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A Profitable Conversation.

By DR. W. GRAHAM SCROGGIE.

"WELL, friend, and what makes you look so distressed? Are you out of health?"

"Thank you, I'm pretty well physically, but it is true I am very perplexed."

"Indeed, and would it be presuming to ask the occasion of your anxiety? I might be able to help you."

"It is very kind of you, although I do not think that you can help me very much; but I don't mind talking the matter over with you. It is just like this: I was brought up, for the most part, under Christian influences; my parents were good Christians, and I was infused from the beginning with their Puritan orthodoxy. Up to the time that I had to turn out and do for myself I accepted this teaching as true, and it never suggested itself to me to question it; but since I have tumbled about amongst men, and listened to the discussion of these and other subjects from all sides, I have come not only to mistrust but to disbelieve that early teaching."

"Still, I am not sure that I see the occasion of your perplexity. Is it because you have had to abandon your early beliefs, or is it on account of what you now believe?"

"On neither of these accounts, for I could not intellectually hold on to the theories of my parents, and at present I believe nothing."

"Ah, friend, I think I see your position; but what really led you to this state of unbelief?"

"Just this: my observation has led me to see that religion, like philosophy and science, is a very uncertain quantity, and they seem to get on best who know least about it."

"But do you not think that you have been listening too much to the theories of men

TWILIGHT.

WHEN the twilight is gathering round,
And the stars glitter out from the sky:

Then it cheers me to sing of my Home,
Just beyond in the "Sweet By and By!"

To remember the lov'd and the blest
Who have gone from my sight for awhile;

Ah, the thought of their safety and rest
Doth my weariness often beguile!

In their Paradise Time is no more:
All unmeasured its flight or increase;
In "a moment" they'll wake with their Lord—
And with us—in His Peace, perfect Peace."

Then why should we sorrow, as those
Who have buried their hope in the grave?

And who cannot find "comfort of love"
In the One Who is "Mighty to save?"

Let us rather look off unto HIM
Till our faces with brilliancy shine;
And we witness 'mid shadows of earth,
To the Sun that can never decline!
M. A. F.

and too little to the voice of God?"

"How can a man listen to the voice of God?"

"You believe, I suppose, that the Bible is the Word of God, and that therein He has revealed Himself through Jesus Christ for our salvation?"

"That is just what my

parents taught me; but that position cannot be maintained to-day in the light of modern developments."

"Might I ask what developments you refer to?"

"Well, take for instance the truth about Evolution, and the teachings of the New Theology, and the light which 'Higher Criticism' has thrown upon the Bible. My parents formed their beliefs in ignorance of these important fields of inquiry which, to my thinking at any rate, renders their beliefs untrustworthy."

"But wait a moment; can you name any theory of Evolution which scientists have held consistently for fifty years together?"

"No, I do not think I can."

"And can you tell me any victories which the so-called New Theology has won in the realm of morals?"

"I think it hardly fair to ask for that, seeing that this movement is yet in its infancy."

"Well, will you point out wherein the 'Higher Criticism' has thrown light upon the Bible?"

"In countless directions. My people believe that Moses divided the Red Sea, that the ass spake to Balaam, that the fish swallowed Jonah, that the lions did not eat Daniel, that the sun stood still, and a hundred other myths of that kind; but who believes those things to-day?"

"Pardon me, will you, if I ask you a very plain question at this juncture: Are you a child of God?"

"A child of God! Of course I am. How could I be anything else?"

"Then when did you become a child of God?"

"I have always been a child of God. I believe that there is a great deal that is Divine in each of us, all it needs is developing, and if we do our best God cannot expect more."

"Then you do not believe that you are a sinner in need of the cleansing of Jesus' Blood?"

"No, I cannot say that I do, but what has that to do with what we are discussing?"

"My friend, it has everything to do with it. Your scepticism is certain evidence that your attitude towards God is hostile. You cannot tell me of any consistent theory of Evolution which has stood for half a century, and yet you accept Evolution and reject the truth about Creation which 6000 years have not served to disprove. You accept with open arms a theological theory, which you admit was born only yesterday, and which has not yet been subjected to the test of experience, and for it you throw over the Gospel which claims to be 'the power of God unto salvation to all who believe,' which claim has been tested for nearly 2000 years, and has never failed. By it drunkards have been sobered, harlots have been cleansed, thieves have been made honest, hate has been exchanged for love, selfishness for sacrifice, and cruelty for kindness.

"The witnesses of this evangel have faced the lions, the rack, and the fire, and have sung the praises of God through unnameable tortures in the ages that are gone, but never thought of denying the Blood of the Covenant. All this you brush aside for an untried theory. And as for these Old Testament 'myths,' I suppose you know that Jesus Christ and his apostles believed them, and that these theories of 'criticism' do not go back further than a hundred years; but you seize hold of them and set aside Him Who claimed to be the Son of God, and to be taught by the Father what He revealed to men. Man, I think

it would fare better with you if, while these new palaces of straw are in process of construction, you took shelter under the storm-tested roof of your parents' faith, and there found for yourself, first experimentally and then intellectually, your permanent home."

"Safe in Christ."

A LADY told me a sweet story illustrative of what it is to have Christ between us and everything else. She said she was wakened up by a very strange noise of pecking or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window-pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every moment to be caught; and the sparrow did not see the glass, and expected every minute to catch the butterfly; yet all the while that butterfly was as safe as if it had been miles and miles away, because of the glass between it and the sparrow.

So it is with the believer in Christ—Satan cannot touch him (1 John v. 18).

"When Thou art Restored Strengthen Thy Brethren."

I HAD suffered defeat, things looked threatening. The text which for the moment rallied me was, "It is the Lord; let Him do what seemeth Him good;" followed by that other comforting word: "Be of good cheer, it is I, be not afraid;" and for a day or two there was an inward calm, but the burden was not gone, until I was led to read and muse over Psalm lvii, especially the opening verses—"Be merciful unto me, O God." This was my prayer, appropriate as I thought and felt for either saint or sinner.

I remembered it was the prevalent plea of the publican, and

the mendicant on the Jericho road, and so with intensity and importunity I besieged the Throne of Grace, until I fancied I heard a chorus of celestial voices at Heaven's gate, like the crowd to Bartimaeus, say: "Hush! Be quiet! Don't make so much noise!" evoking the response, "My case is desperate: I will, I must cry unto God most High, unto God Who *performeth* all things for me."

Thus cleaving unto the Lord in this and in the assuring word addressed by Elizabeth to the mother of our Lord: "There shall be a *performance* of those things which were spoken," endeavouring also, like Abraham, to rest in the belief "that what God hath promised He was able to *perform*," for in faithfulness and mercy I had heard, as it were, His voice from Heaven addressed to me, saying: "Call upon Me in the day of trouble, and I will deliver thee."

Also recalling the triumphant utterance of the Gentile apostle: "I believe God, that it shall be as it hath been spoken unto me." Deliverance came, and with it "the peace of God which passeth all understanding." T.S.S.

Communion.

"Do not shrink from the thought of living in full communion with God. Be decided to let God draw nearer and nearer, and put His holy finger on every detail of your daily life, on every detail of your daily work, on every detail of your daily habits, of your conversation, your reading, your writing. Very small things can hinder full communion with God. Let us be united in this—that our God shall be God during our brief term here. The believer should ever remember that Christ is his life, and that Christianity is nothing less than the living exhibition of Christ in his daily walk."

The Scriptures.

Their Unity, Authority, and Subject. By J. C. SMITH.

WE have a great many things said about the Bible in these days. Many books are written for it and against it, but we shall be steadied and set right and directed, in proportion as we just patiently and prayerfully study the contents of the Scriptures themselves.

THE UNITY OF THE BIBLE.

Look at three passages of the Word, and see how God the Father, and God the Son, and God the Holy Spirit are united in testifying to the truth of Holy Scripture. It will be a great thing if we can get hold of a thought that is irrefutable—indisputable—that God from the very beginning of the writing of His Bible has laid down a certain scheme of human history, and, of course, if we allow that, then, as times go on and history unfolds, itself the whole scheme will be seen to work out with absolute correctness, because it is entirely Divine.

Inasmuch as we have seen—demonstrably seen—that the plan unfolded at the very beginning of the Bible has been gradually fulfilled to the very letter, we get, in the presence of a mass of evidence that is perfectly overwhelming, to the fact that God is carrying it out before our eyes, and the Bible is thereby demonstrated to be Divine.

Let our first passage be from Hebrews. This Epistle to the Hebrews is one of the three books of the Bible which begin with a *direct reference to God Himself*. The very first word of this Epistle is *God*. You remember how the Gospel according to John begins with "In the beginning the Word was God." Just as the first verse in Genesis begins also with God: "In the beginning God created the heaven and the earth." In John you have

God's existence, Christ's pre-existence, if you like, in the first verse of John's Gospel, just as, in the beginning of Genesis, you have *God the Creator*. In the first verse of Hebrews see how God elevates the idea of His spoken Word to the high elevation of His eternal existence and creative power. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." There you have the *speaking of God* put alongside of the existence of God and the creation of God. If God is a self-

WE TWO TOGETHER.

Matthew xxviii. 20.

"Lo, I am with you," saith the Lord;
"I Who made the earth and sky;
I Who died on Calvary,
I Whose glory draweth nigh—
I am with you.

"I am with you," saith the Lord;
"You who sought me 'mid the years,
You who wronged me by your fears,
You who missed me through your
tears—
I am with you."

"I am with you," saith the Lord;
"With you in the bleakest day,
With you in the fiercest fray,
With you, never far away—
I am with you." *Good News*.

existent One and the Creator, He is also the God of Revelation, and we delight to think of Him as such; we delight to think that God has spoken to us, not only in the past through the prophets, but in these last days by His Son.

Please notice what you have in the first verse of Hebrews—the *unity of the Scriptures*. We often use that phrase. Can we definitely point to a text in the New Testament Scriptures where it is proved? Here is the unity of both Testaments. "God, who at sundry times and in divers manners

spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds." God spake, and in many ways used these various persons to give us the Bible. The Scriptures of Truth cover a very large period of time. The second verse says: "In these last days He hath spoken to us through His Son." The thing that covers both Testaments is the words "He spake." The speaker in the Old Testament is the Speaker also in the New Testament. The prophets were the instruments in the Old Testament; His own dear Son is the instrument in the New. It is *the speaking of God that gives unity to both Testaments*.

THE CONTINUITY OF THE BIBLE.

This is clear from the first verse of Hebrews. It is a very helpful auxiliary thought that there is *continuity*. It is not that one verse is inspired here and another there; but by divers manners, and many persons, and many methods, God was moving by His Spirit all through the time, all through the variety. There is continuity in the inspiration, as well as in the unity. He was moving in Moses, in Samuel, in David, in all the prophets. There were many persons, and many ways, but there was continuity up to the last verse, a common revelation of His Son, the Lord Jesus Christ. You have in that verse the two contrasting dispensations; but they are united by the great idea of God speaking to us.

It does not say, "In sundry times and divers manners God thought"—but God spake." He so spake that He caused these men to be under that inspiration of power by which they committed the revelation in writing, in words. So we have the thoughts of God in the words of God, and we

have got God's Bible in God's own words.

Go further into the Book. Consider very carefully the wonderful opening of the 50th Psalm, "Our God shall come and shall not keep silence." "Oh, these painful centuries of silence! Are we not, every Christian man, longing to hear another word from the lips of our Master? Are we not longing to see His face and hear His voice? Oh, this long, painful silence; nineteen centuries of silence; it is the most eloquent tribute to the truth of the inspiration of the Scriptures. What an honour the Lord has put upon His written Word by that silence. He considers it so sufficient, so perfect, so final, that He can bear to be silent for nineteen hundred years, and leave it to man, as His voice speaking to the inhabitants of the world. We cannot conceive God putting any higher honour upon His Word than that He should allow it to fight this fight, and make its own way through all these strange controversies, and just remain silent and let it speak for itself among all men.

This idea of unity has thus joined with it the idea of continuity. The Scriptures are united by *one Speaker*, although there are many methods and writers.

It is a small thing for us to know that David said that, or John said this, or Paul said so and so. We must get beyond that. We cannot rest our eternal life upon that. I must have it that God spake it, or it is nothing to me.

We are getting into a way of saying, "Isaiah said this, and Hosea said that." Let us get back to the Bible way of speaking, which is, "The Holy Spirit said this," the Spirit spoke through the prophets, and the Spirit is thus the Speaker.

THE AUTHORITY OF THE BIBLE.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation; for

the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Peter i. 21, 22). What do we mean by authority of the Bible? We have seen what the Bible calls the unity of the Bible—that is, God speaking through it, every portion of it. What does this *private interpretation* mean? The word interpretation means solution, the release of a thing. The word private in that verse simply means "its own," and it is not of its own (of self or single) interpretation. You cannot take a certain portion and let it stand by itself. It is a part of a greater all, and you must take Scripture and Scripture, and compare them together. That is the meaning of it. It does not stand alone. How is that? For the reason stated immediately after—"Prophecy came not in old time by the will of man." We have not a single prophecy within this book that came by the will of man.

There is not an expression that came merely by the will of man; it is the will of God right through from the beginning to the end. "Holy men of God spake as they were moved by the Holy Spirit." Now we have reached *authority*. Who is the Authority? It is the Holy Spirit. We have no authority if we have not the Holy Spirit. The Holy Spirit is the Authority of the Scriptures, and that is clear from this portion of Scripture.

As Christ was the Word of God, so this is God's Word written, and the two stand or fall together. The Lord Jesus Christ accepted the Scriptures; He spoke of them as Divine, and from His Father. And not only so, but we see in Jesus Christ Himself what the Bible really is. When God uses a man He does not blot out the individuality of the man. God uses the idiosyncrasies, and God is the Speaker through them all, and the Holy Spirit, when He uses these men, pre-

serves their individualities. It is perfectly human, and it is perfectly Divine. So is Christ. The Living Word is perfectly human and perfectly Divine; so they stand together, they are miraculous. The human and Divine elements perfectly join together, and you can no more separate the human and the Divine elements in the Scriptures, than you can separate the human and Divine natures in Jesus Christ.

THE SUBJECT OF THE BIBLE.

Now for the inspired subject. Turn to the Gospel according to Luke xxiv. 27: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Then again in the 44th verse, "And He said unto them, These are the words I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me." What is the unifying thought in these verses? It is that Christ distinctly affirms that the grand theme of the Scriptures of Truth is Himself. . . . *Jesus Christ is the Great Theme of the Scriptures*, and, after all, this becomes their final attestation. In Malachi you have Him referred to again and again; in Zechariah you find Him as the *Shepherd* dying for His sheep, and also as the *King* Who is coming back with His feet standing upon the Mount of Olives. When you turn to Jeremiah, you see Him called by that blessed Name, *Jehovah* Tsidkenu; and in Isaiah you find Him as the *Lamb* bearing our sins; and in the Psalms He is spoken of by many titles. Throughout the historical books you will find Jesus; and in the Pentateuch—that battle-ground of disbelief—you will find Jesus as nowhere else in the Old Testament.

In the Pentateuch you have Jesus Christ. First, *the Seed*

(Continued on page 64.)

One of God's Paradoxes.

By the late Dr. W. P. MACKAY, M.A.

"He hath filled the hungry with good things and the rich he hath sent empty away" (Luke 1. 53).

It is very remarkable how much Mary's song is like another song in the Old Testament—that of Hannah in 1 Samuel ii. 1-11. No doubt that Mary had got the key-note of her song from Hannah, and had appropriated the sense of Hannah's song to herself in her peculiar position. Mary who knew her Old Testament Scriptures well, transfused Hannah's song through herself, and gave it out as her own in the joy of her heart.

The paradoxes of faith are wonderful, and in the Old Testament key-note to Mary's song we have several; in fact, since man is a rebel, and God, the Holy One, is interfering to save him, everything must be contradictory to what the eye of sense sees.

"These that have turned the world upside down are come hither also." The great thing for Christianity to do is to turn the world upside down, because the world is wrong side up; the natural man's ideas, maxims, mottoes, and ways of acting must be turned upside down. By nature man is away from God, and the ways of the world are away from God, and we have to speak paradoxes: the text is one of these paradoxes. We find three things in these words—

1. The gift and the giver.
2. The recipients and their position.
3. The rejected and their position.

1. *The Gift and the Giver.* The Lord God, Who was Mary's Saviour, God Himself; He does not send down His gifts by angels, He gives them Himself; His great Gift is Christ, Who was exalted to give repentance unto Israel and remission of sins. Repentance and remission are the two things we

require, and we find from Scripture that He is exalted to give them. He need not have left the Throne of Glory for His own sake, but He came to earth, and has now entered Heaven for us, and the first thing I have to do with Him is as a Giver. He gives both repentance and remission of sins because I need them. Repentance covers the whole man, it is the turning round of the man to the new path he has to tread; none of us would have done this of our-

ON THE HILL.

THERE'S a sweet little lane with the wild roses growing,
There's a steep up-hill road where the rough winds are blowing,
And I turn wistful eyes to the lane in its beauty,
While I shrink from the hill with its stern call of duty.

Yet I look once again, and behold One awaits me,
One Who stands on the hill, while the rose lane is empty;
And I'd rather with Him walk when rough winds are blowing,
Than alone in the lane with the wild roses growing.

O the presence of Jesus! worth all of earth's roses,
O the rest of a heart that in His heart reposes!
My eyes see the beauty, the lane calls me still,
But my heart finds its rest with the One on the hill.

NINIAN HARDWICK.

selves, and Christ is exalted to give this. Repentance, in the first place, takes a new view of myself; and in the second a new view of God. A new view of myself! People think that repentance is sorrow, but there may be lots of sorrow without a spark of repentance. When the Jerusalem mob heard that they had crucified the Holy One they cried out: "Men and brethren, what must we do to be saved?" These men of Jerusalem were crying with great excitement, and those

who believe that *feeling* is repentance would have thought them all right, but Peter's first word is "repent," as though he said, "You have not begun to repent yet." A sinner must get a true view of himself, of God's estimate of sin, and of what God says he is; He writes all that the Bible says against sinners, against himself—that is the first step; the second is to apprehend the Gift of God for himself. If you know you are not saved, ask yourself, "Am I content to accept God's character of me in the Bible, and am I content to be saved in His way?" If you can say "Yes," you have taken the first step towards repentance.

The next gift is remission of sins, and Christ is waiting to give this—waiting for us to come and claim it. Suppose a man, rich enough to do it, were to say he is willing to pay all the debts of those who will come to him, how many would come to his office with debts of all sizes, some owing £10, some £40, some £80, at last one man might come, saying: "I am very sorry I owe £100." "Oh, never mind, it is all right; I am sitting here to pay; what is your name?" And the rich man would write out a cheque for £100. Well, my Master has been sitting for eighteen centuries to *give* remission of sins, and you will not come. If I had such a message from Rothschilds' I should not need to study a sermon about it; if I spoke even with a stammer you would think it the most wonderful sermon you had ever heard in your life; on Monday you would doubt it, but if you went to the place named, and came out with the money you want, you would believe my message. We know that Christ has been sitting there to give remission of sins, and if you go to God and say, "I have heard that Christ is sitting to give repentance and remission of sins, and I am all sin," God will say, "How much do you

want?" "O Lord, you know I am chief of sinners." The Lord will write your name as a sinner, and His as your Saviour.

2. *The Recipients and their Position.* The hungry and thirsty, they will be filled with good things, for He hath "made us sit together in Heavenly places in Christ Jesus." All on earth, even if I got it, would leave a craving and an appetite—I should be hungry still; therefore Christ, when He was here in the midst of God's ritual at the end of the great feast and the ceremonies, stood and cried: "If any man thirst, let him come unto Me and drink." All that Moses commanded will never satisfy the sinner, let him come unto Me. Those who feel the need, and accept the need, He will fill with good things.

3. *The Rejected and their Position.* "The rich he hath sent empty away." He comes up to Christ's house, not with the poor, weary, footsore, tattered sinners who say, "Nothing in my hand I bring," but he comes driving up in a carriage of good works, and knocks politely at the door; he would fraternise with and patronise Christ. "I believe in Christianity; it is a good thing." But Christ is exalted "to give repentance and remission of sins," and He never needs either; he thinks his suit of righteousness will do. He likes a seat in a respectable church, with a well-bound prayer-book and Bible; he gives a sovereign or a £5 note to the collection; there are no defalcations in his account. He patronises Christianity, and says to Christ: "You are a Teacher come from God." Little does he know that that eye sees below the sham, and that Christ says to Him, "Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked." He does not

know his heart, he has just peacock's feathers on; his money is counterfeit, his carriage is broken down; he is like a man with two businesses, one which involves profit or loss amounting to £1000 a day, profit for ever or ruin for ever; the other a little greengrocer's shop in a back street, at which he may earn about 6d. a day: 5s. a week earned and £1000 a day lost!

I can do it by figures; but "what shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul?" You would think that man a fool who spent his time in buying a cabbage a little cheaper when that time might have been occupied in making millions. This man does not come as a poor sinner—he tries to fraternise with the Saviour; but it will not do, for the rich He sends empty away; he came with nothing, and left with nothing, because he came as a rich man, and would not come as a poor man. He hath filled the hungry with good things, but the rich he hath sent empty away. *Away!* what a departure from such a God, away from salvation, away from life, away from light, away from love, away from His presence for ever, with no hope of return, to the adamant chains and penal fires: "Depart, ye cursed!"

Oh, friend, where are you? filled with all His gifts and good things, or sent empty away? It is just as you come, whether in your rags and wretchedness, or in your electro-plated riches, for "He hath filled the hungry with good things, and the rich He hath sent empty away."

This Wonderful Event.

ONLY realise that we which are alive and remain shall, in a moment, in the twinkling of an eye, be caught up, together with the departed ones, "to meet the Lord in

the air; and so shall we ever be with the Lord" (1 Thess. iv). Remember, between us and such a glorious event we dare put nothing longer or more definite than "a moment, the twinkling of an eye." Did we believe that, what manner of persons should we be? God help us so to be on the tip-toe of expectation, looking for our Lord Jesus Christ, Who is "the Faithful Witness, and the First Begotten of the Dead, and the Prince of the Kings of the Earth." This is the One Who loved us in our sins; the One Who has loosed us from our sins. Soon the mortal will put on immortality; the corruptible put on incorruption, and the weak put on for ever Divine strength. So shall we be with Him and like Him for ever.

May we, then, so hold the hope of the Lord's return, and be brought under its mighty, separating, sanctifying, transforming power, that when we speak of being pilgrims, and say: "Come, Lord Jesus, come quickly," we may be like those mentioned in Hebrews xi, who "declare plainly that they seek a country." J.S.

Bright Lights and Night Lights.

THE bright electric rays of the lighthouse shone over the water; but, though grand for its work, it would hardly do for a night-light in a sick-room. Thank God for little lights as well as big ones. "Yes, another light of the world," may apply to some towering beacons; but "it giveth light unto all that are in the house," is more applicable to others (Matt. v. 14, 15).

"Jesus bids us shine, with a clear, pure light,
Like a little candle burning in the night."

Jesus is both a Great Light for the world, and a Home Light for the sick-room.

A God who Counts.

"The hairs of your head are all numbered."

"Are not two sparrows sold for a farthing?"

THESE verses passed through my mind as I watched the sparrows on the lawn, and later on, when I unfastened the long plaits of a friend's hair.

"Just to think of it," I said, as she shook out the long, wavy masses over her shoulders "God counts all these!" Yes, and God is very accurate, too, when it comes to counting *money*. And then memory brought the following incidents to mind:

The Continental post had just come in, and Edward and Emily Newton were poring over the contents of their many letters, and Mr. Newton was an active and aggressive worker among Italian and French-speaking people. Presently Mrs. Newton let a letter fall from her hand, exclaiming:

"Edward! whatever shall we do? The rents of two halls are due, and Lorenzo's salary must be paid without delay, and we want a clear £50."

"What shall we do, my dear?" said Mr. Newton, looking up from his letters with shining eyes, for they told of progress in the work, and of souls saved. "We must do what we always have done, go to our Father and Divine Banker. The silver and the gold are His. He has never failed us yet."

"But, Edward, the money ought to go *at once, to-day*, and we have not a penny of it."

"Well," he answered calmly, "if it must go *to-day*, He will send it *to-day*," and then he added slowly: "He that spared not His own Son...how shall He not with Him also freely give us all things? Come, dear let us go to our room, and we will ask our Father to send it without delay. And, of course,

we shall get the right amount, for you must remember that *God knows how to count!*"

They were guests in a little country house, and I also was in the house at the same time. Having reached their long, low bedroom, the two windows of which looked out upon the lawn, they closed the door, and went into the presence chamber of their Father-Banker to plead for—just fifty pounds!

Across the passage was another room, and at the same hour was kneeling a little old lady—their hostess. A quaint little old lady she was, who

.....
"I WILL GIVE YOU REST."

My Saviour, it is good to rest
 My weary head upon Thy breast,
 And there from care be free.
 Thy loving hand is planning all
 That shall Thy blood-bought child
 befall:
 That is enough for me.

That hand so gently drew me in,
 That hand so gently drew me in,
 To the Good Shepherd's fold.
 That Hand will never let me go,
 Will keep me safe from every foe,
 Will never loose its hold.

So here I rest, from care set free:
 His tender love is all for me,
 And I have got God's best.
 For Jesus Christ, my Saviour dear,
 Has drawn to me so very near,
 And given me His rest. S.E.S.

.....
 wore caps like those of a Quakeress, with the soft, white hair drawn down on each side of her beautiful old face. She was always simply, not to say poorly, dressed. "The less for self, the more for God," was her life-long motto. Economy was the rule in every detail of her household. Her daughters were known laughingly to rebel at some of what they thought to be her "tiresome economies."

To-day she was praying, "Lord, what wilt Thou have me to do? Give some help to these dear servants of Thine, now under my roof? Yes,

Lord! And how much shall I give? £50? Yes, Lord."

Yes, the "God Who counts" dictated the *exact* sum that the two across the landing were asking for at that very moment!

And so her ever-ready cheque book was taken out, and a cheque for £50 written. And soon the dainty little figure was out on the landing listening to sounds from below. Ah, that was surely a man's voice, and in prayer, too! And she stood outside their door, and, at the first pause, knocked for admittance.

Emily Newton opened the door. "Come in, dear friend, come in."

"Not just now, my dear; I only came to give you this: it is from the Lord for your work," and gently waving off thanks, she determinedly shut the door, and tripped back to her own room, happy and smiling.

The Newtons opened the envelope—and out fell the cheque for £50.

"Oh, Edward, here is the exact sum we have been asking for! How wonderful!"

"Very gracious, dearest; but not so very wonderful, since He is wonderful. You must not forget that *God can count!*"

* * *

"Here is the account; we must have £20 0s. 9d.; where is it to come from?" So said a friend of mine one day, when a bill came in, in connection with the grand mission with which he was connected. And he, too, prayed, telling his Father the exact amount needed. And presently the post brought him a letter, and out fell a cheque for £20.

"Twenty pounds!" I said, laughing, as he told me the story; "but what about the ninepence?"

"I'm coming to that," he said. "In the envelope there were nine stamps, and in the letter occurred these words:

"I am just putting in all the stamps that are left in my

stamp case, as I am sure you must have a great many letters to write! Ninepence is all I have left!"

And so it came to pass that there was the twenty pounds and ninepence, the needed sum exactly. Yes, God knows how to count, and He never makes a mistake. Oh, make a friend of this Almighty One, for those who wholly trust Him find Him wholly true!

M. HICKLEY.

Reckoning Ourselves Dead to Sin.

(Rom. vi. 11).

THE important word in that verse is the word "reckon," that is the act of faith, that is our part in entering into the experience of liberty from the domination of the old man. I reckon myself to be dead to sin, I reckon that the old self is no longer my master. I refuse to acknowledge its mastership. I choose to say "Amen" to God's verdict upon it, and moment by moment, day by day, take up the attitude of refusing to respond to its call, and to its demand that I should yield to its influence and obey its pressure toward sin. The moment I take up that position and act my faith, I put between myself and the old man all that is meant by the Cross, by the death of the Lord Jesus Christ, and as I do that I shut off from the old man and from every habit by which the old man makes itself apparent, the power by which it has fed and been kept alive, to reckon that I am dead to it, and it is powerless to hold me. That is the first step of victory in deliverance. Now, that attitude of mine—by reckoning myself dead to the thing which tries to assert its supremacy in my life because it belongs to the old creation, by that attitude I open the door for the Holy Spirit to come into me with the power of God, bringing to me the very opposite force by which the old man has

assailed and endeavoured to cripple me. Romans 8. 2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Scriptures—Their Unity, Authority, and Subject.

(Continued from page 59.)

(Gen. iii. 15). At the very beginning of human history He is announced. That Gospel was preached in the Garden of Eden to Satan; it was about man, but it was spoken to the Devil, and God taught Satan that there was a day coming when his head would be bruised.

The downfall of Satan and the triumph of Christ are set side by side in the first great promise of the Bible. The Seed of the woman.

In that wonderful Pentateuch you have the *Seed* (Gen. iii. 15), and the *Shiloh*, and the *Servant*, and the *Star*, and the *Sceptre* leading us from the Incarnation of Jesus to the unchallenged sovereignty in the day of His glory. Can these titles, these wonderful adumbrations of the Coming Christ lie there in this Book if it were not inspired by the Holy Spirit? It is by this line that we can best answer the attacks which are constantly being made upon the Bible by showing how impossible it is to account for the things which are in it, except on the ground of its inspiration. We praise God that, in these days when His Book is challenged, and when men set themselves up as its judges, instead of allowing it to judge them, we can well leave the Bible to be its own defence and its own interpreter.

Love begets love. It is a flame that communicates itself. They that have much *forgiven* them, much *done* for them, much *laid out* for them, and much *laid up* for them, ought to love much.

REVIEWS AND COMMENTS.

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