he has success, he is true to his trust, but through force of circumstances it looks as though it will be lost; but the banker is guarding his own too, he will not suffer his scheme to fall through. So out of his vast resources he backs up the deposit, that it goes on again till his scheme is completed. See the parable. Our Banker will guard that which He has deposited with us, backed by infinite resources and power, till He has seen the travail of His soul and is satisfied.

This brings us to the third guard. How is it guarded? "Through the Holy Spirit." "That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us" (ver. 14). Here is something more than the first deposit—his responsibility to keep the House of God in order. This guard is his responsibility to practice and teach the Word and its doctrines when the House is in disorder or a dishonour to the Lord. In other words, he is exhorted to "hold fast" that which was being "let go" by the professing Christians, and the things to "hold" are enumerated—"faith," "a good conscience" (1 Tim. i. 19), and "sound words"

(2 Tim. i. 13). Among other things he had to transmit this deposit to others, that it may continue until the Lord's appearing.

Moreover, he is to be a good workman, to depart from iniquity by purging himself; to flee youthful lusts, and follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart; to instruct in meekness those who oppose themselves; to preach the Word; to be sober in all things.

Now in order to do all this, he was not to be entangled with the affairs of this life, but to endure hardness, to suffer. And that he might be a good soldier, warring a good warfare, he also needed to be strengthened in the grace that is in Christ Jesus; not "be strong" (self-effort) but "strengthened" (R.V.), from another source, to wit, "by the grace in Christ Jesus."

Note the words and connections of "in Christ Jesus." One readily sees that all the moral characteristic qualities of the saint are "in Him." No confidence in the flesh, all our resources are in Him. Looking at the moral qualities in Christ, whether faith, love, righteousness, devotedness, it was of Himself. Thus as we see and appreciate these moral perfections in Him, so they will come out in us. We are to imitate or follow Him (1 Peter ii. 21).

Thus Timothy is exhorted to be strengthened by seeing how the truth was held and guarded by Jesus, that he may do the same.

Christ Jesus came to do the Father's will, to fulfil His purposes, to be "the faithful Witness." This produced three effects: "the world hated Him," "many followers were offended," but "He pleased the Father." He was full of grace and truth, was evenly balanced. He was unswerving in His devotedness to God. Regardless of consequences, He pronounced His woes to the lawyers, His

faithful righteous rebukes to the Pharisees; yet could say, "I am the good shepherd, who giveth His life for the sheep." Thus truth and grace shone out in His life. Many are teaching love to-day to the exclusion of righteousness, they hold the truth in terms, and thus parley with the devil and the truth suffers. Jesus was full of the Holy Spirit, and this good deposit which we guard is through the Holy Spirit. Paul, in judging and purging out the evil which was in the Corinthian church, was as much an evidence of the Spirit's work as when through his evangelising at Chrinth, many were saved.

How much of God's precious truth has been recovered to us; are we guarding it in all its integrity? are we witnesses worthy of the faithful Witness? It will mean unpopularity here, but the "well done" up there. It may mean isolation and persecution, but "be strengthened," look off unto Jesus, be nerved for the conflict, the battle is the Lords, "For I am persuaded, etc." Why the need of this word? because we are in the perilous times, men are resting on reasonings instead of faith, and belittling and destroying this good deposit. Reasonings so subtle, so plausible, so high, as to form veritable strongholds for Satan and apostacy. Shall we suffer defeat, shall we let "the Truth" slip away. No, we are called to be guards of this good thing. How long? for 21 years, then resign? Nay, *life*-guardsmen we are called to be!

Let us then put on the whole armour of God, and, having the sword of the spirit, fight the good fight of faith, as Jesus is coming quickly. Let us hold fast that which we have, that no man take our victor's crown. At Waterloo, where the fate of nations was decided, the famous phrase was used (or said to have been used), "Up guards, and at them!" We are now fighting our spiritual Waterloo—"Up guards, to arms!"



Mr. V. Nagel and 11 Indian Workers who labour in Kochin and Travancore, India. Although this photo was taken 5 years ago it is encouraging to note that all save one are still continuing in the work of the Lord. Mr. Nagel has been in India for 20 years.

But though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And him that overcometh will I make a pillar in the temple of My God. And from His nail-pierced hand we shall, with all who love His appearing, receive the victor's crown of righteousness.—JAS. EVANS, *Toowoomba*.

When God visits us with certain special discipline, it is our wisdom to accept the cup and drink it cheerfully, however bitter, for health is in it.—*Chapman*.

PAPERS ON CHURCH HISTORY.

The Crusades.

WE now proceed to review briefly one of the most remarkable series of events in the Middle Ages. From an early period pilgrimages to the Holy Land became a ruling passion with the more devout and superstitious. The supposed discovery of the real sepulchre, the disinterment of the true cross, the magnificent church built over the sepulchre by the devout Helena and her son Constantine, awakened in all classes a wild enthusiasm to visit the Holy Land. But in 637, Jerusalem was captured by the Mahommedans, under the Caliph Omar, and trouble for the pilgrims began. They were prevented from entering the

holy city, unless they purchased the privilege by paying tribute to the Caliphs.

In 1067 the Saracens gained possession of Palestine. Recent converts to Islamism themselves, they were more inhumane and tyrannical than the Arabian followers of the "prophet." The pilgrims were now exposed to severe persecutions.

In 1093 Peter the Hermit, as a pilgrim monk, visited Jerusalem. His spirit was greatly stirred by the sight of the indignities which the Christians had to endure. While in the temple, he believed that he heard the Lord Jesus saying, "Rise, Peter, go forth to make known the tribulations of my people: the hour is come for the delivering of My servants, for the recovery of the holy places."

Fully believing in his own mission, Peter hastened to Rome. The pope, (Urban II.) gave him permission to preach a holy war, and throughout Latin Europe the Hermit went preaching the Crusades. In March, 1095, when Peter had roused enthusiasm to a white heat, a council was held by Urban at Pacentia, to consult about the holy war. So many attended this conference that no building was large enough to hold them, and meetings were held in a plain near the city. The holy war was unanimously agreed upon, the whole multitude exclaiming, "God wills it, God wills it!" and these words became the Crusaders' battle-cry.

On August 15th, 1096, the first crusade began. Fully three hundred thousand men from the west of Europe set out for Palestine. After repeated disasters they reached Constantinople, but when they crossed the Bosphorus they were defeated by the Saracens. The second division of the first crusade met with better success. Godfrey of Bouillon, with Robert, Duke of Normandy, and other leaders, with six hundred thousand men, set out for Palestine. After enduring incredible hardships they reached Antioch in 1097.

They besieged and took this city, and in 1099 came in sight of Jerusalem.

"Jerusalem! Jerusalem! God wills it! God wills it!" burst from the lips of all, as they prostrated themselves and kissed the sacred ground. After forty days, on the 15th of July, 1099, they entered the city. Seventy thousand Mahommedans were massacred, and Godfrey became ruler of Jerusalem.

Seven more crusades followed the first, but all in vain. The third crusade attracted Richard I. of England to the Holy Land, for in 1187 the far-famed Saladin had retaken Jerusalem. Edward I. of England also took part in a later crusade. In 1270 the eighth and last crusade took place, but it was a complete failure, and the attempt to conquer Palestine was finally abandoned.

A remarkable crusade was that of the children in 1213, when about ninety thousand boys, about ten or twelve years old, were ready to march to Palestine. Many died of hunger and fatigue, while numbers are supposed to have been betrayed by shipmasters and sold for slaves. Shame on the deluded parents who allowed so shocking a waste of innocent blood.

The Crusaders, however, had an immense influence on the course of human affairs both in Europe and Asia. Many serfs obtained their freedom on becoming soldiers of the Cross, and their social condition was improved. The power of the nobles was broken, and that of Sovereigns increased.

As to those who went to these wars, many undoubtedly were truly sincere in their belief that they were thus serving God, numbers went from love of adventure and fighting, and probably the majority in the hope of obtaining plunder. One special feature of the Crusades was the awful persecution of unfortunate Jews in all countries.

—Adapted from Papers by ANDREW MILLER.

THEY'RE DEAR TO GOD.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."—John xii. 34.

Beloved, it is a sad thing, and truly so sad that it may make our very hearts bleed within us to think of the Lamb's little party, who are in strength the weakest; in riches the poorest; in number the fewest; and that they be in love the coldest? Oh, Christians! either lay your malice aside, or else God will lay you aside, as He hath done too many of us this day to our sorrow.—Dyer, 1655.

Oh that, when Christians meet and part,
These words were graved on every heart—

They're dear to God!

However wilful and unwise,
We'll look on them with loving eyes—

They're dear to God!

O wonder! to the eternal One,
Dear as His own beloved Son;
Dearer to Jesus than His blood,
Dear as the Spirit's fixed abode—

They're dear to God.

When tempted to give pain for pain,
How would this thought our words re-

They're dear to God! [strain,

When truth compels us to contend,
What love with all our strife should
blend—

They're dear to God!

When they would shun the pilgrim's lot
For this vain world, forget them not,
But win them back with love and prayer:
They never can be happy there,

If dear to God.

Oh, how return a brother's blow?
The heart whose harshness wounds thee
Is dear to God. [so

Oh, who beneath the cross can stand,
And there from one hold back the hand
Dear to our God?

How with rough words can we conflict,
Knowing each pang our words inflict,
Touches the heart once pierced for us?
The hearts we wring and torture thus

Are dear to God.

For is there here no strength in love—
The love that knits in joy above

All dear to God?

Shall we be there so near, so dear,
And be estranged and cold whilst here—

All dear to God?

By the same cares and toils opprest,
We lean upon one faithful breast,
We hasten to the same repose;

How bear or do enough for those

So dear to God!

Christians, Keep Your Word to the Children.

SOME years ago a Christian visited the home of two children (of school age). She had been talking to them very seriously about their souls, which had impressed them even to tears.

On going away the lady promised to send them a book each.

The children watched the mail very anxiously for some weeks, but were disappointed. If the mother had been near a town she would have bought two small books and sent them anonymously, so as not to have them lose faith in the lady.

A few weeks after, another Christian visited the same house, and he made himself acquainted with the children, speaking to them about their souls. On going away next day he promised to send them books, but, strange to say, like the former case, they were forgotten.

The mother would have been glad of only a penny book sooner than broken promises.

The children are now grown up, and not converted, and who can say whether, had these promised books been sent, they might have been used to these children's conversion.—*Contributed.*

Pride nourishes the remembrance of injuries: humility forgets as well as forgives them.—*Chapman.*

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

INDIA.

From Mr. Wm. C. Irvine.

BELGAUM.—We have lately had our annual meetings for Indian Christians, at which the Christians from Chandgad, Daddi, and Khanapur gathered together for three days. The Word proved helpful, some specially testifying to blessing received. On the last evening of the meetings the young men were given an opportunity to give a word of testimony. Several of them recounted the way they had been led into the light, as also some of their experiences since they had been saved. It was clear that, amid not a little weakness and failure, there was a real desire to follow on to know the Lord. Several asked for prayer for more courage to confess the Name before the heathen.

Last Sunday night I was out with several of our young men in a village close by. About 80 (adults and children) came together on hearing the hymns, and gave a patient hearing to the Gospel story. One of the young men who spoke (one of our village schoolmasters) gave a very nice word indeed. It is most encouraging to see these young men taking an interest in the Gospel. This young man is teaching the only low-caste school that we have in the district, and though at present only eight boys come, he is doing his best to make the school a success. Another of our ex-orphans has a school near Khanapur, which is progressing so well that they will have to obtain a room for the school; so far it has been held on a verandah.

From Miss M. Dunn.

TRICHUR.—I hope to take up work at Trichur, at least till Miss Sundgren returns. My thought is to go about a little more and visit the stations where there

are no European workers, for a few weeks at a time. There will be three or four places—Cochin, Angameli, Parur, and Kununculam. But I can only see one step at a time so far, and am quite content to leave things in the Lord's hands. I greatly appreciate the prayers of the Lord's people, and feel conscious of the help received through them.

I have heard lately from the workers at Parur, and the Lord is blessing and sustaining them in their work. Several young men (Syrians) in Parur had come to the workers, asking if they would arrange a meeting for them and hold it in the bungalow. They are mostly students, and such a request coming from their side is something to praise the Lord for. The elder of the two workers is a Syrian who has found much acceptance amongst the Syrians there. Might I ask prayer that the two workers may be truly endowed with power from on high as they seek to lead these young men to the Saviour. They also tell us that a Hindu family is showing great interest. We feel sure that the Lord is going to continue the work in that district.

From Mr. John C. McIver.

SATHANOR.—The Lord be praised for His ceaseless flow of grace. "Who should louder sing than I?" Visible tokens of His love certainly are not given to prove an increase of His love, for that is eternally the same, but they most assuredly ought to produce an increase in our love. May this be the result from the many we have received lately. We are still on the hills, but hope (D.V.) to return to Sathanoor next week. We have benefited greatly by the change here. To the Lord be all praise.

From Miss Emily Starck

CHITTAPETTA.—Through the Lord's goodness I am getting better in health, and hope soon to return to work on the plains. The Lord is good! He faileth not. May we be kept faithful in the little



Three of the Scholars at Misses Gresham and Rout's School at Weihaiwei, China. (A short account of the centre girl will be found in the current issue of *Talks to Children*.)

while that remains. Still continue to pray for us; we truly need your help in prayer.

My address for the present will be—
C/o Mr. E. S. Bowden, Chittapetta, near Nidadavolu, Kistna District.

SOUTH AMERICA.

From Dr. George Hamilton.

SUCRE.—We are all well in health. There is not very much of interest to report. At present there are two young men showing very fair interest in the Gospel. Attendances are fair; better than a few months ago, but not so good as a month back. We need the Lord

greatly here, and neither does He leave us; He is truly our "exceeding great reward." We are at present seeking a fresh room for meetings, and hope to begin in the Gospel in a different part of the town very soon.

From Mr. Arthur E. White.

MONTEVIDEO.—I have been busy renovating the new meeting-room which the Lord has given us in La Union. It is by far the most suitable that we have had as yet in that place. We cannot but praise the Lord for His goodness to us in this matter, for in times past it has been almost impossible to get any room at all for meetings in that fanatical place, and we have tramped its streets for days looking for one. When the people knew what we wanted the room for, they would not let us have it. This is the fifth we have had; the others have been rooms in private houses, but at last we have a hall, at a reasonable rent. We are having meetings every evening this week, and are making a special effort to get the people in. We trust that our efforts may be blessed by the Lord for His own glory and the salvation of souls.

We have also had notice to quit the city hall. For some time past we have been seeking a better one there, as the present one is very small and the assembly has grown enough to warrant taking a larger one. We are waiting upon the Lord for this, and expect that He will work for His own glory's sake.

Some four persons have definitely asked for baptism, and they give evidence of having been born again, so that some may be baptised shortly (D.V.).

CHINA.

From Mr. James Duthie.

HADA.—I am thankful to say we are all in good health, and everything goes

well so far. We have had the joy of baptising three believers just recently, they have all been professing Christians for some time and give evidence of new life. We trust they may be kept, and be a power for God among their fellows and in their homes. Two of them are the direct result of our own work; the other was formerly an enquirer at another station. One of those baptised was formerly bitterly opposed to the Gospel. When his son accepted Christ he persecuted him bitterly, but now father and son are happily united in the one faith.

We have also been encouraged by a young man, who has been attending for some time, confessing faith in Christ; and he gives evidence of being a Christian so far as we can see. We trust he may go on to know the Lord. He is a teacher in one of the schools here, and brings two of his pupils with him regularly, so they have the privilege of hearing the Gospel.

We should value the prayers of God's people that these might be kept in the faith, and that others may be added.

FRANCE.

In the course of a letter from Mr. W. Hoste (who is seeking to serve the Lord in France), he gives an interesting account of the labours of a Monsieur Delatte, who has lately severed his connection with the "Free Church" of which he had been pastor for years, and relinquishing his salary is now serving the Lord in simple dependence on Him for his support. M. Delatte has been systematically working in the city of Lyons with a moveable wooden tent, and his plan is to write a tract *every week* and have it posted in 15,000 letter boxes by hand. The tract contains a clear gospel message and an invitation to the meeting. He continued at this for two months, putting 15,000 tracts in the same letter boxes week after week, and besides

reaching, as he believes, at least 40,000 people every week with the tracts, he was able to draw to the meetings good companies of nominal Roman Catholics. In consequence he has been able to visit many homes, and believes quite a number have been touched by the Gospel and will be brought into the full light. Our readers are asked to pray for this work and for needy France.

MISSIONARY ITEMS.

Mr. E. Lynn, of Kollegal, South India, arrived in Wellington on June 18, and went on to Wanganui. Our brother hopes to remain in N.Z. about four months, and will probably visit assemblies before returning.

Mr. Wm. T. Revell, of Vadamalapuram, India, has arrived safely in N.Z., and has been staying with his relatives at Kumeu, Auckland, for a much-needed rest.

Mr. J. A. Clarke (Central Africa) had 10 days in Nelson, where the meetings were well attended and encouraging. He was at Maharahara for the meetings on July 14, and has since visited Martinborough, Hutt, Wellington, Levin, and other places in this Island.

Mr. and Mrs. E. H. Noel, and the rest of the party mentioned last month, left Wellington on July 11 for Sydney, to join the R.M.S. Osterley for Colombo. We would ask the Lord's people to remember them in prayer that they may be sustained in health, and used by the Lord Himself to the conversion of many who now "sit in darkness."

Miss L. Sundgren hopes to return to her work in South India some time in October next, if the Lord wills.

All-day Meeting.—At Brightwater, Nelson, on August 4th. All Christians are heartily invited.

Marriage.—On June 4, Mr. Wm. Hunt, of London, and Miss Harris, of Pakowhai. Both are in fellowship at Napier.

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as NEWS given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

Petone.—A brother writes: "You will be pleased to hear the Lord is giving us some droppings of blessing in Petone. Three young men have professed acceptance of Christ, one of whom is very bright and aggressive."

A very helpful time was experienced by those who attended the all-day meetings at Levin on June 23, and we hear that two professed to receive Christ at the close of the meetings.

Mr. W. J. Miller is still seeking to serve the Lord amongst the poor neglected people in Shetland Isles. Address: Middleton, Byres, Shetland Isles.

A small meeting has been commenced at Manaia, Taranaki. Communications are to be addressed to Mr. H. C. Hewlett. We would do well to remember this and many other little companies in our prayers to God, that He will preserve them, add to their number, and keep them in the path of separation to Himself.

Mr. H. C. Isaac has had two weeks' meetings at Colyton, near Feilding. The people came out well, and one or two professed to receive Christ. Mr. Isaac has since commenced meetings in Wellington.

Mr. J. W. Dean has laid up the No. 2 Gospel Carriage at Ngaere for the remainder of the winter. For the present Mr. Dean's address will be care of The Gospel Publishing House, Palmerston North. Our brother is very thankful for the kindness of the Lord's people, shown to him while he has been with the Carriage. He is now visiting up the Pohangina Valley.

Mr. W. LeCouteur has been visiting from house-to-house in Timaru with "Ambassadors," and has met a number of interesting cases. He is also having meetings in the Public Hall, Washdyke, on Sunday evenings, a very encouraging number attending. Prayer is asked for the Lord's blessing on these meetings.

Mr. Forbes Macleod has concluded his meetings at Kanohi, North Auckland. One person professed conversion, and others are interested. Mr. Macleod has since commenced meetings at Bulls, speaking inside and outside nightly. A number of unsaved ones are attending, and one has professed to receive salvation.

A good number gathered at Cambridge for the all-day meeting in June, and the ministry was of a very beneficial character. The meeting here is growing, some having lately come to reside in the town and one or two having been received into fellowship.

Mr. Robert G. Grubb was at Maharahara for July 13 and 14.

Mr. C. H. Hinman has been having encouraging meetings in Auckland, and several have professed to receive Christ as their Saviour. Our brother hopes soon to visit the country north of Auckland again.

The Trustees of the North Island Gospel Carriage No. 2 advise us that Mr. F. H. Hayes will be unable to go with the Carriage next season owing to his father's serious illness. If any brother feels led of the Lord to accompany Mr. Dean, communications should be opened up as early as possible with the Trustees. An assembly letter of commendation should accompany the application. It is hoped to start the Carriage in October, and to work the Taranaki province as fully as possible. Communications for the Trustees should be addressed to Mr. J. M. Murdoch, Pohangina.

A week of special prayer meetings was held at Palmerston North from July 14 to 18, and definite blessing has resulted. Two have lately professed conversion.

Mr. Robert Miller arrived safely at Victoria (Canada), and, when writing, was just finishing a month's meetings, which had been exceptionally well attended, God blessing His word to many. Our brother writes: "There are many open doors to us here, some writing us and pressing us to come, apart from our writing at all. Pray that we may be guided of God, and not by His people, for one sees the danger under such circumstances. We may go to Nanimo, and then Vancouver. There is crying need here; Old Country people are flocking in in thousands, all bent on money making. Address: c/o Mr. K. Bushell, 2417 Work Street, Victoria, B.C., Canada."

Mr. Geo. Milson writes: That prayers of faith by beloved brethren for workers are a great help is borne out by the following: Recently before I went to a Maori meeting a brother prayed for the Maoris. On my arriving at the settlement I found a good reception and a congregation of twelve instead of the usual three. One had a happy expression on his face and said, "Thou art Christ's servant." This man some seven years ago threatened to throw me into the lake when crossing it, when I told him I was going to preach the Gospel on the other side. Truly things here are changed as I now have three houses where I preach the good tidings. Praise the Lord!

CHINA.—We would do well to specially remember in prayer at this time the Lord's workers in China, as our readers will have noticed by the cablegrams in the daily papers that another revolution has broken out.

We would again ask for the prayers of the Lord's people for blessing on the distribution of the *Talks to Children* which are sent to the Industrial Schools each month. We are encouraged by a letter from the Principal of one of the Schools saying that the papers are much appreciated and requesting an extra number each month.

Mr. E. G. Whitehead is going on with meetings in Oamaru, speaking on the Tabernacle in the wilderness, illustrated by a model and diagrams. Mr. B. Fox, lately from Scotland, has also had meetings here. One young man was turned from darkness to light by trusting Christ, and three others were baptised and received into fellowship.

Mr. and Mrs. Franklin Ferguson arrived safe and well in London on July 26.

Mr. H. Jenkins has lately been visiting along the Wanganui River, and also at Parihaka. At the former places he found very little ear among the Maoris for the Gospel, but at Parihaka he had a good time and tracts were readily accepted.

Mr. John Binskin has been having open-air meetings at Richmond, Nelson, where some have listened very attentively to the Word. He is looking to the Lord to raise up suitable workers for the Gospel Carriage work next season.

Mr. H. S. Taylor is not very well at present, and has had to seek medical advice. We trust the Lord will graciously restore him that he may continue in active service in the Gospel.

Fallen Asleep.—At Christchurch, on July 14th, Mr. Thomas Robinson. Our late brother has been in assembly fellowship in Christchurch for 32 years. He has been an invalid for the last 18 months, and five months ago had to take to his bed. Towards the last his speech left him, but one morning about a month before his home-call his wife heard him say quite clearly: "The blood of Jesus Christ, God's Son, cleanseth me from all sin." Later he slowly spelt: "J-e-s-u-s k-n-o-w-s." Our brother leaves a good testimony.

POSTAL WORK.—A brother writes us desiring to know if we can let him know to what districts "Gospel Ambassadors" are being posted by different Postal Bands, so that he may post some without fear of overlapping. It would probably serve a good purpose if those who are in the habit of posting numbers of "Ambassadors" in N.Z. every month could let us know to what particular township they are posting. There is room enough in N.Z. alone (besides the wide field offered in Australia) to post fully fifty times the number at present being posted without any fear of overlapping, so long as there is some means of each knowing that no one else is posting to their particular district. If those interested think it well to let us know, we will make a record of the places for the guidance of others. A continuous posting month after month to the same addresses for at least six months or a year is good, and the enclosing of some intimation inviting correspondence from any who may be interested is also useful. Above all, let much prayer be made to God for His guidance and blessing, for unsaved souls are dying on every hand, and many, very many, are more sure to be reached with the Gospel through the post than in any other way.—Any communication as above should be made to Mr. J. G. Harvey, Palmerston N.

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from
June 23 to July 25, 1913.

	£	s.	d.
Maungatua—Use as guided ..	3	0	0
Akatarawa—Returning Missionary ..	1	0	0
Brother, Auckland—India or China ..	0	10	0
Brother, Huntly—N.Z. worker ..	0	10	0
Howe Street Hall—India ..	2	0	0
Paekakariki Assembly—As guided ..	3	0	0
"Vowed"—India ..	2	0	0
Bluff Assembly—South America ..	10	0	0
Sister (South)—For Straits Settlements ..	1	0	0
Trustees Late Mrs. E. C.—As guided ..	5	0	0
J. A.—Two N.Z. workers ..	2	0	0
Petone Assembly—Certain workers ..	11	0	0
Sister, Auckland—As guided ..	25	0	0
West Eyreton—Straits and China ..	6	0	0
Waverley—India ..	3	10	0
Kaitangata—India ..	1	0	0
Anon. (Hastings postmark)—As guided ..	5	0	0
Anon. (Hastings postmark)—Ashley Downs ..	5	0	0
Gisborne Assembly—Circulating "Ambassadors," etc. ..	3	2	0
Newmarket—As guided ..	1	8	0
Nireaha S.S.—Africa ..	1	0	0
Children's Box, per A.C.H.—Straits Set. ..	0	12	0
Combined Bible Classes, Eden Hall—South America ..	1	0	0
E. E.—South America and China ..	4	0	0
G. R. H.—N.Z. worker ..	2	0	0
J. B.—China and South America ..	9	0	0
Ngāere Assembly—Certain workers ..	12	10	0
Phil. iv. 19—Returning missionary ..	1	0	0
Geraldine Assembly—China ..	2	17	6
J. D.—China ..	2	7	6
Miss E. S.—Worker among Jews ..	2	0	0
Sundry amounts for expenses ..	1	8	0
Total ..	130	15	0

ALFRED CLARKE
JAMES G. HARVEY } Treasurers
A. J. CLARKE } pro tem.

NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

PUBLISHING HOUSE NOTES.

We have to acknowledge with thankfulness to God, the receipt of the following amounts, for circulation of gospel papers:

With addresses—Edendale, 3/.

Without addresses—Otokia, 10d; London, 2/.

When addresses are sent the papers will be sent regularly as ordered, but when no addresses accompany the amount, we choose names to whom papers are addressed to the value of amount sent. We trust the senders will join us in prayer to God for blessing on the seed thus sown.

THE TREASURY:

For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

SEPTEMBER, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i> ...	...	125
<i>Nature, Grace, and Glory</i> ...	...	127
<i>Poem—His Plan for Me</i> ...	...	128
<i>Sowing Discord</i> ...	...	130
<i>To Young Believers</i> ...	...	131
<i>Church History</i> ...	...	132
<i>The Doctor's Prescription</i>...	...	134
<i>Letter from Mr. F. Ferguson</i> ...	...	134
<i>Missionary Intelligence</i> ...	...	135
<i>News of Work and Workers</i> ...	...	138

FROM VARIOUS AUTHORS.

Living Epistles. WHAT we *are* is vastly more important than what we *do*. Those who themselves are "light in the Lord" may be used of Him to open men's eyes, that they may turn "from darkness to light." We must be what we expect others to be before we can help them to become it. "Ye *are* the light" comes before "Let your light so *shine* before men." These things are true in Him and in us, "because the darkness is past, and the true light now shineth" (1 John ii. 8). May all who seek to serve the Lord Christ make it their continual aim to maintain a right spiritual condition, and to live and serve in fellowship with Him who was the "Sent of God," that they may truly represent Him and be His true witnesses among the sons of men. This is necessary in all, but especially so in those who teach and seek to guide among the children of God. They are to be exponents of the message they bear and of the doctrines they teach,

in their own persons and in their own lives. If they fail in this, their words will have little power in them for edification and blessing of others.—*Late Dr. J. Norman Case.*

* * * * *

Power for Service. TRUE service begins with Christ, who is the Head; and when Christ is forgotten, then the service is defective. It has lost connection with the spring and fountain of all service, because it is from the Head that all the body by joints and bands having nourishment ministered increaseth. The body is of Christ, and He loves it as He loves Himself; and every one who will best serve it will best learn to do so by knowing His heart and purposes toward it. In a word, it is Christ who serves, though it may be through us. We are but "joints and bands," and if we are not derivative and communicative from Christ, we are useless.—J.N.D.

* * * * *

Our Relation to the Law. WHAT is the relation of the law to the Christian? or putting it another way, the relation of the Christian to law? Before he was saved, it showed him his sin, but could not save him. Can it do anything more for him? "Wherefore, my brethren, ye also are become dead to the law by the body of Christ... Now we are delivered from the law, having died to that wherein we were held" (Rom. vii. 4-6). So then the believer in Christ has just one relation to the law—he is dead to it. But what does this mean? To be dead to anything is to have done with it fully and completely. This then must be the believer's relation to law. Remember that the principle of law is, "The man that doeth them shall live in them" (Gal.

iii. 12). If he does not do, he must die. But he has not done: no one has kept the law. If the sinner himself suffers the penalty of the broken law, it is all over with him, his case is hopeless. But Christ has come, has taken the sinner's place, has borne the curse, has died under the law: and God accepts this for every one who receives Christ as Saviour. The penalty executed upon Christ is accepted by God as though it had been executed upon the sinner. Law has thus no more to do with the one who believes in Jesus. The believer in Christ is not on that ground at all, the ground of law and penalty. Christ's death is counted as the believer's death. In God's sight the one who takes Christ as Saviour, believes in Him as the only Saviour, is counted as dead, buried, risen to a new life, is in a new position before God. This is what the plain words of Scripture mean—"Ye are not under law, but under grace" (Rom. vi. 14). "Ye also are become dead to the law by the body of Christ" (Rom. vii. 4).—J.W.N.

* * * * *

Wearing of Gold. SAID a brother to us recently: "I remember years ago, when the sisters in a certain assembly put together such bits of trinkets and ornaments as they had and sold them, so as to buy hymn-books with the money." Then he added significantly, "I think they could do with another sale in the same assembly; and what is more, the proceeds would be considerably larger to-day."

We are oftentimes amazed and grieved at the thoughtless way in which such scriptures as I Timothy ii. 9-10 are disregarded by many of the Lord's dear people. Believers who cling tenaciously to John iii. 16, who would not think to disregard 2 Corinthians vi. 14, who seek weekly to obey I Corinthians xi. 24-25, and who hold fast to I Thess. iv. 16-17, seem to have entirely forgotten the scrip-

tural injunction, "Not with broided hair, or gold, or pearls, or costly array; but . . . with good works." We wonder sometimes what our blessed Lord must think when He sees the large amount of money spent by His people in worthless (we can call them nothing else in the light of God's word) gold trinkets and ornaments, which tend to nothing but vain show; whilst labourers in regions beyond are cramped and hindered for want of funds. "My brethren (and sisters) these things ought not so to be."

* * * * *

God in Everything. There is nothing so precious as the unfolding to the heart by the Holy Spirit of the love of God. It is the receiving of this revelation that brings power to always give thanks. He reveals Himself to us in the events of our lives, so that we come to know Him, know His love, know His power, His goodness, and all that He is to His people. That is really one of the great purposes of our lives here in this world, that we may learn to know God; and the better we know Him, the more we shall come to give thanks always, for all things and in all things. We learn to not think of events and circumstances as apart from God, but as all a part of His circumstances concerning us. When we see Him in all things, it makes a wonderful difference. Look at a landscape or a town when it is cloudy and there is a drizzling rain and a chilling wind. Then look at it under bright skies, when the fields and gardens and trees are green, and the air is clear and invigorating. What a wonderful difference. This illustrates the change that comes over everything when we see God in everything. When we learn thus to see Him, we delight to give Him thanks for everything.—*Gleaner*.

Faith's expectation in the day of trouble is large showers of blessing.—*Chapman*.

NATURE, GRACE, AND GLORY.

The Past, Present, and Future of the Believer, or
The Three Women mentioned
in Matt. i. 3-5.

THAT such names are found in the genealogy of our blessed Lord, is an illustration of the truth contained in Romans v. 20: "But where sin abounded, grace did much more abound." If the Bible were man's work, as its enemies say it is, these names would never have found a place in it. Man would not proclaim the fact that such were amongst his forbears; he loves to claim as his ancestors the great and good, however mean he himself may be.

But this is God's Book, and in a perfectly righteous way it unfolds to us God's grace. And in the incorporation of these names in the line through which Christ as man came, we get an intimation of that grace which would stoop to save a fallen and guilty race. Not only this, but would pass beyond Israel, and from a deeper depth lift the Gentile to a higher place of glory in association with His Son. We do not need to apologise for the presence of these names here, rather do we give thanks to our God for the way that they set forth His salvation. The order is His, and we could not transpose one name without spoiling the picture—Thamar must be the first, and Ruth must be the last.

First—Thamar, or the sinner in nature. We get the history of this woman in Genesis xxxviii., and a sad record of sin and guilt it is. Such was it that Judah her father-in-law, who was more guilty than she, said, "Let her be burnt." In all we find recorded of her there is nothing which relieves the darkness of that sad picture in Genesis xxxviii. But thus it must be, to faithfully portray our state by nature. If the child of God ever should be asked to give one word, which would

describe all he ever did, all he was, his state and his standing as a man in Adam, he would not have to hesitate long. "Sin," is the word. And his judgment of himself is God's judgment—he deserved the lake of fire.

And yet it was because we were sinners that Christ died for us; and because the Holy Spirit brought that home to our hearts, we came to Christ. Had we not been lost, we never would have known of that threefold joy of Luke xv. Had we not been guilty we could not have taken Paul's words as our own, "The Son of God who loved me, and gave Himself for me." Nor could we have sung with the redeemed, "Thou wast slain and hast redeemed us to God by Thy blood. Far rather would we be fallen sinners, to thus know the love of Christ, than the children of an unfallen Adam. Just as in the case of the first of these three women, our sin was, by the abounding love of God, made the occasion for the display of the grace which has saved us and linked us up with His Son, as one with Him for ever; even as Thamar's sin, by which she became the mother of Phares, gave her name a place in this genealogical record.

Second—Rachab, the sinner in grace. We get the story of this interesting character in Joshua ii. and vi. She was a Canaanite, one of a race upon whom the judgment of God was about to fall for their great iniquity. She lived in the city of Jericho, which was to be the first to feel the stroke; and her dwelling was on the town wall, the most dangerous place. Put all this together, and what a vivid picture of our guilt and danger it gives us. Morally, Rachab had no right to expect any better fate than the rest; she deserved no better, just as we owned that as to ourselves.

One day there came to Jericho two spies, "messengers" they are called elsewhere. And we read that "By faith," she "received the spies with peace." Faith,

means that she had heard God's word, else it would not be faith. Superstition can flourish without the Word of God, faith is impossible apart from it. How she had heard we are not told, but as we hear her say, "I know that Jehovah hath given you the land," and "Jehovah your God, He is God in heaven above and in earth beneath," we see a Gentile who knows God—the living God. And her reception of the spies under her roof is proof of her faith.

She is concerned about her kin, that in the coming judgment they too may be safe, so she ask for "a true token." The "scarlet line" is given to her by which those men had descended to safety. It was what they themselves had trusted their lives upon, and it did not fail them.

One thinks of that other "messenger" who brought the scarlet line—good news of salvation through the blood of Christ—to the Corinthians. In 1 Cor. xv. 3, he says, "For I delivered unto you first of all *that which I also received*, how that Christ died for our sins according to the Scriptures." He had trusted it and knew its power. He was indeed a sample of its power.

In chapter vi. the long-threatened judgment falls upon Jericho. What about the one who committed herself to the scarlet line—has her faith been in vain? Never. She and all her family are brought out, and we read of her that "she dwelleth in Israel unto this day, because she hid the messengers." One, now, of a redeemed people, henceforth her lot is with them, and her history is in part their history. What a portrayal of our own case. Once we belonged to the world, and were exposed to its judgment like all the rest of our guilty race. But thank God His message of mercy through the precious blood of Christ reached us, and we did with it what Rahab did with the messengers—received it.

Were we asked to mention one word

which would describe what we get in Rahab, what would it be? Sin? No doubt she was a sinner, yet that is not the word. We get it in Hebrews xi.: "*Faith*,"—that is the word. It was that and that alone which distinguished her from the guilty scene of which she once was a part. We read, "By faith the harlot Rahab perished not with them that believed not." And this constitutes the sole difference between the child of God, who is waiting for the glory, and the unsaved sinner on his way to a lost and a damned eternity.

Third—Ruth, the believer's future glory as one with Christ. The little book of Ruth has captived some of the brightest minds by its beauty and its simplicity, as a story of ancient pastoral life. While we may not be unmindful of its charm in this respect, we come to it to trace there written by inspiration of God, a prophetic foreshadowing of "the great secret of His purpose, the mystery of ages past."

In Ruth, as in the other two, we have full witness to the sin and ruin of our state by nature. She was a poor idolater, belonging to Moab, a people (according to Deut. xxiii. 3, Neh. xiii. 1) barred out of the congregation of Israel. In a word, she illustrates as a Gentile what is said of us in Ephesians ii. 12, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." But Ruth turns away from Moab, once the scene of her joy and pleasure, now but a graveyard to her, with nothing in it to satisfy her heart. With Naomi, her mother-in-law, she comes to Bethlehem (House of Bread). A poor gleaner in the field, she is met by Boaz, "the mighty man of wealth." He goes up to the gate, the place of judgment, and in the presence of ten men, elders of the city, he redeems Ruth's inheritance. And having done so, he can say to them,

"Ruth the Moabitess . . . have I purchased to be my wife." We think of the word in Acts xx. 28, "Purchased with His own blood," and what is still more definite, that beautiful passage in Ephesians v. 25, "Christ loved the Church and gave Himself for it." Soon Boaz claimed his purchase, for we read, "So Boaz took Ruth and she was his wife."

What a day that was for the erstwhile stranger and alien, from being a poor gleaner in his field, who even considered his servants to be above her; and now as the wife of Boaz all are hers—fields, servants and all. She can look upon all and say, "Mine." In the words of another bride, she can say, "My beloved is mine and I am His." And ere long the Church, for which the Lord of glory gave His blood, will be presented unto Himself (Eph. v. 27). What a day that will be—"Presented unto Himself a glorious Church." Boaz, the "mighty man of wealth," is but a faint type of our heavenly bridegroom, who is "heir of all things." And all his glory, as the glorified Man, His Church shall share with Him. As she surveys all that is hers as one with Him—all her honours and glories—methinks the language of her heart will be, "But best of all, I know *He* is mine."

The word that is written large in the case of Tamar is "Sin." In Rachab's case it is "Faith." But here it should be, "Glory," "GLORY." And after the scene at the gate, Ruth did not need to keep in the background, as if her place could be challenged, for it could not, stranger though she had been. And those words, "Redeemed," and "Purchased," which settled all for her, proclaim the righteous basis upon which our glory also rests—"Redeemed . . . with the precious blood of Christ."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to His mighty

power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end, Amen."

—W. J. M'CLURE.

HIS PLAN FOR ME.

What though the path be steep and rough,
It is God's plan for me;

His grace will always prove enough—
It is His plan for me.

When all things seem to go amiss,
And shattered every dream of bliss,
My soul, be thou content with this:
Is is His plan for me.

I thought my own way was the best;
'Twas not His plan for me.

I longed for ease and quiet rest;
'Twas not His plan for me.

Storms swept across a sunny sky,
And troubles looked like mountains high,
No refuge or relief seemed nigh,—
This was His plan for me.

He sought to wean my wayward heart,
This was His plan for me,
To draw me from the world apart,—
This was His plan for me.

To know Him more, to seek His face,
To prove His all-sufficient grace
To meet my need in every case;
This was His plan for me.

I am not always quick to learn
What He has planned for me;
At times, alas, I fain would turn
From what He plans for me;
As if He did not know the best,
For He can make all sorrow blest,
And keep the heart in perfect rest.
This is His plan for me.

Then teach me, Lord, from day to day
To love Thy plan for me;
Looking to Thee to choose my way,
So Thou shalt plan for me.

And when my journey here is o'er,
And I have reached the heavenly shore,
I'll praise and own for evermore,—
Thy plan was BEST for me.—M.R.

SOWING DISCORD.

[Just five days before his home-call, our brother Mr. C. J. A. Haselden wrote asking if we would feel free to re-print the following article from the TREASURY of October, 1910. We gladly do so, coming, as it does, almost as a parting message from our late brother.]

IN Proverbs vi. 17-19 seven "abominations" to the Lord are enumerated: "A proud look; a lying tongue; hands that shed innocent blood; an heart that deviseth wicked imaginations; feet that be swift in running to mischief; a false witness that speaketh lies; and he that soweth discord among brethren." Linked up in the black list, beginning with pride and ending with perjury, is this awful abomination in His sight—"he that soweth discord among brethren."

Psalm cxxxiii. tells us of the beautiful sight of "brethren dwelling together in unity"—what it is in God's sight, and its benefits and blessings to men. This unity is the working of the Spirit of God: But Satan has ever sought to mar this, by the workings of the flesh, producing distraction, discord and division among the people of God. For this reason God places such efforts among the abominations which He "hates."

In Absalom's career (2 Samuel xv. 1-6) we have one of the many illustrations in Scripture of this satanic work. King David, the father of Absalom, had been placed on the throne of Israel by God, and amid human frailty and failure was seeking to rule for God; but Absalom, who owed his very life and liberty to the King, had an ambition of his own—he wanted the throne, and the throne he would have, if he had to overthrow the Lord's anointed in accomplishing it.

But he must act carefully, lest his plotting be discovered; so he begins to "sow discord among his brethren" of Israel. It was all to be done on the quiet, by getting hold of disaffected persons and making it appear that their difficulties were the product of existing conditions, which

would be remedied if he were only made king. Thus saith the Lord who saw it all, "Absalom stole the hearts of the people." David, his father, had *won* the hearts of Israel as he risked his life for them that day he slew the giant of Gath, single-handed, and delivered Israel from all their fears. But with Absalom it was not so. He *stole* their hearts by honeyed phrases—not noble self-sacrificing deeds—and by carefully-worded insinuations against those who were seeking to rule for God. Nothing to lose had he, but everything to gain, in the distraction and discord that might be brought in.

And alas, the short-sightedness of the people allowed him to succeed for a time. David, the Lord's anointed, who had done so much for Israel, driven out, a fugitive; the kingdom disrupted, and Absalom on the throne! True, God's judgment came down later on him and his foolish followers; but what havoc was wrought meanwhile by that one man, whose ambitions led him to "sow discord among brethren"!

May the Lord graciously preserve both reader and writer from doing this awful work of sowing discord. And may He give us grace and wisdom to see the snare that Satan through others might seek to lay for our feet. "In vain is the snare set in the sight of any bird," and Satan knows it is equally true that he must cover his snares. But the Lord give us the anointed eye, enabling us to see through every effort of the enemy to alienate our hearts from those with whom God has brought us into such close relationship and fellowship. Beware of Satan's wiles and underhand ways—they are more dangerous than his out-and-out opposition and roaring.

Peculiar difficulties assail the Lord's people in many places, and we need to be kept very close to the feet of our blessed Lord, if we are to see a clear path for our feet. As he looked on to such

days, the Apostle said to the elders of Ephesus: "I commend you to God and to the Word of His grace, which is able to build you up" (Acts xx. 32), and this is our recourse now. God still lives, and our appeals to Him will not be unheeded. And His Word still remains the same, to guide us to the end of the way. Let us then judge ourselves and our ways in His presence—let us confess our failure—and then, with deeper purpose of heart, let us cleave to the Word, and seek to carry out God's will revealed there.

The Lord deliver us from the din and discord of internal strife, and grant to His people the harmony and peace—that expression of the Spirit's unity—which He desires, so that, undistractedly, they may go on at their legitimate work of "sowing the Word of God."—T.D.W.M.

TO YOUNG BELIEVERS.

THE following hints to young believers are from the writings of the late Dr. C. J. Davis, a native of the West Indies, familiarly known as the "Good Black Doctor":

Beloved in the Lord,—If you have been led by the Holy Ghost to own the Lord Jesus as your Saviour—to know that, for His sake, your sins have been forgiven—allow me to exhort you on one or two particulars.

1. Let HIM, not the instrument used for your blessing, have all the praise; for He alone is worthy; and His servants would be "carnal" indeed (I Cor. iii. 1-9) if they allowed you to think of *them*, when the praise and adoration belong only to HIM.

2. You have been led to see at least, that you know very little of God's Word: so all of us should candidly admit (I Cor. viii. 2). Then search daily to find in the Scriptures a deeper acquaintance with the PERSON to whom you are brought. You

know what the *work* has done for your conscience, now learn about the Divine *Object* for your heart. In this day of confusion and lawlessness the saint of God needs, as ever, to be "commended to God and to the word of His grace" (Acts xx. 32).

3. Loud talking and much disputing ill become followers of Jesus in this day. A quiet consistent walk, in whatever relationship of life we are found, will weigh much more heavily (I Pet. ii. 12).

4. Make it a habit, when you meet together, to avoid the gossip-tendency of the day. The PERSON of Christ, as shown to faith, by the Holy Ghost, in the Word, should be the only theme. This will exclude slander on the one hand and creature-worship on the other.

5. Next to thus living consistently before your relations, persevere in prayer to God (Eph. vi. 18) for them, and watch a favourable opportunity to speak to them. This needs wisdom (Isa. l. 4, Prov. xv. 23).

6. Wait on the Lord to enlarge your hearts towards unconverted persons. To such as you know, watch your opportunity to commend a good Gospel tract or book. Respecting this, you should feel it your privilege to lay by, as the Lord prospers you, for the scattering of what you believe according to God's Word is the truth, to help souls. So also, instead of wasting money on needless things, look after the poor—especially those who are the Lord's (I Tim. vi. 17-19).

7. I would lastly add that you should most earnestly find out what is the mind of the Lord respecting you in these last days. To gather round men—to aid in schism, would be simply to go counter to the truth in John xvii., Ephesians iv., I Corinthians xii., etc. If you are willing to do what is right, the Lord will make plain your path (Phil. iii. 13-21).

When the Lord was here His disciples gathered round HIM. Soon after His

ascension the Holy Ghost baptised the believers into one body (1 Cor. xii. 13), and all then, "with one accord" owned no other name but His. And when He comes again it will be to gather all the saints . . . to whom?—HIMSELF.

May abundant grace, mercy, and peace be yours, from God our Father and the Lord Jesus Christ. Yours truly in Him,

—C. J. DAVIS.

PAPERS ON CHURCH HISTORY.

The Encroachments of Rome in England.

WE now approach a period in our papers which must awaken a peculiar interest in the mind of the English reader. With the advent of William the Conqueror, the history of the Church in England became more closely bound up with that of the Church on the Continent. William and his successors gave the leading positions in the Church, as in the State, to foreign bishops and prelates as far as they had power to do so. Thus the Anglo-Saxon gave place to Anglo-Norman rule both in Church and State. But the foreign priests were not content with merely holding these positions: they strove to bring the English Church more completely under the power of Rome than ever. So there arose a struggle between the Crown and the Church, which culminated in the throwing off of the Roman yoke by Henry VIII.

Let us, therefore, trace the struggle from the reign of William I. of England to the death of Becket in Henry II.'s reign. William I., indeed, ruled both Church and State with a firm hand, and refused to acknowledge any over-lordship in spiritual matters on the part of the popes. It was not until the reign of Stephen, a weak monarch, that Rome was able to place a legate, or Papal

representative in England. This was accomplished in 1135, and forms a distinct and important epoch in the history of the English Church. The Anglican prelates fully understood the drift of the movement, and clearly foresaw the result of a foreign priest's taking the presidential chair above archbishops, bishops, abbots, and the assembled nobility of the whole realm of England. A timid and time-serving spirit now crept into the heart of the Anglican Church. Such were the prelates of England when Henry II. ascended the throne in 1154. The opposition of Becket to this rich and powerful king throws a clearer light on the secular ambition of Rome than any of the conflicts we have yet recorded.

The birth and parentage of Becket are unknown, being concealed probably by his biographers. He was educated in London and Paris, and on his return to England was recommended to Theobald, archbishop of Canterbury, who in turn recommended him to Henry. Theobald recognised Becket's ability for business, determination, and devotedness to his Church, which were eminently calculated to fit him for his struggle with the powerful monarch. Becket was soon made Chancellor, and rivalled the King in the splendour of his retinue. In 1162 he was made archbishop of Canterbury and primate of all England. From the moment of his elevation to this position he completely changed, his true character stood revealed, and the obsequious servant became Henry's most determined foe.

Up to this time the clergy had wonderful privileges. One was that if a priest committed a crime he was simply deprived of his office, and had to commit another crime before he could be tried in an ordinary court of justice. Rape, arson, robbery, theft, were excused or sheltered under the frock of the priest or the cowl of the monk. He was re-



Four of the children at the Girl's Orphanage, Trichur, South India.

Altogether there are usually about 45 girls in the Orphanage, which is superintended by Miss L. Sundgren, assisted by a native Christian woman. During Miss Sundgren's absence in New Zealand, the Home is in the care of Miss Burchardt.

sponsible only to his superiors in the church, and through them to the decrees of Rome.

To remedy this and other matters, Henry summoned a great council at Clarendon, and there Becket and his bishops signed the famous "Constitutions of Clarendon" in 1164. By these, clerical law-breakers were to appear before the King's court, and, if handed over to their own court, not to be protected by the Church if pronounced guilty; the King's leave must be obtained before any archbishop or bishop could leave the realm, or any appeal be made to Rome; and, perhaps most important of all, the bishops and archbishops were to be

elected by the King's leave, in his chapel.

Becket wrote at once to the pope, who replied absolving him from obedience to the constitutions. Becket then fled to the Continent, where he remained six years. Returning again, while Henry was himself in France, he demanded the restitution of Church privileges. Taking advantage of a burst of rage on the part of the King, four knights proceeded to Canterbury and murdered Becket. The latter was at once hailed as a saint. The King gave way, submitted entirely to the pope, and did penance at Becket's tomb. The triumph of the Church for the time being was complete.

—Adapted from Papers by ANDREW MILLER.

THE DOCTOR'S PRESCRIPTION.

SOME years ago I went to consult a famous physician about my health. I was a woman of nervous temperament, whose troubles—and I had many—had worried me to such a pitch that the strain threatened even my reason. And what was worse, I had grown cold to and wandered from my Saviour-God.

I gave the doctor a list of my symptoms, and answered the questions, only to be astonished at the brief prescription at the end: "Madam, what you need is to read your Bible."

"But, doctor," I began, —

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from to-day." And he bowed me out without a possibility of further protest.

At first I was inclined to be angry. Then I reflected that, at least, the prescription was not an expensive one. Besides, I certainly had neglected my Bible, I reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study. So I went home and set myself conscientiously to try the physician's remedy. I began to feed upon God's Word, and prayer followed.

In one month I went back to his office.

"Well," he said, smiling as He looked at my face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel you need any other medicine now?"

"No, doctor, I don't," I said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer the physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said, with deep earnest-

ness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading a scripture and praying. I never attend a case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength *outside* your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said I, "I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again; "but there are many cases in my practice where it would work wonders if they would take it."

The doctor's prescription still remains. It would do no one any harm to try it.

Letter from Mr. F. Ferguson.

R.M.S. IONIC,

Two days from Plymouth.

We left New Zealand on May 16th by the R.M.S. Ionic. Right at the start the weather was rough—gales and high seas—and for four or five days my wife and I were very sick. We were not again ill for the rest of the voyage. Nearing Cape Horn we passed an iceberg which, though very beautiful, seemed to remind the passengers of the Titanic disaster.

Montevideo was our first port of call, and we were met and taken ashore by Mr. Arthur White of N.Z., who has laboured in the Gospel in South America for four years now. We dined with Mr. and Mrs. White and two other missionaries (Miss Westmarland and Mr. Ewing), and we had very happy fellowship. God has used our friends in this fine yet wicked city of 350,000 souls, so that many interesting cases of conversion have taken place, believers have been baptised, and two companies meet in a scriptural man-

ner, as gathered to the Lord's name. Their two meeting-houses are but small, for any building they could utilise is most difficult to get, and rents are very heavy. To build a plain, suitable hall has, up to the present, seemed out of the question. The police give permission to preach in the squares of the city, and here the blessed Gospel is told out—bread indeed "cast on the waters," but to be surely found "after many days." House-to-house visitations are made with Bibles, Testaments, portions of Scripture, and tracts, and a quiet but great work is done in preaching Christ on the doorstep and leaving behind the imperishable seed of God's Word. A time or two Mr. White said, "Oh, how I wish I had a young brother from New Zealand to help me!" in that tone which implies—how is it that nobody is stirred up to come? To see the need, and along with it the abundant openings on every hand to give the people the Gospel, made one feel almost ashamed to stay away. Surely one needs a very good reason to give to the Lord for remaining in a country like N.Z.! Let exercised hearts *pray*, and God will lead forth whom He will; none other will do. In visiting a missionary and using your eyes and ears, your conscience gets smitten that you have prayed so little, written so seldom, and been so mean with your money—cramping the work of God!

Mr. White looks fairly well, and has a heart for his work, and cheerfully plods on, though he would not stay a day longer in such a place as Montevideo except for the sake of perishing souls. Two English brethren, Messrs. Ward and Constable, are a great help and stay to the assembly and are a comfort to our missionary friends. They follow an occupation and give all the time they can to the work.

Leaving here we called at Rio, but did not go ashore. Three or four days more

and we were in the tropics. Here two deaths occurred—one, an old lady in the steerage; the other a gentleman in the 1st class. The latter died of heart disease, but looked in good health. At 9 a.m. he was on deck, anticipating no ill; at 9.30 he was dead, and at 5 p.m. his dead body was put overboard! Terribly quick work! The following evening a fancy dress ball for the 1st and 2nd class passengers! All seemed wishful to forget death and drown the thought in games and pleasure. A ship is a remarkable place for the temporary putting off of one's religion. From all these things we stood aloof, and were despised. No services are allowed, except that on Sunday morning the purser reads the Church of England service. There are a few of the Lord's on the ship, but we can get very little fellowship with them. We have tried to witness a little for the Master, and commit the result to Him. My wife is making a good recovery to health. I have not yet derived much benefit, but the ship's doctor assures me that I shall not feel the real good of the voyage till I am ashore a while. Daily we thank God for His mercy, and pray for fellow saints and loved ones left behind. Pray for us!

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

HOLLAND.

From Mrs. P. Wilson.

BAARN.—Mr. Wilson has had quite a number of tracts translated and printed, and these are a great boon. A great number of these have been posted, with the aid of an address-book, to the rich and better classes. In most places open-air preaching is forbidden by the law, but if one can secure a stand on private property then nothing can be said, and

listeners are usually plentiful. Mr. Wilson is at present in a village where during the past few years he has experienced very much enmity, but God has blessed and owned the Word in a cafe (the only place to be got), and in a widow's back yard. Amongst a number of conversions there was one woman saved who formerly was one of the worst characters in the village, but is now quite changed.

At another village an unsaved man offered the use of his kitchen for meetings. After a short time the first to be saved was his wife, and a little later his mother and sister-in-law, and we heard recently that the man himself is also saved now.

On account of the domine (minister) many are afraid and dare not attend our meetings. We value the prayers of the Lord's people exceedingly much.

MALAY STATES.

From Miss M. A. Emmerson.

SINGAPORE.—We have had some conversions recently in connection with the English-speaking work, which includes mixed races. Last week several were baptised.

Every day brings its opportunities of going in and out among the native women with the Gospel. What a wonderful Gospel! May the hearts of many be opened to believe the record of God's beloved Son.

INDIA.

From Mr. Edward Buchanan.

KAMAKERAI.—In this village there are a few interested souls. Some were formerly pupils of our night school. Another one is a pupil in the day school at present. These profess to believe in the Lord Jesus. In this connection they and we need your prayers. They, that they may be soundly converted and enabled by God's grace to take a stand for Him.

The Lord graciously enables us to keep the village schools going. This is a work

with great opportunities, so let us pray that many of these little ones may be won for the Lord. We have a little dispensary work three mornings in the week, and this gives another great opportunity.

Apart from the Holy Spirit we can neither convict of sin nor convert to God, hence the great necessity of prevailing prayer (Col. i. 9-13).

SOUTH AMERICA.

From Mr. Allan Smith.

ASUNCION.—Both Mr. Ross and myself feel very much burdened about this corner. We feel that the seed-sowing is our work, and, as you know, fruit from such work is not seen until after many days. When the boat is ready we will (D.V.) be giving ourselves almost entirely to itinerating work, sowing the seed and holding meetings in huts, etc., when able. Again and again we are told by English and German people that it is no use trying to do anything among this people, it is impossible; but all this goes for nothing. We are confident that the Lord has a people here, and what is more, it is the will of God for us to toil on sowing in faith, for how long we know not. The Lord is at hand.

At present a German doctor who is an infidel comes to the house, and seems somewhat awakened.

We are both very well, and the two children are keeping well and growing strong, which is cause for much thankfulness.

From Mr. John H. Ross.

AREGUA.—The work in this village goes on slowly but, I believe, surely. The interest that there is seems to continue, and there are evidences that God is working. I am expecting to go again to Ita this week for further meetings. It is a good while now since I have been able to do anything there.

Wherever one goes the work in this

country is exceedingly difficult. The more one knows of the people and their moral condition, the less hope there appears to be of their being willing to accept the Gospel. Still we do believe that God in His sovereign grace will save some. Our desire is that we may be the means in His hands of bringing these out of the darkness into His marvellous light.

How blessed to know that all our way is known to the Lord, every turn in it is

his stay in New Zealand may be both a bodily and spiritual benefit.

Mr A. E. Perkins (India) has been staying at Pohangina for a while. His letters can be addressed care of Gospel Publishing House, Palmerston North, for the present.

Mr J. A. Clarke (Central Africa) has been visiting assemblies in Hawke's Bay and Manawatu, seeking to awaken a healthier interest in the work of the Lord in the heathen lands. He afterwards went on into the Taranaki province, and from New Plymouth intended (D.V.) to go to Auckland. He is not yet clear as to when he



In a Chinese Court of Justice: A Prisoner before the Magistrate.

noticed by Him. Yesterday's trial He knew, to-day's difficulty is under His eye, and to-morrow's care is seen by Him; and He says, "Let not your heart be troubled."

MISSIONARY ITEMS.

Mr John C. McIver (India) writes us to say that his way is now clear to leave his station for a while, so he had taken passage for himself, wife and family on the "Mooltan," leaving Colombo on August 16 last, for Sydney. As our brother is in very much need of a change, we trust the Lord will bless the sea voyage to him and that

may return to Central Africa, but is anxious to go just as soon as the doctor deems it safe for him to return.

Mr Wm. T. Revell (India) writes:—"The change and rest is doing me a great deal of good, and I hope soon to be able to have a few meetings here and there as the Lord leads. Although I am enjoying this lovely climate my heart is ever beating for a speedy return to India, and I trust the Lord will lead me back there before very long." Our brother is at present staying with his relatives at Kumeu, Auckland.

Mr and Mrs Charles W. Thomson, who returned from India some time ago (where they had been assisting at the Home of Rest, Coonoor), are still in Auckland. Though their stay

has been longer than they anticipated would be necessary, our brother and sister still hope, by the Lord's goodness, to be able to return to India later on.

Back Country Postal Work.

Extracts from Letters.

The old man who wrote from a place in New South Wales, "200 miles from any church," and whose letter was in March Treasury, wrote again to us more than once, each time more troubled, until he likens himself to "a wretched being stumbling about," and unable to take "the road to the city," etc. But just lately he writes:—"Is it well? Yes, the blood has done its work. But I am still in infancy; the undermentioned lines give me hope and comfort:—

In peace let me resign my breath,
And Thy salvation see.
My sins deserve eternal death,
But Jesus died for ME."

Another, a sower, writes a second time, and says: "I cannot at the present time find words adequate to thank you for such an interest in the welfare of those so far away from church." Referring to the leaflet on the "Will of God," he says: "I feel the same, I must do the Will of God, and am happy with that idea. I am with you in distributing those little messages of our Divine Master, and pray that it may meet with the success it is intended for. I find very much pleasure in reading them, and feel loath to pass some of them on; nevertheless, God's Will be done."

Another, a woman in a very far away place, also in New South Wales, received an "Ambassador" and "Talks to Children," and writes to our co-worker: "You ask if I am interested. I am very much indeed," and asks for more help to be sent.

A "lightkeeper" in New Zealand (few only have we sent to) writes: "I received the Gospel Ambassador so kindly sent and wish to thank you kindly for same; they are an interesting magazine, and it is the first time I have ever had one addressed to me personally; they are generally sent to the lighthouses, and on many occasions all don't see them. My daughter (12 years of age) spends many hours reading them when we get any. I, therefore, thank you on her behalf, although my wife and myself find time to read them also. Wishing you every success."

A lady writes from 80 miles from the railway in Queensland, and asks for two Travellers' Guides and one each of the other books offered. Who can tell what fruit may result.

Some very cheering letters are still coming in to Mr Goodsir and other helpers in New South Wales.

These extracts will cheer many, especially those interested in and praying for the "old man" who now testifies; also those who have lately offered to post "Ambassadors," etc., to Australia. Some seventeen will (D.V.) post over 1000 monthly, besides what other workers here and New South Wales are doing. Many will pray for these "messengers," and as many have been thankful to hear of any ways in which they could help in sowing more seed we may say that anyone who would like to provide any suitable tracts to enclose in these magazines can do so through any worker's name being supplied them, or through the publisher, or myself. Also, "Talks to Travellers" could be included for stations and would be very suitable. Remember "Time is short," Our Lord comes quickly. Two States in Australia are yet unworked by us, or others, of late years, as far as we know.—A. M. Paton.

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as NEWS given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "if the Lord will."

Mr H. C. Isaac has had four weeks in Wellington, at Vivian Street Hall and at Newtown, the Lord blessing the Word to His own people and in the Gospel. Mr Isaac expected to return home to Oamaru.

Mr Forbes Macleod has been having encouraging meetings at Upper Hutt, the Lord blessing the Word. Our brother has removed from Brentwood Avenue, and his address now is: Mt. Pleasant Road, Mt. Roskill, Auckland.

Mr C. H. Hinman, after a good long time in Auckland (mostly at Howe Street and Parnell), has gone to Te Kopuru, where he is having good meetings. He afterwards hopes (D.V.) to visit Gisborne and other places. We trust the Lord will bless His Own Word to the salvation of precious souls and to the upbuilding of His own people.

Mr J. W. Dean has been visiting in Hawke's Bay for a week or two, seeking to interest people in the need of their souls by calling on them in their homes.

Messrs Johnson and Phillips have been holding meetings at Bluff. Believers have been helped, and the unsaved have been attending better than formerly. We trust definite blessing

will result. From Bluff our brethren went on to Winton, seeking to help the small assembly there.

Mr C. W. Winter has been somewhat unwell, but is, through the Lord's goodness, better again. He has been spending week-ends at Lower Hutt and Miramar. There seems to be a good interest on the part of some at Miramar.

Miss Wieneke has been at Kaitangata lately, visiting people in their homes with the Gospel.

Mr H. S. Taylor is still very far from well, we are sorry to hear. He says resting is much more difficult than working, so he is still holding two meetings a week in Dannevirke, besides speaking a little in the open-air when he feels able.

Mr J. F. Gray is still having a rather trying time with his throat, at times it seems better and then worse again. He will much value a sustained interest in the prayers of the Lord's people that he may be fully restored.

Mr R. G. Grubb has been having a few meetings at Bunnthorpe and Ashhurst.

Mr Mark Harrison is at home in Nelson, but hopes to be able to get away to the West Coast soon.

Oamaru.—We are glad to hear that six believers have been received into assembly fellowship here during the last few months. Mr E. G. Whitehead has been continuing the meetings on the Tabernacle, and has had good attendances on Sunday evenings, although not so many on week nights.

Palmerston North.—The Assembly here is cheered by a little more fruit in the Gospel, and a much better interest in Gospel work. Open-air meetings are now held on Sunday evenings at Longburn, and a weekly cottage meeting at Milson's Line. We trust the Lord will come in in much blessing both to His people and to the un-saved.

Mr Robert Miller has had good meetings at Nanimo (Canada), a mining district. From there he intended (D.V.) going to Calgary, and afterward to Philadelphia. He sees much need in Canada. Address: Care of Mr R. Miller, junr., 1738 S. 24th Street, Philadelphia, U.S.A.

Mr John Blair has had good meetings at Pittsburg, Philadelphia. He was also at the all-day meetings at Central Falls, where a good time was experienced.

Mr Frank May was in Brisbane when last we heard from him.

Communications for the New Plymouth Assembly should be addressed to Mr W. H. Haye, Vogeltown, New Plymouth, Mr Haye having removed from Pendarves Street.

Waitara.—The little meeting here having been strengthened by another brother and sister having come to reside near by, meetings for remembering the Lord's death are now held every Lord's Day morning in the Foresters' Hall, Domett Street. Communications as formerly to Mr G. J. Mackie, Raleigh Street.

Communications for the Otakeho Assembly should now be addressed to Mr S. W. Grindlay, Mr A. C. West having removed from the district.

OFFICE EXPENSES.—In order to correct a misunderstanding that seems to have arisen, it seems necessary for us to state that the item "Office Expenses" which appears in the Acknowledgments each month does not in any way whatever benefit the TREASURY or the Publishing Office. The money received under the heading "Office Expenses" is solely for the purchase of stamps, stationery, money orders, drafts, etc., in remitting money to labourers, sending receipts, etc.

TALKS TO CHILDREN.—Many of our readers will be glad to know that the interest in Mr. Hewlett's "Questions Column" in the children's paper is steadily increasing. As the number of children sending answers increases, the number of children who do not qualify for rewards increases also, and for this reason we would again suggest that many Sunday-school teachers could assist by offering prizes in their own Schools to their own scholars. The questions are of such a character that any Sunday School teacher would have no difficulty in finding the answers, and in case of uncertainty Mr. Hewlett would gladly give help if asked. We still value an interest in the prayers of the Lord's people, for this service to the children, and trust that many will still aid us by encouraging their children to persevere in answering the questions.

FALLEN ASLEEP.

At Takapuna, Auckland, on July 29, Mr C. J. A. Haselden, aged 75. Our late brother had continued in fairly good health right up till his home-call. On the morning of the 29th he had a heart attack, but the doctor quickly gave relief, and it passed over. After lunch another attack came on, and he was gone before the doctor arrived. Mr Haselden was saved on Christmas Eve, 1865, and has been in fellowship nearly ever since that time. For many years he was in Wellington, being Superintendent of the Sunday School connected with the Assembly for 27 years, and actively engaged in Christian work. Later he removed to Auckland, and for many years past he has been deeply interested in labour for the Lord in the backblocks, especially with the No. 1 Gospel Carriage. Mr C. H. Hinman spoke at the graveside. We trust our gracious Father will sustain and comfort Mrs Haselden and the bereaved family, for whom much sympathy will be felt.

At Wellington, on July 31st, Mr Peter O. Jackson, aged 31, the result of an accident. Our late brother was an engine-driver on the Government Railways, and in the course of his duties at Paekakariki on July 14 an accident happened, whereby a heavy pair of engine bogie wheels fell across his thighs, breaking them both (the left one was found after his death to be crushed to pulp). He was taken out from under the wheels in about three minutes, and when laid on the floor to render first aid ere he was sent on to Wellington he remarked in the presence of all: "Ah, well, it is all right." Shock kept him very low for three days, when he began to revive, and continued until the 27th, when pneumonia set in, and he gradually sank and passed away on the 31st. He had been in fellowship in New Plymouth, Dunedin and Wellington and Paekakariki. He was buried in Wellington on Lord's Day afternoon, August 3, a large number of the railway men attending—almost the whole staff from Paekakariki, as the Department very kindly granted a special train. At the house of his father-in-law, Mr Bennett, his uncle, Mr Grey Russel, from Dunedin, took the inside service. At the grave Mr Edwards, Mr T. Cairns and Mr Russell spoke. There was great liberty and wrapt attention, and it was felt that God spoke to many of the railway men; their hearts were softened by his death, for there was widespread sympathy amongst them. We trust the Lord will minister special comfort to his bereaved wife.

At Christchurch, on July 29, Mrs Harwood passed away to be with Christ, aged 86 years. Our sister was brought to Christ through the late Mr James Campbell, 21 years ago, in Napier. She has been in assembly fellowship ever since; most of the time in Christchurch.

At Wellington, on August 7th, Mrs Waugh (nee Stewart). Our sister has been ill for several months, but now has the better portion—at home with the Lord.

BIBLE OUTLINE.

A Living Redeemer	.. ..	Job x. 25
A Personal Redeemer	.. ..	Psa. xix. 14
A Mighty Redeemer	.. ..	Prov. xxiii. 11
A Holy Redeemer	.. ..	Isa. xli. 14
A Sinner's Redeemer	.. ..	Isa. xlix. 26
A Fatherly Redeemer	.. ..	Isa. lxiii. 16
A Strong Redeemer	.. ..	Jer. 1. 34
A Pitiful Redeemer	.. ..	Isa. lxiii. 9
A Powerful Redeemer	.. ..	Neh. i. 10
A High or Great Redeemer	.. ..	Psa. lxxv. 35
And He is the Lord of Hosts	.. ..	Isa. xlvi. 4

So what have we to fear?

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from
July 25 to Aug. 23, 1913.

	£	s.	d.
Mataura Assembly—China	.. ..	10	3 6
Milton Assembly—Maori workers	.. ..	2	0 0
Wakefield—India	.. ..	5	0 0
A Brother—Use as guided	.. ..	5	0 0
Nireaha S.S.—India	.. ..	1	0 0
Brother, Bluff—As guided	.. ..	1	0 0
Riverton Assembly—India and Maori work	4 0 0		
E. and W.—Ashley Downs	.. ..	10	0 0
Mrs. J. M. R.—India	.. ..	1	0 0
A. T.—India	.. ..	2	0 0
Mrs. M.—As guided	.. ..	1	0 0
Anon. (Hastings postmark)—As guided	.. ..	5	0 0
Mrs M.—South America and China	.. ..	10	0 0
Cared for—Literature for Australian Back-Blocks	.. ..	1	7 6
W. S. R.—N. Z. worker	.. ..	2	0 0
Brother, Auckland—India or China	.. ..	0	15 0
Otane Assembly—Returned missionary, etc.	3 10 0		
Anon (Hastings postmark)—As guided	.. ..	1	0 0
Instead of Friendly Society—Maori Work	2 3 0		
Moutoa Assembly—N. Z. worker	.. ..	2	0 0
Totara North Assembly—India and Maori* Work, etc.	.. ..	7	0 0
Otokia—For India	.. ..	1	10 0
Sundry amounts for expenses	.. ..	0	6 0
Total	.. ..	78	15 0

ALFRED CLARKE
JAMES G. HARVEY } Treasurers
A. J. CLARKE } *pro tem.*

NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

HOME FOR MISSIONARIES.

W. S. R.	.. ..	5	0 0
Acknowledged to date	.. ..	£69	0 0

PUBLISHING HOUSE NOTES.

We have to acknowledge with thankfulness to God, the receipt of the following amounts, for circulation of gospel papers:

Without addresses—Bluff, 6/-.
With addresses—Wellington, 6/-; Collingwood, 5/.

When addresses are sent the papers will be sent regularly as ordered, but when no addresses accompany the amount, we choose names to whom papers are addressed to the value of amount sent. We trust the senders will join us in prayer to God for blessing on the seed thus sown.

◆ THE TREASURY: ◆

For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

OCTOBER, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors ...</i>	... 141
<i>The Old and the New within ...</i>	... 143
<i>Hallelujah! What a Saviour ...</i>	... 144
<i>Poem—Shall I Help, or Go? ...</i>	... 146
<i>Solemn Days</i>	... 147
<i>Choice Portions</i>	... 147
<i>Church History</i>	... 148
<i>The Waste-paper Basket ...</i>	... 150
<i>Missionary Intelligence ...</i>	... 151
<i>News of Work and Workers ...</i>	... 154

FROM VARIOUS AUTHORS.

A Meagre Effect. The precepts of God's Word seem to have a lamentably meagre effect in these days. Many, alas, are ready to drift with the current. If the popular tide runs in a certain direction, *that* fixes their course. According as the popular wind blows, they set their sails. You see their danger; you rush forward, and with kindly hand seize the helm, if haply you may avert the threatened calamity. But, to your horror, the helm has no effect! You cannot understand it. Brother So-and-so used to delight in the law of the Lord. The slightest touch of the helm of the Word was sufficient to alter his course. It is not so now. What does it mean? It means just this, that brother So-and-so has taken in so much of the world—in other words, has so departed in heart from God—that *the Word* has no effect.

Vain is the attempt to show any one light who is not walking in the light. . . . If the Word of God has ceased to have

any effect then the worst is to be feared. There must be a full confession in the presence of God. Half-measures will not do. There must be whole-hearted confession—whole-hearted surrender—whole-hearted submission to what the Lord has said.—*Wm. Shaw.*

* * * * *

The Only Foundation The atonement is based upon substitution. It is the only meaning given in the

New Testament to the death of Christ, and it is the only value foreseen in that death in the types and prophecies of the Old Testament. Isaiah 53. tells us "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. 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." To reject this repeated and only revelation of the purpose of God in the Cross is but to set sail on a shoreless sea of uncertainty, to abandon the only cure for sin which the world can ever know, and to forsake the one and only foundation upon which every hope for humanity is made to rest, according to the revelation of God. Alas, what many of our modern preachers are doing!

* * * * *

Apostolic Success. Men who in Divine things can speak with authority are greatly needed in the present day.

This was one noted characteristic of Christ as a preacher (Matt. 7.29). But it must be with the servant as with the Master—speaking with the authority of one who is conscious of being the Lord's messenger. For centuries this has largely

been lost in the professing church. To supply its lack men have substituted the authority of the church, human training and calling, or invented the figment of apostolic succession. Every true servant of Christ may say: "Give me a measure of apostolic success, and who will may claim apostolic succession." *A grain of true success is worth a ton of mere succession.* A theory that shuts out, as being true and authorised servants of Christ and His Church, such men as Carey, Livingstone, and Tayler in the foreign field; Muller, Spurgeon, and thousands of equally faithful and godly, though less-known, men in the home-lands: while it includes thousands of inexperienced and unspiritual men, whose chief delights have been in the amusements, joys, and honours of earth: such a theory, on the face of it, bears the stamp of falsehood. The marvel is how simple, godly souls could ever have been deceived by it.—*Dr. J. Norman Case.*

* * * * *

Heart's Ease. "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4. 6-7). This is true heart's ease, and our God would graciously give it to us at all times. It matters not what our circumstances may be, it is our privilege to enjoy heart's ease, inasmuch as we are called to cast our every care upon One who is as willing as He is able, and as able as he is willing, to bear it for us. "Cast thy burden on the Lord." What then? Is it, "He will *remove it*"? Nay, but "He will *sustain thee*." This is far better. The heart may often long to have the "burden" removed altogether; but it is infinitely more gracious of the Lord to sustain us. This latter is the true secret of "heart's ease." It brings

us into closer contact—deeper intimacy with the Lord, and this is just what we want. He, in His tender love, desires to make a most blessed exchange with us—He takes *our care* and gives us *His peace*. What an exchange! He would not have a single care upon our hearts. He would fain have our hearts as free from care as our consciences are free from guilt. He has given us righteousness instead of guilt, and He would give us peace instead of care.—"*Our Hope.*"

* * * * *

After Many Days. AT a recent meeting in Wellington the following interesting testimony was given by a well-known brother, and as it may be helpful, we take the liberty to pass it on: "Some years ago I was feeling very much the cold state of things. The coldness was creeping into *my* heart also, and I was imperceptibly beginning to feel that as others did not seem to care for the Lord's things, what was the use of my caring. The intention to "settle down" was taking possession of me, and I was in danger of dropping all work for Christ. Just when I had reached that stage I received a letter stamped "Geelong." Knowing no one there, I wondered who the letter could be from. Opening it I soon found it was from a young man whom I had almost forgotten. Years before he had been in my class at Sunday School. He had grown up unsaved, and had left N.Z. Going to Sydney to "see life," he was led to Christ in a Music Hall, and now was writing to thank me for the faithful words of years ago. I thanked God, and took courage."

* * * * *

IT is not by change of circumstances that we can be made happy, but by submission to the will of God. This submission is manifested by our steadfast purpose to mortify the will of the flesh, and by our contending against everything that offends God.—*Chapman.*

THE OLD AND THE NEW WITHIN.

GREAT, indeed, is the change called "regeneration" or being "born again;" and this, through the indwelling Spirit of God, opens up possibilities of practical holiness, righteousness, and likeness to the Son of God that are beyond all we ask or think. But the full attainment of that likeness awaits that marvellous "change" which will be the glorious privilege of all that are Christ's at His coming.

Meantime there are two natures consciously in the regenerate man, and those are opposed to each other, so that inward conflict is an invariable experience in the heart of the believer. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, that ye may not do the things that ye would" (Gal. 5.17, see R.V.).

The existence of a two-fold nature in one individual is illustrated in the figure of grafting. The vine, the olive, the apple, indeed all fruit trees, are cultivated by the process of grafting. The good is grafted into the bad. To graft the wild olive into the good is contrary to nature (Rom. II. 24). The graft partakes of the nourishment that the root supplies it with from the earth, and bears, not the fruit of the wild olive or crab apple as the case may be, but the rich and useful fruit for which it is cultivated. The tree, as a whole, is called by the name of the fruit it bears, but the wild nature is there still, ever ready to show itself unless it be kept back by pruning, from doing harm.

The writer once had a beautiful grafted crimson rose planted at the wall of his house. For several years it bore lovely roses. Gradually they degenerated in size and beauty until at last not a crimson rose was produced. What was the cause? In ignorance the branch from the wild

rose root was allowed to grow till its height was up to the roof, and its stem inches thick. The wild root was condemned, and should have been continually cut down as it attempted to put forth its shoots. In all this is one of nature's parables. The newly-begotten divine life is implanted with its capacity of fruit-bearing to God. But the old remains with all its capacity for evil. Like the wild rose or the crab apple, it is "condemned," and its forth-puttings in thought, word, and deed have to be judged. "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8.13). "Mortify therefore your members which are upon the earth" (Col. 3.5).

Herein lies the constant conflict, and the odds are dreadful. On the side of the flesh are ever the world and the devil, offering every facility and inducement to fulfilling its desires. Of the Lord Jesus it is written, "The prince of this world cometh, and hath nothing in Me" (John 14.30). There was no response in His holy soul to Satan's suggestions. It was like putting a magnet to a piece of crystal: there is no attraction, no response to the magnet in the crystal. But how different with us! There is that in every child of God that is ever ready to respond, like the steel to the magnet, to Satan's suggestions, and to the world's attractions; it is the flesh, and if unjudged, unmortified, gratified, and allowed to have its way, it will overcome in the struggle, and instead of the "fruit of the Spirit" there will be manifested "the works of the flesh" (see Gal. 5.).

But it is written, "Ye are not in the flesh, but in the Spirit." The man is no longer reckoned by God to be in the flesh which was condemned, sentenced to death, and executed on the cross of Christ. God sees him in Christ, a new man, having the Spirit of Christ and the mind of Christ, and in his very being

essentially in the likeness of Christ. "He is renewed in knowledge after the image of Him that created him" (Col. 3. 10). The personality is the same. Paul the apostle, saint, and servant of God is the same person as Saul of Tarsus the persecutor, the chief of sinners. But in him, the old man, the flesh was so mortified, so kept down, that victory was ever on the side of the new man. The world, flesh, and devil were against him, as against others, but "greater is He that is in you than he that is in the world." Though he could say, "in me, that is, in my flesh, dwelleth no good thing," yet by the power of faith and of the indwelling Spirit he overcame, and was always caused to triumph in Christ Jesus.

But, it may be said, if in the believer there is this two-fold nature, then how can he be called a saint? He is partly saint and partly sinner! How can he be "a new creature" if he is partly new and partly old? To revert to nature's parables: A field of wheat may a few months after it has been sown, be seen as a dazzling mass of yellow flowers, so fully is it intermingled with weeds. You ask the farmer what is that a field of. He won't reply, "It's a field of weeds and wheat." No, he will say plainly it is wheat. He knows that soon the weeds will die, and the wheat will overcome. It is for the wheat that he cultivates it, and well he knows that in the autumn, in the day of the ingathering, he will reap his crop of golden grain.

Or be it an apple tree, a Newton Pippin grafted on to a crab apple stock. You ask what kind of tree is that. The cultivator does not answer, "It is partly crab and partly Newton Pippin." No, he says, "It's a Newton Pippin." It is for the fruit it exists and is cared for, and it is never viewed otherwise.

Or it might be the finder of a nugget of gold. It is not all gold, it is partly quartz. But you ask him what it is. He

won't say, "It is a nugget of quartz and gold." No, he will tell you it's a nugget of gold. Soon the quartz, condemned to be crushed, will be separated from it, and then it will be seen that it was gold.

So the believer is a saint, a new creature, and God sees him ever and always as in Christ, and Christ in him. "The old man which is corrupt" is condemned, and to be judged and set aside. It is the new man that will survive in everlasting beauty and fruitfulness, when the old is done with for ever.

In this warfare there is no discharge. The overcomer is the man of faith in the living Christ, ever pledged to save. Not by effort of the flesh, not by earnest resolutions, not by a change of circumstances, but by the Spirit of the Lord through faith in Him who is "able to save unto the uttermost" is the victory gained.

—J. R. CALDWELL.

Hallelujah! What a Saviour.

Read Luke 7. 39-58.

Surely there is nothing that so thrills our hearts as tracing the footsteps of our blessed Lord, listening intently to His every utterance and watching carefully His every action. As we note His infinite wisdom, marvellous love, forgiving and peace-imparting power, we are entirely at a loss to adequately express the uprising feelings of adoration and praise. Tears more befit and express the result of such contemplation.

The scene before us is this. The Pharisees have just been reproved for their fault-finding propensities. One of their number—Simon by name—evidently still curious about the claims of our blessed Lord, invites Him to dine with him. The Master responds, and, accompanying Simon, enters into the house. In accord-

ance with the custom of the east our Lord leaves His sandals at the door, and reclines on one of the couches by the table provided for the guests. The door is open. A woman appears in the doorway and quietly makes her way in. There are others there, but only One absorbs her attention. Her appearance immediately marks her out for unusual attention, as there is every indication of her station, and, at once, the name of **“sinner”** almost rises to the lip of every one present. She stands behind the Master weeping, and as she tenderly and repeatedly kisses His dusty and travel-stained feet her tears rain down upon them. With her hair she wipes them, and then bringing forth her precious store of ointment she lovingly and with the boldness of unconscious humility anointed the feet of Him whom she adores. What a scene!

The eyes of Simon are fastened upon her, and as he looks he feels as if the very atmosphere were polluted by her presence. For in the Rabbinical School was it not taught that the common people were mere “children of the earth” and that no Pharisee might dine with any man of this class? And as for the women was it not strictly enjoined upon them that they were not even to speak to such, never to allow their dress to touch and to keep them apart, at least, 4 cubits?

Here was a poor woman, and a sinner at that, who, actually, had had the audacity to come into his house, kiss the feet of his guest and put ointment upon them, and what was more disgusting to him: his guest had permitted her to do so. To him there was only one conclusion: the Master was not a prophet.

Now all that Simon had thought of the woman was quite true, but in his severe analysis of her character and conduct there was not the slightest trace of compassion for that poor, broken-hearted, adoring creature down at Jesus’ feet. All that was evil was minutely noted, but not

the slightest notice taken of the manifest evidence of tender affection displayed before him. Symon had his eye upon the woman. The Lord had His eye upon Simon.

What an absorbing scene!

St. Augustine has said: “He heard the Pharisee thinking.” This is literally true. Verse 39 reads: “He spake within himself,” and verse 40 opens with “Jesus answering said: ‘Simon I have somewhat to say to you.’” Simon, endeavouring to hide his true attitude, replies “Master, say on.”

Then comes forth that exquisite parable of the 500 and 50 pence debtors, who were frankly forgiven, followed by the question “Which of them will love the most.” A correct answer having been given, the Lord immediately applies the lesson in a very forceful manner by three striking contrasts. Travelling over these burning, rocky, dusty paths, the feet, only protected by sandals, become travel-stained and weary. Simon had utterly failed to offer the ordinary refreshing courtesy of the day—water for the feet and a towel to wipe them. Note the tender, but crushing words of our blessed Lord as He turns pointing to the one on whose behalf He is about to speak. “Simon, seest thou this woman? I entered into thine house. **Thou gavest me no water** for my feet: but she hath **washed** my feet with **tears** and **wiped them** with the **hairs of her head**. Thou gavest me no kiss: (the ordinary greeting) but this woman since the time I **came in** hath **not ceased to tenderly kiss my feet** (the expressions of a heart too full for words). My head with oil thou didst not anoint: (not an unusual custom) but this woman hath anointed my feet with ointment (an almost unheard of luxury).

What must have been the feelings of Simon on hearing such words! What must have been the feelings of this humbled, adoring woman as she listened to these

words of defence from the lips of the Lord's anointed. She was yet to hear more. With tenderest compassion he looked upon her and said, "Thy faith hath saved thee; go in peace." The Pharisee would have condemned her. Our blessed Lord redeemed her and sent her home with the calm of Heaven in her soul. Hallelujah! What a Saviour!

Notice again the contrast between the woman and the Pharisee. He, with little consciousness of his own sin, minutely considers the sins of the woman. She deeply conscious of her own sins, and unconscious of the sins of others, bends over the feet of Jesus. His affection for the Lord was of a very cold formal type. She expressed, with her lips, her tears, her hair, and her ointment, the burning affection of her heart. He reasoned about the Master while she adored. His criticisms proclaimed his high thoughts of himself. Her actions told out her unconscious humility.

Oh, how often we have fallen into similar error. Is it not a fact that we have often been far too much occupied with the failures of others and at the same time have ignored our own? Our brethren and sisters have been injured, but saddest of all our souls have been withered, and the Lord has been robbed of even the very smallest practical return for the agonies of Calvary.

Let us remember that the Lord "hears us thinking," and may we have grace to shun the spirit and character of Simon, the Pharisee.

—J. STEVENSON.

CHRIST AND THE BELIEVER.

- In Christ—Phil. 1.1 ... Our Position
- Live Christ—Phil. 1.21 ... Our Purpose
- Preach Christ—Phil. 1.15 ... Our Privilege
- Win Christ—Phil. 3.8 ... Our Prize
- With Christ—Phil. 1.23 ... Our Prospect
- Like Christ—Phil. 3.21 ... „ Perfection

—W. J. M.

SHALL I HELP---OR GO ?

A MIGHTY river goes rolling on,
 Mighty beyond our ken;
 And this is the river that rushes along,
 Children and women and men.
 They're living in darkness and dying in
 Children and women and men; [sin,
 They're plunging from Now to an awful
 Then,
 Hundreds of millions of men!

Oh, what can we do to help them?
 Christ died for these millions we know;
 But someone must take them this message
 of love!

Shall I go? or help those who go?
 Go count all the stars on a lovely night,
 Count them twice over again;
 The number is nought to the millions of
 souls,

Children and women and men!
 They're passing to heaven or hast'ning to
 Hast'ning to weal or to woe! [hell,
 Yet Jesus would have us to warn them
 in time:

Shall we obey, or say "No"?
 This river flows on to eternity,
 Never returning again!
 From the North and the South, from the
 East and the West,
 Hundreds of millions of men!

'Tis reddened by blood, it is blackened
 by sin,
 Sorrow and mourning and woe!
 We dare not sit still, or go calmly to
 Jesus commands us to "Go." [sleep,

Oh what can we do for these poor, dark
 souls,
 Dying in blackness of night?
 For how can we rest while the river still
 rolls,

We who are the children of light?
 O Lord, we are coming, are coming to
 Take us and use us to-day; [Thee!
 Remove all the hindrances, set us on fire,
 Have with us all Thine own way.

E. E. Pickard, Sevenoaks.

SOLEMN DAYS.

We often hear the words "these are solemn days"; yet how little we do realise it! It is often a mere phrase, and while the lips may say the days are solemn and evil in life and practice, but few Christian believers show that this is the case.

But, surely the days in which we live are solemn. They are the days of 1 Tim. iv:1; the perilous days of 2 Tim. iii:1-5; the days of rejection of God's truth as predicted in 2 Tim. iv:3, 4. These are days when the god of this age manifests his most cunning powers and his wiles become increasingly subtle. It is the evil day of Ephesians vi:13; and all who are the Lord's, who live close to Him and are walking with Him find out daily that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the wicked spirits in the heavenlies."

All these things become more real daily. The falling away from the faith becomes a greater reality; so does evil in every form. But the most solemn fact is that the Lord is coming. What rest, what joy and peace this thought gives in the confusion, in the hurry and anxiety about us! The Lord is coming! This truth should solemnize every day; it will keep us close to our Lord and in separation from evil in every form.

God's call to His people in these solemn days is to separation. The midnight cry our Lord foretold in the parable of the ten virgins tells us of this. "Behold the bridegroom! Go ye forth to meet Him." When this cry was heard first a number of years ago it led to separation, a going forth to meet Him. If the fact that the days are solemn and evil, that the Lord is coming, does not lead the believer into a thorough separation from the world, something is certainly wrong. How can we be in fellowship with evil doc-

trines, doctrines which deny the Christ of God, or in fellowship with such who are wilfully hastening on into the divinely predicted darkness? How can a believer in the Lord's Coming in these solemn days go along with the ever increasing crowds who are "lovers of pleasure more than lovers of God" and enjoy himself with such? Impossible! If a believer finds recreation in such company he is in a dangerous and deplorable condition. Let us walk in separation which is a walk with God, and we shall find Him and His grace sufficient for all our need.

"Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore,

Come ye out from among them,
and be ye separate, saith the Lord,
And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and
daughters" (2 Cor. vi:14-18).

The Lord help us in these solemn days to live out this command.

CHOICE PORTIONS.

Gathered by W. J. MILLER.

The saints of God were converted to wait for God's Son from heaven, and when they lost that hope and distinctive place all the mischief came in.

There can be nothing of greater practical importance for every-day work and service than waiting for God's Son from

heaven. For in the hope of His coming we shall see that the details of life here are but God's dealings with us; that we should be to His praise and honour and glory at the appearing of Jesus Christ.

Is the thought of the Lord's coming your daily delight? Does it influence you in all the details of your life? Or are you walking hand-in-hand with the world, so that the very thought of His coming fills you with shame?

Faith is the link between God and the soul of man, and it is a link that nothing can break. It is also a great deal more than sight. Sight may be defective. We may be mistaken in trusting to it; but we cannot be mistaken as regards faith. It is the Word of God rooted in the soul.

The man of faith may appear in a less attractive light than the man of the world, but heaven views things very differently from earth. The world's frown is but for a moment; heaven's favour is forever.

There is no book like the Bible. It stands incomparably alone, even if judged from the low level of mere literature. But received as the inspired Word of God, and read with the eye of faith, it takes upon it glories not of this world; it sheds a light "above the brightness of the sun," and on its first pages, as on the last, are stamped the triumphs of God.

What you and I have to do is, first to proclaim the truth, and then to maintain the truth, press the truth, and, above all, live the truth..

If but a few were awakened to become the living expression of the grace of Christ, of the truth of Christ, and the ways of Christ, to live daily and hourly in subjection to the Word of God, it would have an immense power in delivering other Christians from evil entanglements.

Why is it that there is so little true worship to God the Father? Why does He get so little of that which He seeks

and delights in? It is because the saints of God feed so little upon Christ.

Every Christian has a place in the presence of the Lord, in which he or she has the privilege of exercising as a worshipper the priestly function; but a priest cannot do his work well if he is not well fed. Well, if a Christian you are a priest; see to it that your soul is well fed, for if not, you will never be really a worshipper.

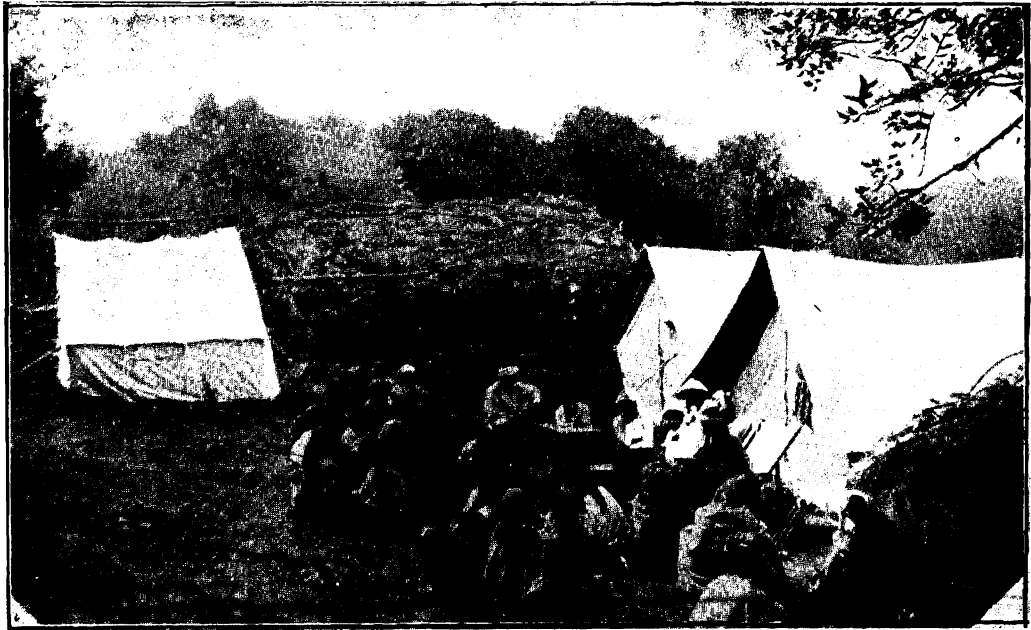
The Levites had to carry the tabernacle through the wilderness. Even so are we called to bear the name and character of Christ through this world, but we can only be rightly strengthened for this as we feed upon Him.

If you put your cares into God's hand, He will put His peace into your heart.

PAPERS ON CHURCH HISTORY.

In our last paper we dealt with the struggle between Henry II. of England and the Papal authorities. Now we pass on to discuss the relations between Rome and England in the reigns of Richard I. and John. Innocent III. was now Pope, one of the most ambitious and powerful of all who have occupied the Papal throne. Irreproachable in his private life, and enforcing purity of morals among his clergy, Innocent, nevertheless, was determined to sweep away all opposition to the Papal supremacy, from whatever quarter the opposition might come. During his reign a bitter struggle took place between Philip of Suabia and Otho of Saxony for the position of Emperor. Richard I. of England supported the claims of Otho, who was also supported by Innocent, and afterwards raised to the throne as Otho IV. England was thus the close ally of the See of Rome.

On the death of Richard the throne of England passed to his brother John. The whole reign of John is a history of



Mr. H. G. LAMB, Algeria, North Africa, and two other workers, holding a meeting in the open-air.
Mr. Lamb has been sixteen years in Algeria.

weakness and violence, of wickedness and degradation, of the most cruel, sensual and faithless of monarchs. But the hand of the Lord is most manifest in the affairs of England at this time. Never had a viler prince worn a crown; yet God in His mercy, and in His care for England, overruled his many faults for the benefit of the church and the people of England. We speak, of course, in general terms. But from this reign may be dated England's wholesome dread of popery, and her enthusiasm for civil and religious liberty. Disastrous to the last degree as was the reign of John; humiliating to the king and to the nation; yet the united voice of history affirms that it was then that the foundations were laid of the English character, the English liberties, and the English greatness; and to this reign, from the attempt to degrade the kingdom

to a fief of the Roman See, may be traced the first signs of that independence, that jealousy of the papal usurpations, which led eventually to the Reformation.

One of John's first and great scandals reveals in the clearest light the unprincipled character of Innocent's policy. John, who had been married for twelve years to a daughter of the Earl of Gloucester before he became king, now wished to marry a wife connected with some royal house. He divorced his wife without reasonable excuse, and carried off the betrothed bride of the Count de la Mark and married her while his own wife was living. This disgraceful conduct was confirmed by Innocent, because John, like his brother Richard, sided with the Pope in supporting Otho. But the act cost John his great Anglo-Norman dukedom, for Philip of France sided with the Count

de la Mark and wrested all his French possessions from John.

Ere long John quarrelled with Innocent. The Pope had no objection to his matrimonial irregularities, but he could not brook John's disposal of positions in the Church. On the death of the Archbishop of Canterbury the king chose John de Grey, Bishop of Norwich, as the new Archbishop, but Innocent commanded the election of Stephen Langton. On John's refusal to bow to Innocent's commands, England was laid under an interdict. The terrors of this interdict, and the offer of the crown of England to the French king, made John surrender, and Stephen Langton became undisputed Archbishop. But Innocent had overreached himself, for Langton now became the head of the party which compelled John to sign Magna Charta. The Pope at once saw that the Great Charter was a terrible blow to the papal power in England. The charter was declared by him to be null and void, but all in vain, for the spiritual censures, the annulling edicts, were received by the barons of England with utter disregard.

—Adapted from Papers by ANDREW MILLER.

The Waste-paper Basket.

When preaching at C., a message came to me from a young woman staying at L., that she would be glad to see me. So I walked across to that town. Calling at the house indicated, I was welcomed by the young woman, who asked me to come into the parlour.

I sat down, and at once she began to explain why she had sent for me, saying: "You will not know me, but I have often heard of you through your sister, Mrs P., with whom I was table-maid for several years. Every now and then you sent Gospel books through the post addressed to her and her husband, the doctor. These books were generally thrown into the

waste-paper basket. Part of my duties each morning was to empty this basket of its contents, and those books which they cast away as worthless I valued, kept and read, and, through God's mercy, they were the means of my conversion. Hearing you were preaching so near, I sent for you, as I felt sure you would be pleased to hear of me. I am housekeeper to a doctor here, and cannot easily get out to attend any meetings, or you may be sure I would have come to hear you."

Hearing this testimony of God's grace from her lips caused my heart to rejoice, and you may be sure I thanked God and took fresh courage to go on with that service, which undoubtedly had His approval, although my relatives failed to appreciate or profit by my efforts.

God says "My Word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55: 11.)

How true it is that if some refuse God's invitation, He will call others, so that His house may be filled (Luke 14: 23). So let us go on sowing the good seed with fresh courage. God must have His harvest.—R.A.S.

LETTER TO THE EDITOR.

Dear Brother in Christ,—Missionaries meeting in conference in Bangalore desire that you would kindly draw attention in your paper to a matter of no little importance that we wish to bring to the notice of ministering brethren.

There is urgent need for a testimony among English speaking peoples in the great cities of India. Not only are there large domiciled communities in all these centres, but to our personal knowledge many young people from assemblies at home, arriving in this country, through lack of spiritual care and by reason of the peculiar temptations of city life in India, have drifted away and become cold. Such

work bristles with difficulties unknown in the homelands, and would call for the exercise of much wisdom and grace, but presents a field of great opportunity.

While gathered in conference, the fact that during 1912 no brethren from assemblies known to us, and only a few sisters, left the homeland to take up work for God in foreign countries, was mentioned as a call to heart exercise before the Lord.

In some parts of the field (e.g., Travancore, Santal Country, Straits Settlements, etc.), the paucity of labourers is keenly felt.

We are also thankful, in view of the peculiar difficulties met with in a foreign land, that greater care has of late been exercised in commending those who have expressed a desire for service in the foreign field, and we would deprecate any slackening in this respect, as numbers in no wise make up for efficiency. It is also a strong conviction that in no case should workers be sent out who have not already proved their fitness for service at home, and without first having correspondence concerning them with those already in the field. Although this has often been mentioned, we regard it as sufficiently important to re-emphasise it. Knowing that there must be many capable young men and women in the homelands, and seeing the great need here, we ask your fellowship in making it widely known in the assemblies.

We would also ask for prayer, for India especially, that the Lord would raise up Indian Christians, who, filled with the Spirit, will realise their responsibility to their fellows, serving as unto the Lord, and not merely as mission agents. We are grateful to God for the few who are thus making His name known, but the need for many more is great and pressing.

Signed on behalf of missionaries meeting in conference in Bangalore,—

FRANK McLAINE.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

CHINA.

From Misses Gresham and Rout.

WEIHAIWEI.—Miss Daniell has been very seriously ill with scarlet fever, but you will be glad to know that she is now slowly gaining strength.

We do thank the Lord for all His mercies towards us, not the least being the fact that the weather has been wonderfully cool for this time of the year; so that the nursing, though tiring, was never more than we could manage.

Two nights ago we had the sad news that our brother Mr. Robertson, of Shihtao, was very ill. He and his wife, with the two sisters Misses Akers and Wilson, have been much in our thoughts and prayers these days, and we cry to God to spare this valued life if it be His will. During Miss Daniell's illness we have had the comfort of being able to get a very clever doctor, but down in Shih-tao they are far away from such help. Their strength and confidence is in the living God, and we can safely leave them with Him.

We are so very short of brethren in this district, and often pray that the Lord would raise up many of His own chosen ones to offer for work in the regions beyond. The Lord's own command, "Go ye," has been heeded by a few, but when we realise the need we are constrained to say, "What are these among so many!"

MALAY STATES.

From Mr. Geo. Wilson.

KAMPAR.—We have sold this property, and are now busy seeing to plans, etc., re erecting a house in Ipoh. We have a brother in the trade, and he has promised to see to the building of the house. So, if our way is open, we shall consider taking a change while the house is being

built. In three months we have to quit this house, and we do not know where we shall be obliged to go while the new house is being built, which will probably take about nine months. The house will have a large room underneath, to be used as a hall and school. We shall value your prayers very much at this time that we may be guided aright. We desire to erect a small hall here in Kampar for the Chinese, and continue this as an out-station.

Through God's goodness we are all well.

SOUTH AMERICA.

From Dr. George Hamilton.

SUCRE.—At present we have not got a place for public Gospel meetings. We had a place, and its rent paid for a month in advance, and the day we were to enter the rent was returned to us, so at present we are just waiting on for another opening.

By my profession I get in touch with the people, and get conversations also on the things of God. One result is that the general belief and lies against Protestants as a whole are getting a shake, and high and low are watching one's life and speaking of it. A conversation cannot be had without first getting the confidence of the people. Those here who visit and try to converse with the people on the things of God, find it almost impossible to get a conversation of any profit. For myself also I find this: that if the sickness were a slight one that I treated them for, then generally I cannot talk much to them. We must be proved well by personal contact first. Up to the present eight at least have professed conversion, but not one of these belong to this city—they are visitors and students. The prejudice is deep-rooted indeed.

We are fairly well. Sometimes we feel the need of a change, still at present we have no thought of returning soon if health holds out.

Mr. Burgess is again with us, and we trust you will remember us all here much in prayer.

INDIA.

From Mr. Maurice J. Wark.

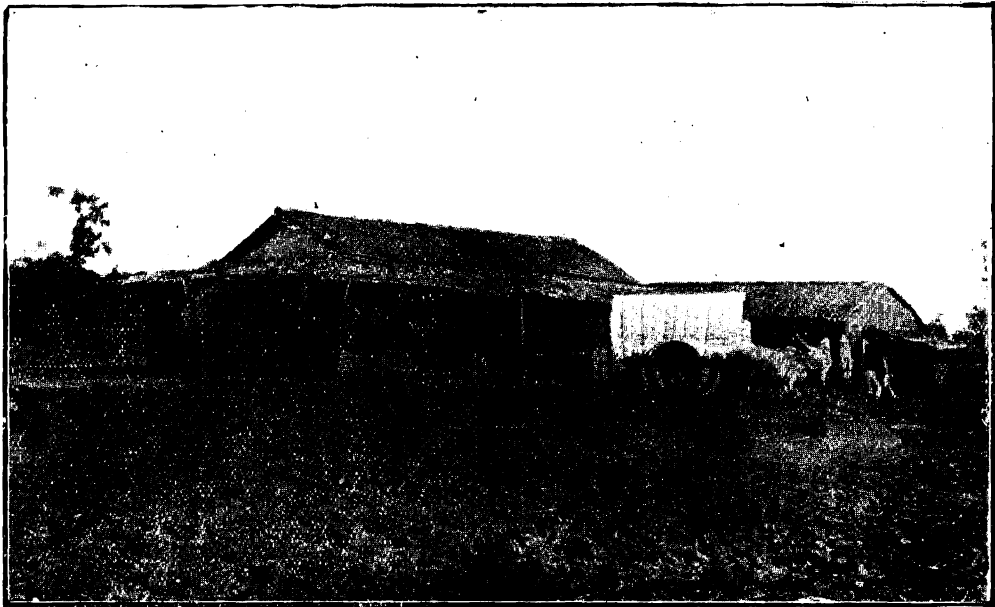
DADDI.—It gives me much joy to mention the fact of a seeming interest in this district. A few people are inclined to seek to know more of the things whereof we give witness, and so as the seed is sown we may reasonably expect a harvest time, in due season.

We have much to praise God for in connection with the medical work. This brings us into close touch with the people, and as we help them in their physical need, we have an attentive ear for the Gospel. In the hot weather a man and his wife brought a sick child for treatment and stayed about a month, during which time they gave heed to the teaching. Since they returned to their village their interest has continued, and they have come once and again to the bungalow for further teaching. They profess to have given over idol worship, but we look for a more definite stand for Christ. We trust this will come in answer to the prayers of His children in the homelands.

From Mr. Wm. C. Irvine.

BELGAUM.—You will be interested to hear that one of the Lord's stewards has sent £25 towards the free distribution of "The Scripture of Truth." With this I shall be able to send out 1000 copies of the book to Indian pastors, evangelists, and teachers. This has been a great encouragement to me.

Pandita Ramabai (whom I visited recently) suggests that we should print an abridged edition of this book in Marathi, and says that if we can get it translated, she will do the printing considerably less than cost price. The need of such a book in Marathi is very great, and I am praying that God may enable us to get this done in due time.



Mr. A. E. PERKINS' home at Diddapura, South India. We are glad to know that since the photo was taken Mr. Perkins has been able to spend £25 in making the roof watertight, and minor improvements, but the need of a new house is very apparent.

Recently I have had the great joy of leading more than one nominal Indian Christian into the glorious liberty of the sons of God.

From Miss Emily Starck

CHITTAPETTA.—I am still on the hills, but hope to go down soon. The doctor was right in saying that resting quietly would perfect the cure, and it is with thankfulness to the Lord that I write this, believing soon to return and be able to do more for this waiting time. Thank-you so much for sending along the papers from time to time, thus keeping us all in touch with the work in other lands. We trust also that interest in prayer will be maintained. We still need your help in prayer.

Mr. A. E. Perkins sends us the following extracts from a letter which he has

received just recently from a brother missionary:—

“There seems to be a real work going on at Nagoli. (Nagoli is a large village one mile east of Diddapura). Mara, I believe, is soundly converted. I happened to arrive when persecution was at its worst. Mara’s younger brother is continually asking his mother why she, too, does not trust in Jesus. Linga stands true. A boy in the Government school is as “clear as a bell” about his salvation. At Nelluru (a village about a mile further on) two of the mission school boys died of cholera. One of them bore a splendid testimony before he died. His mother tells the following: “Before he passed away he asked for the Gospel Book, read a little, looked up into my face, and said, ‘Mother, if you don’t believe in Jesus you will never see me again, and I shall never

see you again, because I am going to Heaven.' Then he passed away." The boy's mother tells the story with tears.

"Racha turned up on Sunday, and the Lord helped me in telling him the way of life. He waited until the worship meeting was over. He tells me his son knows the Gospel better than he does."

[This man Racha is a well-to-do Pan-chama. He has been exercised about his need of salvation for a long time, but for some reason has never made a stand. I have heard from the Diddapura school-master that others are deeply impressed. It makes one long to be back to assist the enquirers.—A.E.P.]

MISSIONARY ITEMS.

Mr. and Mrs. H. Rees, who are at present in Wales, are hoping to return to India probably during October. They are both feeling very much better, and are looking forward to returning. They have met a good number of Christians who are the fruit of the last Welsh revival, and who seem very bright. They now have another little son, born since they arrived in Wales.

Mr John M'Iver, with his wife and children, has arrived safely in Dunedin, having transhipped at Melbourne for the southern port. We trust his return to New Zealand will be both a bodily and spiritual benefit.

Mr E. Lynn (South India) has visited assemblies in Taranaki, Hawke's Bay and Wellington provinces, and has had good meetings. From Wanganui he intended going on toward Auckland, leaving there about the middle of October for Sydney, en route for India. Our brother's stay has been short, but we trust it will lead to still further interest among the Lord's people in the needs of "regions beyond."

Miss L. Sundgren, who has been in New Zealand for nearly 12 months for

rest and change, believes the Lord would have her return to India to her work for Him at Trichur. Our sister has been able to visit some of the assemblies, and has had meetings for sisters, seeking to awaken interest and prayer for the orphan children. Miss Sundgren expects (D.V.) to leave Wellington on October 17th for Sydney. At Melbourne she will be joined by Mr E. Lynn, and from there they travel together by the R.M.S. "Otway," of the Orient Line. We trust our sister's return to India will be blessed of the Lord, and we would request for her a continued interest in the prayers of believers.

Mr J. A. Clarke (Africa), after spending a few months visiting assemblies in New Zealand, has left for Australia. Our brother has much appreciated the kindness of the Lord's people in New Zealand, and desires a continued interest in our prayers on behalf of Central Africa. His future movements are not yet definitely clear. Address for the present—C/o A. H. S. Allen, Esq., c/o Beath, Scheiss and Felstead, Ltd., Melbourne.

Mr A. F. Perkins has accompanied Mr Lynn in visiting assemblies in Hawke's Bay and Manawatu, and has now returned to Pohangina for a while. He is cheered by hearing encouraging news of the work in and around his station in India.

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

Mr. Edgar Whitehead is at present in Invercargill, and will probably make his home there for a time. His address at present is c/o Mr. A. Ross, 119 Tweed Street, Invercargill.

Mr. H. C. Isaac has returned home to Oamaru, after some months in the North Island. In company with Mr. Edgar Whitehead he hopes to commence Tent Meetings in or near Invercargill shortly, and

prayer will be valued that the Lord will come in in much blessing.

We are sorry to hear that our sister, Mrs. Mark Harrison, has been taken very ill again. We trust it may please our gracious Father to yet restore her to a measure of health, and that both Mr. and Mrs. Harrison will be sustained in this time of trial. Owing to his wife's illness, Mr. Harrison has been unable to leave for the West Coast as he had hoped, so he is having a few special meetings in Nelson.

Mr Franklin Ferguson, writing under date July 28, says:—"It is rather a disappointment to be in such a country as England and obliged to abstain from preaching or even attending many meetings. I have had kind and pressing invitations to conferences, but I think they must all be declined. My nervous state makes very slow progress. We have not yet decided when to leave England. A doctor in Bath advises me to 'come to anchor' at some quiet place in the country. So I may do so for a while."

Mr F. Bickerton has had a week's meetings at Raetihi, speaking on the chart "Two Roads and Two Destinies." There was a measure of interest manifested in the meetings.

Mr H. Jenkins is still spending most all his time visiting among the Maoris and Europeans. Recently he met two Maoris who seemed interested in the way of salvation, and who spoke very feelingly of forgiveness of sins through the blood of Christ. Our brother finds the chart "Two Roads and Two Destinies" a good help in bringing out the truth to the natives.

Mr H. S. Taylor is still at home in Dannevirke. He believes there is a little improvement in his health, and is thankful to the Lord. We trust our brother may soon be fully restored.

Although not now giving his whole time to the work, Mr F. S. Martin is still seeking to serve the Lord among the Maoris in and around Rotorua as opportunity permits.

Mr Matthew Logg has had meetings at Feilding and Rongotea lately, seeking to help the Lord's people, and build them up in their faith. He hoped to visit Palmerston after leaving Rongotea.

Mr W. Southall is at present staying at Wanganui.

Miss Wieneke has been continuing at Kaitangata, visiting people in their homes.

We are glad to hear of interest and blessing in the Gospel at Wellington and Miramar. At Newtown the younger believers have commenced a Postal Mission and are seeking to serve the Lord by posting Gospel papers to people living in the country districts.

Mr Henry Moffatt intended (D.V.) leaving Toowoomba, Queensland, early in September, and calling at several places before crossing over to New Zealand. Our brother's address for the present is:—Care of Mr R. M. Maunder, Fitzroy street, Palmerston North.

Mr John Blair has returned to Ireland for a time. His address for the present is:—9 Cheviot Avenue, Strandtown, Belfast, Ireland.

Mr W. J. McClure has been having meetings at Los Angeles, California. His address is:—1603 W. Seventh street, Oakland, California.

Mr J. Binskin was hoping to get the South Island Gospel carriage started again toward the end of September. When writing he was not clear who would be accompanying it, but desired prayer that the Lord would give definite guidance to those who were exercised about it.

Mr Geo. Milson will (D.V.) be leaving Levin on the first of October for Tauranga, Bay of Plenty. He hopes to improve his health by living there permanently with his son, who is farming. Many natives are living in that district who need to be pointed to the Lamb of God who died for them, and as opportunities occur Mr Milson will seek to serve the Lord among these.

N.I. Gospel Carriage, No. 2.—The Trustees advise us that our brother, Mr W. Ormerod, of Feilding, feels led to join Mr Dean in the work of the Carriage and his offer has been accepted. He is highly commended by overseeing brethren at Feilding for the work, also by the Blackburn Assembly (England), from which he originally came. It is hoped to have the Carriage on its rounds in October, and prayer is requested for guidance and blessing on the workers. All communications for Brethren Dean and Ormerod should be addressed to them, care of Gospel Publishing House, Palmerston North. Communications for the Trustees to either Mr H. Whitehead or Mr J. M. Murdoch, Pohangina; or Mr Geo. E. Suisted, Bunnythorpe.

Mr Forbes Macleod had two weeks' meetings, with interest and blessing, at Martinborough. He afterward went on to Noreswood, where he has been continuing nightly.

Mr J. C. Rock has been principally at Timaru, Pleasant Point and Ashburton meetings lately, seeking to serve the Lord as opportunity offered.

Owing mainly to the heavy demands on our time, consequent on the editor's absence, we have decided for the present to discontinue the "Searchers' Column" in the AMBASSADOR. If arrangements can be made to continue it, we will gladly recommence.

FALLEN ASLEEP.

At Nelson, on July 15, Mrs Eves passed into the presence of the Lord, aged 66 years. She had been ailing for some time, but her last days were brightened by the Lord's presence.

At Bunnythorpe on the 15th September Mrs A. Marshall passed peacefully away to be forever with the Lord at the ripe age of 76. Converted at Waverley about 30 years ago, she was among the first gathered to the Lord's name in that place, and for the last ten years has been connected with the Bunnythorpe Assembly. During the last week of her illness she spoke with confidence of the Lord's presence with her, and also of the glory which she was so soon to enter into.

ALL-DAY MEETINGS.

Meetings for Praise, Prayer and Ministry will (D.V.) be held as under on Labour Day, Monday, October 27. Visitors requiring accommodation should communicate early with those whose names are given:—

Medway Street Hall, Gore: Mr J. Duncan, Howard street.

Mosgiel: Mr Wm. Lewitt, Lanark street.

Rongotea: Trains arriving Palmerston 3.30 p.m. and Feilding 2.59 p.m. will be met on Saturday, either by coach or special conveyance. Rowe Bros.

Brightwater, Nelson: A. M. Paton, Hope, Nelson.

Napier: Mr. R. Magill, c/o Magill and Campbell, Emerson Street. [Note—This is the only intimation which will be given from Napier.]

Last year meetings were also held at Devonport and Petone, but we have no advice to hand of meetings at these places this year, although probably they will be held as usual.

Christians should remember the meetings much in prayer that there may be definite blessing as the result of the word being ministered.

ANSWERS TO CORRESPONDENTS.

1 SAM. 15-22.—We are quite in accord with you that feathers would come under the words "costly array" in 1 Tim. 2. 9-10, although all feathers are not costly. Why do you not minister the Word as the Lord leads you? To our mind it would be more likely to result in blessing than your seeking to use our columns under a nom-de-plume.

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from
Aug. 23 to Sept. 24, 1913.

	£	s.	d.
A.P.—Maori worker	2	0	0
J.C.—As guided	1	0	0
John iii. 16—Various workers ..	24	0	0
A Brother—Use as guided	4	0	0
A Brother—Magazines to Industrial Schools	1	0	0
Anon., the tenth—South America ..	2	0	0
Milton Assembly—China	5	0	0
Dannevirke Assembly—workers as guided ..	3	0	0
Limestone Plains Assembly—China ..	3	0	0
Devonport Assembly—Various workers ..	14	0	0
Devonport S.S.—India orphans	4	0	0
A.N.—For China	1	0	0
New Plymouth Assembly—Certain missionary	8	0	0
Awanui Assembly—As guided	5	0	0
W. Eyreton Assembly—Straits Settlements	7	0	0
A.I.H.—As guided	2	0	0
Pirongia Assembly—S. America and China	9	0	0
W. Eyreton Assembly—Straits Settlements	1	0	0
E.H.R.—As guided	2	0	0
M.M.—As guided	15	0	0
Estate late Mrs. E. C.—Foreign Missions..	5	0	0
Sundry amounts for expenses	2	1	0
Total	£120	1	0

ALFRED CLARKE
JAMES G. HARVEY } Treasurers
A. J. CLARKE } *pro tem.*

NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

HOME FOR MISSIONARIES.

A Sister, Nelson	0	10	0
Acknowledged to date	£69	10	0

PUBLISHING HOUSE NOTES.

We would remind our readers again that we are glad to send the Ambassador to any address for 1/- per year, or the Ambassador and Talks to Children together for 1/6. In this way you may be able to reach those friends who dislike personal dealing, or those other friends who are too far off for you to be able to speak to. A few shillings spent annually in thus giving the gospel to the unsaved will be sure to bring its reward. Large sums are spent annually by the disseminators of error, and we need to do all we can to scatter far and wide sound gospel truth. We again thank all who are helping in this direction.

THE TREASURY:

For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

NOVEMBER, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i>	157
<i>Laughter</i>	159
<i>Thoughts on the Cross—Part II.</i>	161
<i>Christian Fellowship</i>	162
<i>The Secret of Blessing</i>	163
<i>Poem—Keep Going On</i>	163
<i>Church History</i>	164
<i>Replies to Questions</i>	166
<i>Missionary Intelligence</i>	167
<i>News of Work and Workers</i>	171

FROM VARIOUS AUTHORS.

We Need a Reviving. PAUL could say of many in his day: "All seek their own, not the things that are Jesus Christ's"; and if true then, how much more so now? "My business," "my work," "my home," "my family," "my property," "my money," are the common expressions as heard on every side, even among the children of God; while the things of God and the work of God are looked upon as something to be *patronised*, but not necessarily part of *my* affairs. The Lord pity us! We surely need a reviving here—a revival that will not merely touch our feelings and make us *sing*, but one that will go deeper and make us *pray*—deeper still and make us *work* the work of the Lord—and deeper still until we shall no longer call aught that we possess our own, but shall hold it and use it for Him. We shall not then be found robbing God and ourselves too, but shall bring the tithes into the storehouse, and, proving Him, find Him true

to His Word, to pour out a blessing upon us, that there shall not be room enough to receive it (Mal. 3.).—T.D.W.M.

* * * * *

True and Untrue Witness. ALAS! it is easy to understand how a man may be godly in the main, and yet found in circumstances where a Christian ought not to be, and that so far he is not a true witness for God. Whether I look at the individual Christian or at the church, I see that God's object is to have a testimony to His own glory in the world: to have those who are for Him, not in the way of putting down the world, much less of seeking to get the honour and riches of the world; but willing, for Christ's sake, to abandon what they liked best, because they look not at the things which are seen, but at the unseen and eternal. This is grace's triumph, and so far as it is true of us, we are real witnesses for God. On the other hand, if we are seeking to gain or retain the world along with Christ, the principle of Babylon is begun.—W.K.

* * * * *

Giving to the Lord. I believe that even now the *principle* of Proverbs 3.10 and kindred scriptures holds good. How many Christians are daily "robbing God"—spending on themselves what God rightly claims for His service! As a consequence they are cursed with leanness in their souls, loss in their business and family, and barrenness in their service. Conspicuous among the needs of present-day Christians are a systematic and conscientious laying-aside of God's portion, and wisdom and faithfulness in distributing the same. Some speak as if it were legal and unspiritual for a Chris-

tian to determine to give to the Lord a tithe of his income. They say, and say truly, "All that I am and have belong to Him." But if many of these friends were for a year to keep an account of what they are accustomed to give, they would be shocked to find how much less than a tenth they have been giving to the Lord. Those only have a right to speak slightly of a Jewish tithe who are themselves habitually giving more than that; and such usually know too well the value of systematic giving to do so.

In our case "tithes and offerings" (Mal. iii. 10) mean much more than the setting apart for God the just and fitting proportion of our income: it means that spirit, soul and body, the whole of our being's ransomed powers, all that we are and have, are consecrated to the Lord. In the measure that an individual does this, in that measure shall he be blessed and made useful to the Master; in the measure that a Church does so, in that measure shall it be spiritually prospered and made a blessing; in the measure that the whole Church does it, in that measure shall she be revived, filled with the Spirit's power and comfort, and be used in accomplishing God's purposes of grace among all nations. Oh, that Christians generally would respond to the Divine challenge (in Mal. iii. 10)! Then in our days God would work such a work as never before has been seen! Whether, before the end of the age we have ground to expect such a deep and general revival, I do not stay to inquire; but this is certain: if each reader of this article thus brings his offerings and tithes into God's storehouse, he himself will be richly blessed, and will be made a great blessing.—*Dr. J. N. Case.*

* * * * *

Righteousness Without Grace. THE scourge and the whip may be righteous, but there is no winning the heart of man with these. Nor is it righteousness which reigns among the

saints of God, but grace through righteousness and eternal life. Alas! how many sins that might have been washed away (John 13.) have been retained. How many brethren alienated for all time, who might have been won back to God and to us, because we have hammered at the conscience merely, with the heart un-gained—with the heart, I may say, almost unsought! We have not overcome evil, because we have not overcome it with good. We have taken readily the judge's chair, and have got back judgment; but the Master's lowly work we have not done!

But how little yet do we understand that mere righteous dealing—absolutely righteous, as it may be—will not work the restoration of souls; that judgment, no matter how temperate and true, will not touch and soften and subdue hearts to receive instruction, which, by the very fact of the case, are shown not to be in their true place before God. Man is not all conscience; and conscience reached, with the heart away, will do what it did with the first sinner among men—drive him out among the trees of the garden, to escape the unwelcome voice.—*J.N.D.*

* * * * *

Their Right Uses. TO be taken up with the Spirit's guidance, apart from the authority of the written Word, may lead to the *wildest fanaticism*, of which there have been painful examples. To be taken up with the Word apart from the Spirit's teaching, is *rationalism*; for it is founded on the false assumption of man's competency to reason about God's truth, instead of being judged by it. To refuse the authority of the Word because we cannot understand it, is *infidelity*. To look for any persons or ordinances to come between us and God, besides the accomplished work of His beloved Son, is *ritualism*. To accept any other mediator between God and man but the Man Christ Jesus, is to deny the

testimony of Holy Scripture as to the "One Mediator," and is *popery*. To use means according to God's Word, and trust in God, is *faith*. To say we trust in God, and use not the means He directs, is *presumption*. To use means of any kind, and trust in them, is *infidelity*.—H.H.S.

LAUGHTER.

"**BLESSED** are ye that weep now, for ye shall laugh" (Luke 6.21). I used always to associate laughter with the boisterous mirth of carnality, but to use a dictionary term, it is "a peculiar involuntary noise which joy and cheerfulness excites." But there are other forms of laughter according to the dispositions and passions of the individual.

Seeing our Lord making use of the term we may safely conclude there is some rich teaching in it for our edification, especially as it is associated with blessing. We may profitably search the Word and see what scriptures bear on this term "laughter," and the form it takes.

In Matthew 9.24 we get the *scornful* laugh, our Lord being made the butt of it on His raising the ruler's daughter to life. Psalm 22.7 shows us also how He had to endure such on the cross.

In Nehemiah 2.19 we get the contemptible or *hateful* laugh by the enemies of the builders of the wall of Jerusalem. We get the antithesis to this in Psalm 2.4, 37.13, 59.8; Proverbs 1.26, and Luke 6.25. "Woe unto you that laugh now, for ye shall weep."

There is also that laugh that comes through supreme heart satisfaction, as Luke 6.21. When our Lord put a little child in the midst of the disciples to set forth certain lessons, it shewed also His marvellous wisdom, for in this living illustration we get help and light on

many hitherto dark passages, and Luke 6. is one. I know nothing that illustrates this scripture better than "a little child." In every pain, in disappointment, or desertion, the manifestation of grief is known by "weeping." But when happy, made grateful, rewards realised, it is all expressed by laughter. How the child's tears give way to laughter when his outlook has been brightened by some precious promise of his fond mother; even before he gets it fulfilled the rippling laugh of faith is heard, because he trusts his mother.

This laugh of faith brings us back to Genesis 17.17. After the Lord had renewed His covenant with Abraham, his faith was already embracing the joyous fact, and is expressed by his falling on his face and laughing. His expectations were about to be realised: faith was about to give way to sight, after waiting about 23 years. Sarah hearing such good news, expressed her supreme joy and great satisfaction (although to her it seemed too good to be true that there was an element of doubt about it) by laughing. But when her hopes were realised, and despair had been driven away, in Genesis 21.6 she said, "God made me to *laugh*, so that all that hear will laugh with me."

Is not this the answer to Luke 6.21? She had experienced her trials and her weeping time: now she was reaping a time of joy. Her case seems typical of all those who will "hear." God has called many in paths they knew not—a voice calling behind them, saying, "This is the way, walk ye in it"—and those that know His voice and obey may have their time of weeping, but God will cause them to laugh. "He that hath ears to hear, let him hear" was ever uttered when great and important issues were at stake, but ever associated with the call were blessed and glorious results for those who heard (Rev. 2.3).

In Psalm 126, when the captives were liberated, the great desire of their life consummated, we read: "Then was our mouth filled with *laughter*, and our tongue with singing"; and as our Lord to-day binds up the broken-hearted, gives liberty to the captive, and comforts the mourners, they get beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. What blessedness, what supreme joy! It is far better to have the trial, and experience His sweet presence and gracious help in it, than not to have the trial at all; better to have the howling wilderness, and His sustaining hand seen and His protecting power felt and realised, than to be in Egypt without it.

I have heard of the farmers in olden days at Home giving the workmen, after the harvest had been gathered in, a "harvest home." As you see them all gathered before the substantially-spread table in the spacious barn, there was such satisfaction that there was little more than laughter heard. The tired feet, the blistered hands, and the aching back, were all forgotten as they were rewarded thus. Yes, and they that sow in tears, *shall* reap in joy. Ye heralds of the Cross may painfully realise the hardness of the heathen soil, the seeming fruitless sowing, the disappointing journeys, the various perils. Listen! the voice that spake on Judah's plains floats down the centuries to *you*: "Blessed are ye . . . ye shall laugh."

Ye broken-hearted parents, who have been bereaved of that fair young flower of your family, how earthly hopes have been dashed to the ground, how that poignant grief is seen through the bitter tears. Listen! "Weeping may endure for a night, but joy cometh in the morning": faith will soon give way to sight, from this scene of death to endless life, and God shall wipe away all tears. "Blessed are ye that weep . . . ye *shall*

laugh." As for God, His way is perfect. How the writer experienced the comfort and power of this scripture as his little girl received her home-call!

Ye Sunday-school teachers, plodding and praying with your classes, only to see them getting more trying and hardened, are ready to give up in despair; though faint, yet pursuing, go on, keep on: victory is sure. Many another teacher has had as hard a class, and they have been won, though it may be after many days.

The Christian parents who have diligently sown the good seed of the Word in the hearts of their children, so that they have fully expected them wholly for God, but alas, only to find them sever the home ties, get estranged from godly counsel and influence, and plunge into sin, and the home once so bright in its prospects is now plunged in gloom and weeping. Oh, saints of God, the cloud is yet bright with the bow of promise. HE is faithful! If troubled, be not distressed; if perplexed, be not in despair; if persecuted, you are not forsaken; if cast down, you are not destroyed—nor your prayers.

Ye godly toilers who are hard beset by the enemies of the Lord, who scoff and reject your faithful testimony, and who try to rob you of your peace, that you feel like forsaking your post: keep on, endure hardness, the crown is waiting, be a witness still. "My Word shall not return unto Me void," your Master saith. "He always causeth us to triumph in Christ"; "This is the victory that overcometh the world, even our faith." Soon, so soon, we shall be ushered in to that scene without a cloud; faith then giving way to sight, sorrow into supreme joy; the blistered hands, the tired feet, the breaking heart, the aching head, the weeping eyes, shall all be forgotten as we enter into the joy of our great harvest home. He that goeth forth weeping,

bearing precious seed, *shall* doubtless come again, bringing his sheaves with him.

Yet one more application. Are there any reading this who are still groaning and weeping under sin's heavy load? Oh then, "Look," look at that blessed One on Calvary's cross; note His bruised back, His lacerated thorn-crowned head, the torn sinews and muscles, the gaping nail wounds, the bones disjointed by the body's weight upon such slender supports causing excruciating pain. Then the darkness, the desertion which He endured, no sorrow like unto His sorrow, and sinner all for you. In your stead there He dies, that you might be saved, free from all your sins. Does it lead you to faith and make you weep? Blessed weeping!—for as day comes after night, rest after toil, sweet after bitter, joy after sorrow, calm after blast, home after wandering, sweet rest at last, *so ye shall laugh. Amen.*

Toowoomba.

—JAS. EVANS.

THOUGHTS ON THE CROSS.

PART II.

LET me entreat you to remember that the stupendous concerns of your precious soul, and the inexhaustible issues of the worlds to come are based upon your acceptance or rejection of the finished work of the Lord Jesus Christ on the cross.

The Cross has opened the heart and home of God for the most ungodly sinner on earth. Now God is making a world-wide proclamation of the forgiveness of sins and boundless wealth of blessing to every sinner who believes on His name.

The Cross has opened wide the flood-gates of heaven, and now the full tide of God's wondrous love flows out to perishing sinners.

The Cross stands in the unsullied light of God's holy presence in all its solitary dignity, in all its wondrous, unspeakable value, and in all its abiding, cleansing virtue.

The incorruptibility of the finished work of the Son of God on the cross is a great ocean of truth that is unfathomed and unfathomable; its atoning virtue continually rises up to God in all its delightful and enduring fragrance as most precious.

At the Cross in deep, divine love Christ endured and exhausted all God's wrath against our sins, and in virtue of His precious blood has now brought us (all true Christians) into everlasting suitability to the glory of God's presence.

At the Cross Christ finished His sacrificial work through the eternal Spirit in the perfection of His own adoring love for the glory of God and the salvation of our souls. Matchless Saviour!

All that God is was made known at the Cross; so it is impossible to overestimate the stupendous magnitude of the sufferings and death of Christ. Here God's infinite wisdom and his superabounding grace are manifested in a way hitherto unknown.

The Cross is the greatest work known in heaven or on earth, and will remain for all eternity the wonderful place of learning the deep perfections of the love of God the Father, the love of God the Son, and the love of God the Spirit—the Triune God!

The glorious resurrection of Christ from among the dead pre-eminently demonstrates in a very remarkable manner God's absolute satisfaction with the completeness and perfection of the finished work of His own Son on the cross.

Christ is risen in the perfection of His own victories as the mighty Conqueror of Satan, death, and the grave. Now, on resurrection ground, we look back with adoring hearts to highly appreciate in

all its blessedness the eternal immovability of the Cross. Glory!

The eyes of our understandings opened by the Spirit to gaze upon such amazing love as Jesus, the Son of God, bearing our sins in His own body on the cross, melts our hard hearts, dissolves our icy affections, turns the world into a pig-field and the pleasures of sin into a swine-trough of sin and misery.

“Oh, the cross of Christ is wondrous,
There I learn God’s heart to me;
Midst the silent deepening darkness,
God is light I also see.
Holy claims of justice finding
Full expression in that scene,
Light and love alike are telling
What yon woes and sufferings mean.”

—J. F. GRAY.

CHRISTIAN FELLOWSHIP.

It is the privilege of believers, while walking together in Christian communion, to be instrumental in advancing one another’s spiritual good. Their calling is to edify, to comfort, instruct, reprove, encourage, help, and uphold one another in the ways of godliness. This calling implies the diligent use of the appointed means whereby we may be aided in cultivating our own personal Christianity.

The reverential reading of Holy Scripture, incessant prayer for the teaching of the Divine Spirit, watchfulness over our own hearts, maintaining a course of life corresponding with our profession, tend not only to our own individual blessing, but are calculated to render us meet to be used of God in ministering to the blessing of others. The wellbeing of the whole body is to be promoted by that which “every joint supplieth.” Happy, indeed, will be that community of Christians among which every several member is alive to the high privilege of seeking to be “a vessel meet

for the Master’s use.” Instead of looking merely to receive from others, each ought to be ready to bestow, according to that wherewith he has been entrusted. “See that ye excel to the edifying of the church” is the exhortation addressed to all.

How various are the modes in which Christians may aid the wellbeing of one another. The more instructed may lead on those who are deficient in knowledge. Those who have had long experience in the Divine life may counsel those who are as yet but babes in Christ. Those who, having passed through trial, and found that God has manifested Himself as their Deliverer, may encourage the hearts of afflicted ones to put their trust in Him, even when outward things look dark and gloomy. Those who are themselves favoured with a season of outward tranquillity can intercede for those who are under the sore pressure of some heavy affliction. Those to whom may have been granted an abundance of the things of this life, or even, for a time, a larger measure of such things than many around them, may express their sympathy for their poorer brethren by liberally contributing to their temporal necessities. Those who have had their own children brought to know the truth may help by their intercessions, those who are often bowed down with heaviness on account of the spiritual condition of those who lie very near their hearts. Every spiritual endowment, every mental power, every capacity of service, may be brought into vigorous and healthy action, in seeking to promote the spiritual prosperity of those with whom as disciples of the Lord Jesus, we may find ourselves associated.

Reader, let me ask you whether if you have united yourself in fellowship with the followers of the Saviour, you have reflected upon the responsibilities involved in your profession? Have you considered in what way you may subserve the interests of those for whom Christ

died? Are the interests of the whole Church dear to your heart? Do you realise that you are a citizen of no mean city, and a subject of a kingdom which can never be moved? Or, are you contented with regularly filling up your place on each returning day of rest, contributing of your means to defraying necessary expenses, giving a mere fraction of your substance for the relief of your poorer brethren, and then devolving upon others the discharge of all higher responsibilities?

—*The late Henry Craik, Bristol.*

THE SECRET OF BLESSING.

The secret of victory and blessing is communion with the Lord. Martin Luther used to say, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." Many saints of God have given the same testimony. All the men of God in past generations were men who knew what it meant to be in the presence of the Lord; they were men of prayer who spent hours upon their knees. There is no other path to blessing and victory for His people. Decline in the spiritual life begins with the neglect of secret prayer.

The present day deplorable spiritual conditions, the lack of power and reality in divine things, the increasing worldliness of those who profess to know the Lord, are the sad results of a prayerless life. No Christian, who seeks daily the presence of the Lord, who spends a certain time in real communion with Him, can drift into such a condition. The presence of the Lord in his life will keep him. Intercourse with our Lord in the power of His spirit is the greatest need of all His saints in all times. Perhaps we should say, it is a greater need now than ever before. Satan's power increases. The wiles of the devil are becoming more

numerous and more subtle. The forces of evil are making a concerted onslaught on the Truth of God. Worse things will follow. Antagonism to the Lord Jesus Christ and the Gospel surrounds us on all sides. Indifference among God's people becomes more apparent. It is the spirit of Laodicea.

Real communion with the Lord is the one thing which will keep us in the days of declension. Seek Him, beloved reader, with all your heart. Seek Him in the early morning; seek Him and His presence during the night. We shall find Him in all His preciousness. His presence will give us strength, fill us with faith and holy boldness; it will keep us in that blessed waiting attitude for Himself, which ought to characterise His people in the last days.

Many of our friends will realise that they have lost the reality in secret prayer they once possessed. Satan has succeeded with many, through the cares and anxieties, the rush and activities of this life, to keep them from that hallowed spot where we meet Him. Begin now! Begin to-day! Go in thy closet and close the door. Tell Him all your wandering, confess to Him your sins and your failures, and find anew how He draws you with cords of love. Come back to the place of blessing and victory!—A.C.G.

KEEP GOING ON!

KEEP going on, keep going on,
The night though dark will soon be gone,
And we shall see the break of dawn;
Keep going on!

Keep going on, keep going on,
For life at best is little worth,
If taken up with things of earth;
Keep going on!

Keep going on, keep going on,
There is a rich, a sure reward,

For those who follow Christ the Lord ;
Keep going on !

Keep going on, keep going on,
For Christ Himself will be your guide,
And never, never leave your side ;
Keep going on !

Keep going on, keep going on,
His way is strength to weary feet,
His presence shelter from the heat ;
Keep going on !

Keep going on, keep going on,
Just trusting Christ from day to day,
And leaving Him to choose thy way ;
Keep going on !

Keep going on, keep going on,
And silence every voice save One,
Though many call, give heed to none ;
Keep going on !

Keep going on, keep going on,
For "looking unto Jesus" will
Give strength to climb the steepest hill ;
Keep going on !

Keep going on, keep going on,
With patient mind and purpose true
The Master's will to seek and do ;
Keep going on !

Keep going on, keep going on,
The path is as the dawning light,
And what seems dark will soon be bright ;
Keep going on !

Keep going on, keep going on,
As mists before the light that roll,
The fogs of doubt shall leave thy soul ;
Keep going on !

Keep going on, keep going on,
Nor turn aside whate'er betide,
But ever in the truth abide ;
Keep going on !

Keep going on, keep going on,
One life alone on earth is given,
Then sweeter service waits in heaven ;
Keep going on !

Otokia.

—M.A.A.

PAPERS ON CHURCH HISTORY.

THE ALBIGENSES.

We have dealt, in our last paper, with the relations between Innocent and England in the reign of John. Now we shall endeavour to describe the crusade instituted by Innocent against the Albigenses. In the south of what is now known as France, lay the territory of Languedoc, a name given to those remote provinces of France, because of the rich and melodious language spoken there. In refinement, wealth and liberty, both political and religious, they surpassed all the rest of France. For a long time the inhabitants of Languedoc had been left unmolested by the hierarchy of Rome, and, as a natural consequence, their cities were filled with a peaceful, industrious, and wealthy community. In proportion as the Word of God and liberal opinions prevailed, the church of Rome and the clergy sank into the greatest contempt. So numerous, in fact, were the seceders from Rome that they constituted the mass of the population. The Jews were also numerous and wealthy, and, of course, a number of individuals, properly of no sect, peopled the flourishing cities of Languedoc, but we must now speak of them all under the common name of Albigenses. Raymond VI., Count of Toulouse, was their leading noble.

Such was the state of things in that sunny, peaceful, prosperous region, when a dark thundercloud gathered on the horizon. Innocent heard with dismay of their religious freedom and of their departure from the teachings of Rome. He resolved to crush the new opinions of this people. Therefore he addressed a letter to the prelates and princes of Southern France, exhorting them to take vigorous measures for the suppression of heresy. All heretics were to be anathematised and banished. But to Raymond and others



A Group of Paraguayan Indians.

The only New Zealanders (in fellowship with us) at present in Paraguay are Messrs J. H. Ross and A. Smith, and they are wholly engaged seeking to spread the Gospel among the Spanish-speaking people.

such a merciless requisition appeared so arbitrary that it met with little attention. Raymond saw clearly that such a wholesale punishment would involve the interests and revenues of himself and other princes, and that it would amount to a process of extermination. But Innocent was determined to carry out his will, and the Albigenses were excommunicated and placed under an anathema, which extended to every one who might shelter them, deal with them in trade, or join with them in social intercourse. But Raymond still showed favour to his heretical subjects, and the Pope proceeded still further.

First of all two legates were sent, armed with full authority to extirpate the heretics. Many of these unoffending people were arrested, condemned, and committed to the flames, but still the heresy grew and gathered strength. Inno-

cent wrote a letter to Count Raymond so violent in its denunciation and spiritual thunders that he was frightened into submission. He promised to exterminate the heretics. But he was too slow for the Papal legate, whose rebuke stirred Raymond to declare that he would make the legate answer for his insolence with his life. One of his attendants heard this, and killed the legate.

Innocent now had the pretext he desired for taking extreme measures with the unfortunate Albigenses. Raymond was declared an outlaw; Philip Augustus of France was ordered to make war upon him. Simon de Montfort was appointed leader of the crusade against the heretics. A vast army marched through the unhappy land, carrying with them widespread destruction. Men, women, and children were massacred indiscriminately. Town after town was besieged and taken.

Raymond submitted to the Pope, but nothing short of absolute ruin to both Raymond and his people would satiate the Papal wrath. Worse than all, that dreadful tribunal, the Inquisition, was first opened in 1210 A D in a castle near Narbonne. During the struggle Innocent died, but his successor, Honorius, carried on the same treatment, until, in spite of occasional victories on the part of the heretical armies, Languedoc was laid waste and became a province of France. In hundreds of villages, every inhabitant had been massacred. Why? Because they denied the supremacy of the Pope and the authority of his priesthood.

—Adapted from Papers by ANDREW MILLER

THE LACK OF REVERENCE.

AMONGST those gathered to the Lord's Name, a lack of reverence for God and His Word seems to be apparent. This is especially in evidence in the home life, but is also brought into the meetings. One feels shocked to hear boys and girls (children of believers) speaking of their father and mother as "the old man" and "the old woman." It is alarming how these children (who have little or no respect for parents) then speak of those whom the Lord has raised up for His service to saint or sinner. It would seem that the unscriptural and disrespectful terms are often heard by the children from the parents, and, alas, visitors oftentimes indulge in this disrespectful language about "how old So-and-so spoke," or "how old Mrs. So-and-so dresses and acts." Often, too, assembly matters are spoken of before these young folks (and sometimes even before adult unsaved) with the result that private assembly matters become public property and lead to the defamation of the whole meeting, hence empty seats and barrenness. We have reproved believers for

speaking before their children of these things and have been told, "Our children have been warned against telling anything out of the house and they don't do it."

Then one feels it very much, when, for instance, one may be in the act of worship or prayer in the meeting and in come some late ones, who, instead of waiting for a pause, come straight to their seats with no small noise. This, I believe to be a glaring act of irreverence, and would not be repeated, I feel sure, if such Scriptures as Psalm 89.7 were read and considered. In this connection Nehemiah 8.2-9 might well be pondered, showing as it does the godly reverence and solemnity when the Word of God was being read.

I have before me two letters which show much of what I have written to be manifest, and one feels that such Scriptures as the following might well be more carefully considered: Leviticus 19.32, Deuteronomy 5.16, Proverbs 20.29, 1 Timothy 5.1 and 6.1, 1 Thessalonians 5.12-13, Hebrews 13.7, 17, 1 Corinthians 16.15-18.

Surely we might all well consider these portions and seek to amend our ways. Suffer the word of exhortation.—G.H.P.

REPLIES TO QUESTIONS.

This column is open to young believers, especially, who have difficulties about the Word, the Editor reserving the right to deal only with such questions as are likely to be for general profit.

What is the difference between the "righteousness of God" (Rom. 3. 21-22) and the "righteousness of saints" (Rev. 19. 8)?

The "righteousness of God" in the book of Romans is that which is revealed in the "gospel of God" (chap. 1.1), or the "gospel of His Son" (chap. 1.9); in contrast to "their own righteousness" (chap. 10.3), the righteousness of the scribes and Pharisees (Matt. 5.20), Paul's righteousness (Phil. 3.9), or anything else that is

human. This righteousness is *revealed from heaven*, and is "unto all and upon all them that believe" (Rom. 3.22). It is not a mysterious something that Christ has done for us; but *Christ Himself* in all the value of His Person and work, Godward and manward—"The Lord our Righteousness" (Jer. 23.6; I Cor. 1.30).

In Revelation 19.8 it is quite a different form of the word that is used. Here it is a neuter plural noun, in contrast to a fem. sing., and should be: "Righteousnesses of the saints," or "righteous acts of the saints." In Romans 2.26 the same word is in some versions rendered "requirements"—"requirements of the law," which of course pertains to each; so also in chap. 8. 4. It would appear that as Revelation 19.8 is *after* the Judgment-seat of Christ, where all that could not meet with Divine approval was burned, the Lord would now give prominence to the righteous acts of the saints.—C.H.H.

What is the difference between the "garments of salvation" and "the robe of righteousness" (Isa. 61.10)?

The word "righteousness" in Isaiah 61. 10 is the same as Romans 3.21, and no doubt is in contrast to Isaiah 64.6—"filthy rags." In Genesis 3.21 God clothed Adam and Eve with skins, which typified redemption and the righteousness He would afterwards reveal from heaven; and in Genesis 24.53 Rebekah was clothed and made fit for Isaac's house before she started for it. We would therefore take "the robe of righteousness" in Isaiah 61. 10 to typify "the righteousness of God" (Rom. 3.21), and thus mean the same thing.

"Garments of salvation" in the same verse probably takes in a much wider scope than righteousness, and includes everything the believer in grace receives between his first experience at the cross and the terminus in glory. Salvation is

a *big word*, and it would be well if saints knew more of its significance, here and now.—C.H.H.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

SOUTH AMERICA.

From F. George Hotton.

ZARATE.—The work here goes on steadily, though never as rapidly as we would desire. During the last few months we have had a little awakening among the young men and lads, and eight of these have professed conversion, and with perhaps one exception they seem to be going on well, and there appears to have been a real change of heart. The young fellows out in this country have to face greater temptations than even the young men in our own lands, and I believe that it is the fear of not being able to withstand and overcome these temptations that prevents at least some of them from taking their stand on the Lord's side. However, the fact that there are some who are really converted will help others, and we wait on the Lord to manifest His power amongst more of these young men with whom we are in touch at the present time.

Last month we made a start in a new part of the town—a sort of suburb—and Mrs. Hotton has commenced women's meetings there. The meetings that have been held so far have given us much encouragement. We hope to start evening gospel meetings there soon, as I have rented a room—not very large certainly, but the best that was available in that part of the town. Some of the younger believers are beginning to help a little with the preaching, which is a great relief to me, and especially now that we are thinking of starting this new branch.

Spiritualism seems to be spreading rapidly in this country. In Zarate they

have their daily seances, and quite a number of people are deceived by the teaching. I have taken the opportunity lately of going through the subject with the believers. One of the biggest of the spiritualist lies is the fact that they take texts of Scripture as a basis for deceiving the people.

INDIA.

From Mr. Charles J. Rolls.

KUMBANADU.—We were overjoyed at the return of Mr. and Mrs. Noel.

As for myself I have greatly improved in health already. There is a joy in the peaceful isolation and solitude of living alone; at the same time I did not profit much bodily. Yet after all that which tends to strengthen the hold and knowledge of God in a practical way, and that leads to such seasons of meditation and prayer can never be regretted.

Thus far Mr. Noel has been going in one direction and I in another, to endeavour to help in a wider range, but this week we are going together for 20 to 25 miles for special gospel meetings among the Syrians. About a week ago special meetings had been held by two native evangelists at Poovathoor, and it was my privilege to be there for the latter end. At the close of the meetings seven of the believers were baptised in a pond a mile from the school. It is indeed a happy service.

From Mr. Edwya H. Noel.

KUMBANADU.—We are now back again and have quite settled down to our work. My wife is very energetically dispensing medicine to many that come daily. Mr. Rolls has rented a house in Kumbanadu, so he will remain in our district, for which we praise God.

You will rejoice to hear that the assemblies have been going on quietly, as we have gathered from the workers' meetings that we held last week. Some dear believers have been called home during

our absence, but we rejoice that they have died "in hope." In one place our boldest elder has been called away, his loss is very great among his people and to me. At a place five miles away from here, where we were very interested in some heathen before leaving for New Zealand, we are glad to say that four families have come right out and are standing firm. A new assembly from the heathen has been formed at Chenapadi, the work of a native evangelist. Praise God for our dear native helpers in the gospel.

Our boarding-school boys have got on very nicely, and Mr. Rolls seems to have had a very kind interest in them. Please pray for all our school children, the native workers and believers that they may stand firm in these days of difficulty, and that the wide open doors among nominal Christians and heathen may be good ground for sowers and reapers.

From Miss Alice Mai.

KUMBANADU.—No doubt you have heard of our pleasant journey and safe arrival. Travelling in India is somewhat different to travelling in N.Z. Part of our journey was by bullock cart, and owing to it being the end of the rainy season we had to walk the last four miles, as the bridge over the river was washed away several years ago and has not since been repaired. The walk will not be easily forgotten. We had to cross uneven ground, and make our way through rice-fields and mud nearly up to our knees. A warm welcome awaited us from the Christians and school boys, who were especially glad to see Mr. and Mrs. Noel back again. We have been here a little more than a month, and the weather is getting hotter.

I am having lessons every morning, and am trying to work my hardest. The language is difficult but interesting. Mrs. Noel is busy every morning with the



Travelling in India by Bullock-bandy.

The missionary looking out is Mr. T. Patient, and the native alongside is a water-carrier. These carts are springless, and travelling in them is very uncomfortable, especially to those who try it for the first time.

medical work. This seems to have opened many doors, and the people really appreciate what is done for them.

CHINA.

From Mr. James Duthie.

HADA.—Just a note to tell you of the passing away to be with Christ of our twin children, Gilmore and Grace; aged 8 months. They both developed infantile cholera on August 21st—Gilmore about 3 p.m., and Grace at 8 p.m.—and both passed peacefully away within half-an-hour of each other about 5 a.m. on the 23rd. They were laid to rest yesterday morning (Lord's-day) in a little grave-yard about one mile from the city to await the resurrection of the dead in Christ. My colleague and I were accompanied to the grave by several native Christians, and one of the

native brethren testified at the graveside to a number of heathen who had gathered of the blessed hope we have in Christ.

The Lord has wonderfully comforted and strengthened us at this time, and the natives have been most sympathetic and kind.

From Mr. R. W. Sturt.

HADA.—We are encouraged by several who continue regularly as enquirers, in whom we pray the Holy Spirit may complete His work begun.

Just now work in the more distant parts to the north cannot be undertaken owing to the state of war that exists in Mongolia. Robbers, too, are very numerous, and add to the difficulties of the government and military authorities. Frequently the police themselves are in league with the banditti, and little is done for the defence of the poor helpless people.

Truly China stands in as great need as ever of the Gospel of the grace of God. Praise God, there is a widely-open door for preaching the Word at present, and with God's help, and that of the Church in the homelands, we hope to enter it more and more as opportunity offers.

MISSIONARY ITEMS.

Dr. Wm. E. Lowe, who will be remembered by many in N.Z., writing from Buenos Aires, S. America, says:—"We have been somewhat encouraged in the Lord with regard to the Gospel testimony in San Martin (where we live), 12 miles out of Buenos Aires. Several have lately confessed the Lord, and there are five or six seeking to be baptised. We have at last been able to secure a suitable little hall for

the meetings in a prominent part of the town, and are looking to the Lord for strength and wisdom that His holy name may be magnified in our midst."

Much sympathy will be felt by the Lord's people for Mr. and Mrs. Duthie (China) in the sudden loss of their twin children. We would ask for them an especial interest in prayer that our gracious God, who makes no mistakes, will bring special blessing to them out of this sore trial.

Miss E. P. Daniell (China) writes that she is now quite well again, and after a change at Chefoo has returned to Weihaiwei to continue studying the language.

Mr. and Mrs. A. F. Witty (Ceylon) hoped to return from Sydney to Auckland at the end of October. Their address now is: C/o Mr. S. G. Frith, Grange Road, Mt. Eden, Auckland.

Miss Emily Starck's address is now c/o Mr. R. J. Bryant, Dowlaishweram, Godavri District, India.

Mr. and Mrs. Rees expected to leave Wales for India last month (D.V.), and their address now is: Mission House, Jamtara, E.I. Railway, Bengal, India.

Miss L. Sundgren left Wellington on Oct 17, returning to her work for Christ at Trichur, South India. Our sister is thankful for all the kindness shown her by the Lord's people, and trusts that we will still remember her in prayer.

The Gospel Carriages.

North Island Gospel Carriage No. 1.—Mr E. S. Medley writes:—"It is hoped (D.V.) to send out the carriage early in November; at present the roads in the North are in too soft condition for the carriage to travel over. Messrs Willox and Phey are looking forward to going out on the carriage again this season. By the Home call of our beloved brother and co-worker, Mr C. J. A. Haselden (who, during a number of years has taken such a deep and practical interest in the work of the Gospel carriage), and the

withdrawal from trusteeship of Mr R. Laidlaw, it has been necessary to re-arrange the Trusteeship. I am thankful to say that I am now being joined by brethren Messrs W. R. Wilson and H. L. Thatcher, making the number of trustees the same as before. Future correspondence should be addressed to Mr H. L. Thatcher, 135 Symonds Street, Auckland."

Messrs J. W. Dean and W. Ormerod hoped to get a start toward the end of October with the North Island Gospel carriage No. 2. They will be working in the Taranaki district for the present, seeking to get away into the backblocks with the Gospel of God's grace.

Messrs J. Binskin and C. W. Winter expected to get a start with the South Island Gospel carriage on October 13th, and hope to work down from Blenheim through Seddon, Flaxbourne and Kaikoura into the backblocks of Canterbury. Mr Binskin has now given up his home at Brightwater, and Mrs Binskin has removed to Timaru. Address: Care of Mrs Drake, Lilbourne, North street, Timaru.

We would specially commend the workers in these three Gospel carriages to the prayers and practical sympathy of the Lord's people. The work is somewhat trying to the health, and the carriages are often in places and under conditions where nothing but the goodness of the Lord can bring them safely through. The workers are able to reach with the Gospel many people in isolated places who are seldom if ever visited, and for this reason the work should be specially remembered in prayer, that God will bless the conversations had, and bless the tracts and Gospel papers and books left behind by the workers.

Back Country Postal Work.

Postal Work.—The elderly man lately saved in N.S.W., in a further reply says: "May the blessed Lord reward all my good friends in N.Z. for their prayers. Oh how I needed them, and still do. I've been in action already as a soldier of Christ, under heavy fire at that, one becomes zealous in the warfare. Strange that I ever should be chosen. Oh, how temptations assail me; my only refuge is prayer. . . . Thank Mr G.— ever so much for me, and tell him I'm singing now, "Jesus, Lover of My Soul," and the "Day Has Dawned" at last. Kindly make

my grateful thanks acceptable to all my dear friends. I am with you in spirit; may I see you all one day in the flesh. I will try to. Yours lovingly in Christ Jesus, —"

Two fresh replies have just come from Queensland, those posting there will be specially glad to hear. Pray for them; one especially, who says he is interested and "would like to hear more and learn more," and ends, "Hoping you can enlighten me." Pray the true light may enter.—A. M. Paton.

NEWS OF WORK & WORKERS, &c.

Items of intelligence in this column should be regarded simply as news given with the desire to be a help to prayer and thanksgiving. The Editor, whilst careful of what he inserts, should not unduly be held responsible for these reports, seeing they are, in most cases, contributed. All references to future movements are, "If the Lord will."

Mr Franklin Ferguson, writing from Devonshire, England, on August 27th, says:—"Sorry to say I am not making the progress that I had hoped, but trust that soon a more definite improvement will be felt." He hoped soon to be leaving for South Africa, being desirous to return to New Zealand as soon as possible, consistent with the Lord's will. Mrs Ferguson is very much benefited by the change, and is quite well and strong again, we are thankful to say.

Mr Reuben Tyler, writing from Purnong, River Murray, South Australia, says: "I must thank you for the "Ambassadors" and "Talks to Children," sent monthly; such healthy Gospel reading does not get circulated in South Australia very often, and in a number of cases they have been eagerly received and read. A small assembly has now been started here (Purnong), meetings being held on Lord's-day morning and Wednesday evening. The Lord permitting, I hope to start for Loxton next week, 100 miles from here, where I will come into contact with many railway men—a needy work indeed. A fellow-labourer would be very acceptable. There are nearly 1,000,000 people in South Australia, and for the most part in perfect darkness as to the full, free and perfect salvation that is in Christ. Brethren who do not feel free to spend all their time in the Gospel can easily find work and serve the Lord as they are able."

Mr George Pearson is still seeking to serve the Lord in and around Cambridge. The cottage meeting at Mr Mudford's at Matangi is improving in numbers, but our brother would like to see the power of the Holy Spirit awaken and save souls both there and at Cambridge. He has also commenced a Gospel meeting at Matangi settlement, where there are a good number

of people working in connection with the N.Z. Packing Co.'s factory.

Mr C. H. Hinman has had good meetings at Gisborne. At first the interest was rather discouraging, but afterwards the Lord came in and several good cases of conversion resulted. One man who was saved had passed University examinations and had been a master at a college, but drink had brought him very low. He is now happy in the Lord and in the knowledge of salvation, and prayer is desired for him that the Lord will enable him to withstand the former temptations and bring glory to the name of the Lord Jesus. Mr Hinman expected to be at Napier for the meetings on Labour Day, and from there is coming South.

Mr Forbes Macleod had good meetings, with interest and blessing, at Norsewood. He has since commenced meetings at St. Helier's, near Auckland, an untried district. Prayer for definite blessing will be valued.

Mr J. F. Gray is thankful to God to be able to report that he is making good progress toward recovery, and that his throat is getting stronger. He hopes in the near future to be fully restored, and is looking forward to being able once again to make known the unsearchable riches of Christ.

Mr Matthew Logg had two weeks' meetings at Palmerston North, speaking mainly on truths connected with the Church. The ministry was appreciated by the Lord's people. From Palmerston Mr Logg went on to Bunnythorpe.

Mr F. G. Hart, who formerly laboured with Mr J. Binskin in the South Island Gospel carriage, has lately been visiting inland towns in Otago. Travelling by cycle our brother has visited Miller's Flat, Roxburgh, Alexandra, and Clyde, spending about a week in each place distributing gospel papers from house to house and holding occasional open-air meetings. He is encouraged in meeting some interested in the eternal welfare of their souls. He says the towns mentioned would be a good field for Tent meetings, there is plenty of room, and very little Gospel work has been attempted in them.

Patoka (Hawke's Bay).—We are thankful to hear of the Lord's goodness in this place, in adding to the assembly recently. We trust the Lord will still give manifestations of His presence and blessing.

We are thankful to hear of still continued interest in the meetings at Vivian street, Wellington. A brother writes:—"You will be glad to know that the Lord has given us a good deal of encouragement lately. Quite a number have been saved and baptised and brought into fellowship, and there are a number of others

in whose hearts the Lord seems to be working. Special praise is due to our God for this because just at the very time we particularly needed Him to manifest His approval of the testimony He did so. God always meets the need of the time.

Mr and Mrs Henry Moffat have safely arrived in Palmerston North from Queensland. Since his return Mr Moffat has been at Levin and Ohau, visiting the Lord's people and seeking to encourage them in the ways of the Lord.

Launch Engine.—Writing on behalf of the Assembly at Newtown (Wellington), Mr H. L. Thomas says:—"For the information of the various Assemblies and individual believers who have taken an interest in the fund to provide an engine for the launch built by Mr Allan Smith, Paraguay, we desire to mention that about twenty-two Assemblies, besides individual believers, have contributed the sum of £142 3s 1d for the purpose. The cost of the engine, with duplicate parts, freight, etc., amounted to £131 8s 6d, leaving a balance of £10 14s 7d, which is being remitted to our brother to defray any further expenses. The engine was shipped by the s.s. "Rotorua" on September 20th. Let us thank the Lord for His goodness, and pray that the launch may be used to His honour and glory in carrying the Good News of Salvation through the Lord Jesus to the lost."

Communications for the assembly at Brighton, Otago, should now be addressed to Mr J. E. Jones, farmer, Brighton.

Marriage.—At Wellington, on October 1st, Mr John Larsen, of Palmerston North, and Miss Minnie Sundgren, of Petone. After the ceremony a meeting was held in the Gospel Hall, Petone, Mr R. G. Grubb and others ministering the word.

FALLEN ASLEEP.

At Palmerston North, on October 16, Mr Claus Mai passed away suddenly into the presence of the Lord; aged 71. Our brother was saved 41 years ago, and has been in assembly fellowship almost ever since, mostly at Feilding, but latterly at Palmerston North. The body was buried at Feilding on Sunday, October 19th.

At Whangarei, on September 14th, Mrs Mc-Niven; aged 70. Our sister had only been in fellowship a few years, but her delight was to be at the meetings on Lord's Day morning to remember the Lord.

All-day Meetings.—We would be glad to have advice EARLY of meetings for Christmas and New Year for insertion in next issue.

Mr. Mark Harrison is still at Nelson, and speaks of interest in meetings and visiting. We are glad to hear that Mrs. Harrison is much better again and able to be up.

Mr. Harold Jenkins writes of an increased interest in his Maori Sunday School, which seems to be the most promising branch of the work. The incessant rains have made it difficult to get about very much just lately.

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from
Sept. 24 to Oct. 22, 1913.

	£	s.	d.
X.Y.Z.—For India	2	0	0
R.P.—For South America and India ..	3	0	0
Te Kopuru Assembly—For N.Z. worker ..	3	0	0
J.L.—For South America	6	0	0
R.M.—India and South America	3	0	0
Pongaroa—India	3	0	0
Hastings Assembly—Two missionaries ..	10	0	0
"By His grace"—South America	10	0	0
Sympathiser—South America	1	0	0
Ngaere Assembly—Two workers	5	0	0
Sister, Gisborne—As guided	1	0	0
Sisters' Work—As guided	6	0	0
A.N.—India	1	0	0
W. Eyreton Assembly—Straits Settlements	1	10	0
Mrs. J.—India	5	0	0
Brother, Auckland—India or China	15	0	0
Sundry amounts for expenses	1	11	3
Total	£52	7	3

ALFRED CLARKE } Treasurers
JAMES G. HARVEY } *pro tem.*
A. J. CLARKE }

NOTE—Amounts "earmarked" are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

HOME FOR MISSIONARIES.

A Sister, Gisborne	1	0	0
Acknowledged to date	£70	10	0

PUBLISHING HOUSE NOTES.

We have to acknowledge with thankfulness to God, the receipt of the following amounts, for circulation of gospel papers:

With addresses—Anonymous, 10/-.

When addresses are sent the papers will be sent regularly as ordered, but when no addresses accompany the amount, we choose names to whom papers are addressed to the value of amount sent. We trust the senders will join us in prayer to God for blessing on the seed thus sown.

THE TREASURY:

For Ministry of the Word, and Tidings of the Lord's Work.

Volume XV.

DECEMBER, 1913.

Edited by Franklin Ferguson.

CONTENTS.

<i>From Various Authors</i>	173
<i>Mystery of Lawlessness</i>	174
<i>Fellowship, Partnership</i>	176
<i>Poem—"He Careth"</i>	177
<i>Church History</i>	178
<i>Ye are Not Your Own</i>	179
<i>Living by Faith</i>	180
<i>Scattering the Truth</i>	182
<i>Missionary Intelligence</i>	183
<i>News of Work and Workers</i>	186
<i>Coming Conferences</i>	188

FROM VARIOUS AUTHORS.

God's Care. How many of the Lord's people unfit themselves for service, mar their testimony among men, and shorten their lives on earth, by allowing the burdens and anxieties of life to crush them down—burdens which should be cast upon God, and committed in prayer and supplication (Phil. 4.6) to His disposal. This, though it may not bring immediate deliverance, will bring "the peace of God" to guard the heart, and free it from corroding care and burdensome anxiety. And in times of crisis, when continuance in the path of faith and the place of separation to God threatens to deprive the Christian man of the business of his customer, and the servant of his situation, how blessed it is to have the confidence that God careth, and that though He may test faith, He will in no wise either "fail" or "forsake" (Heb. 13. 5-6, R.V.) those who are His. In such confidence the trusting children

of God, however tried, may "with good courage" say, "The Lord is my helper, and I will not fear. What shall man do unto me?" With the conscious enjoyment of the Divine care, the roughest path will be footed bravely, and the darkest hour filled with hope.—J.R.

* * * * *

Tempered. A Christian blacksmith was approached by an intelligent unbeliever with the question, "Why is it you have so much trouble? I have been watching you. Since you 'joined the Church' and began to 'walk square' you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over."

With a thoughtful but glowing face the blacksmith replied: "Do you see this piece of iron? It is for the springs of a carriage. I have been tempering it for some time. To do this I beat it red-hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle, so I threw them in the scrap pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued: "God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But He wants us for service, just as I want this piece of iron. And He has put the 'temper' of Christ in us by testing us with trial. Ever since I saw this I have been saying

to Him, 'Test me in any way you choose, Lord; only don't throw me in the scrap pile.'—SEL.

* * * * *

Scholarship. There are no men less to be trusted than mere scholars, because, being scholars, they are naturally apt to be proud of their scholarship; and whatever we are proud of is always the very thing in which God will humble us. There is the mistake that Christian people often make. They very often over-value the knowledge of a little Greek, or less Hebrew. Depend upon it, that to know the English Bible well is far better than to know somewhat of Greek or Hebrew. Among active-minded Christians there is very often a strong desire to know accurately the things that God wrote. Now, if He give means and opportunity, I would not say a word to discourage; but I do advise you before you begin, not to expect too much from it. Whatever may be the opportunities that you can look to have for learning, you are never likely to be great scholars. You may learn a little; but you must remember that as those of old who translated the Bible were men of real learning, so you are never likely in this respect to compare with them; nor can you hope to get by such study beyond what you have already got in the English Bible. . . I think you will find that persons who know most are apt to speak most moderately. They are diffident, after all, as to their own judgment; and although they would give it where it is called for, they would not pronounce so dogmatically as a learner.—WM. KELLY.

* * * * *

Fret not Thyself. A brother, in writing us, says: "In these evil days of troubles, strikes, etc., we need continually to be strengthening our own faith and seeking to strengthen our brethren. With many, no doubt, *prayer* has been

made concerning this, and we much need to 'continue in prayer,' but to-night it came before me to read Psalm 37. I-II: 'Fret not thyself because of evil-doers,' etc. 'Trust . . . Delight . . . Commit . . . Trust also . . . Rest . . . Wait patiently for HIM'; and I wish to pass these wonderful words of wise and loving warning, cheer, and promise on to tempted and tried fellow-believers. If read daily, and remaining in our hearts, the Lord who spoke them will soon be rested in, and therefore relied upon. He did not fail to come to the help of the first man and woman in their first trouble, though unasked; how much more will He not forsake us 'His own'? Notice, 'Trust in the Lord,' in *His faithfulness* (as well as His love, wisdom, and power—the 'three-fold pillow'), will enable us to be *faithful* to Him, and do good. Love will be in our hearts for evil-doers to us, and prayer for them, and we will not use carnal weapons."

"MYSTERY OF LAWLESSNESS."

THAT this mystery was manifest in the days of the Apostle Paul, all students of the Word know. That it would develop and finally present to the world the Man of Sin, the lawless one, we also know; but that the Church of God would be here until the present state of anarchy had been reached, we did not expect. In common with most of God's people who study the Scriptures, we believed that the Church would not go through the great tribulation—and this we still believe to be the teaching of Holy Writ—nevertheless some of us are surprised that we have been left here to the present moment.

It may be in the purpose of God to leave us here until a more acute stage of lawlessness and trouble has been reached, in order that we may be tested and

proved; and if this be so, it will doubtless be the path of infinite wisdom. If we have any divine principles within us the time of trial may serve to develop them; therefore we will need very diligently to seek for wisdom and strength to act in a godly way in the midst of trials. Enoch was caught away just before the judgment came on the world in Noah's day; but before his translation he had this testimony that "he pleased God"; and it would be well for the Church to seek a like testimony now.

The lawless one is not yet manifested. We are not able to single out one individual and say, "That is the Antichrist"; but his principles are with us, and he has many in our midst doing his work and preparing the way for him. If we cannot yet see him, we can at least see his representatives; we can look around and behold the apostacy of the last days, spoken of in 2 Thess. 2.3; therefore the person himself, Satan's final masterpiece, cannot be far off. The spirit of Antichrist is here, and we fear there is a great danger of *his principles ruling the people of God*, instead of the infallible Word.

In the Word we read, "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13. 1-2); yet, alas, we have now reached a stage when even some Christians regard it as a meritorious act to resist the powers that be. Instead of having their eyes on the Scriptures and the Man in the glory, their vision is filled with the Labour Federations and what their leaders are prepared to demand. They have in the past been delivered from the old master and put under a new Lord, but for the time being they have lost sight of Him and are submitting to the agents of the enemy.

Most well-taught Christians believe that modern atheistic unionism will de-

velop the supreme head of lawlessness, the Man of Sin; yet we find hosts of believers to-day calmly submitting to this authority as though it were ordained of God. "The powers that be"—law, order, and God-constituted authority—are opposed, while the power of the enemy is submitted to. This surely is a sad sight for heaven to witness, and a wonderful triumph for the enemy.

We may be told that it is a most difficult thing to know what to do at the present time, and we quite admit that it is; but *God is sufficient*. He is enough for all circumstances, and His Word is our only and all-sufficient guide. If the powers that be are ordained of God, we must bow to them *if we wish to please Him*. We must respect law, order, and authority, and oppose lawlessness. "Rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? do that which is good; and then thou shalt have praise of the same."

Instead of this godly submission, however, what have we seen during the past weeks? We have seen all law and order set at defiance; anarchy, pride, and self-will reigning; and Christians, the true people of God, supporting it. Orders have been received to "down tools," and Christians and atheistic socialists have walked out *together!* This surely is an awful sight, and makes one wonder if there is any such thing as principle left.

The "powers that be" are represented in N.Z. by a Governor, a Premier, cabinet, and members of Parliament; Supreme Court judges, magistrates, police forces, etc. Yet during the past weeks all this has been set aside, while practically one man—the forerunner of the Man of Sin—has attempted to dictate to the Dominion, and Christians have meekly obeyed him. This to our mind is simply shocking. The "mark of the Beast" (Rev. 13.17) is visible now; and some of late have had

to prove to their sorrow that they could not buy or sell, or even drive their own horses, because they had not received it.

There was a time when some of our fathers had to seal their testimony with their blood for the sake of principles they held, and we honour them for it; but these days are past now. They, for the sake of the Lord and His Word, went to the stake; we save our skin by taking sides with the enemy. Methinks we need a few more to-day with the faith of Huss, Jerome, Ridley, Latimer, Cranmer, and a host of others, to put us to shame. They may not have had the light that we have, but they had a sounder faith and more robust spiritual constitution. It is, we fear, a very weak-kneed type of Christianity that exists to-day, and few are prepared to suffer for principles; yet we are the losers for it.

Perhaps some will say, "Oh, we have very decided principles about many points of doctrine, and we are prepared to contend for these." Well, my brother, this contention may cost you little; and it may even minister to your self-will and self-importance, and help towards getting your own way instead of God's way. Are you willing to stand for God and His Word against public opinion, against your work-mates, against the majority? Are you willing to be called by the honourable name of "scab," or "black-leg," in order to side with God instead of the enemy? He knows how to estimate suffering for His sake, and He knows how to judge public opinion; and we would think it much more honourable to be called "scab" than "loafer," and to suffer with Him than reign with the Antichrist. He suffered for well-doing, and left us an example that we should *follow His steps*. He committed His cause to Him who judgeth righteously (1 Peter 2.23), and we can do the same. If we suffer with Him, we shall also reign with Him, and surely this will com-

pensate. Atheistic and socialistic lawlessness is reigning to-day, because the enemy is on the throne, and he doubtless knows that his time is short; but surely it is a dreadful thing for this to be supported by the people of God. If we refuse to obey the representatives of the enemy, we can at least shew which side we are on; and if we have to suffer for it, we can count on His sympathy and care.

The time no doubt is short. His coming, which will precede that of the Man of Sin, must be near; hence we need to view labour troubles and all other troubles from His view-point. Many of us believe that the "times of the Gentiles" are well-nigh run out: as 2520 years from the days of Nebuchadnezzar can only reach up to the present date; hence we may soon hear "the shout." We read in Dan. 4., before these times commenced, that Nebuchadnezzar "ate grass like oxen, and his body was wet with the dew of heaven"; and it may be significant that recent cables have informed us that the King of Bavaria is *now doing the same*.

May the good Lord clear our vision, and in his mercy save us from present-day lawlessness! The delusive ideal before the vision of the present-day socialist is not the objective for the child of God: we look not for a socialistic or theosophical paradise, but for the Son from heaven.

—C. H. HINMAN.

FELLOWSHIP, PARTNERSHIP.

IT is very important to remember that we are called to fellowship, partnership with God the Father, Son, and Holy Spirit (1 John 1.3; 2 Cor. 13.14). We have been brought into God's family, made partakers of the Divine nature (2 Peter 1.4), and called to be labourers together with God (1 Cor. 3.9).

God has a wonderful purpose of bless-

sing to accomplish in this world. To this end He sent His well-beloved Son, and later on, at His request (see John 14. 16), He sent the Holy Spirit, the Comforter. But—wondrous grace—He also calls us to become partners in this His work, and we are sent by Christ into the world for this purpose as He was sent (John 20.21), to carry on the work which He commenced—to do the Father's will, to make known the Gospel to every creature.

The disciples were to be witnesses unto Him (1) in Jerusalem, their own city; (2) in Judea, the surrounding country; (3) in Samaria, the adjoining country; and (4) unto the uttermost part of the earth. But they were told to wait for power from on high. They could not do anything without the Holy Spirit's power, who is one of the chief partners in the concern. Now He has come, and it is our duty and privilege to let Him have full control in our lives, for us to be filled with the Spirit so that He may be able to work unhindered through us.

Mr. Robert Chapman used to say that many of God's children try to set up a little concern of their own in the corner, apart from God's interests, forgetting that they are partners in God's concern, that He wants them to be altogether occupied with His concerns, and that He has promised to undertake for us in all of ours. "Casting all your anxiety upon Him, for He is concerned about you" (1 Pet. 5.7).

May the Lord give us to know more of the joy of being ever, only, all for Him; and then to remember that, being partners with God, we are partners with one another, with all God's children; and so we will seek to take a deeper interest in the different "branches" of His work, "unto the uttermost part of the earth."

God the Holy Spirit helpeth our infirmities (Rom. 8.26), and seeks to enable us to be intercessors one for another; and the Apostle Paul constantly urges this

duty upon God's children (Eph. 6. 18-20; Col. 4. 2-4, 12; James 5. 15-18). As partners together it is our privilege to make known our own and others requests unto the Lord (Phil. 4. 6).

Kollegal, India

—E.L.

"HE CARETH."

OH, I know the Hand that's guiding me
Through the shadow to the light,
And I know that all betiding me
Is meted out aright.
I know that the thorny path I tread
Is ruled by a golden line,
And I know that the darker life's tangled
thread,
The brighter the rich design.

When faints and fails each wilderness
hope,
And the lamp of faith burns dim,
Oh! I know where to find the honey drop
On the bitter chalice brim.
For I see, though veiled from my mortal
sight,
God's plan is all complete,
Though the darkness at present be not
light,
And the bitter be not sweet.

I can wait till the dayspring shall overflow
The night of pain and care,
For I know there's a blessing for every
woe,
A promise for every prayer.
Yes, I know that the Hand which is hold-
ing me
Will ever hold me fast,
And the strength of the Arms which are
folding me
Will keep me to the last.

—SELECTED.

Hope is a good anchor, but it needs something to grip. Anchor to the throne, and then shorten rope.—*Moody*.

PAPERS ON CHURCH HISTORY.

The Inquisition.

IN our last paper we made mention of the Inquisition; in this we shall trace its history and its nature. By the treaty of Paris, A.D. 1229 the open war against the Albigenses came to an end, but the Inquisition continued its secret but hardly less destructive crusade. It was not enough that these heretics had been exterminated by the sword: steps must be taken to prevent their re-appearance in all time coming. Dominic and his associates had already been doing their dreadful work in secret. But now the Inquisition is to be canonized.

At a Council held in Toulouse in November, 1229, it was ordered that a permanent Inquisition should be established against the heretics. One of the canons of this Council indirectly revealed the root of Satan's rage, for by it the reading of the Scriptures was forbidden to the laity. The Scriptures had long been withheld from the laity, but this is the first direct prohibition that we meet with. One grand object of the Inquisition was to keep the people in utter darkness as to the Divine mind on spiritual subjects, so that the power of the clergy might be unquestioned and absolute. Not only was all public teaching suppressed by the Council of Toulouse, but freedom of thought in secret was condemned under the severest penalties.

The statutes against heresy and in favour of the Inquisition, which were passed by this council, read as follows:—
 "The archbishops, bishops, and abbots were to appoint in every parish one priest and three or four lay inquisitors, to search all houses and buildings, in order to detect heretics and to denounce them to the archbishop or bishop, the lord or his bailiff, so as to ensure their apprehension. Whoever was convicted of harbouring a

heretic forfeited the land to his lord, and was reduced to personal slavery. Heretics who recanted were to be removed from their homes and settled in Catholic cities, to wear two crosses of a different colour from their dress, one on the right side and one on the left. Those who recanted from fear of death were to be imprisoned for life. All persons, males of the age of fourteen, females of twelve, were to take an oath of abjuration of heresy and of their catholic faith; if absent, and not appearing within fifteen days, they were held suspected of heresy."

The Inquisition became a criminal tribunal, charged with the detection, prosecution and punishment of heresy, apostasy and other crimes against the established faith. This terrible tribunal was gradually introduced into the Italian States, into France, Spain, and other countries; but into the British Islands it never was allowed to force its way. In France and Italy it required strenuous and persevering efforts to organise and establish it; Germany successfully resisted a permanent Inquisition; in Spain, however, though it met with some opposition at first, it speedily gained a footing, and lasted until 1808.

When a man was slightly suspected of heresy, spies, called the Familiars of the Inquisition, were employed narrowly to watch him, with the view of discovering the least possible excuse for handing him over to the tribunal of the "Holy Office." Terror constituted the great element of its power. All men feared it, from the monarch to the slave. Neither rank, nor age, nor sex afforded any defence against its watchful vigilance and its pitiless severity. Its prisoners were subjected to the most frightful tortures, and immured in the foulest dungeons. By the "Auto de Fe" thousands were burnt at the stake, many perishing after indescribable sufferings, which were witnessed, with

transports of joy, by crowds of people. Between the years 1481 and 1808, in Spain alone, upwards of three hundred and forty-one thousand persons were condemned. Eternity alone will reveal the immense multitude who thus sealed their faith with their blood.

— Adapted from Papers by ANDREW MILLER.

“YE ARE NOT YOUR OWN.”

By the late Henry Groves.

SLOWLY, very slowly, does this mighty truth lay hold of us. “Redeemed,” “bought,” “ransomed,” are words familiar to us all, but how little are we conscious of what flows out of them! In eternity we shall fully know and rejoicingly own what redemption means, and what it is to be “bought with a price”; meantime it becomes us to lay the matter deeply to heart, and to seek special help from God, that, with spirit, soul and body redeemed, we may love and serve Him who loved us and gave Himself for us.

In Psalm c. we have this subject beautifully alluded to in connection with our creation: “Know ye that the Lord He is God: it is He that hath made us, and His we are (see margin), His people, and the sheep of His pasture. Sin severed the connection, but could not destroy the obligation; and now infinite grace restores the connection, and doubles the obligation, thus giving unto us “double” for all our sin. This double tie of creation and redemption binds us to God as those restored to Him and created anew in His image. But it is the redemption tie only that Paul contemplates, as if the creation link were swallowed up in it, when he says, “Ye are not your own: for ye are bought with a price; therefore glorify God.” (1 Cor. vi. 19, 20.)

It is this truth that will maintain the lowliness of saints in the midst of eternal glories such as angels never knew, and will preclude all possibility of pride, even in the very precincts of the Throne of God. There can be no pride where redemption is clearly apprehended; and there can be no self-will when the ransom price of our atonement is fully realised. Pentecost brought the power of the cross so to bear on all and on every thing, that no one then said that aught he possessed was his own. Person, possessions, time, talents, all were seen as belonging to Another. Thus also did Paul fully surrender himself, after he was brought into the light of the glory of God shining in the face of Jesus Christ, as he went to Damascus. He then began his fight, he commenced his course, he laid hold on the faith; and when his martyr's crown was in view he was able to say, “I have fought the fight,” and gained the victory; “I have finished the course,” and left no part of it not run; “I have kept the faith,” and not given up aught that was committed to my charge.

Redemption of the person involves all belonging to it, and a redeemed life means redeemed years and redeemed moments. Let the blood and its claims mark all, and the object ever present to the mind will be no longer self, but God. God's claim will then be owned, rejoiced in, gloried in; and the soul's highest liberty will be found in doing the will of God; and in proportion as Christ is known, and the mighty work He has accomplished in us by the power of the Holy Ghost is understood, so shall we realise what this liberty is. Made free by the Son, we shall be “free indeed.” This is the law of liberty, the law of the new life spoken of in James ii. 12.

But “ye are not your own” contains not only a reminder of the posi-

tion we stand in towards God, but also of the relation in which God has placed Himself towards us. It contains a precept, but it contains moreover a promise—an infinite promise of help, of protection, and of grace. He whose we are exercises almighty love, and will cause all to work together for the good of those who are His. The infinite price that God has paid for us attaches an infinite value to that which He has purchased. If this were more entered into by us our unbelieving doubts would give way to a firmer and a bolder faith; and in the consciousness of the betrothal of divine love we should know what it is to say, "My God," and what it is to hear Him say, "My people." The object of life here would then be that which it shall be through eternity, to "glorify God," and to fulfil His desire in redeeming us—that we should be unto Him "for a people, and for a name, and for a praise, and for a glory" (Jer. xiii, 11). Then should we understand our Lord's words, "The glory which thou hast given me I have given them; that they may be one, even as we are." (John xvii. 22.)

LIVING BY FAITH.

"The Just shall Live by Faith."

THIS weighty statement occurs in the second chapter of the prophet Habakkuk; and it is quoted by an inspired apostle in three of his epistles, namely, Romans, Galatians and Hebrews, with a distinct application in each. In Romans i:17 it is applied to the great question of righteousness. The blessed apostle declares himself not ashamed of the gospel, "For it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God reveal-

ed, on the principle of faith, to faith; as it is written, The just shall live by faith."

Then, in the third of Galatians, where the apostle is seeking to recall those erring assemblies to the foundations of Christianity, he says, "But that no man is justified by the law in the sight of God, it is evident, for The just shall live by faith."

Finally, in the tenth of Hebrews, where the object is to exhort believers to hold fast their confidence, we read, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith." Here we have faith presented not only as the ground of righteousness, but as the vital principle by which we are to live, day by day, from the starting post to the goal of the Christian course. There is no other way of righteousness—no other way of living, but by faith. It is by faith we are justified, and by faith we live. By faith we stand; and by faith we walk.

Now, this is true of all Christians; and all should seek to enter into it fully. Every child of God is called to live by faith. It is a very grave mistake indeed to single out certain individuals who happen to have no visible source of temporal supplies, and speak of them as though they alone lived by faith. According to this view of the question, ninety-nine out of every hundred Christians would be deprived of the precious privilege of living by faith. If a man has a settled income; if he has a certain salary; if he has what is termed a secular calling by which he earns bread for himself and his family, is he not privileged to live by faith? Do none live by faith save



Group of Kanarese Workers at Half-yearly Conference, Kollegal, India.

Back Row : Miss Burder of Belgaum, Messrs Satyanatha, McLaine, King, E. Lynn, Aston, Gabriel, T. Patient, Evans, W. Patient, E. Buchanan, Peake.
 Front Row : Miss Clarke, Mrs. Redwood, Mrs. McLaine and two children, Mrs. King, Mrs. J. Cookson, Miss Braden, Miss Bird, Mrs. Buchanan, Mrs. Peake and baby.

those who have no visible means of support? Is the life of faith to be confined to the matter of trusting God for food and raiment?

Who would cede aught so monstrous? It seems to us a complete lowering of the life of faith to confine it to the question of temporal supplies. No doubt, it is a very blessed and a very real thing to trust God for everything; but the life of faith has a far higher and wider range than mere bodily wants. It embraces all that, in any wise, concerns us in body, soul and spirit. To live by faith is to walk with God; to cling to Him; to lean on Him; to draw from His exhaustless springs; to find all our resources in Him; and to have Him as a perfect covering for our eyes, and a satisfying object for our hearts. To know Him as our only resource, in all difficulties and all our

trials. It is to be absolutely, completely, and continually shut up to Him; to be undividedly dependent upon Him, apart from and above every creature confidence, every human hope, and every earthly expectation.

Such is the life of faith. Let us see that we understand it. It must be a reality, or nothing at all. It will not do to talk about the life of faith; we must live it; and in order to live it, we must know God practically—know Him intimately, in the deep secret of our own souls. It is utterly vain and delusive to profess to be living by faith and looking to the Lord, when, in reality, our hearts are looking to some creature resource. How often do people speak and write about their dependence upon God to meet certain wants, and by the very fact of their making it known to a fellow mortal, they are, in

principle, departing from the life of faith. If I write to a friend, or publish to the church, the fact that I am looking to the Lord to meet a certain need, I am virtually off the ground of faith in that matter. The language of faith is this, "My soul, wait thou only upon God, for my expectation is from him." To make known my wants, directly or indirectly, to a human being, is departure from the life of faith, and a positive dishonour done to God. It is actually betraying Him. It is tantamount to saying that God has failed me, and I must look to my fellow for help. It is forsaking the living fountain and turning to a broken cistern. It is placing the creature between my soul and God, thus robbing my soul of rich blessings, and God of the glory due to Him.

This is serious work, and it demands our most solemn attention. God deals in realities. He can never fail a trusting heart. But then He must be trusted. It is of no possible use to talk about trusting Him when our hearts are really looking to creature streams. "What doth it profit, my brethren, though a man say he hath faith?" Empty profession is but a delusion to the soul and a dishonour to God. The true life of faith is a grand reality. God delights in it, and He is glorified by it. There is nothing in all this world that so gratifies and glorifies God as the life of faith. "Oh, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" (Psalm xxxi:-9).

Beloved reader, how is it with you in reference to this great question? Are you living by faith? Can you say, "The life that I live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me?" Do you know what it is to have the living God filling the whole range of your

soul's vision? Is He enough for you? Can you trust Him for everything—for body, soul and spirit—for time and eternity? Or are you in the habit of making known your wants to man, in any one way? Is it the habit of your heart to turn to the creature for sympathy, succour, or counsel?

These are searching questions; but we entreat you not to turn away from them. Be assured it is morally healthful for our souls to be tested faithfully, as in the very presence of God. Our hearts are so terribly treacherous that when we imagine we are leaning upon God, we are really leaning upon some human prop. Thus God is shut out, and we are left in barrenness and desolation.

And yet it is not that God does not use the creature to help and bless us. He does so constantly: and the man of faith will be deeply conscious of this fact, and truly grateful to every human agent that God uses to help him. God comforted Paul by the coming of Titus, but had Paul been looking to Titus, he would have had but little comfort. God uses the poor widow to feed Elijah, but Elijah's dependence was not upon the widow, but upon God. Thus it is in every case.—Selected.

SCATTERING THE TRUTH.

By the late George Muller.

FOR the sake of younger believers in Christ, I make the following remarks with reference to their service in seeking to circulate the Holy Scriptures and tracts.

I. Never to reckon our success by the number of Bibles, or Testaments, or tracts which we circulate; for millions of Bibles, Testaments, and tracts might be circulated, and little good result from our efforts.

II. We should, day by day, seek God's blessing on our labours in this particular; and on every tract or copy of the Holy Scriptures which we give, we should, as much as possible, ask God's blessing.

III. We should expect God's blessing upon our labours, and confidently expect it; yea, look out for His blessing.

IV. We should labour on in this service, prayerfully and believingly, even though for a long time we should see little or no fruit; yea, we should labour on as if everything depended on our labours, whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless our efforts by His Holy Spirit, for the sake of the Lord Jesus.

V. And what will be the result of labouring on patiently in such a spirit? We find the answer in the Epistle to the Galatians, vi. 9: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Observe, in due season. The whole of our earthly pilgrimage is a sowing time, though we may be allowed to see now and then, already in this life, fruit resulting from our sowing to a greater or less degree; but if it were not thus, or if comparatively but little fruit were now, in this life, reaped, the due season is coming. At the appearing of our Lord Jesus all will be made manifest; our reward of grace will then be given to us for our patient service; and in the prospect of that day we have patiently to continue in well-doing. But this patient continuing in well-doing calls for much prayer, for much meditation on the Word of God, and for much feeding on the work and person of our Lord Jesus, in order that thus our spiritual strength may be renewed day by day.

MISSIONARY INTELLIGENCE.

[EXTRACTS FROM LETTERS.]

INDIA.

From Miss M. Dunn.

TRICHUR.—It is now nearly eight years since I first came to India, and, looking back over all the way the Lord has led me, I am filled with thanks-giving and praise to Him for all His goodness.

I was able to accompany Mrs. Redwood of Bangalore, who was on a visit here, around to our various stations. Everywhere we went the sisters very kindly arranged sisters' meetings for us. The Lord helped me much in interpreting the messages for Mrs. Redwood, and I feel sure the Lord blessed the ministry to souls. We visited Mr. and Mrs. Noel, and with them saw Mr. Rolls and Miss Mai. After that we visited Cochin, Parur, and Irinjalakuda. We were all quite sorry when the time came to part and Mrs. Redwood had to return to Bangalore. It was most refreshing to hear her bright testimony of the Lord's goodness. It was in Mrs. Redwood's house that Miss Gordon was so ill last year, and she showed us much kindness.

The two German sisters are expected to arrive next week, and it is arranged that I go with them to Kununkulam for a few weeks and help them as much as I can. I am glad to be able to fill in a gap in this way, and be of service, for I feel for the present this is the Lord's will for me. We will be glad to welcome Miss Sundgren back into our midst.

At Parur we were pleased to see the young men whom I mentioned in a former letter are still attending the meetings, and we believe the leader is converted, though he has not really boldly taken a stand. The two native evangelists continue to go on happily together in the work. We are exceedingly grateful for

the prayers and fellowship of the friends in New Zealand.

STRAITS SETTLEMENTS.

From Miss S. Shirliff.

KUALA LUMPOR.—At last I am back in the old spot in Kuala Lumpor visiting round amongst the women I knew before I went home. I received very warm welcomes on all sides, and when I tell them I may move on shortly to Ipoh if Mr. and Mrs. Wilson go to England, they tell me I am needed here as much as there.

Miss Lewis is settling down nicely in the school. We are hoping a Miss Ham from England will join her about the end of November.

English work is very much on the increase here, and difficulties of new and varied characters arise, so please still help by prayer. "Hitherto hath the Lord helped."

Mr. Boon Hean goes on steadily and whole-heartedly for the Lord, and is a standing testimony amongst the Chinese.

From Miss Ruth Lewis.

KUALA LUMPOR.—I have very much to thank the Lord for, in His goodness to me since I left N.Z. He has led us very gently, and given us many things to enjoy on the way. I found my work waiting for me in the school here, and my time is at present fully occupied with that. What a glorious opportunity we have for winning these young souls for Christ. The majority are Chinese, but there are a few Europeans and others. We need much wisdom and grace, and would value your prayers that all in connection with the school might be done for his honour and glory.

CHINA.

From Mr. James Duthie.

HADA.—I am glad to say we are all keeping well, and are so far kept in peace, although the district is far from peaceful. The Mongolians have driven

the Chinese soldiers back some distance, and have taken possession of a city to the north of us named Ching-peng. All the people in the city fled, and left their business as it stood. Some of them had not gone far when they were set on by robbers and robbed of all they possessed, and they have arrived here homeless and without money. This has caused a great deal of alarm in Hada, as the people fear that the Mongolians will come on and take possession of this place. It would require very little agitation to cause a general stampede. There are all kinds of rumours abroad; one being that a number of soldiers have mutinied, and that there is likely to be trouble from them. We trust that all these fears may prove false, and that peace will gradually be restored; but the people in this locality will have to endure untold suffering this year owing to a poor harvest and the prevalence of robbers.

We do not know what the future holds in store for us. We trust it will not be necessary for us to leave here. We have succeeded in renting suitable premises for a preaching hall.

From Mr. Ernest Clarke.

KULING (CHINA).—We keep plodding on in our two cities, Shangkao and Sinchang, with their counties, and would delight to welcome other workers, especially brethren. I am still the only brother in these two counties, so my time is much divided. My dear wife is the only sister in Sinchang city, as Miss Holt and Miss Atkinson have now moved out to a needy country district 15 miles away, where they have much opportunity among the village folk. At Shangkao Miss Norman and Miss Dunphy have laboured faithfully for the greater part of a year, so it has not been so necessary for my wife to make the frequent journeys to that place. We are told to pray that more labourers may be thrust forth, but what can God not do even with us feeble few. So we



Travelling in China.

Miss Thomas and Mrs. Hopkins, of Nan-chang-fu, off to the country in a Chinese barrow.

look for Him to work in the power of His Spirit to bring men from darkness to light, from Satan unto God.

SOUTH AMERICA.

From Mr. Arthur E. White.

MONTEVIDEO.—You will notice by address given that we have moved. We have secured a smaller house with a little less rent, but with no accommodation for the Sunday-school and other meetings; so I have built a small school-room out of some large packing-cases that I obtained cheap. I have used galvanised iron for the roof, and have scrimmed and papered it inside; so it is a typical New Zealand

building—quite a contrast to the type here—but it answers the purpose well, and has already been filled with children several times. We trust the Lord may be honoured and glorified in it to the salvation of many of these dear young souls.

I think I told you in my last letter that we had to leave the city hall. We were without a place for some time, and the meetings were held in Mr. Ward's house for several weeks; but after that an arrangement was made with the landlord of the old hall that he should let it again to us after it was enlarged and renovated. We have to do part of the work ourselves, so I have been sinking the baptistry (a large zinc one with wood all round, which has served for some years, and which we used to stand on the floor of the hall when it was needed and take out when finished with) into the floor. I am also making the platform, porch, and partitions, etc. It will be a great improvement when finished—larger, with a nice anteroom where the clothes can be changed in baptisms, and which will serve for Bible-classes, prayer-meetings, etc. The worst point is, that we cannot get any guarantee to stay, and are liable to be made to quit at any time it should be required. The Lord has provided in this case, however, and will do so for future needs.

We have longed for a hall that we could not be turned out of, but it all serves to keep us in mind that we are strangers and pilgrims, and that here we have no continuing city. The Lord be praised for all His dealings with us, for "all things work together for good to them that love God."

Address—Calle Bella Vista 50 A, Reducto, Montevideo, S. America.

From Mr. Allan Smith.

ASUNCION.—The launch is just about finished, and waiting for the engine. Prayer will be valued on behalf of the working of it, that those who seek to reach into the far interior of S. America may have grace and strength for the difficult task before them.

My wife gets among the people a little, and in one way and another gets the message brought before poor degraded people such as are described in Romans I. They seem to glory in their shame.

The Lord's blessing is upon us, and calls for praise and thanksgiving. We are all well at this trying time of the year.

MISSIONARY ITEMS.

Mr. A. E. Perkins (India) is hoping to be able now to get about among assemblies, ministering the Word and speaking of the Lord's work in India.

Mr. F. G. Hotten (Zarate, Argentina) writes that plans for their new hall are being prepared, and they hoped to make an early start with the building.

Mr. John C. McIver (India) is already feeling a good deal better for the change to N.Z. Address: 26 Hyde St., Dunedin.

Mr. J. A. Clarke (Africa) is at present in Sydney, where he is having a school primer printed for use in Central Africa. He desires prayer that the primer may be a help in bringing light to many, by enabling them to spell out the Gospel for themselves.

Mrs. E. R. Case (widow of the late Dr. Case, China) writes that the school work is going on satisfactorily at Chao-yang-fu. She has commenced a women's meeting, which is being well attended.

Our readers will be sorry to hear that Dr. and Mrs. Hamilton, of Sucre, Bolivia, South America, have suffered a bereavement, the Lord having taken home their little daughter, Elena Enriqueta, on July 17th, aged 9½ months. Convulsions following on whooping cough and cutting of teeth was the cause of death. We trust our brother and sister will see the hand of God in blessing even in so sore a trial.

NEWS OF WORK & WORKERS, &c.

Mr. Franklin Ferguson is thankful to be able to report that his health seems, by the goodness of God, to have taken a turn for the better. He had not left England when last we heard.

Mr. C. H. Hinman has been having meetings at Napier, speaking on the Lord's second coming and other subjects.

Mr. Forbes Macleod has had a three weeks' meeting at St. Helier's, Auckland. The attendance and interest was good, and several professed conversion. The Auckland brethren are following up the work by having meetings on Sundays. Mr. Macleod has now pitched his Gospel tent in Dannevirke, and has commenced special meetings there. Prayer will be valued that definite blessing may result.

Mr. Robert Miller has been having meetings in Philadelphia, the Lord coming in in saving power, and several striking cases of conversion have resulted. After these meetings a hall was to be taken in a thickly populated part of the city for special gospel meetings. Mrs. Miller had not been very well, but was improving again. Address: Care of Mr. John Smith, 24th and Federal Street, Philadelphia, U.S.A.

Messrs. W. Johnson and E. Phillips have commenced tent meetings at Bainham, Nelson, and desire an interest in the prayers of God's people that blessing may result.

Messrs. Binskin and Winter are travelling down through Marlborough into Canterbury with the Gospel carriage. They are meeting with a little encouragement here and there, but generally speaking the people are very careless and unconcerned as to eternal realities.

Mr. T. H. Salmon has been visiting Huntly, Morrinsville and Taumarunui, and has had some good meetings. On October 27th three sisters and a brother were baptised at Taumarunui by Mr. F. Bickerton. Mr. Salmon expected to go to Manawaru, where the new hall was to be opened on November 16th.

Mr. J. Stevenson is hoping presently to visit the north of Auckland, with the Gospel. This is a very large and needy district, and we trust our brother will have abundant evidence of the Lord's presence and blessing.

Mr. F. May has been having meetings in Brisbane and Ipswich, Queensland.

Miss Wieneke has been visiting in the Catlins district, but the weather and bad roads have hindered a good deal.

North Island Gospel carriage, No. 2.—Mr. J. W. Dean writes: "We have visited round Kapuni; the weather was rough and raining, but

the Lord being good to us, we were well cared for. One man roared in fury as I spoke to him at his door. A lady refused tracts, saying she was good enough, and did not want me to preach at her. In this humbling work we need the prayers and full fellowship of all God's people. We shall visit round Otakeho, and then (D.V.) go on to Opunake and district." Mr. W. Ormerod, of Feilding, is with Mr. Dean in the carriage work.

Australian Postal Work.—Helpers who are posting, and many others, will be glad to hear that five more replies have come to hand, three from far North and Central Queensland. They are "highly," "most" and "very" interested, and one in a fencing camp says "more would be eagerly looked for, and I could pass them on to the men here." One deaf Christian lady says, "I have to depend solely upon reading." . . . "I gladly avail myself of the offer. I am interested, and will endeavour to make others so," and adds, it is a "godless place." Mr. Goodsir, Sydney, has also lately had very cheering replies. One man thanks "for all my joys these last few months."

Miramar (Wellington).—For a number of years past Gospel meetings have been held here on Sunday evenings, also a Sunday school and a week-night meeting. It has now been thought well to commence a meeting on Lord's day morning, to remember the Lord in His death, according to Scripture. Communications for the assembly should be addressed to Mr. H. R. Lawrie, Karaka Bay, Wellington.

Johnsonville.—A few believers have commenced to remember the Lord's death in the Rechabite Hall, Johnsonville. Any communications should be addressed to Mr. R. L. Mac-lachlan, Glendore, Johnsonville. We trust the Lord will sustain these and many other small assemblies in the path of separation to Himself.

Sheet Almanacs.—All orders for localised "Light and Love" almanacs should be sent in by December 5th, accompanied with wording for localising.

SPECIAL NOTICE.—As the January paper is printed before Christmas, all matter for insertion should reach us not later than December 10th.

FALLEN ASLEEP.

At Upper Hutt, on November 3rd, Mrs. Hooper, aged 74, passed away to be with Christ. Our sister leaves a good testimony, and prayer is asked for her aged husband that he may be sustained in this time of trial.

At Newtown, Wellington, on November 12th, Mrs Packer, widow of the late Mr. J. A. Packer, passed peacefully away into the presence of the Lord, aged 74. Our sister had been

confined to bed for the last three years, but was bright and happy in the Lord.

TO OUR READERS.

By an inset in this issue our readers will notice that we have been compelled to increase the price of the Treasury. We are sorry to have to take this course, and trust all will see that it is quite unavoidable. (As an instance of the cost of printing magazines, we may mention that a religious magazine, a very little larger than the Treasury, for which 4s 6d per year is charged, is likely to have to be abandoned, owing to the fact that it is not paying.) We hope our readers will help us as much as possible to meet the loss of the last nine months, by assisting to get fresh subscribers, and to make the paper known to others in the Assembly. Our little day is fast running out, and it behoves us to seek to use every opportunity to circulate the truth amongst God's people, as well as amongst the unsaved.

We would specially thank all who have assisted in any way to distribute the "Ambassador" and "Talks to Children," and trust that all will continue in this service. We have no present intention to raise the price of these papers, as we prefer to make the gospel magazines as reasonable as possible. Moreover, the increase in circulation of the gospel papers has been a help to us to keep the prices low. For the coming year we will still post Ambassador and Talks to Children for 1s 6d to any address, or either of these papers separately for 1s. Many can in this way reach their unsaved friends and relatives with the gospel. Much can be done in different ways to spread the Gospel by the printed page, and we trust more will help in this service.

Above all, we ask a continued interest in the prayers of the Lord's people, that the three-papers may be conducted well pleasing to Him who alone can command blessing upon them. This year has now nearly passed, and its missed opportunities can never be recalled; let us then, one and all, seek fresh grace to "be strong in the Lord and in the power of His might," having on the whole armour of God, so that we may be able to stand against the wiles of the devil. We are apt to forget that we wrestle not against flesh and blood, but against principalities, powers, rulers of darkness, and spiritual wickedness in high places. And we can only have victory over the powers of evil on every hand, in the measure in which we are "strong in the grace that is in Christ Jesus." May the Lord enable us, one and all, individually and collectively, to set His glory before us for the little while left to us here in this scene.—
J.G.H.

'XMAS AND NEW YEAR MEETINGS.

Palmerston North.—Thursday and Friday, December 25th and 26th. Communications to Alfred Clarke, Clifton Street.

Parnell.—Thursday, December 25th, 10.30 to 12. Thursday, January 1st, 11 to 12.45, 2.30 to 4.45, 6.30 to 8.45. Communications to A. L. Goold, Eldon Street, Parnell, Auckland.

Milton.—Thursday, December 25th; refreshments provided. Communications to D. Darroch, Dryden Street.

Dunedin.—Thursday and Friday, January 1st and 2nd, in Gospel Hall, Moray Place. Trains met from December 31st. Accommodation provided as far as possible. Communication to Geo. McMullan, Pacific Street, Nevada, or H. J. Bates, 38 George Street. No further notices issued.

Christchurch.—Thursday and Friday, December 25th and 26th, in Scottish Society's Hall. Visitors please communicate by December 20th, stating time of arrival. Communications to W. Clark, 61 Bordesley Street, Linwood.

Waverley.—Thursday and Friday, January 1st and 2nd. Trains met both days. Communications to J. Willacy, Karakaha, or W. H. Hayes, Smith Street.

Ngaere.—Thursday and Friday, December 25th and 26th. Trains met at Ngaere and Eltham. Communications to Thos. Bond or Mr. Betteridge.

Christchurch.—Thursday and Friday, December 25th and 26th, in Armagh Street Hall. Communication to J. G. Harvey, 53 Bordesley Street, or Jas. Brown, wood-bender, St. Asaph Street.

Feilding.—Thursday and Friday, January 1st and 2nd. Communications to W. W. Corpe, Makino.

Wakefield (Nelson).—Thursday, January 1st. Christians are specially invited. Communications to Cecil Hooper.

Note.—Meetings are at usual hours, unless otherwise stated. Refreshments will be provided for all. Hearty invitations are extended to all the Lord's people, and it is hoped as many as possible will endeavour to avail themselves of the opportunity. The meetings in all places should be specially remembered in prayer that the coming together may indeed be to profit. Visitors coming from a distance and requiring accommodation should communicate as early as possible, giving at least a week's notice so that arrangements can be made.

ACKNOWLEDGMENTS

Of amounts received for the Lord's work from
Oct. 22 to Nov. 21, 1913.

	£	s.	d.
X.Y.Z.—For India	2	0	0
Limestone Plains—S America and India..	3	0	0
Te Kopuru Assembly—N.Z. worker ..	3	0	0
J.L.—South America	6	0	0
Otakeho Assembly—Straits Settlements ..	2	9	6
B.C.—Use as guided	4	15	6
Maerewhenua—India	1	0	0
2 Cor. 5. 14—India (famine area) ..	1	1	0
Ashhurst S.S.—India orphanage ..	1	0	0
A Brother—China	2	2	0
Eph. 1. 3—Maori Work, and "Talks to Children" to Backblocks	15	0	0
Otaira—Foreign as guided	1	5	6
Sister, Eltham—Postal Mission	10	0	0
Sister, Auckland—India orphan	15	0	0
Howe Street Assembly—Africa, India, etc.	10	0	0
Feilding Assembly—Certain brother ..	2	0	0
Anon. (Hastings Postmark)—Ashley Down	5	0	0
Anon. (Hastings Postmark)—As guided ..	5	0	0
Totara North Assembly—Maori and India	8	11	0
Sister, Hastings—Foreign as guided ..	2	10	0
His Own—Foreign as guided	1	0	0
Bluff Assembly—China	5	0	0
Instead of Insuring—Foreign as guided ..	9	0	0
F.G.H.—Mexico	1	6	6
Sister's Work sold—Lord's Work	4	6	0
Two Sisters, Ngaere—China	5	0	0
Sundry amounts for expenses	2	0	1
Total	£86	5	7

ALFRED CLARKE }
JAMES G. HARVEY } Treasurers
A. J. CLARKE } pro tem.

Note.—Amounts " earmarked " are sent as directed; other amounts are disbursed according as the Lord guides us.

Cheques and Money Orders should be made payable to Mr. Alfred Clarke, and sent to him addressed—Mr. A. Clarke, P.O. Box 175, Palmerston North.

Acknowledgment.—We have to acknowledge the receipt of 2/6 from "Maranatha," to pay for "Ambassadors" to be sent to the Special Constables' Barracks at Wellington. These were forwarded immediately, and we trust the Lord will bless the circulation. Should any of our readers wish to render a similar service we will gladly send on papers to any amount sent.

Alterations.—Unless advice is received early, altering numbers, we will send same papers for January as have been sent during 1913.

Bound Volumes.—A limited number of bound volumes of Treasury, Ambassador and Talks to Children will be available; those requiring copies will please order early.