

HELP and FOOD

FOR THE

HOUSEHOLD of FAITH

VOL. LIII.

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“THE CIRCLE OF GOD’S FAVOR”



IS there not a danger of Christians being content with being forgiven sinners instead of entering upon the fulness of blessing which belongs to us all in Christ? Blessed as is the knowledge of the remission of sins, this is but the *beginning* of the favor which is heaped upon the believer of the gospel. God is a *giving* God as well as a *forgiving* God.

The kisses with which the prodigal was covered when the father ran and fell upon the neck of the returning boy, told the story of his parent's pardon. But there was much more than these. The best robe, the ring, the shoes, the fatted calf, these were all more, much more, expressive of the gladness of the father's heart and of the favor into which the repentant lad was introduced. The father forgave and then he gave.

An old preacher used to speak of this difference as one between clearance and excess. Grace clears the sinner from every charge. But not only so. Grace heaps upon the cleared sinner everything which can be bestowed upon a creature. Sin abounded. Grace not merely abounded, but “did *much more* abound.” As Christians we who believe are not left outside the circle of God's favor, we are brought in, and can cry, “Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavens in Christ.” Christian blessings are of a

CELESTIAL

character. If that verse were written for Jews in a coming day, when the “veil shall be taken away” and they will be introduced to millennial joys in their land,

it might have read, "Blessed be Jehovah, God of Israel, who hath blessed us with all temporal blessings in earthly places *under* Messiah." But the Christian's blessings are of a heavenly character, they are "*in* Christ." His place and portion are ours. We are now and forever associated with Him. "As is the heavenly (Christ), such are they also that are heavenly (Christians); and as we have borne the image of the earthy we shall also bear the image of the heavenly" (1 Cor. 15: 48, 49). We are to be with Christ and like Christ at His coming again. This is "much more" than the forgiveness of our sins; is it not?

But let us continue. The circle into which we are brought is one of

INTELLIGENCE

The Holy Spirit has been given to us that we may know the things, "the deep things of God," and the things "which are freely given us of God." God would have us to be acquainted with all that is made ours, but beyond this He treats us as friends, and communicates to us His plans and purposes for the glory of Christ. He takes us into His confidence and declares to us all the vast scheme of glory of which "Christ the Centre is and Sun." We behold the breadth and length and depth and height of the designs of God, who will head up all things in Christ.

Men's hearts fail them for fear as they wonder what is coming upon the earth. Perplexity and dismay fill them as all that seemed stable gives way. "What next?" is the constant inquiry. They long for one of super-wisdom and super-strength to order the government of the world. Every human form of government has failed. Christ has been refused. Men desired a murderer, and the Prince of Peace was slain.

But He lives, He comes. "He *must* suffer," He has suffered. "He *must* reign," and reign He will, "From sea to sea, and from the river unto the ends of the earth."

Into the knowledge of all this we are introduced and in His glory in the coming day we shall have our part with Him.

Then the Christian circle is one of

RELATIONSHIP

We are brought to God by Him who "once suffered for sins, the Just for the unjust." We are clothed with the righteousness of God in Him, and we hear His own message in resurrection: "Go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God and your God." We are *now* to enjoy our position as His brethren. His Father ours. His God ours. His place is now our place. He gives to us His peace. He gives to us His joy. The Father's words to Him He makes known to us. The glory given to Him He gives to us. The love wherewith the Father loves Him He declares to us that it may be in us in fullest enjoyment. He keeps back nothing from us which He can bestow. Blessed relationship this with Him and with the Father. We "behold what manner of love the Father hath bestowed upon us, that we should be called" His children. This is our *present* place and portion and the future is bright before us, as we have seen, for we know that when Christ appears "we shall be like Him, for we shall see Him as He is" (1 John 3: 1-3).

In this position there is a

COMMUNION

which belongs to us. We are called to fellowship—

communion—with the Father and with His Son Jesus Christ, to have thoughts in common with the Father about the Son, and with the Son about the Father.

It is said of an old Christian that he would read the Scriptures verse by verse—the Scriptures which are all “concerning Himself” —and looking up would say, “I think Thy thoughts after Thee, O God.”

Wonderful is this fellowship of the Spirit of God.

Together we Christians find mutual delight in all the rich unfoldings which have been made for our edification and encouragement. “We have fellowship one with another” as we pray, and praise, and serve. And this is to be ours forever—unbroken, unbreakable communion in the Father’s house.

“With Thee, in garments white,
Lord Jesus, we shall walk,
And spotless in that heavenly light
Of all Thy *sufferings* talk.

“Close to Thy trusted side,
In fellowship divine,
No cloud, no distance, e’er shall hide
Glories that then shall shine.”

All that hinders now will be done away, all of sin and all of self be gone forever, and the Holy Spirit able to lead us to unhindered communion eternally.

The Christian Circle is a circle of

LOVE

It has been pointed out that in the closing communications of our Lord with His own (John 13-17, including His teaching to them and His prayer for them) that chapter 13 commences with love, and chapter 17 closes

with love, while love binds the ministry together throughout. The Father's love to the Son. The Son's love to the Father. The love of the Son for us. The love we have to Himself. The love we are called to bear one for another. With what joy we hear our Lord say, "The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." This is the love of the Father for all His children. Then the special love, the love of complacency, which the Father shows to some: "If a man love Me he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John 14: 23). High honor this!—That now we may make an abode for the Father and the Son, while we await the glad hour when we shall dwell on high with the Father and the Son in their home of everlasting love.

Then finally we may think of that circle as being

ETERNAL

All other circles enjoyed here must sooner or later be broken. The rude hand of death breaks up the happiest home. The most delightful surroundings and most happy associations are shattered as time passes on. There is a worm at the root of every lovely plant known on earth. The cherished father or mother, or brother or sister, or child, may be taken from us, or we from them. "Here there is none abidyng," is written on an old Scotch mansion, and it is written on everything below the sun.

But our Christian joys and delights and relationships and associations are eternal, the stamp of "FOR EVER" is upon each and all. The rest of God is our rest to come. A *sabbatism* remains for us. Disruption, disjunction, and discontinuity, which mark all in this

world of change and decay, will be obsolete words in the home above.

"In that circle of God's favor,
Circle of the Father's love;
All is rest, and rest for ever,
All is perfectness above.

Blessed, glorious word, 'forever!'
Yea, 'forever' is the word;
Nothing can the ransomed sever,
Nought divide them from the Lord."

May our enjoyment of this circle of God's favor ever increase as we journey on until that day!

—INGLIS FLEMING.

"Eye hath not seen"

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit" (1 Cor. 2: 9, 10).

"Now we see through a glass darkly; then face to face!" (1 Cor. 13: 12).

"**E**YE hath not seen" what waits us there,
In God's eternal Eden fair;
But oh, how great shall be the share
Since GOD it is who gives!

Nor are they known to mortal ear,
The blessings of yon heavenly sphere—
Of which we know so little here—
Of our full portion there.

Nor are they grasped by human heart,
The glories of "that better part,"
Of all that He'll to us impart
When we behold His face.

But God has by His Word revealed,
And to our hearts an "earnest" sealed,
Of what is largely yet concealed
Because of nature's ties.

But when we pass from scenes of night,
We'll dwell amid a blaze of light,
That never dawned on nature's sight,
Then all shall radiant be.

—C. C. CROWSTON.

CHRISTIAN FELLOWSHIP

(1 Cor. 1: 9)



OD is faithful! What a mercy that is so, when we consider how failing the Corinthians were. Christian fellowship means that we are brought into fellowship with God through the Lord Jesus Christ in the power of the Holy Spirit. There are three points to emphasize:

(1) The basis, (2) The bond, (3) The power of fellowship.

The death of Christ is clearly the basis or ground of fellowship. It may be considered in two aspects. His death for me and for my sins. He did not die for my virtues. There was nothing to recommend me but my sins.

If I were not a sinner I would not have needed the death of Christ. I need someone as great as the majesty and the glory of God require to die for my sins, to make reparation, that God consistent with His righteousness may bring me into the dazzling light of Divine holiness. He has made only one atonement! By that my sins are obliterated for ever. He delivered me from that intolerable burden.

Many believers do not get hold of the second aspect, *i.e.*, I have died with Christ and He has made an end of all that I am. Our old man is crucified with Christ. There is no question of feeling. What has taken place is apart from me altogether, and happened 1900 years ago. God judicially executed His judgment on me in the death of Christ. Paul's gospel is set forth very clearly in the 15th chapter of 1 Corinthians. Christ died. He was buried. Many preachers omit to emphasize this part of the gospel. It is a great truth to realize that I am buried with Him. God has buried me out of His sight, never more to be seen. It is a great mistake for Christians to look inside themselves to see if these things are true. The Spirit of God testifies in us through His Word. The Word was written by inspiration; it is indeed, literally, "the breath of God" (2 Tim. 3: 16). It is the revelation or the unveiling of God's mind. I never again appear in the flesh before God. I may act in the flesh because it is still a living principle in me. The point, however, is that I must accept what is revealed as true in simple faith. Although the truth is not primarily experimental it may become so when I receive it. The Holy Spirit of God causes us to walk in the communion of Christ's death. What took place in Christ 1900 years ago becomes experimentally true in our souls. Christ bore the judgment which will never again be repeated, therefore, there is now no judgment for me with regard to my sins. His crucifixion is the end of me for God and for faith. When I accept that truth I am lifted on to another plane altogether. That is where Christianity begins, *viz.*, on the resurrection side of the grave of Christ. We are then free to enjoy communion or fellowship.

There is no Christian principle so little understood as

fellowship. It must have an object, or centre, which is Christ. The Holy Ghost presents a living Person, God's Son. That is the bond, even as holiness is the power. God calls us and gives the object. We are brought to have common interests with God, and to think His thoughts of this wonderful Person, the Son of God. He fills the mind and the heart of God. He is always living in God's thoughts. There is no vacancy in His heart. We have no power to say "goodbye" to the world unless the heart is filled with another object. Two very important, distinctive truths are brought out in Ecclesiastes and the Song of Solomon. In the former the world is not big enough to fill man's heart. Every well gets absorbed, but in the latter, the object is too big for the heart to hold. Young Christians, you are called into the fellowship of God's blessed Son! Your heart should be bubbling over with joy. The Apostle John writes in his epistle that our "joy might be full." If not so, we are allowing other things to get hold of our hearts. There is divided allegiance there. Love is jealous! Where there is no jealousy there is no true love. He wishes to have our hearts entire. In the Song of Songs the bride is described as a garden enclosed, as a spring shut up, as a fountain sealed. These expressions set forth that the garden, spring, or fountain is only for the owner of them. If you drink more deeply into His love, that verse will be true in your experience. Paul was a special vessel of the Holy Ghost. He said, "I am jealous over you with a godly jealousy," and he wished to espouse them to one husband. If you give part of your attention to the world then obviously you cannot be whole-hearted for Christ.

When the mind is filled with God's love, when we come together, Christ fills our thoughts. Christian fellowship

can only be maintained in the power of God's Holy Spirit. I must be careful not to grieve the Spirit. There are four marks that this is true of us. We shall be characterized (*a*) by a broken spirit, (*b*) by having Christ for our object, (*c*) by being devoted to Christ, (*d*) we shall be perfectly free to be occupied with Christ's interests.

What troubles the Church mainly is an unbroken spirit. A fable speaks of two goats meeting on a narrow path on the precipice, and one allowed the other to pass over his body by lying down. There is a great lesson for the Christian in that fable. If we are characterized by that spirit we shall be self-effaced and self-displaced. What a different testimony would have gone out from the Church if that spirit had prevailed!

—T. OLIVER (*Galashiels*).

APPROVED

(Do not fail to read scripture references and contexts.)

INDIVIDUALLY: "Appeles *approved* in Christ"—the record of one tried and proved (Rom. 16: 10).

WORKMAN: "*Approved* unto God," and so "not ashamed" (2 Tim. 2: 15).

IN COMPANY: False teaching refused, this manifesting the *approved* (1 Cor. 11: 19).



O be approved truth must be loved more than reputation, honor than success, principle than policy, Christ's interests than self-interest, devotion to Christ than worldly ambition.

Disapproval does not touch existing relationship, which is not dependent upon conduct, but discloses the heart of God, distressed by His people's waywardness, as we may see by Isa. 1: 2-5; Mal. 1: 6, 10.

Great things had been done for the Corinthian believers, yet they are warned in 1 Cor. 10: 5-11, by the example of "evil things"—"not well pleasing."

We are left in no uncertainty as to *ability* to please God (Heb. 11: 5; Phil. 2: 12, 13), but to do so we must be occupied with the Divine Exemplar, our blessed Lord (John 8: 29; Matt. 17: 5), who pleased Him perfectly.

God "takes pleasure in His people" (Ps. 149: 4), "in them that fear Him" (Ps. 147: 11), and it is our joy to know that the believer's predestination and sonship is according to the good pleasure of His will (Eph. 1: 5), giving not only present loving bestowals, but, in promise, "the kingdom" (Luke 12: 32). This should lead the soul so blest to respond, "What pleases THEE, pleases ME;" and to aspire to live as Rom. 14: 17, 18 describes—"acceptable to God."

Divine pleasures are associated with God's right hand (Ps. 16:11), the place of acceptance and power, and they flow as a river from which His people drink—His "pleasures" (Ps. 36: 8). These are now ministered to us as "joy in the Holy Ghost" (1 Thess. 1: 6). Thus we are led to "rejoice in Christ Jesus" (Phil. 3: 3; Phil. 4: 4), and "joy in God" (Rom. 5: 11). This will come from finding our "joy and rejoicing" in His Word (Jer. 15: 16). Then if need be we shall be able to "glory in tribulations" also (Rom. 5: 3), "taking pleasure in infirmities," "in reproaches, in necessities, in persecutions, in distresses, *for Christ's sake*" (2 Cor. 12: 10).

In this way we may know the deep, blest joy of companionship with our Lord, who could say, "My Father hath not left Me alone, for I do always those things that please Him" (John 8: 29). We shall then realize the *company* of Christ to be more than all He *gives*, the *personal love* of Christ felt, delighted in and gratefully

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returned, will afford the deepest joy the heart can know.

Our salvation is a matter of *His* joy (Zeph. 3:17); and *our* joy must be drawn from the "wells of salvation" (Isa. 12: 3) opened to us in grace. This leads to the happy experience of 1 Pet. 1: 8—"Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

O Lord, Thine approbation
The many disregard;
While mortal man's approval
Is sought, as rich reward.

Upon the homeward journey,
Do Thou our spirits train,
To value Thine approval
Above all earthly gain;

Approved by fellow-creatures,
And honored here below;
Yet, even then, ambition
No satiety may know.

To seek Thine approbation,
And know no lower aim,
Than living for the glory
And honor of Thy Name.

—E. J. CHECKLEY.

"A TIME TO MOURN, AND A TIME TO DANCE"

(Ecclesiastes 3: 4)



OW often God's people mourn when they might dance—"before the Lord," and dance when they should mourn! On the one hand, there is sadness where there might be joy; and on the other hand, failure when usefulness for God is desired! Thus two great principles are revealed in the wisdom of God, and they are applicable both individually and collectively—as many experiences of His saints bear witness.

The time, the circumstances, the occasion, all must be considered in the light of Scripture to know God's mind for us in any specific joy or sorrow. When the law of

Moses was read in the days of Nehemiah, "the people wept." But it was said to them, "Mourn not, nor weep . . . Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared" (Neh. 9: 10).

When evil has "crept in unawares," asserting authority within the holy precincts of God's house, our sure resource is to "mourn." This will open the way for God to perform. Just by way of illustration, let us consider 1 Cor. 5: 2. There is marvelous light shining out of that single verse; a most comforting assurance of God's intervention: "And ye are puffed up, and ye have not rather mourned, *in order that* he that has done this deed *might be taken away* out of the midst of you."

That was "a time to mourn," not "to dancel" And in any emergency there is victory in taking the lowly place in deep concern and appeal to God, and He will bring about that for which we are humbled before Him. Yea, He will with it all give rest and peace to burdened souls; He is ever ready to act in His people's extremity.

Daniel mourned "three full weeks" while praying for a certain thing! Let us mark God's answer: "Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before God, thy words were heard, and I am come *because of thy words*" (Dan. 10: 2, 12). And Daniel's experience may be ours whenever we follow in the steps of the prophet. Do we actually *mourn*—"three full weeks"—if needs be—waiting upon God?

When we do "mourn," we have our Lord's sure promise: "Blessed are they that mourn, for they *shall be comforted*." When the Bridegroom came "the sons of the bridechamber" could feast and dance (Matt. 9: 15); while "this generation" (Matt. 11: 16-19) would neither

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mourn nor dance; they were indifferent. But the Bridegroom being "taken away," rejected, there came fasting and mourning for Israel. And this will continue until "they shall mourn for Him as one mourneth for an only son" (Zech. 12: 10).

As for "the sons of light, and the sons of day" (1 Thess. 5: 4, 5), we mourn not nor fast in the presence of our glorified and soon coming Bridegroom. "The Spirit and the Bride say, Come;" then let us feast and "dance before the Lord" by faith, as David danced when he brought the ark of God up to Jerusalem. Again, the prodigal's return to his father (Lk. 15: 22-24) was celebrated with feasting and dancing. And when lost, guilty sinners turn to the Lord, it is "a time to dance," not "to mourn;" for "there shall be joy in heaven over one repenting sinner."

Down here in this wilderness journey there is plenty over which to mourn! James tells us to "mourn and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves before the Lord, and He shall exalt you" (Jas. 4: 9, 10). Indeed, in all periods of the Church's history God wrought signal victories when His people mourned in those dark hours as they watched and prayed. And most blessed seasons of revival from the Lord were the fruit of that contrition.

Looking back over the days of the prophets in Israel, there had been times of true confession of sins, of deep humility and turning to Jehovah from their idols. Those men of God mourned because of the evil around them; but they rejoiced when God was intreated of them and gave many deliverances from their enemies. Still further back, in the times of the Judges, the people danced when they should have mourned; yet when humbling took the place of independence, God answered their cry.

In the light of all the past, with the certainty of God's intervention in times of stress, there is no occasion for discouragement. God is still on the throne; our difficulties are *His* opportunities; and when our hearts are prepared to own that "man at his best is altogether vanity" (Ps. 39: 5), we may clearly discern "a time to mourn, and a time to dance."

How appropriate, then, His benediction: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus!" The following lines from a familiar chorus suggest that peace of God—

"The winds and the waves shall obey Thy will,
Peace, be still!


"Whether the wrath of the storm-tossed sea,
Or demons or men, or whatever it be,
No waters can swallow the ship where lies
The Master of ocean, and earth, and skies;
They all shall sweetly obey Thy will,
Peace, be still!"

—HERBERT COWELL.

THE PRAYER-BOOK OF JONAH

I

The Prayer of the Mariners

HE Book of the Prophet Jonah is a remarkable one from whatever view-point it may be considered. Some, ignorant of God, and unable to discern that which comes from His hand have exposed their folly by speaking of this book as mythical or fabulous, or else have regarded the story as a subject of ridicule. The fact is that it is accurate history, inspired by the Holy Spirit, and attested, as to its divine truth, by the Son of God (Matt. 12: 39-41; Luke 11: 29-32) who spake as never man spake.

A study of this portion of Holy Writ—so small in compass, but so large in its spiritual horizon—reveals four remarkable prayers, with the answers thereto from Him who finds His joy in dispensing mercy to man in his need. We learn in His answers that He is the “God, not of the Jews only, but also of the Gentiles.” All who will, may draw upon His infinite resources of grace; but none may limit Him in the exercise of that grace which, through righteousness, flows out toward “all,” while it becomes the effectual shield of those only who “*believe*” (Rom. 3: 24-26).

In a time of gloom and trouble such as now sweeps through the world, the Book of Jonah speaks out with loud voice to all who are of faith. It tells them that God would have His people, whatever their need, draw nigh to Him and find their refuge in His Presence. It makes known to us that God is justified in *all* His dealings with men; that He “delighteth in mercy;” that His wisdom needs not that man teach Him what He ought to do. There is encouragement for *all* in what this little Book declares, because it tells us what God is in His desires toward men, even toward His enemies.

Briefly, these four prayers—one in each of the four chapters—are: 1st, The prayer of distress on the part of the mariners aboard the Tarshish-bound ship, as they face the terrific storm, and are deluged with fear as well as with water. 2nd, The prayer of Jonah to Jehovah “out of the fish’s belly.” Here again, fear and distress reach their climax, and the disobedient prophet, humbling himself before the Lord, is heard and delivered. 3rd, The prayer of the Ninevites, in their threatened destruction. Calling upon God, and repenting before Him of their sins, He answers them in sparing them and their city. 4th, Jonah’s prayer that he might *die*

(the same man who, a little while before, in the belly of the great fish, prayed that he *might not die*), and the answer of the Lord to His tried servant, justifying His dealings with Nineveh, and proclaiming Himself thereby as the God of all grace.

We may truly say that the Book of Jonah, in these four prayers, illustrates the scripture which says: "*Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me*" (Ps. 50: 15).

When the call of God came to His servant, "Arise, go to Nineveh, that great city, and cry against it: for their wickedness is come up before Me," Jonah reasoned within himself that since his God was "merciful, slow to anger, and of great kindness," He *might spare* the city instead of destroying it. In that case what would become of Jonah's prediction? Would it not be annulled, and Jehovah's servant be despised as a mere "Calamity crier?" It was far better to save his own reputation, and flee to Tarshish. With thoughts like these filling his mind, Jonah "arose," but it was not to obey the Lord. He "went down to Joppa," the one seaport in his land: There, conveniently, was a "ship going to Tarshish." Jonah had the money, "paid the fare," went into his bunk, and was soon "fast asleep." But He who neither slumbers nor sleeps had His eye on His unfaithful servant, and knew how to bring him back to the path of obedience.

God was not satisfied to allow His servant to be so near the ignorant heathen sailors, and not make Him known to them. So, although Jonah had no intention of revealing his identity, but rather to remain rigidly exclusive in his little cabin, the great God of all His creatures had other plans for him. He would make Jonah's rebellion and flight a means of making Himself

known to those mariners, bringing them to a true knowledge of Him as Creator and Deliverer of mankind.

Therefore we read: "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." This caused the men to pray "every man to his god," and inconsistently enough, they also began to "cast forth the wares into the sea, to lighten" their craft. Heathendom always proclaims the impotence of its gods by trying to help them out. If many in Christendom do the same, it reveals that they too have *yet* to learn to "stand still and see the salvation of the Lord."

Of course, the idols, or, really, the "demons," to whom the distracted mariners cried, did not help them. Satan lures man away from the true God, and when they look to him in their fear, pleading for relief, he mocks them, but never saves. How strange then that men are so willing to follow and to fear him! The shipmaster looks round for some visible means of relief, and thinks of his sole passenger. Where is Jonah? Asleep! Who ever heard of such a thing—all the sailors in fear for their lives, and the landsman comfortably sleeping! He was soon rudely awakened, and put through a kind of "third degree" questioning. (Jonah's conscience had also been asleep). The shipmaster insists that he "Arise, call upon thy God, if so be that God will think upon us that we perish not."

Then follows the casting of the lot, and it falls upon Jonah (Prov. 16: 33); for God overruled all to bring out the guilt and confession of His servant before the ears of the astonished men on the ship. Although hardened sinners, accustomed to all kinds of evil, they had never seen or heard of such hardihood or daring as this—a servant of the great God of gods presuming to run

away from *Him*, to disobey such an One! The effect of what Jonah confessed to them concerning his faith and disobedience toward the *one* true and only God, wrought in their hearts and consciences a fear much greater than that caused by the storm. How marvelously *God* was working, glorifying Himself through the rebellious act of Jonah. He was bringing the sailors to a true and saving knowledge of Himself, delivering them from their fear and from all cause for it; but first He must reach their hearts with the truth that there is no help in man, nor in any god, but only in the Lord.

“Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the Presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought and was tempestuous. And he said unto them, Take me up and cast me forth into the sea: so shall the sea be calm unto you, for I know that for my sake is this great tempest upon you.” Not only were the consciences of the mariners reached, but also that of the runaway prophet. He pleads with them to cast him into the sea, for their sakes. But we read, “Nevertheless the men rowed hard to bring it to the land, but they could not.” Face to face are they with the living and true God, and now they make their touching plea to Him not to hold it against them that the life of their only passenger is sacrificed for their sakes. They know he is guilty, but fear to touch him until Jonah assures them that it is the one and only means of their deliverance. Dear fellow-Christian, have you ever put up to your God a plea as earnest and solemn as this one from the souls

of these poor heathen men? "We beseech Thee, O Jehovah, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood: for Thou, O Jehovah, hast done as it pleased Thee." How different this prayer from the awful reply of the Jews when Pilate declared himself innocent of the blood of Jesus: "His blood be upon us and on our children!"

And now comes *the answer of the Lord* to the prayer for deliverance from the storm, and from the blood of His servant. But first they must take up Jonah, "and cast him forth into the sea." When they did this, the answer comes. "The sea ceased from her raging!" The same *One* who centuries later, on the Sea of Galilee, spoke to the winds and the waves, saying, "Peace; be still," here commanded the waters of the "great sea" to be quiet and they obeyed Him. And now mark the effect upon the men: "Then the men feared *the Lord* exceedingly, and offered sacrifice unto the Lord and made vows." Were they converted from their idolatry, and brought to the knowledge of the true and living God, worshipping Him and offering to Him their sacrifices with vows? Was it a real work of grace in their hearts, or only a temporary effect of fear, with a sense for the time of being in God's Presence? We cannot say. At any rate, it teaches us that God makes the "wrath of men (to) praise" Him, while He also reveals Himself by His Covenant Name of Jehovah, which while signifying final blessing to Israel—for a time cast out, as was Jonah from the ship—is also the name by which reconciliation goes out to the world. This is because in that wondrous Name there stands the truth of **His coming down to man* to redeem all who call upon Him in truth.

—WM. HUSS.

(To be continued, D.V.)

* See Wilson's Hebrew Lexicon under "*Jehovah*."

FOR YOUNG BELIEVERS

Walking, Talking and Sitting



THESE three words are suggested by the effects that followed our Lord's raising from the dead the daughter of Jairus, the young man of Nain and Lazarus of Bethany. It is well to remind ourselves that only God can bestow life, and that in wresting back these three from the grip of Death our Lord demonstrates His full Deity. The King of Terrors and Terror of Kings relinquished his grasp and fled whenever the Prince of Life appeared.

It is interesting to notice that these raised ones were of different ages. Jairus' daughter was just twelve, the widow's son a young man, and we may assume that Lazarus was farther advanced. Moreover, the girl had just died, the youth was on his way to the cemetery, and Lazarus had been dead for four days. After our Lord had bidden death flee and restored these victims from its grasp, His tender solicitude for them is seen in His words on their behalf. The little girl was to be fed: "He commanded that something should be given her to eat" (Mark 5: 43). Young believers must be fed by the sincere milk of the Word, and thus the new life be sustained. Then, the youth of Nain was restored to his mother. The young Christian should be "mothered" by a God-gathered assembly. And of Lazarus He commanded, "Loose him, and let him go." This would suggest the glad liberty in which we should serve the One whose voice has called us out of death.

Furthermore, there are three ways in which this trio demonstrated that they possessed new life:

1. The damsel *walked*. "And straightway the damsel walked," says Scripture. No one could question that she was alive.

My young fellow-believer, are you and I walking in newness of life? Are we progressing in heavenly knowledge and ways? Are we going on for God in the power

of the Spirit? It is by the strength of His energy that we may live victoriously. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh" (Gal. 5: 16).

2. The youth *talked*. "He that was dead sat up, and began to speak." He, too, *proved* that he was living.

Having heard the voice of the Son of God, and thus quickened, our speech should be purified and a new vocabulary acquired. Our talk should first be directed to the Lord and then to our fellows. Of the newly-converted Saul of Tarsus it was said, "Behold, he prayeth." "And straightway he preached Christ in the synagogues" (Acts 9: 11, 20). Our conversation should be of "things touching the King." If He is occupying our *hearts* He will often be on our *lips*, for out of the fulness of the heart the mouth speaketh. May our speech then betray us!

3. Lazarus *sat*. In John 11 he is raised; in John 12 he sits at the table in fellowship with his Lord.

It is your privilege and mine, my brother or sister, to sit at His own table and enjoy His nearness, His words, His peace and His deep, deep love. Do we value that seat enough? Are we found there week after week as His own gather unto Him to recall His deathless love? What a privilege! Let us never be absent on such occasions!

May it be ours to walk for Him, talk of Him and sit with Him, till He come! —C. ERNEST TATHAM.

DAILY BIBLE READING

Jan. 1st, Job 16; Jan. 15th, Job 30;
Jan. 31st, Psalm 4; Feb. 14th, Psalm 18.

C O M M E N T S



IN our last number we covered in an outline the book of Job, and in these brief comments must now pass on to consider the Psalms which we begin during this month. Let us, first, take a general view of this great book of praises. Varying

experiences are recounted in it, both in relation to Christ and the people of God, and so much of God's purposes and ways in government are made known, particularly in relation to Israel and the earth, yet in all there is very much precious instruction for us. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

It is well known that the Psalms are divided into five books as follows:

Book 1 (Ps. 1-41): In this part *Christ Himself* is very largely before us as the One in whom God's people, especially Israel, find all their blessings. He is the centre and object of God's counsels.

Book 2 (Ps. 42-72): Here *Israel* is mainly the subject. Her ruin and salvation are presented, and the condition and circumstances are that of the godly remnant in the latter days.

Book 3 (Ps. 73-89): These psalms have as their central theme *God* in His holy government, dealing with man.

Book 4 (Ps. 90-106): In beautiful sequence to the last division we may trace through these psalms how the perfect *Second Man*, Christ, comes in, setting aside the natural man with whom God had to deal in judgment, so that all is established under the hand of the unfailing Man.

Book 5 (Ps. 107-150): This treats of the consummation of God's wonderful ways, and all creation breaks out in song and praise to God. Millennial days and eternity itself are in view, when the grand conclusion shall be reached, all sorrow cease, and joy, rest and blessing forever abide, as Rev. 21 depicts.

In reading these psalms many are the comforting passages which the Christian may appropriate, although in the main the experiences recorded are in connection with the remnant of Israel in their sufferings from their Gentile enemies, and the apostates of their own nation allied to Gentile power under Satan's leadership in the latter days. Yet many of these outbreathings of their troubled hearts may find an echo in our own as we pass

through this world in which the mystery of iniquity is at work, but which will be fully developed in that coming day.

The five-fold division of the Psalms suggests a comparison with the Pentateuch, or five books of Moses, and when carefully considered, some real correspondence is found to exist. For example, one commentator assures us that all the figures and illustrations of the first book of Psalms are from Genesis, and those for the second from Exodus. But in any case, we can trace a distinct similarity of theme which our brief epitome will at once suggest when compared with the first five books of our Bible.

As the Psalms are carefully read, it will be observed that two great classes are quite constantly before us. Their *moral* characteristics are:

(1) The righteous, faithful, humble, oppressed, fatherless, poor, needy, afflicted saints in the earth. As already mentioned, the reference is to the believing but sorely-tried remnant of Israel. Nevertheless, many of the experiences voiced furnish comfort and instruction for the saints of God at any period. The experiences and exercises described in some of the psalms are true of God's people at any time when called to endure opposition and persecution.

(2) A prominent class is characterized as, The ungodly, wicked, proud, deceitful, grievous, corrupt, etc.

We may also observe two great political classes, which shows that many of the psalms have to do with the course of government on the earth, and God's purpose in it toward His chosen nation who, under the Messiah, is to be at the head of all world-power. This explains the difference of expressions, in many of the psalms, from what becomes the Christian, whose hopes and blessings are heavenly. Our commonwealth is in heaven, our hope is laid up there, our continuing city is not here, but beyond this scene. Because we are not of this world, and may have to experience the world's opposition to Christ, we may have a measure of experience in common with the earthly saints.

Let us note the two political classes afore mentioned. (1) The nations ("the heathen") in their opposition to and hatred of Israel, and their rebellion against the Lord. (2) Israel, the vessel of God's government in the earth, is to be exalted and made supreme among the nations, with the Lord as their King, and the Ruler over all the earth. We may also trace, as we read this book, the threefold cause for the exercise of soul found in many of the psalms. (1) The power and prosperity of the wicked—the persecutors and haters of the righteous and godly, against whom they devise mischief. (2) The oppressed condition of the righteous, and the godly who trust in the Lord, that cry to Him. (3) The Lord's apparent delay in answering them—hiding from them, as it were, while they wait for Him in their great trials; it brings needed exercise of soul, confession of sins, and pleading for forgiveness. Being unrighteously oppressed and persecuted by their enemies, and conscious of their own uprightness, they cry to God for judgment upon their persecutors as the means of their own deliverance.

While we mark these things which show the dispensational difference between the Christian and the saints who speak in these psalms, let it not obscure the precious instruction, comfort and blessing which we may gather from this part of God's Word, remembering Paul's words to Timothy (2 Tim. 3: 16, 17).

The psalms of the first book fall into three sections. Let us notice the first which is comprised of Ps. 1-8. Christ is the perfect Man, decreed King and world-wide Ruler. In Ps. 1 the righteous man and the blessedness of his obedience are set forth. While the godly remnant of Israel is contemplated, it is certain that the Lord Jesus alone gives full expression to this beautiful moral picture. *He* is definitely before us in the next psalm, giving us God's counsels concerning Him as King, and the banded opposition from which He suffers rejection for a time. The consequences of this for the godly, and the exercises through which they pass, through the opposition of the ungodly, is next given in Psalms 3-7. Ps. 8 is the glorious issue reached, rebellion subdued, and Christ as Son of Man manifested in supreme dominion.

CURRENT EVENTS

BY ROGER B. EAMES



THE trend of events during the past year gives further indication of the approaching end of the age. The nations of Europe have avoided war although there has been much provocation. Germany will not be fully prepared for war for another year, and the economic situation consequent upon the great depression, is a powerful argument for peace in all countries. Austrian independence is not upon a firm basis and no one can foresee what her future will be. Britain seems determined to keep out of war on the Continent, and would not support Italy in a war with Germany to maintain Austrian independence, nor would she intervene in a conflict between Yugoslavia and Italy. Britain does not want to become involved in European war which might tie her hands in the Far East, and Japan's ambition for control of the Pacific is disturbing to both Britain and America, drawing these nations closer together.

If the Old Roman Empire is about to be revived there will be a re-alignment of national boundaries in Europe, and it is possible this may be brought about by diplomatic arrangement. If so, the situation will improve, and the nations of Eastern and Western Europe would face each other with mutual desire to keep the peace for awhile. Nevertheless, as one has written, "Europe is moving unmistakably toward eventual conflict. No nation at the moment is ready or willing for such a conflict, but all are engaged in preparations, and all are equally nervous and apprehensive."

MUNITIONS. Investigation into the activities of the arms and munition manufacturers in this country and in Europe has resulted in some startling disclosures. Their

efforts are directed toward the blocking of plans for disarmament of any kind. They have even sought to incite nations to war that their business interests may benefit by human slaughter. One asks, "What shall it profit a man if he gain a great fortune in steel, and lose, then, his own son at the mouth of the cannon he made?"

Man's inventive genius has been directed into two opposite fields, the one destructive, the other constructive. He has excelled in the production of implements of war for use in the sea, the air and the earth, and every year has produced inventions more death-dealing and horrible. God will take vengeance on these, and what are not destroyed will be converted into implements of peaceful pursuit. In the other field are man's constructive works, such as the Suez and Panama Canals, the great dams for the storage of water for irrigation and power which have been built in all countries. Notable among these are dams upon the Nile in Upper Egypt, and the Boulder Dam now under construction, a colossal undertaking, the face of the dam being 730 ft. high. Of the numberless tunnels and bridges the recent Geo. Washington Bridge over the Hudson River is a single span of 3500 feet. This is now about to be exceeded by a bridge under construction to span the Golden Gate at San Francisco, with 4200 ft. between the two towers, these being nearly 800 ft. high, and sustaining two cables of 11,000 tons each. Of similar construction is one being built to connect San Francisco with Oakland, which will be eight miles in length.

There are two scriptures which describe these two kinds of inventions: "I wisdom dwell with prudence, and find out knowledge of witty inventions" (Prov. 8: 12); this has reference to that which is good and useful to mankind; while another which says: "God hath made man upright but they have sought out many inventions" (Eccl. 7: 29), applies to those which are sinful and destructive.

LESSONS OF THE "MORRO CASTLE." From an article in the *Forum*, condensed in the *Reader's Digest*, we quote as follows:

Concerning boat drills: "Unhappily, the passenger is the first to utter loud cries at the slightest delay of this kind. He insists on getting to his destination at a faster and faster rate of speed and in a luxury beyond anything the degenerate Roman emperors ever conceived. He must have penthouses and solaria, swimming-pools and night-clubs. He must have elevators to save him exercise, and deck games and gymnasiums to give him exercise....He must be allowed no moment of that hell of solitude which Americans seem to dread worse than death."

"The whole tendency of modern sea catering is to make the passengers forget they are at sea; to make them wallow in an endless round of senseless amusement on a floating palace. They must never have a moment to think of possible peril. Time enough when the ship is going down to have the orchestra play, 'Nearer, My God, to Thee.'"

The above reveals the callousness of the American tourist and the reaction to anything that would cause him the least inconvenience. There is something of a paradox in his fear of death, and of an accusing conscience on the one hand, and the callous indifference to measures for the preservation of life, on the other. "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood: which said unto God, Depart from us: and what can the Almighty do for them? Yet He filled their houses with good things" (Job 22: 15-18).

ARABIA. A remarkable change has come over Arabia in the past ten years. Ibn Saud, an Arab prince, has succeeded in uniting, for the first time in many generations, all the Arabian peninsula under a single ruler, making himself King of a united Arabia with 5,000,000 subjects, and a realm larger than France, Germany, Belgium, Switzerland and Luxemburg combined. His policy has been to oppose the Turks at all times, and to keep in the good graces of Great Britain. There is a religious

as well as political purpose in Ibn Saud's ambition. He is a Mohammedan reformer fired with the zeal of fanaticism. The new kingdom extends as far north as Iraq, and its independence is recognized by Britain.

—From *Current History*.

ANTI-SEMITISM is gaining momentum in many countries. Recently it has shown itself in Iraq, where about seventy Jewish officials have been dismissed from public positions. Jewish papers from all countries have also been banned. The 100,000 Jews in Iraq fear that their whole community may be wiped out. Rumblings of a similar storm are heard in Greece, while the plight of Poland's 3,000,000 Jews grows steadily worse, owing apparently to Poland's closer alliance with Nazi Germany. Since the death of Chancellor Dollfuss of Austria, the 250,000 Jews in that country are being gradually oppressed. The death of King Alexander is described as a tremendous blow to Jugoslavian Jewry. His attitude toward the Jews was one of the utmost cordiality. French Jewry also mourns the death of their foreign minister Barthou, who was a friend of the Jew. Stephen Wise charges that in the public utilities of New York there are today between 200,000 and 300,000 positions which no Jewish-man or woman can hope to occupy.

FLEEING JEWS. "Three hundred and eighteen Jewish wanderers are passengers on a ship with no destination. These Jewish immigrants are on the high seas, and nobody will permit them to land. It is a Jewish cargo that nobody wants. They come from Central Europe, Poland and Czechoslovakia, with little money and no visas. They tried to land in Constantinople, but were turned away by the Turkish authorities; they tried to land in Greece, but with no avail; they attempted to land in Palestine, but the Jewish National Home had no room for them."

PALESTINE NOTES. The number of Jews who have settled in the land is about 300,000. The years of the greatest immigration were 1925, when 34,000 entered,

the year 1933, which saw over 40,000 entries, while the estimated number for 1934 is 50,000. The movement has probably only fairly begun. None have yet been permitted to settle in the rich country east of the Jordan, where the two-and-one-half tribes had their possession in Joshua's time.

NEW COLONY. A new tract of land, said to be one of the most fertile in Palestine, has recently been acquired from Syrian Arab owners, and is called the "Huleh Concession." When the swampy terrain is drained and extensive reclamation projects completed, the Huleh tract will be able to accommodate 30,000 Jewish settlers in addition to the 16,000 Arab squatters. It is hailed as "the largest and most valuable land purchase ever made by Jews in Palestine."

CITRUS CROP. An increase of about a million boxes a year is noted. This year it is estimated there will be six and one-quarter million boxes of oranges and a half-million of grape-fruit.

HEBREW LANGUAGE. The crown of the Hebrew revival is the Hebrew University of Jerusalem, of which the foundation stones were laid during the Palestine campaign in June, 1918. "Seven years later Lord Balfour inaugurated the University, and spoke to a great assembly of seven thousand in the open-air theatre on Mount Scopus. He declared his faith that the language of the prophets would become a vehicle of modern science and scholarship. His words are already justified." "For then will I turn to the people *a pure language* that they may all call upon the name of the Lord to serve Him with one consent" (Zeph. 3: 9).

STUDENTS, one hundred and eighty in number, recently left Poland for Palestine to take up a course of studies at the Hebrew University. Owing to the large number of Jews going to Palestine, the Polish Government has increased the shipping facilities between Constanza, the Rumanian port, and Jaffa."—*Jewish Chronicle*.

WORK IN THE HOME-LAND

UNITED STATES

SAN DIEGO, CALIF., Dec. 6th, 1934.—Some way I feel that we may never see but a portion of 1935, from this side of the Glory. Many things seem to indicate that we are nearing our home-going and like John, in Rev. 22: 20, I would say, "Even so, come, Lord Jesus."

But whether we are called home or are left here, it matters not, for *He* will be our all-sufficient portion, and if *He* leaves us here, it is that we may exalt His precious name before some who are still in nature's darkness, knowing not the way of salvation.

At present a door has been open on Lord's Day evenings on several of the men-of-war, where from 7 to 50 are present to hear the Word of God proclaimed. Some manifest more than a passing interest, and a few have signified a desire to accept Christ as their Saviour.

Please pray that the Lord will, with the open door, raise up those who will be so personally acquainted with Him, as to be found worthy to fill the office of "ambassadors for Christ" (2 Cor. 5: 20).

—FRANK J. THOMPSON.

PEMBROKE, N. C., Dec. 27.—"Bless the Lord, O my soul, and all that is within me, bless His holy name." We have had two all-day meetings, and every other day we have been together at the Hall in the evening for Bible-study. All have been greatly benefited by the precious seasons we have enjoyed together over the Scriptures. Some strangers have been in too. One Indian who has just been saved has been out to each meeting, and appears to be very happy in his new-found joy. These things make us praise God and take courage.

I am preparing to go south for a while. Will you pray that we may go in the fulness of the blessing of the gospel of Christ?—L. T. CHAMBERS.

SEATTLE, WASH., Nov. 26.—By doctor's advice I have had to study to be quiet. It is just about sixty years since first I had the privilege of making mention of Him and speaking in His Name. So goodness and mercy have followed, are following, and shall follow me all the days of my life.

I have had opportunities for ministry in the gospel and among some of His own in this district, and spoke to some 320 "down-and-out" men on Monday.

Soon I hope the land will have kept her Sabbaths, and that I may be able to move further afield in His happy service.—INGLIS FLEMING.

TOCCOA, GA., Dec. 27, 1934.—The Lord has provided for us in His wonderful way, and has taught us blessed lessons in trusting Him for all our need. We have learned much of the meaning of how to cast all our care upon Him, and how tenderly He cares for His people when they let Him lead them. I love my readings in the Greek Testament very much, also enjoy "The Numerical Bible." I hope to write an article on that wonderful work before long; I enjoy it so much.—J. W. NEWTON.

CANADA

NEW RICHMOND, QUE., Dec. 7th.—We arrived home on the 5th after a month's labor in five different places. The interest was good, and we trust there was something in it all for God. We were very thankful to see the dear saints getting some help by the way, for we are a needy people. God is speaking loudly to all, as there is much sickness and many deaths all around. We feel the end is drawing nigh, so we would redeem the time. It is little we can do at best. The Lord keep us conscious of this, lest we think more of this man than we should, and that we may think much of Him who is pleased to take us and use us in any way for His glory and the blessing of others. The day will declare what we have done, as the Lord knows it all, but let us not be weary in well-doing, but serve Him till He comes.

—H. L. CAMPBELL.

WORK IN THE FOREIGN FIELD

"And that you have good remembrance of us always"
(1 Thess. 3: 6)

For several weeks past we have scarcely received a letter from either America, Canada, or England. We have always noticed a shortage of letters after we return from furlough, but we have never experienced anything like the past eight months.

So writes a missionary laboring in far-off China, while another still further afield writes:—

I do not get much news of current events or assembly matters at home, and would be glad to get news if any have time to write.

Others also write in similar strain, and while not complaining, they surely show how keenly they feel the lack of fellowship so much enjoyed by Christians in the homelands. It would be a real encouragement to any missionary and a service to the Lord, if some with time to spare would undertake to correspond regularly.

Those serving the Lord in foreign lands have to suffer many trials and hardships, little known or understood by those at home. Not the least of these trials is that of loneliness, which could be much alleviated by their receiving encouraging and sympathetic letters.

"Service and Sacrifice"

None perhaps so well as the missionary is able to realize the strength of spiritual ties which bind men and women together irrespective of race, class or nationality. Great as are the joys which arise from such supernatural relationships, they help to create also for the missionary, circumstances which constitute a constant strain upon emotions and sympathies. Whichever way he moves, some torn root is bleeding, whether it be in leaving spiritual children in the land of his adoption, or in parting from parents, friends or children in the homeland. The missionary's is a pilgrim life, nor can he ever know the security of normal environment until he find it in the "city that hath foundations whose

Builder and Maker is God." — From "*Through Jade Gate*," p. 170.

Our brother Fujimoto, who devotes his whole time to the Lord's work, writes as follows"—

Tokyo, Dec. 3rd, 1934.—You will rejoice with us that we have now opened a small hall, seating thirty, in this city of 5,500,000 inhabitants, and ask your prayers that this venture may be blessed of God, and that it will be ere long only one of many in Japan.

AFRICA

Mrs. Robert Deans writes:—

Lolwa, Nov. 10, 1934.

The Lord is blessing the work here though we have many times of disappointments and sorrow. Another man was saved last week, and some have asked for baptism. This man who was recently saved has heard the gospel for a year and a half, and held to his beliefs of Moham-medanism till now, and perhaps you can realize how we all rejoiced when he turned to the Lord. Another converted man said yesterday, "We Christians must not put medicines around our gardens any more, *that* is a work of Satan."

Since the under-chief, in the first village to our right, died, there has been much revelling and dancing and sacrificing to their god. Almost every night we hear the unearthly screams and drums beating.

BELGIUM

From a letter received from our brother Octave Dandoy we extract the following:

Dec. 12, 1934.

Several souls have shown much interest of late, manifesting that Divine grace has operated in their hearts and thus a blessed fruit remains for eternity. During the past year, I have been busy in industrial villages. The Lord has given grace and health to sow much. In general we have received much encouragement by the interest given to the message of grace and truth.

More and more are we having the experience that individual contact at the houses of persons, is above all else the means which leads the greatest number of souls to the knowledge of the Lord. How many, alas, are still in ignorance, and how many false doctrines as well as Communism, are being diffused. Here and there, we have met with difficulties, painful at times; but is not He Who fights for us stronger than he who fights against us? What a precious exhortation to us not to get discouraged is 1 Pet. 4: 12-16!

How much the people of Belgium have need of being borne to the Throne of Grace by the intercession of the saints. More than ever are we struck by the need manifested everywhere. Ah, we beseech you to pray for us!

HARBOR WORK. Brother West reports as follows:—

Port of New York, Dec. 1934.

Our chief concern of late has been lack of literature, without which the work is only half done. Our supply began to run very low during the latter part of the year. How thankful to the Lord we are then to say that in answer to definite prayer and without any effort on our part, the need was put before the saints and was met in a most liberal way. To Him be the praise!

Owing to the nature of the work it is difficult to know or speak of definite results. Many interesting cases however come to our attention. On visiting the Spanish steamer "Magallenes" we were agreeably surprised at the fine reception given us and our literature, this in spite of the fact that among the passengers were two or three Roman Catholic priests. On another ship a young engineer was dealt with and appeared to be under deep conviction.

Another incident which gave us much joy was the conversion of a Goanese steward. This man, though a Roman Catholic, gave a touching confession of our Lord as the One who died for him.

The death of two Belgian seamen when taking part in the rescue of a shipwrecked crew gave cause for sorrow.

These men were known to us, and when visiting their ship always gave us a friendly welcome, and thanked us for Gospels, tracts, and calendars, which we put into their hands.

Few can understand the importance of the work amongst seamen unless they know how neglected this class of men is. The so-called "Seamen's Missions" at many of our seaports give the men some real help in material things, but do little, if any, gospel work. Hence our joy in being able to distribute gospel tracts and helpful literature and, as opportunity offers, to speak to them about their souls. We covet the prayers of the Lord's people, and ask them to pray both with and for us for the Lord's blessing upon the work during the year now commencing.

CENTRAL ASIA—

A Challenge.

The trend of political events during the last few years has resulted in movements no less epoch-making than were the invasions of the Mongols and the Huns.

A wave of race-consciousness and of national enthusiasm has swept over the peoples of Central Asia and caused them to hearken to any voice which has promised to secure them the liberty and self-determination they so much covet. "The East is undergoing a concentrated process of adaptation which, with us, was spread over centuries, and the result is not so much *evolution* as *revolution*." The situation is pregnant with spiritual possibilities, for the old and the new are struggling fiercely, and that struggle will result in anarchy and lawlessness, unless the hearts of men be captured and recreated by the Christ who alone makes men free.

The Church Militant is represented in the territory stretching from Suchow, China, to Siberia (comprising many thousand square miles) by one mission station occupied by *two* men.—From "*Through Jade Gate*," p. 224.

GRACE

“This is the true grace of God wherein ye stand”

(1 Pet. 5: 12)

GOD’S good pleasure is found in the wonderful counsels of His love in respect to the salvation and eternal blessing of poor sinners, those saved by grace through faith, in whom He will show during the coming ages the exceeding riches of His grace in His kindness toward us in Christ Jesus. That good pleasure is a matter of His will; it has to do entirely with what proceeds from Himself, and consists of that which He has purposed in Himself. It is blessed to know that He who has thus purposed, works all things according to the counsel of His own will, in the exercise of the surpassing greatness of His power, directed toward those who believe. Evidence of this has been given already in that working of the might of His strength manifested in raising Christ from among the dead, setting Him down at His right hand in the heavenlies, supreme over all ranks of rule, power, and dominion, all things being put under His feet, while also He is in this position Head to the assembly which is His body. Our *portion*—all spiritual blessings in the heavenlies in Christ; our *position*—holy and without blame before God in love; our *relation*—that of sonship to God through Jesus Christ; all of this is God’s present activity in relation to believers, according to His own choice, in the exercise of which He finds His good pleasure. How marvelous to consider that the Eternal God found His good pleasure in the bestowal of such blessing upon those who by nature were children of wrath and dead in sins! Since

this was true of those whom God had marked out beforehand for this wealth of blessing, what became essential to the realization of His gracious purpose, what was needful for the realization of His good pleasure, was:

REDEMPTION by which alone God could justify freely by His grace. This is "redemption which is in Christ Jesus whom God has set forth a mercy-seat through faith in His blood" (Rom. 3: 24, 25). In this way God's righteousness is manifested, so that He should be just, and justify the one who believes, who is of the faith of Jesus. He in whom all our blessings are is the One in whom we have redemption through His blood, the forgiveness of sins according to the riches of God's grace. Grace then reigns through righteousness to eternal life through Jesus Christ our Lord. Thus has grace over-abounded where sin was proved to abound. The objects of God's good pleasure being dead in sin, the communication of life was essential to the accomplishment of all purposed in His great love toward us. That could not be without the whole state in which we were by nature being fully disposed of in accord with the requirements of God's holy nature and righteous judgment. This is found in the work of the Cross—that finished work by which God in the fulness of His Being is perfectly glorified, so that in Christ He can make every promise yea and amen. This redemption which is ours in Christ not only brings to us the forgiveness of sins, our free and full justification from all things, justification of life (the life being that eternal life which is the gift of God), but also the removal from before God of the nature which is enmity toward God and which produces sins. This is seen in the judgment of His Son come in likeness of flesh of sin. The believer's identification there-

fore is no longer with that nature, our old man, but with Christ, our new Head, in whom we are alive unto God, and in the likeness of whose resurrection we shall be found, conformed to His image as heavenly ones with the Heavenly One. We are therefore quickened and raised together with Him, and now viewed as seated *in* Him in the heavenlies, so that as He is now, we also are in God's reckoning concerning us. It is thus that we are

ACCCEPTED in the Beloved. This is the way in which we are in the favor of God. It shows how fully and perfectly God is for us. He did not spare His own Son, but delivered Him up for us all. This assures us that all things are ours according to God's good pleasure, for that this might have its full realization in righteousness, the Son in His love gave Himself for us, an offering and sacrifice to God for a sweetsmelling savor. We are now the redeemed possession of our God, purchased by the precious blood of Christ, brought up out of death into life, His workmanship, created in Christ Jesus unto good works which He has ordained that we should walk in them. So through the riches of His grace we are His

CONSECRATED company, like the typical priests of old under the applied blood and oil, with hands filled, accepted by God, and blessed with all the best, since their portion was in the very things belonging to God, as are our spiritual blessings, and all speaking of Christ, for now we share in His things as of His body. It is in Him we have obtained an inheritance. And as having believed in Him, we have been sealed with the Holy Spirit of promise. We are marked, as it were, by the blood and oil; we are set apart in this way, consecrated, to the service which suits His presence and

glory, to those good works of His ordination. Now the manner of our life, our walk, must be our daily consideration, and as the conduct, food, and relationships of the priests were carefully prescribed—all of typical significance for us—so too with us as God's spiritual house, a holy and royal priesthood. Though this will make us pilgrims and strangers here in the wilderness of this world, we are, nevertheless, children of God and heirs of glory. Through His grace He has called us to His kingdom and glory, and through that grace we have

EVERLASTING consolation and good hope (2 Thess. 2: 16, 17), so that though there be the present trial of faith in a scene utterly contrary to all that God's grace means for us, this grace wherein we stand leads us to boast in hope of God's glory. "Not only so, but we boast in tribulation also, knowing that tribulation works endurance; and endurance, experience; and experience, hope; and hope does not make ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." The divine answer to our momentary and light affliction is the eternal consolation which is to be brought to us at the revelation of Jesus Christ. Therefore "the sufferings of this present time are not worthy to be compared with the coming glory to be revealed to us" (Rom. 8: 18, *New Trans.*).

"The God of all grace who has called you to His eternal glory in Christ Jesus, when ye have suffered for a little while, Himself shall make perfect, stablish, strengthen, ground: to Him be the glory and the might for the ages of the ages. Amen" (1 Pet. 5: 10, 11, *New Trans.*).

—JOHN BLOORE.

The GRACE of GOD and the GRACES of CHRIST

“The Christian does not grow *into* grace but is called to grow *in* grace.”

The saying is important—all-important.

Every Christian, the weakest and the strongest, the youngest and the eldest, the most devoted and the least devoted,

STANDS IN GRACE

—the grace of God (Rom. 5: 2). The favor of God, undeserved and unchanging, is the position in which he has been placed by God Himself (Eph. 1: 6). This is in the unmerited mercy of God. It is not a matter of growth or attainment. It is true of the believer the moment he obeys the gospel in “repentance towards God and faith in the Lord Jesus Christ.” And it is no more true after a long life of faithfulness and devoted service.

God has revealed Himself in Christ as “the God of all grace” (1 Pet. 5: 10).

The gospel is “the gospel of the grace of God” (Acts 20: 24).

The grace of God brings “salvation for all men” (Titus 2: 11).

It is “by grace we are saved” (Eph. 2: 5, 8).

We are “justified freely (gratuitously) by His grace” (Rom. 3: 24).

It is “grace that reigns through righteousness” to-day (Rom. 5: 21).

“Where sin abounded grace did much more abound” (Rom. 5: 20).

In the Scriptures of truth grace for salvation and works for salvation are placed in direct contrast.

Blessing is "by faith that it may be by grace" (Rom. 4: 16).

"If by grace it is no more of works" (Rom. 11: 6).

By grace we are "saved through faith...not of works, lest any man should boast" (Eph. 2: 8, 9).

"Ye are not under law, but under grace" (Rom. 6:14).

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 4, 5).

These passages, and others which might be quoted, show most clearly that it is by the grace of God we are what we are, as Christians (see 1 Cor. 15: 10). They are written to bear witness that it is,

"THE TRUE GRACE OF GOD
WHEREIN" WE "STAND."

But all this being the case, and *because it is the case, indeed, the case for all believers*, we are called to act consistently.

Thus the exhortation comes to us to

"GROW IN GRACE,

and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Pet. 3: 18). We are planted in the soil of grace, in order that we may grow therein, so becoming fruitful for the glory of God and for the good of men. Thus something of the graces of Christ will be displayed in our lives.

The grace which saves calls to service. It saves us unconditionally, and then brings us into a condition in

which we can serve acceptably. It gives the power (the Holy Spirit, the Spirit of grace, Heb. 10: 29), in which we can serve.

This service will show itself in many ways. In *gratitude* towards God, leading to praise and worship (Heb. 12: 28, 29). In *goodness* towards men, producing mercy and good fruits (Rom. 12: 6). In *growth* unto more and more likeness to Christ (Eph. 4: 15). In *giving* of our substance for the help of those in need (2 Cor. 8: 1, 6, 7, 19).

These are some of the results of the grace of God, which, as part of the fruit of the Spirit, are to be seen increasingly in the Christian's walk and ways

The grace of God produces in us who know it, and who walk in the Spirit, more and more of the graces of Christ.

We "stand" in grace. Let us see to it that we "grow" in grace.

—INGLIS FLEMING.

"The coming of the Lord draweth nigh"

(Jas. 5: 8)

This may be the last of the years quickly flying;
It may be the year when the Saviour will come,
When the Land of the Holy, for which we are sighing,
Will burst into view—the Father's glad Home.

It may be the last, all mystery ending,
In deepest of Peace, in the sunlight of God.
That sweet smile of welcome, from Jesus descending,
Will more than make up for the toils of the road.

—SELECTED.

A MEDITATION ON PSALM 36: 7-9

"How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light" (Ps. 36: 7-9).



THESE lovely verses suggest to us safety, certainty and enjoyment.

God we know is excellent in all His ways, but the surpassing riches of His grace are on display in His loving-kindness toward us through Christ Jesus.

Judgment is God's strange work, and He is slow to execute it. But in the ministry of His love and mercy, He moves as with the swiftness of light to confirm eternal blessing to a repentant sinner. The Father ran to meet the returning prodigal. God's grace in all its glory is seen in the gift of His blessed Son.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich"(2 Cor. 8: 9). The Son of God, who was rich beyond all human ken as in the form of God, was also rich in love, in mercy, and came down from those celestial heights into His creation by way of incarnation, and became Man in servant-form. In that form and the place of its manifestation, He humbled Himself, becoming obedient unto

death, even the death of the cross, and thus in His infinite grace became greatest in the measure of His poverty—poverty of fathomless depths, as to Him ever belonged heights of glory beyond all creature-measure. He went down into the lowest vale of poverty that by His death the great sin question might be settled, and that bearing our sins and the just penalty they deserve, we might be brought to God and made rich forever—superlatively rich for eternity. Oh, the glory of God's grace as seen in the unspeakable gift of His love, our Lord and Saviour Jesus Christ, His own blessed Son.

His loving-kindness wins our poor hearts and brings us, captivated by His grace, to put our trust in Him. Thus we find safety under the shadow of His wings—those great wings of protecting mercy and love, which in righteousness through the sacrifice of Christ cover all who believe in Him. The believer can say, "Yea, in the shadow of Thy wings will I make my refuge," and again, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

With absolute certainty the believer can rest in the infallible word of God. The word of God lives and abides forever, it cannot fail. The glory of man withers and falls like the flower of grass, but the Word of the Lord endures forever. In it He says, "He shall cover thee with His feathers, and under His wings thou shalt trust: His *truth* shall be thy shield and buckler." "Thy Word is truth."

How blessedly happy is the man who is safe under the shadow of those wings, who rests in the divine certainty the Word of God gives. The blood secures and the Word assures.

"They shall be abundantly satisfied with the fatness of Thy house." This is the enjoyment and satisfaction

of those who know His grace and rest in His Word. They are a satisfied people in this world of unrest and turmoil. The fatness of His house is Christ—Christ as revealed in the Word of God in all the perfection of His blessed Person, Christ as seen in all His love and grace, giving Himself for poor lost sinners. Christ is the satisfying portion of those under the shadow of His wings: “And Thou shalt make them drink of the river of Thy pleasures.”

What a field of precious truth opens up before us as we think of this “river of pleasures.” Does it not mean for us the complete unfolding of the divine counsels given us by the Holy Spirit of God? And again it is Christ who is the center of all His counsels.

“O Christ, He is the fountain,
The deep, sweet well of love!”

“For with Thee is the fountain of life: in Thy light shall we see light.” Christ is the source to us of eternal life. He who gives it to us, also sustains and secures us in the blessing of it, and He is *for* all those who possess it. To have this life means to be in the light as God is in the light. What a wonderful thing to be in the light wherein we can enjoy fellowship with the Father and His Son. That which God is as light shines from the face of Jesus, the Christ. He is to us the Sun of Righteousness in that firmament of heavenly bliss. To follow Him means that we shall not walk in darkness, but shall have the light of life.

People get into darkness by turning their backs on the light. A man who walks toward the light leaves darkness behind him.

—T. W. CARROLL.

CONTENTMENT



ARE wages low and times hard? Are prices for necessities of life so high that the little income is not sufficient? Are we tempted to repine, and as we look at the prosperity of others, to complain and murmur?

“He hath said, *I* will never leave thee nor forsake thee.”

Is not that sufficient? What more could we have, even if the whole world were ours, than the promise of Him who has made heaven and earth, and who has given us His own Son?

“Godliness with contentment is great gain.”

Let us not then be looking to man for relief, nor expect in this world a settlement of affairs that will bring justice to all, and abolish poverty and misery from the world. A happy day for this poor groaning world is coming: “He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy” (Ps. 72: 12, 13). Men will come and go, laws will be passed and repealed, but not till the Kingdom of Him to whom it rightly belongs, will all be ordered aright. “Thou hast loved righteousness, and hated iniquity, therefore God, even Thy God, hath anointed Thee.”

But before this happy reign of righteousness, we will be “caught up,” away from all need, and into the presence of Him who has provided us a place with Himself, to share His glory in heaven’s own joy and light. Meanwhile we have His own assurance that our every need for the way shall be met; let us then be content with such things as we have.

—SAMUEL RIDOUT.

The Lord is my Shepherd; I shall not want.

(Ps. 23)

I shall not want REST:—

“He maketh me to lie down in green pastures.”

I shall not want REFRESHMENT:—

“He leadeth me beside the still waters.”

I shall not want FORGIVENESS:—

“He restoreth my soul.”

I shall not want GUIDANCE:—

*“He leadeth me in the paths of righteousness,
for His name’s sake.”*

I shall not want COMPANIONSHIP:—

*“Yea, though I walk through the valley of the
shadow of death, I will fear no evil, for Thou art
with me.”*

I shall not want COMFORT:—

“Thy rod and Thy staff they comfort me.”

I shall not want FOOD:—

*“Thou preparest a table before me in the presence
of mine enemies.”*

I shall not want JOY:—

“Thou anointest my head with oil.”

I shall not want ANYTHING:—

“My cup runneth over.”

I shall not want anything in this LIFE:—

*“Surely goodness and mercy shall follow me all the
days of my life.”*

I shall not want anything in ETERNITY:—

“I shall dwell in the house of the Lord forever.”

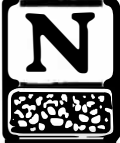
—SAMUEL RIDOUT.

THE PRAYER-BOOK OF JONAH

(Continued from page 20)

II.

The Prayer of Jonah

“OW the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the Lord his God out of the fish's belly.” During all the time of the distress and fear of the Gentile mariners we read nothing of Jonah the Israelite calling upon “Jehovah his God,” even though he witnessed the turning of these aliens from their false gods to Him from whom he sought to flee. But now, inside the great fish, prayer came forth from the heart of the truant-prophet.

It is probable that Jonah's prayer at this time is intended to set forth the sorrows and afflictions of the godly remnant of Israel in the unequalled tribulation which awaits them. The sentiments coming from the prophet well express their experience at that time. Even more so do they tell forth the unutterable sorrow and sufferings of our blessed Lord, with this vast difference,—that the disobedient prophet felt in his conscience that the chastening he was enduring in this most strange prison was what he deserved (and the whip was laid heavily on the “fool's” back); but when the Holy One in His “obedience unto death” went beneath the waves and billows, it was not for His own sake, but for *ours*.

Jonah's prayer not only recites his strange and awful trial, but also celebrates the divine answer which brought deliverance. “Then Jonah prayed unto the Lord his God out of the fish's belly, and said, ‘I cried by reason of

mine affliction unto the Lord, and *He* heard me; out of the belly of Sheol cried I, and *Thou heardest my voice.*" He realizes that it was God with whom he had to do, whose Hand it was that had brought him there. "For *Thou* hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me. Then said I, I am cast out of Thy sight (Here Jonah reached the lowest depth in his soul, for he thought God had forsaken him); yet I will look again toward Thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever; yet hast Thou brought up my life from corruption, O Lord my God (Here Jonah's faith and hope revive a little as he remembers his relationship to Jehovah). When my soul fainted within me, I remembered the LORD, and *my prayer came in unto Thee*, into Thine holy temple. They that observe lying vanities, forsake their own mercy, but I will sacrifice unto Thee with the *voice of thanksgiving*; I will pay that that I have vowed. Salvation is of the LORD."

The answer came to the Prophet when he began to give thanks to the Lord. With this came the realization that there was salvation for him from the Lord, and then we read: "And the LORD spake unto the fish, and it vomited out Jonah upon the dry land." And so Jonah found *deliverance* from his trouble through *prayer to the Lord*. What exercises he passed through within the belly of the sea-monster! Though he suffered much, even to almost complete despair, yet he was cared for by the One whom he disobeyed, and at last when his lesson was learned, as we might suppose, he was de-

livered. Alas, he had yet to be delivered from *self*, his worst enemy, far worse than the "great fish" which had swallowed him. The huge denizen of the deep obeyed the voice of God both in taking in and letting out Jonah from his prison; but the "flesh" whether in the prophet of old or in us, is not, and "cannot be subject to the law of God," and there is nothing but to condemn it. God *has* condemned it in the Cross, and we are taught to condemn it in every motion of it.

The Prayer of the Ninevites

The Lord Jesus told the men of His generation that "Jonah was a *sign* unto the Ninevites." His appearance to them, along with his startling announcement of the impending overthrow of their great and wicked city awakened them, from the least to the greatest, with the solemn fact that he was sent to them from GOD. Whether there was anything in his personal appearance, resulting from his imprisonment in the fish's belly, which may have made him appear different from ordinary men—we do not know. It may have been so. At any rate his words were terrifying. "Yet forty days, and Nineveh shall be overthrown!" No promises, no conditions, were included in the awful declaration from Heaven. Only the solemn and dreadful word that their city was about to be destroyed! How it was to take place was not told; whether by sword, by fire, flood, famine, or fearful and direct cataclysm from heaven itself—no one knew! But one thing they did know, and that only: GOD was about to destroy them with their city. That was enough. The people, we are told, "*believed God.*"

But there was one thing in Jonah's message of judgment which had an element of hope. It was from the God of Israel, Jehovah, the true and living God, that the

message came. Jonah knew what that meant, if the people humbled themselves before Him in repentance. There was no promise of deliverance in the message, yet the fact that there was "*forty days*" respite indicated that there was mercy in Him who gave them that time in which to seek Him. It was, of course, but a feeble glimmering of hope which the guilty Ninevites had; and we may be sure that Jonah gave them no more. But the effect of his one day's preaching was unparalleled in any age before or since. We read:

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn everyone from his evil way, and from the violence that is in their hands. *Who can tell if God will turn* and repent, and turn away from His fierce anger, that we perish not?"

So we find an entire city occupied for forty days *in one thing*. They were *crying "mightily unto God,"* that He would turn from His fierce anger against them. Surely they were deserving of His great wrath, as Jonah well knew; and as they themselves knew. But they had to do with *One* who was touched with their intense and earnest plea for deliverance from their well-merited penalty. They also saw, heathen though they were, that prayers, no matter how earnest and pitiful they might

be, if not accompanied with "works meet for repentance" were useless because insincere. Therefore, along with the king's proclamation of repentance, went out also the injunction to the people to "turn from the violence and evil of their hands."

Once again the Almighty God heard and answered prayer, for it goes on to say: "And God saw their works, that they turned from their evil way, and God repented of the evil that He said He would do unto them, and He did it not." Here then we have the *third* instance, in this little book, of a God in heaven who hears and answers prayer from those who call upon Him in truth. What an encouragement this is for men to pray today to the same God. He has not changed, and He is honored when His creatures look up to Him, acknowledging His power, His goodness and mercy, and His truth. You may be guilty as were the Ninevites; but if you know it and turn to God, confessing your sin, and seeking deliverance from it and from the judgment of God upon it, He will hear and deliver you. (Read Jeremiah 18: 7,8; 1 John 1: 6-10).

—WM. HUSS.

(To be concluded in next number. D.V.)

FOR YOUNG BELIEVERS

CALLED TO BE A SOLDIER



THE young men of the Persian Empire had a threefold slogan which summarized their aspirations in life:

"Ride hard; shoot straight; and tell the truth."

This reflects the ordinary attitude of all peoples in ancient time when war was considered a legitimate occu-

pation. Today, when there is much pacifistic agitation on every side (though but little action), the allusions to war in the Bible may seem strange. How could a God of love command the nation of Israel to utterly destroy their fellow-men in Canaan? it is asked. But a little thought will assure one that it really was an act of love to all mankind to wipe out those exceedingly wicked Canaanites, lest their unspeakable evil should spread and corrupt the entire race, for such is the nature of evil. And so God sent Joshua to lead His people to victory, for their own blessing, and also for the benefit of all men.

The New Testament makes it quite clear that we too are engaged in a life-and-death struggle, not however with men, but, far more serious, with the evil forces of the spiritual world. "For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare" (Eph. 6: 12, *Weymouth*). It is true that it is not our existence that is at stake. Whether we fight well, or poorly, or not at all, God's word stands sure: "They shall never perish." Furthermore, we are assured that the cause of Christ will be triumphant in the end. But what does depend on our faithfulness in fighting is our reward at the judgment-seat of Christ. During the world-war a famous General would kiss on both cheeks the soldier whom he was decorating with an award of merit. What unspeakable joy will it be to hear gracious words of approval from the lips of the King of kings as we are passed under review and rewarded according to our faithfulness in that day!

If this is true—that our reward depends upon our service—we may be assured that there is a duty for each of us to perform. Many young Christians are perplexed

as to what they can do for the Lord. In order to find out, we must address the Lord in the language of the children of Israel when they said to Joshua, "All that thou commandest us we will do, and whithersoever thou sendest us we will go" (Josh. 1: 16). This is the true order: first, to DO whatsoever commanded; second, to GO whithersoever sent. Obedience, like charity, begins at home. Now "Jesus" is simply the Greek form of "Joshua," and our Saviour is also our Captain. He could say, "All authority is given unto Me in heaven and on earth." Like the centurion in Luke 7, He has soldiers under Him, and He says to one, "Go," and he goeth, and to another, "Come," and he cometh, and to another, "Do this," and he doeth it.

"Then whatsoe'er the call may be,
 To service small or great,
 To cross the seas and speak God's love,
 To smile, to rule a state—
 When God shall come and say to you,
 'Here is the thing that you must do'—
Be listening."

—R. EDWARD HARLOW.

TESTIMONY



WE all know how salt creates thirst and gives greater appetite for the food we eat. How unappetizing a meal would be without salt. Animals require this mineral as much as man. When a boy, I was often delegated to take a salt-lick (or rock-salt) to the pasture, so the horses and cattle could help themselves to it. Often this rock was placed near other common-looking rocks, but cows never went

from rock to rock licking them to find which was the salt. This unattractive, rough, grey rock had something the others did not possess; something that tasted good and caused a craving for more food. Our Lord uses the salt as an example of His people, for He says, "Ye are the salt of the earth" (Matt. 5: 13). May not we who are His ask ourselves some very pointed questions concerning this statement? such as,

How much thirst have *I* created in others for the Lord? Does the world have difficulty in placing me in my right place, or can it be said of me that I am separate from the world and its pleasures? If my desires are at the bridge-table, dance-hall, movies, etc., the world will never notice any difference between me and a man in his natural state.

Have I shown, in my walk, that I have something really good, something that causes others to crave to participate in it?

The rock-salt before the cattle was not for the salt's glory, but for the ultimate profit of the master. Our Lord tells us in Matt. 5: 16: "Let your light so shine before men that they may see your good works and *glorify your Father* which is in Heaven." How this should cause every true child of God to so live that Christ may have honor and God be glorified. Let us ask the Searcher of hearts, like David in Psalm 139: 23, 24, "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." He would have us to be neither barren nor unfruitful. Therefore, let us "put on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof."

—H. TAYLOR.

DAILY BIBLE READING

Feb. 1st, Psalm 5; Feb. 14th, Psalm 18;
Feb. 28th, Psalm 32; March 15th, Psalm 47.

COMMENTS



IN our brief remarks last month we referred to the first section of the Psalms (1-8). The second series is comprised of Ps. 9-15. In them, by contrast to the first section, we find the sinister figure of Antichrist, the false king—the wicked lawless “man of the earth” who oppresses the God-fearing remnant (*cf.* 9: 5, 6; 10: 2, 3, 7-10, 13, 15, 18, etc.). Over against this, however, faith can speak with confidence about Jehovah’s righteousness, pure words, power, and deliverance for His people, as described in Ps. 15.

Ps. 16-41 form the third main section of the first book. In them the Blessed One reappears. His character, personal glory, perfect work, and final triumph over the enemy are presented, intertwined with the results enjoyed by God’s people through Christ displayed in grace or government.

First, we see Christ taking His place in humiliation, identified with those of faith, Himself finding Jehovah all His object and portion (16). Next, we read faith’s appeal against oppressive and abounding evil, and the cry for Jehovah’s intervention (17). This is given in wonderful detail in Ps. 18. The following three psalms (19-21) are linked together in praise of God’s glory in creation and revelation, for Christ and His salvation, for His glorious exaltation and manifestation in judgment on enemies. Again, Ps. 22-24 stand united together by the great theme of Christ’s atoning sacrifice and its results—death, resurrection, and coming glory. His sacrifice is the basis of all blessing made good in resurrection-power, accompanied with fullest acceptance in divine glory. Ps. 24 triumphantly closes this series, which begins with the deep sorrows of the Cross (22), in which our blessed Lord is so wonderfully set before us. These

are linked together by the great Shepherd Psalm, so beautifully outlined on a preceding page.

The remaining psalms of this first book fall into two sections. First, 25-39 give us the results which flow from the atonement accomplished. Throughout, the soul's moral exercises find expression in mingled prayer and praise. With the confession of sin and realized helplessness there is the yearning for and pursuit of holiness. Salvation is thankfully acknowledged, and Jehovah's mercy, kindness, and truth declared. The soul's confidence in God increases, though trouble and affliction abound, and the enemy's power and subtlety are keenly felt. In this happy confidence God's house is known and entered as a secure sanctuary. In the faith which thus lays hold of Jehovah, the judgment of the wicked is foreseen and foretold, as in Ps. 28, 35 and 37. Note the sevenfold characterization of Jehovah's voice in Ps. 39.

Life out of death is suggested in Ps. 30; while Ps. 31 gives an intimation of the sorrows and sufferings of Christ, and the resultant blessedness of forgiveness and salvation in Ps. 32. Out of this comes the exultation of the two following psalms.

As we near the end of the first book of the Psalms, it may be of interest to note the particular psalms which refer to Christ as indicated by quotations in the New Testament.

Ps. 2.—Ver. 1, Acts 4: 25, 26; ver. 7, Acts 13: 33; Heb. 1: 5; 5: 6; ver. 8, Rev. 2: 27; 12: 5; 19: 15.

Ps. 8.—Ver. 2, Matt. 21: 16; vers. 4-6; Heb. 2: 5-8.

Ps. 9.—Cf. ver. 8 with Acts 17: 31. Also Ps. 96: 13; 98: 9.

Ps. 16.—Vers. 8-11, Acts 2: 25-28; 13: 35.

Ps. 22.—Ver. 1, Matt. 27: 46; Mark 15: 34. Ver. 8, Matt. 27: 43; Mark 15: 29; Luke 23: 35. Ver. 18, Matt. 27: 35; Mark 15: 24; Luke 23: 34; John 19: 24. Ver. 22, Heb. 2: 12.

Ps. 23.—Not directly quoted, but Christ is the good, great and chief Shepherd (John 10; Heb. 13: 20; 1 Pet. 5: 4).

Ps. 24.—Not directly quoted, but compare 1 Tim. 6: 14, 15; Rev. 1: 5; 17: 14; 1 Cor. 2: 8.

Ps. 34.—Cf. ver. 8 with 1 Pet. 2: 3; ver. 20 with John 19: 36.

Ps. 35.—Ver. 19 with John 15: 25.

Ps. 40.—Vers. 6-8, Heb. 10: 5-9.

Ps. 41.—Ver. 9, John 13: 18; Acts 1: 16.

CURRENT EVENTS

BY ROGER B. EAMES



IT is written of Nebuchadnezzar, the first Monarch of the "Times of the Gentiles," "All people, nations, and languages, trembled and feared before him. Whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down" (Dan. 5: 19). Upon the threshold of the rise of the last Monarch of these same "Gentile times," there are appearing Rulers who exercise despotic power over their subjects as Nebuchadnezzar did in his far-off day. Stalin of Russia and Hitler of Germany are outstanding examples. The demand of the world is for a man, a super-man, who will be able to weld the striving factions into one colossal world-system which will abolish war. Already he is in the offing; just about to rise from the sea of the nations and to assume his despotic authority.

But there are those who see beneath the surface and who discern in the trend of the nations the true character of the times. General Smuts says, "A new sort of hero-worship is arising...which saps the foundations of individuality and makes the individual prostrate himself before his national leader as before a god...The disappearance of the sturdy, independent-minded, freedom-loving individual, and his replacement by a *servile mass mentality* is the greatest human menace of our time."

Nevertheless the present world-system is moving steadily onward to its predicted end.

"IN THE VORTEX OF THE END TIME" is the title of an article by Dr. Louis R. Patmont which reveals the rapid down-grade movements in the religious world. To quote; "In the 21st chapter of Luke's Gospel we have a vivid description of conditions which will obtain throughout the world at the close of this age. In verse eight of this chapter our Lord answers the eager question of His disciples regarding the signs of that time by saying, 'Take heed that ye be not deceived; for many shall come in My Name, saying, I am Christ, and the time draweth near. Go ye not therefore after them.'

"This prophecy clearly indicates that the final crisis will be ushered in by false religious movements. The German radicalism which was sown in the early forties now is yielding a plentiful harvest. The philosophies of Kant, Schlaegel, and Schleiermacher are echoing back like the voice of mighty thunder in the teachings of Christian Science, New Thought, Modernism, Humanism and finally, Psycho-Analysis. That these philosophic errors are of demon origin is apparent. These movements deny the Deity of Christ. None of them confess that Christ came in the flesh. 'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of Antichrist.'

"It is indeed significant that the advocates of present-day Christless and bloodless religious movements do not deny miracles as did their materialistic progenitors. This is in keeping with the prophetic reference to 'lying wonders' in the end time. A casual glance at some of the more fanatical religious movements of our day is usually dismissed with the explanation that they belong to the field of abnormal psychology, but a more critical scrutiny of them shows that they too are of demon origin.

"The thing that arrests our profoundest attention are such movements as are being led by the Russian false Christ, *Starosta*. This man's influence is such that even the Soviet Government dares not stop him. He claims to be the incarnate Christ and is reported to have power

of miracles. Thousands of people claim healing through contact with him. Reports from the Soviet Union are to the effect that he has a following of 12,000,000 people.

"Another Russian leader of the Dukhobors of Canada, named Peter Virigin, also claims to be the incarnation of Christ. Thousands of his followers obey him religiously. They refer to him as 'our God.' . . . It is still more astonishing that hosts of Christian Scientists should desert their 'mother church' to join the growing ranks of followers of the New York negro, 'Father Divine,' who they say, is the 'expression and realization of all the truth that Christian Science teaches.' . . . Even Roman Catholics have become boosters of this black-faced 'Christ.' Many clergymen are counted among his admirers, and even preachers who years ago proclaimed the deeper truths of the Scriptures, have become deceived because of the 'lying wonders' of this mysterious person. . . . Truly this is the day of false Christs. Let Christians beware and heed the Master's warning, '*Go ye not therefore after them.*' "

A REPORT issued by the British and Foreign Bible Society states, under the title "Russia and Siberia," "Once again we must report the impossibility of any circulation of the Scriptures in Russia. As stated last year, it is illegal to either print or circulate the Bible, or indeed any religious book, in the Soviet Union."

This report reveals much as to the situation in Russia. "It is written that man shall not live by bread alone, but by every word of God." No people are "happy and contented" who are denied the "bread of life," and the cry of His oppressed and suffering people continues to go up to heaven. From a reliable source is the following: "When preachers and other gospel workers who are working in present-day Russia are mentioned, one must remember that there are two kinds of laborers. First, the well-known, educated laborers in God's vineyard, who became Pastors of large churches or who were successful evangelists before the revolution. Second, the ordinary workers, without any special education, most

of them plain brethren or sisters who were zealous enough to work for the Lord. It was easy for the Government to do away with the first group; they were more noticeable. But when it came to the other group, in an effort to do away with them also, they discovered they had tackled a job beyond their ability. There were too many of them.

"I was a member of a Church of about 400, with two places of our services. Unexpectedly, six of our leading members were arrested in one night, and taken away. The officials thought that would put an end to the work of the church. They were greatly disappointed; they did not know of One, the *Greatest One*, whom they could not capture, and He it was who led us on. With His blessing the services continued in both halls. Seeing this, the second and heavier blow followed; twelve more brethren were arrested, and one hall closed. The work went on. Therefore another group of active brethren were taken away, and also some sisters. It looked as though this would end everything. Fear filled the hearts of some of the weaker believers. The families of the exiles suffered much persecution and privation. Nobody knew who would be the next. Yet the Lord's work continued."

Quoting from another source we have: "Russia is not a paradise of liberty. There is no religious freedom. The five-year plan is not succeeding. Industrialism is a gigantic failure. Tens of thousands have been murdered. Little children are converted into criminals. Christians have no privileges.... Nothing in the Spanish Inquisition or the persecutions under Nero surpassed what has been enacted in Russia under Communism.... In order to conquer the whole country and establish their rigorous rule, the Communists from the very beginning declared that all property in the country belonged to the public, and everyone was to have equal rights in its use.

"Factories, mines, manufacturing plants, department stores, great farming districts and the like, were speedily appropriated and taken from their rightful owners. Railways and the whole system of transportation also came

under their monopoly Considering this state of affairs it is no wonder that in a short time the whole system of railroad transportation was completely demoralized Lacking fuel, trains often had to wait for days for a new supply of coal. Finally railroad buildings were demolished and converted into fuel to keep the trains going. The ties of side-tracks were likewise torn up and used in place of coal.

"During the famine the *status quo* beggared description. Passenger trains were abolished, but from time to time wretched freighters crawled from place to place. These were fairly besieged by the frantic, starving population whose one absorbing desire was to go to other places in search of food Many parents who took these desperate journeys in hope of procuring food for their children, never returned. They perished by the way, unknown and unidentified The result of this regime was that instead of possessing the wealth of the land in common, and having everything for free distribution, countless masses of the population met an untimely death and had an unknown burial."

In these quotations we have omitted the harrowing details of the awful conditions which Communism has brought to that unhappy country, as also any account of the tens of thousands of exiles in northern Siberia who are left without sufficient clothing, food, or the necessities of life, to meet slow but sure death from hunger and cold. Yet this is the system of non-government which some would have foisted upon this country. And it will come, but not, we believe, until after the Church has been removed from the world, then the red beast, long since foretold in Scripture, will ride forth to his work of destruction, and the unspeakable horrors of the tribulation period will sweep the world.

A dark picture? It is what the world of the ungodly is preparing for itself. "For they have sown the wind, and they shall reap the whirlwind." The cup of iniquity would seem to be already filled to the brim and judgment cannot be much longer deferred. Then the exultant boast of "peace and safety" will be exchanged for the battle-cries of war.

THE SAAR PLEBESCITE passed off quietly in favor of Germany by a large majority of votes. After this victory observers expect that Germany will seek territorial expansion in the Danubian basin, and to the eastward as far as Constantinople.

FRANCO-ITALIAN ACCORD. "One of the most significant moves for European peace in post-War diplomacy was the recent visit of Pierre Laval, French Foreign Minister, to Premier Benito Mussolini at Rome... The chief importance of the reestablishment of Franco-Italian harmony was said to be that it would open an era of co-operation in the international field between the sister Latin nations, and bring about a new alignment of the European Powers... Premier Mussolini and Foreign Minister Laval were reported to have reached full agreement on the matter of Austrian independence and on a pact of non-interference among the nations of Central Europe." The Italo-Abyssinian clash was also ironed out, and, "It was felt in official circles that the drawing together of the two great Latin powers had dealt a severe blow to any threat of war in Europe."—*Literary Digest.*"

JAPAN has ambitions to control Asia by extending her territory through Manchuria and inner Mongolia to Chinese Eastern Turkestan, to dominate China by gaining control of the Yangtze Valley and Canton, and in time, adding the Philippines, the Dutch East Indies, the Malay States, and eventually India. She has already begun to work out this plan, which she calls "her destiny." The Japanese commercial penetration of the East Indies has become a devastating reality driving many Dutch commodities from the East Indian market. A vast colonial empire in the Malay Archipelago has made the Netherlands as much an Asiatic as a European power. What shall the Dutch do to hold their East Indian possessions? That is the question to which the Dutch are seeking an answer as they watch the Japanese expansion in the Far East.

The Mandated Islands which formerly belonged to Germany extend a distance of 2500 miles between Hawaii and the Philippines. Their number is estimated to be about 1,400, many of which are merely exposed rocks. They have an area of about 800 miles of land surface. Japan refuses to return these to Germany, and it is believed she has fortified them.—*"The New Outlook."*

BIRO-BIDJAN. "Among all the projects that have been conceived at various times to establish an independent Jewish settlement, none have been proclaimed so triumphantly and failed so disastrously, as the scheme to create a so-called 'Jewish Republic' in Biro-Bidjan. . . . But the scheme is still persisted in with the dogged determination of the Bolshevik State-builders. It was a blunder from the very beginning, and it seems to be continued as a bluff."—*Jewish Chronicle*.

This Jewish settlement on the Amur River in Siberia was first opened in 1927. It consists of about 7,700 square miles. There have been similar attempts to establish Jewish colonies on other continents which have likewise ended in failure. The time approaches when God will gather them out of the nations, leaving "none of them any more there," and His blessing cannot be upon the opposite endeavor.

WORK IN THE HOME-LAND

UNITED STATES

SAN DIEGO, CALIF., Jan. 5.—The Lord gave us a good conference, sending our brethren Inglis Fleming, T. W. Carroll, J. P. Anderson, Dr. A. E. Hunt, S. P. Smyser, Don. Thompson, and George Baxter. Dennis and Pearl Butler (Indian) also came with a few others from Arizona, and it was good to hear their testimonies. Bro. Fleming is remaining with us for a few weeks' meetings. I expect to go to Riverside for next Lord's Day, D. V.

—E. A. BUCHENAU.

MIAMI, FLA., Jan. 3.—The work in the State prison and the chain-gangs of Florida has again proved very encouraging. Several hundred Scriptural books and magazines were gladly received, and many claimed to have received definite blessing. The Pardon Board released one young man who was saved two years ago, and he has started training for the Lord's work in the mountains of Kentucky, his home State.

We paid a short visit to the assembly at Tampa, which was an inspiration.

At Miami, where we are now, their growing Sunday-school had their annual treat last night. Before a filled hall, the children brought forth the gospel in a clear way. Then good books were presented to all the children and refreshments were served.

The South is a large, needy field with many open doors. May the Lord bless the few feeble efforts that are being put forth to give the Gospel.

—THOS. H. LACEY.

BOSTON, MASS.—We had a brief visit from our brother S. Stewart in November and enjoyed his ministry. A few of us saw brother Ben Hubinger and Mrs. Hubinger on their way to Canada for the winter, with their little girl, and trust the change will greatly benefit our beloved brother.

In December we had a visit from our brother Arthur E. Smith, with his "consecrated" violin. Our brother, who endeared himself to all by his ministry of Christ, taught us some of his choruses. He used his instrument entirely in connection with the praises of the Lord. A dear young man and woman confessed the Lord during his stay here. Our brother was with us around Boston for two weeks, but all wished it might have been longer. He ministered for a week at the Hall in Somerville, and then another week in Boylston St., going on to Buffalo for a day or two, and then to Hamilton, and Toronto.

The young people here are engaged in helping with song and testimony at the Gospel meetings. They have a meeting each week for Bible Study, and the sisters

continue their Sewing-meetings with prayer and letters from various missionaries in the field. The "Win-some" Girls have their meeting each Friday night, with song and "searching the Scriptures," and are very helpful to many. They visit the sick and shut-ins, and desire to minister wherever an opening for their ministry affords itself. Word from Fitchburg tells of the failing health of dear Mrs. Drake, for many years with us.

I have been engaged with meetings locally of late. Mrs. Huss fell and broke her wrist a month ago, but through His mercy it is healing nicely.

—WM. HUSS.

DETROIT, MICH., Dec. 11.—We had a wonderful time Thanksgiving Day. The Lord gave us a full day of rich ministry and we served about five hundred meals. With others, August Van Ryn was with us. He also has had meetings almost every night since, till Sunday night. His meetings were very helpful.

The Lord has been good to us this year, and surely to be praised for the way He has led us. We have a hundred and five "in fellowship," and many strangers coming to our Gospel meetings, among them several young folks. I hope other assemblies are as happy as we are.

—H. F.

PLAINFIELD, N. J., Jan. 21.—After meetings in Brooklyn, Bloomfield, Rutherford, and Plainfield during the first three weeks of November, I went on to Chicago for the Thanksgiving Day Conference, Nov. 29 over Dec. 2. This conference is sponsored by the eight assemblies in Chicago, and is largely attended. About 950 remembered the Lord, and other meetings numbered 1100 and 1200. After the Conference I had meetings at Oak Park and Chicago Ave. assemblies, and then visited Milwaukee, Silverdale, Waukesha, and Indianapolis, going from there to the Kansas City Conference, Dec. 23-25. About 400 gathered there. Some came up from Abilene. Throughout the trip, many new and happy contacts were made in these various assemblies. The activity in the Gospel and Sunday School work gives cause for encourage-

ment, and the Lord's people appreciate the ministry of the Word.

—JOHN BLOORE.

SAN ANTONIO, TEX., Jan. 8, 1935.—Another Mexican Sunday School has been added to our work, making three in all, with an attendance of nearly 200 members. Twenty-five scholars were awarded Bibles for not failing more than three Sundays, whilst ten had perfect attendance all the year.

Each Sunday School prepared a program of songs and recitations concerning the birth and work of Christ; these were well attended. A little girl of nearly seven years recited all the Golden Texts of the year. The attendance at our main Sunday School continues around 90. Please pray that the Lord will give us more teachers and scholars. The streets are filled with boys and girls who know nothing of Christ. Pray that we might be enabled to enlarge our meeting-places, and furnish them better, and that many souls may find Christ through the Gospel preached nearly every night in the week.

—ERVIN D. DRESCH.

LUBBOCK, TEX., Jan. 5, 1935.—Just a line to let you know I am back in this great State again after an absence of some two months on the Pacific Coast. Brother Fred Elliot and I were here six weeks in October and November of last year. I expect, D. V., to begin special Gospel meetings on Sunday, to continue nightly for some weeks.

This is a great field and a needy one, and much grace and wisdom is required. I will deeply appreciate an interest in the prayers of the Lord's dear people.

—T. W. CARROLL.

CANADA

NEW WESTMINSTER, B. C., Jan. 2.—In a series of meetings in Vancouver recently, I felt I must stick to the simple facts of the Gospel, and expose the foundation of sand upon which so many build.

The face of an elderly woman, which at first registered darkness, soon became radiant with light, and she told me she was resting in Christ. Her story has stirred me to a fresh realization of the importance of clear gospel ministry. For many years she had regularly listened to preaching, but until recently she could not recall a single thought expressed that ever gave her any idea that certainty of salvation might be possible. Let us thank God for our brethren who do preach the gospel; and, brethren, let us pray much more for them.

I begin, next Lord's day, a series of meetings at various points on Vancouver Island; then, God willing, go again to Alberta in February.

—R. ELLIOT MC ALLISTER.

LAKEFIELD, ONT., Jan. 3.—I returned home again last evening after spending a profitable four days in Toronto, ministering the Word to the Gilead Assembly young people on Saturday night, as well as at Westmoreland Hall on the following days. We all felt it was for edification when a large number gathered together for a Watch-night meeting for prayer, praise and ministry. At the New Year's Day meetings the hall was packed and a sweet ministry of edification, exhortation and comfort given by several local brethren and Alex. Irvine of Guelph. The Lord willing, I commence several weeks of special meetings in Trenton, Ont., next Lord's day. Will value prayer.

—C. ERNEST TATHAM.

BLACK CAPE, QUE., Jan. 3.—During the last week of 1934 the Lord's people in these parts enjoyed all-day meetings at Cascapedia, New Richmond, and Black Cape, in that order. The weather (an important consideration here) was ideal, so the Lord's own were able to get out and receive food to establish and encourage our hearts. The precious gospel also went forth to the sinner, and we trust fruit will result in some being convicted, and then converted to God.

I have been in this neighborhood for the past month, and now expect to start two weeks' meetings in Carlisle West. 1935 may be the last year for us in this dark

world. May we all seek to shine brighter for our coming Lord.
—S. STEWART.

NEW RICHMOND STATION, QUE., Jan. 4.—I have been mostly around home since I last wrote, but have been to Cascapedia twice and once to Black Cape, from whence we have just returned, after being held there with storm and cold weather, which still continues. We had a day of good things together, both on Dec. 23, and here in our Hall on the 25th, with good attendance at both places. The New Year meeting at Black Cape also was well attended, thank God. Results are known to Him, who alone can give the increase.

The children's Sunday School treats were also well attended in the different places. May the Lord bless the Word that has been given out to old and young! We have much sickness among us, which calls for exercise as to what God is teaching us, for nothing comes by chance to His people. We are getting old and cannot stand the strain of cold in getting from place to place, so may have to stay home for a time till the weather moderates, but as we are here to do what the Lord would have us, we leave it with Himself to order our path, and to obey Him is our desire till He comes.

—H. L. CAMPBELL.

WORK IN THE FOREIGN FIELD

"Go ye into all the world and preach the Gospel"
(Mark 16: 15)

THE GOSPEL
IS

"The power of God unto Salvation"
(Rom. 1: 16)

IT
"Gives light to the Gentiles"
(Luke 2: 32)

"Opens blind eyes"

"Bring out prisoners from the prison"

(Isa. 42: 7)

"Sets the captives free"

(Isa. 61: 1)

"Makes new creatures" ("New creation," R. V.)

(2 Cor. 5: 17)

The following few examples of the power of the Gospel are taken from a book recently published, entitled, "Charles W. Abel of Kwato" (New Guinea).

*Before the Gospel Was
Preached*

"These islands and the sea-side inhabitants were a primitive people, loyal to their own particular group, but passionate in their feelings towards their enemies, and cruel in paying off old scores. Although on the whole a placid people, they could on occasions be roused to a state of frenzy. When thus enraged, they would indulge in an excess of brutality and cannibalism."

"In those days a village was never in total darkness, as many sleeping Papuan villages are today. Fires were kept burning throughout the night. Men slept in snatches: someone always watched. Sometimes the alarm would be given—a midnight raid!"

"The tactics of raiders were usually to attack and run, so that the 'battle' was over in a few minutes. The capture of one or two prisoners was followed by a wild rush for the war-canoes and a hot

*After the Gospel Was
Received*

"Your words are true, Taubada, and we hear them. But remember we are very weak, and do not forget what God has done for us. There are scars on my body that my friend inflicted" — and he pointed to Paolo of Logea. "Yet he is my brother. We are one in Christ. A few years ago I longed for vengeance and yearned for his life. I captured and ate his people as he did mine, and as he did my wife. Now we shall soon kneel together and remember how Christ died for us. Because He died, there is no malice in my heart. We are brothers."

"We marvel at the power of God manifested in so many ways. One old converted witch at Wagawaga terrorized everybody. She used to dig up graves and eat the corpses—a usual witch practice—and gave a demonstration of her powers that harrows everyone. She con-

pursuit. The forest resounded with infuriated yells roused by the victorious conch-shell blasts from the departing canoes. The whole community then abandoned itself to elaborate wailing and pledged itself to speedy vengeance.

"Beating of drums and the triumphant whooping of the captors could be heard from afar as the raiders neared their own shores. Women and children of the raided village would escape to their garden camps in the hills, and trembled as the din of cannibal revelry penetrated the forest to their retreat. Proceedings opened with the skewering of the eyes of the bound prisoners by a woman—the supreme disgrace. She used the *sisimo*, a pronged instrument carved and devised specially for this purpose, exclaiming: "Those eyes saw my kinsman slain!" Indescribable tortures followed, calculated to insult the victim's people. Finally these cruelties culminated in the wrapping of the body, conscious or unconscious, in inflammable palm-leaves for roasting amid wild acclamations, the beating of drums and the dance."

"Some of the heathen practices were not only cruel, but were terrifying to the children. Grim fear of spirits kept them in mortal dread of the unseen. 'Our fathers did these things, and we do them,' was the only reason that could be given to explain

fesses to have murdered eleven people. Now she is completely saved from all that darkness and is filled with joy. She tells everyone about what the Lord has done for her."

"There has been a revival going on in this district the past few months. Not only have many Christians been wonderfully awakened and filled with the Holy Spirit, but about a thousand men and women have been converted. There has been nothing of the 'mass movement' about it. Individuals have been won personally and have immediately set out to win their friends: so the work has spread. The changes in the people's lives have been no less than volcanic. Those who are converted immediately get busy with what they call '*hedudurai paisoa*'—'the work of putting right,' which is making as thorough restitution as they can, working hard to make enough money to pay debts, hunting up those from whom they want forgiveness, and so forth. A number of people connected with spirit cults, witches, and sorcerers, have been completely delivered."

"Child conversion is wonderfully real, and the change in many of the children is very marked. Some difficult boys and girls are now untiring personal workers, being used to win others. Their testi-

the tyranny of their customs. Little boys were allowed unrestricted freedom. "Add to lack of discipline the fact that the child gains his knowledge from what he hears and sees where license is unbridled, and the result is a savage." Little girls, however, were obliged to toe the mark to heathen conventions. At a very early age they were subjected to the painful process of tattooing. The child would be pinioned by her aunts, and, with the aid of a sharp thorn and coconut-shell full of sooty pigment, they would puncture the design that, little by little, would cover her from head to foot by the time she was twelve."

"Abel was one of forty-three men and women travelling on the large unwieldy native barge. There were five masts, an immense one amidships carrying a tremendous claw-shaped sail of matting. The six huge dug-outs, lashed together to make up the hull, were loaded with rancid sago. For eight days the monotonous beating of drums never ceased as the sorcerer, a little wizened old man, did his work close to the spot where Abel had his quarters. The sorcery consisted chiefly in burning leaves and bark produced from a little plaited basket, and calculated to scare off the most malignant spirits. The women painted themselves bright red. All day two or three men in a prominent position in the bow swayed their bodies, and

mony and their prayers are a real contribution to the spiritual life of our stations. Best of all, boys who in times past had to be expelled—and in a country like this they are pretty incorrigible before that becomes a necessity—are all back again, and are now the brightest and most powerful Christian lads in our schools. A good evidence of the genuineness of the change in many schoolboys is the way they are putting their hearts into their work."

"8 P. M.—We had a quiet, helpful hour together round the Lord's table. How this sweet, simple memorial unites those who use it! There are no nationalities within the Church, and we English, Samoans, and Papuans came together in oneness of heart, in remembrance of Him in whose name we found ourselves cast together."

"An important epoch in the history of the mission was the building of the motor launch 'Mamari.' This trim white craft, with her varnished lines, marked the end of the toilsome rowing days."

"We entered a large boat worked by an oil engine. It was steered by a Papuan, and the engine was worked by another Papuan. We were astonished to find that this boat had been built entirely by Papuan boys at the Kwato mission, and that they ran these engines and did all the work themselves."

"Once when taking shelter from the rain under the sloping caves of a native

went into unending rhythmic contortions. Abel's Suau vocabulary was still too sparse to enable him to attempt more than the barest conversations with Jo. However, he studied the people whose everyday life he was sharing, and he learned much. 'In the presence of all this fear and restlessness on the part of these people,' he wrote, 'I praised God for our deliverance from such bondage, and for the peace of mind our faith in Him secures!'

house, Abel was reminded by the chief of the village, who had shown him all the usual native courtesy, that he had come uninvited, and had better wait for an invitation before visiting them again."

"Twenty years later the same man, touched by a gift of a sack of rice sent to him in a time of drought and dearth, came to see Abel, embraced him, and begged his forgiveness. He became a Christian, and his village later became the centre of a live Christian community."

MOROCCO

Our brother, Mr. R. G. Steven, tells of the power of the Gospel in Morocco, in the following stirring incidents in his work there.

Susi's Wonderful News!

It was my privilege to be the first to enter Taza with the Gospel. A Susi lad carried my bag. We secured, in the hub of the town, a place where four roads met. Obtaining a Price's candle-box, I placed it in the center of the cross-roads, obstructing the traffic, thus getting the crowd I wanted. Standing on the box, I began to show the books and explain their contents. I read the 15th of Luke to a large and attentive audience, then began to sell. In a short time I sold out; still the Arabs held up their pennies, clamoring for a copy. My Susi lad tugged my jacket and anxiously asked if there were any left. He wanted one. "No, there isn't one left, except my own copy down in camp with my luggage. I'll give you that." "May the blessing of God be upon thee; I'll be happy to have it."

On the way down he kept saying, "It was wonderful! It was wonderful!" "What was wonderful, Susi?" I asked. "Why, that story of the Prodigal son! It just

pictured me; yes, sahibi, it just pictured me." Before we parted we read together the story of the lost sheep and the loving Shepherd who gave His life for the sheep. And again, in words of worshipping awe, he kept repeating, "That in very truth is *wonderful*, wonderful news *for me!*"

Saidi

Saidi couldn't sleep at night. What and if his prayers, alms, and fasting, were not enough to absolve him at the great Judgment Day? His co-religionists said, "Only God knows, and we are all in His hand. What's ordained to be, will be!" But that only burdened his heart the more. "Oh, if I could only be sure!" So he tossed and tossed at night, and rose in the morning little refreshed.

Passing the Gospel Hall (Tangier), his eyes caught sight of the word, "Bible." Said he, "I'll enter in here; perhaps these people will help me." Introducing himself without delay, he began telling me his story. After a talk he left, taking a Gospel with him, but still burdened in heart, for there was the usual Mohammedan resentment to the Divinity and Sonship of Christ.

When he came the following evening, there were marks of a night of struggle upon his face. I had just finished reading the 14th chapter of John, and looking up I accosted him with, "Still carrying your burden, Saidi? If so, listen to this: 'Let not your heart be troubled: ye believe in God—' " "Yes, yes; I believe in God!" he interposed. "Then notice what follows—'Believe also in Me,' and this, 'I am the Way, the Truth, and the Life: no man cometh unto the Father, but by ME.' "

We got down on our knees, and after repeating Matt. 11: 28 we prayed, both of us at the same time. Before I had finished, however, Saidi jumped up, shouting, "The burden's gone! Praise Him! Praise Him! If the Lord should come tonight I am ready to meet Him!"

"There's music in it"

There were many who played on musical instruments in the town, but this one was a musician, and we had to knock several times before we could make him hear. "Come in, amigo mio; what have you of interest to show me?" So we laid our wares as interestingly as possible before the young Spaniard. "Ah, this is a good-looking book; what is it called? La Biblia, eh?" Laying his violin aside, and sitting down he began reading the sacred Volume. He forgot the missionary. The missionary did not forget the musician, but prayed that God's Holy Spirit would work in the young man's heart.

About an hour before, the missionary had tried to sell a Gospel in the street, to a woman who reviled him for selling Protestant books. Their surprise was mutual when she now entered the house.

"When you offered me your Protestant trash in the calle (street), didn't I forbid you ever to contaminate me with your presence? How is it, then, that I find you in my house? Had you brought music I should have bought some for my son. . . ." "Madre Mia (Mother mine), did I hear you say you'd buy music for me?" Then holding up the New Testament, he said, "Mother, there's music in this, and I'm going to buy it; for I read that by believing on the Lord Jesus Christ I can be saved." So paying the price asked, he thanked the missionary for having brought such a message of peace and joy to him that day.

How many joyless lives there are in the world; even here in Morocco, who are waiting to know the music of Christ's words, "Thy sins be forgiven thee."

CHINA

Under date of December 2nd our brother Kautto writes as follows:

The Lord has been very good to us. He has encouraged us in more ways than one in this past year's time. I believe if we keep on looking unto Jesus (Heb. 12: 2)

we also can endure the cross, despising the shame, and rejoicing in the knowledge that He which hath begun a good work will perform it until the day of Jesus Christ.

I am sure that we have great heaviness and continual sorrow of heart if we just look around us. The best to be seen is as a brier. The most upright is sharper than a thorn hedge. But thank God, we are persuaded better things than that of some others, though we thus speak. The other day I went to a village a few miles from here, where there are two of those who were baptized last summer, a father and his twenty-year-old son, converted three-and-a-half years ago. Well, I went there to take some pamphlets which I wanted the young man to read to his parents and wife (for he is the only one in the family who is able to read), but I was delighted to hear his wife saying that he reads the Bible and preaches to them every evening and that they all were very glad to hear, especially his father. They are poor, and their son went to school for only half-a-year and did not learn much, but since his conversion he has learned to read, so that there are only a very few characters in the New Testament that he does not know.

I went outdoors and preached on the street. There were a number of men who told me that the young man just mentioned had preached to them. I was so delighted to hear that and came to the conclusion that 1 Cor. 1: 26-29 was still true.

Mr. and Mrs. Conrad Baehr have written to tell of their safe arrival in China and having secured the services of a good language teacher. They are now busily engaged in the study of the language.

MANCHUKO

From brother Tharp we have the following:

We sometimes get much cast down, but we have really much to praise God for, in that He is giving us a lot of encouragement. Our hearts were recently filled with joy upon hearing of eight homes having put away idols. My wife is having the women-folk from the above-mentioned

homes (together with other women enquirers) for a special week of instruction: they all stay in the compound, and of course it makes a lot of work for her, but she has some loyal helpers among the Chinese Christian women. Out of their great poverty some of these women are actually going to give some grain toward the feeding of the women and girls who will come.

I leave the day after tomorrow for a small town some twenty-eight miles from here, to conduct a week's meetings. There will be many believers present, but there will also be quite a crowd of enquirers who will need the Way of Life patiently put before them. Later on we also hold special meetings in the compound here for men. Bob and Chinese helpers take trips into the country with the car, and get big crowds both in the markets and villages. Snow has hindered in this work a little, but Bob has made wonderful use of his time in the press-room, where brother Yu-Pi-Chen and he are getting out a three-page Gospel calendar. We usually distribute about ten thousand of these.

AFRICA

Brother William Deans reports the birth of a daughter, Margaret Elizabeth, at Rethi, Congo Belge, Nov. 19th, 1934. We rejoice with our brother and sister at this token of the Lord's goodness to them. On December 3rd our brother wrote:

Our being at Rethi waiting for the little one has meant no vacation for either of us. There has been much to be done. We were happy to be able to complete the typing of the Kingwana New Testament while here, a work which occupied our attention for three weeks preceding the baby's birth. In addition to the Kingwana manuscript, we have been able to get the Word to a number. We have had a series of talks on soul-winning in Benguela to the young men who are studying medicine here. Every morning we have had a Bible Class in Kingwana, and have been unitedly blessed in the study of Romans. We have not been idle. The Lord used Paul even while he *waited* at Athens, but home (Nyang-

kundi) and its work will seem mighty good to us. We love both.

In regard to the work, we have thought during the past week of 2 Cor. 8: 9-18. "We are troubled on every side, yet not distressed." The latest news from Nyangkundi has told of the abolishment of all native markets but one, the Belingua market just over our hill, and near to the mines. That is bad; but what is worse is that the day set for its weekly appearance is Lord's Day. Here we would ask the saints to fervently present this to the Lord. Materially speaking, we face great odds when the mines are working, but "our warfare is not with men but with spiritual wickedness in high places."

We are delighted to hear of the exercise of our brother Harlow in connection with the work here. For many months we have upheld him and his fiancée in prayer. He is known to our brother Searle.

PORTUGAL

Saints gathered to the Lord's Name at Bloomfield, N. J., have had the great joy of commending a young Portuguese brother, Viretto Sobral, whom they have learned to love, for the work of the Lord in Portugal. Since his conversion he has been exercised about taking the Gospel to his own people, and while waiting for the Lord to open the way, has been holding cottage-meetings and doing personal work among Portuguese people in Newark, N. J., and surrounding suburbs.

SOUTH AMERICA.

From Argentina our brother, B. Montllau, writes:

Buenos Aires, Dec. 24.

We received with great joy the encouraging news from believers in Costa Rica, that souls are confessing the Lord at every meeting. We bless the Lord for the blessing He is bestowing on the work there. We sowed plentifully during the seven years of our stay there, through indoor and outdoor meetings and distribution of literature, although we did not see much fruit.

Some of the believers we left there in 1927, desire my presence, and I am praying the Lord to guide in this matter. The work in our hall here can be attended to by our older sons, and I trust that, should it be the Lord's will that I go to Costa Rica for some time, He will relieve me of anxiety as to the younger boys. I crave your prayers.

OBITUARY

PENTICTON, B. C.—On New Year's Day our dear sister, Mrs. Samuel Torrens, departed to be with Christ, which is far better. Her maiden name was Jane Normand Mundle, and she was born in Prescott, Ont., 72 years ago. Although not enjoying good health for several years past, our sister was confined to bed for only a few weeks. For several days before the end her sufferings were very severe at times, and it was a happy release for her when she was ushered into the presence of the One she had long loved and served.

On the following Thursday afternoon brother C. O. Bowen addressed a good company in the funeral parlors, which included quite a few unsaved, and then the body was laid away to await the glad resurrection morn.

After her marriage in 1887, our sister lived in Oshawa, Ont., until 1913, when the family moved to Winnipeg, Man. They came to Penticton, B. C., in 1922, where they have since resided.

Our sister will be remembered by many for her devotedness to her Lord, manifested in loving helpfulness and hospitality to His people. She was never absent from the various gatherings of the saints, apart from physical disability, and her presence was ever helpful and encouraging. Those left behind, who will miss her greatly, include her husband, one son, Arthur, of Gold Bridge, B. C., Mrs. W. S. Banford, of Penticton, B. C., Mrs. H. B. Hartt of Seattle, Wash., and Mrs. F. M. Tanton of Penticton, B. C.

—W. S. BANFORD.

CHRIST AND THE SPIRIT IN RELATION TO OUR SPIRITUAL STATE



THE tendency of some teaching as to what is called "the yielded life," and the relation of this to the Holy Spirit, is to take the eye off Christ and His place in glory (which through marvelous grace has been made the measure of our own), turning it in upon self to see how far or how much the Spirit has done or may be doing with me. This may easily result in a morbid self-occupation, producing either spiritual pride or a state of despondency from which other sad and bitter fruits will grow.

Any form of teaching which really means occupation with the Holy Spirit—a thing not taught in Scripture—can hardly be the fruit of His work in the soul. Occupation is to be with Christ and all that is of Him, His Person, His work, His word, His place. It is the office of the Spirit, His deep delight and joy, we may be sure, to make all of this good to the individual, not to occupy the believer with Himself or His own precious work in us. The failure in Christian life to answer more fully to Christian place and privilege in Christ is to be traced to the fact that the truth of this place and privilege is not maintained in freshness in the heart. The exhortation is, "Set your mind upon things above where Christ sitteth." This has nothing to say about setting our minds upon the Spirit and His work in us and of finding in Him God's provision for a low spiritual state.

There is no separation between Christ and the Holy Spirit, such as a setting of Him in relation to one line of

things and the Spirit in connection with another in regard to Christian position and practice. Rather, we are to view them as intimately related. He who is the Truth, and the Spirit of truth, ever must be one in Their purpose and work, and in relation to us. Indeed, They are the complement of one another in this connection. The whole present place, relation, and activity in ministry and service of the Holy Spirit is not separate from Christ, but distinctly considered in the Word as *under* Christ, to whom all power in heaven and earth has been given until all things are subjected to Him. For example, there are diversities of spiritual manifestations connected with the one Spirit, but the administration of this diversity is under the one Lord, even Christ. The Spirit leads into *all* truth, and it is the truth which sanctifies, not presenting Himself as an object, but Christ, who is the full embodiment of that truth for us.

"The balance of truth" is sometimes spoken of as though God's revelation consisted in giving a certain line of truth and then another to balance it. We, as to ourselves, need—ever need—to be kept balanced, but hardly the truth. And the thing that will balance us and keep us so, is not seeing that one truth balances another but seeing *the unity of the truth*—how every part is built together in wondrous harmony, a perfect unity all centering in Christ in whom all fulness dwells. What hinders growth and fruitfulness is not the little realization of the work of the Spirit *in us*, but the little realization of that which the Spirit would constantly *occupy us with*. Thus occupied it will be found that the general low spiritual state of these days will be corrected, because the Spirit has His standard for us in what is true of us through grace in Christ, our portion being His things, and they are the things of the Spirit. We, as

“looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by the Lord the Spirit” (2 Cor. 3: 18, *New Trans.*).

Growth is to be in the grace and knowledge of Christ; it is growth up into Christ. God in grace has bestowed upon us in abundant richness the position and privileges connected with being in Christ. In these things we are to grow. “As therefore ye have received Christ Jesus the Lord, walk in Him, rooted and built up in Him, and assured in the faith, even as ye have been taught, abounding in it with thanksgiving” (Col. 2: 6, 7, *New Trans.*). This can be alone by the Spirit’s work, through the Word of truth. Thus we “abide in Him;” it is not said, in the Spirit, but *in Christ*, and fruitfulness results. If the eyes of the heart are on Christ in glory, and we learn to measure our place and relation to all things present and eternal, in that light, there will be growth and fruit-bearing. Positional or objective teaching is the foundation upon which to build up our practice, or subjective life. To walk in the Spirit means to be walking as occupied with, filled with, those things which are His—the things of Christ. We may learn something of what it means to be filled with the Spirit by the preceding statement in Eph. 5: 18, “Be not drunk with wine”—that means to be under its influence, under which ordinary restraint is cast off and debauchery results. To be filled with the Spirit means to be under His influence, under which restraint is put upon what is of the flesh, and the ordinary self-pleasing, self-centred life is cast off, so that the spirit and mind of Christ may be formed in and manifested by us.

—JOHN BLOORE.

THE CARNAL VERSUS THE SPIRITUAL



HERE are three prominent marks of the carnal mind, *viz.*, legality, sanctimoniousness, looseness of conduct. Legality exacts, sanctimoniousness affects, looseness ignores. The loose man has no conscience. The legal man has too much conscience, or, at least, has not an enlightened conscience. The sanctimonious man affects to be what he is not. We are apt to talk beyond the state we have reached in our souls. It is a most artificial condition. The great thing is to be simple and real. We should not try to be what we are not before God.

There are also three prominent marks of the spiritual man, *viz.*, brokenness, liberty and resilience. The broken man is easily dealt with. Brokenness is the crying need of those who have been called out to own allegiance to the Lord and honor His Name, during the last century. There would never have been any divisions if there had been a broken spirit amongst the Christians. We would be humble in the presence of each other, if broken in the Lord's presence. If God breaks up the pride in a man, He wishes to make him spiritual. God has wonderful ways of working. We are still in His hands of love. We are never out of the school of God! We can never learn to be nothing, if we are talking about ourselves and our work for God.

We should never fear public opinion. Pride is evinced in caring only for one's own opinion, while vanity wishes us to stand high in the opinion of others. Only desire to act before God and to stand upright before Him will lead to growth in grace. In this the spiritual man finds

his liberty. There is no cloud in his mind or soul. He lives at peace with God. He is living daily in harmonious feeling with God, having the experimental good of reconciliation in his soul. Then he has the peace of God to keep his mind. In this world of moral chaos, we want the sense that God's peace alone can give. If we get into Satan's snare we cannot testify for God!

It is a marvelous thing to meet a man with spiritual resilience or spring, one with whom there is power of recovery. The enemy may push at him, circumstances may press hard, difficulties assail, but he springs up into his own things though pressed down for the moment. Spiritually, this means that there is inward strength (Eph. 3: 16, 17). He has a secret source of refreshment. We sometimes see a green sward on the hill which shows up well in the midst of the parched ground. We find that the cause of this green sward is the presence of a spring of water. Verdure is always the evidence of fruitfulness. Love is the parent of all the graces. In the fruit of the Spirit, love is recorded first. Ripe, luscious fruit speaks of the presence of a spring. The spiritual man has a springing well inside. He enjoys divine love. We need deeper spirituality and deeper apprehension of God's purposes in Christ. If that were more in evidence when we come together, whether it be for prayer, or for Scripture reading, or in the partaking of the Lord's Supper, there would be marvellous experiences.

The spiritual man is formed by divine love in which he delights. Moreover, he will not be merely occupied with abstractions. He will be no philosopher dealing with airy theories. His Christianity will find vent through his finger-tips and his feet. He will act and walk to the glory of God. One of the faithful men of the

19th century was once asked where the Epistle of James fitted in. The reply was, "It fits into the conscience." If the Apostle James had to address an epistle to local companies of Christians in this 20th century, in many cases he would not have been wanted to visit them afterwards, because his words are most scathing and unsparing. May God give us a real desire to become more spiritual.

—T. OLIVER (*Galashiels*).

"HE IS FAITHFUL THAT PROMISED"

"Let us hold fast the confession of our hope, without wavering, for He is faithful that promised" (Heb. 10:23).

FAITH has its anchor resting "within the veil." It is the evidence of things hoped for. So it is closely linked with the future. While it looks *back* upon that Great Sacrifice, the finished work of our Lord Jesus Christ, and *up* to where He is at the right hand of the Majesty on high, its full consummation awaits the coming of the Lord. The moment the sinner receives the gospel message, and in simple faith rests upon the Lord Jesus Christ as his Saviour, his sins are forgiven, and he has peace with God, has eternal life and shall not come into judgment. Salvation therefore does not wait for its certainty until the consummation in glory, but is the present possession of the weakest and least worthy believer in the Lord Jesus.

In Hebrews, in this very chapter, the finished work of our Lord and its blessed results are dwelt upon—"By one offering He hath perfected forever them that are sanctified." There is no further need of another sacri-

fice, even could there be one. "Where remission of these is, there is no more offering for sin" (vers. 14, 18). No element of apparent uncertainty is to be permitted to shake the faith of the believer. While the "word of exhortation" is calculated to stir up profession, and to stimulate the true believer as he passes through the testings of the way, yet he is to rejoice in the stability of all as resting upon the changeless word of the God of love and truth.

We have a similar use of the word "promise" in John's first Epistle (ch. 2: 25): "And this is the promise which He hath promised us, even eternal life." As is well known, John's great theme is the gift and the *present possession* by the believer of eternal life. This does not conflict with the full display of it in glory, according to the sure word of promise.

It is in this way that we would seek to gather strength and a tonic for our hearts from these blessed words—*"He is faithful that promised."*

The faithfulness of God! That is what all depends upon. He it was who sent His beloved Son into the world to lay the eternal foundation of the new creation in His sacrificial work of redeeming love upon the cross. "It is finished," God's righteousness has been vindicated, His holiness displayed, His love afforded a channel through which to flow forth in healing streams of blessing to the lost and needy, for the entire pathway till its end in glory. The well of water springs up unto eternal life (John 4).

Let us dwell a little on it in a very simple way.

1.—"He is faithful that promised" the forgiveness of all our sins. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1: 9). In this chapter, and indeed in

the entire epistle, the distinction is drawn between the children of God and the world. That which marks the child of God is forgiveness of sins. "I write unto you, little children, because your sins are forgiven you for His name's sake" (1 John 2: 12). Here is a man the memory of whose sins presses upon his conscience with relentless weight. He cannot cast them off, nor forget them. If he did they would only come back in increased terror and crushing weight. Is there any *hope*? Reformation? Supposing it were perfect—for nothing but perfection could suit infinite holiness—the awful account would remain. Undoing the past? One had better seek to gather up all the thistle-seeds scattered before a howling gale. Trying to belittle the sin? It only becomes more exceeding sinful—the motives, desires, intents of the heart desperately wicked.

"Sirs, what must I do to be saved?" The distracted man listens to the most blessed news—Salvation, not by works or self-change, or worth of any kind. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (Acts 16: 31). This is the Word of God, the good news, which is the message to lost men. Is it true? Can I trust it absolutely? If my feelings change, if my obedience is not perfect, if I do not watch and pray and strive constantly, or completely; if, if, if—. "*He is faithful that promised.*" And the promise of present salvation and life through simple faith in the Lord Jesus Christ will never be set aside. He rejoices, *believing God*.

2.—"He is faithful that promised" a place of fellowship with His beloved Son (1 Cor. 1: 9). Here the whole pathway is seen. It is marked by association, fellowship with the Lord Jesus from the beginning to the happy consummation in His likeness on high. That fellowship may not be always enjoyed—alas, no—nor do we "walk

worthy of the vocation wherewith we are called." Who could say he did, as he measures himself by the perfect standard? No, again we are not directed to occupation with *our* faithfulness, devotedness or consistency, but to the sure promise of God. *He* is faithful that promised. So we are turned to Him who abides the same.

3.—"He is faithful that promised" deliverance and succor in times of temptation. "There hath no temptation taken you but such as is common to man, but *God* is *faithful*, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10: 13). The apostle was warning the Corinthians against departure from the path of faith in the wilderness, and using Israel's experiences as an admonition and warning. What effect was it to have? To make the hands hang down? To lead them to say, Where so many have fallen I can never stand? Where they have been unfaithful, I fear I shall be too? *No*; the temptations are there, common to man, and how many blindly yield without a struggle. But *God* is faithful. He will not permit more than can be borne, and with the temptation He provides *the* way of escape (literally, "the outgo," the exit). If He permits the temptation, He provides also the suited door of escape from it. Here we have His sure word, "He is faithful that promised." May we in all our self-distrust and lowliness, *stand* and count on His faithful promise for the way out.

4.—"He is faithful that promised," to restore the failing child of God if he should fall. How sad it is if such should be the case: Through careless walk, loss of first love, neglect of the Word of God, companionship with the world, some old habit reasserts itself, some assault of evil finds the heart open to it, and *sin* is there, com-

munion lost, joy is gone. One may be tempted to rush further, as David was, or be overwhelmed with despair. But in the face of all our unfaithfulness, our sad fall, His faithfulness remains unchanged. "My little children, these things I write unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And He is the propitiation for our sins" (1 John 2: 1, 2).

Peter had been warned of his danger, for Satan himself was seeking to assail him. He seemed to have full confidence in his own steadfastness, and did not cast himself in confidence upon his Lord. We know the sequel—the sad, public denial of his Friend and Saviour in the hour of His sorrow. But what does he do?—go out and plunge into further depths, or make away with himself in despair? Humanly speaking, he might have done so, were there not a work of grace in his soul. But why did the Lord turn and look at Peter? (Luke 22: 61). Was it not part of that faithfulness which had already warned, and before that had prayed for him (Luke 22: 32)? Where indeed did that faithfulness have its beginning, but in the heart and purpose of love that was set upon him? And the faithfulness did not cease until Peter was brought to a full recognition that he could not trust himself, and that the Lord who knew all was his Master and his Friend.

5.—"He is faithful that promised," in times of trouble. Paul might have been overwhelmed by the thorn in the flesh buffeting him. His prayers did not seem to be answered, his usefulness seemed almost gone. But the Lord, we might say, simply reminded him of His faithfulness. "My grace is sufficient for thee." This weakness, this assault of Satan, would but furnish a fresh occasion for the power of Christ to rest upon him, and to

learn that lesson, "When I am *weak*, then am I strong."

And so whatever the trouble—be it sorrow, disappointment, deep personal matters which one may hesitate to speak of to dear earthly friends, though this is often a relief—here is an unfailing word, "*He* is faithful that promised."

6.—There is the unknown future—we may be tempted to try to lift the cloud, or to speculate about what may be coming. How futile this is! We can not penetrate into tomorrow, and if we could, of what advantage would it be? Rather, when the eye looks forward, let us see over its portal this precious word—"He is faithful that promised." We come to the last day of our earthly life—what is beyond? The sure and faithful promise of our blessed God and Father. Even death is not a certain thing for the believer, but the coming of our Lord, it may be at the very extremity of trial, with the most blissful ending to it all. "He which testifieth these things saith, *Surely* I come quickly. Amen. Even so, come, Lord Jesus."

—SAMUEL RIDOUT.

"WE KNOW—"

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."



THE last twelve verses of the 8th of Romans contain a series of most precious truths, revelations which Christ made to His people through Paul.

In all the world, outside of the Bible, there are no other such statements. There is no argument, no attempt at proof; the truths are simply stated as such, and as concisely as possible. "We know" is the briefest way

in which they could be introduced. They are not the speculations of some human genius, not the pronouncements of any philosopher. They are revelations from God.

Those who reject the Bible and Him whom it reveals are never really sure of anything they believe. They cannot truthfully say "I know" of anything outside of common knowledge, like these revelations given by the Lord to Paul to write down for the millions of the saved. The Gospel and all connected with it is only foolishness to men of the world. They wander through life in the darkness of unbelief, rejecting the only light possible. How different is every one who receives the precious light of faith in God! He knows in whom he believes; he knows what God has revealed, rests upon it, finds peace in believing.

All things working together for good has such a depth of meaning, such comfort for us! "*All things*"—not one exception. It is an armor of faith covering every believer in Christ. Every event, every happening is for good; all that takes place is united in bringing good to the one who has received the gift of God. In the morning the wearer of this wonderful shield knows that all that comes will be for good throughout the day. There will be troubles to meet; they will be for good. An enemy starts something bad—perhaps very bad—but by the time it reaches the wearer of the armor it is made into something which unites with all else in bringing good to this one.

There is a most perfect example of this in 2 Cor. 12. It is all pictured in a few words; the veil is drawn back, and you see the workings of infinite love making evil work for good. There is mystery, but none in the result. Something very painful, something that hurt terribly,

was made to work very great blessing. How good and comforting to know this wonderful power in Him who loves us! But by far the greatest example of this power in the history of mankind is what took place when Christ was slain in the way foretold hundreds of years before by the prophets. There was never greater hate shown, never greater love, and wisdom and power. All the depths of hate were stirred up against Christ, yet they brought forth the greatest good the world ever saw.

But how different were the results for faith and unbelief, for love and hatred of Christ. History records what came upon the Jewish leaders and people, probably on many of those who had cried out, "Crucify Him, crucify Him." The New Testament shows what came to those who followed Christ, believed on Him, received Him by faith as the only Saviour. Love has a wonderful power. It transforms haters of Christ and of God into those who love Him, trust Him, and obey Him. Such have His promises; to them He gives the assurance that all things are being made to work together for good. What precious and blessed words has Christ given to His people: *love, life, light, faith*, and many others which open up to our faith the riches of His grace.

The knowledge that all things are working together for good to us is a very great comfort. This truth was revealed to Paul, that he might cause it to be written for those who should live and read Christ's words of love. Every believer has daily trials, needs, cares, and meets disappointments and losses which hurt and perhaps tend to dishearten, unless we rest upon Christ. And when we stand upon these words of power, "We *know* that all things work together for good to them that love God," then we can go on joyfully, praising Him for His love.

Those who love God are often poor and despised; many

are persecuted; they have little of the things men crave in this world, but they have Christ and His promises, and that makes them rich in a way the world knows not of. The portrait of the supposedly wealthiest man in the world shows a careworn look; it does not show a heart at rest. The life-story of the world's most influential unbeliever reveals unrest and a dissatisfied fear. He is really sure of nothing. It matters not how much men may have of all this world can give, not one of them can know for a moment the joy and peace which is realized by the myriads who know the love of Christ. Faith in Him gives victory over all worry, all corroding care. It takes off the burdens, and *knows* that all things are working together for good to the one receiving the love of Christ.

Peace dwells in the heart; love reigns in the life. How much is comprehended by that expression, “all things.” Those who pray about all their troubles and leave them with Christ, are those who really enjoy life. Why should they not, knowing as they do that all that comes to them is doing them good? We can rest in the knowledge that Christ is over all, and nothing can escape Him. Faith does not turn to the world or to man, but calls on Christ for what is needed. “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you,” said Christ (Luke 11: 9, 10). Asking, in loving submission to Him, is sure to receive. Every trial, every loss and disappointment, everything that hurts the child of God, is to be taken to Him in prayer and thanksgiving. He hedges up a path with thorns as a call for us to stop, look and listen for His voice. Weak faith is thus made strong; every weakness is girded thus with His strength. “Blessed are all they that put their trust in Him” (Ps. 2: 12).

—J. W. NEWTON.

CRUMBS

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Ps. 103:13, 14).



WHAT cheering words are these! From whom do they come? From man? Nay, they are spoken by our God, our Father, *to* man, to them that fear Him. This fear, as we know, does not mean the fear that comes from evil tidings, or trouble, or sickness. No; it is the loving expression of our redeemed souls, trembling lest we bring reproach upon Him we love, lest we grieve His heart. This fear is seen by our Heavenly Father. He notices it. We bring out His pity and compassion, because He knows our feebleness. Our frames, our bodies, the tenements in which our spirits dwell, are but dust, they are earthy. And He who made us remembers this, and tells us so; that they who fear Him may think afresh of the mercies of the Lord and take new courage.

The verses quoted above were forcibly illustrated some time ago when I brought out my lawn-mower and placed it on the grass. My little four-year-old grand-daughter asked, "Grandpa, what you do?" I told her I was going to cut the lawn. The little child wanted to help. She put her willing little hands on the handle, only to move that a little bit, but the mower itself did not stir. Seeing her efforts, Grandpa put his hand between those little ones, and then the mower moved on from one side of the lawn to the other, with her willing hands on the handle, her eager little feet trampling over the cut grass.

We crossed the lawn several times; then, beaming with joy, the little child looked up into my face, saying, "Grandpa, I cut your grass; don't I?" With much pleasure I could say, "Yes, dear; you cut my grass."

It is a simple illustration; but, O dear fellow-traveller to glory—whether preacher, teacher, scholar, father or mother—only when His hand is on life's lawn-mower can it move so as to be of true service to Him. Yet He wants our hands there. Then shall we hear from His lips the "Yes." "Ye have done it unto Me;" ye have "feared" Me.

—H. STADT.

FOR YOUNG BELIEVERS

Flee, Follow, Fight!



THESE words, found together in 1 Timothy 6: 11, 12, contain suitable instructions for new recruits in the army of the Lord. It is interesting to note that they were addressed to a young man; therefore every young believer should take special heed to their teaching. Let us observe them in order:

FLEE

We do not usually think of a soldier fleeing at any time; for is that not an evidence of cowardice? No; not always. If one would really excel he must learn to flee, to retreat successfully; not from his captain's foes, but rather from his own personal foes. He must make his escape from personal besetments. Here the word is, "Flee these things." What things? Two common snares especially: word-striving and wealth-seeking. In verse 4 he warns against the former; in verse 10 against the latter. "Questions and strifes of words" produce soul-withering consequences. Covetousness is also a sin which

blights many a young soldier's career. The question should not be, How can I make more money? but rather, How can I best please my Lord in my present position? If we find that our hand is itching for the pay-envelope rather than for the Word of God, then FLEE! Flee into His presence, confess it at once, and have Him warm the heart again by His changeless love.

Secondly, we are to

FOLLOW

This is essential for good soldiery; the regulations must be obeyed. Six things are to be earnestly pursued, the first of which is Righteousness. Our first question should always be: Is this *right* in God's sight? We are living in days of changing standards, and men are telling us that nothing is right or wrong in the absolute, but only in the relative sense. But this is not so. Right is still *right*, and wrong is still *wrong*. And God still holds you and me responsible for doing right and refusing wrong. Let us then follow closely this Leader!

Godliness comes next, and carries the thought of "God-likeness." Then the rest of the procession comes in order: faith, love, patience and meekness. These rare and precious fruits are to be enjoyed by those who seek them diligently by His help.

Then comes the command to

FIGHT.

This, however, is the last command. If we do not flee and follow we cannot fight.

For what are we to fight? "The faith" (R. V.). This covers the whole body of revealed truth. We are to contend earnestly for its maintenance in these days of departure, for it is the medium through which God makes Himself known to men. Where the Faith is given up and human ideas substituted, spiritual decline and paralysis follow. During 1931 in the U. S. A. 11,394 churches did not have a single convert, and 20,000 persons plunged into eternity *via* the suicide route! To what cause, or causes, can such conditions be attributed? Men have

lost the fear of God, and He is no longer preached as One "glorious in holiness, fearful in praises, doing wonders." Modernism is emptying churches and filling hell. What a need for following after and fighting for THE FAITH!

Let us put on the whole armour of God, and contend earnestly for His truth. May the Lord stir us all to this end!

—C. ERNEST TATHAM.

DAILY BIBLE READING

March 1st, Psalm 33; March 15th, Psalm 47;
March 31st, Psalm 63; April 15th, Psalm 78.

COMMENTS



LAST month we briefly outlined the earlier psalms, inclusive of Ps. 39. The 40th and 41st close the first book. In them the Cross is again before us. It is Christ in perfect obedience, yielded up to God as a whole burnt-offering, answered by resurrection, so that a new song is given to those who seek God and love His salvation. Such consider the poor, chief among whom is that poor and afflicted One (2 Cor. 8: 9), who is the central figure in Ps. 41; only it is rather the expression of unbelief looking upon Him in the lowly place He took; with this is brought out (in contrast) the portion of faith and of unbelief.

With Psalm 42 we enter the second book. This is truly similar to Exodus in theme, for the great subject is, generally speaking, Israel's ruin and oppression and the Redeemer who comes out of Zion; at the end there is the glorious kingdom of the Son of David. Prophetically, it is the believing remnant whose voice is heard, giving expression to their exercises amid the terror of those coming days of "Jacob's trouble," which is also the time of world-tribulation, when the antichrist shall be received by the apostate part of the nation. There is much

here that refers to the period of which our Lord speaks in Matt. 24.

The first eight psalms (42-49) are linked together, presenting the ruin, oppression and helplessness of the people, but also bringing into view the mighty Deliverer whom faith sees as girding on His sword (45) and robed with glory. Ps. 46 gives the blessed result—Israel is brought through the storm into blessing. Next we see universal dominion realized (47); all opposing power being overthrown, Zion is the centre of all blessing (48). Ps. 49 is a moral summing up, based on the preceding, showing that power and abiding glory proceed from God alone.

The next six psalms (50-55) may also be linked together. First we have God as righteous and requiring righteousness; and lastly we see the great apostate and his company, from whom the righteous so greatly suffer. Between these opposites we hear the confession of blood-guiltiness (51); prophetically it is the remnant's voice owning the national guilt concerning their slain Messiah. Fittingly there follows the graphic characterization of the wicked one to whom the unbelieving nation will turn (in fact, the way for him is preparing at this very time), and the company of workers of iniquity associated with him. In the midst of the rise and progress of these forces of evil, the voice of faith will be heard, as in Ps. 54.

This second section of the second book of Psalms closes, as noted, with a picture of the "man of sin" and his company, from whom the faithful Jewish remnant of the last days will suffer so greatly. In many ways the circumstances of the Lord in the days of His flesh, with His own little remnant, will be reproduced in them at this future time. And as He declared judgments upon the hypocritical, self-righteous, and wicked men of His day, so in these psalms we hear the voice of the remnant in similar strains. With them too, we find mingled notes of confidence and assured victory, springing out of trust in and dependence upon God, while there is rejoicing in His righteousness and truth.

In the third section, Ps. 56-60, we get what strengthens faith and sustains those who are of faith in their trials. First, God is trusted in as all-sufficient (Ps. 56: 3, 4, 9, 11). This leads to exultant praise (Ps. 57), for in the shadow of God's wings is found a refuge amid the calamities of verses 4 and 6. Faith, being in the current of God's mind, looks forward to the complete overthrow of evil (58). Faith can speak with assurance of God's judgment of evil as did Enoch, Noah, and all the prophets. In Ps. 59 the work of judgment broadens out to the ungodly nations in those last days which are constantly before us in these psalms. In Ps. 60 the cycle returns to God as alone sufficient, though here looked at in ways of discipline.

The next group (61-72) concludes the second book of the Psalms, and in them we shall see that Christ comes prominently before us.

QUESTIONS AND ANSWERS

Ques. 1.—In Hebrews 9: 4 we read, "The ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." But in 1 Kings 8: 9 and in 2 Chron. 5: 10 we read, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb."

How may this be?

—*K. Nishihara, Yokohama, Japan.*

Ans.—That a pot of manna was laid up to be kept before Jehovah, we learn from Exodus 16:33. Then in Numbers 17:10 is the record of Aaron's rod being kept for a token. And in Deut. 10: 5 we read that Moses put the stone tables of the law into the ark.

Paul's statement in Hebrews evidently refers to the original condition of the ark of the covenant with its contents complete, the three things mentioned. But dur-

ing the long period (nearly five centuries, see 1 Kings 6: 1) between the time of Moses and that of Solomon, it appears that the golden pot of manna and Aaron's rod that budded had been removed or lost from out of the ark, so that there was nothing remaining at the time of Solomon but the stone tables of the law.

As all Scripture is profitable, there is no doubt a spiritual lesson in the fact that in course of time there seems to have been something lost out of the ark of the covenant.

This ark, having as its cover the golden mercy-seat upon which the blood of atonement was sprinkled, represents our Lord Jesus Christ, the One Mediator between God and man, by the virtue of whose blood, shed upon the cross, we are cleansed from all sin. The manna tells that He—the knowledge of Him as given in the Scriptures—is the spiritual food of His people. The dead rod of Aaron, the high-priest, which budded and produced blossoms and fruit, tell us that He is the One who was dead and is alive again, and is now at the right hand of God, a present living Saviour and Intercessor. And the tables of the law within this ark signify that in Him is personified the holy law of God, which is summed up in the two great commandments of love to God and love to man.

Now as those who profess the Name of the Lord gradually depart from Him, they lose the true knowledge of Him. The manna is lost—the truth that He is the Bread of Life by which our spiritual nature is nourished. The budded rod is lost—the truth that He is a risen, living, loving Saviour and Intercessor, of present value to each of His own. These blessed facts being lost, without these as a balance, it seems also, as it were, that the truth indicated by the tables of the law in the ark becomes perverted. Instead of the apprehension of Christ as the One in whom God's holy law is fulfilled, and who has delivered us from its curse, there remains only a legal religious system which keeps people in bondage, with neither peace of conscience nor joy of heart.

—E. B. CRAIG.

CURRENT EVENTS

BY ROGER B. EAMES



A SURVEY of the industrial situation at the end of 1934 as compared with the previous year gives food for reflection. Unemployed workers in the United States at the end of 1933 were estimated as 10,340,000. At the close of 1934 the number is placed at 9,602,000, a reduction of 732,000, or about 7 per cent. While more than this number have found employment during the year, there is a gradually growing group of men who have never had employment, as the college graduates who come into the industrial field from year to year, and cannot be absorbed.

The Federal Government Relief program has been a great boon to multitudes, and the situation doubtless would have been much worse had it not been for this timely aid. It has also placed the country under enormous debt to the United States Treasury, which means greatly increased taxation. The total unemployment has not been appreciably reduced and all the effort expended apparently has only deferred a more acute crisis. The resources of even so great a nation may become exhausted, so that relief can no longer be extended to its people. The methods employed have been like a crutch to an invalid. The disease has not been healed, and when the crutch is withdrawn the patient slumps back to his former helplessness.

What is the remedy? Doubtless the crying need is a return to faith and to God. But such suggestions are ignored. Man refuses to humble himself before his Maker and therefore is unable to look higher than the Federal Government for relief. If, and when, that resource fails, the situation will have become desperate indeed. Departure from God in Israel drew out His compassions toward them "till there was no healing." Then judgment was permitted to take its course (2 Chron. 36).

COLLAPSE OF NEGOTIATIONS between Washington and Moscow. "The chief obstacle to (the debt) settlement, it was understood, was Russia's insistence upon a loan as a condition of a settlement. . . . The total of debts and claims were placed without accrued interest, at \$700,000,000. The United States had offered to scale this amount down approximately to \$150,000,000. Ambassador Troyanovsky offered payment of \$100,000,000 in cash over twenty years, but asked for a loan of twice that amount. . . . This request was refused by the United States." In his official statement Secretary Hull said, "In view of the present attitude of the Soviet Government, I feel that we cannot encourage the hope that any agreement is now possible. There seems to be scarcely any reason to doubt that the negotiations which seemed so promising at the start must now be regarded as having come to an end." —*"Literary Digest."*

When recognition was accorded to the Soviet Union over the protest of thousands of American citizens, it was on the plea that a great market would be opened to American products, which would ease the depression. This hope is disappointed, and although this does not mean a diplomatic break, it is stated that the United States will abolish the Consulate established in Moscow last March, and reduce the personnel of the Embassy.

MEXICO has recently elected a new President, Lazaro Cardenas. This country has been described as a "somewhat Spanish, but more Indian land." The Government is determined to suppress the religious activities of the Roman Catholic clergy. The American Bible Society's "Record" reproduces a photo of the large show-window of their Depository in Mexico City with its display of Bibles and Testaments. It has to say of the situation, "We thank God that, save in isolated cases, we have not been hampered in our work. People of all classes seek the Bible. In view of recent laws and regulations, Federal and State, all religious bodies and activities are much limited at present. In this the Protestants share with the Roman Catholics, although the latter, having had by far the largest number of churches, priests and schools, are

more affected. Some of them because of this, think the Protestants are favored and are more unfriendly therefore. This situation is truly difficult for the Protestants; but it is making them prudent and longsuffering as well as compassionate and zealous to make known the simple and regenerating truth which will set men free. Our colporters are suffering these afflictions and enjoying these privileges."

Recently the Agency donated a Bible to the main Library of each of the thirty-one State Capitals, each Bible being accompanied by a letter to the General Secretary. "In every case the receipt of the Bible was acknowledged with expressions of gratitude." From this it seems evident that the Government's opposition is not directed at true Christianity but against the superstitions and idolatries of Rome.

RUSSIA AND JAPAN. The standing Red Army now numbers 940,000 men. Reports of the tremendous increase in the strength of the Soviet Army occasioned no surprise at the Japanese War Office. It is answered by the significant statement that the Japanese Army is prepared to cope with any eventualities. Four years ago Japan was China's bitterest enemy. Today there are indications of a Sino-Japanese alliance directed against the Chinese Communists and the Soviet Union. The action of the Nanking Government appears to be part of a concerted move to place North China completely under Japanese control. The section the Japanese army have recently taken over is important only as a stepping-stone to further advance into Inner Mongolia. Should they follow up their present drive by occupying Kaglan, they will be in a favorable position to strike at Russia through Outer Mongolia.

BALTIC STATES. "Fears of German expansion were said to have brought about recently what virtually amounts to an alliance of the Baltic States—Estonia, Latvia, and Lithuania. Eastern colonial expansion has been described as a cardinal aim of Nazi foreign policy, and the German minorities in the Baltic States were regarded as the nuclei

of the future Germanization which would prepare the way for the conquest of these States.”—*Literary Digest*.

SCANDINAVIA LOOKS TO BRITAIN. “Not the least significant diplomatic development of the past few years is the growing favor with which Great Britain is regarded in Northern Europe. . . . Germany at one time was the country to which both commercially and intellectually Northern Europe found itself tied. During the World War sympathy in Scandinavia was with Germany. But times have changed. The German dictatorship, the bloody purge of June 30, the coercion of Lutherism . . . all have combined to break down a long standing relationship. In its place has come closer contact with Great Britain.”—*Current History*.

THE ZIONIST ORGANIZATION OF AMERICA held a National Conference in Washington in January which is said to have been the “Greatest Gathering in American Jewish History.” A message from President Roosevelt was read in which he expressed his “deep and abiding interest in all that pertains to the development, material and otherwise, of the great conception of creating in Palestine a home of happiness and prosperity for those of the people of the Jewish race who turn to the land of their fathers.”

“Speaking at the banquet, Rabbi Wise emphasized the fact (?) that Palestine affords a permanent solution of the problem of those Jews who settle there. . . . To other lands, whether Argentina, or Central and South American Republics, or Biro Bijan, Jews go as refugees, exiles. To Palestine the Jewish settlers go home.”

ARAB MAYOR FOR JERUSALEM. The appointment of an Arab for Mayor of Jerusalem was disappointing to the Jews who claimed that since the Jews constitute the largest section of the population a Jew should have been chosen. It was finally agreed to appoint a Jewish Senior Vice-Mayor with greater prerogatives.

JERUSALEM. More than 100,000 Jews in various parts of Europe have made application for immediate entry

into Palestine. The situation is without precedent, and steps are being taken to open the way if possible for the entry of a far larger number than the Mandatory power has hitherto deemed it prudent to permit.

LYDDA, at the southern end of the Plain of Sharon, has been chosen as the main landing-field for flights from England to India. It was at Lydda that Peter healed Eneas the paralytic (Acts 9: 32).

JEWISH MERCANTILE MARINE. More than a year ago the "Zebulun Seafaring Society" was formed at Tel-Aviv, on the shores of the Great Sea, with a view to train young Jews as mariners. Since then three Jewish shipping companies have been formed, and all graduates of last year's classes have been apprenticed and are at sea on Jewish ships. The Palestine Maritime Lloyd, which came into existence a few months ago, bought two vessels in Italy and re-named them the "Mount Zion" and "Mount Carmel." A Palestine ensign has been authorized, so that for the first time in 2,000 years there are vessels sailing the high seas under a Jewish flag.

BOULDER DAM. "Slowly accumulating on the up-stream side of Boulder Dam is a body of water that ultimately will be the largest ever created through man's ingenuity. . . . It will be twelve times as large as the reservoir of the great Assouan Dam on the Nile in Egypt. Three or four years will be required to fill it. By next June the lake will be three hundred feet deep, and extend from the dam sixty miles. . . . By next year it is expected that there will be enough water in the lake to start the power plant. Eventually the dam will develop 1,800,000 horse-power. In addition, it will pour fertility over 2,100,000 acres of thirsty land. It will put an end to the menace of floods in the Imperial Valley, and it will supply water to several cities, including Los Angeles. . . . Boulder City will soon be a resort-city, located on a fresh-water lake 115 miles long."—*Literary Digest*.

WORK IN THE HOME-LAND

UNITED STATES

SAN DIEGO, CALIF., Feb. 16.—Last Saturday I took our brother Inglis Fleming and his wife to Los Angeles. We enjoyed and profited by the six weeks they spent in San Diego. I had a profitable Lord's Day with the saints at Long Beach. They seem to be wide awake as to giving out the gospel to as many as they can in the hall, and in the open air by the printed page. Monday I saw our beloved brother Gust Schubert at Pasadena. He is nearing the end of the journey, and despite suffering is happy in our Lord. I hope soon to spend a little time in Arizona among the Indians, and a little farther east, as the Lord may direct. Our brethren here are still taking the gospel to the men on the ships on Sunday nights, and find joy in it. What shall the harvest be?

—E. A. BUCHENAU.

MIAMI, FLA., Jan. 21.—I have just returned after an absence of nearly four months, and had the privilege of calling upon many of the Lord's people, as well as ministering the Word in a number of places. I was much encouraged and cheered to find evident interest and appreciation of the precious truth everywhere among the Lord's people. There seems to be an increased sense of the need of sitting at His feet, and it was a pleasure to share the good things God has for us in His wonderful Word. The fellowship and love manifested was most sweet, a real foretaste of Home. I visited assemblies from Washington, D. C., through Pennsylvania, then on into Michigan, Illinois and Wisconsin. Here and there the Lord was pleased to bless His Word to the salvation of a soul, for which we praise Him and rejoice.

At Detroit I had the privilege of speaking at the monthly Young People's Rally, where some 500 seemed to enjoy the Word, as we spoke from Jacob's Dream.

One could not help but be struck by the need all about for the ministry of the truth of God, especially of a

practical kind, and there were far more opportunities for this than we could begin to fill. As a whole the assemblies go on, with much to be thankful for, and with some real gospel energy manifest. May the Lord bless and cheer His own, that they may press on and occupy till He come.

Here at Miami it was good to meet the saints again. They are going on nicely, reaching out with the gospel at the jail, the hospital, the open air, and the Prison Camp. Two weeks ago while we preached there on Lord's Day afternoon, a number expressed themselves as having trusted the Lord as their Saviour. Well, He is worthy of our trust, so we do hope that they did indeed commit themselves to this precious Saviour. Our aged brother A. M. Scott still gets out to the regular meetings, and all are glad of his presence with us and his sound judgment and ministry. Brother McLean from Detroit is here just now, having meetings this week. Brother Chambers is at Key West. We crave the prayers of the Lord's own that He may bless His Word and guide as to where and how to serve Him aright.

—AUGUST VAN RYN.

KEY WEST, FLA., Feb. 1.—Have brought the family here for a change, and some very needed medical treatments for Mrs. Chambers. While here I am holding meetings every night. The interest is very good indeed, notwithstanding the cold weather prevailing. Am hoping to spend many more weeks in Florida and the Bahamas before returning. At Pembroke all is going along as usual, except that there has been, and still is, considerable influenza and other forms of sickness. We have joy in reporting the salvation of one soul, the daughter of a brother who has been long in fellowship. How good to see some visible results now and again. Our brother McLean was here on a visit of two days, also brother Tom Lacey.

—LAWRENCE T. CHAMBERS.

MINNEAPOLIS, MINN., Feb. 15.—In the early Fall I opened a Hall for preaching the gospel among the very poorest of the city, in the neediest place of the city, and meetings have gone on steadily ever since.

As usual in most ghettos the people are of all kinds: the Jews, who usually are not poor, then the blacks, Mexicans, and poor white folk of all sorts, who have one feature common to them, poverty. Not a few are given over to vice and dens of all sorts are not hard to find. We began with a few chairs but have had to increase the number. The attendance has kept up well and we have distributed more than 25 good Bibles. They bring them to the meetings, read in them, find passages and learn to memorize. It is slow work, yet with little to help at home, we cannot expect as much as under better conditions.

The winter attendance has been good, even when below zero. One boy has not been absent in twelve meetings, and a dozen or more but seldom. With the names of fifty or more, chiefly, but not all, children, we are trying to help them to come regularly with their Bibles, to read the Scriptures and commit many verses to memory. We could do this more easily, of course, had we more help from the parents. Brother Denham leads the singing and Brother Irvine shows views and Scripture lesson with lantern, while others too help variously.

May we count on the prayers of His own, for true blessing from above. Brother Bailey is giving good help in extra meetings in the City for some weeks past, and comes to our Hall on Lord's Day. —J. H. FLEMING.

HARBOR SPRINGS, MICH., Feb. 1.—Called to this place, in the upper part of the State, early this week for a funeral, I had the opportunity to present the gospel to many, and some were stirred by the message. The undertaker, in commenting, said, "That is different from what most preachers give around here." How sad that so many are turned from "the faith" and the preaching of "the Cross." Yet this is the power of God unto salvation, therefore we are not ashamed of it. I am spending some time while here visiting isolated saints and ministering the Word where meetings can be arranged. There is much snow and cold weather, which hinders somewhat. The enemy appears very active in some places.

and we pray that the Lord will send out more laborers into the needy fields this year. —O. J. HOMMES.

MOSGROVE, PA., Feb. 15.—God is still working in this mining region. We have started meetings, using the "Chart on the Course of Time from Eternity to Eternity," and are glad to see a few unsaved interested. Many have been saved in this community in the past few years, and we hope for further blessing.

This is my second visit since Jan. 1. Many homes, both of Christians and unsaved, have been visited with gospel tracts, and souls dealt with. Yesterday, in Templeton, four miles away, I found some interest and fellowship.

Surely the harvest is plenteous, but the laborers are few (Matt. 9: 37). May the Lord strengthen the hands of His people to go forth everywhere, with the message of God's grace. —GODFREY W. COOMBS.

Our brother and Miss Margaret Coleman, of the Pittsburgh assembly, are to be married (D. V.) early in March. May the Lord abundantly bless their union.

LUBBOCK, TEX., Feb. 3.—We are seeking to go on here, preaching Christ. Meetings during the past month have been well attended, and the interest good.

Though I cannot report many turning to the Lord, I feel confident some have been saved, and the Lord's people helped and blessed by the truth. A small group of about thirty meet to remember the Lord each Lord's Day at 9 A. M. At 10 o'clock a Sunday School and Bible Class of about 125 gather. At 11 we have preaching, and usually about 300 or more out for that service. At 3 P.M. we have a meeting of a prophetic nature. At that hour I am speaking on the Second Coming of the Lord and related truths, which always draws a good crowd. At 6: 30 the young people gather to study the Word, and at 7: 30 the gospel is preached, when again we have a fine company out.

We expect to begin building a new hall this week to accommodate about five hundred. Prayer for the work here will be greatly appreciated. —THOS. W. CARROLL.

MIAMI, FLORIDA, Feb. 22.—For some weeks we have had profitable ministry from our brother Van Ryn who is here with his family. Have had brief visits from our brothers Tom Lacey and McLean, and now our brother Elliot is with us. We are enjoying the ministry of the Word.

The young brethren go to a Tourist Camp once a week. Some visit the Jail, Hospital, and Prison Camp once a month, and others make a business of tract distribution in other places. Some are visiting here from the North whose presence we enjoy.—A. M. SCOTT.

KINGMAN, ARIZONA, Feb. 23.—The work here is still on the pioneer basis, and there being no assembly here, it is conducted more on the order of a mission.

I came to Arizona from Texas last August, working the C. C. Camps and rural districts, Indian Camps and small towns, with gospel literature and Bibles, Testaments, etc., until I came to Kingman about Thanksgiving time. Since then I have been working in Kingman, Oatman, thirty miles south-west of here, and Chloride, twenty miles north. At Oatman we have a service on Lord's Day evenings, the first to be held in about four years. The American Sunday School Union have the Sunday School. At Chloride I started a week-night meeting on Friday. And last Lord's Day I started going to the Big Sandy Valley. There are five school-houses where services can be held. I hope to hold forth the Word of Life in all five schools, one night in each, every two weeks. It is seventy miles to be farthest of these schools, and fifty miles to the nearest. I hope to hold Vacation Bible Schools in all five places as soon as vacation comes.

Meetings have been very well attended in these places, but we long to see souls confess Christ.—GEO. O. BAXTER.

BAHAMAS

SPANISH WELLS, BAHAMAS, Feb. 11.—Bro. M. MacKenzie, from Scotland, has been here nearly six weeks, preaching nightly, and during the past two weeks the Lord has been saving souls both young and old. One man nearly 80 years of age has confessed Christ as his

Saviour. We praise God for this, for he was being led away by false teachers who were setting the Church before him as his saviour, instead of the Lord Jesus Christ, who accomplished salvation for us on the cross of Calvary. How cheering it is to see his now happy face as he drinks in the precious truths from God's Word! Although the meetings have been going on for so long, there is no diminishing of the interest, for last night the hall was well filled. And on Saturday evening when there were no meetings at other places, there was a very large number both inside and around the hall.

Our brother MacKenzie gives his message, then allows the Holy Spirit to convict. And when those convicted stay in for further help, he seeks to lead them into the Light, after having several of the brethren join in prayer to God on behalf of the troubled souls. I believe there is much harm done in seeking to persuade persons to make a profession before they have become convicted of sin. The result is, a return back into the world. Then they are harder than ever to reach.

Beside the gospel meetings each night, Bro. MacKenzie had children's meetings every evening half-an-hour before the gospel meetings. He also had meetings for believers every Lord's Day afternoon. He is continuing a week or more. Pray for us, that the Lord may continue to bless His Word to both saved and unsaved.

—GARNET KNOWLES.

C A N A D A

NEW WESTMINSTER, B. C., Feb. 12.—I am here for a few mid-week days with my family. Have just completed five weeks of meetings on Vancouver Island, speaking not only daily, but frequently twice a day. Have, with God's blessing, seen His people helped, and several have professed faith in Christ as Saviour.

Meetings are again advertised to begin in Victoria Hall, Victoria, this coming Lord's Day, and in addition to the nightly gatherings we are to have access to groups of women, gathered in the various assembly halls by our sisters, for the gospel and a little get-acquainted time,

with refreshments. These gatherings have been much blessed of God in the west, as I understand they have also in other parts. Assemblies where such work has not been attempted would do well to prayerfully begin. Then too we have access to groups of young folks wherever they find it convenient to gather about the city in what is called the Inter-Schools Christian Fellowship.

I am happy to put in the hands of believers the copies of *Help & Food*. Trust the ministry may find access to new subscribers.

—R. ELLIOT MC. ALLISTER.

DESERONTO, ONT., Feb. 8.—I am glad to report encouragement. God is working, and some have turned to Christ. In Guelph I was brought in contact, through Bro. John Hunter, with a French Roman Catholic and wife. We went over the Scriptures with them at different times; they came to special meetings, and a few days after the man came to tell me that he and his wife had trusted Christ as Saviour. They had never before read the Bible. I had also an interesting talk with a young Czecho-Slovakian Roman Catholic. He also came to the special meetings held by brother A. Douglas.

Letters from French people show that God is working amongst these benighted people. Quite a number of Roman Catholics have turned to the Lord, and a few entirely French assemblies have been formed. The Lord is also raising laborers amongst them, should the Lord tarry. A young doctor in Grace Hospital, Toronto, Canada, Dr. Arthur C. Hill, expects to go to Sherbrooke, Que., to start work amongst the French Roman Catholics while practicing medicine.

Kindly pray for us, for the field and for the laborers.

—LOUIS J. GERMAIN.

STIRLING, ONT., Feb. 1.—The Lord is giving us stirring times here, a small village sixty miles from Lakefield.

For a long time a local Christian has had this neglected place burdening him, and so recently secured a disused store, furnished it, and invited us to let down the Gospel-net. In fellowship with brethren Alex. Irvine

and Stephen Black, we started in one week ago. Since that time the attendance has steadily increased, despite bitter weather, until last evening, when the hall was packed to capacity, and a very keen interest manifested. The Presbyterian preacher opened his pulpit to me at 7 o'clock, and well over 200 were present. This gave a fine impetus to our 8 o'clock meeting in the hall, and the minister followed many of his congregation to the second meeting, but was compelled to stand throughout the service. So far, three have professed conversion.

There is no assembly in this place, though several country meetings are within a fifteen-mile radius. Many of these saints are backing the effort and one longs to see a permanent testimony established in this new place. There is nothing like pioneer work. What a joy to see famished Christians drinking in the pure water of God's truth. A young brother from Toronto (Harry Brown) is playing the piano for us and handling the book-table, and is encouraged to see our good literature finding circulation. Brethren Irvine and Black expect to carry on for some time.

—C. ERNEST TATHAM.

BLACK CAPE, QUE., Feb. 16.—We have just come up to this town, Campbellton, N. B., and intend to have several weeks' meetings on "The Feasts of Jehovah." The assembly here is very small and feeble, so we are hopeful that these meetings may be encouragement to the Lord's own, and that some souls may be saved.

In January I had several weeks at New Carlisle West, with some blessing manifest. Also had a week at Culen's Brook.

—SAMUEL STEWART.

NEW CARLISLE WEST, QUE., Jan. 22.—We have had some very helpful visits from the Lord's servants during the closing weeks of 1934 and the beginning of the present year.

Bro. H. L. Campbell had a series of meetings on Philipians, which proved of real help and encouragement. One young man professed Christ.

Bro. W. E. Belch spent the week-end of Dec. 30 with us. Bro. S. Stewart was with us for twelve days, speak-

ing nightly (except Saturday) from the chart Eternity to Eternity. The Lord's dear people enjoyed his ministry very much. One boy professed faith in Christ, and a sister has been happily received through his labors here.

We surely welcome these dear servants, appreciate the ministry of the Word, and desire to be fellow-helpers together in upholding all those who go down to battle in His most worthy cause.

We have a Bible Reading each Wednesday, and a Prayer Meeting each Saturday evening, in the Hall here. We also have a Sunday School of about thirty-two children. So we will sow in hope, knowing the time is short. His Word stands true to one and all: "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

—HUDSON SINCLAIR.

WORK IN THE FOREIGN FIELD

"The Word of God is not bound"

(2 Tim. 2: 9)

There still remain several countries where missionaries are unknown, not having been allowed to enter. Yet, wonderful to relate, the Scriptures have penetrated and souls have been convicted of sin and converted through the written Word alone.

AFGHANISTAN is one of these countries and is still closed to missionaries, yet four devoted servants of Christ have lived and labored on the borders of the land, and through contact with native travelers going to and fro have learned the language and translated the Scriptures. While they themselves were not allowed to enter, Gospels and portions have penetrated into the darkened interior. It is definitely known that a number have been converted, but owing to persecution they have left the country and now reside in India.

TIBET, another country closed for many years, has now a few missionaries working inside the border, and one

of these missionaries writes as follows: "I can testify to the great and glorious fact that, even in Tibet, the Word of God is not bound. On the contrary, it has penetrated to the most distant parts of that sequestered and almost unknown land, and has reached men and women in hundreds of monasteries unknown to the geographers of Europe. During the last four years I have received about nine tons of Christian literature from the different Bible Societies, all of which has been delivered to me by the Chinese Imperial Post Office. I have also received four or five tons of Christian literature from other societies and agencies. Almost all of that literature has been scattered far and wide along the great frontier between China and Tibet, and has been read by men and women in those unknown regions. Tibet will always be a closed land to the majority of men and women who have not been born and bred in that great country. In Tibet there are great tablelands from 13,000 to 16,000 feet above the sea. Some of the mountain passes are 18,000 feet high. Tibet also contains the deepest gorges and valleys on earth. I could speak of the dangers from swollen rivers, severe frosts and blizzards, but time will not permit. Tibet will never be an ideal home for Europeans. It is too high, and for climatic reasons alone, must always remain a closed land to most.

But Tibet is also a closed land in a legal sense. Travellers who cross certain clearly-defined borders may be recalled to the treaty ports, have their passports cancelled, and run the risk of being prosecuted for having been illegally on prohibited territory. It is true that two-thirds of the land is open, but the greater portion of that open territory is ruled by anti-foreign princes and lamas who have persistently shown suspicion and fanaticism. To enter such regions is exceedingly dangerous. In diplomatic circles they are regarded with suspicion, and Europeans—missionaries and others—are warned against entering them. . . . I have said enough to show that when we speak of Tibet as a closed land we are not exaggerating. The apostle Paul was not unduly concerned because he was bound and in prison. Nor are we today,

because, like him, we know that "the Word of God is not bound." It never has been, and it never will be. Today that Word of God is doing its work in Tibet. It cannot be prosecuted for being illegally on prohibited territory. It cannot be accused of inciting to a breach of the peace, and it cares nothing for blizzards, snows, frosts, or other unfavorable climatic conditions. The Word of God is not, and cannot be, bound. What a privilege to have a part in sending that life-giving Word into that sequestered and unknown land.

—From *The Land of Mystery—Tibet*, by EDGAR.

RUSSIA

Mr. Wiseman of "The British and Foreign Bible Society" writes:

I suppose there has been a more definite work of the Spirit revealed in the gatherings of Christians in Russia than in any other country in the world during the last decade. This has not been because of people outside going and preaching the Gospel to them. There was a period when the Bible Society spent one-seventh of its income over a long period of years in circulating the Word of God in Russia: and when the ordinary churches were not able to carry on missionary work, the Bible Society was able to send out the Scriptures. During that time twenty-three million copies of the Scriptures were placed in the hands of the Russian people. This work was accomplished before the door in Russia was closed, and these Scriptures remain almost the only source of Light.

MOROCCO

Mr. Steven sends us the following interesting items:

At the age of sixty-two, Mrs. Isaacs came to Tangier, learned Arabic and Spanish, and during twenty years served her Master in a way that put us younger missionaries to shame. She visited the soldiers at their

camps, held meetings for postmen of the different countries represented in the city, and also made regular visits to the Moorish prisons with bread for the prisoners; but, better still, the Word of God. One day a Moor found his way to her door and knocked. She didn't at first recognize the face. The man took a Gospel from under his Jelab, saying, "I was in prison, and ye visited me; you gave me this Gospel. I have searched the city to find you, to tell you how much I thank God for this book for, by reading it, I found I was a sinner needing a Saviour. I thought you'd like to know."

A Bible found its way into the hands of a reader in a Moroccan village. He used to read it until late at night, after the day's work was over. His daughter, all he had left to him, listened, on the other side of the dividing mat, as her father read—he read aloud and she heard every word. One night she ventured to say: "Father, can't I sit by your side as you read that book? There are so many things I'd like to ask as you read—things I don't understand."

"All right, Light of my eyes. Come in tonight, and we'll read together." They drank in together the wonderful story of the Saviour's love, and almost unconsciously yielded to Him their heart-allegiance. The old man died. The girl had heard there were Nazarene women (missionaries) in a small town some three days' journey away, so decided to pack up the little belongings she had and go to them. In due time she reached the place, and making careful inquiries soon found the house of the missionary ladies. A meeting was going on inside, so she stood outside listening to the singing. She recognized the name Jesus and this gladdened her heart. Soon the Moorish women began to leave, and one of the ladies seeing the stranger standing at the door questioned her kindly. The girl asked what they had been doing inside, what were they singing about, and on being told it was about the Lord Jesus, the girl exclaimed—"Why, He is my Lord too!" Then she told the story of her father, the Bible, and of how by reading it together they came to love the Lord Jesus and accept Him as Saviour.

SOUTH AMERICA—ARGENTINE

Our Brother Stacey writes as follows:

Catamarca, Jan. 17.

I was pleased to hear the monthly meeting was continuing, and that the Lord's presence was manifest amongst you. These are days when we need to keep close to the Lord and His Word. In the last days perilous (*ferocious*) times shall come, and truly we can see this condition of things all around. The word in Matt. 8: 28 is the same as in 2 Tim. 3: 1, *exceeding fierce*. What will the culmination be?

Psalm 2 is soon to have its fulfilment. The nations shall rage, the people shall imagine a vain thing, the Antichrist shall appear with signs and lying wonders, and will be accepted as the great world dictator. Anarchy and revolution seem the order of the day. All restraint and authority are being cast off.

We are in our hot season now, and one is thankful to be kept in health so as to get about. In about two months it will be cooler, and then we have to make the most of our time in reaching out to distant places. There has not been much improvement in my wife's sight. The first operation only proved there was no sight left in the right eye, and the second operation on the other has not bettered it much. She still has a little sight in that one, so we hold on to God that it may be kept "till He come."

CHINA

Our brother Conrad Baehr, who with his wife sailed several months ago for Kiangsi Province, China, writes as follows:

It is good to hear that the meetings in Elizabeth, New York City, and other places continue for prayer and ministry as to our responsibilities to all peoples. Every effort spent in this direction under His leading will be classed with the well-doing which is sure to bring a blessed harvest.

The concerted effort of national forces in this province has practically cleared out the Communist Reds, though

there are some roving bands, small in number, still in operation. Large Red forces have escaped into the borders of Hunan, Kwangsi, Kweichow. The foul murder of Mr. and Mrs. Stam was carried out by Reds who escaped from Kiangsi to Anwhei. You have, no doubt, had full particulars in New York newspapers. Surely we thank God for all the prayers ascending for His servants out here that they may be delivered from the unreasonable and wicked. Yet God allows many to suffer today as our brethren of earlier days suffered. James beheaded, John Baptist too, Peter in prison, John exiled, Paul to suffer and finally meet violent death, and so on. May all these things truly fall out to the furtherance of the Gospel. We are grateful that the present powers and Government are not striving openly against missionaries.

We are busy with the language, of course, and it is downright hard work, but then men have done it for far lower aims than ours, and by the help of the Lord we shall get a grip of it. Glad that you and others pray for the young people busy with language. Our teacher is a young believer well equipped for his job. This means much to us and we praise the Lord for this provision.

At Nanchang, where we are, there has been a real in-gathering of souls, with men saved through reading tracts, or Gospels, or Testaments. How we praise God! There was another one today. One of the Christians stepped up to him with a Testament, saying, "There is good news here," and out he comes with, "Indeed, there is; I'm believing it; my sins are forgiven." He was brightly saved while reading one of the tracts given him several weeks ago. Another new babe in Christ testified, "How dared I not believe such wonderful truth as this!" Hallelujah, for His choosing of the called-out ones!

Our share in this great land seems so very small. Think of the vast areas untouched of the millions unreached! We were certainly moved too to see the need in Japan! Perhaps the Lord will send forth some of our young workers to that needy field. Oh, that we could cover the

great open areas as Paul did, from "Jerusalem and round about even unto Illyricum" (Rom. 15: 19).

We are both very happy, though so far away from all the beloved Christians of our former place. God be praised for their love and prayers. Oh, to serve acceptably, and then we shall rejoice together with you when faith and battles are no more, or are for other generations. Even so, come quickly, Lord Jesus.

We rejoice at the following encouraging news received from our brother George Foggin:

Kansu, Dec. 12th.

I am just about to leave for the country. I have been to Kanchow twice since I wrote you last. The last time there I met a young lad of seventeen named Shih Fang, who has been converted about a year. He is very bright, and attended a number of our meetings, and expressed a desire for baptism, but owing to the fact he was leaving for Lanchow was not able to arrange for it. I have been greatly encouraged of late, experiencing the joy of hearing people confessing the Lord here in Kaotai. A young lad in the compound, the landlord's cook, seems to have really trusted Christ, and another of my landlord's helpers confessed Christ last night in the preaching shop. I met a very interesting Moslem at a village eight miles from here who gave me his full support and commended the Gospel to those standing by. After the meeting I asked him if he was trusting the Lord, and he said there were too many people, so that he dare not say, but would like to have a chat with me some day in Kaotai. It is very difficult for Moslems to openly confess Christ, as it would mean wholesale persecution, and perhaps death from the Moslem community. I believe there are many secret Moslem believers in Kansu.

I have started a beggars' meeting in the early mornings. The winter has set in, and I have had a stove made out of a small round gasoline tank and fixed it up in the store. They come to get warmed and I preach to them, and also teach them to sing. After prayer we dismiss them with a few coppers each. Yesterday was

the first day, and we had twenty. Today we had thirty-eight. I don't know how many tomorrow will bring.

HARBOR WORK—New York

Our brother West reports the following:

During the past five weeks about fifty men have come to the James Slip Gospel Mission. These seamen came from different ships which we visited, and all of them heard the Gospel preached. They were given bags, calendars and New Testaments. One of them, a true child of God, was received into fellowship in the Assembly meeting in the Mission. Three others made a confession of the Lord. Others were dealt with personally.

In the early part of December we visited the small Dutch steamer "*Hagno*." Every department was reached with Bibles, New Testaments and Gospel portions, also Gospel tracts. To date this steamer is unreported, and while it may in due course be heard from, what if disaster has overtaken it? How near danger and death the seafarer is, and how important to point him to the One who alone is the refuge of lost sinners!

The Lord has kept open the door among the Spanish-reading seamen, especially those sailing from here to Spain. Just a few weeks ago I had a very exceptional opportunity on the steamer "*Marquis de Commillas*." The crew is wholly Spanish, and the reception of our magazines, calendars and small gospel books was most gratifying! I trust God may save some of these men whose interest seemed genuine.

I have discovered a very easy and simple way of explaining the gospel to men, by means of the *Wordless Book*. This works out fine with those who do not understand English well. The colors are easy to see and remember. A few short words, the quotation of a verse or two of Scripture, and they are able to catch hold of the plan of salvation, and the Spirit of God may use it to awaken them to their need.

It makes us understand how great is the darkness so many people are in as to how to be saved, even those

who come from so-called Christian lands. How good to know the truth, and to be able in the smallest way to set it forth, so that precious souls may know the love of God. We earnestly desire prayer for this branch of the Lord's service.

RETURNING WORKER

After a visit to this country of five months, our brother R. G. Steven is returning to Tangier to continue his labor for the Lord in and around that city. Those who have had the privilege of hearing from brother Steven something of the work in that land will no doubt wish to continue to bear him up in prayer, particularly in view of new problems which will confront him on his arrival. His address will be: 19 Rue Pariente, Tangier, Morocco, c/o British P. O.

NEW WORKERS

God willing, our brother Edward Harlow and his fiancée, Miss Margaret Burrit, expect to be married on March 9th. They are looking to the Lord that they may be enabled to proceed to Africa in the near future to join our brethren and sisters at Nyangkundi.

EXTRACT

From a missionary who has passed through much exercise and trial we get the following:

How wonderfully the Lord reveals His eternal purpose and the outworking of it in our everyday life as one yields to His sovereign will and obeys unquestioningly. As surely as one steps obediently into the bit of light given more will be revealed. We have prayed that we might know Him better, and have found that the knowing of Him comes in the daily walk of obedience and faith. It is there that we test Him, prove the truth of His words, and come daily to know the power of His resurrection life over every working of death. He has indeed made Himself more vitally real than ever before. We praise and adore Him for this.

OBITUARY

NEW RICHMOND STATION, QUE., Feb. 11.—Leaving home on Jan. 15, after visiting a sick sister in Black Cape, I went on the next day to Cullen's Brook for two meetings that night, and had a full day on the Lord's Day. When ready to move on to Carlisle I was called back for the funeral of our brother Walter McColm, who formerly lived at Black Cape but moved to Montreal five years ago. Being ill and unable to work, he visited home this summer, and later returned to Montreal where he passed into rest with the Lord on Jan. 28. His body was brought to Black Cape to await the shout at the Lord's return, which wakes the sleeping saints and changes the living, when we shall all be at home and at rest with Him who loves us. Our brother leaves three sons, a daughter, and many friends. Returning to Carlisle we had a few meetings. Some spoke of help received. On the 6th I returned home, where I have been mostly confined to the house. May it not be long before He comes for whom we wait.

—H. L. CAMPBELL.

CUMBERLAND, ONT., Jan. 28.—Our sister Mrs. William Burch went to be with the Lord on Jan. 23rd, at the age of 79, after a long illness, which she bore very patiently.

Despite the severe winter weather, a good crowd gathered for the funeral services, at which it was the writer's privilege to minister the Word from 2 Cor. 5, a favorite portion of our sister, and the one suggested for the occasion.

May the Lord comfort the two dear daughters, the two sons and several grandchildren. May this event draw them and us all nearer to our blessed Saviour.

—J. D. FERGUSON.

SOME NEEDED EXHORTATIONS



THE Holy Spirit is here.

When leaving His disciples our Lord Jesus promised to send the Comforter, the Holy Ghost. It was expedient for them that the Lord should go from them, He told them, as otherwise the Comforter would not come. The importance of His presence is thus shown. It was to be more to the disciples in their walk and witness, and so to us, than even the company of the Lord Jesus Himself could be. Have we realized this?

At Pentecost He came. Tarrying at Jerusalem, as they had been bidden, after the ascension of the Saviour, they had been endued, as promised, with power from on high. The Holy Spirit came to abide with believers forever. He has remained ever since that memorable day. He is here now.

It would be unintelligent of us to pray for His presence now. We may pray that we may understand the object of His being here and that we may answer to Him more and more fully. But *He is here!* And He indwells every believer on the Lord Jesus. Having heard the Word of truth, the gospel of our salvation, we have been sealed by the Holy Spirit of promise.

He was promised. He has come. He seals us as belonging to God, and in view of the day of redemption. We cannot ask to be sealed; this has been done. The moment we rested on the finished work of Christ we were cleared from all our sins by His precious blood, our guilt was blotted out, our transgressions were forgiven, and the Spirit of God was given (Eph. 1: 13).

Then He who is the Seal is "the Earnest of our inheritance." He is the firstfruits of that which we shall enjoy

in its fulness when our bodies are changed and we are caught up at our Lord's coming, to be forever with Him. The earnest, or "the bond-penny," was given of old to the farm-servant who was engaged to serve. At the yearly hirings it was bestowed as a pledge of future wages, a small part of that which was to be received at a future day.

God gives, not a small part, but the greatest part, as His earnest. As it has been said, "We have the best bit of heaven now in having the Holy Spirit." He brings heaven's peace and joy into our hearts, gives to us the blessed knowledge of our new position in Christ and of Christ being in us (John 14: 20), and He is our power for worship and witness and warfare.

We cannot ask for the Earnest. He is here.

Again, He is the Anointing. God has anointed us that we may know and enjoy our relationship with Himself. "We have an unction (an anointing) from the Holy One, and know all things," says the apostle John (1 John 2: 20). He gives us intelligence in the things of God and enables us to appreciate our blessings. We cannot ask for this anointing; it is already carried out. He is here.

Thus we read in 2 Cor. 1: 21, 22, "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." The Holy Ghost is the Anointing, the Seal, the Earnest.

Again let me say, we have not to ask for Him to come for these offices. He is here. And because He is here, indwelling us, we have to give good heed to ourselves. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body" (1 Cor. 6: 19, 20).

Seeing then that my body is the temple of the Holy Ghost let me take care:

1. What I put into my body.
2. What I put on to my body.
3. Where I put my body.
4. How I use my body.

* * * *

The Holy Spirit being here and operating among men, the warning is given to submit to His action. Serious was the word of Stephen: "Ye do always

RESIST THE HOLY GHOST."

This is the danger to which the unconverted are exposed when the gospel is preached today. Of old God gave the warning, "My Spirit shall not always strive with men." The judgment of God fell upon those who rejected His preaching through Noah. And today, when men slight and turn from the gospel, hardening their hearts, they expose themselves to the wrath of God, soon to be poured out on those that obey not the gospel.

* * * *

Now as to those who are converted and who have received the Holy Ghost there are three exhortations to which all should give ear.

"GRIEVE NOT THE HOLY SPIRIT

whereby ye are sealed unto the day of redemption" (Eph. 4: 30), is said to saints. He has sealed us as we have seen. But He is the *Holy* Spirit. He can be grieved. The setting in which the exhortation stands may show us in what ways He can be grieved. Evil words and evil ways wound Him. So the details are given, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying."

Evil words are to give place to that which is good and which will minister grace to the hearers.

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you. Be ye therefore imitators of God, as dear children; and walk in love, as Christ also hath loved us” (Eph. 4: 29—5: 2). These verses, and others that follow, show what things are contrary to the Holy Spirit and distress Him.

We do well to lay these words to heart. And we may ask ourselves, all of us, whether the secret of our weakness in testimony and service is not traceable to this, that we have grieved the Holy Spirit by some un-Christlike temper or word or action. If the Holy Spirit is thus grieved we are powerless and unable to meet the opposition of the world, the flesh, and the devil—the triple alliance opposed to us continually.

“QUENCH NOT THE SPIRIT”

is the brief exhortation in 1 Thess. 5: 19. What is it to quench the Spirit? “Despise not prophesyings,” the next exhortation, throws some light upon it. If we do not listen to the Holy Spirit’s voice, in the messages given by His servants, we quench Him in His ministry. It is, as it were, throwing water upon a fire to put it out. If we slight His warnings we shall endanger ourselves and render His gracious ministry ineffective.

And may it not be that if He leads us by His still small voice to a certain service, and we do not respond, we may quench Him so that we miss His direction in future opportunities, and thus are set aside from happy

service, while another more responsive is employed instead?

These exhortations, "Grieve not," "Quench not," are warnings—danger-signals for us all. We turn now in Eph. 5: 18 to one of invitation and encouragement.

"BE FILLED WITH THE SPIRIT."

In the book of the Acts we find six occasions on which this filling of the Holy Spirit is spoken of historically, for companies or for an individual. This in Ephesians is the last occasion on which it is mentioned. And here it is addressed to all Christians at Ephesus, and by it surely to ourselves today. Let us remark again that we are not exhorted to be sealed, or anointed with, or to have the Earnest of the Spirit. But let us observe that *we are exhorted to be filled with the Spirit*. Have we been attentive to this? Have we given it the full consideration it deserves? Are we "filled" thus?

We shrink rightly from being "drunk with wine, wherein is excess," but do we give ourselves earnest thought to be "filled with the Spirit?" A man full of wine is under its control, and folly and shame mark him in all that he says and does. To be filled with the Spirit is to be controlled by Him in all things, and the result will be worship for God and witness for men. The words which follow the exhortation seem to show how the being full of the Holy Spirit will evidence itself. "In psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." Worship, thanksgiving, lowliness of mind, will mark us as we are filled with the Spirit, and witness will be given to men in convicting, convinc-

ing power; while, as in the case of Stephen, Christ and His glory will engage us, and testimony to Him where He is, will flow from our lips.

We do not need to have more of the Holy Spirit, but we do need to see that He has more—nay, *all*—of us. So shall we be of service to God and to all around us.

May these admonitions be attended to by us. May we answer to the voice of the Holy Spirit and so be fitted to be used by Him in the little while that remains for service here.

—INGLIS FLEMING.

THE PRAYER-BOOK OF JONAH

(Concluded from page 53)

III.

Jonah's Second Prayer



ONE of the marks of the perfection of Scripture is found in connection with these prayers in this remarkable Book. Whereas unbelief sees nothing but confusion in such a thing, the man of faith rejoices to note evidence of a divine Author. What we refer to is the fact that the name *Jehovah*, the Covenant Name of Israel's God, is not found in the account concerning Nineveh's repentance. They had to do with Jonah's God, but they did not know, nor had any right to address Him by this blessed Name. It implies relationship with Him on the part of that one nation alone whom He declares He has "known." Nineveh cried unto Him as the "Mighty One" (*El*), because He is God not of the Jews only, but also of the Gentiles. But when Jonah again prays, he addressed Him as a God known, as in relationship with Him.

We are told now (chap. 4: 1-3): "But it displeased Jonah exceedingly, and he was very angry. And he prayed and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil. Therefore now O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

This is a very different prayer from Jonah's former one in his deep distress. We might suppose it could not be from the same person. But hidden in the depths of his soul there lay that awful thing we call "self," which not all the waves and billows of sorrow and terror through which the prophet passed availed to wash away. Neither will all the flames of Gehenna avail to change those who shall endure them, so as to fit them for dwelling with God! If a sinner were to suffer a whole Millennium beneath the wrath of God, and then be taken to heaven, he would defile utterly that holy place, and mar the peace and joy of all who dwell there! No "Purgatory" can cleanse the fallen nature in man. Nothing but being "born again" can fit us for dwelling with God and the redeemed. As long as God lives, and as long as sin exists, they must remain infinitely apart—the One as Supreme on His eternal throne; and the other lying beneath His eternal condemnation and wrath. Jonah's second prayer illustrates the incurableness of "self," which is but another name for *sin*.

No doubt Jonah was born of God, but the "flesh" in the believer is no better than in those at a distance from God. Indeed, in one sense it is worse; because it is acting, when permitted to do so, in the presence of the light, exposed in its true nature. And sin, when active

in a believer, appears more hideous or ugly than in one who is in the darkness of distance from God. Jonah was angry with God because He acted according to His own nature, as One who is "slow to anger, and of great kindness." What sight could be worse than that of the petulant prophet, peeved because God pitied the people of Nineveh, sparing them from destruction when they repented? They deserved to be destroyed, without a doubt. They were a cruel, heartless people, these Assyrians; especially against Israel. But the lesson Jonah needed to learn is that God "delighteth in mercy," and also that when He shows mercy, He is righteous in doing so. More than this, *was not Jonah himself dependent upon that very mercy* for his own deliverance just now vouchsafed to him. Could he, then, justly oppose it to others also in need of it? Wherein lay the difference between the Ninevites and himself? God might justly have destroyed them both; but when they cried to Him, humbling themselves before Him, He answered both the Jews and the Gentiles, since He is God of both. It was a hard lesson for the prophet to learn; but he had a most patient Teacher, and, "Who teacheth like Him?"

We find then, in answer to Jonah's anger, the same long-suffering which had all along followed the unfaithful prophet. The Lord had not exhausted His means of bringing Jonah into meek and quiet submission with His own Word. God was going to have the last word with His servant, but Jonah was not prepared to hear it as yet. "Then said the Lord, Doest thou well to be angry?" Jonah answers the Lord by going outside of the city, where he made a booth for himself on the "east side of the city, and sat under it in the shadow, *till he might see what would become of the city!*" In all real or imagined

story, nothing can compare with the patience of the Almighty here displayed toward Jonah, nor with the sight of this man sitting under his little booth, watching day and night, hoping to see Nineveh fall suddenly under Heaven's stroke of judgment!

We now come to the final act in the drama of Jonah, and the way in which the Lord answered his prayer to take him away. Jonah's attitude bespeaks a hope on his part that his disappointment might cause God to yet hear and vindicate His servant by smiting Nineveh as he had prophesied.

But instead of this, we read:

"And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." If we fail to see ourselves, our own wretched hearts, as we read of the prophet, and of how the Lord dealt with him, we have failed to learn what He would teach us in this divinely-given biography. Who cannot see something of his own heart in Jonah, as he finds comfort and gladness in that which ministers to himself; while the Ninevites are, as far as he is concerned, awaiting dire destruction! Are we not often guilty of seeking, and finding too at times, a measure of relief when we can settle down in circumstances affording us comfort, while millions of other human beings are judged by us as under Heaven's ban?

Is it any wonder that we now read: "But God prepared a worm when the morning arose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun did beat upon the head of Jonah, and he fainted and wished in himself to die, and said: It is better for me to die than to live." Deprived of his

“gourd,” Jonah longed to die, because he was now exposed to intense distress. That which God has given to man to light his way on the earth, and which is the source, in nature, of all life and vigor, became for the prophet the means of great suffering. “The sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.”

But what was Jonah doing at this time? He was waiting to “see what would become of the city” he had doomed! How sad to see the Lord’s servant thus occupied! Then because his comfortable “gourd” withered, leaving him exposed to the fierceness of the sun’s rays, he longed to die to escape his misery! How true to life such a picture is, and how well we know its truth, because it is a reflection of the same thing in each one of us. But with great patience the Lord answers Jonah, justifying His own act of mercy in sparing Nineveh.

“And God said unto Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hadst spared the gourd (*margin*), for the which thou hast not labored, neither madest it to grow; which came up in a night and perished in a night. And should not *I* spare Nineveh, that great city, wherein are more than sixscore thousand persons which cannot discern between their right hand and their left hand; and also much cattle?”

Yes, the Lord has the *last* word with Jonah, who is now effectually silenced as *God justifies His mercy* toward the guilty city. What shame fills the prophet’s heart, as he is made to see, by the Lord’s words to him that while *he* would have spared the gourd, which cost him nothing, but which ministered to his comfort; how much more worthy of God to “spare Nineveh, that great

city," with its teeming thousands of irresponsible persons. Would the prophet have the Lord slay all these to save the reputation of Jonah? Would it not be better to leave his vindication with God who would answer for His servant, even as He answers for Himself? The view here presented to our meditation of the Lord in His divine majesty and mercy stooping to reason with His irritated servant is surely wonderful. What a marvel of long-suffering patience, and what pity for the city which escaped His wrath, because the people "believed God" and humbled themselves. What a lesson for the world today in its distress! What lessons for us His people! *Does God answer prayer? Yes! The four notable instances* of it in this little Book tell us with loud voice that it is not in vain that we call upon Him of whom it is written: "Pour out your hearts before Him. God is a Refuge for us" (Ps. 62: 8).

Before concluding our meditation, it may be useful to note three scriptures which may well be considered along with the study of the Book of Jonah, for they shed much light on this wonderful Prophecy.

In Jeremiah 18: 7, 8, we read that the Lord declared to His servant: "At what instant I speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy (it): if that nation, against whom I have pronounced, *turn from their evil, I will repent* of the evil that I thought to do unto them." We see from these words that it is against the will of God to destroy man; and it is declared as a divine principle, that whenever God pronounces against a nation or kingdom, *if it repents*, God will turn and not destroy them. Although this declaration through the prophet Jeremiah was written long after the sparing of Nineveh, yet the words show us that God was acting according to His own na-

ture, when He spared the city; and further, that this is *always His way* with the nations and kingdoms of men. An earthly sovereign might act with caprice, and save or destroy as his mind or feelings led him at the time. But God acts always according to His own nature, which is Light and Love. If His holiness cannot bear sin, His love will always seek a way to deliver man from the evil. This He did toward Nineveh in Jonah's day, although He did not openly declare this as His principle then, as He did afterwards to Jeremiah. He reasoned with Jonah, privately, as we might say, justifying His mercy toward a guilty city on the ground that there were many innocent ones there, and also "much cattle." What a proof we have in this of the "tender-heartedness," as we might say, of God. He thought of the innocent having to suffer with the guilty, and even of the lower creatures, which are also the work of His hands.

In Romans 11:15, speaking of Israel's present condition as outcasts, we read: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Whether the Apostle to the Gentiles had the story of Jonah in mind, when he wrote these words, we cannot say: but this declaration is as full and precise a commentary on the Prophecy of Jonah as could well be. In it, by the wisdom of the Spirit, we see that Jonah cast overboard is prophetic of his people being rejected by God: Jonah's distress and supplication in the belly of the "great fish" is surely prophetic of Israel in the time of the awful throes of the "great Tribulation." But then God will hear them in their cry of distress, and deliver them, for they will then learn the truth of the death and resurrection of their Messiah, who endured the "waves and billows" of divine wrath for their sakes. Raised up out of

their "living death," they will become the messenger of the Lord to the nations. This will have the effect of "life from the dead," in vast multitudes of the Gentiles turning to God in repentance, as illustrated in Nineveh's repentance and deliverance. The present calling out of the Church is something not revealed in the Old Testament, except in type; but the effect of Israel being cast off, for a limited time only, is that "reconciliation" goes out to the world. This is well illustrated by the turning of the heathen mariners to the true God, worshipping Him as Jehovah (His Redemption Name), offering sacrifice to Him, and finding mercy and deliverance from His hand after Jonah was delivered up to the sea.

Romans 3: 25 shows plainly that "remission of sins" in past ages, and the "forbearance of God" toward the guilty, in those times, was based on the "propitiation" of His Son, which in the purpose of His grace was anticipated from the beginning. All mercy therefore, toward sinful man, whether temporal (as toward Nineveh) or eternal, has its justification in the Cross of our Lord Jesus Christ. See also Rom. 5: 18; Gen. 8: 20-22.

—WM. HUSS.

Extract From a Letter

I am rejoicing today in the fact that I have been saved just fifty years—fifty years! They have been fifty blessed and happy years, with the grace and mercy of God around me at all times. Though there has been much failure on my part, there have been boundless mercy and longsuffering from a dear Heavenly Father and precious communion and fellowship through the Holy Spirit with my precious Saviour and Lord. What a joy 'twill be to see His face, the face of Him who loves us and gave Himself for us. May it be soon! * * *

"AT EVENING TIME IT SHALL BE LIGHT"

(Zech. 14: 7)

(Written by a daughter for her mother's birthday)

At *evening* time? When still the sun sinks down
Until its light is gone and shadows fall?
Yes; God has said it, and that wondrous day
Is known to Him, and shall be seen by all.

At evening time? When life's glad day of work
And love and joy has nearly run its course?
Yes; this our loving God has also planned,
Suffusing with His light what else was loss.

O blessed Light of Light, whose shining makes
Dark pathways bright and puzzling questions clear!
We thank Thee for the glory of that light,
For power to see, for victory over fear.

We thank Thee that the evening time has naught
To dread, for Thou art there. Thy promise pours
Its radiance down the years, until the Light
Eternal shines through Heaven's opening doors.

—DOROTHY J. LANGDON.

"OCCUPY TILL I COME"

I come!
But unto you—Mine own—
In days that still remain
I trust the waiting work.
The shadows deepen and
Dark midnight is at hand;
Fear not, nor sleep. Full soon
The blessed "Cry" shall sound.
Till then let every day
With earnest work abound.

—DOROTHY J. LANGDON.

THE RESTORATION OF ISRAEL

THERE are many scriptures which speak of the return of Israel to their land in the last days. Some intimate a return in unbelief. Others are clearly in relation to their restoration after the appearing of Christ in glory. The words of the Lord to His disciples in Matthew 24 and other passages assume that the Jews will be living in Palestine and Jerusalem in the end-times in much the same state of unbelief as at the time He was addressing them. This may be said to be true of them now, although their temple has not yet been rebuilt.

They were driven out from the land and city by the Romans about the year 70 A. D., and have been unable to return until in recent years the World War opened the way. Their return is a national movement, one not sponsored by the Spirit of God, but prompted by their distress in other lands. They have bitterly proved the truth of Moses' prophecy, "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind" (Deut. 28: 65). They seek relief, therefore, by returning to Palestine, unmindful of the purposes of God, or of their unrepentant state.

Jerusalem has been literally "trodden down of the Gentiles" for many centuries, nor has this ceased to be true of it, although the iron heel of the ruthless Turk has been succeeded by the more benign control of Great Britain, another Gentile power. Gentile over-lordship of Israel's land will continue until the very end, when the

smiting Stone shall destroy all Gentile dominion, and establish His millennial kingdom (Dan. 2: 34, 35).

Judgment of the Jews in the Land

Multitudes are now flocking back to the land without right or title to be there, save as permitted by a Gentile power. They are returning before summoned to do so, and while apparently prosperous, yet judgment will overtake them. "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches" (Isa. 18: 5). Friendly nations may restore them to the land in an attempt to free them from their world-wide embarrassment, but this passage teaches that before their prosperity has reached its maturity the tribulation will overtake them (so also Isaiah 17: 10, 11). This judgment of the Jews in the land will be so severe that the majority of them will be cut off. "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea (only) a remnant shall be saved" (Rom. 9: 27).

The prophet Zechariah in speaking of those times says, "In all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein." Two-thirds of the Jews in Palestine will fall in the Great Tribulation. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on My Name, and I will hear them. I will say, It is My people; and they shall say, The Lord is my God" (Zech. 13: 8, 9). This is a beautiful passage, expressing the restored relationship with a remnant after the estrangement of many centuries. After the appearing of Christ this will be true of

all the returned people, as Hosea confidently affirms, "It shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God" (Hosea 1: 10).

The Appearing of Christ

The appearing of Christ in behalf of His persecuted people in Palestine will electrify the Jews throughout the world. As it dawns upon their consciousness that the true Messiah has appeared to deliver them from their Gentile oppressors and that the long deferred Kingdom is about to be realized, there will be a great national awakening. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12: 2).

This appearing is His public manifestation when every eye shall see Him, in contrast with the removal of the Church, which will not be a public event. His appearing will be as the "lightning cometh out of the east and shineth even unto the west." We are all familiar with the figure employed. It will be as the lightning-flash which instantly illumines the heavens in all the region of the storm. Some have imagined that His appearing would be visible in all parts of the world, but the figure that is used, as also the context of the passage (Matt. 24), leads to the conclusion that His appearing is in relation to the land of Israel, as it is in behalf of the people of Israel that He is manifested to deliver them in their hour of supreme trial.

This is confirmed by other scriptures, as in Isaiah 66, where, *after His appearing*, are Gentile nations who "have not heard My fame, *neither have seen My glory*." The whole passage is, "And I will set a sign among them,

and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory, and they shall declare My glory among the Gentiles" (Isa. 66: 19).

We know from other passages that the Gospel of the Kingdom will be preached to all the world before the appearing of Christ (Matt. 24: 14). This is suggested in the sending out of the twelve during the Lord's ministry here. Their preaching then was to be limited to Israel only, whereas their future testimony will be to the Gentiles as well. It is the Gentile Gospel by Luke, himself a Gentile, which alone records the sending out of the seventy. The transfiguration, which is typical of the appearing, occurs after the mission of the twelve (Luke 9: 1), and before the sending out of the seventy (Luke 10: 1). This suggests the larger number of Israel who will continue after His appearing to declare His glory and the glory of the Kingdom, as we have already noticed in Isaiah 66.

When they have completed this mission to the Gentiles they will then gather their Jewish brethren who are living among those nations and return with them to the Homeland. "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord" (Isaiah 66: 20). "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10). —R. B. EAMES.

(Concluded in next number, D.V.)

THE BLESSED WILL OF GOD

(EXTRACT FROM A LETTER)

Dear Brother in Christ:

I used to answer the Letter-box questions in the *S. S. Visitor*. Due to illness I stopped for a while, but feeling much better, I have the desire to start again this year, the Lord willing, and to continue as I am able. The questions to me are very profitable as there are always some points one needs. I have been laid aside for the last four years with tuberculosis. I have been taking the "rest cure," and can truly say I am thankful for my illness as the Lord has endeared Himself to me in such a way that I can praise Him for it.

Before my illness I did not spend much time in the study of the Word, but being forced to keep quiet I have enjoyed the Lord's things so much more. I can say, like the Psalmist of old (Ps. 119: 71), "It is good for me that I have been afflicted that I might learn Thy statutes." Then verse 75 says, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me."

How blessed it is when we can rest in the Lord and take all from His own good hand. We know all He does for us is for our good. We do not always see it, but Romans 8: 28 says, "*All things* work together for good to them that love God." Then in Isa. 63: 9 we read, "In all their affliction He was afflicted." How comforting to think that the Lord is also afflicted when we suffer. So we are not alone, having Him to sustain and bear our burdens. 1 Peter 5: 7 says, "Casting all your care upon Him; for He careth for you."

In all the sufferings I have passed through during my illness, there was nothing that I could not bear; I was given the needed grace at all times. 1 Cor. 10: 13 was a comfort to me. I do not know what the Lord has in the future for me, but whatever He desires, all is well. I just live a day at a time and He always directs as to what I should do. I do not have to plan ahead, for He

plans for me if I let Him. Sometimes the old nature tries to act, but it has to be rebuked to follow the Spirit's leading, as we see in Gal. 5: 16-18.

There is always blessing if we walk in the Spirit.

Your sister in Him,

R. R.

FOR YOUNG BELIEVERS

"BUT IF NOT"

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. BUT IF NOT, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3: 17, 18).



FROM the above verses we may readily see that the three Hebrew young men were faced with a great crisis. A huge golden image of the mighty king, Nebuchadnezzar, had been set up on the plains of Dura, and all in the monarch's realm were commanded to bow before it and worship. Failure to obey the royal decree meant a terrible death in a fiery furnace.

There is a dispensational and prophetic meaning to this interesting story, but it is the practical lessons that may be gathered from the incident with which we are concerned. As we have already said, the Hebrew trio were face to face with a serious crisis. Doubtless it was the outstanding test of their lifetime. They had had severe tests before in the heathen land of Babylon, but now had come the supreme trial of their faith in God and His Word.

First, this would serve to remind us that every young Christian is to some extent similarly situated. Since we are in an evil world, we are also in an enemy's land, where foes and snares abound. And if we are true followers of the Lord in this hostile sphere, we are sure to have our faith tried in different ways. It may be that

we also may find ourselves confronted with a trying crisis. The question therefore is, What will such a situation prove us to be?—feeble, compromising Christians, or strong out-and-out witnesses for our Lord Jesus Christ?

Next, we may note, it would be a temptation to these Hebrews to acquiesce in the command. Already occupying honorable positions in the province, they would, if worldly-minded, figure that obedience to the king's decree would probably mean more favors. On the other hand, the honor of their God, the true and living God, and His Word were at stake. To bow before the image would mean they were betraying their faith and trust in Him, as well as violating the first and great commandment of God's law. What would they do?

The remarkable thing about the faith of these young men is not that they actually believed their God was able to deliver from the king's wrath, but that they admitted that it might not please God to so intervene on their behalf. "BUT IF NOT," was their noble and undaunted reply to the king, "we will not serve thy gods, nor worship the golden image." They had no thought of compromise. Neither were there any conditions attached to their faith. They stood as out-and-out for God and His Word, come what would.

Let us each ask ourselves, How does our faith compare with that of these Hebrews? No doubt there are Christians who, when in some distress or trial, are all too ready to strike some bargain with the Lord. There is in most of us some of Jacob's characteristic bartering, who in effect said: If Thou wilt do this for me, I vow to do so much for Thee (Gen. 28: 20). Christianity, we know, is professedly followed by many only because of what they can get out of it from a material standpoint. We, as the Lord's people, need to guard against any such attitude finding a place in our hearts. Our faith and devotion to God should be after the same high order as that of the three faithful heroes of this Bible record. We should be fully decided, as they were, *to live for and serve the Lord because of what He is in Himself, and because we love the honor of His Name and Word.*

Now I have no intention to cast any reflection on what a believer may resolve to do as a result of the Lord's dealings with him in times of distress. We are sick, let us say, and we promise, if the Lord raises us up to health, to be more devoted to Him. Or it may be, we are in financial difficulties, and if the Lord will return prosperity, we vow to do so much for His cause. Surely the Lord deals with us to the end that we may be more to His glory. But what if it does not please the Lord to make us well, or relieve our financial problems? Will our attitude and faithfulness then be akin to that of the Hebrews? That is the special point we all may profitably consider.

May those three noble words, "BUT IF NOT," be ours also in whatever circumstances we may be found. As another has expressed it: "Though He slay me, yet will I trust in Him." Faith like that God will always honor. The three Hebrews found it so in a marvelous way. In measure that will also be true of us, if it is our steadfast purpose to serve, honor and obey our Lord Jesus Christ.

—S. STEWART.

CONFIDENCE

In "pastures green?" Not always. Sometimes He,
Who knoweth best, in kindness leadeth me
In weary ways where heavy shadows be.

Out of the sunshine warm and soft and bright;
Out of the sunshine into deepest night;
I oft would faint with sorrow and affright,

Only for this: I know He holds my hand:
So, whether in the green or desert land,
I trust, although I do not understand.

So where He leads me I can safely go,
And in the blest hereafter I shall know
Why, in His goodness, He hath led me so.

—ANON.

DAILY BIBLE READING

April 1st, Psalm 64; April 15th, Psalm 78;
April 30th, Psalm 93; May 15th, Psalm 108.

COMMENTS



P SALMS 61-72 conclude the second book of the Psalms in which the future redemption of Israel is the prevailing note. Ps. 72 presents the climax—the results are universal in character and affect all nations. Compare Rom. 11: 11-29. Strikingly, this psalm is “for Solomon”—the type of Christ as the Prince of Peace. In reading Ps. 61 through to Ps. 68 it is noticeable that the strain steadily ascends from that of the lonely speaker of Ps. 61, who has found God his shelter and tower of strength when overwhelmed, until it reaches a height of praise formed out of varying experiences. By these the vanity and utter unreliability of man, whether of low or high degree, is realized, and the sure failure of all wicked devices and iniquitous purposes; for at the workers of all such God shall shoot His arrow with overwhelming suddenness, so that all men shall be brought to fear God, while the righteous shall be glad and glory in Jehovah. To Him will all flesh then come, and in all lands shall there be a joyful noise unto God, for He will be known to all by His mighty works, and particularly through the experiences and deliverance of Israel. This great crescendo reaches its highest and fullest volume in the full triumph of God through the scattering of all enemies, the subjugation of all power under the hand of the ascended and glorified Man—Christ, our Lord. This the reference of Eph. 4: 8 to Ps. 68: 18 clearly intimates.

He who ascended far above all heavens that He might fill all things (Eph. 4: 10), first descended, and the depth of His humiliation comes before us in Ps. 69. This, as usual in the Psalms, is presented as in identification with the remnant whose voice is heard in appeal amid circum-

stances in which their strength is almost gone, under the great pressure of the adversaries; but, "Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (71: 20). How like what the apostle says of Israel being saved in Rom. 11, when the Deliverer shall come out of Zion and the glorious issue of Ps. 72 will be realized. Then His glorious name shall be blessed forever, and the earth be filled with His glory—"Amen and Amen."

The third book of the Psalms begins with Ps. 73 and concludes with Ps. 89. Here we may trace the principles of holiness according to which God deals with Israel, and, in fact, with all the nations. His sure mercies abide forever under the true David. What we have just traced in the way of judgment, deliverance and manifested glory, we now are made to know rests securely upon God's ways as seen in the Sanctuary. It is by entering that Sanctuary that faith comes to the right understanding of things; the soul thus instructed is delivered from a false appraisal of the ease and prosperity of the wicked (Ps. 73). Then the defiled and despoiled sanctuary is seen in Ps. 74, but faith sees the invading enemy as really *God's* enemy, as well as of the people, and deliverance is pleaded for on the ground of His name being reproached. Faith always sees how God and His glory are affected, and makes this the basis of appeal. God does not fail to answer, as the next two psalms show. He will allow things to so develop that it becomes certain there is only hope in His intervention. At His rebuke the death sleep falls, judgment is heard from heaven, the proud are smitten, the meek of the earth saved, and in Judah and Israel God is known in His greatness.

Psalms 77 and 78 are a resumé by faith of those experiences and the deliverance which followed God's intervention. It leads to contemplation of God's ways in mercy and faithfulness, as known from of old; there is remembrance and meditation, bringing confidence and assurance. Thus faith is made to count upon God's sovereignty and electing love for the realization of complete blessing.

Psalm 79 presents the invaded inheritance, the defiled temple, the destroyed city, the vengeance of the oppressors—all owned by faith to be due to the sins of God's people. But the enemy makes it a reproach upon God's name, and this becomes the plea that He come in for help and salvation from the reproachful enemy. This expands in the next psalm (80) to the plea for revival and restored glory in connection with the Branch, the Man of God's right hand (vers. 15, 17). The trumpet of Israel's recall now sounds, and God pleads with His failing people and their failing judges; therefore judgment begins at His house, and spreads out to the surrounding nations which took advantage of God's anger to seek Israel's destruction. His name is to be known and He is to be supreme (Ps. 81-83), leading to the blessed conclusions of Ps. 84, and following this we see the remnant in the land considering their restoration to it as a manifest token of God's favor, but earnestly looking for the full blessing of Messiah's kingdom. Ps. 86 gives expression to the individual confidence and assurance of the godly, while waiting for this coming blessing. Next, Zion representing God's faithful ones, forms the subject of song (87), while Ps. 88 declares the deep exercise, affliction and trouble of the remnant to whom it seems as though hope itself was extinguished. The closing psalm of this third book gives the answer, presenting, by way of contrast to the sad lament of Ps. 88, the sure mercies of David which God will accomplish perfectly through Christ, David's true Heir.

The fourth book consists of Ps. 90-106. In this series we find, as the general theme, that universal blessing will be realized under the administration of the Son of Man, the rightful Heir of all things. First, however, Ps. 90 gives a picture of the first man under God's government, and the next psalm His delight in the dependent Second Man. With Him before the soul no wonder that the next two (92, 93) celebrate the establishment of Jehovah's reign in glory, as a result of which His supremacy is manifested in holiness and peace.

QUESTIONS AND ANSWERS

Ques. 2.—In Matt. 18: 3 the Lord says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Is the kingdom referred to here the present or future? Many are not "converted" in the kingdom, as the Lord's parables teach.

Ans.—"Not expecting recognition, and not claiming rights, and earnest to avoid giving offence by any self-assertion, our privilege, as well as our responsibility, is to walk in the steps of Him with whom the path of humiliation and of service was His choice and glory.

"The lowliness of spirit is now insisted upon in the strongest way, the Lord using a little child as His text throughout, and in answer to a question proposed by His disciples which evidenced their need of such instruction. . . . *Greatness* was what they sought; and in that which they owned to be the kingdom of heaven, yet which (as they are shown later) they are making but a kingdom of the Gentiles in their thoughts, a place for the gratification of ambition and self-seeking."

In the Lord's answer to them, He raises a more fundamental question than the one they had started. It is that of *entrance* into the kingdom of heaven.

"One must *enter* it, in order to be great in it; and ambition could not even *enter*. It is plain that, while merely the ordinary term is used here, which applies both to the mystery—and the final form of the kingdom, yet it is of the latter both the disciples and the Lord are speaking. They have in mind the time when 'greatness' will be estimated by the King and receive its reward, and the Lord states the necessary condition for even entrance into it at that time.

"The word for 'be converted' is simply 'turn yourselves,' though surely here having reference to that spiritual change, for which a compound form of it is generally used, of somewhat stronger meaning. The little child as a symbol reminds us of the way in which God has ordained that men should enter the present life, most surely in lowliness and feebleness enough. . . . So also is it with the beginning of spiritual life, which we enter not as doers of something great, but in feebleness and poverty to receive grace, not due. And the end is as the beginning:

it is in grace we grow; at the end as at the beginning, it is salvation that we receive; reward at last is not claim but *mercy*."

—From "*Numerical Bible*" on *Matthew*.

Ques. 3.—The weekly newspaper and printing shop for which I work occasionally prints Christian Science literature and Theosophic work. Should a Christian work at a place printing literature which denies His name?

Ans.—We can readily understand the distress caused by the necessity of handling and helping to produce such literature, and in a humble, gracious way, for conscience sake, one might seek from his employer a way of relief from being individually engaged in producing it; yet it might not be possible to arrange this, shop-conditions might make it impossible. In these circumstances it may be well to remember that you are a servant, and not responsible for taking on such work; the responsibility here rests with your employer. If you are careful to give a good witness to your faith in Christ, then your individual attitude toward such publications is easily made known, and your performance of duty as a servant can scarcely be misunderstood. An illustration from Scripture suggests itself. Naaman, after being cleansed and acknowledging the true God, shows an exercised heart and concern as to his relations since he must return to the idolatrous house of his master (2 Kings 5: 17-19). He renounces idolatry in ver. 17, and then says to Elisha: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." Elisha's answer is, "Go in peace."

God looks upon the heart, He desires truth in the inward parts, and He knows all our circumstances. If we abide with Him in them, prayerfully exercised, we will find His hand with us, and deliverance in His way will be realized in due course.

—JOHN BLOORE.



CURRENT EVENTS

BY ROGER B. EAMES

THE prophetic Scriptures indicate that at the time of the end the nations will be allied together in various regional groups. The location of these groups is given in their relation to the Land of Israel. There is the "King of the North" and the "King of the South." These expressions are descriptive of certain Gentile powers whose geographical position is to the north and to the south of the Land. This is also true of the "Kings of the East" and of the Western Confederacy. These will form a "ring of steel" around the little country we call Palestine. Some seek to belittle its importance, but it is becoming big enough, and important enough, to attract the attention of all nations.

Jerusalem has been appropriately called the "Key City to world-dominion." Whoever is in possession of that city will rule the world. Not from Geneva, nor yet from Rome, but from Jerusalem will be the final administration of world-government. It will be there that the last and only successful "Peace Palace" of the nations will be erected, which will be none other than Ezekiel's temple, the "House of the God of Jacob." "At that time they shall call Jerusalem the throne of the Lord." We are living in a transitional period between the day of grace and the day of the judgments of God, the day of grace still lingering, and the nations meanwhile shuffling for their positions in these great confederacies which will figure so conspicuously in the vast drama of the end-times.

GERMANY AND POLAND. Despite the Russian boast of its great military preparedness there is visible fear of German conquest in the Ukraine or the Baltic States. It was this fear that led to the military alliance with France and the entrance into the League of Nations. If the Germans with their allies, the Poles, should make an aggressive movement against Russia in Europe, Japan

might seize the opportune moment for an offensive in the Far East. The economic conditions in the Soviet Union are such that Stalin fears an attack from without would result in an uprising at home which would overthrow the present Government.

European statesmen have proposed, as a further guarantee of peace, an "Eastern Locarno Pact" which would link Russia, Germany, Poland and the Baltic States together. While such an alliance would be consistent with the Prophetic Word, the time does not seem ripe for it, as all these powers are not friendly to each other. Something may soon develop in Central Europe which will radically change the *status quo* of these nations and result in the formation of an Eastern alliance.

ITALY. Much publicity has been given to Italy's activities in Ethiopia, which has been likened to Japan's subjection of Manchuria. The Ethiopian boast of having a million men to oppose Italian aggression recalls the reign of Asa, King of Judah, when they came against him with the same number (2 Chron. 14: 9). When, at a future time, the "King of the North" invades Egypt, the Ethiopians and Libyans will become his allies or vassals (Dan. 11: 43).

THE SOVIET FIVE YEAR PLAN. The *Daily Telegraph* of October 13, 1932, reported the five articles of the Soviet program against Christianity as follows:

"During the first year in which we are now, all religious schools are to be closed, and preliminary measures taken for the closing of churches in the capital.

"During the second year, all religious-minded persons are to be expelled from state undertakings and offices. All religious literature will be prohibited, and there will be made 150 anti-religious films, to be shown throughout the Soviet Union, principally in the schools.

"The third year will be devoted to the 'activization of the godless cells,' and it is proposed to expel from the Soviet Union all clergymen, of whatever religion, who refuse to abandon their clerical orders.

"In the fourth year all churches, chapels, and synagogues are to be surrendered to the local Soviet in order

that they may be used as cinemas, clubs, and other places of intelligent pastime.

"The last year is to be devoted to strengthening the gains along the front of the fight against religion. It is intended by May 1, 1937, not to leave a single house of worship in the territory of the U. S. S. R., and to extinguish in the minds of the people the very notion of God." This program is evidently being carried out.

Christianity, wherever it goes, sets men free. Its gospel message of pardon and peace brings liberty to those who come under its benign influence. Power in the hands of godless men leads to the attempt to stamp out the knowledge of God, and the Rulers of the Soviet Union are a striking example of this. It is not surprising that as the time approaches for the reign of the Beast and Antichrist, the present-day Rulers should become more despotic and godless, marking the increasing Satanic boldness which, a little later, will reach its climax in their rule. It may be that before 1937, when the Russian Rulers propose to complete their defiant program against God and His people, they will be themselves "extinguished," but we do not know this. Some impatiently ask, "Why doesn't God interfere?"

Sir Robert Anderson in his book, "The Silence of God" (pp. 164, 165), says, "The era of the reign of grace is precisely the era of the silence of God. To grace, therefore, we look to explain the silence. Christianity is the supreme and final revelation of the Divine 'kindness and love-toward-man' (Titus 3: 4, *Gr.*). Therefore when God again declares Himself it can only be in wrath, and wrath must await 'the day of wrath.' . . . From the throne of the Divine Majesty there has gone forth the proclamation of pardon and peace, and this without condition or reserve. And now a silent Heaven gives continuing proof that this great amnesty is still in force, and that the guiltiest of men may turn to God and find forgiveness of sins and eternal life. God is silent because He has spoken His last word of mercy and love, and judgment must await the 'day of judgment'—there can be no place for it in this 'day of grace.'"

HAIFA (J. T. A.). "The government's attempt to route all imports through this port instead of allowing some of them to be landed at Jaffa has resulted in traffic-crippling congestion which has created a knotty problem for merchants and transport agencies. Choice of Haifa as a preferred port is due to the fact that it is easier to levy import duties at the former place, where there is a landing dock, while at Jaffa, which is an open harbor, lighterage must be carried on in small boats."

This port of entry to Palestine, formally opened to commerce last year, is already proving inadequate. Later this will be true of the whole land as the prophet declares: "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants" (Isa. 49: 19).

MOSUL OIL. The completion and formal opening of the world's greatest pipe-line, from the Mosul Oil fields in Northern Iraq across 600 miles of desert and mountain to the Mediterranean, was the occasion of much rejoicing at Haifa. The pipe-line crosses five countries—Iraq, Transjordan, Syria and the Lebanese Republic and Palestine. The Iraq Petroleum Company, which holds the Mosul concession and built the pipe-line at a cost of nearly \$50,000,000, includes British, French, Dutch and American interests, so that the oil will have a wide distribution.

SOLOMON'S POOLS. As a result of recent heavy rains in Palestine some 25 million gallons of water poured into Solomon's Pools. This is much needed as there has been an acute shortage of water in Jerusalem. These pools, called Solomon's, are located near Bethlehem. There are three of them, ranging from about 400 to 600 ft. long, by 200 wide, and are from 25 to 50 ft. deep. Solomon also made pools to irrigate his nursery stock (Eccl. 2: 6). Hezekiah made a pool and conduit to bring water into the city from the water-course of Gihon (2 Chron. 32: 30). A new system is now being installed from springs at Ras El Ain to supplement the present supply. It is hoped the new pumping station will be completed by the coming summer.

BACK-TO-THE-LAND MOVEMENT. Owing to the shortage of farm labor, one hundred students of the Hebrew University have left their classes for the Plain of Sharon to work on the farms during the six weeks of spring vacation. More than 1,000 young Polish and German Jews with agricultural training, recently passed through Trieste and Constanza on their way to Palestine. There are about 8,000 young pioneers who have finished their training in agriculture and are waiting to be placed on the land.

ARCHÆOLOGICAL DISCOVERY. An important find is reported in excavations at Lachish, consisting of porcelain tablets, recording in the Hebrew language events in the Kingdom of Judah between 900 and 600 B. C. This "promises to be the most important find since the discovery of the Amarna tablets in the 1880's." We hope to supply further details later.

WORK IN THE HOME-LAND

UNITED STATES

MIAMI, FLA., Feb. 28.—The saints here at Miami go on steadily, and have enjoyed the visits of Bros. McLean and Jas. Elliot lately, who both stayed about ten days each, and gave suited ministry, appreciated by the saints, and we trust reaching some unsaved. For a couple of days I accompanied Bro. McLean to Key West.

The last few weeks I have been giving a series of talks twice a week on the history of the Ark of Israel, which the saints seem to have enjoyed. The Lord's people appreciated the word given, and we trust and believed it cheered and refreshed our hearts. How the heart delights when it discovers some fresh revelation of His grace and glory, hidden away for faith to find and appreciate and feast upon and grow by. The gospel goes out regularly in the hall, at the jail, prison-camp, and in the open air, and we trust fruit will be seen in "that day."

The promises of His Word encourage us to go on, for our labor is not in vain in the Lord.

Our dear brother Scott still gets out to the regular meetings, and even is able to pass out a great many tracts each week. May all our hearts be stirred to "shine as lights, holding forth the Word of life." We may not have many more days to bear witness for our Lord, for He is coming.

—AUGUST VAN RYN.

SEATTLE, WASH., Feb. 23.—After the very happy time of Conference at San Diego (during a meeting we had a slight earthquake), I stayed on for six weeks, having preaching services in private houses and in the hall. The interest in some of these seasons was most encouraging.

Then to Alhambra and Los Angeles. At the Bible Institute of the latter city I had the privilege of addressing the students again and again—330 of them on one occasion. Their earnest attention and keen interest was delightful to witness. "Much prayer" is a keynote there.

As I write I am at Riverside for a long week-end, and am moving up to Oakland for two weeks, if the Lord will. Then further North, and home to Seattle to refit a little for further voyaging. "Brethren, pray for us!"

—INGLIS FLEMING.

OAKLAND, CALIF., March 15.—Our brother Mr. Inglis Fleming has just concluded three weeks' labor in these parts in halls, mission, jail, etc. It has been a good and profitable season of ministry for both saved and unsaved. We look for brother E. Tatham shortly. I have been at San Jose and Palo Alto for meetings, and at the former there is now an opening in a little chapel for meetings on Sunday nights, which we trust may grow into a real interest.

Bro. Nels Thompson, widely known on the Pacific Coast, was called home last week in his 52nd year. He was a man of distinctly evangelical gift, being a successful soul-winner. There are very many who date their awakening and conversion to his fearless preaching of the gospel.

—R. B. EAMES.

SAN ANTONIO, TEX., March 19.—The Lord has given us great treats of late. In February Bro. Harry Craig and his wife passed through. He gave us two meetings in Spanish, which were a blessing to us all, but a sacrifice for him, as he was suffering from asthma.

On March 16, at 6.00 P. M., Bro. C. E. Tatham came in, accompanied by the worst dust-storm that we ever saw, for the sun became invisible. But on Sunday the wind ceased, and the Lord gave us five happy seasons of Christian fellowship and ministry from Christ.

Our two City Mexican Sunday Schools rallied to hear our Bro. Tatham in the morning, "The faith and reward of the Shunammite woman;" and those who recently began to have the Lord's Supper at South San Antonio remained to remember the Lord with us here in the city. In the afternoon we had another rally of Mexicans and some American brethren to hear him tell of Peter's conversion and restoration. Then we drove out 15 miles to tell the "A, B, C." of the gospel to another company of very appreciative Mexican people. After supper Bro. Tatham again spoke, this time in the Hall of the American brethren, and we were blessed as we listened to his gospel message, "He saved others, Himself He could not save." "Come back again, dear brethren," is the desire of every one here.

For some time we have been urged to begin Sunday school work in another needy section of our great Mexican population. Please pray about this with us. How can we deny the water of life to those who are asking for it, when it comes to us from Calvary?

—ERVIN D. DRESCH.

CANADA

NEW WESTMINSTER, B.C., Mar. 21.—I am back on the mainland again after a time of refreshing in Victoria Hall, Victoria. God graciously sent the droppings of revival among His people and saved souls. It has been a real stimulus to the heart to have been on our knees together in prayer and longing with the people of God, and to have heard the many expressed desires of young

men and women to give themselves up to walk with God. At our first meeting a young man was led to confess Christ as his Lord, and a young women was restored to the consciousness and joy of salvation.

Throughout the meetings quite a number turned to the Lord, and at the last one, to the joy of the hearts of God's praying and expectant people, He saved in our midst a young police-officer, who had seldom if ever been in our meetings before.

We felt led everywhere to exhort the Lord's people to give themselves individually to God and to prayer, conscious that this is the need of the day.

—R. ELLIOT MCALLISTER.

BLACK CAPE, QUE., March 15.—We went up to Campbellton, a town in New Brunswick, and had two weeks' meetings. There are only six in the Assembly, and they have no other meetings than that for the remembrance of the Lord. Hence the interest at the gospel meetings held had chiefly to come from outsiders. While companies were not large, there was a fair interest. Had as many as fifty one night. One young person professed faith in Christ.

At present we are in the Hall at New Richmond, Que., where we have had a week's meetings with splendid interest, and are hopeful the Lord will give fruit ere we end.

—SAMUEL STEWART.

B A H A M A S

MARSH HARBOR, ABACO, Feb. 15.—Have been nearly five weeks in the island of Abaco, finding joy and much encouragement in the work. Many speak of receiving help spiritually for the path, and request me to come back. The interest in each place was splendid, and we have the delight of knowing "our labor in the Lord is not in vain." One meets with much profession in these places. From here I go to Man O' War Cay for ten days. I desire the prayers of the saints.

Further word from our brother, dated March 11, says, "At Man O'War Cay eleven have professed Christ as Saviour, without being unduly pressed. They just

remained behind after the meeting feeling deeply troubled. People there are extremely poor, and so unable to buy monthly magazines or books. My address is now changed from Nassau to Spanish Wells, Bahamas."

—R. A. C. JEWERS.

WORK IN THE FOREIGN FIELD

Fools for Christ's Sake

A missionary in India, feeling keenly the opposition and ridicule of unsympathetic white officials, writes: "I often think I am a fool, but if so I am God's fool, and I would rather be that than what the world calls clever. 'We are fools for Christ's sake,' was the testimony of the apostle Paul; and so, in the eyes of the world, all true servants of the Lord are looked upon as fools. A clever doctor or gifted scholar gives up the possibilities of acquiring wealth or fame to go to a far-off heathen land, and there in the constraining love of Christ use his abilities on behalf of poor degraded heathen.

To the natural man such a course is indeed foolish and oftentimes friends or relatives join with the worldly-wise and say in effect, "Why this waste? Surely this could have been sold for a greater price!"

No, indeed; not waste, but a sacrifice well-pleasing unto God. For the encouragement of all in His service we can say in the words of the apostle, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as YE KNOW your labor is not in vain in the Lord" (1 Cor. 15: 58).

JAPAN

Our brother, Conrad Baehr, while passing through Japan on his way to China, writes as follows:

In the evening we had dinner with Mr. and Mrs. Hay, the Aldersons, from Kiangsi, and a brother who is a

petty officer on a submarine. All speak well of Mr. Craig, who labored out here for many years.

One of the Japanese Christians, a young man who had a remarkable conversion, is serving seven months' prison sentence for speaking in the public park disparagingly of the Sun gods of Japan. Christians have freedom to preach the Gospel, but are imprisoned if they attack Emperor-worship. This man is not even allowed to have his Bible. They have taken his eye-glasses away, and the only reading matter he is allowed is composed of a few letters from his immediate family. They can only visit him once a month for five minutes. He is permitted to write them only once a month. Mr. Hay says he is a bright Christian, very well taught and happy. He is to be released on May Day, and says he will preach the day he comes out.

It is surprising that we, among assemblies of brethren, have not done more to bring the Gospel to the 80-odd millions of this great Empire. Only Mr. Hay and his wife and Mr. Wright are there, as far as we know, who are out from the assemblies. Their reports of other Gospel effort in Japan is not encouraging. Perhaps the Lord will raise up workers in the near future to go at His command into this difficult field.

Our brother E. B. Craig writes as to work in Japan and among the Japanese:

OAKLAND, CAL., Dec. 31.—The Japanese brother who protested against shrine worship is still in prison till May 1, but is strong in faith and has committed his family to his heavenly Father. The brethren are one with him in spirit. The work generally is encouraging. Sunday School work continues, but the numbers vary. One young man, fruit of the roadside preaching recently, has been baptized.

Mrs. Tsukiyama has been in poor health. She has been a faithful "mother in Israel" toward the younger women and in Sunday School work.

Brother Fujimoto with Brother Wright made long journeys by bicycle, distributing thousands of tracts, preaching by the roadside, giving talks to children with illustrations, visiting isolated believers. They have since received letters from some inquirers, as a result of these journeys. In September they opened a vacant store as a Gospel Hall. The place seats but 30. Before long the people attending filled it, with several standing and some listening at the door. Meetings have been held nightly. Several have been converted already, and the brethren are seeking an additional hall.

A few more hospital patients have passed into the presence of the Lord with joy and bright testimony. Also Brother Sosuke Ogino. He was converted from a life of drunkenness three years ago, largely through the persistent prayer and testimony of his sister Kano, Mrs. Tsukiyama's helper. There was a great change in his life, and his testimony was bright to the last. Prayer is asked for his widow and children.

Brother Tsukiyama comments on the blessing attending the gospel work in Africa, as related in missionary news.

The brethren and sisters in Japan are praying for our return to Japan, but the way is not clear as yet.

They ask to be remembered in prayer. They mention their brethren and sisters in the Lord across the sea, in their prayers, and they send love and greetings in the Lord to all.

During the past year I have visited some sixty places, in this gospel work among the Japanese, both preaching in Japanese Missions, and in personal, individual work with Japanese of all sorts. Many have listened attentively to the message, taken the tracts thankfully, and thoughtfully read them. I have been thanked by Japanese pastors for blessing from this work amongst their people. May the "bread scattered upon the waters be found again" though it be "after many days."

"God's Way of Salvation," by A. Marshall, recently translated, makes a valuable addition to other good papers in Japanese. The little monthly paper, "*Shinri no*

Kura" (Treasury of Truth), started in 1918, by Dr. K. Tsukiyama and the writer, in Tokyo, is continuing. It contains gospel articles and others for believers. Some interesting experiences are being put in it, including those of some of the hospital converts, fruit of the visitation work of Brother Z. Fujimoto. Notes on The Revelation are also appearing, taken from my talks on this book in Tokyo, in 1927-28.

AFRICA

Our brother Gordon Searle writes as follows:

Nyangkundi, Jan. 17, 1935.

We can indeed praise Him for His faithfulness in answering prayer, and be encouraged to continue in the same. Surely if the Lord's coming is so soon, and we know it is, it must be the mind of the Spirit to prepare the Lamb's wife for His advent. Does not the Spirit yearn to present her before Him without spot or wrinkle or any such thing? And if so, would He not have us pray night and day to this end, until He accomplish this blessed result throughout the whole called-out Body?

Satan's temptation is against the perseverance of faith, hope, and love, in all these things. So many say, "Is there any hope that things will change?" and, "Will they not go on in this way until the Lord comes and sets them right?" But in so saying are they taking the presence and power of the Holy Spirit into account? Is He less able to do these very things than Christ, or, to be consistent, is He not Himself the very Spirit of Christ, and is He not here to do this thing? But He waits for us to believe Him and hopefully expect from Him. "Love believeth all things, and hopeth all things," and this is the love of God "shed abroad in our hearts by His Spirit who is given unto us." Oh, that we might dwell in the very secret of His Presence all day long, and never go out of that wondrous place for any cause!

Bro. Deans and I expect to go on a month's safari in the forest north and west of us, preaching the Gospel, and searching out the people as yet unreached by mis-

sionary effort. We expect, if the Lord will, to start at the end of this month.

Bro. Robert Deans gives the following information concerning the trip spoken of by our brother Searle.

We will go from here in a north-easterly direction, as there is no work being done in these parts until one should reach Kilo in the north. Mr. Wentworth, of the A. I. M., is up in that direction, possibly further north, and is doing good work for the Lord. If we can get anywhere near his place, and learn what distance has been penetrated into the forest from his point, we will then turn about, and go directly west through the forest (all this section of the forest is populated by the Walesi) to a point beyond Mambasa. We are praying that our ever-gracious Lord shall prosper our journey, as the Walesi people are sometimes difficult to get along with. Only yesterday Dr. Shebesta, who is out here studying the Pygmies, and had gone in the direction where we expect to end up at, called in on his way back to Europe and told us he was attacked twice by the Walesi. Praise God,

“Our times are in His hand!
Father, we wish them there,”

and as He has told us to go, “why should we doubt or fear?”

INDIA

Our brother Rowland Hill writes as follows:

Bangalore, S. India, Feb. 14, 1935.

It is encouraging to be told of the interest in our work among the children. In one place we have been held up three weeks through an outbreak of smallpox, and in another through cholera. We were unable to have the meetings for a time but now have resumed. We value these opportunities very much as we do not have the same liberty in many places. A few days ago we had an

apostolic experience. An Indian brother and I were forbidden to speak any more in the name of Christ, and forbidden to say that He came from heaven and went to heaven. I told them that even if they set about to kill us we would never stop preaching that, and then I told them there was another unpalatable truth I was going to make them hear—the Lord Jesus Christ came from God and went to God, and was coming back again as a Judge. They were very wrathful at that, and eventually we had to walk away among jeers and cries of, “Victory for Gandhi,” but the Lord has not done with that village yet and we intend to return. The absolute apathy or contempt of some is harder to bear than the active opposition of others. It does not greatly disturb us. We have a good hearing in more than one place where the opposition was at one time very active.

Last week by request I gave a lecture in the Y. M. C. A. on the significance of recent developments in Palestine. There were a number of educated Indians at the meeting, and quite a few Europeans, in all over two hundred. I have been asked to repeat the lecture tomorrow in one of the English churches, and am glad of the opportunity to testify to the coming of the Lord wherever He may give the opening. At a previous lecture on “How we got our Bible,” there were many Indians, and a number expressed themselves as greatly impressed with the story of how the Bible came to be written, and how it was preserved. There is much to keep people from believing the Bible, and there are many who belittle the truth of the Lord’s coming. The poor Indians are much misled by Western scholarship and interpretation of the Scriptures. There are one or two who have been enlightened by the Scriptures, and, though all their lives they were taught otherwise, they now see some Christian principles which they never even heard before. In the present day and attitude in India, when the people are turning away from everything of the West and wanting their own nationalism, the Scriptural principles of gathering and worshipping ought to have a special appeal, for they offer to Christians the method of the Holy Spirit,

and no Western form of ritual or service, and require no connection with any foreign church. I pray the Lord may lead many out into this privilege and blessing. Most of them have to be born again, till then they cannot understand spiritual things, but some are truly the Lord's, and yet satisfied with the external forms they have learned from the West.

In these large cities the nominal Christian population and the Roman Catholic Indians are a great stumbling-block to the heathen and those who might be interested, and turn many away. These are difficulties that we find in and around the cities, but there is a big field in the cities for all that. We always feel inadequate to the task but the Lord works with us at times in a way to encourage us and keep us going. The prayers of the saints are the means He uses many times to help us, we are assured.

SOUTH AMERICA—CHILE

From our brother Donald Rigg we hear:

And now a few words about the Lord's work here. All of the meetings go on as usual. The attendance is very good, especially at the Gospel meetings. It does one's heart good to see a full hall and earnest listeners. Growth has been slow but healthy, and this in the face of many obstacles. His power and His Word have drawn poor, thirsty hearts close to the Fountain of living waters, and, in those who have tasted, He has worked the miracle of life.

We have had some very stirring and heart-searching messages, and hearts have been touched. Two have been saved recently and are happy in the Lord, and two others have come to inquire definitely what they must do to be saved. We surely have much to thank the Lord for.

One woman, about 48, was saved quietly and at home. She came to confess it and now the joy of deep-seated peace shines out on her face.

I believe that the Lord would have us to pray more and see His power working in the lives of men, then praise Him. We therefore covet your prayers.

PORTUGAL

Our brother Dr. Alan G. Bodman writes as follows:

I have not yet seen the young Portuguese brother Viviato Sobral who came back with them (Mr. and Mrs. Ingleby) or about the same time. I hear that some of those who saw him when he was in Lisbon were favorably impressed by what they saw.

I arrived here at the end of January for a short stay, to see how things are getting on. I am very much encouraged by the way that the meetings have kept up in the Medical Mission during the six months that I have been away. Others also say they had expected the attendance to drop off much more than it has done, as there is always the possibility that, in a work like a Medical Mission where there may be an ulterior motive to attract some to meetings, when there is nothing material to be received the interest may fall off. And, of course, a certain number have disappeared, but it is surprising what good numbers come regularly still, and the believers seem to have kept together and made some progress, and I see several new faces among the regular attenders. The two young sisters in charge of the Convalescent Home seem to have done well. I am admitting another little patient with tuberculous disease of the hip this week. We feel great need of more workers if the work of the Medical Mission is to go on.

INDIAN WORK

Miss Clara Holcomb and other missionaries laboring among the Indians in New Mexico have great concern for the future of their work owing to changed conditions anticipated if certain laws are enacted. Miss Holcomb says:

There is nothing any of us can do but pray; not that things will turn out in the way that seems to be the way to our poor vision, but that God will rule and over-rule to His own glory. It gives one such a sense of rest and peace to know our God still sits above the storm in spite of all the people of the earth who are crying, "We will

not have this Man to rule over us." Some of our fellow-missionaries have foreseen just the thing that has been true in other places, that after the missionary force is withdrawn from the field the whole burden of the testimony will fall upon the Indian believers, and in view of this we have had a month of intensive Bible study and teaching in Church History, etc., for the developing of these young Christians into Christian leaders among their own people under the blessing and guidance of God. How we wish that there were some here in our immediate vicinity to take up the responsibility if we should be called upon to lay it down.

EAST INDIES

The following extract also shows the power of the Gospel in Borneo, the land of the proverbial "wild-man."

One hears so much of "revolution" these days, but none is more inevitable than when the power of the Gospel begins to undermine the very strongholds of Satan. In the three villages aforementioned the silent revolution was on. The dumb idols they burned before all men, even as did the Ephesians. What a bonfire it all made! Fetishes of generations were consumed by tongues of fire, as the people stood and praised the Lord God who had delivered them from their fear and bondage. However, some of them, like Jacob, wanted to hide their strange gods under the oak, but I insisted we clean camp of every reminder of their former superstitions. In one village they destroyed 500 skulls, in another 185 more, all trophies of head-hunting expeditions. One old father boasted of having taken twelve heads, single-handed, but his own head he now laid at the feet of the Lord Jesus. What a gospel we have to preach to depraved man! What a dynamite! What regenerating power in this message! It is the power of God unto salvation, even to the Dyak.

—*The Pioneer*, Nov., 1934.

HIS "MORE EXCELLENT NAME"

(Heb. 1: 1)



THE first chapter of Hebrews is a wonderful unfolding of the glorious supremacy of *God, the Eternal Son*. Many pages both in poetry and in prose have been written concerning the matchless dignity of our blessed Lord, but the most beautiful jewel studding the diadem of His glory is the truth of *His essential Deity*. He was as truly God as He was Man, and as truly Man as He was God. "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2: 9). In matchless love and grace He came into His own creation by way of incarnation, and dwelt amongst men for thirty-three years that He might make known the love of God in all its infinite fulness. Were He not God, it could not be said of His Holy Name what the angel revealed, by the Lord's authority, to Joseph; "Thou shalt call His Name Jesus, for He shall save His people from their sins."

The Jewish multitude said and believed God alone could forgive sin, and He claimed that power as His own; and to prove to the assembled multitude that He possessed it, He at once, on the spot, did what alone God could do, He performed a miracle, the instantaneous cure of a paralytic brought before Him.

If Christ were not God, how could Scripture, the Divine Word, proclaim Him the *supreme Judge of the universe*, the Judge of the quick and the dead, with authority to bestow endless happiness upon those who believe and to banish from His presence the unbelieving?

In this chapter, vers. 2, 3, we have seven points concerning His excellency. (1) He is the appointed Heir of all things. (2) He made the worlds. (3) He is the brightness or effulgence of divine glory. (4) He is the

exact image of Deity. (5) He upholds all things by the power of His Word. (6) He shed His precious blood on the cross to make purification of sins. (7) He rose from the dead in the glory of resurrection, *and as a glorified Man* He ascended, and passed through the heavens, and sat down on the right hand of the Majesty on high. He is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him (1 Pet. 3: 22). The Eternal Father seated Him there *as the one Man* in whom He found all His pleasure and satisfaction. The world gave Him a malefactor's cross. The Father placed Him on the universal throne in the glory, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1: 21).

In verses 5 to 13 seven quotations from the Psalms are brought forward by the Holy Spirit to give us the full measure of the solitary dignity of this wonderful Person, Jesus Christ our Lord. In verse 5 He is declared to be the "Son" in incarnation, the "First-begotten." Five times in Holy Scripture He is spoken of as the "First-born," or "First-begotten." Five times He is spoken of as the "Only-begotten." He was the First-begotten Son in time in incarnation. As the Only-begotten Son He is viewed from all eternity subsisting in that most unique place as the Son of the Father's love, the very darling of the Father's bosom.

In verse 6 we see this Son coming into the world (or habitable earth) again. This will be when He comes in glory to establish His kingdom on earth, and set up His perfect administration in peace and righteousness. As Son of David, He will sit, in that day, on the throne of His father David in Zion, take the universal reins of

government into His hands, and rule with a rod of iron. When this takes place, God says, "Let all the angels of God worship Him." Then in verse 8 He continues speaking unto the Son, and saith, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." Here we see God the Father addressing God the Son, who in incarnation became the Son of God, as God.

In verse 7 we see Him anointed with the oil of gladness above His fellows. This denotes a triumph, and follows as the consequence of His manifested love of righteousness and hatred of iniquity. After the triumphant completion of His work, He has been anointed by the Father above His fellows. Not only above His fellowmen, whom He is not ashamed to call His brethren, but above all the angelic hosts of heaven, who are spoken of as "sons of God," but are finitely His inferiors in the glories and joys of heaven. Thus He is the antitype of Solomon, chosen of all David's many sons to sit upon the throne of the kingdom of the Lord over Israel, even as His father David was chosen before the house of his father's sons. The image is drawn from the custom of anointing kings. When the Son of Man comes back again, He will be visibly the anointed King over all the earth, the antitypical Solomon, the true Royal Head of the theocracy.

In verse 10 He is addressed as the Creator of the earth and the heavens. Oh, the matchless dignity of this glorious Person, who coming into His own creation, took that place in deepest humiliation as the Man of Sorrows, despised and rejected by those to whom He had come in all the fulness of divine love to bless; and then willingly submitted Himself to man to be led away to Calvary to be slain on that cruel cross that He might redeem lost man to God!

In verse 13 we hear the Father say to Him, "Sit on My right hand, until I make Thine enemies Thy footstool." We see Him here in the glory of resurrection, ascending in the power of an endless life, our triumphant, victorious Lord and Saviour, to the Father's right hand, there to await the day of His coming in manifest glory to put down everything that opposes God and is contrary to His will. God the eternal Son, who became the Son of God in incarnation, is now the Son of Man, sitting at the Father's right hand on the Father's Throne. Soon the Son of Man will be sitting on His own throne as universal King of kings and Lord of lords, and will reign in absolute righteousness for one thousand blessed years over the earth.

The fulness of the glory of the peculiar name, "the Son of God," is beyond expression by speech or attainment by thought. All appellations are but fragments of its glory—beams united in it as in the central sun. Rev. 19: 12 speaks of it as, "A Name that no man knew but He Himself." It is a Name which is above every name, best known to us in lowly grace as JESUS, which means "Saviour."

—T. W. CARROLL.

FIRST LOVE

"Nevertheless I have against thee, because thou hast left thy first love" (Rev. 2: 4).



IN spite of the wonderful ministry received from the Apostle Paul 30 to 40 years previously, the Ephesians had left their first love ere the close of the first century of the Christian era. They were theologically in a correct position but they had departed from what was essentially Christian. The

Authorized Version of the text reads thus, "I have *somewhat* against thee," as if it were not of paramount importance, but "somewhat" has no equivalent in the original text. The defect was fundamental and far-reaching in result! Love is the substance of Christianity, even as the Spirit is its power.

In the very darkest phase of the Church's history, it is encouraging to see that love was never entirely lacking. Indeed, some marvellous hymns were written by monks immersed in darkest Romanism. Eight hundred years ago Bernard of Clairvaux wrote:

"Jesus, the very thought of Thee,
With sweetness fills my breast."

There is nothing in which the Lord delights like love which attaches us to Himself and detaches us from things here. Love will keep us faithful.

The word in the text rendered "left" was technically applied to the divorce by which the man of the period dismissed the wife whom he had ceased to love. So that no mere negation is implied by the expression. The Spirit of God puts the condition in the category of deliberate acts. The Ephesians had divorced Christ from their affections, no matter how fair the show they might have been making outwardly! Spiritual stimulus had been lost, through self displacing Christ and pride being in the place of humility.

We strengthen each other only as we are knit together in love unto all riches of the full assurance of understanding (Col. 2: 2). We do not get the intelligence of the Lord's mind otherwise. It is only in His company that we learn what suits Him. Whenever we see a person turning his back on other Christians, we may be sure that he is in the process of going wrong. If we are

spiritually exercised, we shall wish to be with those who are true to the Lord's name, no matter how few and feeble they may be. The great matter is that they are true!

—T. OLIVER (*Galashiels*).

THE KING'S COMPANION



THE many lists of names found in the books of Chronicles mean little or nothing to the casual reader of the Word of God. But one thing that appears to lie upon the surface is that God knows and never forgets those who seek to do honor and service to His blessed Son, the King of kings.

Many of these names are recorded because of their association with King David. Where one seeks to honor and serve God's "Beloved," He knows and records their service. Although much smaller, we have a somewhat similar list in Romans 16.

Since all Scripture is given by inspiration of God and is profitable, we are sure there are many hidden beauties and much instruction in these long lists of Hebrew names, each one of which has its own distinct meaning, undoubtedly supplying some link in the chain of truth. While fuller development of this awaits competent and sanctified scholarship, we may, however, gather some precious lessons from phrases and verses here and there through these two books. One of these we find in the short story of Jabez in 1 Chron. 4: 9, 10. His name means, "The son of affliction" (perhaps it was given to him in connection with some sorrowful experience), but it is evident he knew God, and his prayer to Him indicates true spiritual desires. How often these are formed out of the trials and afflictions through which God's peo-

ple are called to pass. Here is his prayer: "Oh, that Thou wouldst bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me."

He sought God's blessing "which maketh rich and addeth no sorrow." He wanted enlargement, and every Christian should pray for growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. He longed to be kept from evil, evil which filled the world then and fills it now, and from which only the power of God can keep His saints; and every Christian should be exercised as to this. No wonder that God granted him that which he requested, as He will also grant us the desires of our heart when we delight ourselves in the way and the will of the Lord (Psalm 37: 4).

We have in Chronicles the history and work of those associated with the King. In 1 Chron. 4: 21 we read of those who wrought fine linen, a picture of the people of God who seek to manifest righteousness of life in their daily walk and ways, for fine linen is the righteous acts of saints (Rev. 19: 8).

In verse 23 we read of those who were potters, and some who dwelt among plants and hedges for the King's work. May not this remind us of those who seek to mould the lives of others into likeness such as He would desire?—those who seek to cultivate the King's garden that it may produce fragrance for Him.

In chapter 7 we read of mighty men of valor, fit to go out for war and battle, like good soldiers of Jesus Christ. But among all the expressions there is none more beautiful than that in chap. 27: 33, where we read, "Hushai the Archite was the King's companion."

What a wonderful privilege to be the companion of the King, to be His friend, to be with Him day after day, to

see Him, to talk with Him, to know His secrets, and to enjoy His company!

Hushai's family had its origin near Babylon (Gen. 10: 10, Erech), the city so given to sin and idolatry, but he found a place among the people of God, in the presence of the King. His name means "eager," or "earnest;" and the Archite means "continuance." And how this all suggests to us that God takes those who were born in sin, and through His grace and the work of our Lord Jesus Christ, fits them for this holy friendship. For the practical companionship and enjoyment of such fellowship with our Lord Jesus Christ, we need to be really eager of spirit and earnest in obedience, not weary in well doing.

Where one is content just to be saved, and does not press on to know more and more of Christ and the power of His resurrection and the fellowship of His sufferings (Phil. 3: 9, 10), he misses the true joy of fellowship and companionship with the Father and the Son, which is the purpose of God that each of His saints should know. May the Lord Jesus be more and more to us each day, until He is all and in all, that we may also be like Hushai,

"THE KING'S COMPANION."

—F. L. FRENCH.

"THIS ONE THING I DO"



IF many of the writers of Scripture, even of the New Testament, we know very little. But where it is for the help and blessing of the reader we find records of personal experience, and Paul's letter to the "saints in Christ Jesus who are at Philippi," contains such revelations. One of the most

fruitful of these passages is in chapter three, a most impressive statement as to Paul's innermost feelings concerning Christ in glory.

Philippians is the book of experience all through, and verses 8-14 of chapter 3 are the central point of the Epistle. Paul shows in this chapter that he had been transformed from the proud, bigoted Pharisee, hater of Christ and persecutor of His people, into the "man in Christ" whose one object and aim was to be with and behold Christ in the glory of His Person. God gave to Paul a most intense nature. As a Pharisee, he had been one in the fullest possible way. After his sight of the risen Christ on the road to Damascus, he had been transformed into the most zealous and whole-hearted follower of the Lord of whom we know. He could say truly, "To me to live is Christ." All that he had loved, trusted in, or sought in this world was cast away as defilement, and his whole aim in life was to know Christ better.

Paul was very happy. Again and again here he uses the word *rejoice* and *rejoiced*. What made him thus? He was a prisoner, chained (after the Roman custom) to a soldier, but living in his own hired house (Acts 28: 30); for from Phil. 1: 25, 26 it seems certain that he wrote this letter to the Philippians during his first imprisonment. 2 Timothy was written later, shortly before his death. But Paul ever looked to being with Christ. That hope, that expectation, filled him with joy. He was sure of meeting his Saviour the other side of death, if he died before Christ's second coming. If he was alive when Christ came again, there would be no resurrection for Paul.

This was his only uncertainty, whether he would be dead and buried when this blessed coming took place, so as to have resurrection, or whether he would be alive,

so as not to experience death and the being raised from the dead. There is the same uncertainty in the case of every believer on the earth to-day. That is the only uncertainty for every child of God as to the resurrection. Note how simply this great change is foretold in 1 Thess. 4: 13-18. Two, and only two, classes are mentioned, "We which are alive and remain unto the coming of the Lord," and "Them which are asleep." Of these, "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

Just so in 1 Cor. 15: 23. Christ's resurrection is put by itself: "Christ the firstfruits; afterward they that are Christ's at His coming." And all through the last part of the chapter there is only one class of raised ones mentioned as to their being raised at that time. "We shall not all sleep, but we shall all be changed." But all go together to meet the Lord.

The resurrection is spoken of forty-one times; in thirty-nine of them one word is used, *anastasis*, a common Greek word for rising up. Once, in Matt. 2: 52, *egesis* is used for the resurrection of Christ, and once, here in Phil. 3: 11, one other Greek word is used, *exanastasis*, the common word for resurrection, with the prefix "*ex*" before it. It is used nowhere else in the New Testament, and very seldom was used by the Greeks. Does this word imply a different resurrection from that of the other thirty-nine words? Did Paul mean by saying, "This one thing I do," that he was seeking for a different resurrection from the mass of believers?

What Paul with such energy was seeking in Phil. 3: 7-11 was greater knowledge of Christ. Note how Christ Jesus his Lord is before him. Ten times in these few verses Paul speaks of Christ. He is determined to have

all of Christ in every way that is possible, and he most earnestly desires that other believers may be possessed by this same consuming desire. He himself is so carried away that he can hardly find words to express his feelings. Hence in verse 13 he writes, "Brethren, I count not myself to have apprehended [laid hold]; but one thing—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the calling on high of God in Christ Jesus."

He is so intensely in earnest to tell out his heart, how deeply he is moved, that he leaves out the words in verse 13 which are in italics, and only says "*one thing*" (see J. N. D.'s Version). In the Greek it is even cut to one word, "*en*," one; literally, "but one—." It reveals the intensity of Paul's feelings, how he was carried away by his intense longing, not only to have all of and from Christ there is to be had here and now, but to meet Christ in resurrection.

When Paul uses a different word for resurrection, literally, "the out-resurrection from the dead," he is not teaching that there is a different one for any class of believers to attain by their own efforts, as is shown by verses 20, 21: "For our conversation [citizenship, or commonwealth] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change (literally, transform) our body of humiliation, that it may become conformed to the body of His glory, according to the working of the power which He has even to subdue all things unto Himself." Like every other place in the Scripture where resurrection is mentioned, only one class is here spoken of.

But why, then, does Paul say, "If by any means I might attain unto the resurrection [out-resurrection]"

from the dead?" The Greek word rendered "attain" is used twice by Luke; in Acts 16: 1, "Then *came* he to Derbe and Lystra;" and in Acts 20: 15, "And we sailed thence, and *came* the next day over against Chios." The simple meaning of the Greek word is to "come," "arrive at," as is seen by the two cases where Luke, the educated Greek, used it. One of the meanings of our word "attain" is the same, but usually we mean by "attain" to obtain by striving, as "he attained high honor." The word "attained" is found in Phil. 3: 12, 16, but there they are translations of entirely different words in Greek.

As for the expression "By any means," it is equivalent to "any way," as one version has it. The Greek is an adverb, *pos*, meaning "How? In what manner? By what means?" as any Greek-English lexicon shows. "If in any way I arrive at the out-resurrection from the dead," is the way it would read to a Greek. The uncertainty is simply whether he would die and be raised, not whether he would share in the resurrection of the just, not whether he would have part in some select resurrection of which Scripture knows nothing, but his uncertainty was whether he would die before the Lord returned and be raised when He returned, or whether he would be living at His return, so as to have no resurrection at all. In 2 Timothy Paul knew that he was to die and be raised; in Philippians he is uncertain. Like a racer in the games, he is engrossed with one Object, the beholding Christ in glory. The calling on high of God in Christ was what Paul responded to in the full energy of his being. It was the mark before him, the being like Christ here, his back to the world and all it had, his face toward Christ, that nothing of the world or the flesh might cause him to slacken in his wonderful race.

—J. W. NEWTON.

WHAT THINGS?



READING 1 John 1: 4, "*These things* write we unto you, that your joy may be full," the earnest query rose to the writer's lips, "*What things?*"

"Things . . . that your joy may be full!" Who would not eagerly desire such joy-producing things?

To such things the Apostle refers in verses 1 to 3. These the blessed Holy Spirit would impress upon our hearts, solemnizing the soul by the hallowed contemplation of the glorious One, who when here was near enough to be "heard," "seen," "looked upon," and "handled." He who was the Word of life became so really man as to be near enough to be "*heard*," still nearer to be "*seen*," not as with a fleeting glance, but "*looked upon*"—closeness which permitted calm and continuous contemplation; yet nearer still so as to be actually "*handled*" by love's embrace.

Thus, to enraptured hearts He says (Luke 24: 36-40), "Behold My hands and My feet, that it is I, Myself; *handle* Me, and *see*." They heard His spoken words, saw and contemplated the Lord, then were invited to even *handle* their loved Saviour. Such things made the disciples *glad* (John 20: 19, 20), and in turn gladden our hearts, as His glorious Person, so full of love, grace and beauty, engages our souls, whether we think of Him as manifested here or as now with the Father—the same Jesus.

Lovingly He tells us the secrets of that "fulness of joy" which He wants our hearts to continually experience, saying, "*These things* have I spoken unto you. . .

that your joy may be full" (John 15: 10, 11). Oh, with what eager desire we may say again, "*what things?*"

Then from the obedient One "who has left us an example," we learn that for "fulness of joy" there must be implicit obedience, such as He ever rendered to His Father's will.

Then, too, our Lord's own lips have said, "Ask, and ye shall receive, that your joy may be full" (John 16: 24). We are privileged to ask "in His Name," as if *He* asked, whose reliance upon His Father's answer we hear Him express when He said, "Thou hearest Me always" (John 11: 42); encouraging us to repair to our Father's presence, the sacred Name of Jesus our plea, and find that prayer opens the flood-gates of "fulness of joy" to satisfy expectant hearts, and draw the dependent spirit into the hallowed enjoyment of that communion to which we are called—Father, Son, and redeemed one (1 John 1: 3), all participating in "fulness of joy," sweet and satisfying to faith now, and soon, "at God's right hand" to be enjoyed as "pleasures for evermore" (Ps. 16: 11).

That your joy may be full, contemplate Himself; follow His example in obedience; and by prayer, in His Name, draw from His inexhaustible fulness. Learning of His delight in His saints (Ps. 16), the soul thus trustfully absorbed with Him who said, "I have set the Lord always before Me, *therefore* My heart is glad, and My glory rejoiceth; My flesh also shall rest in hope," will find that the "path of life" into which He leads has "*fulness of JOY.*"

"Heard . . . seen . . . looked upon . . . handled" (1 John 1:4).

"Heard!" 'tis well to hear Him speaking;

Some distance, though, apart:

"Seen!" 'tis better that we see Him,

Draw nearer to His heart.

"Looked upon!" Our contemplation
 Brings Jesus nearer still:
 "Handled!" Best, and nearest to Him,
 Answering to His will.

That joy, in fulness, we should know,
 And close to Him abide;
 No distance there to intervene,
 Or cloud His face to hide.

—E. J. CHECKLEY.

BROUGHT LOW...AND HELPED



WAS brought low, and He helped me." So cried the Psalmist of old. And this will be the experience of every godly soul. It is God's way with His own as He chastens and scourges "every one whom He loves." It was God's way with Israel. During the forty years of their wanderings in the wilderness He was dealing with them through their varying circumstances. With what end in view? "To humble thee." That was the first and the great lesson. "And He humbled thee, and suffered thee to hunger, and fed thee." Brought low, in order that they might learn their dependence upon God, they were helped.

One of the proofs of His Godhead power which the Lord gave to Job, was His ability to bring low. To the patriarch He says, "Cast abroad the rage of thy wrath, and behold every one that is proud, and abase him. Look on every one that is proud and bring him low" (Job 39: 11, 12). Man fails to accomplish this. It is God alone who can bring it to pass.

But He can and He does. Nebuchadnezzar is a clear

proof of this. In his pompous pride the emperor struts about his palace, and beholding the mighty city, boasts himself in his achievements: "Is not this Great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" (Dan. 4: 30). A distinguished egotist was he! "But God!" "While the word was in his mouth there fell a voice from heaven." Nebuchadnezzar has to learn to eat grass as oxen, until brought low. Then he is helped. Humbled and broken he makes his confession, saying, "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

"Pride dies hardest in man," cried a worldly-wise woman of experience. It clings longest to every child of Adam. Pride led him to grasp after that which was denied him by his Maker. "Like father, like child;" it is the way of his posterity and so with all the sons of men.

And the true Christian is not exempt. Thus it is that God our Father disciplines each one. "Lo, all these things worketh God oftentimes with man," exclaims Elihu, as he traces God's dealings. The object being that He may withdraw man from his purpose and hide pride from man (Job 33: 17, 29).

Pride takes various forms with us. It raises one of its hydra heads here and another of them there. We may condemn one form of the evil in our brother and manifest another form in ourselves.

"We may put our shoe upon a child's bouncing ball and say, 'Now I've covered you,' but some one else can see that it is poking out both sides of our shoe," declared a servant of God who had learned something of "the

plague of his own heart." And the same writer says, "A man will be proud of being a cleverer thief than another," in order to have some sort of distinction.

With one there may be *pride of race*. He may glory in aristocratic blue blood, or in being a descendant of the Pilgrim Fathers, or in coming from one of the First Families of Virginia. (How well for *all* to remember that *they come from Adam and Eve*—Eve the thief and Adam the receiver of stolen goods!)

Another boasts in *pride of place*. He is in a higher position in the world of politics, or of finance, or of power. He delights in the prominence which is his as "king of the castle" in this or that realm.

A third has *pride of pace*. He is more athletic than some others about him. He can run faster, or wrestle better, or play better at football, or cricket, or hockey, or baseball, or tennis, or what not!

A fourth shows *pride of face*. Such an one rejoices in an aquiline nose, or arched eyebrows, or long lashes, or little ears, or a peach-like complexion.

A fifth manifests *pride of lace*. Dress according to fashion is the *summum bonum* with such. The choice fabric, the latest cut, the up-to-date pocket, the proper length, and so forth, occupy his most careful attention.

A sixth may condemn all the others and display *pride of grace*. He may vaunt himself of his ecclesiastical position, or of his spiritual attainments, or Scriptural knowledge. He may flatter himself that he preaches better, prays more fluently, sings the praise of God more sweetly and is more regular at meetings. Probably this is the most hateful of all the forms in the sight of God.

But whatever the kind of pride it is obnoxious to God. "For *every one that is proud* in heart is an abomination to the Lord" (Prov. 16: 5). Thus it is that God in His

goodness takes His child in hand, and brings him low for his own blessing, and that God may be glorified in him.

Old John Bunyan has it:

“He that is low need fear no fall,
He that is down no pride,
He that is humble ever shall
Have God to be his guide.”

Being chastened we should therefore pay heed to the exhortation: “Humble yourselves under the mighty hand of God that He may exalt you in due season” (1 Peter 5: 6). With this end in view we may be brought down into a lower financial position, and should rejoice. “The rich in that he is brought low, because as the flower of the grass he shall pass away” (James 1: 20). The flower-spike may raise its feathery head above the many grass-blades of the field, but the scythe or hay-cutter lays it low with the rest. We all have to go down.

A well-known servant of God had to remove from a fine apartment to a very ordinary house. Some one said to him, “That is rather a come-down, Mr. —; is it not?” He answered, “I want to go down.” And his spirit and manner showed the reality of his desire.

Our Lord was the “meek and lowly” One. He calls us to learn of Him. May it be ours to sit at His feet and to follow His steps. He had no need to be humbled. But He emptied Himself of the outward evidences of His Godhead glory, and “became obedient unto death, even the death of the cross.” “*Wherefore* God has highly exalted Him.”

The due season of glory will come for all who humble themselves now. But “those who walk in pride He is able to abase.”

—INGLIS FLEMING.

THE RESTORATION OF ISRAEL

(Continued from p. 142)

Judgment of the Jews Among the Nations

It is estimated that there are sixteen million Jews in the world today. Only a small proportion of this number is in Palestine. Those found in the land at the time of the tribulation will be judged, as we have already seen from Zechariah's prophecy. After the appearing, the Lord will proceed to deal with those Jews or Israelites who have not returned to Palestine. We might conclude from the scriptures just quoted that all the Jews in the rest of the world would be at liberty to go back, but notice that it is the "ransomed of the Lord" who do so, and there are limitations, as we shall see from other scriptures.

When Israel was brought out of Egypt the rebellious and unbelieving were dealt with in the wilderness, where they died. They were not permitted to enter into Canaan. "They could not enter in because of unbelief" (Heb. 3: 17-19). There will be likewise a great winnowing of the hosts of the Israelites who propose to return to Palestine in the future, and many will be removed from their ranks. "Like as I pleaded with your fathers in the wilderness in the land of Egypt, so will I plead with you, saith the Lord God . . . and I will purge out from among you the rebels, and them that transgress against Me. I will bring them forth out of the country where they sojourn, and *they shall not enter into the land of Israel*; and ye shall know that I am the Lord" (Ezek. 20: 36, 38).

The prophet Jeremiah also defines this analogy between their past deliverance from Egypt and that of the

future from among the nations. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them, and I will bring them again into their land that I gave unto their fathers" (Jer. 16: 14, 15; see also ch. 23: 5-8).

Speaking of their recovery from all lands the passage goes on to say, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (ver. 16). We may be confident that at the time of the exodus there was not one Israelite left in Egypt. Even of their cattle, Moses had said to Pharaoh, "There shall not an hoof be left behind;" so this passage from Jeremiah implies that God will search them out both on sea and land, and bring them every one from every hidden place among the Gentiles.

Pathetic indeed is the account of this restoration of the scattered nation, and we think of the more than three million suffering Jews in Poland as we read, "Behold, I will bring them from the *north country*, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble, for I am a Father to Israel, and Ephraim is My firstborn" (Jer. 31: 8, 9). It is apparent from the mention of "Ephraim," or the ten tribes, here that those whom we call Jews are not of Judah only but are of all

the nation, although it would be impossible for them to establish their tribal identity.

Israel, A New-Born People

At the time of this gathering the land of Israel will be free from the Gentile oppressor, having become the sphere in which the rule of Christ is established. It is the answer to the disciples' prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven." Every person entering into this kingdom must be born again. This is the truth the Lord taught the wondering Nicodemus when He told him, "Except a man be born again, he cannot see the kingdom of God." It was of earthly things the Lord was speaking to him (John 3: 12). He had failed to apprehend the meaning of the prophets. Speaking through Ezekiel, God had said, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36: 24-26).

In this passage we have the "water and the Spirit" for the new heart, as in John's Gospel in connection with the new birth. We may understand the water to be used as a symbol of the Word of God in both scriptures.

Closely linked with this new birth of the nation is the "new covenant" promised to the house of Israel and the house of Judah in that day. Blessing under the old covenant, written on the two tables of stone, was conditional on obedience to its demands, otherwise the blessing promised to them would be forfeited, and this we

know to have been the case. They entered into the land of Canaan promised to their fathers, but were unable to retain possession of it because of their failure in obedience. The first commandment of the covenant was, "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the the water under the earth. Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God" (Exodus 20: 3-5).

Before Moses had delivered to them the first tables of stone they had broken this first commandment written upon them. Aaron had made a graven image for them to worship. At the second giving of the law it was accompanied by the tabernacle service and the code of sacrifice, which was a provision of grace designed to accompany the administration of the law. Apart from this it would have been legally impossible for God to go on with them. One has only to read the book of Judges to see how this very first law of the covenant was repeatedly broken by the people in turning to the idolatry of the nations whom they had failed to drive out before them.

What a pleasing contrast the promised "new covenant" presents! There is no condition or promise on the part of the people. Just as the promise of inheritance to Abraham was made before the law was given (Gal. 3: 17) and was not fettered by the law, so the "new covenant" blessings are unconditional and unfettered. "This shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My

people" (Jer. 31: 33). Christ is the Mediator of this new and better covenant (Heb. 8), and fruitfulness will be theirs under His administration. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." There will be no further need for evangelizing. Every Israelite entering the earthly Kingdom must of necessity be born again.

These things will surely come to pass, however much unbelief may question. God has spoken positively, pledging Himself by the very ordinances of heaven, and by the day and night of the earth's rotation, that He will fulfil His word to the seed of Israel (Jer. 31: 35, 36; 33: 20-22). Who, of spiritual understanding, can doubt that the time of this fulfilment is at hand?

"And in that day thou shalt say, O Lord, I will praise Thee. Though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation. I will trust and not be afraid, for the Lord JEHOVAH is my strength and my song. He also is become my salvation" (Isaiah 12: 1, 2).

—R. B. EAMES.

FOR YOUNG BELIEVERS

"CONTINUE YE!"



PERHAPS the most soul-filling ministry in all God's Word is found in chapters 13 to 17 of John's Gospel. Here we have the very heart-throbbings of our adorable Lord, just before the overwhelming sorrows of Gethsemane and Golgotha. In the privacy of that upper room He poured out upon that little company of followers His immeasurable love.

"As the Father hath loved Me," said He, "so have I loved you; continue ye in My love" (John 15: 9).

How much did the Father love Him? The question remains unanswered. No human master of words can ever adequately express its measure, for it is eternal and infinite. It is utterly beyond our loftiest conception. How very staggering, then, to meditate upon the blessed Lord's comparison, "As the Father hath loved Me, so have I loved you." What height, depth, length and breadth! To realize that I, a poor, cold, failing child of God, should be loved by the Son with the same measure of affection wherewith He is loved of the Father!—to let this truth seep into my inmost soul causes a thrill of supreme joy that rises as the incoming tide and returns to its source! With delight we look up into His unveiled face and cry,

"O Jesus, Lord, who loved me like to Thee!"

The Lord follows up this wonderful declaration with a practical exhortation: "Continue ye in My love." In substance He says, Nothing will hinder My loving you—oh, so intensely—but many things *may* hinder your *enjoying* that deep love. I desire you to abide in the full conscious warmth of it.

Does some one ask, How can I continue in it? Does He not give us the recipe in the next verse? "If ye *keep My commandments* ye *shall* abide in My love; even as I have kept My Father's commandments and abide in His love." It is only as we walk the path of obedience to His Word that we shall remain in the happy position of being consciously loved of our Lord. Oh, let us then obey His Voice whenever it is heard, for "His commandments are not grievous."

This same word, "Continue," occurs in several other connections in the New Testament. We read in Acts of 3,000 who "*continued* steadfastly in the apostle's *doctrine*, and *fellowship*, and in *breaking of bread* and in *prayers*" (2: 42); of others who were urged to *continue* in the *grace of God* (13: 43); and again of Paul's steadfastness to *continue witnessing* to small and great (26: 22). To a young man he wrote in after years, "Take

heed to thyself and unto the doctrine; *continue in them*: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4: 16).

It is one thing to make a start; it is another to continue. Many young believers have started out well, but before long Satan draws them off the path with the red-herring of either worldliness or spiritual indolence.

Let us then seek grace to obey the clarion-call,

"CONTINUE YE!"

—C. ERNEST TATHAM.

DAILY BIBLE READING

May 1st, Psalm 94; May 15th, Psalm 108;
May 31st, Psalm 124; June 15th, Psalm 139.

COMMENTS



BEGINNING with Ps. 90, we entered the fourth book of the Psalms in which the general subject, as already mentioned, is that of the universal blessing which will be brought in under the rule of Christ, who is before us as the perfect Second Man in Ps. 91. The next two psalms celebrate the glorious results of His supremacy.

The next seven psalms (94-100), which are linked together, commence with the appeal of righteousness that power be exercised in judgment upon all that dishonor God. This is not simply the work of retribution, but for salvation (95), whereby Jehovah will be fully manifested, and all the earth called to sing a new song (96). This finds its answer in the subjection of all the earth (97), with the blessed result that God is then in fellowship with man (98), full victory over evil having been attained (99). Ps. 100 gives the resultant praise.

Psalms 101-106 conclude this fourth book. First, what will characterize the righteous rule of the true King is set forth (101); then we have the suffering and rejection of Christ, but mercy for Zion (the godly) is in view, through whom the Lord's name will be declared, and the nations be brought to fear Him (102). The suffering

and rejected One here is none other than the Eternal One (compare Heb. 1). Ps. 103 gives the blessed results flowing from the restoration of the people. The close of the previous psalm has already introduced the Creator, though He be also the Sufferer of that psalm; and now 104 celebrates His glory, power and work, by whom and for whom all things were created. Psalm 105 recounts Jehovah's faithful ways with Israel; then in 106 we hear the voice of confession recounting Israel's failures, and her judgment, which, however, was tempered with mercy. Thus the remembrance of the past and its many lessons, whether of failure and judgment, or of God's grace according to promise, all contribute its own peculiar note to the praise rendered to God when the perfect Second Man (Ps. 91) is King in Zion.

Psalm 107 opens the last book of the Psalms. It sums up and gives the conclusion reached in the ways of God.

The theme opens with Israel redeemed and gathered from all quarters, giving her testimony to God's goodness and unfailing mercy. Ps. 108 expresses joy over Israel's possession of her inheritance. The next two psalms are linked together as giving, first, Christ's rejection at the hands of the wicked against whom judgment arises because they so treated the "poor and needy;" then Christ's glorious exaltation and final smiting of all opposition. Three Hallelujah psalms (111-113) follow, in which praise is given to Jehovah for His works and wonders. Ps. 114, 115 continue to celebrate the glory of Jehovah as in the midst of His people, bringing out what He is in contrast to idols.

A glad note of salvation closes the second main part of this fifth book (116-119). First, we are told Jehovah heard and answered Israel's cry, bringing in salvation and awakening worship, rendered to Him in His house. Next, all the nations are called to praise the Lord for His goodness to Israel, for their return and reception into God's favor shall be as life from among the dead to the world (Rom. 11: 15). Ps. 118 enters more into the details of this great transaction, and leads up to Christ, the Headstone of the corner, through whom all is realized. The meaning of the psalm is made clear by the Lord's references to it (Matt. 21: 42; 23: 39), and by

Peter's remarks recorded in Acts 4:10-12. Ps. 119 is saved Israel's testimony to the Word of God, coupled with confessions of failure, all showing how in the future, to which these psalms refer, the new covenant work will be accomplished—the law written in their hearts (Heb. 8:9, 10; 10:16).

Another section now opens (120-136), in which we find the fifteen psalms entitled "Songs of degrees," to which the closing two (135, 136) seem to stand as an answer, expressing in praise and thanksgiving the blessed conclusion of those "degrees," or steps, in Israel's restoration at "the time of the end," when her national salvation will be realized. These "Songs" develop the blessings of grace. Fifteen in number (5x3), they may well suggest how God in grace exercises His great love and power toward His failing and oft-troubled saints, whose experiences are made to issue in an outburst of praise at the end.

Ps. 120 expresses distress and loneliness of the soul as evil presses on every side; but the eyes of faith are lifted up to Jehovah (121). Rest and worship in the sanctuary-city follow. Again (123) the trial from the scorn and contempt of evil men is expressed, but, with this, comfort that those thus tried have the Lord, supreme over all, to wait upon. Then Jehovah's deliverance is owned as from the One who alone did and could effect it (124). And it is not only deliverance from evil, but the Lord is round about His people forever (125). The following three psalms (126-128) tell out the fulness there is in Jehovah for His delivered people, who from Him have joy, fruit, and peace.

A different strain runs through the next series (129-131). Affliction and persecution lead to self-judgment and acknowledgment of sin, but the glory of redemption is shining for the soul, so that, though humbled and contrite, the Lord is known and hoped in "now and forever." The three closing songs (132-134) celebrate, first, Jehovah's faithfulness to His Word and promise; then the blessedness of His people as blessed through that faithfulness; finally, the sanctuary-worship of Jehovah's redeemed. Ps. 135 and 136 are evidently supplementary and give Israel's witness to God.

CURRENT EVENTS

BY ROGER B. EAMES



THE inability of Governments to cope with the world's problems is everywhere apparent. No sooner is one situation met than a more baffling one arises. The rulers of Europe have some major problems on hand which do not readily yield to diplomatic suggestion, while in this country there are active elements which are beyond man's ingenuity to control.

It is God's prerogative to build or to destroy at His will. He says, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. 18: 7, 8). This passage is authority for the statement that national repentance would lead to national recovery, but there is no inclination to confess defeat and turn to God for a way out; instead, there is abundant confidence in programs for self-recovery.

A former President to whom an appeal was made to appoint a time for special waiting upon God, replied that man had got himself into the predicament and he would have to get himself out. Concerning such an attitude, Roger Babson has to say, "We stand at the cross-roads. We must choose between God and Mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to fundamentals, we must fall, even as the civilizations of Egypt, Greece and Rome fell—and for the same reason."

The patriarch Job reveals the course of empires in few words, saying, "He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again." This cycle of the nations through the ages has been noted by all historians.

SAND-STORMS. In apparent mysterious sympathy with the abnormal conditions and inequalities amongst men, nature is ravaging the country in various sections with flood, drought and dust-storms. The soil erosion occasioned by strong winds which destroy the crops and also the fertility of the land itself, is a calamity which may result in wide areas of the country being depopulated, and the prairies becoming a desert. Is this God's answer to man's wanton destruction, a year ago, of growing crops and food-supplies, both animal and vegetable? The ancient civilizations of the East went into a decadence, and their dwellings and palaces were overwhelmed by the desert sands, so that even their cities are difficult to locate.

RELIEF. The passing of the enormous Relief Measure has led to contention among those who will be its dispensers. Of this bill *The San Francisco Chronicle* says editorially, "Whether it succeeds or fails, the \$4,800,000,000 Public Works and Relief Bill, just passed, will inevitably be the last of its kind. If it does not bring recovery the experiment will not be repeated. If it does it will not be needed. Either way there is a limit to any spending program, and this stupendous outlay, added to what has gone before, approaches the limit."

THE PRESBYTERY OF NEW BRUNSWICK brought a unanimous verdict of "Guilty" in the case of Dr. J. Gresham Machen for refusal to resign from the Independent Board of Foreign Missions, as ordered by the General Assembly of 1933. The Board was formed as a protest against the Modernistic propaganda conducted in the foreign mission field. It stands by Dr. Machen, who said after the verdict, "At the bottom the issue in this case is between two irreconcilable adversaries—Modernism and the Christian religion."

The Presbyterian Church, which once tried its preachers for suspected unsoundness in the Christian faith, has so far departed from that faith that the Modernist group now occupy the Judge's bench, suspending one who is fundamental in doctrine—another clear indication of the coming apostasy of Christendom. It is a pity that Dr.

Machen should think of appealing his case, or desire to continue his link with the enemies of his Lord instead of joyfully accepting the outside place of their decision.

EUROPE. The European situation has been greatly aggravated by Germany's repudiation of the Versailles Treaty. This was the peace covenant signed by the powers at the close of the World War, and Germany's determination to create a huge army in violation of its terms produced consternation in the capitals of her former adversaries. A conference was arranged between the diplomats of Britain, France and Italy, to meet at Stresa, a village in northern Italy, to seek a basis for unity of action in the crisis. Some progress was made, and Germany notified the conference that she was willing to take part in efforts to forestall war. Specifically she let it be known she would enter an Eastern non-aggression pact—something she has hitherto rejected.

Lloyd George says, "Stresa is over and nothing has happened to provoke an immediate catastrophe. . . . It would be a mistake, however, to assume anything has been settled as to future developments in Europe. There has been no real agreement reached among the Stresa powers, let alone between them and Germany."

A GREAT IMAGE. For nearly a year construction has been in progress in Rome upon a huge bronze statue of Mussolini. The statue itself will be 213 feet high and is designed to stand on Monte Mario, overlooking the Forum. The arm, eighty feet in length, will be raised in Fascist salute over Rome. It will be the greatest image ever built, higher than the Statue of Liberty in New York harbor. Perhaps Signor Mussolini has been reading the third chapter of Daniel.

THE HEBREW UNIVERSITY on Mount Scopus celebrated its tenth anniversary on April 1st. At the time of its inauguration by Lord Balfour, "The ceremony was held in the open-air amphitheatre which was hollowed out from a semi-circular limestone hill in the grounds of the University. From their seats the assembly of 7,000 looked over the wilderness of Judea, the Jordan valley,

the Land of Gilead, and the mystic hills of Moab, through the country which the children of Israel had passed when they first entered the Promised Land. . . . The number of students, which till 1933 did not average more than two hundred a year, has mounted rapidly in the last two years to three times that figure and more. The majority today have had their elementary and secondary education outside of Palestine. . . . The outstanding development during the last two years has been the engagement of a number of German scholars and scientists.”
—*The Jewish Chronicle*.

JEWISH MEDICAL CENTER. A site has been purchased and work begun on Mt. Scopus for the first medical center and graduate school of medicine in Palestine. It will be called Hadassah University Hospital, and will be operated by exiled German Jewish Scientists in conjunction with the Hebrew University.

RECLAMATION IN IRAQ. “Relying upon the large royalties which it expects to obtain from the Mosul oil-fields, the Iraq Government has launched an ambitious three-year plan for the reclamation of the area between the Tigris and the Euphrates Rivers below Baghdad. For three thousand years this land has been desolate, but in ancient times it was famed for its fertility. In the effort to make it arable again about \$6,000,000 will be spent in building a great dam across the Tigris at Kut-el-Amara, and an irrigation canal. Preliminary work has already begun.”
—*Current History*.

This irrigation work between the two rivers is near the site of ancient Babylon, and the place was the granary of that region which once supported a great population.

A NEW CHEMICAL FACTORY is to be established at Haifa. An agreement has been reached with the Iraq Petroleum Company to purchase forty thousand tons of sulphuric acid annually. This will make possible the erection of an oil-refinery at Haifa.

IMMIGRANTS. A total of 5,220 entered Palestine in February, according to official figures. This number in-

cluded 381 Jews who came in with a capital of not less than \$5,000 each.

IMPORTED GOODS to the amount of \$75,000,000 entered Palestine in 1934. The British Empire was the largest exporter, with Germany second, and the United States third.

CUBA'S TROUBLES grow more acute as the years go by. One government follows another in quick succession, and Cuban politics are in constant turmoil. It would be difficult to define just what they want. They do not know themselves. In the old days when they were able to market their immense sugar-crop at lucrative prices, there was prosperity and contentment. All this has changed, and they are reduced to poverty. The Island presents a miniature picture of the whole world, with its constant political strife and changing forms of rule in the vain attempt of discovering some highway to Utopian perfection. Nominally a Roman Catholic people, they are, in fact, very largely infidel.

AERIAL "CAUSEWAY" ACROSS THE PACIFIC. The steamship *North Haven* left California in April for the construction of air-bases on tiny islands, one of which has never been inhabited. "She will lay across the world's widest ocean a series of five air-bases, like giant stepping-stones, from one to another of which liners of the Pan-American-Airways will soon be flitting, connecting the Continent of North America with China by air. . . . The operating air-way will extend from California to Hawaii, 2,100 miles; thence to Midway Island, 1,150 miles; to Wake Island, 1,200 miles; to Guam, 1,450 miles; to Manila, 1,500 miles; thence 700 miles northward to connect with the 3,000-mile system of the Pan-American-Chinese air-lines in China."

"The first ship expected to cover the Pacific route is the *Pan-American Clipper*, sister-ship of the famous nineteen-ton *Brazilian Clipper*. A crew of six handles this plane. . . . The craft has four engines. It will carry thirty-two passengers and other cargo at a cruising speed of 150 miles an hour."

—*Literary Digest*.

WORK IN THE HOME-LAND

UNITED STATES

SEATTLE, WASH., April 5.—After eleven weeks in California, with meetings almost every night, I am home in Seattle again. My first visit was to San Diego. There meetings for the gospel in private houses were appreciated, as well as in the Hall. "Publicly and from house to house," was an apostolic way and might well be imitated to-day.

Then to Los Angeles, Long Beach, Riverside, and finally to Oakland. The dear old story of the Saviour's love grows sweeter as the days go by, and the privilege of telling it becomes increasingly valued.

Now I am enjoying meetings in the home area again.

Paul's diary, in 2 Cor. 4: 10-14, well might be studied by us preachers.

—INGLIS FLEMING.

OZONE PARK, N. Y.—The Lord has helped us here. The assembly has increased in number. One soul found Christ and is to be baptized, then will take her place at the Lord's table. The Sunday School has grown in size and we are greatly encouraged in this. A Young People's Meeting is coming along with much promise, and the Gospel meetings Sunday nights show good interest, with a fair sprinkling of strangers.

We would welcome any good books for a Sunday School library. Please send them to Mr. Timothy Kiefer, 29-09 Pearl Street, Ozone Park, N. Y. We will pay carriage on same.

—R. A. WEST.

NEW YORK, April 22.—It will be of interest to the Lord's people to learn of blessing in Scotland, Pa., where we had the privilege of ministering one night during the absence of Bro. Landis. Our brother has been having from 50 to 60 people out on alternate Thursday evenings during the winter. Bro. Plasterer of the Fayetteville Assembly shares the responsibility of the work, his farm home being used for the meetings. After visiting many places in eastern Pennsylvania and calling on some of the "shut-ins," my wife and I are now returning to her

home in Pittsburgh, and thence to Canada. We expect to labor permanently in Eastern Ontario, north-west of Ottawa, if the authorities permit. —GODFREY COOMBS.

LUBBOCK, TEXAS. March 25.—Arrived here a week ago to give Bro. Carroll a hand. He has been going on steadily here since the first week in January. I had four good meetings yesterday. Average attendance at each meeting about two hundred. A young woman confessed Christ at the close of the evening meeting. We go on each day at 3.30 and 7.30 P. M. There are some fine souls here, and they do enjoy the Word. I had five meetings at Kingman, Ariz., on the way here, and a week at Albuquerque, N. M. The Andersons are quite encouraged at Kingman and Peach Springs. Miss Olson is frail, but happy in our Lord. Geo. Baxter is reaching some new places out from Kingman.

—E. A. BUCHENAU.

BAHAMAS

SPANISH WELLS.—I spent seven happy weeks in Abaco, visiting five settlements and preaching each evening. Eleven confessed Christ in Man-O'War-Cay. All seem very happy in Christ. Saints expressed their joy in gaining help spiritually.

—R. JEWERS.

NASSAU, BAHAMAS.—Have had some very well-attended meetings in Key West, Fla., and have since left the States for several weeks' work in the Bahamas. After four weeks of meetings in Nassau it gives pleasure to report an unusual interest. A large hall seating between three and four hundred was often filled to capacity and plenty standing around. Expect to go further afield before returning to U. S. soil.

—L. T. CHAMBERS.

CANADA

NEW RICHMOND STATION, QUE., April 18.—We are glad to report two weeks of good meetings here in March conducted by Bro. Stewart with, we believe, some fruit, for which we thank God. Bro. R. J. Reid was here from April 4 to 10, and the Word was with power, the attendance being good for this time of year. I had intended

joining Bro. Stewart at Port Daniel, but was sent home from New Carlisle by the doctor for some months' rest. Have done but little since Feb. 6, but thought I might be able to stand it a little longer. Oh, how good to be in the hand of a loving God and Father who cares for the least as well as the greatest! Well, full rest with the Lord is not far off; so we will seek to have grace given for the path that He may have the glory. This is our desire from Him, and to Him be all the praise.

—H. L. CAMPBELL.

WORK IN THE FOREIGN FIELD

"Ye also helping together by prayer on our behalf"
(2 Cor. 1: 11)

The following was written by a missionary in China to convey the need of an intelligent and sympathetic interest in the work on the part of the saints in the homelands. To this end we publish month by month letters received from the "field" giving first-hand information as to the Lord's work and His workers.

We try in these private letters to convey accurately the difficulties and compensations of our missionary life. Of the spiritual conflict involved we will not write. Satanic forces oppose every fresh venture, and this journey has been unusually costly in vital force. We, as many others, have learned by experience to recognize the wisdom of the Apostle who refrained from publishing details with requests for prayer, but counted on the mature understanding of his prayer helpers to realize what lay behind such words as: "A great door and effectual lies opened before me, and there are many adversaries."

CHINA

Brother Foggin writes:

Kansu, Feb. 6.

I am still at Kaotai, not having left the place for about six weeks, and having meetings every morning with the poor during that time. However, the close atmosphere

was too much for my health, and I was on the sick list almost all that time, so closed the shop two days ago. Since that time my health has recovered. Several professed to own Jesus as Lord, but it is hard to tell. I will just have to wait and see how they go on. There are two young men who work for my landlord here who have also professed to believe, but it seems almost as hard to get people to grow as it is to get them saved. We do not see many Lydias and Philippian jailers. On New Year's day I had a visit from my Kanchow landlord, and he also professed to believe, which was rather unexpected, as his interests were deeply rooted in this life. He left the next day for Kanchow, so I don't know how he is doing. However, I expect to meet him soon, as I am leaving for Kanchow myself tomorrow, and may be there about a month. Many thanks for the prayers of the saints. I would ask you to keep on praying.

Concerning the district where Brother Foggin is now laboring the following was written by a missionary in the year 1929:

The atmosphere of even the remote North-west has become fiercely militarist. The sound of drilling and tones of soldier songs are perpetual. City gates are so guarded that they can never be passed without challenge, and everyone's movements are suspected. All letters are censored, and no envelope reaches us intact. Only the hand of God holding doors open is making it possible for us to carry on.

Cities and villages which, six years ago, were accessible and ready to welcome the missionary, are now almost wholly destroyed by earthquake and brigandage. The bi-lingual border-tribes of Tibet, with whom intercourse was then so easy, are now scared, and retreat inwards behind snow ranges, away from our reach.

The Mongolians who came freely to these cities with camel-loads of goods are now so severely taxed that they seek fresh outlets for their merchandise and their numbers are steadily decreasing.

Conditions have somewhat improved since the above was written, but at any time may become rapidly worse.

Our brother Conrad Baehr gives the following interesting account of work at Nanchang, where he and his wife are now studying the language and helping in the work as they are enabled:

We praise God for the way He has led and provided in our own lives; how obstacles have been removed, mountains of difficulty levelled, and the impossible way opened up in His time.

We praise the Lord for all His providings. How truly are we all dependent upon Him for daily bread! Reports are in this week that many Chinese are starving in a section of country not far from Kin Kiang. It seems as if the Governor of the province could help in some way, but there is so much machinery to turn over, or the greed and satisfaction of those that are full deadens their compassion for those who suffer.

This afternoon the Christians here held their quarterly meeting to hear the treasurer's report and news of Christian work. The treasurer told of funds sent to the Bible Society for the distribution of Scriptures; also of help given to needy saints.

Mr. Huang told of increasing interest and larger meetings since new helpers were on hand to take part in singing, giving out tracts and invitations at the preaching hall in another part of the city. We are glad to be able to say that by His help we are making steady progress with the language. The work in many places needs strengthening before new stations are opened.

Our brother E. J. Tharp writes as follows:

Manchukuo, March 7.

The Lord has given us a very happy winter of service, and we praise Him for all His goodness, but are very glad to see signs of spring, for the cold and dirt of a long winter season rather tends to get on our nerves. However, "He giveth more grace."

Robert has taken my wife and some Chinese women into the country for some special meetings among women and girls; this is a great strain upon my wife who is nearing sixty, but she gets so much joy out of bringing Christ into the lives of the dear women and girls that

she is apt to overlook the fatigue; but it is nevertheless real and she needs much sustaining grace.

From the following extracts and other sources we learn of the awakening of a new national spirit in China. The sudden change from the old order to the new calls for wisdom and patience on the part of missionaries laboring in that land, and intelligent and sympathetic prayer on their behalf made by the saints in the homeland.

China is more changed than one would have thought possible in so short a time. The opening up of the country by increased and accelerated modes of transport is transforming the lives of the populace more effectually than could be done by any mere change of government. For the time being, Sun Yat Sen's "Three Principles of the People" define the line of action. They are the subject of lectures and speeches, and are taught in special schools. The price of living is enormously increased, but as we travelled we saw that much more money is now in circulation than was formerly the case.

We are witnessing a social revolution in the course of which China must slough the dead skin of age-long repressions. What form the new life will take, who can tell? May the Church have courage to prepare new bottles for this new wine. In several centres we have met with groups of Christian women who are carrying on with an independence and tenacity which should comfort the heart of those missionaries who so patiently taught them in years past. It seems that in the hour when the Church is unpopular it is the women who fearlessly declare themselves disciples of Christ. It is evident that both missionaries and Chinese Christians are being called upon to manifest a spirit of meekness and humility, and to prove by action that the doctrine professed is no mere form of words, but a transforming power for life and conduct.

The strongest impression gained, in crossing the whole breadth of China, from the sea-coast to the Tibetan border, is that the mental apathy which formerly rested upon the masses is lifted, and *China is thinking*. The wayfarer is no longer satisfied with a vague answer as to

our nationality and mission. He now requires specific details as to our national and personal attitude toward China and her new aspirations.

Village life, as met with in other provinces of China, is not known in this part of Central Asia. Each clan lives an independent life in its own farmstead, which stands in the centre of its own fields. The conditions of life are unchanged since the period of the Middle Ages, yet, in one such home, the fact that the echo of current events had reached its inhabitants, was shown by the slogans written on its walls—"Down with Imperialism!" "Abolish unequal treaties!" *China is certainly thinking.*

Also concerning Tibet we read:

For many years some have prayed for the power of the monasteries in Tibet to be broken. It is reported that in the last ten years the number of priests had fallen from 5,000 to 3,500 in one large center, and a similar decline in other places. These priests are not going to smaller monastery centers but entering civil life, many of them becoming traders.

SOUTH AMERICA

Brother Stacey writes:

Catamarca, Argentine, March 11.

We are just getting to the end of our hot weather, and the locusts have come over and stripped every green leaf from the trees, so it makes it somewhat trying without shade. I thank you much for your prayers. Greatly have I needed them the last five months. It seems as though the powers of darkness are overwhelming, and every subtle effort is put forward to hinder the march of the gospel.

PORTUGAL

Brother Viriato A. Sobral, recently commended by the Assembly at Bloomfield, N. J., writes:

March 14, 1935.

Sister Ingleby passed away to be with the Lord on March 6th at three o'clock in the morning. Our brother has been marvelously strengthened and sustained by the Lord, and I am sure he will continue to be so.

The Lord was pleased to set me free from my military service and now I am in His hands to glorify Him whether it be by my life or by my death. I have spoken about the Lord to many individuals, and distributed many tracts, and been able also to preach the Glad Tidings to groups in different places. One Lord's Day He gave me grace to do it four times. May many precious souls be brought to Jesus! Pray for us, beloved, that the love of God to the lost may overflow in our hearts.

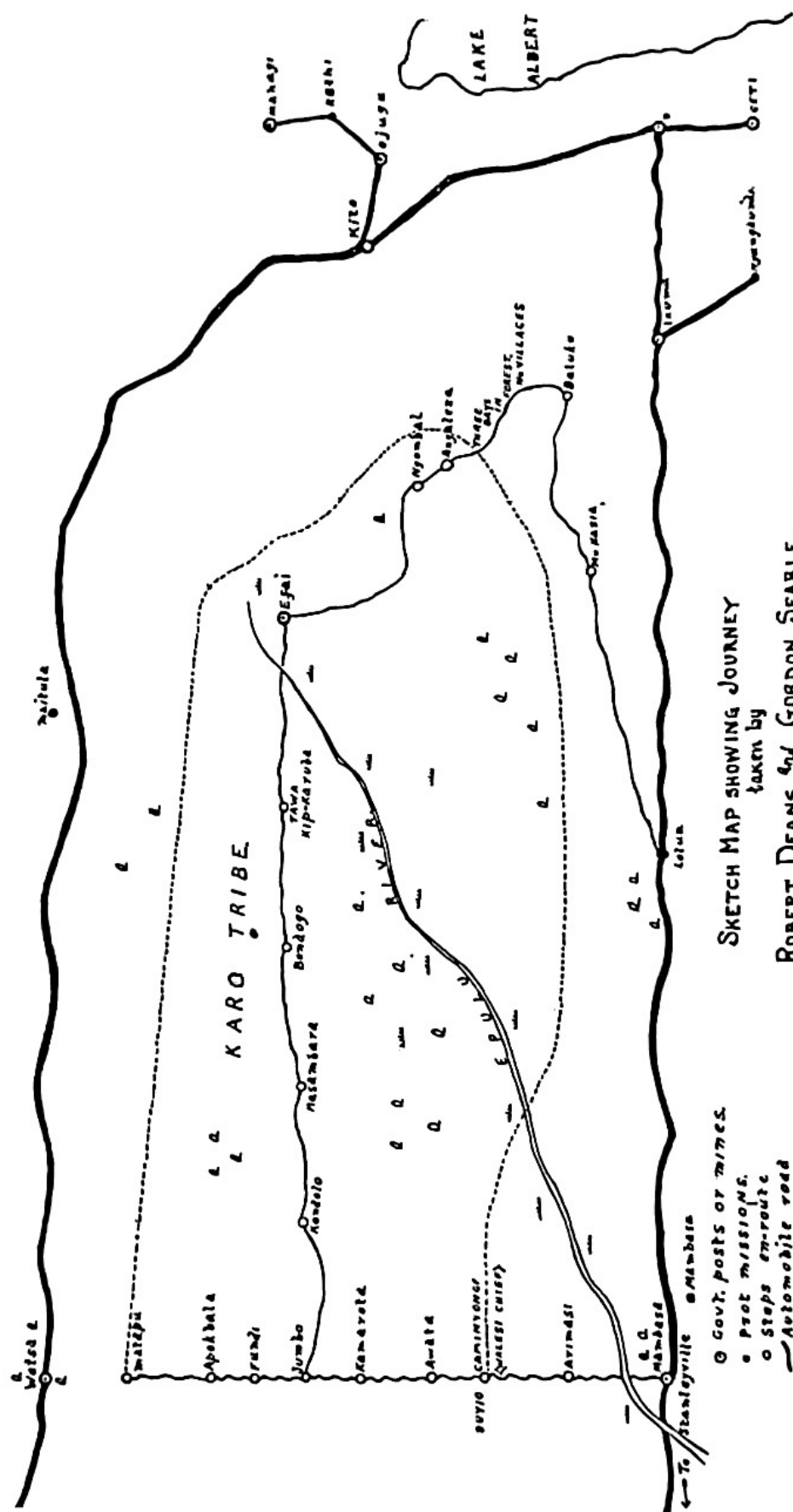
AFRICA

Our brother Robert Deans gives the following report of a journey with brother Searle. Much land remains yet to be occupied, and in this connection we would remind one another of the Lord's own words: "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

Lolwa, Feb. 26.

Mr. Searle and I started January 29th in a northeasterly direction until we arrived at a place called Buluku, whose chief's name is Sindano ("needle"). Leaving Buluku, after preaching the old story to them, we had three very hard days before we reached Angelaza. There, elephants had torn the place to pieces, so that even our guide became bewildered at the many detours we had to take because of fairly large trees being torn down and trampled over by the huge brutes. Elephant clay-baths were also much in evidence, where they lie and roll, and then rub themselves against the trees, smearing them with red clay. The pits were about 20 feet in diameter and from three to four feet deep. To add to our discomfort they, our friends the elephants, in reaching a watering-place, churned the soft ground, sometimes 30 or 40 yards, on either side of the stream into liquid mud. There was no way but to walk through it, in some places knee-deep.

The third day was really the worst, as our guide, whose name is Pidi ("pepper"), miscalculated his distance, saying we would reach the village at 11 A. M. Our food supply for the men was short, as we do not carry too much if villages are close, so they were glad when they heard the village was not far away. Our



SKETCH MAP SHOWING JOURNEY
 taken by
 ROBERT DEANS and GORDON SEARLE
 DISTANCE COVERED APPROXIMATELY 450 MILES (see letter)

- GOVT. POSTS OR MISSIONS.
- STOPS EN-ROUTE.
- AUTOMOBILE ROAD
- OUR SAFARI
- REGION OF KARO TRIBE.

guide, however, was wrong, and it would have made you feel happy, as it did us, after a drenching rain for four hours, to have heard our natives howl, "Ah-oooa-Ah-oooa," as we scrambled up the last hill upon which the village was built at 6 P. M. "And the barbarous people showed us no little kindness, for they kindled a fire, and received us every one because of the present rain." These words spoken by the beloved Apostle Paul (Acts 28: 2) were literally fulfilled by the natives at the village on the hill-top. Our natives called for food and before they had all reached the top, there were bananas for each, and Bro. Searle and I helped ourselves too. Even native food tastes good when one is hungry.

While food was being prepared we preached about the love of God and how He had sent Jesus His blessed Son. Oh, how appreciative they were in hearing the story! We had some fine services, both at this place, Angelaza, and Gombali. They crowded around us to hear the story of the Cross. We were loath after a day's rest to leave them.

At 9 P. M., on the first night, after we were in bed under the tent which the Lord gave us, the natives were singing and dancing for joy because two *bangungo* (white men) had visited them and had made no *kelele* (rumpus) with them.

Left Wednesday, Feb. 6, for Efai, where a white man is prospecting for gold. We had to sleep out in the forest one night before reaching it at 6 P. M., and were treated with exceptional kindness, he being glad to see some people of his own color, and we were glad that he, although a Belgian, could talk English. We told him also about the One who is more precious than gold, and asked if he would permit us to preach to his men about Christ Jesus, the Saviour of sinners. He granted our request, and we had a splendid hour, even though it was quite dark when we returned. There were some believers amongst those miners; some of whom had drifted down from Womba where, as you know, the H. A. M. have stations.

We left him on February 8th, and tramped to Turube, reaching there about 5 P. M., where we preached the gospel. These various villages, about a day's walk apart,

are placed there by the government as stopping places in gathering food for the miners. Women leave very early in the morning with a large bundle of bananas, etc., on their backs, and will reach a village about sundown, while others from this village will start with them in the morning, thus swelling the crowd, and so on, till they reach their destination.

Passing through Bondongo and Masambura, our next stopping-place was at Jombo, a most important center for the gospel, as you can readily see by consulting the sketch. Jombo, the chief (the place is called after him), said to us, "Whatever Chamonyongi says I will do." Chamonyongi is at a place called Duye. He is the big Sultan over all the 450 miles we travelled by foot. As the folks from Mombasa had just recently visited him, and Dr. Woodhams seems to have a strong influence with him, let us all get his name on our prayer-lists, and with importunity beseech Him who said, "Ask, and it shall be given you" (Luke 11: 9).

Leaving Jombo's village on Wednesday, February 13, we proceeded northward, arriving at a place called Fundi, preaching to the scattered villages en route. At Fundi we had a large service and a readiness to hear was manifested. Oh, that the Holy Spirit would work a work here for His own praise and glory! Pushing on next day at an early hour (5:30) we reached a place called Apokbola at 3 P. M., always giving a message to any little village we passed.

When all ready to go, early next morning, our men complained about the distance, and said they were tired. With a little diplomacy and coaxing we at last managed to get started, reaching Motapo late in the afternoon of Friday, Feb. 15.

It had been our desire to look up Mr. and Mrs. Wentworth of the Africa Inland Mission, and learning that the Administrator and his wife were at Nipengi, and hoping to find the Wentworths there, I started early in the morning with a guide and two boys. At Nipengi, the Administrator and his wife treated us very kindly, having us to dinner. They informed us, however, that the

Wentworths were 150 kilometers North-west, so we returned to Jombo, and then on to Mombasa, where we arrived Feb. 23.

We were thankful to find, at many places along our route, even at the farthest points we reached, that the work at Mombasa was spoken of very highly. Natives going for treatment to Mombasa are taught, not only at the Hospital but at School and Gospel meetings, the story of man's ruin and God's wondrous grace. The day will declare the results of such a work.

Outgoing Missionaries—New Workers

In the Lord's mercy our brother and sister Harlow are booked to sail for Africa by S. S. "Berengaria" from New York on May 10, spending a few days in England, crossing France by rail, and leaving by S. S. "Llandaff Castle" from Marseilles for Africa, via the Mediterranean and the Red Sea. From Mombasa on the East Coast, they go by railroad to Lake Victoria, which they cross by steamer, then by government road to Lake Albert, which they also cross by steamer, then to Nyang-kundi, a distance in all of about 1,200 miles.

A farewell meeting is being held for them in Toronto on April 24, and, D. V., one in Elizabeth, N. J., on May 6.

Our brother R. G. Steven sailed from England on April 12, expecting to arrive at his post in Tangier on the 16th.

OBITUARY

Mrs. Havener, of the Pittsburgh Assembly, known and loved by those with whom she was in happy fellowship for years, passed away to be with Christ in January of this year. The remains of our beloved sister were laid away in Johnstown, Pa., to await the resurrection morn. Our sister made her home with her daughter, Mrs. William Dorow, also of the Pittsburgh gathering, and is survived by another daughter, Mrs. R. English, of Johnstown, and by two sons.

—GODFREY COOMBS.

JOHN 1: 1-4

A Meditation on the divine glory of Jesus

Stenographic notes of a lecture, given in California by
Samuel Ridout, but not corrected by him.



IN this chapter we have four views of the Son of God. The first is His Godhead; the second His humanity; the third the Lamb of God, and the fourth the attractive Center for those who believe in Him:

In verse 1, we stand as it were on the boundless shore of eternity, there to have presented to our wondering gaze, God over all, alone in His solitary, eternal, divine grandeur; God in the Trinity of that incomprehensible communion of divine Persons. He is alone. Then He comes into the world and the world knows Him not, so we are told of sin, that convicted of our need we may be willing to listen to the message, "Behold the Lamb," and there the burden is lifted and our souls have peace; our hearts are then attracted to Him. Now He is no longer alone; He has many brethren with Him; He is not ashamed to call us brethren, and as the companions of the blessed Son of God we are participants in life eternal, the gift of God through Jesus Christ our Lord.

But let us now meditate a little upon the truth of His Godhead as presented in the opening verses of our chapter, and may our hearts be opened to see no man, save Jesus only.

"In the beginning" takes us back; back, we might say, beyond even creation itself, before the earth was formed, "Or ever Thou hadst formed the earth and the world,

even from everlasting to everlasting, Thou art God." I stand upon the brink of Time, the beginning of Time, back in the dim distance, when a Voice commanded and it was made—all things were brought into being. I stand on the shore of a vast and boundless ocean which stretches out beyond sight and thought and comprehension, into an Eternity that is past. And as I stand there and look at this vast and wondrous creation, the heavens above, the earth beneath our feet, the tiny drop of water, the blade of grass, the grain of sand, I ask myself, "What is the beginning or origin of this?" I am told here in unmistakable language that before there was a thing brought into existence, "in the beginning was The Word," extending out into Eternity. We are face to face with that amazing, divine mystery which God has in His infinite goodness revealed to us, that creation leads us to gaze upon the Creator. And who is that Creator? He is the "Word of God."

You may know, perhaps, that in the Hebrew language the usual word for "God" is always plural; it is "ELOHIM," literally, Gods—that is, more than one. And then, in a divinely inspired way, the Holy Spirit safeguards us from the thought of a plurality of Gods by having the verb in the singular number. Here is a very striking anomaly, a plural noun with a singular verb. "In the beginning God (plural) created (singular) the heavens and the earth." It emphasizes the fact that there is but one God; yet on the other hand it emphasizes the truth, equally, that there is more than one Person in the Godhead. When we come to the New Testament, which reveals the truth in the face of Jesus Christ, we have this explained to us, "In the beginning was the Word"—more than one Person is included thus in the term "God" in the first of Genesis. And then, to

shows us the perfect equality, "The Word was with God," in association with Him, and "The Word was God"—absolute Deity.

I have meditated in many ways on the first chapter of Genesis, as most of you have, and I have said to myself, "Here we have the Father." When we speak of God in general we speak of Him as the Father. There is one God, "the Father," and then a little farther on we read, "The Spirit of God moved (or brooded) upon the face of the water." There is the Spirit. And I asked myself, "Where is the other Person of the Godhead as we now know it? Where is the Son?" And then it dawned on me that throughout that entire chapter we have repeated thirty-one different times the expression, "And God said." And what is God saying? It is "His Word"—the Word of God. So that in the beginning you have the "Word," the "speech," of God, and the speech of God means the thought of God behind it. Speech, even in man, expresses the thought; it expresses the result of his wisdom, his purposes, his counsels. So in the Son of God we find embodied all the thought, the wisdom, the purposes, and the counsels of God. "In the beginning was" the mind of God, His thought, purposes, His counsels, all centered in a Person who was God and yet was *with* God. That expression, "With God," suggests other thoughts; it is the Word that was in the presence of God, the Word was before God. Proverbs 8 shows us in lovely picture the divine Family, "I was by Him as One brought up with Him," brought up in His presence, "rejoicing always before Him."

What communion, what holy love, what divine affection, between the Father and Son back in yonder Eternity, on whose shore line we can stand and gaze out until we are lost in our thought and comprehension!

God the Father, the Son, the Holy Ghost, in eternal companionship there! This is what explains, "Let *Us* make man," the product of divine counsels and thoughts and purposes.

So that there should be no misunderstanding, we are reminded that not only was this blessed Person the Word, but He was the Word *with* God, in association with Him. And then, lest it might be thought He was inferior (for our minds are so prone to degrade, under the guidance of Satan, the blessed Person) it is stated in the fullest, most complete way, "The Word *was* God." Do you hesitate to ascribe absolute Godhead to the Lord Jesus Christ? Can you not say that as you look upon Him, even in the lowliest place He ever took, or could take, down to the depths of woe, laying down His life for us? When He gives the reminder of that to Thomas, the disciple says, not "my Saviour," not "my Messiah," not "the King of Israel," not "the Son of Man," not even "the Son of God," which might possibly be misinterpreted in that connection, but, "My Lord and my God!" And our inmost souls respond to that. He is our God, and we say, with the command of the Holy Ghost, "Let all the angels of God worship Him."

But I cannot dwell too long upon each word here, though all of it is so wondrously full. "The same was in the beginning with God;" that is, the unchanging Person, the Person back yonder in Eternity, is the Person who is now on the throne of God. Infinitely gracious has He been in stooping low, but He never sacrificed His Godhead, that divine Personality which was His and is His throughout all Eternity. So it is the same One, "the same was in the beginning with God," only now He has also become Man, a full, perfect Man—amazing, holy mystery!

Some have thought that the expression "the Word" refers to Him in incarnation, but what I have already said shows us that it reaches back into Eternity. It is His divine title, for it is the mind, the thought, the wisdom, the affections. In a marvelously true way it may suggest that the time will come when God will tell out all this wondrous truth to listening ears. The Word was eternal, but the Word came forth in order to declare that. So His name is appropriately the "Word of God," whether we look upon Him in His eternal Godhead before ever the world was, or whether we see Him here, the Word still, made flesh.

We have a similar truth—most interesting it is to think of it—in the name "Jehovah." You know "Jesus" means Jehovah the Saviour. It is the Hebrew "Joshua." Now "Jehovah" is the name of the self-existent Eternal God, and yet the root of the word which is thus formed to make that name Jehovah is apparently in the future tense. When God appeared to Moses He told him what His name was. It is not exactly, "I am that I am," but, "I will be that I will be;" that is, He is unchangeable, the One who is not merely the self-existent One, but the One who will evermore be that. What did God have in His heart when He said, "I will be?" What was in the future tense that He had before Him? May we not say it was the yearning of His heart to find expression in Him who came forth from the bosom of God, to manifest the Father? "I will be"—He has been now, and the Word has come and thus manifested the heart and thoughts of God.

"All things were made by Him." The words "were made" mean "came into being," not fashioned out of pre-existent material, but they "came into existence." We cannot conceive of it. An eternity of material

nothingness, absolute nothingness; then the divine Voice calls, and all worlds, the universe, myriads of constellations and systems are called into existence by the word of Him who said, "Neither do I condemn thee; go, and sin no more!" I love to think of it, God over all, blessed forever, over His far-flung dominions to the utmost bounds of the inconceivable, came down to me, a poor sinner, and He laid His hand upon me and brought me to God! That is the kind of Saviour we have, a divine Saviour; and that is why, by the grace of God, we love to dwell upon Him, to meditate upon His matchless worth!

"In Him was life." We could spend much time dwelling upon that one word, "life," and what it is, and perhaps get very little definite idea of it; but we all know what life is by its contrast. There is nothing; you may say, outside of life. I look at an inanimate thing, a rock or a stone. I say, "It is lifeless." You cannot conceive of that stone beginning to pulsate and showing signs of life, power, activity or motion, still less any thought of intelligence and any affections. That would be utterly inconceivable; and yet poor man—"the world by wisdom knew not God"—endeavors to make himself believe that that inanimate stone has become vibrant with life and intelligence. It is a contradiction to the very intelligence which man has. No, the presence of life is one way in which we can know Him and say, "In Him was life." Not only existence, but power in all its forms, intelligence, everything reaching out to the infinite—all were in Him. "In Him was life." There is a meaning conveyed by the use of the words here that is very interesting. This word "was" is very different from the word in the sixth verse: "There *was* a man sent from God." It is not the same word. The word "was," when

it speaks of the Son, "In the beginning *was* the Word," "The Word *was* with God," and, "The Word *was* God," "The same *was* in the beginning," "In Him *was* life, and the life *was* the light of men," is the verb "to be" in its abstract form, unlimited, unbounded; it speaks of eternal, essential existence. When we have, "Here was a man," it is, "There *became* a man;" the same word that is used of the creation of things, "became," or, "came into being," through Him; so there is the contrast.

"In Him was life." It was there essentially, from everlasting; it was there in Him, in Him alone. It is very suggestive that the Lord, in the fifth chapter of this Gospel of John, says that the Father has life in Himself. That is the very expression used here, "So hath He given to the Son to have life in Himself." It is as Man here He is given the life, to have it in Himself; but as God He had it ever as one with the Father.

"The life was the light of men." There is no light for man, no light of life, save in Him in whom the life exists. "In Him was life, and the life was the light of men." I think in one sense we can say that the creation which shows the living God shows also the light of life. Does it not display all the signs of divine light and His intelligence in creating these things? Does it not show Him who had the life, in whom that life is thus manifested? "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that men are without excuse." That is exactly what He says here: "The light shineth in darkness, the darkness comprehended it not." The darkness did not understand it.

So there we have life, and the only Source of it, light for man; but if it is to be the light of life it must be

received, for man is in darkness, and does not comprehend it or receive it. How can that barrier of darkness be broken through? This we learn from what may seem a strange transition. The next verse (6th) says, "There was a man sent from God whose name was John." What has John to do with it? He is only a creature like us, but he came to bear witness of the Light, that all men through Him might believe. How does he bear witness of the Light? By telling men of their darkness. "Repent, for the kingdom of heaven is at hand." The axe of divine judgment is being laid to the root of the trees. He declares, "Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire." Men here dread seeing themselves as guilty, lost men. Hell is seething before them, and as they stand on the brink of that awful judgment, taking their place thus as sinners, there dawns on them the revelation which John delights to give. And I love to think of John declaring man's sin on the one hand, and pointing to the Lamb of God on the other, that "taketh away the sin of the world."

So *He* must be "received," and that means "to believe on His name," that is to have Him as the object of our trust, the One in whom our whole confidence rests. May there be a great hunger in all our hearts to know this blessed One, and what it means to know Him better than we have ever known Him before. Let us pray that we may know Him better, not know *about* Him; it is not to have our intellects improved, though there is nothing that so widens the thought as the thoughts of God, but to have our hearts enlarged to take in the breadth, the length, the depth, the height, to know that which passeth knowledge!

HIS "MORE EXCELLENT SACRIFICE"

(Heb. 11: 4)

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."



THE Apostle Paul here brings forward two men, the first two children born into the world after sin and death came in, Cain and Abel. In their approach to God they stand as the two representative men of all mankind. Cain represents all who approach God in unbelief in the necessity of a sacrifice. Abel represents all who come to God with a sacrifice, according to God's request.

Cain and Abel had both been taught alike by their parents concerning that which God required in their approach to Him. Cain disobeyed, and brought as an offering to the Lord the fruit of the ground, in which there was not one drop of blood to be found. Abel brought a lamb, the firstling of his flock; he killed it and placed it on the altar he had in faith provided, and took his place as one identified with it, acknowledging before God that as a sinner in His sight he deserved to die, but on the ground of one having died in his place mercy might be shown him. The excellency of Abel's sacrifice was in the fact that a life had been given up and blood had been shed, according to God's request. Thus we see God accepted Abel and had respect unto his offering. He offered that which pleased God, while Cain offered that in which God could have no pleasure.

We see in the excellency of Abel's sacrifice that which spoke to God of that great Sacrifice to be offered in due time by the Lamb of God on Calvary. God had respect unto Abel and his offering because it spoke typically of Christ on the cross, slain in His love for poor sinners that mercy might flow forth in all its infinite fulness to a lost and perishing world, that all might be saved who come to God on the ground of the sacrifice of Christ, the Lamb of God's own providing.

All the types in the Old Testament, seen in the shedding of blood, pointed on and forward to the great Anti-type, Christ on the cross, who fulfilled them all. God honored faith and saved all who came unto Him with that which spoke of Christ and His shed blood. We who live nineteen hundred years beyond the cross can look back as they looked ahead, and there by faith take our stand at the cross, gaze at Him who hung on it, and, owning our guilt as sinners, take our stand on the solitary dignity of the precious blood of Christ who died for us. Thus are we saved.

We read that Abel being dead yet speaketh. The way of Abel is the way of sins forgiven, justification, peace with God and everlasting glory. If people choose in unbelief the way of Cain and despise the precious blood of Christ, they will perish in their sins and be lost forever. They may be very religious, as Cain was, but a religion without blood, the blood of Christ, will only spell doom to all who follow it. "The blood of Jesus Christ His Son cleanseth us from all sin." This, and this alone, can give the soul moral fitness to enter the presence of God.

—T. W. CARROLL.

“HE FEEDETH AMONG THE LILIES”

(Song of Solomon 2: 16)



THE phrase, “His flock,” supplied in some reliable translations, conveys one aspect of the truth certainly, but read as in our common version without that added expression, it seems a still more wondrous revelation. When we contrast the fervent, inestimable love of Christ to His people with our meagre response, one marvels how it is possible for Him to gather any joy and satisfaction from such a garden! And yet He does find for Himself, as well as for His flock, green pastures and still waters—“among the lilies.”

In chapter 6: 2 of the Song we read: “My Beloved is gone down into His garden, to the beds of spices, to feed in His gardens, and to gather lilies.” But the “espoused” here in the Song calls herself a lily: “I am a rose of Sharon, a lily of the valleys” (2: 1). In a typical way she presents the “espoused” of 2 Cor. 11: 2: “For I am jealous over you with a jealousy of God: for I have espoused you to one Husband, that I might present you a chaste virgin to Christ.” Thus in the “rose” and the “lily” we have a most lovely symbol of the Church, the Assembly of God.

And while it is quite true that the Great Shepherd of the sheep “feedeth His flock among the lilies,” it is equally true that *He Himself*—amazing yet blessed thought!—enjoys also in and among His own a feast of good things. Most surely He finds peculiar delight in His saints: “Thou hast ravished My heart, My sister, My spouse!” are His own sweet words (Song 4: 9). And again: “I am come into My garden, My sister, My spouse; I have gathered My myrrh with My spices; I have eaten My honeycomb with My honey; I have drunk My wine with My milk.”

But those "green pastures" are not found save "among the lilies;" the world has no such pastures for "the flock of God." Where, then, do these "lilies" grow? Chap. 1: 7, 8 intimates this: "Tell me, Thou whom my soul loveth, where *Thou* feedest, where Thou makest Thy flock to rest at noon? . . . If thou knowest not, O thou fairest among women, go thy way forth by *the footsteps of the flock*, and feed thy kids beside the shepherds' tents."

God's assembly, His house, is where the flock finds nourishment and rest, and where He too finds heavenly joy and satisfaction. "He shall see of (the fruit of) the travail of His soul, and shall be satisfied" (Isa. 53: 11). Also in Proverbs 8: 29-31, "When He gave to the sea His decree . . . when He appointed the foundations of the earth: then I was by Him . . . I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of the earth; and My delights were with the sons of men." The fulness of this we find in Eph. 1: 4: "According as He hath chosen us in Him before the foundations of the world."

Yes, His delights were, and are, with the sons of men. He is the Unchangeable. And so in Heb. 12: 2 we read, "Looking away unto Jesus, the Author and Finisher of faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." Surely, then, "He feedeth among the lilies"—not because of need or sustenance, as do the sheep, but for the joy in fellowship among His blood-bought people. For we read in 1 John 1: 3, 4, "That which we have seen and heard we report to you; that ye also may have fellowship with us; and our fellowship is indeed with the Father, and with His Son Jesus Christ. And these things write we unto you

that your joy may be full"—our joy made full through the delight They have in us as brought into the light in which They dwell.

The preciousness of this fellowship to Him we may learn from Rev. 3: 20: "If any one hear My voice and open the door, I will come in unto him and sup with him, and he with Me." Again in Heb. 2: 10-18, we behold our blessed Lord in that intimate family relationship with His brethren, yea, leading the praises of His people as the Chief Musician: "I will declare Thy Name to My brethren; in the midst of the assembly will I sing Thy praises."

Our glorified Saviour finds joy and satisfaction now among His "gathered lilies," what will it be when His glory is manifested in all the earth—at His coming! "And every one that hath this hope in Him purifieth himself, even as He is pure" (1 John 3: 3). We are to keep His garden with its "tender plants" well protected from the ravages of "the little foxes," and from all the destructive influences in the world about us.

—HERBERT COWELL.

DANIEL

His character and ways an example for us in these last days.

Read Daniel 1: 8-21; 6: 10-23.



IN these scriptures Daniel comes before us in a way which should encourage hearts to stand for God in the midst of the most adverse circumstances in which we may find ourselves. His day was a peculiarly difficult one, and answers closely to the present period in the history of the people

of God. At that time the city of Jerusalem was in ruins, the temple destroyed, the sacred vessels from the House of God carried away into Babylon, and Daniel and his friends were among the captives in that distant land. Centuries before things had been set up in perfection by Solomon. Jerusalem was God's centre. His House and His King were there. But now all is changed. His House is in ruins, the city destroyed, and all the people of God are involved in the crash. It is the same today. As we look around in Christendom we search in vain for that perfect condition which characterized the Church at the beginning. Ruin exists everywhere, nor can we close our eyes to the havoc that has been wrought by the enemy.

There is a saying that, "When you are in Rome, do as the Romans do." Daniel was in Babylon, but he did not do as the Babylonians did. He stood out clearly for God. While in Babylon, he was not of it. In the midst of defilement he sought means to keep clean, as a vessel meet for the Master's use and prepared unto every good work.

We may trace a striking parallel between the book of Daniel and Paul's second epistle to Timothy. The great apostle Paul, like Solomon, set up things according to the Divine pattern. He declared to the saints at Ephesus the whole counsel of God, and he depicts the Church in her true place in the heavenlies. But he could see what was coming after his departure, and foretold how things in the hands of men would be brought to ruin. Just as Daniel had to stand as an individual in his day, so in Second Timothy we have the path of the individual in perilous times marked out for him, and, while he is involved in the ruin there, he may learn how to keep himself a vessel meet for the Master's use. In a great house

there is a great variety in vessels, but to be a sanctified vessel fit for the Master's service and equipped for every good work should be the great desire of our hearts. All in Asia had turned away from Paul and given up the truth he taught, but young Timothy, like Daniel, had a purpose of heart. Both of these men, each in his own day, can be looked at as a pattern servant. Both were men of God who stood boldly for Him in difficult times, and Paul could say of Timothy, "I have no man like-minded."

Daniel was a prince of the royal house of Judah, and Timothy's genealogy could be traced along the line of faith—faith which dwelt in his mother and in his grandmother. Daniel moreover was a prophet, and Timothy had the gift of prophecy, and both were raised up for the latter days. Daniel was a man of an excellent spirit; the spirit which God gave him was not one of cowardice, but one of power and of love and of a sound mind. This also was true of Timothy. It would seem in Daniel's day that Babylon had forever triumphed over Zion; but that could not be, and God revealed to Daniel how He would bring His purposes to pass in spite of the failure of men. And in Second Timothy it looks as if it was all over with the testimony of God; Paul was in chains, all in Asia had turned away from him, and evil doctrine was spreading. But Paul directs Timothy to a sphere where all is secure, beyond the reach of the enemy—in Christ Jesus. Seven times over these words occur, standing like the seven pillars in Wisdom's house, pillars which speak of the perfect stability of God's purposes, concerning which there is not nor can be failure.

In the opening chapters of Daniel you have the characteristic features of the times of the Gentiles: (1) Idolatry; (2) Bestiality (descending to the level of a

beast); (3) Infidelity and profanity; (4) Self-exaltation, and with it all suffering for the people of God. These principles abound today, and all who live godly in Christ Jesus will suffer persecution. But in the fiery furnace then and now is One like unto the Son of God—the Lord cares for His own, comes to them, and goes through their trials with them. In Second Timothy we read, “At my first answer no man stood with me; notwithstanding the Lord stood with me and strengthened me.” Daniel’s enemies saw to it that he was cast into the den of lions, but God delivered him from their mouths; and Paul also has this token of God’s care, for he says, “I was delivered out of the mouth of the lion.” No charge could be laid against Daniel except in connection with his God, and thus it is with Paul in Second Timothy. He is “the prisoner of the Lord.” Both were students. Daniel “knew by books,” and Paul charges Timothy to “bring the books,” and also to “give attendance to reading.” Daniel prophesied concerning the Lord’s appearing, the resurrection, and the saints standing to give account to God; whilst Paul charges Timothy before God, who will judge the living and the dead at His appearing and kingdom. And as to their latter end, both finished their course with joy.

Now I wish to call your attention to those things which marked Daniel in his day as a man of God. I would first have you note his purity. No one can be of any use for God unless characterized by purity of heart and life. Daniel would not defile himself; he was determined to keep himself pure. And Paul impresses upon young Timothy the necessity of a pure heart and good conscience. He instructs him how to behave himself towards sisters in Christ with all purity, and exhorts him to hold the mystery of the faith in a pure conscience

(2 Tim. 1: 3). There must be no unworthy motives and no double-mindedness; the honor of God alone must be the object of the heart.

Next observe his purpose. He was a man who definitely set out to serve God; he had purposed in his heart, and this is a good feature. Paul could write to Timothy, "Thou hast fully known my purpose" (2 Tim. 3: 10). We do not know much about Barnabas, and we know very little about his ministry, but we do know that he exhorted the saints to "cleave to the Lord with purpose of heart," and the Holy Spirit adds, "For he was a good man, and full of the Holy Ghost and of faith" (Acts 11: 23, 24). The young prophet of 1 Kings 13 lacked this quality. He made a bold stand, and cried against the altar that Jeroboam had built; yet he sat down under the oak, and was seduced by the old prophet from his God-directed path. Are we men of purpose? What a need there is today for men of purpose of heart, and how many have gone back like the young prophet because they lack this essential feature in their character!

Then as to Daniel's food. It would seem that he was marked by the spirit of the Nazarite, for he declined the King's wine as well as the King's meat. He would be out and out for God, denying himself and standing for God in the midst of it all. He knew God's mind about that which was offered in sacrifice to idols, about things clean and unclean, and about the fat and the blood (Lev. 7: 23, 27), and he chose food that could not be contaminated, pulse, that is, legumes and their seeds. With these, the plainest of foods, he was sustained in strength, freshness, and beauty, preserved from defilement in the midst of the Babylonish system. There is a saying, "A man is what he feeds on." Certainly what we feed on

forms us and marks us. If we are to excel in piety, beauty, and wisdom, and reflect the features of Christ, we must see to our food. We must feed on Christ. In Egypt the children of Israel fed on the roast lamb, which speaks of Christ in His death; in the wilderness they ate the manna which portrays Christ in His pathway of humility here; in Canaan they fed upon the old corn of the land, which speaks to us of Christ in glory. In Babylon Daniel and his companions fed on pulse, simple, undefiled nourishment. Tried for ten days on that diet they were found to be fairer and fatter than those who ate the king's meat; their food produced men vastly different from the men of Babylon. If we are to be sustained in freshness and beauty, Christ must be our nourishment. Paul sets this food before Timothy when he exhorts him, "Remember Jesus Christ of the seed of David." As "the seed of David" He suffered before He reigned, and to be strong men here sustained in the midst of suffering we must feed upon Christ.

—JOHN WATT.

(To be continued, D.V.)

Blessed Lord, pasture me more and more by means of the glorious mysteries of Thy Word, and pasture Thy poor flock in these days that they may never neglect or become independent of the Word, or of the fresh anointing and the pure grace which they so much need. Living on past experiences will not do, dreaming of heavenly places and living an earthly life will not do. Blessed Lord, revive Thyself in Thy whole Church. Why should not Thy whole Church be led out anew into green pastures, the fresh-budding pastures of the truth, and beside the still waters of divine consolation and joy? "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

—J. DENHAM SMITH.

A CHRISTIAN'S PRAYER

Dear Lord, I pray my life may be
A song of lovely harmony,
That far and wide, as though on wing,
The music of my life may ring;
A song whose only theme will be
That Christ my Saviour lives in me;
Then those who hear will pause and say,
"A Christian must have passed this way."

I pray my life may be indeed
A story for the world to read,
A tale where Thy blest love will shine
In every word, through every line;
Then longing souls and aching hearts
May read what joy Thy love imparts,
And reading, find that love so sweet
That naught can keep them from Thy feet.

I pray my life each day may be
A chosen vessel, Lord, for Thee,
That I might ever at Thy hand
Be ready for Thy least command,
That all my life, my only aim
Might be—to bear Thy holy name;
Then day by day the hours will bring
True service for my Lord and King.

—ELIZABETH C. COLEMAN.

FOR YOUNG BELIEVERS

PERSUADED



THE world in which we live has become more and more a commercial world, and the existence of those who make it up is gained very largely (so far as the human element enters into it), from profits made by barter and exchange. The results of this have developed amongst men what we call salesmanship, and men and women take their place among their fellows according to their ability to sell or purchase what is produced by and for the mass.

Salesmanship in turn depends largely upon the power of persuasion, and usually involves two parties, the object of the first being to convince and convert the other to his thoughts until that other is sufficiently assured and satisfied to act upon the proposition presented. To be a successful salesman, one needs to be fully convinced in his own mind of the value and worth-while character of what he has to offer.

Turning from the world of affairs to make an application in the things of God, which are truly paramount, we find this word, *persuaded*, several times in His Word, and since it plays such a prominent part in the things which are temporary, it is worth-while to take notice how the Spirit of God uses it in connection with the things which are not seen but eternal.

We cannot touch on every passage where it occurs in the Scriptures, but in considering God's great threefold Salvation offered to the fallen sons of men, we find that Abraham was "*fully persuaded* that what God had promised, He was able also to perform, and therefore it was reckoned to him for righteousness. Now it was not written for his sake alone . . . But for us also, to whom it shall be reckoned if we believe on Him that raised up Jesus our Lord from the dead; who was delivered up for our offences, and was raised again for our justification" (Rom. 4: 21-25, R. V.). How God delights to see in us this *full persuasion*, not just a mere belief in or half-

hearted assent to the fact of this most outstanding of all events, the death and resurrection of God's Son, but a heart-conviction which leads to action in an open frank confession of Jesus Christ as our Lord and only Saviour. When we are thus *persuaded* God will reckon it to us for righteousness. So shall we be fitted to stand before Him who is Holy. How many there are who have not this assurance of salvation, but are laboring to obtain it, and all the while robbing God of His glory and themselves of the joy, because they are not fully persuaded.

Then we have the Apostle Paul who can write to his son in the faith, the young man Timothy, and confidently affirm his personal acquaintance with Jesus Christ when he says, "I know whom (not *in* whom) I have believed, and am *persuaded* that He is able to keep that which I have deposited (or committed) unto Him against that day" (2 Tim. 1: 12). He has deposited his undying soul to Christ Jesus, to whom all power in Heaven and earth is given, and his mind is fully at rest as to the outcome in the day of judgment. His persuasion is not based upon the perseverance of the arm of flesh, but wholly upon the preserving power of the arm of the Lord outside of himself. How blessed to be thus *fully persuaded* as to our present day-by-day salvation until the end! But how many indeed are without this assurance.

This same apostle not only gives us the power of the Lord as the basis of his confidence, but in Rom. 8: 38 he brings before us the love of God as that which is equally great, to preserve against every obstacle that might arise anywhere throughout the vast universe to prevent the soul who trusts Christ and believes God from being in the Father's House in the end.

"How good is the God we adore,
Our faithful, unchangeable Friend;
Whose LOVE is AS GREAT as His POWER
And knows neither measure nor end."

"Underneath are the everlasting arms," His love and His power combined, and we are *fully persuaded*.

Then there were those Old Testament believers of whom it is said, "These all died in faith, not having re-

ceived the promises, but having seen them afar off, and were *persuaded* of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," and showed plainly that they were seeking "a better country, that is, a heavenly, wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (Heb. 11: 13-16).

This persuasion has to do with the third and final phase of our salvation, when in bodies fashioned like His own, through grace we come into full possession of all that which God has prepared for those who love Him. How the renewed mind delights to dwell upon what is ahead! Truly, the best wine is reserved for those who have well drunk down here.

Such is our persuasion today, and the more fully it is so, the more we will live as strangers and pilgrims here to His glory and our constant joy.

Persuaded as to God's promise of blessing through the Son.

Persuaded as to God's power to keep by His love.

Persuaded as to God's place prepared in His grace.

In the meantime may we grasp the opportunity given to *persuade* men to believe God, knowing the terror of the Lord, and the judgment that is coming, even though some will not be persuaded if one rose from the dead (2 Cor. 5: 11; Luke 16: 31).

—R. F. ELLIOT.

DAILY BIBLE READING

June 1st, Ps. 125; June 15th, Ps. 139;
June 30th, Proverbs 4; July 15th, Proverbs 19.

COMMENTS



IN last month's brief remarks we reached Ps. 136. The next nine (137-145) form another section. These psalms lead upward from the desolate and solitary condition of the captive people through varying experiences in which men and things around are found wanting. The Lord must be their all,

and is proclaimed preeminent, His kingdom everlasting.

The last five psalms (146-150) form a grand finale of praise. First, over against the vanity and nothingness of man we have the celebration of God's creatorial power, His abiding faithfulness, and His abounding mercy. He is known as Jehovah, the God of Jacob—which refers to the lessons of that man's history. In the next psalm Israel's regathering and Jerusalem's blessing are in view. Thus the praise is for the nation's millennial blessing received from Him who governs all creation. The third psalm of this series calls for praise to the Lord, from the highest heaven down to the creeping things of earth.

Next comes praise for power given to the saints in subduing evil, who are thus associated with the King whose enemies are made the footstool of His feet. The book closes with a final summons that everything, whether instruments of men or created beings, should render praise to Jehovah. This indeed will be when Israel fully restored, enemies subdued, the government of all the earth shall be in the hand of Him who is from everlasting to everlasting—Jesus the same yesterday, to-day, and forever.

Beginning Proverbs this month we enter upon a very different type of ministry from that in the Psalms. Full of very varied and practical instruction, to which we should do well to take constant heed, Proverbs gives us the axioms of the wisdom which is "from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, and without hypocrisy" (James 3: 17). They are given to us by those who had understanding as to the world, its things, and those who are of it. So we have abundant warnings against "the lust of the flesh, the lust of the eyes, and the pride of life," while that which endures, which does not pass away as the world does, is also presented. That which this book enjoins, in practical details of daily life, admirably fits in with the practical teaching of the epistles. The wisdom of this book should have its exemplification in those whom God has favored with the highest blessings His grace can bestow. To whom much is given, much is required (Luke 12: 48).

This book is a divine selection. For while Solomon spake 3,000 proverbs (1 Kings 4: 32), the Holy Spirit chose to preserve only a part of them, and added to them the words of two other men. Throughout we find what answers the difficulties, the temptations, the evils and the attractions of the world and the deceits of our own hearts.

Let us simply note the main divisions of the book: Chaps. 1-9 form the first part, giving, by contrast, the path of evil in which the wicked man and woman are found, and the path, testimony and character of true wisdom, concluding with what leads us to Christ, in whom alone the wisdom of God is perfectly expressed.

Chaps. 10-29, entitled as a collection of Solomon's proverbs, form the main division of the book. Characteristically, in this part, the teaching is confined to separate verses, while in the former section we find a paragraph construction.

Each of the last two chapters (30, 31) form separate sections. In the first we have groups of things presented, and in the last, a picture of the godly and wise woman.

CURRENT EVENTS

BY ROGER B. EAMES



REICH 'PAGANS' RALLY AGAINST CHRISTIANITY." *The New York Herald Tribune* of April 27 describes a great assemblage of over 12,000 who met in the largest hall in Berlin to hear leaders of the "Germanic Faith Movement," headed by Jacob Wilhelm Hauer, former professor of theology, assail religion. To quote: "The astonishing development of the neo-pagan movement in Germany within the short space of a year was registered by a huge rally of that new religion, which seeks to suppress Christianity with a modified version of the ancient Germanic tribal worship.

"The fact that the pagan movement was allowed to hold a meeting in the Sportspalast—a privilege denied

is itself significant of the encouragement the Nazi state is giving to the 'Germanic Faith Movement.' Nazi authorities evidently have come to the conclusion that if Protestant and Catholic pastors will not bow to its edicts the Hitler government must foster a movement to replace Christianity. . . . In his address, Professor Hauer declared: "One of the essential differences between the 'Germanic Faith' and Christianity was that while Christianity maintained there was only one way to God and that whoever did not follow the path of Christ was going astray, the 'Germanic Faith' taught there was more than one road to God."

The events preceding this meeting are outlined in *Current History* as follows: "The conflict between the Nazi Reich Church under Bishop Mueller and the Opposition Pastors broke out again early in March. The Opposition Pastors issued a Manifesto against the new paganism which was read from many of the Protestant pulpits on March 10, but was widely confiscated by the State Secret Police the next day. The following Sunday, March 17, when the pastors again proposed to read their manifesto, they were forbidden to do so, and to prevent it, some 700 of them were placed under temporary arrest in their homes. A week later, however, the government decided that the pastors might read the manifesto if a sentence were added declaring that it referred only to the tendency toward 'Nordic paganism.' This compromise, as well as other signs, seemed to indicate that the Nazi government was tending to disassociate itself from the crude Nordic paganism of some of its followers."

The following from another source is enlightening: "Because some of the small religious groups in Germany have not been disturbed, people who have corresponded with some German Baptist or Methodist in some small community maintain that criticism of the policy of the Reich is unwarranted. They are unaware of the fact that Germany has but 42,000 Methodists, and 72,000 Baptists, and that the government has heretofore ignored these lesser groups. For this reason these churches have enjoyed an increase."

A GREAT BIBLE DEMONSTRATION. Two days after the "pagan" rally in Berlin, there was held in Boston a gathering of quite an opposite character and which eclipsed that in Germany. The *Boston Herald* of April 29 says: "Sixteen thousand from the six New England States gathered in the Boston Garden yesterday afternoon to bear testimony to their reverence for the Bible. Only one credential was required of those attending—a Bible. By many it was hailed as the greatest Bible demonstration ever held in this nation.

"Most inspiring was the sight when, near the end of the program, thousands of Bibles were uplifted in approval as Howard W. Ferrin, President of the Providence Bible Institute, read the manifesto of 'Evangelical Christians of New England.'

'Believing that the time is opportune for Christian people throughout the world to unite in bearing testimony to the Holy Scriptures . . . we again affirm our faith in the authenticity, integrity and inspiration of the Holy Scriptures as being the one and final authority for faith and conduct.

'That in view of the desperate need of the world to-day, we go on record as sending forth from this rally a clear, plain and forceful call to the world to return to that reverence for the Bible which shall result in earnest reading, belief in its redemptive message concerning the saving power of Jesus Christ, and obedience to its invaluable teachings.

'That we send Christian greetings and assurance of our prayers to the Christians of England who shall be assembled in London on National Bible Day.

'That we do here and now, by means of uplifted Bibles, bear our testimony to our faith in the Holy Scriptures as a full revelation of God to man, in which is presented the one and only Saviour, Jesus Christ.'

"The mighty congregation opened the service with the singing of the hymn, 'Come, Thou Almighty King,' and closed it with, 'How Firm a Foundation!' A choir of 3,000 voices sang, 'All Hail the Power of Jesus' Name.' "

While there is much that is merely human in such a gathering, we cannot but rejoice in this testimony to the authority of the Word of God and to our Lord Jesus Christ as the only Saviour and Lord. "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him."

"SCHOOL BIBLE BAN SOUGHT." The Freethinkers of America and Joseph Lewis, President, have instituted a suit in the New York State Supreme Court "to stop the reading of the Bible and the existence of religiously controlled societies in our public schools."

If the Bible is only just another historical book, it is strange that the Freethinkers should be so concerned to prevent its being read in the public schools. There is, evidently, somewhere back in their sub-conscious minds, an unwilling conviction that the Book is, after all, different from other books, and they fear it, and desire to banish the memory of its contents from themselves, and to withhold the knowledge of it from coming generations. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"EUROPE, still trembling with weakness from the last war, and still near the bottom of the most pitiless economic depression in history, needs every ounce of her strength for industrial and cultural recovery. Instead, every great nation is wildly expending money and energy to increase its lethal weapons. It is crippling its commerce, increasing its financial burdens, and injuring itself and its neighbors with insensate energy—all because the collective wisdom of the leaders of the world has proved unequal to the task before them."

The above is from an article, "Review of Old World Conditions" and is an accurate statement of the present stress. Because of these conditions, Stanley Baldwin recently likened Europe to a "madhouse," and Lloyd George says, "The world is a jungle today. The nations are prowling through it, snarling and baring their teeth

at each other." This is what Daniel foretells, in his vivid description of the last World-empire before the coming of the Son of Man: "A fourth beast, dreadful and terrible, and strong exceedingly, having great iron teeth" (Dan. 7: 7). This power as a unit has not yet arisen, but the nations composing it are here, awaiting the time of their prophetic alliance.

"THE FIRST AIRPLANE to enter the Vatican City recently received the benediction of the Pope there. It is intended for the use of the Roman Catholic missions in Africa. It has been baptized with the name of 'S. Pietro,' and it is stated that it will have a pilot 'in orders,' one Father Schulte." The history of enterprises which have gone forth confidently, relying on the Pope's blessing, is by no means reassuring. It has not rendered the beneficiaries immune from disaster and death. We shall watch this modern "Saint Peter" with the Pontifical baptism and blessing as it goes into the mission-fields of Africa.

MOHAMMEDAN MOSQUES. A few months ago the famous Mosque in Istanbul, Aya Sophia, was transformed into an Art Museum. Now another, called the Sultan Ahmet Mosque, considered the most beautiful in the world, and situated in the same square in Istanbul as the Aya Sophia, will be turned into a Public Library. It is remarked that the changing of these two prominent mosques into other uses indicates a decline in Mohammedan worship in Turkey. There is another such Mosque, now occupying the Temple-site in Jerusalem, which must eventually give way to the demand of the Jews who will build their temple there. Since the Jews now comprise only about one-quarter of the population of Palestine they are not in a position to press their claim.

THE FEAST OF PURIM was recently celebrated in Palestine with great enthusiasm. "Tel-Aviv, the all-Jewish city on the shores of the Mediterranean, was a sea of people with Arabs and veiled Moslem women from Jaffa, Ramleh and the district. A moderate estimate placed the crowds in the streets at 150,000. A prominent fea-

ture of the official celebration was the Purim Play, enacting the doings of our ancestors at Shushan when Ahasuerus ruled from India to Abyssinia."—*The Jewish Chronicle*.

This recalls the book of Esther, where Mordecai, with Esther, represent the remnant of Jacob in the last days; and Haman, the antichrist, who plots their destruction. When the future covenant with them is broken they will successfully resist their enemies, both among the Gentiles (Micah 5: 8, 9), and also in Judah and Jerusalem (Zech. 12: 8, 9).

FOUR HISTORIC SAILING SHIPS. These four-masted barks, formerly of the Alaska Packers' Association, and practically the last relics of the former glory of American sailing-ship days, now moored at Oakland port, are being prepared for their last voyage—to Japan, where they will be broken up and their steel converted to other uses. The first to sail will carry 5,000 tons of scrap-iron. The others will follow at intervals of three weeks. It is expected the trip across the Pacific will take about two months.

WORK IN THE HOME-LAND

UNITED STATES

KINGMAN, ARIZONA, April 25.—The Lord has been opening doors for the preaching of the Word. The past two weeks I have held four meetings on the Big Sandy, one at Yucca, one at Topock, and one at Chloride, besides the Sunday School and Gospel meetings here.

There are several other places that I hope to be able to reach, and, the Lord willing, I would like to have a meeting in these places every two weeks. There are no churches nor Sunday Schools in most of them. The distances are great, 21 miles is the shortest, while the longest is 86 miles one way. I desire the prayers of the Lord's people that this post may be possessed for the Lord (Gal. 6: 2).

—GEORGE O. BAXTER.

PALTO ALTO, CALIF., May 13.—On account of personal work interested souls come to our home almost every day for further Bible instruction, for which we praise God. The meetings for women are to begin again shortly, D.V. Last month our brother E. B. Craig came from Oakland three Lord's days, and gave very interesting and helpful ministry of the Word. This week our brother John Rankin has been giving lectures on the Tabernacle at the North P. A. Meeting Hall. What need we have of the various gifts! May such ministry of Christ and His Word truly result in the furtherance of God's work in all who believe, to the praise of our Lord and Saviour!

—W J. HUME.

KEY WEST, FLA., May 10.—Brother J. F. Spink gave us four nights in the Gospel Hall passing through from the Bahamas on his way to Chicago.

The Gospel was with power, and we were reluctant to see our brother go.

—B. L. LARSEN.

MIAMI, FLA., April 22.—The saints are going on well and happily together, with much to cheer and encourage. We have enjoyed the visit of our brother Krell from Bethlehem, Pa., with his wife. They have been with us for about four weeks, and made a short trip to Nassau, Bahamas, by plane. Brother Krell gave the gospel one Lord's Day evening.

A week ago another brother and myself made a trip to Islamorada, along the Florida Keys, about 90 miles from here, where an assembly of about 12 have lately begun to remember the Lord. Had a happy day with them. There are two camps of world-war veterans nearby, with about a thousand men in them. They are working on the bridges to be built to Key West across the sea. We visited one of the camps, going through it with tracts, which were well received, and at night a few of the men came to the gospel meeting in the little Hall and heard the precious Word of Life.

I have kept engaged, though at times laid up with severe attacks of sciatica, which has caused me great pain during the last four months. So far there seems little relief. Will value the prayers of the saints.

We had a happy occasion in the Hall last Saturday evening, when a young couple, lately come into fellowship with us here, were united in marriage. Quite a large number were present, and a word of gospel was given after the ceremony by the writer, as well as a word to believers, reminding our hearts afresh that the great Nuptial Day awaits the blood-bought Bride of Christ. In the meantime, in the language of Rev. 22: 17, we, who have come to know and love Him, sound out the cry of "Come."

—A. VAN RYN.

KANARADO, KANS., April 22.—Brother Bob Robson and I came here Saturday for a week. Had an all-day meeting yesterday. It was well attended and God seemed to work in the gospel. Two confessed Christ and seemed to get clear last night. A young woman, who was saved a week ago when brother Walden was here, was baptized in the afternoon. So we all thank God and take courage. When through here will go to St. Louis.

—E. A. BUCHENAU.

LUBBOCK, TEXAS, April 23.—Meetings here continue with good interest and blessing.

At present I am speaking on the book of Revelation five nights a week using H. A. I.'s large chart.

Brother Carl Armerding stopped off on his way to Dallas and gave us two meetings. Both were well attended, and at night one man in whom we have been deeply interested took Christ as his Saviour at the close of the meeting.

I spent a week in Dallas recently, and enjoyed a visit with Dr. Ironside in the college there. I also had a nice time with the dear saints in Gospel Hall in Dallas.

We have been having the most terrible sand- and dust-storms ever known in these parts. Often it is as dark as night at noon, and the dust so bad it is very difficult to breathe. There are many cases of dust pneumonia, and some have died.

—T. W. CARROLL.

SAN ANTONIO, TEXAS, April 30.—In view of our annual Summer Vacation Bible Schools for Mexican school children, which are held in June and July, we ask the

prayers of our brethren for God's blessing upon the ministry of His Word, and for guidance and help in this humble sphere of important service. Many children who are denied evangelical teaching are free to attend these classes.

—ERVIN D. DRESCH.

CANADA

LAKEFIELD, ONTARIO, May 7.—Since returning from the West I have been kept busy with Gospel work in the home district. After attending the farewell meeting for our brother and sister Harlow in Westmoreland Hall, Toronto, I held a week's special meetings for young believers in Peterboro. An earnest evangelistic campaign in one of the local churches resulted in quite a number of genuine conversions. Some of these converts are attending our Hall and the Lord has been blessing His truth to them.

Then taking advantage of the holiday over May 6th—the King's Jubilee—a good company of believers gathered together at Stirling, Ont., where a new work has been going on since January. Brethren Hynd, Peer and the writer sought to minister Christ. The Hall—a remodelled store—was packed for the evening meeting, and “the power of the Lord was present to heal.”

There is already in Stirling the nucleus of a good assembly, and the brethren are quite exercised about leasing the building permanently. If the work should stop now it would be disastrous to the newly-saved ones, as there is no other evangelical testimony in the village. In view of this need I expect to give considerable time to this field during the coming months. It is just about 60 miles from our home.

—C. ERNEST TATHAM.

CAMPBELLTON, N. B., April 30.—We are having a special effort in the gospel to reach poor sinners. Our brethren, D. Kirk and D. Leathem, have now entered the third week of meetings, and God is graciously letting us see His hand in blessing. Good numbers are coming and one soul has professed faith in the Lord Jesus. The Word has also been blessed to His saints in restoring grace, and we look for further things.

—JOHN W. HUNTINGTON.

WORK IN THE FOREIGN FIELD

INDIA

We are indebted to our brother Rowland Hill for the following information concerning the Lord's work in India. Brother Hill writes:

You ask about the beginning of the work in India. It was the first mission field to be occupied by the so-called "Brethren" in the early days of the movement. Anthony Norris Groves was the first, or one of the first, missionaries. He was a "High Churchman" and working for ordination so he could go out with the Church Missionary Society when he met J. G. Bellett of Dublin, and got in touch with the group there breaking bread, though at the time I think they still kept up their other church associations. He finally gave up any thought of ordination by man, and in 1829 set out for Bagdad *via* Russia, with his wife and three children and a tutor named Kitto, who afterwards became the well-known Bible scholar.

After their arrival in Bagdad plague wiped out half the population, 30,000 died in a month; and then there were wars and floods and robbers, and finally they decided to leave and come to India in 1832. They settled in Madras, where for a while Mr. Groves tried to maintain himself by his dentist profession, and afterwards went in for silk and sugar growing, but eventually he abandoned all secular work. After a visit to England he brought back with him Messrs. Bowden and Beer. Later, Lord Congleton and Dr. Cronin, who had followed Groves to Bagdad, came also to India.

Col. Cotton, an engineer in the British Civil Service and in charge of the irrigation scheme in the Godaveri Delta, and himself a Christian brother, who had visited the missionaries in Bagdad, was able to advise the brethren regarding the Godaveri Delta and likely developments, and where the people would come in greatest numbers when the work progressed. The workers were able to buy waste land for a mere nominal price and later it became of great value through the irrigation. This

helped along the work started by Bowden and Beer in the Godaveri. They did not stay in Madras with Groves, but went to the Telegu country and the Godaveri area. Madras is in the Tamil area. That work in the Telegu country has been the most fruitful in India.

It is interesting to remember that those who joined Groves before he left Bagdad were Dr. Cronin, a brother of Cardinal Newman, and Lord Congleton. Groves died in the home of George Muller in Bristol while at home on furlough before he was sixty. I believe George Muller married his sister.

I can only speak of the work in the South of India as I know it. There are three chief fields. First, Telegu in the Godaveri Delta, which to this day is prosperous and growing. Then there is the work in the Tamil country, based on Tinneveli. That is in the extreme south of the peninsula of India. A third is on the west coast in Travancore and Cochin, two native States, and among the most enlightened people of India, the Malayalees. There have been Christians in that area from the days of the Apostle Thomas, according to their claims. They are people of the Nestorian and other sects, and bound in ritual. There are many able men among the Indian believers in the assemblies there, and the presence of large numbers of Christians from time immemorial has had a great affect on the Hinduism of the place. It hardly seems like India at all after these parts. Last in time and in blessing is the work in the Kanarese country where we are. It is chiefly the native State of Mysore. We live in Bangalore, the capital city. We are the only Americans in the State from any assemblies, but there are others from assemblies in Britain, Australia and New Zealand. We are the only ones in this city in vernacular work, although there are a number of others in English language work. I suppose, among the twelve or thirteen million Kanarese people, there are not six hundred Christians meeting on Scriptural lines. Some of the English societies have stations also, but even there, despite their efforts at mass conversions, etc., they have found it less fruitful than other fields.

The people in this country of ours are proud, caste-ridden, and not easily moved. There are two stations where missionaries have worked for years and there has been no fruit. It is just about a hundred years since the British subjugated this country, and less than fifty years since the people were given independence under their own king. Materially, it is the leading State in India in progress and development. In the last five years many small villages have been given electric light and other improvements. The power comes from huge falls, where a hydro-electric installation creates it for the whole State.

Twice each year the workers in each language-area try and get together for prayer and conference and discussion of matters mutually affecting all. Then in May, at Montauban, a house bought by New Zealand brethren for a missionary rest home, there is an annual conference for ministry and consultation and prayer for all who can come. It takes place in the hot weather when many of the stations are almost untenable, and those who can get there are benefited in body and soul.

JAPAN

Figures are nothing in themselves and statistics are uninteresting and uninformative to the average reader. However, to the reader who realizes in some measure the value of *one soul*, the figures here appended will serve him with a multiplier that will give the Divine values of this part of Japan.

The ancient capital of Japan, Kyoto, divides these two sections. East of Kyoto is called Kwanto, or the Eastern Provinces. West of Kyoto is termed Kwansai, or Western Provinces. These are still further divided into Prefectures. Each prefecture averages two English counties, since they number twenty-seven compared with England's fifty-two.

Kwansai contains the following prefectures: Kyoto Nara, Wakayama, Osakwa, Hyogo, Tottori, Shimane, Okayama, Hiroshima, and Yamaguchi.

These have a population of fifteen and one-half millions, the majority of whom have never once heard the

Gospel. One-third of this population is found in the five largest cities, and while the needs of these are terrible, the needs and problems of reaching the remainder are even more so. Christian (?) work is relatively little. Real Gospel work is much less. Eighteen towns of over 10,000, seven hundred and fifty over 3,000, and thousands of smaller villages and hamlets, have no work of any kind, by any sect or denomination.

Kwanto has seventeen prefectures: Mie, Shiga, Fukui, Ishikawa, Toyama, Gifu, Aichi, Shizuoka, Aichi, Gumma, Tochigi, Ibaraki, Saitama, Yamanashi, Kanagawa, Chiba, and Tokyo Fu. These contain about twenty-six and one-half millions. Over one-quarter of this population is found in the three largest cities. Appalling, is the only word to describe Gospel conditions here. Towns of thirty thousand are supposed to be evangelized if in some out-of-the-way corner a sermon on the "Brotherhood of Men" is preached once a month.

There are twenty-five towns of 10,000, five hundred of over 5,000 inhabitants, and thousands of smaller towns in Kwanto that do not even have this.

I close with this, having witnessed to the need. The appeal I leave to the Holy Spirit and your own conscience.

—R. J. W.

The foregoing article deals with the south and center of the mainland, Hondo Island. It has in the north seven more prefectures, beside those of the other three large islands. Then there are many Japanese in Korea, Manchukuo, parts of China, and in the East Indies. Of late years many have emigrated to South America. Though there is some opposition, there is "yet an open door for the Gospel among the Japanese everywhere."

—E. B. CRAIG.

WEST INDIES

Brother Duncan Reid writes:

It gives great pleasure to report steady progress in the work here. The advance made has far surpassed anything that we had ever dreamed of. When we look back and think of the beginning and the first few years of trials and hardships, etc., it is hard to believe we are still

in the same place. The Lord has wonderfully blessed the effort during the past few years. We wish you could pay us a visit and see our crowded meetings.

In the few Sundays Schools in town here we have a total attendance of close on 500 and in the five Sunday Schools we carry on in the country there are about 50 in each, so that nears between 700 and 800 children who hear the Gospel every Sunday. We think that is very good for a Roman Catholic country.

After a Gospel meeting recently a woman who has always been opposed to us and our work and who has always been a strong Catholic said to me, "Mr. Reid, until now I have been blind, but now I see the truth clearly and have accepted the Lord Jesus as my Saviour." It made my heart leap for joy and I thought afterward if my joy was so great, what must have been His joy who gave His life to save her? Such cases make one feel that it is worth-while. It is worth all the sacrifice of you dear ones at home and of the missionaries on the field. We trust that many more may be brought into the light and liberty of the glorious gospel.

ANTIGUA, WEST INDIES

James Annan of Toronto, hearing of the need and opportunities in some of the smaller islands of the British West Indies, became exercised as to his responsibility to heed what he believed was the Lord's call for him to serve in those parts. Our brother, like Gideon, desiring to test if it were really the Lord's will, gave up his business and spent a couple of months in Antigua and other parts, looking to the Lord alone for passage-money and support. Finding his needs supplied and having many opportunities for Gospel testimony our brother "assuredly gathered" it was the Lord's will. Returning to Toronto he made known his exercise to his brethren; they, also feeling he had been called, gave him the right hand of fellowship and commended him heartily to the work. Accompanied by his wife he set sail for Antigua late in 1934. After six months he writes as follows:

We sought to carry on meetings in the town in a lodge-hall, and in surrounding villages in the open-air. We were encouraged by seeing souls brought out of dark-

ness, and on March 21st we had our first baptism. Picture about one hundred people on the seashore at 7 a. m. Brother Lowe, on a visit from St. Vincent, ministered the Word, then we had the joy of baptizing three women, two of the same class as the woman at Sychar's well, and a man of sixty, once Roman Catholic. This man entered the water singing, "O happy day, that fixed my choice," cheering us all. Brethren, pray for us! This is the first break in these needy islands.

Each Lord's Day morning we meet in our home for the breaking of bread, and in the afternoon the school is held in the lodge-hall, when about seventy children gather out of a hundred enrolled. In the Gospel meeting the attendance is about one hundred and fifty, with a smaller number on the week-nights. Over twenty have confessed Christ since the beginning.

In Jennings, a village four miles distant, we meet every Wednesday. Mrs. Annan hopes soon to commence a meeting for women here also, similar to that held every Monday afternoon in town. Pray for Jennings; it has a reputation for great wickedness. We have been offered a building and land here for the same cost as a car garage in Canada. He is able!

CHILE

Brother Donald Rigg writes:

Now just a word about the work here. Seven precious souls have been definitely saved within the last few months and are happy in the Lord. Some of these were fanatical Catholics, others atheists, and one was a drunkard, and worse. It would interest you, I am sure, to hear the details about the salvation of some of these, but we speak of them only that you may praise Him and rejoice together with His servants. Some of the answers to prayer for the opening of doors, humanly speaking impossible to open, and in the enlightenment and salvation of hearts long darkened, have been marvelous.

A good little group of believers are meeting in the Name of the Lord now. And the Gospel meetings are well attended, considering the relative newness of the

work, and it does one's heart good to see a full hall of earnest listeners. Growth has been slow but healthy, and this in the face of many obstacles, for it is a very fanatical and conservative city.

PARAGUAY

Brother Martinez writes:

With all the abnormalities brought about by the war, we are glad to say that we have as much liberty to preach as before, and perhaps more privileges than ever, as many young men are mobilized and brought to this city previous to their going to the front, giving them the privilege of being present in the Gospel meetings before they go to the firing-line. Several of these young men have manifested much interest in the Gospel, and some have professed to be saved. Others have asked for our prayers that they may see the truth.

We have opened a little hall in the outskirts of the city to be able to reach the women that do not venture coming to the Gospel meetings at night, owing to the soldiers in the city. The interest is good and we trust the Lord will save some.

We have meetings almost every night; all are very well attended and much interest is manifested. Four young believers have asked for baptism, but as their home affairs are not what they should be, we wait until they put these things in order, that they may be living testimonies to the saving power of the Gospel.

Continue praying for us and for the work here, that during this time of great trial for the country souls may be led to think of the importance of their salvation.

BRAZIL

It is encouraging to read the foregoing letters telling of the work in Central and South America, but what about Brazil?

Brazil is a large country, larger than the whole United States of America and territories (excepting Alaska).

Brazil is a needy country, comparative little missionary work being done, particularly among the wild Indian tribes of the Interior. There are no workers from U. S. A. or Canada from amongst those known as "brethren."

Brazil is a difficult country, with few roads or railroads, and travel has to be done mostly by boat or canoe on rivers, or by horse or mule-back. Much of the interior is still unexplored, or only partially so, with much forest, jungle, and swamp-land.

Brazil is a country of mixed population, 30,600,000 inhabitants, white, colored, mixed, Indians, and also a colony of Japanese. Many of the Indian tribes are in a wild state.

Brazil is a country of Opportunity. We read:

BRAZIL

The vast majority are professed Roman Catholics, but do not go to church, do not confess, do not commune, and regard the use of images with repugnance. They do not like priests, and have mental reservations respecting the authority of the Church. Without any presentation of Christianity the future of these people means the triumph of atheism.

Much seed has been sown in the past by Bible Society representatives and pioneer missionaries. Where are the reapers? "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest."

Outgoing Workers

The saints attending the monthly missionary meeting held at Elizabeth, May 6, had the pleasure of seeing brother Ed. Harlow and his wife before departing for Africa, and also the privilege of commending them to the Lord in prayer. Brother Harlow spoke of his exercise and desire of five years' standing to go to Africa, of the way being opened, and of the pressing need for workers in view of the rapidly changing conditions in the Belgian Congo where they expect to labor. Helpful and encouraging ministry was given by several. Our brother Bloore spoke on Isaiah 45:1-3:

"I will go before;" "I will break in pieces the gates of brass;" "I will give thee the treasures of darkness;" "That thou mightest know I have called thee by name;" "I am the God of Israel;" and from 1 Sam. 7:9-12: "Samuel offered a burnt offering;" "Samuel cried unto the Lord and the Lord heard;" "Samuel took a stone and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

Our brother and sister embarked on the S.S. "Beren-garia," Friday, May 10, and (the Lord willing) expect to arrive at Nyangkundi by June 20.

Our brother Eugene Craig, after considerable exercise, has now decided to return to Japan where he previously labored for a number of years. He writes:

"If the Lord will, I expect to go to Japan in June to engage again in His service there for a while. The brethren with whom we were in that land, have been praying much for our return. My wife desires to go with me, but the way is not yet open for her and the boys. Paul is now at the Bible Institute of Los Angeles and Stephen is yet in High School.

We commend our brother and sister Harlow and brother Eugene Craig to the continued prayers and fellowship of the Lord's people. Also Mrs. Craig and the boys, who for the present are remaining behind in California.

"A missionary, conscious of his call can only 'go forward,' irrespective of men and means, come life, come death."—F. S. ARNOT.

HARBOR WORK, New York

"Blessed are ye that sow beside all waters" (Isa. 32: 20).

During the first three months of 1935 we visited about 150 ships, making in all about 155 visits. While we generally visit more ships in that length of time, yet among these were about 50 steamers never boarded at this port before, so that time we might have given to seamen among whom we have gone often, was given to new work.

Brethren who preach in Gospel Halls on Lord's Day evenings are glad enough if one or more unsaved are present to hear the Word. In ship-work we reach hundreds of unsaved every day with the Word. For example, in going over our records we find that on one day we gave Scriptures and tracts to 10 Malays, 25 Bengalis, 8 Portuguese, 25 Swedes, 40 English and 25 Japanese, each man in his own tongue. This was exceptional, of course,

but it shows what opportunity there is for "sowing beside all waters." Very recently I visited the crews of two Greek ships and was able to sow the seed among 50 of them. Among these we discovered two Russians, one Polish seaman, and one Egyptian. All were quite open to the Word. The same week I visited the Yugo-Slavian steamer "Istok," and the response of the men to the Word of God was most gratifying.

"As ye therefore have opportunity" (Gal. 6:10)

Visiting men during working-hours is difficult, yet the Lord has opened up many doors for personal work even at such times. Frequently we are able to visit with men who are off duty or who are sick. In such cases we do not fail to speak, for who knows whether it will be the last time or not? It was in January such an opportunity came to us on the S.S. "Blairgowrie," loading scrap metal for Italy. Six weeks later, this steamer went down in the North Atlantic with the loss of all hands. So it *was* the last time, as far as we could ascertain, that these men heard the Word of life. God grant that some may have received it.

"Some believed, others were hardened" (Acts 19:9).

This was the experience of the beloved servant, Paul, and it is still the experience of all who seek to serve faithfully. On one occasion a young American engineer told me it was useless to give out Gospels, as the men only threw them through the portholes. Yet on the same steamer I met another member of the crew who manifested great interest and said he would read the booklets. Another man on an American vessel showed the most wicked indifference and even contempt for the Word, yet the negro cook I found to be a very devout Christian.

The work is often monotonous. It could not be otherwise. Yet the fact that we are going to those "for whom nothing is prepared," and the consciousness of His presence with us, His protecting care as we travel about, be-

sides the joy of speaking His Name is a wonderful compensation and one is glad to forget the laborious side of it.

Will the saints pray much for us in this work.

—R. A. WEST.

OBITUARY

LOS ANGELES, CALIF., May 6, 1935. — Uncle Gust Schubert has been called home to glory, where faith and hope are ended in a blessed reality of the things which he has longed for. He had been very ill since early in December and many times we thought he would be taken from us, but he was spared until April 9. His sufferings were so prolonged that we could not wish him back, for to "depart and be with Christ is far better" for him, though a loss to us. He had given us an outline of the hymns and Scriptures to be sung and read at the funeral service, and had particularly requested that Mr. Buchenau speak, but he was in Kansas. We asked brother S. P. Smyser, now of Holtville, to take the service, and he gave a very comforting word, as well as a searching one to the unsaved. Hymns 18 (Appendix, "Little Flock"), 316 and 14 (Appendix) were sung at the chapel, as well as "The End of the Way." At the grave Mr. Smyser read 1 Cor. 15: 51, etc., followed by prayer by Mr. Meckfessel, and the singing of hymn 161 (L.F.) "Forever with the Lord." Burial was in Mountain View Cemetery, Pasadena. Mr. Smyser spoke from Ps. 16 at the chapel, stressing the verse: "The lines are fallen unto me in pleasant places."

Uncle had spent four weeks at Hemet, practically at the desert border, but the weather had been so cold and wet that he had not much opportunity to get outdoors. He returned to Pasadena on March 23rd, and was up and walking round the room for a couple of hours each day (with few exceptions) until he was taken to rest.

—ANNA B. SCHEID.

KEY WEST, FLA., May 10.—Our sister, Mrs. Mary A. Pinder, was called home rather unexpectedly on April 24. Her bright face and encouraging smile will be missed by us with whom she was gathered at 720 Southard Street for many years, yet we sorrow not as others which have no hope (1 Thess. 4: 13). The service was conducted by brethren Chambers and Spink. —B. L. LARSEN.

Miss Nette D. Benjamin fell asleep in Jesus, May 17, after only a few weeks of severe illness. She had lived in an apartment above the Gospel Hall, Arunah and Warwick Aves., Baltimore, Md., since the Hall was built in 1924. She had donated a sum toward the building of the Hall, and was given an annuity bond by the trustees, the interest from which maintained her during the subsequent years of her life.

Miss Benjamin was a woman of faith and prayer. Both the assembly here and individuals owe much to her prayers. She gave herself entirely to the Lord's interests, and kept the Book and Tract Depository with business accuracy.

When she knew from the physician that her malady was incurable, she prayed to go quickly, and her prayer was answered. She gave away her belongings and books to the saints who had cared for her, and made all arrangements for her departure with perfect calm and joy as one leaving on a long and delightful voyage to a well-known shore where loved ones waited to greet her.

The funeral was from the Gospel Hall, May 21, where a happy service comforted saints and invited sinners to the Saviour. The interment was in Loudon Park Cemetery, in the plot of Brother Henry Tinley, who donated the grave. Here her remains were committed to God, awaiting the resurrection of the just.

—A. S. LOIZEAUX.

“WHAT IS THE LORD’S TABLE?”

One of our readers writes:

“During the past few months I have read quite a bit on the subject of the Lord’s Table. I notice that all are not of one mind on this subject. In fact, the conflicting opinions put forth by some concerning the meaning of the Lord’s Table have left me somewhat confused. Hence the following question: What is the Lord’s Table?”

Others may have similar difficulty, owing to the use made of this expression in various connections, and the following consideration of the subject is given in the hope that it will help toward a scriptural view and use of the term.

Its occurrence in Scripture.

Let us first note that this expression occurs only once in the New Testament (1 Cor. 10: 21):

“Ye cannot drink the Lord’s cup, and the cup of demons: ye cannot partake of the Lord’s table, and of the table of demons.”

In ver. 18 reference is made to Israel’s altar. This may serve to direct our attention to Malachi, by whom Jehovah reproves Israel thus:

“Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say, The table of Jehovah is contemptible.”

Further, He says in reference to His Name,

“Ye profane it, in that ye say, The table of the Lord is polluted; and the fruit thereof, His food, is contemptible” (vers. 11, 12).

Here we notice that the terms "altar" and "table" are made synonymous, and that they stand representatively for Jehovah Himself ("polluted Thee") and for His Name ("ye profane it"), the Name in Scripture standing for the full truth relating to the Person who bears it.

Of Israel it is said that those who eat the sacrifices are "in communion with the altar" (ver.18, *New Trans.*). This, in the light of what Malachi has told us, can only mean that they are viewed as identified with, as placed in a partnership with, Jehovah and His Name. Because of this we see that Jehovah is jealous in regard to the behavior and associations of His people, and must necessarily act in reproof and judgment when by reason of their evil ways they would make it appear that He, the thrice holy One, was like unto themselves. This principle of God's ways in government is applied to Christians in 1 Cor. 10, and in particular to the Corinthians as to the evil of idolatry (vers. 20-22). For them to partake of the Lord's Table and of the table of demons was equivalent to saying light and darkness are one, that God and Satan had joined hands. Compare 2 Cor. 6: 14—7: 1. Indeed, from the course of the nation's history, we see that Israel had done this very thing, hence Jehovah's judgments.

"These things happened as types of us, that we should not be lusters after evil things, as they also lusted," etc. (1 Cor. 10: 6-13).

What it appears we should gather from the use of these expressions is that each of them stands for a certain position and a distinct system of things related thereto. As the altar, or table, connected with Israel stood for Jehovah and His Name, so the table of demons stands for idolatry—Satan and his spiritual hosts of wicked-

ness—and the Lord's Table stands for the position and whole truth of Christianity. In other words, the use of the term "table" is metonymic, as is also the word "cup;" in the latter case the container put for the thing contained. So, "the table" stands for the whole truth of the Christian place with which the believer is identified.

Mistaken usage.

In the light of the foregoing conclusion we can see that there is meaning in the words used when Scripture does not say that we put away from the Lord's Table, but from among ourselves, from the company of those who gather together. Though in such a case this means not to eat the Supper with us, nothing is said about not being at the Lord's Table. The reason why no such reference is made appears simple. Taking for granted that such a person is a Christian, even such discipline could not deprive him of his part in what the term "Table" symbolizes, though as having sinned he is not in the present enjoyment of the blessing of that place and portion, nor can be until through self-judgment he is restored to enjoy fellowship with the Lord. If we could rightly speak of putting away from the Lord's Table, it would really mean that the person was not a Christian, that he was only either an idolator or a Jew.

Thus it appears to be a mistake to speak of a person being "put away from the Lord's Table;" or, of "celebrating the Lord's Table" (we celebrate "the Supper," there is a difference which we will shortly consider); or, to speak of having exclusive possession of the Table; or, when some trouble brings divisions in a gathering of saints, one party refers to the other as having "set up *another* Table." What Table would that be? Scripture speaks only of two others, that of demons, and the altar or table connected with Israel.

The "Table" and the "Supper"—a difference.

When we consider the context in which these terms are used, we find there is a difference in what is associated with them. The prominent thought connected with the Table is *fellowship*, or communion. This we learn from the use of two words in 1 Cor. 10, *koinonia* and *metecho*, words closely linked in meaning, signifying participation in common, partnership, a holding with what is spoken of in the context. The first occurs twice in ver. 16 ("communion"), in ver. 18 ("partakers," better "communion with"), and ver. 20 ("fellowship," or communion, "with demons").* The second word is rendered "partakers," or "partake" (J.N.D.), in vers. 17, 21.

With the Supper the prominent thought is *remembrance*, a calling to mind on that special occasion of Christ in His death, and thereby it is said to be announced until He come. This remembrance has to do with the past, with what has been accomplished and completed in the sacrificial work of Christ when He gave His body and shed His blood in bearing the judgment of God for sin.

The *fellowship* in ch. 10 is of present and continuous character. It is what belongs to Christianity, in distinction from both Israel and Idolatry. The chapter is one of warning and instruction for Christians, for "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

Because it is *fellowship* in ch. 10, of which as a symbol or figure the term "Table" is used (for we are not to

* This is the word used in 1 Cor. 1:9, "fellowship;" and in 2 Cor. 6:14, "communion"—in this verse the word rendered "fellowship" is the same as the second word above referred to. J. N. D. renders "participation."

think of it in a literal sense as being a piece of furniture), and not *remembrance*, we find brought forward the truth of our oneness in Christ, this being symbolized in the one loaf. This is not mentioned in ch. 11, for there it is a matter of the Lord Himself in His love even unto death, and the Christian is rather viewed in his individual relation to the Lord, and his personal responsibility as to the manner in which he partakes of the Supper. But even that is not simply or only individual, for it is as come together, as being gathered together for that purpose, that the Supper is observed. This is evident from Acts 20: 7; 1 Cor. 11: 17, 18, 20, 33.

The fact that eating the Supper is the act of a company of believers come together for that purpose, linked with what is said of the loaf in ch. 10, identifies the Supper with what the Table stands for. This is further emphasized by reference in ch. 10 to the cup we bless and the bread, or loaf, we break; so that while it is needful to note a difference of idea and association in the scriptural relation of "the Table" and "the Supper," it appears evident that the cup and the bread, which are the materials of the Supper, constitute the *visible* expression of what the Table stands for—fellowship, or communion, that of the blood and body of Christ—in other words, the whole truth of the Christian place and portion in Christ.

But in this connection we must notice the difference of order in which things are mentioned in these two chapters. In ch. 11 it is the historical order of the institution—the bread and the cup. In ch. 10 it is the cup and the bread—the blood and the body of *Christ* (ver. 16). On the other hand, in ch. 11 we find that the one who eats the Supper in an unworthy manner is "guilty in respect of the body and of the blood of *the*

Lord" (ver. 27), emphasizing the individual responsibility to be agreeable in manner to the One remembered, since He is "the Lord." His personal dignity, right and authority are to rule in determining our attitude and our acts. Again, bearing in mind the identity of Supper and Table already mentioned, the Table is called "the Lord's," while the fellowship of which it is the symbol is defined for us by the reversed order of ch. 10 and the change of name to "Christ." "Christ" brings before us the new place, with its distinctive features of spiritual and heavenly blessing in connection with being one Body in Christ.

"Ye have been called into the fellowship of His Son Jesus Christ our Lord."

This consideration explains the difference of order—the cup, the blood, being spoken of first. It directs our thought to things in their moral relation, and not the historical order which is fittingly connected with the Supper of remembrance.

The cup and the bread—the significance of this order.

Let us enlarge a little on what the order in ch. 10 really implies so that we may better understand what "the Table" means as a symbol of fellowship.

We may learn the importance of the *blood* from the typical system of sacrifices. *It* was brought into God's presence, not the body of the sacrifice. What this suggests is presented in fulness in the New Testament by the way in which the truth of our positive place before God and blessing in fellowship with Him is linked with the blood of Christ. It is the basis of all relationship with God. Thus with what the cup signifies (the shedding of blood) we find associated the basic blessings of Christianity—the remission of sins, that is an abiding

state into which we enter, for our sins and iniquities are remembered no more, and our blessedness is that of those to whom the Lord will in no wise impute sin; our nearness; peace; redemption; justification; sanctification; boldness to enter the holiest.

The bread comes in the second place because in this chapter it is to be used as the symbol of our oneness in the Body of Christ, as well as the symbol of His holy body given in death. It being the moral order here, we must have first presented to our thoughts what is connected with the blood—the ground upon which all rests, for apart from this being fully established the body could not be brought in. It is the new thing into which those are formed who have all that the blood stands for.

On the other hand, by way of distinction, we may note that with the mention of the body of Christ as given to the death of the cross, there is linked not what we are brought into or given, but rather what has come to an end for us—our alienated enemy state (Col. 1: 22); our sins, for they were borne, and we are perfected forever (1 Pet. 2: 24; Heb. 10: 10); then also "made dead to the law" (Rom. 7: 4); and judicially, the flesh, for in His body, which was in the likeness of flesh of sin, it was condemned (Rom. 8: 3). These things have to do with the work of judgment executed upon Him who suffered in that body on the cross.

Finally, as to the practical purport of ch. 10, we see that it teaches us regarding our attitude and conduct *in the world* in view of our being in the fellowship of Christ's blood and body; whereas in ch. 11 the correction is as to conduct *in the assembly*, as to the manner of their coming "together in assembly" (ver. 18, *New Trans.*), for the apostle must say to them, "Ye come together, not for the better, but for the worse" (ver. 17). This related

to the order of assemblage *within*; the former relates to the ordering of our conduct without. The necessity is to "hold aloof from every form of wickedness" (1 Thess. 5: 22, *N.T.*; note the repeated "Neither" in ch. 10: 7, 8, 9, 10). Now all these things were found in, and indeed were an essential part of, Gentile idolatry. Through falling into it and its evil ways Israel had grievously failed. "Wherefore, my beloved, flee from idolatry." They were to be separate from that order of things and its demon worship (ver. 20). This lays upon us the solemn responsibility to make our daily walk and path as to their associations and surroundings, conform to the truth involved in the cup we bless and the bread we break, for in this is declared the communion of the blood and the body of Christ.

So the fellowship of which "the Table" is used in a symbolic sense, is not simply a matter of partaking of the Lord's Supper on the first day of the week. "It sets forth figuratively that with which the Christian is in fellowship, so to speak, in contrast with 'the table of demons,' which was expressive of that with which the heathen were identified. So that it is correct to say—and it is well worthy of consideration—that a Christian is always at the Lord's Table, though, of course, he is not always breaking bread. If this fact were accepted and remembered, what a mighty influence it would have over our associations and our ways generally, and how careful we should be to be faithful to our fellowship."

An unwarranted assumption.

Certain groups of Christians claim exclusive possession of the Lord's Table on the ground that it cannot be "where the divine principles of the unity of the Body are not recognized in practice." On the other hand, they

allow that many of those who meet in such forms of religious association as practically deny those principles do have in their breaking of bread "the character of the 'Supper,' or the remembrance celebration." From this, it would seem, we must conclude that some have "the Supper" and *not* "the Table," others have "the Supper" *and* "the Table."

This, we may say, is proved fallacious by the way in which identity between the Table and the Supper is plainly allowed, notwithstanding the differences to which we have called attention. Furthermore, from 1 Corinthians we would gather that, practically speaking, the Corinthians were acting in ways quite opposed to the divine principles of the unity of the Body, but they are not denied possession of "the Table;" rather, their responsibility is pressed on the ground of their identification with what it quite evidently symbolizes. But as to eating of "the Supper" they are told that because of the manner in which they came together they did not "eat the Lord's Supper" (11:20)—it had entirely lost its real character as far as their celebration of it was concerned.

What we should say is, that the Lord's Supper is only fittingly observed when the company coming together to do so, is one which exercises godly care that the unconverted are not admitted; and that any one called a brother who is guilty of wickedness in life or doctrine is excluded, while on the other hand every believer, not scripturally disqualified, is welcomed to the remembrance Supper since the one loaf is the symbol of the one Body to which all belong.

To be clear as to these terms which we have been considering, we must distinguish between the observance of the Supper in scriptural order and simplicity, and

what the expression "the Lord's Table" really means as determined by its scriptural setting. What the Table, as a scriptural term, means was set up from the beginning of Christianity, continues, and has never lapsed; it is that fellowship with which every one is identified who believes that Jesus died and rose again. The observance of the Supper in its scriptural order did indeed lapse, as the sad history of the Church bears witness, but it has been restored in that order for a century past, though it must be sadly owned that the history of that revival is also marked by departure and breakdown in scriptural practice; still, in the Lord's mercy, it is being maintained.

While we cannot distinguish any one company of professing Christians as possessing exclusively "the Lord's Table," we can and must distinguish between a worthy and unworthy manner of maintaining or observing that which is related to it, "the Lord's Supper." When those who profess the truth, of which the Table is a symbol, become affected by allowed wickedness, moral or doctrinal, subverting the faith and God's order for His house, we are called to withdraw from iniquity (2 Tim. 2). But this does not give to those who so separate the exclusive possession of anything which is the common heritage of all the saints, but it does make possible the proper spiritual enjoyment in practice according to God's Word of what constitutes that heritage. This in the highest sense serves the glory of Christ and contributes to the blessing of His people, while when rightly maintained also gives the true impetus to evangelistic work in all its phases.

May God graciously enable us to put the right value upon that which gives practical expression to what the fellowship of saints should be, both in the assembly and in the work of the gospel.

—JOHN BLOORE.

THE BELIEVER'S BODY



IN the inspired passage of 2 Cor. 4: 3—5: 8 the apostle makes three noteworthy statements as to the believer's body, as follows:

1. The believer's body is an earthen vessel, which contains a treasure.
2. The believer's body is the outward man, which will perish. The inward man is renewed day by day.
3. The believer's body is a tent, or temporary abode, which will give place to a permanent house, eternal in the heavens.

These three statements are calculated to humble man in the flesh, giving the divine dictum concerning the sentence of death on his mortal body. At the same time these statements fortify the believer's faith and prepare him to meet with courage and steadfast hope the dissolution of his body, in view of present grace and future glory. Let us consider these three statements.

First: The believer's body is an earthen vessel which contains a treasure. The body is frail. It is made of earth. It crumbles to dust. It will return to the ground from which it was taken (Gen. 3: 19).

This is a sad and humbling fact. It is the penalty of sin.

The bright truth, however, is that in this earthen vessel we have a treasure: the knowledge of God. Jeremiah describes this treasure when he says, "Thus saith the Lord," etc. (Jer. 9: 23, 24).

Since Jesus came, we not only have the knowledge of the Lord of which Jeremiah speaks, but we have "the

light of the knowledge of the glory of God in the face of Jesus Christ" (1 Cor. 4: 6).

I wonder if we prize this treasure as we should! When we meet other men whose minds have been blinded by the god of this world, do we present to them the precious gospel which is able to save their souls? Do we preach to them Christ Jesus the Lord who is able to fill and satisfy their hearts? Do we realize that we may give them to drink of that living water that has satisfied our own thirst? (John 7: 38.) Do we let the light shine out that illuminates our own hearts? May the Lord in His grace enable us to be the means of enriching others with this same unspeakable treasure which we possess in our earthen vessels.

Second: The believer's body is his outward man which is destined to perish. Long before death comes dying begins. Teeth decay and must be removed. Nerves die, sometimes with excruciating pain. Hair dies and falls out.' This reminds us that our outward man must perish. The human body is God's handiwork. It is beautiful and perfect as God fashioned it for this earthly life, yet it cannot continue by reason of sin. The body of a healthy child may be very lovely. The bodies of young adults may be admirable and beautiful, yet they have the sentence of death on them. Sudden death may come, or old age creep on.

What should be the believer's attitude to this? Simply to accept it as God's way, and to rejoice in the fact that our inward man is renewed day by day.

Some Christians claim divine healing for the body on the basis of the atonement of Christ upon the cross. They base this on Psalm 103: 3: "Who healeth all thy diseases." This Jesus did during His earthly ministry (Matt. 4: 23, 24), and will do again during His earthly

kingdom. We are clearly taught, however, that the redemption of our bodies awaits the resurrection, when the dead shall be raised and the living changed (1 Thess. 4: 16, 17). We are distinctly told the believer "groans, waiting for the adoption, to wit, the redemption of our body" (Rom. 8: 23).

Strange that so patent a fact should be denied by some. Christians have no better health than unbelievers. Life insurance companies make no distinctions. Christians may have an advantage in not indulging in sinful dissipation, but on the other hand, the Lord may chasten them by sickness, or remove them by death.

No one questions the power of God to heal if, as, and when He pleases; but it is no part of His promise in this age. Paul glorified God in his weakness, his infirmities, and finally in his death. It should be self-evident that if the "quickenings of our mortal bodies" takes place now, death would not ensue for the Christian. This quickening applies only to resurrection, or changing at Christ's coming.

"The inward man is renewed day by day." Our spirits have come to know God, and hold sweet communion with Him. The Holy Spirit dwells within our bodies, shedding God's love abroad in our hearts. He is the power of our new life. There is no weakness or dying in the inner man; we are renewed day by day. Our souls are fed and satisfied with the Bread that came down from heaven. We never thirst again, for we have drunk of living water which springs up to everlasting life.

An aged saint, with body failing, said she was like a bird imprisoned in an old decaying shed. The sunlight filtered through the chinks between the boards and the bird struggled to find an exit into the bright world outside. Some day a board would fall and the bird would

be free. Thus her bright spirit, her inner man, longed to be released.

Third: Finally, the believer's body is a temporary home, a mere tent, necessary indeed in our earthly life, but it must be replaced by our permanent house, eternal in the heavens. "Flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruptibility" (1 Cor. 15: 50, J. N. D.)

I rejoice exceedingly that I shall have a new body, with no trace of infirmity. A body suited for the spirit and the heavenly home. A body of glory suited for the presence of God, and for worship. A body of power for service, even as the holy angels serve Him. A body incapable of corruption, abiding eternally. A body bearing the image of the heavenly—like Christ Himself, praise His name!

To summarize: Our bodies are frail earthen vessels destined to break some day, yet even now we possess the priceless treasure of knowing God in Christ. "Christ liveth in me."

Our outer man is perishing, yet we now have the Holy Spirit comforting and strengthening our spirits until we see our Saviour face to face.

Our bodies, like tents, may grow worn and tattered, and some day will be taken down. We may have to wait unclothed, with fellow-saints now with the Lord, or we may tarry until He comes. But either way, suddenly, in a moment, we shall be clothed with that house not made with hands, eternal in the heavens.

—A. S. LOIZEAUX.

“WHAT HAST THOU IN THE HOUSE?”

(2 Kings 4: 1-7)



THE Old Testament has been aptly termed the Art Gallery of the Bible. The types, symbols, and shadows which abound therein, serve to illustrate in simple and plain fashion the important truths found in the New Testament.

The searching question forming our title was addressed to a woman who was distinguished in a threefold way. First, she was in distress; second, she made a remarkable discovery; and thirdly, she experienced a wonderful deliverance. Let us briefly consider the lessons suggested in that order.

HER DISTRESS

The woman of this Bible story was a victim of adverse circumstances. A widow of one of the sons of the prophets, she had incurred debts which she was unable to meet. At length the creditor came down on her, and threatened to claim her two sons as payment. What fear and concern must have been the lot of the poor woman in such circumstances. Finally, driven by that fear and her sense of need, she went to the prophet of God, Elisha, and told him of her great distress.

This distressed woman presents in some respects a picture of many of the Lord's people. Has not many a child of God found himself in a similar plight, spiritually? Instead of experiencing "the joy of the Lord" all along the path, he somehow gets into the valley of distress and gloom, where he is overwhelmed by various foes. With some it may be that the present difficult times in the world have heavily weighed them down. Others seem

to be assailed within with doubts and fears. Then, too, some are victims of those fleshly lusts which "war against the soul." Many and strong are the enemies that seek to suppress and distress the children of God in this hostile world. If these lines should come to the notice of a child of God in such distress, this message from God's Word is designed for your encouragement and blessing. There is deliverance for you, as for the widow in this instructive incident. But before deliverance comes, a discovery is necessary.

HER DISCOVERY

"What hast thou in the house?" was the searching question voiced by God's prophet. "Thine handmaid hath not anything, save a pot of oil," was the widow's answer, which disclosed her hopeless view of the situation.

Now she was to discover that her fears and anxiety were entirely unwarranted; for in that lightly esteemed pot of oil, which she seemed to think was scarcely worth mentioning, there was a fulness of supply sufficient to relieve her present distress, as well as sustain her for days to come. The vessels were borrowed, "not a few," and in secret she learned what a treasure there was in that pot of oil.

Let the force of that question also come home to our hearts: "What hast *thou* in the house?" Do you feel impoverished and distressed in your soul? Perhaps your plight is also due to having forgotten or neglected the "pot of oil," and failure to count on God to use it to meet your need. The "house" is a plain figure of the body, as Paul says in 2 Cor. 5: 1, "For we know that if our earthly house of this tabernacle were dissolved," etc. The "oil," everywhere in Scripture, typifies the

Holy Spirit, that "treasure we have in earthen vessels."

The ministry of the Holy Spirit to our hearts and souls is something no Christian can neglect without serious loss. The moment we first trusted the Lord Jesus as Saviour, the Divine Guest came to indwell us. His wonderful ministry is to take of the things that are Christ's and reveal them to us, and to maintain what is of God in freshness and power in our souls. But, let us remember, there are conditions to be complied with if the fulness of the Spirit's blessing is to be realized. Hence that needed exhortation, "And grieve not the Holy Spirit." For a believer to trifle with sin means that leanness of soul will be the sure result. Then, too, we are bidden, "Quench not the Spirit." That would evidently mean more serious loss of the Spirit's gracious ministry, and a believer in such a condition is an easy prey to every foe.

HER DELIVERANCE

Obedient to the prophet's command, she at once acted accordingly. As long as there were empty vessels to fill the oil poured forth, and when there was not a vessel more, the oil stayed. "Go, sell the oil, and pay thy debt; and live thou and thy children of the rest," said Elisha.

We must carefully guard against over-spiritualizing Old Testament types. As being only shadows, they do not perfectly portray New Testament truths. No believer, we know full well, can possibly sell the Holy Spirit, and no such thought is anywhere suggested. The point is that the woman had to make use of what she evidently thought little of, the pot of oil; and in the use of it she found that it was abundantly sufficient to deliver

her from the distressing circumstances, and sustain her for days to come.

Let us not forget the gift that is in us, the Holy Spirit, which we have from God. May we daily count on His help and ministry. If we "walk" and "live" in the Spirit we shall surely experience happy deliverance from "fightings and fears within," and also from the attacks of many foes that lurk along our pilgrim path. Having in and with us the Holy Spirit we are thereby divinely equipped to be "more than conquerors through Him that loveth us."

When all was over, no doubt the wonder of the miracle would be realized by the widow-woman of our story. She had been taught to count on God's power, and in so doing she learned that God is all-sufficient for all the needs of the way.

We are in the same school. Day by day, along our way, our very failures enable our loving God and Father to teach us more and more of His faithful love and grace. He never fails. Therefore let us be encouraged afresh to trust Him more fully, and prove His promises, "Yea and Amen."

—S. STEWART.

LOOK UP!

Look up, dear soul, look up!
There is no other way
For saints to look, and blessing find,
In this their earthly day.

Look up, dear one, look up!
For God is on His throne;
From Him all comfort freely comes
To us who are His own.

Look up, O soul, look up!
From heaven our Saviour came,
To suffer in His boundless love
On Calvary's cross of shame.

Look up, dear soul, look up!
For there in power He went;
Now all the blessings we receive
Through Him to us are sent.

Look up, dear one, look up!
From there the Spirit came;
The Father sent Him down to us
In Jesus' precious name.

Look up, O soul, look up!
God asks us so to do!
And in the power that Christ imparts
Thy happy way pursue.

Look up, dear child, look up!
And see those mansions stand,
On God's eternal campus-ground,
In Canaan's blissful land.

Look up, dear one, look up!
From thence thy Lord shall come,
And rapture thee with joy away,
To His eternal home.

—C. C. CROWSTON.

HIS "MORE EXCELLENT MINISTRY"

(Heb. 8:6)



IN the cross our blessed Lord offered Himself as the acceptable sacrifice to God that by virtue of the divine efficacy of His most precious blood He might satisfy all the claims of eternal justice and make it possible for God in perfect moral consistency with Himself to justify the believer, and take him into

eternal relationship with Himself as a son, to share with Christ in the glory all the blessedness of being an object of Divine love, throughout the countless ages of eternity.

In Israel under the old economy of law we see the high priest offering gifts and sacrifices, which were typical and found their fulfilment in that great ministry of Christ on the cross. He has offered His sacrifice, finished His great work of propitiation once for all, and now has entered into the presence of God as our Great High Priest.

"Now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises."

Judaism, with its failing priesthood, with its imperfect sacrifices and all its ritualism and ceremonialism, has ceased. It all served for a time as a shadow of the more excellent ministry of Christ who was to come. Now that He who is the substance of all the shadows has come, and has gone back into the glory out of which He came, He is the mediator of a better covenant, established upon better promises.

In Christianity we know our Great High Priest as the One who sits glorified at the right hand of the Majesty on high. He is there in all the glory of the divine excellency and intrinsic perfection of His blessed Person, having perfectly glorified God on earth in His great work of eternal redemption. The very righteousness of God demands that He be seated in the highest place of honor and power in all the vast universe of God. He is there too as the object of the Father's eternal delight, and—wonder of wonders!—He is there as the Object of a redeemed people whose destiny is heavenly, a people whom He loves with the measure of divine love that took Him

to the cross for them, that He might have them with Himself in the glory forever. He has made them a company of holy and royal priests, and communicated to them divine life and the Holy Spirit, that even here on earth they might have capacity to enjoy their portion and power to enter beyond the veil into His blessed presence, and worship and adore Him as holy worshipers who worship in Spirit and in truth. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man."

To this gracious and all-loving Great High Priest whose heart is filled with compassion and sympathy, we as a redeemed people are bidden to come in every hour of trial, that we may obtain mercy and find grace to help in time of need. Our Great High Priest knows what sorest trials mean, for He has felt the same, having been down here in the world through which we are passing; and having suffered in the flesh, He is able to minister comfort, cheer, and blessing to all who go to Him for it.

—T. W. CARROLL.

DANIEL

His character and ways an example for us in these last days.

(Concluded from Page 230)



would call your attention to Daniel as a man of prayer. In Chapter 2, he and his companions were all under sentence of death, because of the lack of interpretation of the king's forgotten dream. Daniel comes to the front at that moment, and

by taking heed to himself and his doctrine, he saves himself and those that hear him. He asks the king for time, and turns to God for light. He makes the thing known to his friends, and they who have followed righteousness, faith, love, peace, now call upon the Lord out of a pure heart. God answers their prayers and reveals the secret to them, for the secret of the Lord is with them that fear Him.

Some sixty years later there is a plot formed against Daniel. His enemies conspire to remove this godly man from his place of honor before the king, but they can find nothing against him excepting concerning the law of his God. Daniel is still the man of prayer, and so they petition the king to pass a law that for thirty days no prayer is to be offered to God or man except to the king, the penalty for infraction being to be cast into the den of lions. Daniel's spirit was not the spirit of fear, and, although he knew that the decree was signed, he went into his house, and the windows in his chamber being open toward Jerusalem he kneeled three times a day, and prayed and gave thanks before his God as he did aforetime. Toward Jerusalem! Toward the Temple! The city had been razed to the ground, the Temple had been burnt with fire, the holy vessels were even then in Babylon; but Daniel viewed the whole matter from God's side; he carried in his soul the light of the original condition of the City and the House of God. Paul was like-minded. He speaks of the twelve tribes serving God instantly day and night, although he knew full well that ten of them were in captivity. And we should ever keep God's side before our souls, remembering how things were at the beginning. Daniel prays to God and shuts man out, and he has his stated times for prayer.

Daniel was a man of wisdom, the wisest in Babylon.

None of the other wise men could interpret the dream, and none of them could read the writing on the wall, for God's light was not with them, but it was with Daniel. His wisdom saved him and his companions from the hand of the king. Timothy also had special light from God; he also was endowed with heavenly wisdom, for Paul had given to him the form of sound words. The false teachers of that day had not the light, but Timothy possessed it. From a child he had known the Holy Scriptures, which were able to make him wise unto salvation. He was a man thoroughly furnished unto every good work, and by taking heed to himself and to his doctrine he saved himself and those who heard him.

I would next call your attention to his spirit. Daniel was a man of an excellent spirit. You would think that his spirit would become hard in the midst of all the trials of the way; but no, he accepts the trials as from the Lord and profits thereby. Are our spirits excellent, or are we like the sons of Zeruiah, hard, unsubdued men? If we are feeding on Christ our spirits will become like His. At the close of Stephen's testimony, his face was like the face of an angel, and his enemies could not resist the spirit by which he spake. His was an excellent spirit, and he was ripe for translation, for he could say, "Lord Jesus, receive my spirit." Paul prays for his son in the faith, at the close of the second epistle to Timothy, "The Lord Jesus Christ be with thy spirit." This is the secret of an excellent spirit.

Daniel was a man who experienced persecution. He must needs suffer, for all that live godly suffer persecution. Right down through the ages this has been true. You go against the current of things here and the world will hate you; and Satan is against the man of God, and he will see that we have not an easy time of it. Stephen

said to his adversaries: "Which of the prophets have not your fathers persecuted?" Why did these prophets suffer? Because they stood for God. Let us not marvel if the world hate us. "Blessed are ye when men shall hate you."

But God was with Daniel and prospered him in spite of his enemies. God will see to our promotion if we are faithful to Him. You recall how He was with Joseph. He prospered in everything and God raised him to glory in spite of all the forces that were against him. The man of Psalm 1 is one who is characterized by prosperity. Timothy was prospered by God, and Paul chose him to continue the line of testimony, committing things to him which he could not to another, for he had no man like-minded.

Another thing that marked Daniel was power. God did not give him the spirit of fear but of power; the power of God rested upon him. Ezekiel classes Daniel with Noah and Job (Ezek. 14: 14, 20). What made Daniel great was power from God; apart from this he was as weak as other men. He did wonderful things only because God was with him. What marks the last days is that men have the form of godliness and deny the power thereof.

Then think of Daniel as a man of praise. His heart constantly turned to God in thanksgiving for all He had done for him. He says, "Blessed be the name of God for ever and ever: for wisdom and might are His;" and, in Paul's ascription of praise in 2 Tim. 4: 18, we have an echo of this note of worship: "To whom be glory for ever and ever. Amen."

Daniel withal was "a man greatly beloved," and this was said of him at the end of his pathway (Daniel 10: 11, 19). God could say to him, "Well done, good and

faithful servant," for he had fought a good fight and he had kept the faith. God ever gives the man who stands for Him the stamp of approval. May it be our ambition to have this same stamp upon us!

—JOHN WATT.

DAILY BIBLE READING

July 1st, Proverbs 5; July 15th, Proverbs 19;
July 31st, Eccles. 4; Aug. 15th, Song of Sol. 7.

COMMENTS

WE gave a very brief outline last month of the book of Proverbs which occupies us almost to the end of this month. Any detailed comment is beyond our present limits, but it may be well to emphasize again the special purpose of this book. It is an application in great and varied detail, in a form of discourse in chs. 1-9, then mainly in maxims, precepts and admonitions in the remainder of the book, of that wisdom "which is from above" to the details of human life in the midst of the confusion and evil incident to the fallen, sinful state of man. Therefore, God who knows all here gives us the benefit of His intelligence and knowledge in relation to such conditions, both in the way of showing what results follow upon certain ways, and in giving much by way of guidance as to practical conduct through observing which such disastrous results will be escaped.

It is a book occupied with what pertains to this world, to man's way on the earth, and also shows us the operation of God's government in relation to it. It shows what is native to the heart of man, what comes forth from it and the consequences, and supplies that wisdom which will safeguard from the evil of man's own folly and lust.

A structural outline may be of help as a guide in reading.

DIVISION 1 (chs. 1-9). *God's order for His creature-man.* Here we have what characterizes the fear of the Lord in contrast to the self-will and independence of man. The path of blessing is in submission to the forms of divinely constituted authority, particularly that as found in the place God gives to parents.

Section 1 (ch. 1:1-7). The Divine purpose of the book.

Section 2 (chs. 1: 8—3: 35). The call to hear: obedience and its blessings.

- (1) Warning against the greed of gain and the violence it induces (vers. 8-19).
- (2) The testimony of Wisdom: judgment sure to those who despise her (vers. 20-33).
- (3) The way of holiness, and its blessing (chs. 2, 3).
[Here four parts are to be observed: (a) 2: 1-9; (b) 2: 10-22; (c) 3: 1-20; (d) 3: 21-35.]
- (4) Contrasted ways: of life and death (chs. 4 to 7).
 - (a) 4: 1-9: A father's instruction.
 - (b) 4: 10-19: The two ways.
 - (c) 4: 20-27: The secret of safety.
 - (d) 5: 1-20: The deception and ruin of self-gratification.
 - (e) 5: 21—7: 27: Retributions which fall upon ways of perversity.

Section 3 (chs. 8, 9). Wisdom: divine in its character, place and provision, as being of and from God.

DIVISION 2 (chs. 10-29). The teachings of Wisdom; by which those who hear her and obey are made wise unto the good and preserved out of the evil.

Here we have three main sub-divisions:

1. (Chs. 10—22: 16. The way of godliness brought out by means of comparison between the character and conduct of the godly and ungodly, and by admonitory proverbs designed to direct life into the ways which become God in relation to many diverse things pertaining to circumstances among men.

2. Chs. 22: 17—24: 34. Here we may observe that there is less of an individualistic form to the proverbs, and the matter of our relations with others in various

positions and conditions is treated of—admonitions to justice, prudence, avoidance of evil associations and indolence are pressed upon us in these “words of the wise.”

3. Chs. 25-29. These chapters are distinguished by being a special collection transcribed by the “men of Hezekiah.” This collection appears to deal more with what is of an inward character—the workings of the soul and spirit of man from which the issues in his conduct here spoken of proceed.

It is not possible to give the smaller groupings which may be found in these main subdivisions, space forbids, but such there are even though on the surface many may seem to be disconnected sayings.

DIVISION 3 (Chs. 30, 31). The Word of God: the source of true wisdom. Agur emphasizes this, and Lemuel’s mother warns against what will divert from the Law and bring about perverted judgment. There are three main parts.

1. Ch. 30: The unsearchableness of God, the purity of His Word, and an appraisal of things according to it.
2. Ch. 31: 1-9: Avoidance of perverting influences.
3. Ch. 31: 10-31: The wise woman (an alphabetic poem).

CURRENT EVENTS

BY ROGER B. EAMES



THE SILVER JUBILEE. On May 6th King George V completed twenty-five years of his reign, with Queen Mary, over the British Empire, and received expressions of good-will from every part of his far-flung dominion. In these troublous times, when Gentile thrones are so rapidly crumbling to ruin, a reign of even twenty-five years is recognized as no ordinary achievement. During this period there have been twenty-one monarchs deposed, including those of Russia, Germany, Austria, Turkey, Persia, Spain, and there have been revolutions in nearly every country. God has de-

clared, "I will shake all nations, and the desire of all nations shall come" (Hag. 2: 7). The shaking has already begun, and will continue until God's Anointed King shall reign in Zion over all the earth.

APPEAL FOR ANGLICAN RECONVERSION. "Four hundred years ago Bishop John Fisher and Sir Thomas More lost their heads for the sake of conscience. Today their names are enrolled on the calendar of saints of the Roman Catholic Church. They were the first Englishmen to be canonized since the Reformation, and Pope Pius XI seized the occasion to invite all the British to return to the Church in whose faith More and Fisher were martyred. 'Let them remember,' he appealed, 'that this Apostolic See has been waiting for them so long, and so anxiously, not as coming to a strange dwelling-place, but as finally returning to the paternal home.'"—*Literary Digest*.

Fisher and More were beheaded by Henry VIII for opposing the monarch's divorce from Catherine of Aragon and his marriage to Anne Boleyn. The Pope's appeal to the Anglicans of Britain to return to the Roman fold is not altogether unheeded. They have been looking in that direction for some years, and the present Anglican practices, with the confessional and prayers for the dead, have brought the two systems closer together. Their eventual return to the "paternal home" will come about after the true believers have been translated.

FIFTY-TONS OF RED PROPAGANDA. "The Servicemen's organization, joined by patriotic citizens of Atlanta, Ga., and Birmingham, Ala., recently made a clean sweep of Communists' quarters in those States and confiscated over 100,000 pounds of Communist literature which was ready for distribution among the textile, coal and tenant workers of the South. This material was to be distributed for the purpose of inciting uprisings for the ultimate establishment of a Soviet America. The negroes were promised 'equality and freedom,' and they were told land was to be confiscated from Southern property owners, and turned over to them."—*National Republic*.

COMMUNISM. The Christian may say, "What is mine is yours," and voluntarily share his substance with fellow-believers. This is the Communism which was practised for a short time in the early Church. "All that believed were together and had all things common" (Acts 2: 44, 45). The Communism of Atheism says, "What is yours is mine," and proceeds to take it by force. Christianity teaches love to both friends and enemies. Communism teaches betrayal, hatred, and ruthless methods with all opponents. Its program of collectivism and public ownership of the land and of nearly all commodities is exactly opposite to God's plan. The true remedy is a return to the land and to individual ownership. Communism keeps the masses in poverty and fear. God's plan and purpose for mankind is that, "Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Micah 4: 3, 4. See 1 Kings 4: 25).

A DISCOVERY IN NEW GUINEA. An expedition which penetrated the hinterland of New Guinea in search of gold was provided with a thrill rarely experienced by explorers. Breaking through a belt of timber on a high range, before them there stretched a land of green pastures and winding rivers, inhabited by some 200,000 savage people who had never been in touch with the outside world. The people were found to be of the Stone Age level of culture. The natives offered stone axes in exchange for shells which they use as currency, but would not accept the white men's steel axes. Their location is in British territory and it is to be hoped that the Gospel may be carried to them rather than the corruption of modern white civilization.

THE MAXIM GORKI AIRPLANE. Russia's third major air crash, and the worst disaster which ever befell a passenger plane, overtook this, the largest airplane in the world, when it crashed after collision with a small plane, killing forty-nine persons, including eight women and six

children. This great machine was the idol of the air force, and had been used for propaganda purposes, scattering literature and speaking from the air. With all due sympathy for those who were suddenly launched into eternity, and for their sorrowing relatives, we believe this calamity is a part of the reaping of the sowing of the nation which, having ruled God out of their country, proceed to tempt Him by sending forty-nine men, women and children into the air in a craft of that kind.

EARTHQUAKES. Three regions have been severely shaken recently. In the Japanese island of Formosa, 3,200 were killed and over 10,000 injured. In Persia, on the southern shore of the Caspian Sea, landslides caused by the quakes have taken hundreds of lives, destroying many villages; while the most destructive quake, according to the *Literary Digest*, was at "Quetta, capital of the rugged British dependency of Baluchistan, bordering on Afghanistan, which was virtually wiped from the map by a series of violent earthquakes. Twenty thousand persons, including two hundred Britons, died, when all the houses in the civil area except the Government House and a brewery were destroyed. The barracks and twenty-one of the twenty-seven machines in the Royal Air Force section were wrecked. Devastation of villages . . . brought the toll to some 40,000 persons, according to an unofficial estimate."

Earthquakes have occurred more frequently in the past few years. They are one of the signs of the times given as indicating the "beginning of sorrows" at the end of the age. Famines also, and pestilences are spoken of in this connection. There are famines in China and Russia, and pestilence in Ceylon, where a new plague called the "green germ" malaria has taken a toll of over 12,000 lives.

PERSECUTION OF JEWS IN AFGHANISTAN. An order obligating the Jews to wear special clothes, with red rags across their breast and with a rope around their hips, was issued by the Government of Afghanistan. The

order also prohibits the Jews to shave their beards. Other restrictions provide that they shall build their houses only at a certain distance away from the Mosques, and the roofs must not be higher than those of the Moslem houses.

"THE KING GEORGE V JUBILEE FOREST will be the most outstanding effort hitherto made in re-afforesting the Holy Land and an everlasting mark of British Jewry's gratitude for the happiness and achievements of His Majesty's Reign... The personality of the beloved King-Emperor, in whose reign the greatest event in Jewry since the dispersion has taken place, the recognition of Palestine as the Jewish National Homeland, will thus become intimately interwoven with Ertz Israel."

It is proposed to plant the Grove on a tract of fifteen hundred acres of rocky barren-hill land above Nazareth. The number of trees will be one million and a quarter. Some five hundred people will be employed in preparing the Forest for planting, many of whom will be German refugees.—*Jewish Chronicle*.

THE EXCAVATIONS AT LACHISH conducted by Sir Henry Wellcome and Sir Charles Marston have been concluded. "In a ruined tower at a corner of the city wall," says the *Jewish Chronicle*, "there have been discovered a number of potsherds covered with writing in the old primitive Hebrew characters... Two or three of them are in the form of letters. They were apparently received by the Governor of the place in the sixth century, B. C., a few days before its capture and destruction at the hand of the Babylonian forces. They throw a remarkable light upon the progress of the campaign, transplanting the reader back to the very atmosphere of those troubled days. In one of them, the most remarkable of all, "the prophet" is mentioned—perhaps an allusion to a figure already familiar to us from the Bible. The diction is in perfect Biblical style, reading almost like a passage from the Book of Kings, and extremely important from a literary point of view. But more significant still is the actual writing. These are the oldest specimens

of Jewish literary composition yet discovered. . . . The writing is regular, fluid, almost ornamental. . . . These important texts have been entrusted to the Hebrew University of Jerusalem for deciphering."

Lachish, a royal Canaanite city, was captured by the Israelites (Joshua 10); and again by the Assyrians (2 Kings 18); finally by the Babylonians (Jer. 34: 7), which is evidently the subject of these tablets. Some years ago a city excavated in that locality was thought to have been Lachish, but since this later discovery, the former is identified as Eglon.

WORK IN THE HOME-LAND

UNITED STATES

MANHATTAN, MONTANA, June 10.—Have had 10 days at Bozeman with apparent blessing to some of the Lord's sheep. Then I came here where I have just concluded two weeks of Summer Vacation Bible School with about sixty children each day in the forenoon. Had also a class of adults, and am going on another week with them at their request.

Manhattan is a small country town 20 miles West of Bozeman, but in the same beautiful Gallitan Valley, irrigated by rivers flowing down from Yellowstone Park. Another valley beyond the Western range is also in great need of the Gospel, and I have it on my heart to get work started there, D.V. I tried to rent a hall which the Methodists have in Sheridan, and let out for any purpose, but when it came to preaching the Gospel in it I was refused. Much has been done in this field during the past six years, but how much remains yet to be done! Written ministry which has been circulated has borne fruit in establishing souls.

—R. F. ELLIOT.

OAKLAND, CALIF.—On June 5th brother E. B. Craig left for Japan on the Japanese Motor-ship, "Asama Maru." A fellowship meeting was held by the Richmond

and Oakland meetings the previous week in behalf of our brother's return to his former field of labor, and a happy season was spent together.

In the meeting following the supper there was much prayer for the work in Japan and other fields. There are now several meetings in the vicinity of Tokio who are anticipating brother Craig's arrival among them.

—R. B. EAMES.

PEMBROKE, N. C., June 15.—Am back here once more, and it gives pleasure to report good interest in the meetings with a few strangers attending. The Indian saints are very happy to see us return. Those recently saved and received at the Lord's Table are showing good progress and still others are being added to the number. Have it in mind to go to Charlotte, N. C., for a little while. They have just opened up a new Hall. Please pray that the work there may be greatly strengthened in the near future.

—L. T. CHAMBERS.

KINGMAN, ARIZONA.—I would like to enlist the prayers of the Lord's people, for the work of the Lord in Mohave County, Arizona. I left brother Dresch in San Antonio for work in this State last August. I spent a month in Phoenix, then worked my way north and west as far as Kingman, arriving here a day or so before Thanksgiving.

Since then I have had one door after another open to me, until now there are ten places asking for help, besides Kingman. These all are small places but the average attendance is twenty persons, and the distance travelled to these places is from 21 miles to 65 miles. Some I reach every week, some every two weeks, and some once every month.

The latest request comes from Ft. Mohave Industrial School, where there are three hundred young men under the age of twenty-five years. They have asked me for Lord's Day, and it is hard to give them that day, as Kingman and other places want it too. May the Lord guide me and help me to do His will. Your prayers, dear brother, and of those with you, will be greatly appreciated for the work here.

—GEORGE BAXTER.

MUSKEGON, MICH., June 18.—The last week in May I made a trip to Pine Ridge, Ky., to attend a conference and witness the marriage of my co-laborer, Charles Van Ryn, to Miss Margaret V. Wenzel who also is a “helper in the gospel.” They were united in marriage May 30th, by brother J. Koppenol in an impressive service given in the open on the Mountain Gospel Mission grounds. Relatives, friends, and many neighbors of the mountains were present. The writer spoke on the significance of marriage as picturing the mystery of Christ and the Church. Brother Henry Petersen of Waukesha, Wis., followed with a gospel message. The Lord and His Word were given place and honor at this joyful event.

Our brother C. Van Ryn and his bride purpose to serve the Lord with their lives, and at present are remaining there to work together with Mr. and Mrs. J. Koppenol of Pine Ridge, Ky., and Karl Pfaff of Washington, D.C., in that much neglected and needy field.

We commend them and their work to God’s grace and to the prayers of His saints.—O. J. HOMMES.

In the latter part of May I came down to the New York area. Have had meetings in several places. The Word of God is ever precious to the Lord’s own, and may sinners be saved. Few of the latter seem to realize their need in these days, but here and there the Lord plucks a brand from the burning.

At present I am dividing a week between Allentown and Bethlehem, Pa. A few additions have been made to the former assembly since our last visit.

I expect to return shortly to Black Cape, Que., and endeavor to reach some out-posts with the gospel this summer.—S. STEWART.

SAN DIEGO, CALIF., June 19.—Had three good months in the central states. God gave fruit at various places, for which we thank Him. The door is still open here to take the gospel to the men on the ships while the fleet is in harbor, and our brethren have found joy in this. I will be here, D.V., till the Flagstaff Conference in August.—E. A. BUCHENAU.

At Springfield, Mass., there was interest shown in cottage meetings. Two young ladies confessed Christ as Lord. Also at Middletown, N. Y., in a cottage meeting there was good interest shown. In both of these places the Lord has some of His scattered children who are hungry for regular meetings. Pray with them for it.

Have recently moved my family to Schenectady, N. Y., where through the goodness of our Father and His dear saints, they are in a little home. Am expecting to leave shortly for the mountains of Kentucky, and would ask the prayers of the saints that the Lord will continue to give blessing there even as He has in the past.

—THOS. H. LACEY.

ARLINGTON, MASS., June 20.—We had a very happy and profitable time at the annual Islington meeting, June 17, and the ministry and fellowship were such as to lift the heart in thanksgiving to our God. We were privileged to have brothers Reid and Mackenzie with us. The former has gone on to Worcester, Holyoke, and Springfield, ere returning home. He was with us a week before brother Mackenzie arrived. The latter is staying on for a week with meetings at Islington, Boston, Somerville, and Brookline. The saints are enjoying the Word very much, and brother Reid's ministry too was much appreciated. The young people had Harold Harper here about a month ago, and he was much enjoyed.

The "Win-some" girls are having their annual exercises at Somerville on Saturday of this week, and have invited the folks from nearby assemblies to their gathering. I enjoyed my recent visit to the New York vicinity and especially in meeting some known long ago, in renewing acquaintance with them; and also in meeting some not known before.—W. HUSS.

CANADA

On Lord's Day, June 9, we are opening a new testimony in Stirling, Ont. A Sunday School is being formed, and the weekly Remembrance Feast observed. Two or

three brethren who have had experience in assembly life will "father" the meeting, and we rejoice in the evident growth of the converts during the past few months. Since January the Gospel has been preached each Sunday night, and considerable ministry for believers given, including a series of addresses on the A. E. B. Chart. God has come in in saving power, and we have felt that it is certainly His mind that a permanent testimony be established. The building, which we are now taking for one year, is known as Grace Tabernacle, and has a seating capacity of 150. Any of the Lord's servants passing through these parts write A. R. Wannamaker, Stirling, Ont.—C. ERNEST TATHAM.

NEW RICHMOND STATION, QUE., June 18.—Have been out for a few days, though against the doctor's orders, but having been at home since April 1st, felt I would like to be more active if able. The doctor says, "You must keep quiet, or go under," but we leave all in the hands of God to do what He will.

There is much to keep us on our faces before our God. May He bless His Word and His people through it. This is our constant prayer.—H. L. CAMPBELL.

OBITUARY

On June 6th we laid away the body of our sister, Mrs. D. S. Moore, of Deseronto, Ont. Saved and in fellowship for some sixty years, she bore a long consistent testimony for her Saviour, and was highly respected by all who knew her.

Many brethren in the eastern section of Ontario will remember the annual Napanee Conferences with which the names of Mr. and Mrs. Moore were always associated. Their labors of love were then especially apparent.

The talk given at the funeral was based on Isa. 32: 2: "A Man shall be as an hiding-place from the wind," etc.; and 1 Thess. 4 was read and commented on at the grave. "Blessed and holy is he that hath part in the first resurrection."—C. ERNEST TATHAM.

WORK IN THE FOREIGN FIELD

Answered Prayers

For the encouragement of all who pray for the Lord's work and workers in foreign lands we give the following extract written by a missionary laboring in the South Sea Islands.

You do not know what a help it is to me to hear that there are those who are praying for this work. For a long time I under-estimated the value of those who pray for us from afar. I felt that they could not know and enter into the needs. I see the fault lay with me in not writing and explaining them. I used to think that if I prayed and got the native Christians praying, without any publicity, God would understand. You may remember that I asked for special prayer about a year ago for a preaching band of Christians, holding missions in various centres, and preaching to the heathen. They had a tremendous time of blessing (that is not an exaggeration). It was as though they were carried right through with a wave which surmounted difficulties, physical tiredness, and all the subtle attacks of Satan.

I was cautious as to how I reported on it at the first, because I wanted to see how the work lasted. I can now say there was a deep abiding work done in many individuals, and also the work generally in the schools has changed. The fruit has accumulated and the work deepened ever since. I tell you this because it convinced me of the value of prayer "from afar." The Christians who took part in the mission said that it meant a very definite experience to themselves, and that they knew there must have been a volume of prayer going up for them somewhere.

We would also like to call attention to the mention in several of the following letters to the value of and need for prayer:

SOUTH AMERICA

Our brother Stacey writes:

I must thank the friends for their prayerful interest in this corner of the Master's vineyard. Things are no easier today than they were before. The adversary is doing his utmost to hinder the progress of the testimony in this province. The need is united prayer that the Lord may have the victory. Subtle agencies are at work contesting every step we take, but we have access to the Throne of Grace. The devil may hedge us in, but he cannot put a roof over us; the open heaven is ever free to the intercessor.

Several promises have been of special help to me during the last six or seven months and I am holding fast to them. One is that in Zechariah 4: 6, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zerubbabel was confronted with great difficulty; Jerusalem was in ruins and everything against him. There was much to dishearten him, but the angel said, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." And it was so, and the temple was built. The promise of victory was assured. I think this gives light on Mark 11: 23. The mountain of difficulty can be removed by prayer and faith. Another precious promise that has helped me has been Isaiah 59: 19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Now united prayer is the great thing, and if the lowest collective number, only "two of you, shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. 18: 19). There is no specific thing mentioned in this verse, but it embraces anything and everything that needs divine intervention. But the word of the Lord says in Ezekiel 36: 37, "I will yet for this be enquired of by the house of Israel, *to do it for them;*" and there is even a more wonderful word in Isaiah 45: 11, "Command ye Me." Nothing is too hard for the Lord. All things are

possible to Him, so we are told, "Ask, and ye shall receive." The divine storehouse is ever full. It is never depleted by the much asking; there are no economic conditions with God. "My God shall supply all your need according to His riches in glory by Christ Jesus." His mercies are "new every morning," and they embrace all spiritual and temporal needs. So let us see the glory of God in this matter with united prayer-helpers. I feel assured whatever happens the Lord must triumph."

AFRICA

From letters recently received from brother Robert Deans we quote the following extracts:

How we do appreciate your united prayer, dear brethren! Paul felt the force of this power when he wrote to his beloved Ephesians (6: 18, 19), pleading with them to pray for all saints, "*and for me,*" "That therein I may speak boldly (not rashly, not foolishly, but) as I ought to speak." Oh, may we ever speak for our Lord as we ought to speak!

While one of the Christian natives was giving the message in school, a week ago last Friday, one of the married men on the station arose and came right out to the front of the hall, and said, "I accept Jesus Christ as my Saviour and Lord." It was the clearest and brightest testimony we have seen or heard for years. We baptized five adults two Sundays ago. We have every reason to thank our gracious Lord for His great condescending love to poor mankind.

It is true, dear brother, we have said very little about our furlough to anyone, although at the mercy-seat He is well acquainted with our needs. May I say, however, after being in the forest for almost six years, a change is really necessary. This (the forest) is not like the open country. Here there is a stuffiness at times, causing one to feel languid and long for a change. Ella and Bob are really wearying to see the U. S. again. Nevertheless, we are all happy to await His time, because it is ex-

tremely dangerous to try and force anything beyond His blessed will.

Brother Gordon Searle writes:

Brother Deans has written you at length, I suppose, as to our safari, or trip, lasting one month, searching out in the interests of the Gospel the forest territory lying north-west of us, so that here I need not go into much detail. He has also drawn a map of the route followed. We passed through some sixty villages, and at some of these had a keen hearing, and at others otherwise. We travelled among Walese and Karo people, all under Chaman-yongi their great chief. Our first week we saw four people. The path, if such it may be called, lay through dense virgin forest, abounding with elephant, buffalo and other wild game. We followed a pygmy trail, which was often obliterated by elephant trails in all directions. We passed through numerous streams and over rivers on fallen tree trunks, through mud up to our knees in swampy sections, through thick foliage overhead and all around, in buffalo trails, up and down steep embankments, and around deep holes cut for buffalo or elephant traps. We encamped a number of times by deserted pygmy camps in virgin forest, with no villages near for miles around. Great moss-laden trees, with wide fan-shaped roots extending outwards to 10 or 15 feet in every direction and upwards 15 or 20 feet, could be seen on all sides. Numerous roots, stumps, logs, holes, bumps, and general irregularity characterized the winding path, which was usually only wide enough for one person, except where cleared near villages. Often our path would circle around some great fallen giant tree of the forest which lay across the original trail. On one occasion our guide refused to go on. He quarreled with our porters, and was now acting in spite. He feigned sickness and cold, as we had been drenched with rain. We had walked all day and it was now late, so our men went ahead. We arrived, thank God, at a village at 6 p. m., sunset, but our men were nearly at the breaking-point. They

soon recovered strength, however, on bananas, which were to be had freely, and warmed themselves up around the village fires. On several occasions our porters balked us by refusing to go further in a direction that led away from home; but by the Lord's gracious help and intervention we succeeded in getting them to go on.

The Lord gave us some grand opportunities of telling out the old, old story of Jesus and His love. Some were deeply affected and told us their desire to follow these words of God, saying they had never heard anything like it before, and that it was very good news. Others said their district was neglected, and they begged us to come or send teachers to tell them the Word of God that they might obtain salvation. Several hours were spent preaching to one chief and his family. He asked us to come or send teachers.

I cannot tell you the joy I experienced in preaching the precious Name of Christ as only Saviour and Lord to these poor black people whom He died to save.

This month has witnessed a change in the course of things. Mrs. Searle and I and family have spent the first two-and-a-half weeks of April at Mambasa, where I have had to undergo an operation for hernia. Dr. Becker performed it with Dr. Woodhams' help. By the Lord's mercies all went well, and after two weeks in bed I am now up again and we have returned to Nyangkundi. We have just heard from brother Harlow that they may sail in May, if the Lord will, and we rejoice in this good news. We shall be soon preparing to receive them, although first they may go to study French for a little. The native brethren have been praying for them for a long time that the Lord might be pleased to prosper their journey to come to us.

CHINA

In view of the disturbed political conditions in North China, prayer is requested for our brother Kautto and his family, and also for the native Christians in that area.

The following is an extract of a letter which has recently come into our hands from a C. I. M. missionary,

making definite request for prayer on behalf of the native Christians.

I would like to ask your prayers for the Christians in China who have been suffering severe persecution in some parts. In one place the ruler of their district threatened to tear down their chapels. He has beaten more than one of the preachers and overtaxes the Christians. They have no redress and can only submit. Surely the Lord is putting them to real trial. Let us pray that it might be to His glory and to their blessing. We should also plead with the Lord to give them grace and strength each day and to cause them to make a good confession of the Lord Jesus Christ in spite of the violence of their oppressors.

Brother Foggin, at present laboring near the Tibetan border, writes as follows:

Kaotai, Kansu, April 26, 1935.

We got back here at Kaotai about a week ago and have been having meetings daily on the street. We have had several within the last few days, and two or three seem to have a real ring to their testimony. I have invited two whom I met to day to come along about half-past eight tomorrow morning for Bible reading. We had a splendid time at Suchow, being well received by the Christians there. As well as preaching daily on the street, we visited the Christians from house to house ministering the Word, which was greatly appreciated. We had the joy of leading two old folks to the Lord as a result of these house meetings. One is the mother of a Mrs. Wen, who is a bright Christian; and the other, an old man of seventy, the father of a Mr. Wang, who together with his wife were led to the Lord about three years ago under the ministry of the Misses French and Cable. The old lady who was sick at the time of her conversion died a few days later, and we were asked to give her a Christian funeral. I spoke at the house to a large number gathered, on the "Two Resurrections," a timely word, as the Christians did not seem to understand a physical resurrection. Even Mr. Lee whom I have with me would not believe it until I pointed him to the Scriptures. Com-

ing back to the old man, he showed keen interest in our first visit to Mr. Wang's house, and the following morning word was sent to Elder Lee's to say that old Mr. Wang had repented the previous evening just after we left. We were greatly rejoiced and visited him again. We were warmly received, old Mr. Wang getting us tea. We spoke the Word, and then Elder Liu suggested that old Mr. Wang should get down on his knees and seek God's blessing, to which he readily responded, and then we all knelt down by his side and prayed. He came to all the meetings, and later was baptized along with several others. After twenty days at Suchow we left for Chinta where we spent a couple of days preaching (Chinta is 100 li north-east of Suchow on the map). On the way we stayed over-night at Lingshui, where we visited two professing Christians. We had a meeting in the home of one, and found that they had not a great deal of light. One practically knew nothing save that Jesus could save men. We spent the evening asking questions and explaining. The next day we had a meeting on the street to which both came. Afterwards we had prayer with them in the inn where we were staying, commending them to God. Then we left for Chingta, where we had fair interest during the two days, and just before we left a professing Christian made himself known.

The Lord willing, we go on to Kanchow next week, where I hope to spend a week or two, then return here, and later go to Suchow. Mr. Hayward has invited me up to Tunhuang, with the suggestion of a trip into Tibetan territory. Unless we have a good interpreter it would be useless. I have written him about it and do not know if I will go that far or not.

PORTUGAL

Brother Sobral writes of the great need of workers in the interior of Portugal and requests prayer that the Lord may lead some of His servants into that needy field. During the absence of Dr. and Mrs. Bodman from Lisbon, Mr. Ingleby is devoting his time to gospel work in connection with the medical mission. Our brother Sobral also tells of a Portuguese brother and himself being at-

tacked by an angry mob at the instigation of the priests, while holding meetings in a small town in the north. They had to barricade themselves in a house and narrowly escaped with their lives.

"The Right Hands of Fellowship"

(Gal. 2: 9)

It has been our privilege to see letters written by workers on the field to welcome and encourage a young couple just started on their missionary career. What a blessed thing to be thus assured of the welcome awaiting and the wholehearted fellowship of one's brethren as shown in the following extracts!

We cannot express, in the confines of this letter, just how happy we are that you are coming. Many, many whose hearts have turned to Africa have been held back for some reason and another, until hope deferred has often made the heart sick. Materialization of your hopes in such a short time gives us all a reason for much praise to the One who has arranged it all. What grace it is that is bestowed upon us! (Eph. 3: 8).

We have not ceased to pray for you, and do commend you and your dear one to God who is able to guide and provide, even to Him "who hath blessed us with all spiritual blessings in heavenly places."

The Lord guide you, and our prayers follow you. Our native brethren pray for you that the Lord may bring you here safely. Your seeds are expected any day, and this week we are having a new garden dug for you. It is very dry, although time for the wet season, which usually is from the middle of March until November or December. We are praying for rain, and expecting it soon. The Lord wonderfully provides, although weather seems irregular the last few years; perhaps being generally so, it is a sign of the times. It may be the Lord is sending you to help gather in the last of harvest ere He comes. Happy and glorious privilege, and one which you realize and deeply appreciate as we do also! It was good to hear of the developments lately in the opening up of your way.

FAITH VERSUS INTELLECTUALISM

WITH reference to your letter on the difficulties of a young friend, I may say that faith has no difficulties, and it assures us that whatever God has said or done, He will be well able to justify; and although our puny minds may not be able to get everything square according to the accepted rules of logic, that is no proof that God is wrong.


For nearly twenty years I was in a desert of admiration of human achievement, yet God, in His wonderful grace, recovered me to some little sense of the preciousness of Christ. I have studied Geology, Biology, Physiology, Mathematics, Astronomy, Physics, Chemistry, the Mechanical Sciences, and the technology of an Industry, and therefore I may be considered as an unbiassed witness. Yet I can testify to the validity of Solomon's dictum, "All is vanity and vexation of spirit," outside of Christ.

Your young friend may rest assured that the Word of God comprises all that is certain and abiding. The physicist discourses learnedly about matter and energy being the only real entities in the universe, but behind all are the Will and Word of God. Whatever God has wrought in a man's soul will stand. The sceptical thoughts which arise spring from the "father of lies," who has constantly from the outset in Eden cast aspersions on God's fair dealings; so your friend has not found himself in any unique position. I would counsel him to addict himself to the Apostle's doctrine, coupled with the Throne of Grace, as the only sure supports in a day of trouble.

I trust that he will soon emerge from the darkness into the unsullied light of consciously being in the presence of the Lord.

—T. OLIVER (*Galashiels*).

SOME HINTS IN RELATION TO THE BIBLE AND MODERN THOUGHT

HE distinctive character of the Bible comes out in several ways. First, as to the *established* facts of Science there is an acknowledged harmony. Granting that the Bible is not written to teach Science, yet, since it is God's Book, for which we claim fullest inspiration, and therefore absolute inerrancy, we must expect to find *its* statements as to matters of scientific import, to be of abiding value and truth. What it says on any subject does not call for any apology from us. If God is the Author of the Bible, it must have divine accuracy as coming from One who sees the universe through and through. His vision penetrates beyond the range of the greatest telescope, and nothing can be too small for His eye to discern. If there be anything referred to in Scripture which telescope, microscope, or any other means of investigation has not yet made known, it is no ground to discredit the Bible record, for neither scientific investigation nor the interpretation of Scripture can claim to have reached the ultimate.

We may safely state that the Bible, being God's Book, teaches nothing scientifically false. It does not use the so-called "exact language" of Science, but to admit this is very different from charging it with errors in Science. The astronomer with all his scientific nomenclature still speaks of sunrise and sunset, and does not expect to be condemned for it.

The Bible was written for man in language perfectly

adaptable to him in every age and clime. Of no other literature, ancient or modern, can this be said. Hence the abiding value of these Scriptures of truth. "The word of the Lord abides forever" (1 Peter 1: 25). It is not a classification of scientific facts, like a museum of specimens, but a book possessed of all the variety which we see in the multiform manifestations of life, as we behold it with our eyes; it is a book full of moral and spiritual teaching, revealing God to man in a way always precious, while it also faithfully portrays man in every phase of his life and responsibility.

The Bible is marked by the individuality of those used of God to write it; yet all is in evident control, blended in perfect unity, all contributing to the one ruling mind and purpose. Yet when that which bears a relation to scientific matters is introduced, whatever may be the difference in diction and style between the Bible and Science, there neither is, nor can be, any actual difference as to *facts*. If otherwise, God must be thought to err! Many have been the supposed antagonisms which have been dissipated, either by more careful study of the text of the Bible or by scientific men finding it necessary to change their dictum when their investigations have reached further.

Though often assailed the Bible remains impregnable. The conflict has really been between the *errors* of Science and the truth of the Bible. It would indeed be sad to find the Bible agreeing with some *supposed* scientific fact, dressed up in the strictest scientific garb, which later is proved incorrect. This has never been the case with Scripture; but it is one of the evident marks stamped on all other literature, proving their origin to be human, not divine.

Conflict between the Bible and Science is mainly to be

found in connection with scientific *opinions* (not facts) which lack confirmation. We may well accept unquestioningly the statements of the Book, no matter what the greatest of men may say. Science has changed too often for its dictum to be considered infallible.

Another important point to guard is that we must distinguish between what *Scripture* says, and what is recorded in the Scriptures. False statements are unerringly recorded for our instruction. The words of evil and foolish men are given and even those of Satan. That such things are found in the Bible does not mean that they are accredited as truth, for its Divine teachings will be found to refute them, but it is a true record.

It may prove of interest to very briefly outline some of the great differences between the Bible and ancient literature when both are considered in the light of established scientific facts. The Bible does not lose by such a comparison; rather its pre-eminence is clearly manifested. It has nothing to fear.

First, as already stated, the Bible though not a book of Science in the ordinary sense of the word, is not in conflict with the established facts of Science. In this it differs widely from other ancient literature.

There is no line of the great sciences which may not be taken up to illustrate this difference.

The fantastic views and teachings of the ancients which prevailed in the centuries during which the Bible was written, stand out as grotesquely ignorant when contrasted with the wonderful results of modern research. How is it, then, that the Bible references to any of the matters treated of in these great branches of scientific study cannot be shown to conflict with twentieth-century knowledge? That which appears to Moderns as most ridiculous in the writings of the ancients, does not appear

upon the pages of the Bible. Nothing of that character mars any of its beautiful descriptions of nature in any of the departments to which it refers. How were its writers preserved from the absurd vagaries which appear in the intellectual, scientific, and religious world of their day? How is it that their statements stand the test of present-day facts when these have shown the folly of all other literature—Egyptian, Assyrian, Babylonian, Indian, Chinese, Grecian, Roman? *It is God-breathed*, is the only true answer.

Let us particularize under several heads.

Astronomy. It is a commonplace to say that all the ancient treatises and systems, of whatever class, and even the speculative scientific views of nearly all the Church fathers, are of no account to-day in the light of present knowledge. Modern optical instruments have opened up the heavens, so that we know that the Milky Way is not a disused path of the sun; that the earth is not shaped like a table; that the stars are not inflamed clouds, or like pumice-stones, or crystal; that the sun is not about the size of the earth and merely reflects the light of this globe; that the moon is not a mixture of air and fire, for it has neither atmosphere nor heat, and that it is not larger than the earth which greatly exceeds it in volume. And there is much more, as to which our school-children know better than the supposed wise men of old.

Not a statement of the Bible bearing upon astronomical subjects can be shown at variance with the facts of this Science—and it freely treats of various phenomena in this connection. How comes Job to speak of the empty place in the north (16: 17), for it is there we are told the telescope can discover no stars? The ancients said the earth must rest on pillars, or elephants, or other

animals. In Job it is recorded that God "hangeth the earth upon nothing." The Bible does not limit the number of the stars, nor speak foolishly of their distances, but the ancients did both. It has perfectly escaped their many errors; no other ancient literature has. Its statements harmonize with recent discoveries; those of no other ancient book do. Whose book is it? "Scripture cannot be broken."

Geology. This comparatively modern Science has yet reached a high state of development, and presents a wonderful array of observations. The ideas of the ancient sages as to the origin and formation of the earth are crude, to say the least. "The wisdom of the Egyptians" in these matters now appears utter foolishness. Moses was learned in it all, but how is it that some of this foolishness did not creep into the Pentateuch? The ancients of Greece, India, China, gave no better account of things than did those of Egypt. The Babylonians and Assyrians were no exception.

When the Bible was written all of these now-rejected ideas concerning the earth and its orders of life held complete sway over the most intelligent. How is it that the Bible is not tainted with them, and that what it gives us cannot even now be proved to conflict with the established results of modern Science, whose light had not come upon men of previous centuries? Concerning the record of creation and the order presented in it, Dana, the well-known geologist, remarks:

"There is so much that the most recent readings of Science have for the first time explained that the idea of man as the author becomes utterly incomprehensible. By proving the record true, Science pronounces it divine; for who could have narrated the secrets of eternity but God Himself?"

Herschel said, "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures."

The sublime account of creation given in Scripture presents nothing which Astronomy or Geology can show to be false, rather, it is to be observed that there is a striking harmony with what they establish. That God is presented as the Creator of all, is a cause for cavil for some, but even the extremest evolutionist reaches the point where he must predicate something to be a great "First Cause." The greatest of scientific men have at least acknowledged *God*.


Natural History. In the great field embracing Zoology, Botany and Meteorology, the contrast is still evident. The way in which Scripture classifies animal life, and refers to plant life, gives details concerning the habits and characteristics of animals and plants; as it treats of rivers, seas, winds, rain, snow, hail—all is found to be above criticism. It is without parallel in ancient literature, and not to be improved upon even to-day. The Bible is not full of mistaken speculations. It is free from the errors which ruled the world when it was written. In its many references to the phenomena of nature, its operations and effects, there is no inaccuracy, though the language is not scientific, as men would say, but is full of poetic beauty and color.

Wonderful Book, full of the words, ways, and works of God! His love, His light, His power, His majesty, His glory, all shine forth from its precious pages. Do we not join the Psalmist in saying:

"I esteem all Thy precepts concerning all things to be right?" (Ps. 119: 128).

—JOHN BLOORE.

OUR DAILY MANNA

O account for Israel's journey from Egypt to Canaan, apart from miracle, defies every kind of unbelief. That Israel became a nation in Egypt is fully and scientifically proved, not only by the language of the Pentateuch but by many other facts. Archæology continues to furnish new proofs of the conquest of Palestine by Israel; hence there *must* have been that long journey with flocks and herds. How did the people live? Where did their food come from? Only one answer is possible. From GOD. How did the host cross the Red Sea? how the Jordan? His power alone accounts for it all. But men are determined not to have belief in GOD. They shut their eyes to all the proofs of His care and love.

How? By denouncing His command to destroy the Canaanites. They shut their eyes to the iniquity of the Amorites, that of Sodom, to the chapters in the Pentateuch which give the reasons for the slaughter of a people not fit to live, but they cannot get rid of the long journey and the *manna*.

But mark how that at which unbelief cavils is to faith a most precious type of Christ. "I am the Bread of Life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living Bread which came down from heaven; if any one eat of this bread, he shall live for ever" (John 6: 48-51).

Christ said this and much more concerning the giving of eternal life; *life*, not existence, but His own life to

those who receive Him. As He said to Martha, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall *never die*" (John 11: 25, 26).

Our Christ has been through death, has destroyed its power for ever for His own, those believing in Him, so they may have no fear whatever of death. But now here in the world Christ said, "As the living Father hath sent Me and I live by the Father; so he that eateth Me, even he shall live by Me" (John 6: 57). As Israel lived on the manna, so the believer lives on, by, and in Christ.

There was nothing in the wilderness to feed the people; it produced no human food; the manna alone sustained them. The world produces no food for the new life from Christ, which is in the believer. This world has rejected our Christ and Satan is its prince. "For all that is in the world [*cosmos*], the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2: 16).

Christ is the believer's life, and we have Him within us, giving us joy, peace, all that is like Himself, all that is of the indwelling of the Spirit. Christ's dwelling in us by the Holy Spirit, the Comforter, meets all our need day by day, hour by hour, moment by moment. Does care come? It is all to be cast right on Him; "Casting all your care upon Him; for He careth for you" (1 Peter 5: 7). Does trouble come? sorrow? pain? loss? disappointment? "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14: 27).

Christ is our manna, the Christian's food for the new life, always sure, always ready for any demands. Is not

what Paul said true of every believer? "I am crucified with Christ; nevertheless I live; no longer I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2: 20).

"Christ liveth in me;" this is what every one born of the Spirit can say; Christ is the Source of my satisfaction, for He satisfies. The saved ones depend on Him; they draw their spiritual life from Him; they are fed by communion with Him. The world seeks satisfaction from the things which cannot satisfy; hence they are never satisfied. We should engage in nothing which dulls our love for Christ. Having our bodies temples of the Spirit of God is a most wonderful experience, the having Christ dwelling in us by and through the Holy Spirit.

Believers lose by not finding their all in Christ; but letting their hearts wander from Him. Christ is our Guide; we are to yield ourselves up to Him to be led continually by Him. As Israel was fed, sustained, enabled to live their natural human lives by eating the manna day by day, so the believer is also enabled to live the spiritual, the heavenly life which Christ imparts to His own. They need Him all of the time. Israel had to go out and gather their "corn of heaven," their "angel's food" (Ps. 78: 24, 25).

So we have to gather our manna, have to commune with Christ, feed upon Him in the secret place. This is called a busy age, but the god of this world always keeps men busy with something of the world, and he will keep the believer's mind and thoughts off from Christ as far as possible. Have we an appetite for Christ and His Word? It is so easy to get our minds filled up with the things of the world. The products of the printing-press, of the radio, the dizzy pace of this present evil age, will

keep us so occupied that there will be just as little time as possible for Christ and His Word. We need to keep our appetite for our manna, and never be as Israel was when they murmured against God, saying, "but now our soul is dried away; there is nothing at all, beside this manna, before our eyes" (Num. 11: 6).

What is the world, that is all about us? What did its people do to our Saviour, Christ? What are they doing with Him to-day, placing Him beside or below this or that earthly great one? The heart of the world is the same as it was when it nailed our Christ to the cross, and shall we hunger after its interests, neglecting Him whom our souls love? Saved ones are not of the world, even as their Christ is not of it (John 17: 14, 16). Daniel was one of the busiest of men, yet he had time every day to pray three times, and make supplication "before his God" (Dan. 6: 1-3, 10, 11). The threat of certain death did not deter him. Is it any wonder that Daniel is the one man in the Old Testament against whom neither sin nor failure is recorded? He "took time to be holy," but we may be sure he kept up with his work; his enemies did not complain that he neglected that.

He may have written Psalm 119, and if he did verses 72, 77, 92, 97-105 show how the writer of that Psalm regarded the Scriptures existing in his day, and how precious our Bibles can be to the busy ones of this day. Christ and His Word, how infinitely precious they are! How we should praise Him for giving us such treasures to feast our hearts upon in this present evil age! To live for Christ and by Him, His Word must be our most treasured possession, hid in our hearts, stored in our minds, its power shown in our lives.

—J. W. NEWTON.

“THE BOOK OF THE KING”

In a widely-used edition of the Authorized Version of the Bible there is a sub-title in one of the chapters of the Pentateuch which reads, “Concerning a King.” In the Scripture passage in Deuteronomy thus introduced we read of God’s will concerning any and every king that should reign over God’s people:

“And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them . . . to the end that he may prolong his days in his kingdom.”

“This law” of which Moses wrote by inspiration was the Bible of that day, the early part of the Bible which we have today. It was God’s divinely-inspired Book then, as it is now. And it was to be the book of the King then, as it should be, and is, today.

A valuable little book has been published in Great Britain as a Royal Jubilee Souvenir bearing the title “The Book of the King.” This unassuming brochure of little more than fifty pages brings together unusually rich and interesting material on the Bible as a Book having special relationship to earthly monarchs, and shows what a central place God’s Word has had in the life and study of our reigning King, his Most Gracious Majesty George V. The facts brought together are a welcome contribution to the celebration of this Royal Jubilee Week.

No English translation of the Bible has ever super-

seded the version of 1611, made by direction of James I, and known as the King James or Authorized Version. Its classic beauty of diction has never been equalled in other translations, and it was a fact of striking significance that the Tercentenary of this Authorized Version should have occurred in the year of the Coronation of King George, in 1911. One of his earliest acts, after his accession and before his Coronation, was to receive at Buckingham Palace a deputation in connection with the Tercentenary, and to accept a richly-bound copy of the English Bible. In his reply on that memorable occasion, the King said: "In a secular aspect the English Bible is the first of national treasures, and in its spiritual significance the most valuable thing that this world affords."

The King's personal habit of Bible reading has often been commented upon. At that time the Rev. Francis Brading of "The Scripture Gift Mission" wrote to the King himself to inquire whether the statement was authoritative that he read the Bible daily in the keeping of a promise he had made to his mother, Queen Alexandra. Mr. Brading received a reply signed by Lord Knollys, sent from Windsor Castle, Nov. 18, 1912, which said that the question had been submitted to the King, and that his answer completely confirmed the statement referred to: "It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise."

It is of even greater significance that, in this year of his Majesty's Silver Jubilee, he has again confirmed the truth of the statement and of his own practice by giving his direct permission for that letter to be republished. This was communicated to Mr. H. H. Martin, of "The Lord's Day Observance Society," in a letter from Sand-

ringham, dated Jan. 21, 1935. Surely these facts should challenge men and women of large responsibilities throughout the Empire, and also the rank and file of all whose responsibilities are small as compared with those of a reigning monarch, to give "The Book of the King" a place in their own daily life and study.

Our gracious Monarch is one of a glorious succession of royal Bible lovers. The Bible itself tells of many, and their names shine out in sacred history — David, Hezekiah, Josiah, Asa, Jehosophat. — All such are deservedly honored, for God Himself said: "Them that honor Me I will honor." And Britain's history records the shining names of Bible-loving monarchs far back in its beginnings and down through the centuries. Surely many of Britain's blessings can be accounted for by the fact that the Word has been repeatedly the Book of the King.

The well-known incident of the swords is worth remembering at this time of Jubilee. At the time of the Coronation of Edward VI the three swords of State were being carried in front of him; seeing this, he asked where was the fourth sword—"the sword of the Spirit, which is the Word of God." A Bible was brought, and for the first time in British history, and officially, it took precedence before all the swords of State. From that time on a Bible has been carried before the Sovereign at the Coronation, as an essential part of that impressive ritual.

The Bible should be pre-eminently the Book of earthly kings, because it has been given to men and nations and monarchs by the King of kings. It is a royal book, for it declares a Royal Redeemer, Jesus Christ, King of kings and Lord of lords. Every true Christian monarch and nation looks forward to the time that is coming, divinely predicted, when "great voices in heaven" shall say: "The kingdoms of this world are become the king-

doms of our Lord, and of His Christ; and He shall reign for ever and ever."

—From "*The Globe*," leading daily newspaper of Toronto, Canada, May 8, 1935.

"NOT SO, LORD"



PETER'S language, "Not so, Lord!" when bidden to eat of the animals in the great sheet of his vision, finds a repetition in our hearts oftentimes, even if the words do not fall from our lips.

He was not prepared for the great dispensational change: That Gentiles, unclean and uncircumcised, were to be received into the kingdom of heaven on equal terms with the Jews was still foreign to his thoughts. The vision (Acts 10: 11-15) had been given to prepare him to preach the "whosoever gospel" to the Gentiles, and a severe reprimand was administered to him in order to overcome his opposition.

How often like Peter we say, "Not so, Lord!" "We comprehend Him not." We are so short-sighted. We cannot look to the end of things. We need the patience of Job that we may see "the end of the Lord." The object He has before Him is ever His glory and our good. He works for and with us that all may tend to our profit, and that we may partake of His holiness (Heb. 12: 10); that in the ultimate we may think His thoughts and magnify His name.

"Not so, Lord!" His way is in the sea, His path in the great waters and His footsteps are not known. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher

than the earth, so are My ways higher than your ways, and My thoughts than your thoughts (Isa. 55: 8, 9). "As for God His way is perfect" (Ps. 18: 30).

Do we think of the histories, written for our admonition, of honored servants of God?

Moses flees to Midian. The three Hebrew children are cast into the furnace. Daniel is thrown into the den of lions. Jeremiah sinks in the miry pit. Paul is a prisoner in Philippi and in Rome. John is banished to Patmos. John Bunyan is in Bedford Jail, and Samuel Rutherford in St. Andrews. Each one might have said, "Not so, Lord!" as to his circumstances, but their training is to do them good in their latter end, and for their testimony as God's witnesses to men, to us to-day, as we begin to see the object God had in view in these dealings.

"Not so, Lord!" each one might have exclaimed. And, yet now, with clearer vision, each would cry, Amen! to all the ways of God with him.

Blessed are we who "know the joyful sound" and "walk in the light" of God's countenance (Ps. 89: 15).

Some of the words of the Hon. H. F. Lyte, the author of the hymn, "Abide with me," are good in this connection:

"My spirit on Thy care,
Blest Saviour, I recline,
Thou wilt not leave me to despair
For Thou art Love Divine.

"In Thee I place my trust,
On Thee I calmly rest,
I know Thee good, I know Thee just,
And count Thy choice the best.

"Whate'er events betide,
Thy will they all perform;
Safe on Thy breast my head I hide,
Nor fear the coming storm.

"Let good or ill betide,
It must be good for me;
Secure of having Thee in all,
Of having all in Thee."

The base metals of our imagined woes and ills can be turned by our gracious, all-powerful God and Father into the finest gold of our truest blessing and welfare. Thus believing that He is able to do this, having all power in heaven and in earth, we may say no longer, "Not so, Lord!" but, "Yea, Lord!" to all that He brings to pass in our lives.

—INGLIS FLEMING.

CURRENT EVENTS

BY ROGER B. EAMES

Conditions in the old-world continents of Europe, Asia and Africa have become so acute that European statesmanship is facing its severest test. Germany's ambitions in Central Europe, Italy's in Abyssinia and Japan's in China and Mongolia, combine to create a most perplexing world-situation. If the objectives of these nations are realized the result will be great changes in the lives of the peoples involved in the conquered areas, with corresponding changes in the national boundaries. It is said that if Italy resigns from the League because of any future action of the Geneva body it would mean an entire new deal in European affairs. The whole European problem is said to be darkened, as it threatens an-

other, and perhaps a fatal, blow to the League and the hopes of a reconciled Europe.

Regarding this coming crisis *Current History* says: "If an Italo-Abyssinian war breaks out it might well consume more energy than Italy expects, and leave her financially exhausted. No informed observer doubts that the war would be costly in blood and money and doubtful in result. The mountainous terrain, the hot climate and the fierce temper of Ethiopian tribesmen, would combine to make military operations on a large scale difficult, with a possibility of heavy reverses....If the League exerted itself to the utmost to restrain Italy from war, it might inspire the resentful Mussolini to withdraw. The result might be to throw Mussolini and Hitler together. The Italian press has already displayed an extraordinary antagonism toward Great Britain. It must be remembered that Mussolini cannot afford to lose heavily in prestige, for that would react upon the already nervous internal situation in Italy. Whichever way men look, the problem raised by Mussolini in impetuously embarking upon this African adventure has grave dangers."

JAPAN VERSUS CHINA. The Japanese Army has taken another step toward control of all North China, including the cities of Peiping and Tientsin. Probably the only course left open to China is to submit to Japanese demands. Hope of help from foreign nations is vain. China has appealed in times past when Europe was relatively tranquil. Now, as between 1915 and 1918, it is Japan's golden opportunity, and she is alert to seize such occasions when foreign nations are fully absorbed with entanglements at home, and at present Europe is little short of a war-camp at truce.

In a short time a small vigorous nation of sixty-five million people will have absorbed an immense decadent nation of four hundred million. Then China, the greatest unit of population in the world, will be owned, dominated, directed and employed by its master, Japan. "How" it is asked, "will these four hundred million be employed?" and then, with something of prophetic

vision, the writer answers, "For purposes of further conquest of Asia, no doubt, and eventually as a menace to the supremacy of the white races." When in 1905, Japan was victorious over Russia in the Far East, the German Kaiser thought he foresaw what he called a "yellow peril," and in the intervening years this danger has become more apparent. Scripture speaks of the "Kings of the East" marching against Palestine with an immense host. These are now preparing to fill their place in the appointed time.

JAPAN's bold steps to push its trade in all parts of the world are more and more calling the attention of other nations. It has been noted that the position of Japan in relation to Asia is like that of England to Europe. Both are island countries in close proximity to the mainland. Abundant coal enabled England to build supremacy with the machine, and made her the world's factory in the 19th century. Japan's exact counterpart to England's coal is her enormous supply of water-power. Most of Japan stands on end; her serried mountain-ranges send steady torrents to the sea, and to-day the world's cheapest hydro-electric power is making Japan the factory of the world.

SPAIN. The history of the Spanish Republic, created in 1931, when King Alfonso was exiled, has been a stormy one. Now the indications point toward the restoration of the Catholic party in the person of Gil Robles, who is the leader of the largest single group in Spain. When the Republic was set up, the Church of Rome was deprived of all its privileges and subsidies. Now it appears public sentiment is swinging back towards Rome. The enthusiasm aroused by a public-speaking-tour of Gil Robles, as chief of the Catholic people's party, has been compared to the reception given Hitler preceding his rise to power in Germany. If this new party succeeds to power the door will again be closed to the gospel in Spain, which is greatly to be deplored, the missionaries having enjoyed much liberty there in the past four years; yet it is what is to be expected in the approaching end of the age, when the "scarlet woman" will rise to the

ecclesiastical control of the future political alliance of Western Europe.

TURKISH JEWS. Seventeen thousand Turkish Jews, representing one-third of the Jewish population, desire to flee from the country. It is reported that all of these have applied to the Zionist Organization in Istanbul for immigration certificates to Palestine. The number of Jews who desire to enter the Land is vastly more than the immigration quotas of the Mandatory Power. The Jews in some of the European countries are reduced to the last extremity, and many are reported to be starving in Poland. The shortage of labor continues in Palestine, and it would seem these abnormal conditions cannot continue indefinitely. The policy of Mussolini, if the mandate were transferred to Italy, would be to permit some five or six million Jews to return. He would give them an army and navy and immediately place the Mosque of Omar at their disposal.

THE SAD PLIGHT OF JEWISH REFUGEES. "One of the most terrible blots on Society is the failure to deal humanely with the hosts of refugees in various countries. There are probably no fewer than a million and a quarter of these unhappy folk who are without a land of their own, or a Government to which they can look for protection. . . . The refugee on French soil never knows when he may be expelled from the country. There are innumerable grounds on which this may be done—irregular papers, the crimes of working without authorization, of not being in work, of not renewing an identity card owing to lack of money, of inability to secure a *visa* to travel to another country, of having less than five francs and being without a domicile. A Russian refugee is expelled from France. The man does not go. Where could he? To Russia? He would be condemned to death. To some other country? It is impossible for him to secure a *visa* for a foreign country . . . so as he does not leave he is lodged in jail. Hardly is he liberated, when he is again brought to justice, and again condemned. Some have experienced this more than fifteen times.

As for the German refugees they have been authoritatively advised that they must look on France as only a 'gateway,' and not as a residence."

—*The Jewish Chronicle*.

A GERMAN COLONY IN BRITISH CYPRUS. The Board of Jewish Deputies in Germany has approved of a plan for founding a colony of German Jews on the Island of Cyprus. The colony will be partly agricultural and partly industrial. The first contingent of thirty German Jewish families will shortly leave Germany. The enterprise has a special significance in that it may serve as introduction to more extensive immigration of German Jews to Cyprus. One nation casts out the Jews, another gives them shelter. Time will tell which has the Divine favor (Zech. 2: 8).

—*The Witness*.

PALESTINE CITRUS CROP. The total orange and grapefruit crop for the season has exceeded the estimate, amounting to 7,317,000 cases. The bulk of the shipments went to the United Kingdom, more than half being shipped through the port of Jaffa. These cases contain seventy pound weight. A writer who would impress the meaning of these figures, and of the material and labor associated with the harvesting of such a crop, asks us to think of the wood needed for a million boxes and the tons of nails necessary. Reckoning that ten boxes would require one pound of nails, 7,000,000 cases would require 350 tons of nails. He asks us to consider the army of men, boys and women needed to handle such a huge output, and the number of steamers required to carry it to foreign countries. Plans are made to handle a gigantic crop approaching ten million cases next year. But all this prosperity is doomed to perish. When the northern foe with his armies descends upon the land they will find it "as the garden of Eden before them." As they sweep over it they will leave "behind them a desolate wilderness, yea, and nothing shall escape them" (Joel 2: 3).

WORK IN THE HOME-LAND

UNITED STATES

St. Louis, Mo.—The assembly in this city meeting at Kossuth Gospel Hall continue the good work of distributing gospel tracts and other forms of good, sound literature by means of which the truth may be learned, as a report just received gives good evidence.

During the past year over 56,000 pieces of literature were sent forth, chiefly being used in institutions such as the City Infirmary with its thousand inmates; the City Jail where hundreds of young men are reached; the Detention Home; U. S. Government Hospital; many Missions; Homes where hundreds of children, and old people are cared for; many hotels, and private homes. The work is also pushed into other towns and cities.

This excellent service carried on year by year in love for the eternal welfare of precious souls, is one we are thankful to bring to the attention of our readers. It should serve as an example and incentive not only to the individual Christian worker, but to assemblies everywhere, for it shows what can be done by willing hearts and hands even in these days of rush and pressure from many sides. This field of work lies at our very doors, and in such days as the present in which almost every form of need is aggravated by reason of the prevailing conditions, it calls aloud for missionary effort on behalf of these multitudes whose spiritual needs are so little considered.

Such work cannot be done without that willingness of heart which will take of our means, time and energy to devote to it. This requires, at least, a measure of self-sacrifice. But in this what may appear to be present loss as judged by worldly standards will turn out to be the truest gain, abiding in value for eternity.

“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I

am, there shall also My servant be; if any man serve Me, him will My Father honor."

How much of *self-service* will that coming day reveal? How much of a love for the things of this world—for things of our own pleasure, rather than a redeeming of the time, because the days are evil, growing wise in understanding what is the will of the Lord (Eph. 5: 15-17). Only what is done *for* and *to* Christ, in His interests and as unto Him who gave Himself for us, will abide the test of the Judgment-seat. May we truly occupy until He come.—[EDITORS].

DETROIT, MICH., July 13.—W. T. McLean has been preaching in northern Michigan a bit, and reports the good news of several souls being saved. He is now preaching the Word in the Detroit area. He notifies of his removal to a new address, 5 Grove Avenue, Detroit, Mich.

CANADA

FISS SETTLEMENT, MAYNOOTH, ONTARIO, July 22.—For the past six weeks we have been laboring in Hybla, Fiss Settlement, New Carlow, and Bolter, in the district north of Bancroft, Ontario. Seventeen meetings have been held in Fiss Settlement, and two young men have confessed Christ as Saviour. One of them walks six miles from his home to attend the meetings. The other has been present at every meeting and is reading the Word.

New Carlow has had no meetings for two years except one recently, although they had a small Sunday School last summer. The people urged us to have meetings, which we did, and which were well attended. There is no Assembly nor any church there.

We have been breaking bread in Bolter on Lord's Day mornings and have been speaking at the Gospel meeting there in the evening. Good numbers have attended. Next Friday we begin at McArthur's Mills, where we helped with a funeral yesterday, at which a large number heard the Word.

Thus the Lord is enabling these needy people to hear the Word. May they be blessed thereby.

—G. W. COOMBS.

DESERONTO, ONT., July 2.—I left home on June 1 for the French field where I was last year, visiting different ones along the way.

In Cumberland I had a serious talk with a French R. C. woman whom I have visited for some years past, and whose husband died recently. I believe she is a sincere believer in Christ, and I had an opportunity to show, by the Word of God, the erroneous teachings of Rome as to "Purgatory" and other doctrines. At first, she rather got roused, but before I left she sobered down, and I hope that she will have considered what the Word says.

The small French Assembly here is getting on nicely; two more have taken their place at the Lord's table. At the present I am holding meetings in homes, the Lord granting encouragement. I am receiving invitations to visit people in different parts. On the other hand the enemy is hindering. One of the brethren is a widower, and his oldest son having married, he and his wife came to live with the father. Now the daughter-in-law has refused to allow any meeting to be held in the home, though held every year formerly. As she is of the English Church, and makes a religious profession, I have counselled her by the Word, but without avail so far. We continue to pray. Kindly pray for this young woman, for the work and for the people.

—LOUIS J. GERMAIN.

OBITUARY

The baby daughter, one year and nine months old, of our brother, Newton Young, of Fairview Village, Pa., was laid to rest in the local cemetery, on Saturday, July 13th. The circumstances attached to the death of the little one are quite sad. On Tuesday evening, July 9,

she had been in the yard with her father, when a friend coming in engaged the father's attention. A few minutes later when the mother called them to dinner the child was missing. She was found drowned in a hole containing several feet of water, resulting from the recent heavy rains.

Evidently, she had fallen head first into the hole, as there was a bruise on her forehead. The interment was held over until Saturday that the parents of the dear mother might be present from Grand Rapids. Our hearts were touched and made tender by the sight of the lovely baby in her casket, and all present were moved to deepest sympathy with our dear brother and sister in their great sorrow. There were three short services, one at the home, one at the chapel, and one at the cemetery. It was sought to bring comfort to the bereaved ones by pointing to that glad hour, when, as trophies of the cross, we shall all be together in our Father's House.

The Lord graciously sustained our brother and sister, and it was good to hear the dear, stricken mother say, "My darling is in heaven, and not under the sod."

—GEORGE MACKENZIE.

WORK IN THE FOREIGN FIELD

"The effectual fervent prayer of a righteous man availeth much" (James 5: 16).

A brother telling of his disappointment in the dearth of conversions through his testimony and service writes: "I confess that on my part there has not been 'prevailing' prayer, nor travelling in prayer, and I believe that the same holds for the friends who are praying for the work."

Another missionary writes telling of disappointment over lack of growth in assembly life. He says: "Gospel zeal seems to be developing in some; others give us dis-

couragement, as they are careless and asleep, and care for nothing save business, home, and self. At times these discouragements are so distracting; that only the re-learning the lesson that it is God's work and we are only servants, can bring relief. Apathy of Christians seems to be more life-killing than worldly opposition. Pray for us."

Is it, can it be true, that failure and disappointment on the mission field might be wholly or in part *our* fault? Brethren, these things ought not so to be.

Is it possible that there are those at home who, like those mentioned in the letter from Japan, care nothing save for business, home or self?

Do we really believe that the Lord's coming draweth nigh—and surely it does—and there is but little time left to witness for Him here on earth? Then if so, let us the more earnestly watch and pray, making supplications with perseverance for all saints, and especially for those who as ambassadors for Christ are making known the mysteries of the gospel in this and other lands.

AFRICA

From Belgian Congo and also from Angola we hear of further government regulations which, if enforced, will greatly hamper or restrict missionary work. The steady advance of European civilization, settlement of unemployed Belgians in the Ituri district of the Congo, mining activity, and attendant mining camp evils, all tend to make missionary work among the native population more difficult and to unsettle the native Christians. The above and many other problems call for definite and continuing prayer.

CHINA

Conditions in China are appalling. Famine and floods with following epidemics now endanger the lives of hundreds of thousands. Added to this are Communist activities in many parts, causing concern for safety of life and property.

Chinese Christians should be especially remembered in prayer at this time.

JAPAN

Brother E. B. Craig tells of his safe arrival in Japan and his joy of being there in the service of the Lord.

He writes:

17 Hikawa Cho,
Akasakaku, Tokyo, July 6.

I have almost to pinch myself to know, as I look about, that I am in Japan. The journey seemed long while doing it, but now the change from the little home on the hilltop in Oakland to the crowded streets of Tokyo, seems so sudden, I can hardly realize it, and a home-longing comes over me. But then the thought of the privilege of being in the Lord's service comes with its compensation.

The voyage was, for the most part, very pleasant, though there was a spell of foggy and rough weather at the beginning and towards the end.

Had good opportunity on board of gospel conversation and tract distribution amongst the Japanese passengers and some of the crew. I was in the third class. Also gave Chinese tracts to the waiters who are of this race, and some English to others. My cabin mates were four respectable Russian men going to Shanghai or to Manchukuo. To the three young men of them who spoke English well I gave booklets, also to two young Czechoslovakian students and six young American students.

Some Japanese Christians were on board, a few of whom (from the Oakland neighborhood) I know. Several came on at Honolulu. Meetings for preaching were arranged by them and others, but had to be free for all; so a Buddhist priest and others also had opportunity to speak. I was asked to speak by the Christians, and was glad of the opening the Lord thus gave. There were five meetings, at each of which I had about fifteen minutes, in which I gave the simple gospel in Japanese, except at one meeting for the young ones who know English. Others of the Christians also spoke. The Buddhist and others gave talks on character, etc.

What a hearty welcome the dear brethren and sisters gave me here, praise God! Brethren Hay and Ishihama

(the dentist who was in prison) from Kobe, and Beatty and Kitamoto, from Kobe, came up. Brother Wright is here in Tokyo. Two days' special meetings were held with much blessing.

—E. B. CRAIG.

BRAZIL

Brother Penna writes:

PARINTINS, June 19.—Our dear Lord has opened many doors before us and we are praying that He send forth from among us one or two brethren to the work. You know this is a matter for much exercise of soul, so we are intensely praying, and we ask our brethren's prayer for us. While I myself have been greatly limited in the gospel activities, on account of my needing to work in material things in order to provide for my urgent needs, the Lord's work has nicely developed, so great is the Lord's grace working for us. Am quite glad to report this, giving thanks to God for everything. Our Sunday School at Parana de Parintins was engulfed by the waters. We are in the flood season and the waters came up very high, causing us to move out from our house during these two months of June and July.

Yours in our soon-coming Lord,

—JOSE PENNA.

MOROCCO

Brother Steven writes:

TANGIER, July 4.—At present we are feeling the heat. Yesterday I visited the village outside, hoping to do some real work, but was hampered by the heat. The wind just scorched our faces. This kept the people from freely visiting or getting about. Nevertheless some seed was sown and several gospel portions given away.

The people are coming in very well to the Gospel meetings. Last Lord's Day evening the Hall was nicely filled and I felt wonderfully helped in giving the message.

—R. G. STEVEN.

“JESUS, THE SON OF GOD”



THE question is being raised: Does Scripture apply the title “Son” to the Lord Jesus Christ before incarnation? was He, the Second Person of the Godhead,* “Son” before He “became flesh”? In other words, was He Son in a past eternity.

Let it be admitted that Scripture does not use the expression “The Eternal Son,” but the fact that a certain form of words is not used does not mean that the truth they express is not found in Scripture. Nevertheless, let the actual words of Scripture be our guide and that which we defend, not our own.

In a brief consideration of this question, I turn only to two or three points.

Some assert that the titles “Son” and “Son of God” do not attach to our Lord Jesus Christ in the past eternity, and are only applicable to Him in manhood. So then these titles would only belong to Him as born into the world, as of Virgin birth. It is said He is *given* and *sent*† as being the Son in Manhood, for it is claimed that there are no such relative positions as “Father” and “Son” in the past eternity, but only the three distinct Persons of the Godhead in their co-equal, co-eternal existence.

Those advocating this view tell us that in the presence of Nicodemus the Lord spoke of Himself as given by God in love, and that all through John’s gospel He is before men’s eyes as the Sent One. They assure us that He was here by the gift of God, that is, the Son was so

*This form of expression is of course based upon the order given in the Lord’s instructions as to baptism.

†See later note as to the use of this word.

here, but then it is said He was not Son until born of the Virgin. When, then, did God give and send Him as His Son "into the world," for thus He speaks of His being sent?

Holding to this view, it cannot be argued that in the holy conception He was given and sent, for He was not Son *until born*, and it is as the Son that He is given and sent. Not only so, but it would then be one Divine Person giving Another when there existed no such mutual relations as signified by the names "Father" and "Son," when they were not in such relative positions, as would make giving and sending a possible action of One in relation to the Other. Such action implies subordination of One to the Other, but this is denied as to these Divine Persons before the actual birth of the Second Person into the world. It is said to be derogatory to suppose that such mutual relations or relative positions existed in a past eternity.

Turning from this, if we believe this Divine Person was "Son" in the past eternity all becomes simple. Then we understand that God the Father gave and sent His Son into the world by way of the Virgin birth, that as thus becoming flesh, becoming fully and really Man, He might accomplish eternal counsels, and as thus coming into the world do God's will—do it as to its supreme expression in sacrifice for sin at the cross. "God sent forth His Son, come of woman." His coming into the world was in the prepared body to do God's will (Heb. 10: 5-7).

As being "Son" there is subordination to the Father, and it is considered that to think of this as pertaining to a past eternity is derogatory to the Second Person of the Godhead. But *when* did that Person receive the "commandment" to lay down His life and take it again? Did

He only get this *after* He became Son as born of the Virgin, or did He receive it before He so came, so that in fact He came forth from the Father, and came into the world (John 16: 28) to obey it, to accomplish the work given Him to do (John 17: 4). Peter speaks of Him as the Lamb "foreknown indeed before the foundation of the world, but who has been manifested at the end of times for your sake." The Lamb of God is the Son of God (John 1: 29-34), but if foreknown as the Lamb why not as Son before the foundation of the world? Will it be said *foreknown*, but not in that relative position? The Son addressing the Father says: "Thou lovedst Me before the foundation of the world." This was in a past eternity, is it the love of Divine Persons between whom no *such* relations existed, who were not in such relative positions as "Father" and "Son"?

But I return to press the point that if Sonship only began with birth into the world, then all the passages which speak of the Son being sent by God, or the Father, can only mean a sending *after* birth took place. Hence, as already said, the question at once arises as to when He was thus sent. At what time, under what circumstances, by what event? Perhaps it will be said that actually the being "sent" must refer to His public ministry, and apply from the time of His baptism. But He had spoken of being about "His Father's business" at the age of twelve (Luke 2: 49). Again He speaks of being "sent into the world" (John 10: 36), and at the time of His baptism He had already been in the world for thirty years. This view of the Sonship involves us in confusion as to such statements. It leaves us, as far as Scripture is concerned, without any definite knowledge as to when the sending actually took place.

We are delivered from perplexity when we see that Sonship belongs to the Second Person of the Godhead in the past eternity, as well as when He became flesh, and so henceforth in Manhood forever the Son of God. From this viewpoint there is no difficulty in understanding Gal. 4: 4. God sent forth One who was Son already, and the following clauses define the mode of His coming forth—"come of woman, come under law." One already Son was sent and thus came into the world.

It then becomes simple to understand Him speaking of the "Father" in relation to His coming and being sent. For being already "Son," there was already "the Father" to whom in the matter of accomplishing eternal counsels He was subordinate—took such a place as in that relation for their accomplishment.

So in John 8, where He repeatedly refers to "My Father," and of being "sent" by Him, He declares: "If God were your Father ye would have loved Me, for I came forth from God and have come from Him; for neither have I come of Myself but He has sent Me" (ver. 42). Having already presented Himself as the Son (vers. 35, 36), it appears certain that as such He came forth from God, the Son sent by the Father, and that this coming forth and being sent is not something occurring after birth, but rather that it refers to that Person who was already the Son coming forth from God the Father out of eternity to take His place as Man, and that in the way foreknown and accomplished as Luke makes known. Again His own words confirm this: "I came out from the Father, and have come into the world; again I leave the world and go the Father" (John 16: 28). The Person speaking came out from the Father, and came into the world. Then the Person called the

Father was there as that before He the Person called the Son came into the world.

He came into the world when born of the Virgin (Compare John 18:37), but was the First Person only "Father" in relation to that miraculous birth, or *that* in a previously subsisting relationship with the Second Person—a relationship existing in eternity? Surely the latter. Hence it can be said: "God sent His only begotten Son into the world," and "God sent not His Son into the world to condemn the world." In prayer to the Father, speaking of the disciples, He says: "They . . . have known truly that I came out from Thee, and have believed that Thou sentest Me" (17: 8). Again He says to the Father: "Thou lovedest Me before the foundation of the world" (ver. 24)—the love of relationship as Father and Son in a past eternity. And since there is no change as to the Person thus come in flesh He is called "Son of God." Then in addition, as to the process of His coming, God the Father is distinctly His Father in a new way, so that in this connection it is said, "This day have I begotten Thee." Furthermore, become Man He who was the Father in a past eternity is *His* God—the God and Father of our Lord Jesus Christ.

One great feature of Christianity is believing and confessing that Jesus is the Son of God (John 20: 31; 1 John 4:15). If this means nothing more than that He became the Son as born into the world, then one might so confess Him, and even though affirming the Virgin birth as being the Divine interposition to bring forth a unique Man who should be called and known thereafter as "the Son of God," could yet deny that *that* Man was God from all eternity. In other words, if He is only Son as born into the world, one then might confess Him as

Son in this way while not confessing Him to be Deity eternally co-existent and co-equal with the Father and the Spirit. This we know is utterly subversive of the faith. It follows that this confession, in the light of Scripture, involves the truth of His preexistence as a distinct Person from all eternity. If this is essential to its proper meaning as a Christian confession then the Person spoken of was Son in eternity.

Now once we see that this belief and confession must include the fact of His eternal existence, and hence His Sonship during it, we perceive the true bearing of the many passages which speak of Him being sent.† They acquire the plain and simple meaning that one Divine Person already known as Son in a past eternity was given and sent into the world to accomplish the eternal counsels of love and grace in redemption.

†It is claimed that the use of this word in reference to divine Persons must be limited to what takes place in time, for "The word sent implies a relative position which is not one of absolute equality. . . . It is assigning to Him [the Lord] an inferior . . . place in Deity." But Scripture speaks of "The Holy Ghost sent from heaven" (1 Pet. 1: 12). As there is no question of incarnation here, such a text destroys the theory of supposed inferiority. Otherwise we would have to admit that since He is thus "sent," the Holy Ghost occupies an inferior place in Deity.

The use of "sent" in reference to divine Persons clearly signifies *change of place*—the Holy Ghost sent from heaven, the Son come out from the Father and come into the world, God sent His Son. The force of this word in these connections cannot be set aside by such passages as John 1: 6; 17: 18; Acts 26: 17, where it is simply a reference to a mission given. The context makes all clear.

It is further denied that the Second Person of the Godhead was "the Word" in eternity, but that He only became this in giving expression to the mind of God as incarnate.

John says: "The Word *became* flesh." If this Person is only the Word as incarnate, then this form of statement is misleading to say the least, it almost looks like a false statement, for according to the view just mentioned the Person spoken of was not the Word before His holy conception, indeed not until He was born could He be so called. It would then be equally misleading to say: "In the beginning *was* the Word," for the Divine Person thus referred to was not that either at or before the primal creation. He was not even the Word in the creating of all things, any more than the Son. He was simply a Divine Person who was neither "the Word" nor "the Son" until present in the world in Manhood. If these things are so, then Scripture does not mean what it says, and we can only understand it by interpolating human phrases, and these may need to be changed as "new light" is received. A precarious position indeed. For example, in the present case we would need to read something like this: "In the beginning *was the Person who now has become the Word*"; and "*The Person who has now become the Word became flesh.*" Again, when John says, "We know the Son of God has come" we would have to say he really meant, "We know *that an eternally existing Person who became in Manhood the Son of God has come.*"

Such views affect the truthfulness of God's Word. This whole discussion resolves itself into the serious question: are we to take Scripture as it is written in words given by the Holy Spirit? Let us accept accept them in sim-

ple faith, and not be wise above what is written through so-called "new light"—light which contrary to the meaning of that term only beclouds and befogs, raising questions as to the meaning of many simple passages so that only by the adding of words dictated by human reasonings can their meaning become clear. It amounts to the alteration of plain Divine statements to enforce human speculations.

—JOHN BLOORE.

THE RAPTURE OF ENOCH AND OF THE HEAVENLY SAINTS

SIXTY-FIVE years after his birth Enoch is introduced to us a *father*. This period in his life seems to be a crisis, but of such a beneficial nature that thereafter he walks with God. Scripture gives no account of the spiritual work in his heart that subsequently expresses itself in a walk that lasts for three hundred years. It may be that the responsibility of parentage, or the travail of the prospective mother, brings him to his knees and leads to his "conversion." All that we know, however, is that his life is altered thereafter.

Evidence of his intercourse with God at this time appears in the name he gives his son, for Methuselah means, "When he is dead it shall be sent." This refers to the flood which comes upon the earth when Methuselah dies at the age of nine hundred and sixty-nine years. Thus we find Enoch enlightened of God as to this world's condition and doom.

Enoch walks with God after he begets Methuselah three hundred years, and begets "sons and daughters." We may gather from the latter statement that he has his share increasingly in those responsibilities and privileges which are the lot of mankind. No one can suspect him of being a recluse.

Sometimes we meet people who affirm that a walk with God, while good to contemplate, is impossible in their circumstances in this world. They say: Were I in independent circumstances, were I old, or were I a priest or a preacher, it might be feasible.

Now it is not the wealthy who address themselves to this great matter. This does not mean that none such are thus engaged; far from it. There are such, and adorners of the gospel they are, but there are not many; a vast majority of those who hold sweet converse with God are poor. Nor do many old people begin to give attention to this matter; with small exception, those old people who are now walking with God began to do so when they were young. The effectiveness of the gospel in the salvation of souls is chiefly manifested among the young. Nor is it when people retire from business they begin to evince interest in divine things. On the contrary, a large percentage of witnesses for Christ and who walk with God are active in the pursuits of mankind in earning a living. Who are the men whom God knows will be interested in the birth of His Son? It is working men, and they are engaged in shepherding when the glad news is made known to them (Luke 2: 8-20).

The responsibilities of life, if accepted from God, will not be hindrances but *helps* in a world where, without them, we are liable to wander listlessly. At any rate Enoch is not a hermit, but a man who has to face difficulties as to what this boy is doing and what has got

into the mind of that girl; he has "sons and daughters." Nevertheless for three hundred years he walked with God.

In Jude 14, 15, we learn that Enoch looks down the ages and points out that mankind in the latter times will be antagonists of God, manifestly incapable of governing themselves; and that therefore "The Lord cometh" into the world with the myriads of His saints to establish His kingdom. At present that kingdom is limited to the sway of God in the hearts of those who confess Jesus as Lord; it is not a kingdom which the world can see; and without the new birth no one can have the faintest conception of its nature.

"We see not yet" all things put under Him whose right it is to rule. But in due time we shall see those "things" subjected to Him. In the meantime we see HIMSELF crowned with glory and honor on the Father's throne, while awaiting the time when He will take His own throne. In that day His kingdom will be a visible one. It will be manifest to everyone, and quickly will he discover its authority who attempts to resist it.

What a conclusive proof of the oneness of Mind in Scripture, and of loyalty to its theme, we realize in the fact that, centuries before the flood, God reveals to Enoch that His Son, and He alone, is capable of bringing things under control in this world. Have those people who scout the Bible as "behind the times," anything to show comparable to this prophecy by a man who is the "seventh from Adam," a prophecy that fits into the scheme of Scripture down to its latest utterances in the book of Revelation?

"And Enoch walked with God: and he was not; for God took him." In Hebrews 2: 5, we read: "*By faith* Enoch was translated." As *faith* cometh by hearing, and

hearing by the word of God, this passage may suggest that God let Enoch know He could set aside death and translate him so that he "should not see death." In any case God anticipates the Cross and the Resurrection, and raptures Enoch without dying. Moreover we learn in Hebrews 2: 5 that "Enoch...was *not found*," showing that an attempt to locate him had been made, but in vain; for he is with God. It ought to be noted also that before he is taken he has the testimony that he pleased God. God took him because He found pleasure in him.

Before leaving this part of our subject, it may be well to call attention to an analogy between Enoch and the Church, namely, that as the latter is raptured before the Great Tribulation comes upon the world, so Enoch is taken out of the world before the flood comes upon it, a flood through which Noah is preserved, as a remnant of Israel is preserved through the Tribulation. And as the Tribulation is ended by the appearing of Christ to reign over the earth, so is "government" vested in Noah after passing through the flood.

We are not only stirred by this ancient story for its own sake, but because the Lord reveals to us that He will do with us what was done with Enoch, He will take us to be with Himself. The manner of this movement is described in 1 Thess. 4; 13-18. Let us quote in part, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"The Lord Himself shall descend from heaven with a shout." This is an assembling shout, the authoritative shout of One to whom those assembled belong. He has

the right to assemble them for they are His. Not one will be assembled who lacks that vital link with Him called "life," the eternal life which He communicates to those who are His sheep, those whom He knows so well and by whom He is known. Not one of those sheep will be overlooked.

"With the voice of the archangel." Some think this is on account of the Israelites involved and for whom the archangel stands representatively (Dan. 12:71). This may well be true. But it may also suggest that Michael is heard giving directions to the heavenly hosts engaged in the work necessary on such an occasion. For if Satan sought to interfere with the disposition of the body of Moses when Michael was carrying out the instructions of God, is there any reason to suppose he will be unobservant and inactive respecting this transportation of a blood-redeemed people to the "air" where they will be a spectacle of triumph in that place which he has so long used as a base of operations, and out of which he will be expelled by the archangel and his angels in a day that is coming (Rev. 12: 7-9)?

"And with the trump of God." A trumpet-blast is a signal. Now who is it that will give the signal that evokes the shout of the Lord and the voice of the archangel? It is God.

Some foolish men and women seem to think they can give the date when this "trump" will sound. On July 26, of this year, there appeared in a well-known New York paper information that a "Deborah of modern times" said: "I look for the coming of the Lord...any time between now and next summer. This era of civilization will end on September 16th, 1936, at noon. I deduce that from the pyramid of Gisa."

But not only has Satan sought to bring discredit upon the hope of the Church by date-setting, he has also taken another tack, by alleging that "The Lord has already come." As an example of this, let us relate the following:

While reading the Scriptures on the verandah some time ago, a lady came up the steps and enquired who she might see about something she had for sale.

A young man, recently saved came to the door to answer her inquiry, and the following conversation took place:

Well, what can I do for you?

I want to sell you a book.

What kind of books are you selling?

They are all about the Bible.

Who are you representing?

We are Jehovah's witnesses.

Have you any connection with Russellism?

What do *you* know about Russellism?

I know that it is always changing its name.

We don't give ourselves names; they are given us by others.

You say you are one of Jehovah's witnesses; who gave you that name?

In Isaiah 43: 10 you will find our authority for that name.

But that refers to Jews; are you a Jew? However, before we go further, let me ask: Are you waiting for God's Son from heaven?

He is here now; He has already come.

Do you mean that He has come the second time?

Certainly. You ought to know that He is upon the earth now.

Pulling a New Testament out of his pocket, the young man read 1 Thess. 4: 17: "Then we which are alive and remain shall be caught up together in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Did that take place? he asks.

It did.

Looking at a woman upon earth (and not in heaven) trying to sell books, he asks, *How is it that you are here?*

How do you know that I was not caught up?

Will you say that you were?

Good-bye young man; I see that you have no ear to hear what the Spirit says unto the churches.

Well, whatever may be thought of this travesty of sacred matters, we know that the Archangel knows nothing of *this* "coming," nor have any searching parties sought disappeared multitudes. Nor will they until God has given the signal that leads to action.

Some allege that only believers who are walking as they ought will be taken up when the Lord comes, and that all others will be left for purification by the Great tribulation that is coming upon the earth. Thus, at the end of the gospel dispensation, a special purgatory is to make failing Christians worthy of companionship with their more faithful brethren; so it is said. But this denies the efficacy of the precious blood of Christ that answers every questions of fitness for the presence of God (Col. 1: 12-14).

What self-complacency such a doctrine fosters! And what distress it produces where pride is absent,—the distress that fears rejection as unfit for translation, because well aware of failure.

But as God takes Enoch who "pleased" Him, so will

the Lord translate all who give pleasure to God. And as "without faith it is impossible to please Him," we know that all who *do not believe* in the Son give Him no pleasure. All who do believe, however render Him joy, for "there is joy in the presence of the angels of God over one sinner that repenteth." To these heavenly witnesses God makes known His joy at the repentance of one sinner. All such furnish pleasure to God, and will be translated when the Lord comes.

Nevertheless we read: "Every man that hath this hope in Him purifieth himself, even as he is pure" (1 John 3: 3). If we treasure in our hearts the hope that we shall be made like Christ in order to see Him as He is, not a trace of "the flesh" remaining, we shall endeavor to be like Him in our ways *now*.

In His word to the church in Philadelphia our Lord says: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3: 10). This Church is patiently waiting upon earth in sympathy with a patiently waiting Lord in heaven, sharing His rejection here where He has promised it tribulation. But, on account of this, when the Great Tribulation comes upon the world, it is kept out of "the hour" in which it rages.

Some say that such a hope must be limited to *Philadelphia*, and must not be applied to every believer. But this is a mistake, for a careful examination of the addresses to the seven churches in Asia (Rev. 2, 3) will show that the specific encouragement given to any of those churches, cannot finally be *confined* to one church, but will be the portion of all who comprise the Church of God. But in its specific difficulties, each receives the appropriate encouragement that will do most good. Thus

a persecuted and overcoming Smyrnan, confronted with prison, or the flame, or hungry lions, is reminded that he "shall not be hurt of the second death;" a Thyatiran overcomer, apart in heart from, and unaware of the designs of Jezebel who has so often put her foot on the necks of kings, is to be given "power over the nations" *when Christ rules by and by*; and a Sardis overcomer, delivered from the spirit of things that inscribes names of dead people on registers that proclaim them alive, but which in great part the Lord will repudiate, is told that his name is written in a correct list of names in a Book from which there shall be no erasures, and which involves the confession of his name before the Father and the angels.

It is evident that these words of encouragement adapted to the circumstances of each church, cannot be limited to any one church, but are the portion of all. Because the Lord tells Smyrna that it will not be hurt of the second death, He does not deny that assurance to the others, but reminds those of it where it will do most good. When He tells a Thyatiran of future "power over the nations," He is not excluding other churches from association with Him in His reign, but encouraging those who need just that word in their surroundings. And must it not be evident that when Philadelphia is told that "the synagogue of Satan" will be compelled to do homage to it and to "know that I have loved thee," He is not telling that church that he does not love all Christians, but is strengthening a despised number of His own by a reminder of His love for them; their only support is found in that love. But it is not an exclusive love that leaves out one of His blood-redeemed people in the entire Church.

Thus it is plain that the promise to Philadelphia of exemption from the Great Tribulation by rapture to heaven previously, is a promise that will include in its scope all the redeemed. But it is specially adapted to strengthen that church to continue keeping the word of Christ's patience, in a world where endurance is so necessary.

Our Lord's promise is not that He will sustain His people in the "hour" of trial that is coming, but that He will keep them out of the period of time in which this tribulation rages. Some author has recently tried to show that this promise is misunderstood because, as a matter of fact, it cannot be kept. He argues, that, no matter where we are, either in heaven or on earth, "the hour" will be the same, and it will be impossible to keep us "out of" it; seeing that locality makes no difference in time. This is new. Speaking personally, I have not the remotest idea what time it is in Betelgeuse, and I have an impression that the author referred to is unaware of it. But at anyrate, the Lord tells us in words that are selected by the Holy Spirit that *He will keep us from that hour*, and we believe Him implicitly. The adroit but venturous challenger of His promise we do not believe.

Our blessed Saviour and Lord tells us how He will carry out His promise. He will catch us up before the Tribulation arrives. He says: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." May He grant that after translation, when we are manifested before His judgment-seat, to receive according to the things done in the body, none of us may discover that he has lost his crown, which he might have laid at the feet of Him by whose grace we are what we are.

—R. J. REID.

THE "MORE EXCELLENT WAY"

(1 Cor. 12:31)



THE Spirit of God in 1 Cor. 12 gives us a clear and simple outline of what the assembly is and what is implied in the fact that it is the Body of Christ. We see the spiritual gifts in the Body of Christ in exercise for ministry and worship. All true ministry is the exercise of spiritual gift. Every member in the Body of Christ, as being a joint of supply, has a part to take in the ministry of the Body (Eph. 4). "The Body edifieth itself in love." Love is the "more excellent way" of which the apostle speaks in chapter 13.

Eloquence might be greatly sought after as a rare gift, but though one speak with the eloquence of an Apollos, and have perfect command of many languages, and have not love, he is "as sounding brass and a tinkling cymbal," that which has neither soul or feeling. How different when one rises to speak with a heart filled with love for Christ and love for His people! There is bound to be edification in such ministry though given in few words.

One might have the gift of prophecy, be a great preacher, understand the deep things of God, and have great faith, but if love is lacking, he is nothing.

Philanthropy and benevolence are lovely virtues, but if exercised without love they profit nothing. An earnest man might give his body to the flames in devotion, but to no profit, if love for Christ is not the motive. Men will fight for Christianity, and die for Christianity, and not live in its spirit, which is love.

"Love suffers long, and is kind." We have here both the negative and the positive sides. We see a beautiful example of this in David. He suffered long at the cruel hand of Saul, and then showed his kindness to him when he had opportunity to take his life and did not do so

(1 Sam. 26). "Be not overcome of evil, but overcome evil with good." This is the great principle that should operate in God's people, and which will win in due time.

"Love vaunteth not itself, is not puffed up." Party zeal and pride of gift largely marked the Corinthians. They were puffed up. What a sad condition this is when it gets in among the people of God! How opposite to our adorable Lord whom we would seek to follow as our example! He was perfect in humility, as in every other moral beauty and spiritual characteristic.

"Doth not behave itself unseemly," is not discourteous, or inattentive to civility and propriety. How much we all need to learn the great lesson of true Christian courtesy!

"Seeketh not her own." Love lives for others. One of the great words in the vocabulary of love is "others."

"Is not easily provoked." Love is not sensitive to personal injury.

"Thinketh no evil." Love takes the more charitable view.

"Rejoices not in iniquity, but rejoiceth in the truth." There are those who resist the truth and go on in unrighteousness. Love rejoices with the truth. Truth and love go together and cannot be divorced. The false charity that compromises the truth and glosses over iniquity is here condemned.

"Beareth all things." Love does not talk about what it has to bear but quietly endures the deepest distresses. Like a watertight vessel, so the man of love contains himself in silence from giving vent to what selfishness would prompt under pressure.

"Believeth all things." Not always suspicious of evil in the motives of another. True love is always ready to believe the best, and give all the credit possible to others.

"Hopeth all things." Hope is the great energy that must lead us to endure.

"Endureth all things." Love will suffer persecutions in a patient and loving spirit.

"Love never faileth." Love is never to be out of use; it always holds its place.

The apostle says: "Speaking the truth in love may grow up unto Him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4: 15).

These great principles of Christian character found in 1 Cor. 13 were manifested in all their beauty and perfection in the life and ministry of the Lord Jesus. They were embodied and personified in Christ. We see them too in large measure in the apostle himself. May they be seen more in us as we go on with Him who could say, "I am the Way, the Truth, and the Life."

"Now abideth faith, hope, love, these three; but the greatest of these is love" (1 Cor. 13: 13).

"By this shall all men know that ye are My disciples if ye have love one to another" (John 13: 35).

—T. W. CARROLL.

OUR BELOVED DEAD



OD in His Word writes to us concerning His saints who have fallen asleep in Jesus, that we should not sorrow as do others who have no hope.

Once we were dead in trespasses and in sins, and so without hope; but God has quickened us by His Holy Spirit, led us to take our place before Him as confessed, helpless sinners, given us faith to believe in the Lord Jesus Christ as our personal Saviour, made us children of God and given us a good hope through grace. Now we have His precious Word to tell us of heaven and the glories beyond this life.

The Old Testament is largely concerned with earth and an earthly people, and therefore reveals little concerning those things which lie beyond the grave; so we do not learn the future from it. To learn about it we must turn to the New Testament, where we have revealed to us things which concern a heavenly people.

The Lord Jesus has abolished death and brought life and incorruptibility to light through the gospel and opened heaven to us. Thus the New Testament not only contains God's full revelation concerning salvation, new birth, forgiveness of sins, sonship and access to God, which we have now, but it looks beyond this present life and reveals what God has to tell us concerning heaven and eternity.

When we were unforgiven sinners we feared God, knowing that He is holy and righteous, and that His character demands the punishment of all sin. But now, realizing that the blood of Jesus Christ, His Son, has cleansed those who believe from all sin, we enjoy, as children, the Father's love and the fellowship of our Lord Jesus Christ and look forward to being in glory with all who are His. Because of this, death, which we once feared as the due wages of our sin, has no more terror for the child of God. It is but a servant to usher us into the presence of Him, whom unseen, we have learned to love.

Death is but a home-going for the Father's child, a door of entrance into the Father's house.

James Wright, of England, was happily married for many years to the daughter of George Muller, founder of the Ashley Downs Orphanages. Their's was a union of loving fellowship with the Lord and with each other. But the Lord called Mrs. Wright home to be with Himself in the glory. Mr. Wright felt the separation most keenly.

At the conclusion of the funeral services at the grave, just before the gathered company dispersed, Mr. Wright asked them to remain a moment as he had something to say. He continued:

"Friends, I have three things to say ere I leave the beloved partner of my married life: First, I know that my beloved is with Christ in glory. Second, I know that Christ is with me. Third, I know that soon Christ will come for me, and that I shall be with Him, and my beloved and I shall be reunited."

Here was hope!—a hope not possessed by those who know not the Lord Jesus Christ, a hope which brings peace and comfort and joy to the sorrowing heart of a child of God! It was a sure hope, because based on the Word of the Eternal God and the precious blood of the Lord Jesus Christ.

When the thief on the cross trusted in the Lord Jesus Christ, at his side, dying for sinners, he received a blessed promise, "Verily, I say unto thee, today shalt thou be with Me in Paradise" (Luke 23: 43). There is no soul-sleeping, no purgatory, no hades, no delay, but an immediate going to be with the Lord Jesus Christ in Paradise.

And that is true of every believer in the Lord Jesus.

For the Christian, "Absent from the body" is to be "present (at home) with the Lord" (2 Cor. 5: 8).

Paul told his beloved Philippian saints, "To die is gain;" he wished to "depart and be with Christ," which is "far better" than remaining here (Phil. 1: 21, 23). Thus we can say of all of our loved ones who die in the Lord, "I know my beloved is with Christ."

We know too that He is with us to comfort us in all our sorrow (2 Cor. 1: 4). And we know on the authority of the sure Word of God, that soon our Lord Jesus Christ will return for us who love Him, and we shall be with Him and re-united to our beloved dead. He says: "Behold, I come quickly" (Rev. 22: 7, 12, 20)—the last promise from Him ere He closes the volume of inspiration.

He promised on the last night that was spent on earth with His disciples ere going to the cross, "I go to prepare a place for you . . . I will come again and receive you unto Myself, that where I am, there ye may be also" (John 14: 1-3).

He promised through Paul, "We shall not all sleep, but we shall all be changed" (1 Cor. 15: 51). He lovingly puts before us the blessed hope found in 1 Thess. 4: 13-18:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the

archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

"That is the promise, like a star to glow
 Always upon the changeful paths I tread;
 There is no boon from which my life must go
 But God will give a better in its stead.
 Although He take away my dearest dream,
 I claim this promise, follow this star's gleam."

With such blessed promises, such a blessed hope, we may, even in the midst of the tears which flow when called to part from our beloved, find peace and comfort and rest of soul.

He has said, "I am with you always;" "I will never leave you nor forsake you." May we rest in His love and be at peace.

—F. L. FRENCH.

THE WORM AND THE FIRE

(Mark 9: 43-48)

DREADFULLY solemn is our Lord's warning; and yet it is an evangel to this sin-stricken world. Let nothing whatever keep the guilty sinner away from Christ to "take the water of life freely." That the issue is an eternal one is made plain by the simple, unequivocal language employed: "Where their worm does

not die, and the fire is *not* quenched." The order too in which these terms appear is most significant; first, the undying worm and then the fire unquenchable; they are not to be reversed.

Our Lord is speaking of eternal realities. They are facts, although the metaphor is used to express those facts. It is for us to search the Scriptures, as also God's unwritten word, Nature, in order to translate the symbolic into direct speech correctly. God does not employ the figurative to obscure His meaning, but to render it more clear. We use the same method; our prose and poetry are enriched by the simile and metaphor.

That the "worm" signifies "the gnawing of conscience" in eternity is only one phase of the truth for which the figure stands. Almost every characteristic of sin is expressed by the worm! This little creature is about the most destructive form of life known to science. Hardly a thing escapes its ravages! Too often we are unaware of its presence until the ruin is discovered! The worm is most persistent in its quiet activity, and remains where it works. And as the worm follows the body into the tomb (Job 19: 26; 21: 26), so does sin accompany the lost soul into eternity (John 8: 21-24).

A sure remedy for all our sins there is—and on this side of death: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18). But once the impenitent soul passes out of this life into the spirit-world, "there no longer remains any sacrifice for sins, but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries" (Heb. 10: 26, 27). The "fire," then, is consequent wholly upon the presence of the "worm" in eternity.

But we find that all through the Old Testament the terms, "fire," "heat," "burning," "flame," etc., are employed to symbolize God's most holy wrath and fierce anger against every type of sin and iniquity, wherever and in whomsoever found. No element in the broad field of nature is adequate to express this wrath of God except fire; and to this is sometimes added "brimstone," to intensify the figure perhaps. How carefully God has guarded His truth against our own thoughts and fancies!

Thus in the Old Testament we get the spiritual significance of those symbols, while in the New Testament we find simply the metaphor without further explanation; there is no need here for repetition. For as we have the true spiritual meaning plainly given throughout the Hebrew Scriptures, why turn back to the literal, the material, when we come to those spiritual truths of Christianity? We need to quote but a few passages to show how those symbols are interpreted into spiritual truths. In Ps. 89: 46, for example, "How long, Lord? wilt Thou hide Thyself forever? Shall Thy wrath burn like fire?"

Then in Is. 30: 27, "Behold, the name of the Lord cometh from far, burning with His anger . . . His lips are full of indignation, and His tongue as a devouring fire;" also verses 30, 33. Jer. 4: 4, "Lest My fury come forth like fire, and burn that none can quench it;" also 15: 14, "for a fire is kindled in Mine anger, which shall burn upon you." Ezek. 21: 31, "I will blow against thee in the fire of My wrath;" also 38: 19, "For in My jealousy and in the fire of My wrath have I spoken." In Nahum 1:6, "Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire."

Now, in Matt. 3: 12, "Whose fan is in His hand, and He will thoroughly purge His floor...but He will burn up the chaff with unquenchable fire." Then in Rev. 20: 15, "And whosoever was not found written in the book of life was cast into the lake of fire." Surely the Old Testament enables us to understand the significance of like terms in the New. Again Nature comes to our aid; for example, in Rev. 20: 15. A lake is a fixed body of water; in contrast with a river it does not change its location. And wherever the lost may be in eternity, the "lake" signifies the perpetuity of that condition; there can be no change.

Lost! Unnumbered philanthropic deeds which might have been "to the glory of God," and precious souls who might have been "children of God"—separated from His presence! And because sin remains in the heart and upon the conscience of the lost, the wrath of a most holy God cannot be quenched. It is useless to add the literal, the material, in order to qualify the truth of future retribution! For with the sins of a lifetime clinging to the soul, in the full realization, then, of what sin means, and of God's wrath as a consequence, it requires no materialistic imagination to complete the woe of all whose names are not found written in the Lamb's book of life!

The knowledge of all this should kindle a vehement flame of love—the love of God to this poor world—in the soul of every child of His, to publish far and wide the gospel of God's grace (Mark 16: 15); nothing is more urgent.

—HERBERT COWELL.

CURRENT EVENTS

BY ROGER B. EAMES



THE NAZI WAR against its supposed enemies has been recently pressed with renewed energy. It is said, "Nazism's latest assaults on Catholics, Protestants and Jews reveal once again that, despite the denials of its leaders, Nazism is a challenge to the fundamentals of all great religious faiths." In the case of the Protestants this challenge to the fundamentals of the faith was given by themselves a good while since in the modernistic and evolutionary teachings of the Universities and pulpits of Germany, which now appear to be acting as a boomerang; the Government, through its Reich-bishop, is pressing for abandonment of the Christian faith in favor of an uncertain paganism. It is plain that if Jesus was only a man, and if there is no resurrection of the dead, as they have taught, then their faith is vain and they might as well be Nordic pagans. But the National church is unwilling to go to the logical extremes which their subversive teaching has produced in government circles.

In the sixteenth century the conflict in Germany was against a corrupted Christianity in an effort to break the shackles of Romish superstition, and to return to the faith of the Gospel. Now we are witnessing a struggle in which the issue is entirely different. It is a revolt against God by the enlightened (?) nations of the 20th century. Catholic, Protestant and Jew must bow to the edicts of the supreme Dictator. The same may be said of the Soviet Union. In the light of Scripture it is as the revolt of Korah and his company against the authority of God as vested in Moses and Aaron, and is a more deeply serious omen of the near end of the age than perhaps we have been disposed to recognize.

GREAT BRITAIN AND THE LEAGUE. The *Literary Digest* quotes a warning given to Britain by Viscount

Rothermere's London *Daily Mail* "Against the dire plight into which Britain would be involved by economic or military action against Italy, and his newspaper said further: "The only thing for Britain to do is to get out of Geneva or we shall be maneuvered into war overnight. Britain must get out of Geneva and get out quickly." Similarly-minded was Lord Beaverbrook's London *Daily Express*, which declared in a tone of alarm: "This is the time and the chance to mobilize the opinion of all the people of this country who are determined we shall not engage in any more wars... This country does not mean ever again to send its youth abroad to fight over issues that do not concern us. We are not going to put our forces at the disposal of any European war-mongers."

While these are the sentiments of some, it is doubtful if they express the policy of the Government in this crisis nor of the majority of the British public. Britain has too much at stake in all the region of the Suez Canal both east and west to allow matters to take their own course in Abyssinia. War is deplorable, yet it is by war that nations retain their possessions or make new conquests when peace conferences fail. There are indications of a stiffening of British diplomacy and an effort to carry out the terms of the League covenant which is to make war upon the aggressor-nation which defies the League.

BRITISH INTERESTS IN ABYSSINIA. British interests center around Lake Tsana, an inland sea nearly 6,000 feet above sea-level and covering 1,350 square miles whose surplus waters form the Blue Nile which flows into the White Nile at Khartoum. The Blue River brings down from the Abyssinian mountains the alluvial soil that makes fertile the great cotton plantations and corn fields of Egypt and the British Sudan. Italy would like to divert the overflow of this great lake toward her arid colony of Eritrea and to imitate British enterprise in a greatly extended Italian Eritrea. But this water belongs to Egypt. Adequate water-supply for irrigation is the

most vital of all questions to 15,000,000 Egyptians and to 5,600,000 Sudanese. Without it they would perish, and any political development affecting the ownership of the headwaters of the Nile is of primary importance.

The Nile is a historic river and is probably the longest river in the world, being about 3,700 miles. A remarkable feature is that for 2,300 miles to the sea it receives no tributary, hence its volume at Cairo is only about half what it is far to the south at the cataract of Syene. Isaiah's prophecy (ch. 11: 15, 16), indicates there will be great physical changes involving both the delta of the Nile and the "tongue of the Egyptian Sea," which would include the Suez Canal. An earthquake in that region might be the means employed to so change the topography of the land as to possibly divert the flow of the Nile into the Red Sea.

THE ITALIAN DICTATOR. It is Ethiopia's growing intimacy with Japan that has aroused Mussolini, who has always made much of the "yellow peril," and he considers it to be his mission to resist it. Japan's reported trade agreement with Ethiopia and also the concession to Japanese enterprise of two million acres of land suitable for growing cotton has aroused Il Duce to the highest pitch of jealousy. He foresees Japan uniting all Asia under her leadership and loosing its yellow hordes on the West, and believes that Rome's destiny is still to-day what it was before the Christian era—to protect western civilization against the barbarians from the east and the north. It is stated that he has a sort of "Apocalyptic vision of future history and a Messianic vision of himself." These things may explain in some measure his present uncompromising attitude.

THE INTERNATIONAL COMMUNIST CONGRESS recently assembled in Moscow has more fully revealed the purpose of this world movement. To quote the *Literary Digest*: "Most disturbing of revelations at the Congress was the prediction of Sam Darcy, American Communist Party delegate, that a strike of 'unprecedented scope' by

seamen and dock-workmen on the Pacific Coast of the United States would begin in September under Communist leadership. 'The result of the struggle,' said Mr. Darcy, 'depends not only on the work we will carry on on the Pacific Coast; we count on the fact that, through the efforts of all sections of the Comintern, close cooperation by seamen and port-workers in all countries may be guaranteed in a general and decisive struggle against the bourgeoisie.' "

Commenting on these statements, the *San Francisco Chronicle* said, "The Communist official leader declares for war not only in San Francisco, but everywhere, 'not for the attaining of better wages and hours for the worker, but to fight the bourgeoisie.' " And the *Los Angeles Times* remarks, "This is typical Soviet reciprocation for the action of the United States in giving Russia a most-favored-nation trade-status."

The increased activity and boldness of this movement in the United States since the official recognition is noted as a distinct violation of pledges made by Litvinoff and his Government at the time the negotiations were proceeding. What is it that prompts men and women to seek to promote a movement which can bring only distress and ruin to multitudes of themselves? Even so-called Christian ministers are advocates of communism. Do they not know that true Christian ministers have been slaughtered in the Soviet Union of the godless? Do they expect their semi-infidelity will save them? Men who have departed from the faith are now giving heed to "seducing spirits and doctrines of demons." We have no hesitation in saying that the doctrines of communism as practiced in the Soviet Union are the doctrines of demons. Their so-called communism is not communism. Power in such hands becomes the most cruel despotism.

THE ATTACK ON MOHAMMEDANISM IN TURKEY. An illuminating article by Earnest Gordon in the *Sunday School Times*, tells how the "Turkish government has in the last decade divested Mohammedanism of most of its

outward features. In 1922 the Sultanate was abolished, in 1924 the Caliphate. In the same year Mohammedan religious schools were done away with, and public schools took their place. . . . In 1928 the State constitution was amended so that Islam should no longer be the religion of the Turkish state. In the same year the Latin alphabet of the West supplanted the sacred Arabic alphabet. The calendar has been conformed to that of Europe. But the wearing of the fez, long identified with the Mohammedan faith, has been prohibited and more recently the same fate has overtaken all forms of clerical dress, save in houses of worship, and the garb of the Mohammedan mullah shares the fate of that of the various Catholicisms."

He speaks also of the change in the two mosques in Constantinople, one into a public library and the other into an art museum which has been noted already in these pages (p. 240). Continuing he says, "The National Assembly has legalized Sunday as the day of public rest instead of the Mohammedan Friday. Similar things are taking place in Persia, if not so radical. Also, wonder of wonders, pilgrimages to Mecca, the spot toward which all Moslems pray, are dropping off in an incredible way. In 1929, 18,000 were reported as having made the long journey; in 1930, 17,000; 1932, 2,128; and in 1933, 1,269."

TELLING THE TRUTH TO MOHAMMEDANS. The following wholesome words are from a missionary in Baltistan, India: "I have preached a challenging Gospel, dogmatic and unrelenting towards every belief outside the Bible. I have and do tell Mohammedans that their prophet was a deluded man, that the Koran is no advance on the Bible, but rather a going back to things once abolished, and that there is not the slightest hope of salvation in Islam." Would that those in this country who place the Son of God on the same plane as fallen man and who talk patronizingly of heathen cults, as though there were salvation in them, would take these words to heart.

WORK IN THE HOME-LAND

UNITED STATES

PEMBROKE, N. C.—We had a very happy week of meetings among the Indian believers last month. Everyone made a special effort to attend and the presence of the Spirit of God was truly felt as the precious Person of Christ was presented to faith's eye and heart. An Indian brother from Charlotte was with us for two evenings of this week, and it was most evident that his soul was hungry for the Bread of Life. Am now going towards Guelph for the Labor Day Conference, planning to stop at Washington, Reading, and Altoona.

—L. T. CHAMBERS.

PLAINFIELD, N. J.

At Guelph, Ont., beginning July 7, and continuing over the 16th, we enjoyed a good series of meetings. By request, addresses were given on the book of Daniel. The interest and attendance were encouraging. Following this, five days were spent at Toronto, with meetings at Westmoreland Ave. Hall, with good interest, spite of extremely hot weather.

—JOHN BLOORE.

FAYETTEVILLE, PA., Aug. 21.—Early in July, I spent a week at "Deerfoot Lodge," the boys' camp conducted in the Adirondacks by Brother Alfred Kunz. Brother Kunz, John Alrich and their helpers are doing a work of untold value for boys. The camp is ideal for location, program and leadership.

Then ten days at a new location, Spring Creek, Virginia, speaking twice a day in the local band hall. The interest and attendance increased throughout the series. Two Christian women living in the community have a great burden for the souls around them, and have done much in bringing the Word to the people with tracts, Scripture portions, and personal visitation. There is much profession there, with but a very scant knowledge of the Word of God or of the Gospel of His grace. We

hope to return for a longer period in the future, if the Lord so leads.

The Greenwood Hills Boys Camp numbered 32 boys. Spiritually it was the best season we have had with the boys. We had the assistance of capable and consecrated counsellors: Edw. Stewart, Earnest Schwarz, Wm. Hammond, Joseph Hocking and Geo. Canning, who were with us whole or part time. The Lord in a wonderful way, without human pressure, laid a burden for the unsaved upon the boys who were already Christians. Frequent prayer meetings were held by the boys themselves, when they would earnestly pray for the salvation of one in their number. Not infrequently would a counsellor or the director be summoned with such a request as: "We've been praying with Dick. He wants to be saved and would like to talk with you." Nearly a third of the boys professed to receive the Lord Jesus as their Saviour, and gave a bright testimony to His saving grace.

—GEO. M. LANDIS.

KINGMAN, ARIZ., Aug. 21.—The work here is progressing, some speak of being helped and encouraged. I am very much so, as my sister has joined me for awhile to help with the work.

Unitedly we seek your prayers for guidance in this part of the vineyard, that there may be much fruit to the praise and glory of our Blessed Lord.

Yours in Him,

GEORGE BAXTER.

CANADA

LAKEFIELD, ONT., July 30.—We returned home last evening after spending eight very happy days at the Summer Bible School at Guelph, Ont. Some thirty young people, representing six Ontario assemblies and eight cities, were present. Mr. H. L. Lockett, of Hamilton, conducted the morning studies on Rev. 2 and 3—the letters to the Seven Churches. We considered one church each day, and each study lasted at least one-and-a-half hours; and on the letter to Philadelphia we spent two-and-a-quarter hours in profitable meditation.

The afternoons were free for recreation—excepting for a class conducted for young men on the preparation of addresses, open-air preaching, etc.

At 8:30 each evening we assembled in the Auditorium (the morning classes were conducted under the trees), where we considered the life of Elijah the prophet. Splendid companies gathered nightly, despite some very hot weather.

Though the registration was rather small we feel that if our Lord tarry it will be much larger another year. All of us felt the Lord's presence throughout in a marked way, and were conscious of His searching of our hearts as we considered together His words, so oft repeated in His addresses to the assemblies of Asia, "*I know.*"

During August I expect to be with the new assembly in Stirling, Ont., again.

—C. ERNEST TATHAM.

THE GREAT NEED OF CANADA'S MARITIMES

Through the kindness of a brother and his wife who were holidaying, it was the privilege of Brethren Samuel Stewart, W. E. Belch and the writer to take a tour recently through the provinces of New Brunswick and Nova Scotia. About 1,000 miles in all were covered, and, while we sought to avail ourselves of every opportunity for service, it was a first-class opportunity to observe conditions as they exist there.

In New Brunswick we know of only two, or (at the most) three assemblies, while in Nova Scotia we judge that eight or ten would be a liberal estimate. One can readily see that these have been neglected fields and, so far as we could learn, there have been very few evangelists devoting their time to them. Nova Scotia, one of the oldest parts of the Dominion, has few cities, but there are plenty of towns and villages where people would lend a ready ear to the Evangel if there were only those to tell it forth. New Brunswick's population is less than a half-million, nevertheless this mass seems to have been very largely neglected by our workers. While it is true

that a number of communities are dominated by Rome, yet, on the other hand, there are *many* Protestant settlements that have never yet heard the crystal-clear Gospel. As we passed through village after village, here a town and there a settlement, our hearts ached to see them evangelized. Pentecostalism has been aggressive in certain parts, and here and there a denominational preacher is telling the Story, but oh! to see young men with gift, grace and gumption invading those very needy places!

At South Maitland, N. S., we spent one night with two earnest young evangelists who are working a tent there during this summer. It is an absolutely pioneer field, thirty miles from the nearest assembly at Truro. Last year they worked a settlement some fifteen miles from their present location, and there the Hand of God was with them and the nucleus of an assembly is going on well. A building has recently been secured there for future meetings. These brethren—Kirk and Leatham—find the work testing at times, but witness to the all-sufficiency of their Master when such circumstances arise. In our judgment these two provinces should come as a definite challenge, not only to men who are now recognized as full-time preachers, but also to other young men who are considering a business career with its accompaniment of entanglements in the affairs of this life. The day for such joyous service will soon be over; who will hear the Voice, "Whom shall I send, and who will go for Us?" May some young man (or men) who is not afraid of work and difficulties, and who knows the Lord Christ as altogether able, respond with, "Here am I; send me."

—C. ERNEST TATHAM.

NEW RICHMOND STATION, QUEBEC, Aug. 10.—Through the goodness of our God, we are feeling somewhat better and have been able to get out a little with the Gospel. We were cheered to see some helped by the ministry of the Word, and the sick comforted in their weakness. We were also called upon in July to pass through sorrow with a family in the meeting in the death of a son. He

had been working North in the mines, but was in the hospital for some time, and as they were removing him to Montreal he died on the train before reaching the city. It was a heavy blow to his parents who had not seen him for a year-and-a-half, although his brother had been with him, caring for him for a long time. But God who wounds gives the grace to heal, and they are comforted in knowing that He has done the best thing for them, and that it will not be long till we shall meet to part no more, so we thank Him for His unfailing love and grace.

Our brethren Stewart and Belch have been in Gaspé for some little time, and we pray that God may bless the work there and everywhere. —H. L. CAMPBELL.

BLACK CAPE, QUE.—Lately we had about three weeks effort in the gospel a hundred and fifty miles east on this coast in a new and needy district. My wife and I lived in a small tent, which was both pleasant and unpleasant at times. Opposition was stiff, but the Lord gave us a place where we were enabled to proclaim His Word. We also visited all the homes in the community. "Publicly, and from house to house," was the old-time method. The interest was good, and God blessed His Word to some precious souls.

Brother Belch also went with us. He had meetings in another community with blessing.

At present I am having a week's meetings in Cullen's Brook on "The Feasts" with chart. Interest is good despite the unusual hot weather.—SAMUEL STEWART.

Since writing last I have been working a good deal on Vancouver Island.

At the present with Mr. Bert Corfield of Duncan, B.C., and on board his launch the White Cloud we are trying to reach as far as possible the people on the islands of the gulf east of Vancouver Island. Brother Corfield has taken a month from business and invited me to accompany him on this mission.

In addition to reaching the scattered homes and groups of families in the bays by calling from house to house

we find we are able to preach almost every night and will value the prayer interest of the Lord's people.

—R. ELLIOT MCALLISTER.

LA BREA, TRINIDAD, Aug. 10.—Our Conference was held August 4 and 5, and we had a refreshing time together. Many from different parts were present and helpful ministry was given by brethren.

The Lord has made it possible for us to rent a piece of land from the Government for the putting up of a hall. We have just started a fund for that purpose and it will cost at least \$450. We ask the prayers and fellowship of all who are interested, so as to enable us to put up a hall. We know that our God has promised to supply our needs according to His riches in glory, using as channels His saints who are thus exercised to carry on that good work which has been committed to their trust.

— EGBERT J. MCDONALD.

San Diego, Cal., Aug. 10.

I leave for Flagstaff conference tonight, D. V., and purpose being at Oakland for conference over Labor Day. Our Lord will soon be here. Time is short. May we redeem it.

—E. A. BUCHENAU.

OBITUARY

PASSAIC, N. J., July 31, 1935. It has pleased the Lord to take home our beloved brother, C. Marty, on July 23. Until his death he had not missed a Lord's Day in remembering the One who loved him and gave Himself for him. He was nearly 87 years old, and had been ailing for about eight months. Just a few hours before he passed away, he looked up with a smile on his face and said, "I am going to my Lord; it is light there. The Lamb is the Light." Two days before, we had the happy privilege of remembering the Lord with him. Our brother Marty had been in fellowship about fifty years and was always the first one at the meeting room to arrange the chairs and set the table, and could always be relied on, rain or shine.

A larger number gathered at the funeral service, including some from the Okonite Company, where our brother was employed until about a year ago. He was retired in 1924, but would not stay at home, as he said he was still able to do some work at the shop where he had worked for forty-five years or more.

Brethren Manahan, Pennington and John Hill spoke at the funeral service in the evening, brethren Manahan and Ralph West at the service on July 25, after which six brethren carried our brother's remains to its resting place to await that shout, when the Lord Himself shall come to take all His own to be "forever with the Lord."

—JOSEPH RADIMER.

SAN DIEGO, CALIF., Aug. 10.—Today we laid away the body of our sister, Mrs. William Brunner, aged 79. She suffered much during the closing months of her life, and we rejoice to know that now she is at home with our blessed Lord.

Bro. S. P. Smyser gave a seasonable word at the funeral and Bro. Carl Amerding a comforting message in song.

—E. A. BUCHENAU.

WORK IN THE FOREIGN FIELD

Fellowship in the Gospel.

We read of the Apostle Paul giving thanks upon every remembrance of those who had maintained fellowship with him in the Gospel. "From the first day until now" (Phil. 1: 5). Again he says, "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again" (Phil. 4: 10). We also read, "Ye sent once and again unto my necessity" (Phil. 4: 16). How this continued help and fellowship of the Philippians cheered the heart of the Apostle, causing him to rejoice and give

thanks unto God. He saw in it something far more than material help to himself. He saw fruit that should abound to their account and best of all it was a sacrifice, acceptable, well-pleasing to God. There is need today of such continued fellowship in the Gospel as was shown by those at Philippi to the Apostle Paul. Some missionaries are suffering physically and others are limited in their work of spreading the Gospel through lack of funds.

Much time has been spent by our brethren in Africa in translating the Scriptures into the native language (Kingwana). There is great need for this translation for the building up of young converts and for the use of native evangelists and teachers. Funds are required to pay for the printing.

A brother working amongst seamen in the port of New York reports his work has been almost brought to a standstill through lack of suitable literature. Owing to the nature of the work little time can be spent conversing with the seamen and a good supply of tracts and other Christian literature is essential if the work is to continue.

Funds are still needed to enable our brother Robert Deans' and family to return to this country for a much needed furlough. These and other matters demand our prayerful consideration.

The following are letters or extracts received since our last issue:

PORTUGAL

July 3.

The Lord permitted us to reopen two places which had been closed for lack of workers. One is at Palhal and the other is at Albergaria-a-Velha. In the latter we preach the Gospel on Thursdays and in the former on Sunday afternoons. Attendance is not large but we hope it will increase and many precious souls be saved. Beloved, pray for these places "and for me, that I may open my mouth boldly, to make known the mystery of the Gospel. . . that therein I may speak boldly, as I ought to speak." The work is great but the laborers are few. Another place near the one where we were stoned we expect to reach, D. V. It is a very fanatical place too, but we trust in the Lord and know that He will give the grace needed and strength to enter these dark places. I also go to a place called Quinta do Loureiro on Tuesday evenings and Sunday evenings, as the Lord enables, and to the different mission stations of this district (Douro), to preach the Gospel.

Pray, beloved, pray, that I may decrease and He may increase.

—VIRIATO SOBRAL.

MOROCCO

Tangier, Aug. 3.

"The Lord's hand is not shortened that it cannot save" (Isa. 59: 1).

This we have proved again and hope to prove it yet again in our midst. It has been our joy to witness the acceptance by another Mohammedan of Christ as his personal Saviour. Only three weeks old tomorrow, and what a change! Hitherto glum and unsatisfied, now alert for the things of God and happiness beaming in his countenance. Hungry for the Word of God and happy to be with those who love it and Him. "Then cometh Satan immediately" and already he has let us know his kingdom has been assailed. Were this young believer a sham or hypocrite, Satan wouldn't bother, but he has lost a soul and he is wild. Two nights after this conversion, a lot of young fellows gathered around the Hall door and tried to disturb our meeting. How did they know? We didn't tell them! They, as a rule, frequent

another part of the city. What a testimony to the fact of Satan, of the powers of evil! But prayer was made, we took our stand against the adversary and claimed the victory of Christ and, praise His Name, He came to our rescue. Last Sunday we had a larger crowd than ever and the power of the Lord was present. His hand is not shortened, and we are looking to Him for others who are laid upon our hearts. May we be kept humble and low at His blessed feet.

—R. G. STEVEN.

CHINA

Kansu, June 23.

We have been having two meetings daily in front of the shop for the last week and a half. There has been very good interest. In the morning we get the farmers and in the evening the city folk. Tomorrow I expect to be away the whole day visiting several Chai Ize's (a small community usually from twenty to sixty families enclosed by a foursquare city wall) some of which I have not visited before. Lord willing, I expect to strike towards Kanchow next week. I hope to take a new road on the north side of the river visiting places where I have not been before.

—GEORGE FOGGIN.

Kansu Province, where our brother labors, has a large Mohammedan population. In previous letters he has mentioned about some being believers but who are afraid of taking a stand for fear of persecution or death. From another missionary in Kansu we have the following:

Last Sunday a Moslem converted here at the hospital was baptized. Doctor Rees went to speak to him before the service and found him shaking like a leaf. — He could not even button his gown. — It was a big step for him to take, probably risking death at the hands of his former associates, but he went through with it in obedience to the Lord.

Taitowying, July 18.

Three men of those who were converted in our tent last summer confessed the Lord in baptism as being buried with Him unto His death. Please join us in prayer "that like as Christ was raised up from the dead

by the glory of the Father, even so they also should walk in newness of life."

Although we have had much joy in giving out the Gospel and great numbers have heard it in the tent meetings, we regret so few really see their need of it and there are many, like Pliable, who go as far as it is smooth sailing but when they see the slough of despond they are ready to return even before they have their foot in it. D. V., we are expecting to make a trip outside the great wall next week. We want to visit both Shuang-Shan-tze and Mutowteng.

Many natives are very hard up this summer. Food is expensive and the crops poor in many places, especially in the mountainous districts. Thievery and robbery occur every day and night in some places, yet God has protected us for the past thirteen years so that we have not suffered in this way. Some years ago I met bandits on the road often but they showed great respect (Psalm 9: 1-9).

—CHAS. D. KAUTTO.

AFRICA

We rejoice to have the following telling of the safe arrival of our brother and sister Harlow in Africa:

Mombasa, July 9.

We arrived yesterday after a very good trip. In the Red Sea we got it rather warm and from Aden on, quite rough. After the first few hours we were quite comfortable although some were sick until we reached here. The trains to Kansen yi are every two weeks and we must wait until next Sunday for connections. We have a nice place here but are leaving tomorrow for Nairobi to wait there for the train as Mr. Searle recommended the Salvation Army Hostel, which will be cheaper. There will be several stop-overs after that and we should reach Kansen yi on Saturday, July 20th, six days after the train leaves Mombasa, although the actual journey only involves three.

It would be impossible to put on paper our feelings as the ship was approaching this port yesterday, just two months after we left New York. We feel like older and wiser people, we have *experienced* the Lord's goodness

continually through thick and thin, despite all our failures, and we are praising Him for every step of the way.

—E. HARLOW.

Our brother, Robert Deans, writes from Lolwa, Belgian Congo:

The Lord is blessing the testimony here for His glory. Our hearts rejoiced last Sunday at the end of the Gospel service to see one of the main idol worshippers come right out and say, "I accept Jesus Christ as my Saviour. I know He is the Son of God, and that He died for me."

Our brother Gordon Searle, who was seriously ill for a little while, reports that he feels much better and is able, more or less, to resume his former activities.

ARGENTINE

Our brother Montllau writes as follows:

Buenos Aires.

The Lord is good; it is a great honor to serve such a Lord, and we may well forget the trials of the way and rejoice in the expectancy of seeing Him soon. He cheers us along the way, when we see precious souls rise everywhere, confessing His Name; 38 in Balcarce, 26 in Guerrica, 9 in Pergamino, 3 in Alfonso, 10 in Cruz Alta, and the number in Concordia, the Lord knows, and in other places where invitation to rise was not given. The Lord knows how many have turned to Him after the Gospel message in the open air a few days ago in Cruz Alto. Dear brethren, pray for these precious souls who dared to stand up and confess the Lord. Please remember us also before the Throne of grace. You know that the saints in Costa Rica invited me to visit them, the Lord is working there. Surely fruit will be manifest after the many open-air meetings we held throughout the country and the literature distributed during almost seven years of labor there. I need full assurance that the Lord wants me there once more, as my family weighs heavily on my heart but the Lord can give me the needed confidence that He will protect them in this wicked city of Buenos Aires, where they will have to remain in case the Lord opens the way for me to go to Costa Rica.

THE WORD OF GOD AND PRAYER



THE life of our Lord Jesus Christ on earth was one of constant intercourse with His Father. Although Himself the "High and the Holy One that inhabiteth eternity," yet having come into the place of dependence and obedience to the will of His Father, we find Him looking up to God for daily help and guidance (Ps. 22: 10). The "mystery" of this is indeed "great," as we are reminded by Scripture (1 Tim. 3: 15), but of the fact itself there is no doubt. At each step of His path the Lord turned to His Father, to find in Him the Refuge and Sanctuary of His soul. And in so doing, He escaped the myriad influences of a world ruled over by the king of pride. Even when assailed by the personal onslaughts of the Wicked One, we hear Him saying, "The prince of this world cometh, and hath nothing in Me" (John 14: 30). With all his wiles, Satan could in no wise seduce this lowly One from the path of His Father's will, in which He found at all times His satisfaction and delight (Ps. 40: 7, 8).

But we are not to think that Jesus walked in a path which is not open for us to go in; rather, we are taught to "follow His steps, who did no sin, neither was guile found in His mouth" (1 Pet. 2: 21-23). The means by which our Lord pleased His Father so well is ours also; by the same means we too may bear that fruit unto God which will be well-pleasing to Him. Jesus lived day by day by the Word of God and prayer.

It is true that our Lord was sinless, both in nature and in all His life from beginning to end. In the most absolute sense the Wicked One "touched Him not." But

the same holy nature in Him is also in each and every child of God. "Being born again, not of corruptible seed, but of *incorruptible*; by the Word of God which liveth and abideth forever" (1 Pet. 1: 23). Thus the believer has been made a "partaker of the divine nature." And as long as the believer lives this life, it will bear its own kind of fruit, even that which is holy. "For a good tree cannot bring forth evil fruit." There is another and a sad fact to be remembered with this, namely, that we have also a corrupt fallen nature within us, called in Scripture the "flesh." But, thank God, He always identifies His people with the new creation, never with the old.

Our blessed Lord looked up daily to His Father for guidance and instruction. And more, He looked up in the *morning*, at the beginning of the day, for that direction which should be His throughout its hours (Isa. 50: 4). He read and studied, meditated over, His Father's Word, just as every one of us should do (Ps. 1: 2). Even as a child of twelve years, we find Him immersed in the things of His Father. There was no room for frivolity in such a life, though we may be sure there was deep appreciation and enjoyment of all the "works," as of the "Word," of God which He met with day by day. His Father's handiwork in Creation, and His Father's written Word, were the two Books with which our Lord made Himself familiar throughout His life. Note how well acquainted He was with the things of nature, the habits of animals, fishes, etc. Even the birds and flowers offered Him subjects with which to point His parables, for they were among the "teachers" His Father had given to man, to attain to higher wisdom.

But our Lord did not confine Himself alone to the Word of God or to His works; He betook Himself daily

to prayer. Day and night found Him in communion with His Father. Throughout the Gospel of Luke, where His spotless Manhood is set forth so beautifully, we find Him again and again engaged in prayer.

These things are "written for our learning, that we through patience and comfort of the Scriptures might have hope." If our Lord and Saviour found these things needful to maintain Him in unbroken communion with God, if that was His pathway ordained of His Father, it is ours also. May we then find more joy and be more really "overcomers" in our conflict with the Evil One, and over the world of evil around us, through the power of the Word of God and the precious provision of "prayer and supplication...with thanksgiving." Thus shall our path be one of communion with God and of triumph over the wiles of the adversary (Eph. 6: 17, 18).

—WM. HUSS.

PRAYER AND THE WILL OF GOD



HERE are seven prayers in the fifth chapter of Mark which illustrate different aspects of the relation of God's will and man's will. The fundamental principle of prayer is amazing enough—God wills to do things in answer to the requests of men which otherwise He would not have done. It was the Lord Jesus Christ Himself who said, without any qualification whatever, "If ye shall ask anything in My name I will do it." God has pledged His word to answer prayer. But is there really no limit to what I may ask of God and expect Him to give? For despite the words just quoted, and many more like them, the

problem of unanswered prayer remains to perplex us all as individual Christians, and is a primary cause of present impotency.

The first prayer referred to (ver. 7) is not a prayer of faith at all, but rather an imperious demand in "a loud voice." It denies relationship ("What have I to do with Thee?"); it is couched in dictatorial language ("I adjure Thee"); and it assumes God to be unkind ("Torment me not"). *Yet it was answered.* How much more our prayers, as those who can claim the highest relationship, who have learned from the Scriptures appropriate language for God, and have personal knowledge of His infinite love!

God, then, the Absolute, will actually respond to the desires of His creatures, even to such a request as this. And the second prayer (ver. 12), more respectful in its address, but still without any reference to what Christ wanted, was also answered in that He gave them leave to do what they desired. The distinction is often made between God's directive will and His permissive will. Certainly nothing happens in the universe which is without God's permission: to the most determined plans of the Enemy, He says, "Thus far and no further." As God's children, our desire is to know and do what He really wants us to do—that is, His directive will. But sometimes we pray out of God's will, and it is granted, it may be, with serious consequences. It was Abraham who prayed, "O that Ishmael might live before Thee!" and God said, "I have heard thee...I will make him a great nation." It is now possible to trace a little of the result of this prayer. The descendants of Ishmael have always been enemies of the people of God; and if it is true, as many think, that the present inhabitants of Arabia are children of Ishmael, they have given to the

world the Mohammedan religion, whose advocates number today perhaps 200 millions, and are the most inveterate foes of Christianity. Sometimes God gives His people their hearts' desire, perhaps not even uttered as a prayer, and sends leanness to their souls (Ps. 106: 15).

The next prayer (ver. 17) was definitely out of the will of God, one of the most terrible in Scripture, and, most solemn to realize, it too was answered. Three times in Romans 1 it is written that when man did not want God, He gave him up to what he did want. In our chapter they besought Him to depart out of their coasts—and He went; but, in matchless grace, not yet to return no more, for we read in chapter 7 that He was there again to minister to their needs.

The fourth prayer (ver. 18) begins a new group, with happier results. The poor demoniac had been set free from dreadful bondage, and in a rush of love for his new Master, he prayed to be always with Him. This was not according to His will, and was not granted. Why?—when the previous prayers had been. Because it was a prayer of faith. It was in the spirit of the three Hebrew children who said, "Our God is able to deliver us... but if not...we will not serve thy gods." Such a suppliant realizes that God in His wonderful wisdom may have something better for us than what we desire. So the erstwhile demoniac, sent home to tell his friends what things the Lord had done for him, published in Decapolis ("Ten Cities!") what things Jesus had done.

The next (ver. 23), another prayer of faith, was also unanswered for God's greater glory. Jairus' appeal that his daughter might be cured was apparently overlooked until too late, but not in reality, as seen later. The time element seems to be the key to many problems of unanswered prayer. The Eternal One is not subject to the

limitations of time in the same way that we mortals are. "One day is with the Lord as a thousand years, and a thousand years as one day," and it may be His will to answer your prayer a little later. How often we become discouraged when not given what we want *when* we want it!

*"Say not the Father has not heard your prayer;
You shall have your desire, sometime, somewhere."*

And so you shall! The Word of the Son of God stands sure: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." But how could God give such a carte-blanche promise as that? Is it not conceivable that two Christians should ask for opposite things at the same time? Ah, but when you abide in Christ, you only want what He wants, and only when He sees fit to give it.

This then is the solution to the whole problem—so to walk in God's love as to want only what He wants, and so to know His purpose as to pray only for His ways. For the knowledge that prayer should only be according to God's will does not lead one to suppose that prayer may be dispensed with because of God's supremacy. God is supreme, but there is also an Arch-Rebel and a great conflict, and my will must be active for God and not merely passive.

The last two prayers may be grouped together as examples of desires unasked yet answered. The woman did not dare to speak out her need, but she had faith in her heart, and was healed. So also the bereaved father could not in the depth of his anguish frame words to address the Lord, yet responded in faith to the Lord's command and was blessed. How wonderful that our Father will

do all that is for our good, not only despite our having asked amiss, but also if we fail to ask at all! "Lord, teach us to pray!"

—R. EDWARD HARLOW.

WHY GOD ANSWERS PRAYER

As set forth in Psalm 86



HAT God hears and answers prayer we know; but it is helpful to find out *why* God answers prayer. This is set forth in Psalm 86. Let us examine this Psalm, to learn lessons from it.

1.—"I am poor and needy" (ver. 1).

If there is not the double sense of poverty and need there will be little inclination toward prayer. Laodicea is spoken of as "rich and increased with goods, having need of nothing" (Rev. 3: 17). In reality Laodicea was poor, but she did not know it. Every one stands in need of God, and in that sense all are poor and needy. The question is: Do we realize our need of God? Self-confidence and self-sufficiency lead to pride and hinder prayer. How blessed then to take our true place with the Psalmist, and say to God, "Hear me, for I am poor and needy!"

2.—"I am holy" (ver. 2) may be better rendered as it is in the margin, "One whom Thou favorest!" Truly, we are favored by God, and should not hesitate to acknowledge that. Let the Christian consider past favors, and these shall give him reasons to expect present favors from God. There is no lurking Pharisaism here. The Psalmist is not boasting about self nor its goodness. On

the contrary, he is extolling God as One who has favored him.

3.—“Thy servant trusts in Thee!” (ver. 2). Notice the threefold mention of “servant;” here in verse 2, next in verse 4, and finally in verse 16. Considering himself a servant the Psalmist speaks (1) as needing salvation (ver. 2), (2) as needing joy in his soul (ver. 4), and (3) needing strength (ver. 16). Salvation, joy and strength are all essential to God’s servants; and, best of all, God supplies them to those of them who call upon Him. We limit salvation too often to the thought of escaping hell. Scripture, however, speaks of salvation as threefold:

(1) There is the salvation of the soul through the act of believing God.

(2) There is the salvation day by day, or salvation as a present process in the sense of knowing God as working deliverance for us day by day.

(3) There is salvation in prospect. Our Lord will complete the work He has begun, and we then shall have bodies like unto the body of Christ’s glory.

Reader, let us value all three phases of salvation. Neglect of present salvation is hurtful to the soul. Our attitude all the way should be one of complete trust—“Thy servant trusts in Thee!” Oh, to fully and completely trust God day by day!

4.—“I cry unto Thee all the day long” (ver. 3).

Here is daily importunity: “I cry all the day long.”

Our Lord said of Himself, “I cry in the daytime, but Thou hearest not” (Ps. 22: 2). The One who completely trusted in God at His time of greatest need was unanswered. This was an exception to the rule: for the same psalm records, “Our fathers trusted in Thee, and were delivered: they trusted and Thou didst deliver

them" (Ps. 22: 4, 5). When Christ died on the Cross as the Sin-Bearer, no answer in the way of deliverance was granted. He, however, did not doubt; He trusted to the end. God's answer was the raising of Christ from among the dead, and putting Him at His right hand. In one way there was no answer to Christ's cry, because He was left to suffer unto death. In another way Christ was answered by God as no one ever was answered, for our Lord was "heard because of His piety" (Heb. 5: 7). It stands true, and let us act upon it, that all who trust in God are granted deliverance.

5.—"To thee, O Lord, do I lift up my soul" (ver. 4).

"Lifting up the soul" is a way of expressing absolute dependence upon God. How emancipating to get to the place where all our trust, our confidence, is in God alone! True, we are dependant in a sense upon each other; but in the final analysis it is in God we must trust. The Psalmist had learned this valuable lesson; have we? Sometimes we expect so much from friends, and are bitterly disappointed when they fail us. Why not trust in God, instead of man?

Thus the Psalmist had individual dealings with God. Here we find that five times he sets forth his need and his dependance on God. In the verses that follow he speaks of God, and hence we find him addressing God as "Thou!"

After all, what is prayer but the soul dealing with God? Happy the man or woman who has dealings with God! In the verses that follow we shall (D.V.) observe the greatness and goodness of God, and finally see that the needy soul, when brought into personal touch with God through prayer, finds help and comfort.

—ALEX. B. MILLER.

(To be continued, D.V.)

PAUL'S UNANSWERED (?) PRAYER

IN 2 Cor. 12: 1-10 is a great lesson for believers in Christ concerning His ways of dealing with them, and revealing His love and wisdom. It shows the great need of having His word hid in our hearts, that we may not sin against Him.

Paul was caught up to Paradise and there "heard unspeakable words, which it is not lawful for man to utter." Paradise is where Christ promised the penitent thief he should be on the day of his death. Thus is shown why there are no records of persons raised from the dead, like Lazarus, having made any statements concerning their experiences. A veil has been drawn over Paradise which no one has been permitted to draw aside, except what Paul revealed in Phil. 1: 21, 23, "to die is gain," and "to be with Christ; which is far better." Paul had been in Paradise and thus knew.

Christ once very briefly drew aside this veil in Luke 16: 19-31, that men might know that unconsciousness does not come after death.

Note how Paul writes concerning his experience: "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, *the messenger of Satan*, to buffet me, lest I should be exalted above measure."

One very important lesson from these words is that this called and greatly-gifted man needed such a dealing as this, to keep him from self-exaltation. Twice is this emphasized in this brief passage. Is it not strange that persons can claim to be in such a state that they cannot sin? What does Paul say in Rom. 6: 11-13? "Like-

wise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness to sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Paul's thorn in the flesh was a *gift* from God. God sent it, but Paul, not realizing where it came from, prayed three times that it might depart from him. He does not use the ordinary word for prayer, but one that means "beseech," or "entreat." He was in the greatest anxiety to have this affliction removed, so we may be sure it was very painful.

The thorn was not at that time removed. Instead of this, there came a message from God, not to Paul only but to all God's afflicted ones, "My grace is sufficient for thee; for My strength is made perfect in weakness." Satan had nothing to do with this. Paul calls the thorn the messenger of Satan to buffet him, but instead of hurting Paul God had used Satan to give something vastly better than the removal of the thorn. After that Paul could say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Note the sequence of God's dealings; first, there is the being taken up into Paradise and hearing words which no one else had heard and come back to remember. It was probably at Lystra, as told by Luke in Acts 14: 19, 20, that this took place, as that was fourteen years before 2 Corinthians was written (A. D. 46-60). Paul refers to it in 2 Tim. 3: 11.

Next, the thorn in the flesh is given which Paul be-

seches might be removed. Then God gives him His assuring message, and as the final result comes the announcement, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

Thus we learn how Paul could suffer so much and rejoice all the time. The world and Satan brought suffering; Christ gave joy in it all. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Christ is our strength; it is the power of Christ resting upon His people that gives them strength for all trials and needs. This power is the overflowing of almighty strength. Are you weak? That is the very emptiness which Christ fills with His strength. We are to realize our weakness to give room for His strength. We are to be *of good cheer*. Our Christ has overcome the world.

Another man, "a man subject to like passions as we are," who had some wonderful answers to prayer (James 5: 17, 18), failed utterly in having one prayer answered. He heard a message which frightened him; "he arose and went for his life, and came to Beer-sheba, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am no better than my fathers" (1 Kings 19: 1-4).

This prayer was *not answered*, as 2 Kings 2:11 tells us: "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." What a contrast! Fleeing from a wicked woman, praying that he might die, then ten years later taken up into heaven in a chariot

of fire! Believers have a wonderful God to care for them, who has made wonderful promises all through Scripture as to hearing and answering prayer. We are to avail ourselves of His assurances of His love and power to give to each one what is needed. He has given every assurance that He hears and will answer. It may be in a very different way from what we expect, but that faith leaves to His love. But we are to rest on His promises. How many Christ gave!—up to the last hours of His teaching. It is for us to ask; it is His to give.

—J. W. NEWTON.

DIFFICULTY IN PRAYER

(John 15: 7)

THE most obvious difficulty in prayer is that we live so much where God is not, that we allow Him to sink below our horizon, and become ourselves unconscious of His presence; when we wish to pray, it is as though we did not know where we were, nor where God is. We abide in the market-place, in the circle of our own imagination or activities, our social or domestic circles, or in our books. These become our "world," the place in which we abide, sometimes *without* GOD. The soul often strikes roots and seeks its nourishment in strange, unwholesome soils, and one of the quickest indications of what is amiss is an incapacity to pray. We do not know how or what to ask; instead of the boundless liberty of which Jesus speaks there is a weight on our tongues, and we cannot speak to God at all. There is no cure for this but to return to the true centre, to learn again to abide in Christ, and to let His Word abide richly in us. This is the element in which God is real, near and known, and in which it is possible to pray in the name of Jesus and in the full assurance of faith.

—SELECTED.

FOLLOWING

IN the Gospel of John the Lord Jesus, the Son of God, is seen as "the homeless Stranger." He had come into the world of His own creation and it knew Him not. His own earthly people, the favored nation of Israel, received Him not.

A borrowed manger cradle was His at birth, He slept on a borrowed pillow on the boat, He preached a lesson on a borrowed penny, He was crucified on a borrowed cross, and was buried in a borrowed grave. He was a Stranger here.

The Father had put all things into His hands, but as yet He claimed nothing, save the hearts of some who believed upon Him by divine grace.

To one of such, He said, "Follow Me." This was the call of

FOLLOWING FOR COMMUNION

It was not a call to service as when He called to Peter and Andrew saying, "Follow Me, and I will make you fishers of men" (Matt. 4: 19). It was a call to companionship, to fellowship, to discipleship. Grace and power were in that call, and Philip answering found his delight in Him who had called, and having been found himself he catches the spirit of his Master and finds Nathanael. Following thus is the mark of Christ's sheep (John 10: 27).

It is said that Archimedes, after discovering the method of ascertaining the alloy in metals, rushed forth into the street crying, *Eureka!*—"I have found it." This is the *Eureka* chapter. The Son of God finds, Peter finds, Philip finds. The followers become finders. So it should

ever be. But we must keep in mind that our following Christ precedes our finding others.

One of the results of following is declared by Christ in John 7: 12. There we read that the Lord declared, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

Here we learn of,

FOLLOWING FOR LIGHT

All around was moral darkness. Christ alone was the Light, Himself; but He would communicate light to every one who followed Him. The believer would not be in uncertainty as to either his path or its end. "The light of life" would be his—an ever-increasing illumination being his portion. "The path of the just is as the shining (the dawn of) light which shineth more and more until the perfect day be come" (Prov. 4: 18). Such is the follower's privilege even amidst the spiritual darkness of the world where Christ was and is rejected. And let us remember that it is a Rejected One we are called to follow. But so doing, we have light in our dwellings, as Israel of old, though it be deepest night spiritually on the Egypt-world around. And an ever-increasing light will be ours as we pursue our Lord in His pathway. It will be,

*"As the crimson streak
On the ocean's cheek
Grows into the great sun."*

The Son of God was Light amid darkness, and Life amid death. His life is ours now. His path is light for us. And the end of the pathway is the home where "the glory of God" doth "lighten it, and the Lamb is the Light thereof."

FOLLOWING FOR SERVICE

comes before us in John's twelfth chapter. Greeks have

come up to the feast. They desire to "see Jesus." In their coming the Lord views the day of His glory in prospect. But His path of life led through death. He was as the grain of wheat which would abide alone by itself if it fell not into the ground and died. To bear the much fruit for the glory of His Father in the accomplishment of His purposes of grace, and for the obtaining for Himself companions in the day of His glory, He must die. He has died, and fruit, much fruit, results. Of this, those who believe are part.

This illustration is then applied to believers, in the words, "He that loveth his life shall lose it; and he who hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will my Father honor" (vers. 23-26).

Is it not evident that we may live lost lives? We may seek things for ourselves in this world. Being assured of our salvation we may settle down to a life of natural ease or of innocent pleasure. Self-gratification in one form or another may be our object. Our whole life, perhaps unconsciously to us, may be ever revolving about ourselves. It is said that those who suffer from the disease called Chorea will sometimes turn round and round in the same spot, spinning, as it were, on a pivot. This we may do as to our lives in ever seeking something of which we are the centre. Our home, our business, our family, our health, our happiness, our prosperity, our something, may fill our vision. Of such the apostle Paul says, "All seek their own, not the things which are Jesus Christ's" (Phil. 2: 21).

To pursue such a course is to live a lost life, a life which will not count when our journey on earth is over. The grain of wheat unsown remains alone by itself. It

may be polished and preserved and protected, but it is unfruitful, and in the ultimate will perish unprofitably. More than that, it may become musty, or be the subject of the wheat-weevil's action, and its power of reproduction be lost. Of how little worth is a single grain of wheat abiding alone, and to what dangers it is exposed of being damaged or diseased, or of disobedience. There is a wonderful possibility with it, but it is as yet only "a sleeping possibility;" but sown, it may bear a hundred others. And if we trace through its potentiality by arithmetical progression, it might be developed until millions of acres of wheat smile in the sunshine for the harvesting. The possibilities are incalculable. Following Christ, we may keep our lives into life eternal. We may be those who shall be honored of the Father, in the day of glory soon to dawn.

FOLLOWING INDIVIDUALLY

is presented in chapter twenty.

Peter, when challenged as to his love for Christ, has retired into the sovereign knowledge of the Lord, saying in his sorrow and self-condemnation, "Lord, Thou knowest all things; Thou knowest that I love Thee." It was as though he said, "Men may not believe it, for I have denied Thee; my fellow-disciples may doubt it, seeing I dishonored Thee; but Thou art Omniscient, Thou knowest that in the unseen depths of my soul I love Thee." And have we not—all of us—to retire into His All-knowingness?

To Peter, broken in heart and contrite in spirit, and with no self-confidence now, our Lord commits His lambs and His sheep. Then He forewarns Peter what death he would die, and having thus spoken said, "Follow Me."

Peter turns (alas, how quickly we may turn, and losing

sight of the Master, be engaged with the conduct of others!), and he sees John coming towards them. At once he asks the Lord, "And what shall this man do?" In answer the Lord says, as it were, "Peter, mind your own business, and pry not into the affairs of another. Your business is to follow Me. Whatever My will may be for your fellow-disciples, that is not your concern." Then, to emphasize His command, He says, interjecting the pronoun, "Follow *thou* Me." Let *us* see to it that whatever this man or that man or the other man may do, we may personally follow our rejected Lord.

And here the Spirit of God closes the history of our Lord in this Gospel. He is still the Stranger and the Pilgrim walking here, and we are called to follow His steps as strangers and pilgrims also, having in view the end of our pilgrimage, the Father's House, to which He has now gone.

—INGLIS FLEMING.

PSALM 46

THE mountains moved, do not disturb,
 Nor angry waves upset,
 The heart that couples with alarms
 What more the Scripture saith.

"Be still, and know that I am God,"
 Your Refuge ever nigh,
 Your Strength to always overcome,
 And hosts of ills defy.

In rest and peace your soul possess,
 Your Refuge is Divine:
 On Strength that is Omnipotent
 Your feebleness recline.

The voice that melts the trembling earth,
 That mighty kingdoms sways,
 Says, "With us is the Lord of Hosts,
 A present help" always.

Though earth be moved, and waters rage,
 The calming word, "Be still,"
 Says, "Thou shalt know that I, thy God,
 My words of grace fulfil."

See mountains melt and waves sink down
 Before the sacred Word;
 Your fears, like hosts of smitten foes,
 Slain by the Spirit's sword.

"If God be for us," it is said,
 "Who can against us be?"
 We are enfolded by His love,
 For all eternity. —E. J. CHECKLEY.

FOR YOUNG BELIEVERS

GOD OUR FATHER

Read John 3:3; Rom. 8:16; Gal. 5:24, 25; 1 John 1:9

"Then look on me, my Father. Yes,
 I call Thee Father, for I know
 Thy word is sure, and humbly bless
 The grace that deigned to stoop so low,
 That such as I can come to Thee,
 And as a sinner reconciled
 By His most precious blood, for me
 Once shed—can know that I'm Thy child."
 —*Sir R. Anderson.*

What a great thing it is to know that God has become
 your Father. You have been "born again."

Now, it is not only that God is *like* a Father to us; He *is* our Father. We are now in His family, His own born children. That is something which angels are not.

The Christian is an unusual sort of a person. Having been born twice, he has two natures. When he was born the first time he possessed human nature, of course. Now that he has been born again, this time of God, he is given the Divine nature. As it is God's own nature that he has, he finds he begins to hate sin, and to love things that God loves, things which, before he had this nature, never appealed to him in the least.

But the old human nature is still left in the Christian, whether young or old, and doesn't he just know it, too! It loves sin just as much as the new nature hates it. One part of the Christian's make-up cannot do anything wrong, the other cannot do anything right! That is why there is sometimes such a furious tug-of-war going on inside. Instead of this proving that you are not really saved, this struggle against indwelling sin just proves that you are.

I think it was George Goodman who once said, "A pig will fall into a filthy ditch—and wallow in it. A sheep in the same plight will bleat until taken out." You see the difference. The young Christian sometimes falls into sin, but it makes him unhappy and miserable, and that shows that he is one of Christ's sheep. He has God's nature, and that hates sin.

If I possess these two natures it is up to me, of course, to feed the one which I want to grow strong, and starve the other until it has hardly strength to kick. You know what I mean, I think.

Which nature grows stronger when I ponder over God's Word? Which feeds on sentimental yarns and novels? Prayer will make one nature strong. Sensational films will encourage one of these natures, too! Then I can choose God's people or unconverted friends for my companions; worldly-minded and loose-living Christians, or those who really love the Master and are out for the best. Questionable jokes, empty chatter and impure talk, all these things will make a difference one way or the other. Sort them out. But

remember that he who constantly gives "the flesh," the old nature of evil, a vantage-point in the fight by feeding it up well, will get a pretty hot time in his battle against temptation.

One more thing. From now on, if you fall into sin, you will not need to be converted over again. Your Father is always your Father, even when you are a disobedient child. But when you sin you will lose His smile. Turn back quickly to Him and tell Him all about it. He will forgive it and the sun will shine again.

—Adapted from: "*The Morning! the Night Also*," by W. J. MADDUX.

EXTRACT FROM A LETTER

Thank you so much for sending the tracts to me. I am trying to make good use of them, but I am afraid I am a poor tool. I am glad that His Word is not a poor tool. I was struck by the Lord's words to Satan: "By *every* word that proceedeth out of the mouth of God." Our Lord was kept from the path of the destroyer by His Father's Word. To satisfy human hunger was a perfectly sinless thing, but He had only one desire and that was to obey His Father's Word—that was His guide, He had no other motive. Not merely to do a thing because right, or refuse because wrong, but His only reason was obedience to His Father's Word.

I know how important it is that we be guided by every Word of God, never to be guided by any motive but desire to obey His Word. Even if I do not know why, the Word knows, for it carries with it the wisdom of God in it. So when I obey that Word, I am guided not by my knowledge or wisdom, but by God's infinite wisdom. What a protection! Alas, that we are so often guided by motives of self-gratification.

CURRENT EVENTS

By ROGER B. EAMES



UROPE is facing an emergency which has been called "Civilization's Crisis." Mr. Ramsay McDonald said, "I regard the present situation as the most serious thing that Europe has had to face since 1914. It is very grave indeed."

Commenting on this statement, another adds: "It is not for Europe alone that the situation is very grave. It is the future of civilization that is at stake." These expressions are a confession of the failure of the many and varied schemes of the past seventeen years since the World War to insure conditions of permanent world peace. To-day the nations face a major crisis, and their hearts fail them as they see the inevitable crash that must sooner or later overtake them. The words of Scripture, "I will overturn, overturn, overturn . . . until He come whose right it is, and I will give it Him," seem more than ever applicable to the present crucial hour when the world stands aghast at the insistence of the Italian Dictator upon pursuing his belligerent course against Ethiopia.

The overturning will continue; one crisis will follow another until Christ appears in His glory introducing His reign of righteousness and peace. Meanwhile He holds the helm and has set the bounds of man's vain opposition to His decrees. Whatever happens, however dark the outlook, each step, each apparent calamity, is permitted by Him, and is a part of the chain of events which are hastening the time when He will assume direct control, depriving the Gentile rulers of the power entrusted to them, which has been so miserably abused.

"ETHIOPIA shall soon stretch out her hands unto God" (Ps. 68: 31). Under this title, W. H. Hockman, D. D., writes of Abyssinia in the *Moody Monthly*. We quote extracts as follows: "This only remaining independent kingdom of Africa . . . occupies an area of 350,000 square

miles, or a little more than France and Italy combined. While the borders are low, the interior plateau averages some 7,000 feet in elevation, with many mountains reaching to 12,000 or 15,000 feet. Timber and minerals abound, though little developed or utilized, while the vast majority of the population follow the pursuits of agriculture and herding. Rainfall during the summer is prodigious, a large section of the country draining into the Nile, thus causing the annual flood of that river which nourishes Egypt. Transportation is by pack-mules or human carriers, over merely crude ancient paths.

"The population numbers approximately ten millions, of whom three millions are the Amhara, or ruling race, of ancient Semitic origin. . . . An astonishing fact is that in the extreme northern highlands there live a community of some 50,000 Jews, having come over in the dim past and long since ceased to speak the Hebrew language. They are called Falashas. All authorities agree that, though they are *black*, they are nevertheless Hebrews. Physiognomies, habits of life, and detailed continuance of the Levitical ceremonies confirm their identity.

"While a branch of the ancient Coptic Church is in Ethiopia, and this nominal remnant of Christianity is the recognized state religion, it is so devoid of truth and life as to be little better than paganism. The Bible is possessed by the priesthood, yet its interpretation is so fantastic as to leave both priest and people in spiritual darkness. . . . So Ethiopia needs the gospel, and needs it desperately.

"Though efforts have been made to bring them the good news for over a century, only within recent years has Ethiopia appeared prominently on the missionary map. When the Careys, the Morrisons and the Judsons were venturing into unknown lands, a small band from Europe found their way to neglected Ethiopia. Since then, through many vicissitudes, a witness to the gospel has been constantly maintained, though at times the light has been flickering.

"Emperor Haile Selassie is a devout Christian, with greater experience of grace than is known among the

ecclesiastics of the Coptic Church. He has personally provided for an edition of the Bible in Amharic, so that his people might have the Word of God. Throughout the realm there is a real welcome for the missionary on the part of both state officials and local populace. Everywhere the people are appreciative, and in many localities a spiritual hunger is evinced by the crowds who gather to hear the words of life. The story of some of the recent work in the provinces, particularly among the pagan tribes in the south, and the rapid establishment of an indigenous church, constitutes a chapter of extraordinary interest in missionary history."

GULF OF AKABA. This Gulf is an arm of the Red Sea lying across the Sinai peninsula from the Suez Canal. During the World War, Akaba, the village port at the head of the gulf, served as Colonel Lawrence's base in leading the desert Arabs against the Turkish eastern flank. Strategically, it is one of the most important points in the Near East. According to report, Akaba is now being transformed into a powerful British submarine, naval and air base. A branch railway line from Akaba to Maon is said to be under consideration, providing direct communication with Haifa on the Mediterranean. If the Suez Canal should be blocked in time of war, the Akaba-Haifa route would provide an alternative means of communication between India and Europe.

CONCERNING "CHEMICAL DEFENSE." All the nations renounced the use of poison gas in the Geneva protocol. But every European nation, distrusting every other, has worked unremittingly at finding new and more deadly gases. Of the twenty-five poison gases used in the last war, Europe's experts favor the arsenic smokes and mustard gas. The arsenic smokes cause "pain of the most terrific character in the head and chest, accompanied by the most appalling mental distress and misery." Some of the soldiers poisoned by these substances, we are told, "had to be prevented from committing suicide; others temporarily went raving mad and tried to burrow into the ground to escape from imaginary pursuers."

Mustard gas causes huge, fiercely painful blisters wherever a drop has touched the body. It knocked out 150,000 men in the British army alone, of whom, however, only 4,000 died. Because it contaminates an area for long periods it is considered that a civilian population is defenseless against it. Lewisite, combining the properties of these two gases, makes the wounds that mustard gas does, but also poisons them with arsenic and thus is calculated to cause high fatalities. Discovered only at the end of the war, it had little application. Experts declare that fifty bombers, each carrying 5,000 pounds of Lewisite, could under ideal circumstances, poison an area of 130 square miles, just the size of inner London. Mass poisoning will be a feature of the next war, when "no legal consideration will stand, and the use of every available weapon of violence will be unrestricted."

From this we can understand a little of the horrors of the coming tribulation period when air-planes will rain down these poison-bombs upon the defenseless civil populations, bringing a lingering, agonizing death to multitudes. Could fiendish cruelty do worse than this? "In those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved" (Mark 13: 19, 20).

SUBTERRANEAN VAULTS. "Few signs of the universal lack of confidence are more significant than the efforts of the National Governments to preserve safely the gigantic hoards of gold which they have amassed. The United States some time ago expressed her fear by removing the reserves from the western coast to a place of greater safety in Denver. Now the *Associated Press* announces that the same plan is to be followed in the East. A subterranean vault is to be built, plans for which have already been approved, in the State of Kentucky, and to this will be removed the Government hoards at present in New York and Philadelphia. At such distances from the coasts, and with ranges of mountains to cross from

either side, it is hoped that safety will be secured from enemy attacks in time of war. That such war is deemed a possibility is intimated by the precautions taken.

"France some years ago completed a tremendous storehouse deep in the earth, with elaborate defences to meet every contingency that could be imagined. The nations are restless because their treasures are unsafe, and upon their treasures their hopes have been built. God, the only sure Refuge, has been ignored and forgotten. But man is not the only enemy that these great masses of metal have to fear. The earth is itself becoming more unstable year by year. It would not be surprising to read some morning that a great earthquake had disrupted the subterranean defences of one of these treasure-houses, burying its contents once more in the depths from which they were originally taken." —*The Alliance Weekly*.

STORMS AND FLOODS. Another disastrous hurricane has devastated the Florida coast, claiming some five hundred lives and great property damage. While this calamity looms large in our own country, it seems trifling as compared with the summer's floods in the Yangtse Valley of China, it being estimated that nearly fifty thousand square miles of China's richest farming land has been inundated and some 10,000,000 made homeless, with hundreds of thousands drowned or doomed to death by famine. Property damage has run close to \$200,000,000, and many good-sized cities and thousands of villages have been completely submerged. The Yellow River also overflowed its banks at the same period, causing enormous damage.

PEACE TEMPLE. "The Palestine branch of the World Peace League has acquired a site comprising twenty dunams of land on Mount Scopus, to the West of the Hebrew University, for the erection of a World's Peace Temple."

"TELEPHONIC communication has been established between Bagdad and Jerusalem by a line following the route of the oil-pipe line."

WORK IN THE HOME-LAND

UNITED STATES

SEATTLE, WASH., Sept. 20.—At Oakland, Calif., we had a very happy, encouraging and profitable season, eating the fat and drinking the sweet of the Word of God, and sending a portion to others also. A goodly number were present and the gospel was blessed to some.

I stayed on for two weeks' ministry at Oakland, Richmond and San Francisco, and enjoyed the opportunity of passing on to others something of what has been received. Now I am in Canada for a week or two.

—INGLIS FLEMING.

OAKLAND, CALIF., Sept. 20.—The Oakland Conference was a very happy and profitable occasion, a good number gathering from different places. There was a happy remembrance feast on Lord's Day morning, and in the afternoon brother Inglis Fleming spoke on the first man and the Second, as seen in the lives of Saul and David (1 Sam. 15, 16). The Lord's dear people have their place in the Second Man, the place of "no condemnation" (Rom. 8: 1), and of "no separation" (ver. 35). As "accepted in the Beloved" (Eph. 1: 6), they are seen in the Risen Christ (Col. 3: 1). The practical result should be seen in the Christian life (Rom. 12: 1, 2). Brother Buchenau followed briefly on Titus 2 on practical lines.

The Gospel was effectively preached in the evening by Brethren Carroll and J. Anderson, and again on Monday P. M. by Brethren Buchenau and Anderson. Four confessed the Lord in these meetings. The afternoon missionary meeting was a feature of the conference. The work of Mr. and Mrs. Anderson and Geo. Baxter in Arizona, and that of Miss Owen in the prisons was presented. We regret that Miss Holcomb was unable to be present, but the need for a new car for the work among the Navahos was made known. With this in mind, as

also ministry to other fields, a missionary offering was given. A brother in Richmond generously offered to give his equity in a new Ford sedan he had recently purchased. An amount toward the same purpose had been received from some of the Lord's people in the East, and the required amount to pay the balance due on the car was supplied from the missionary offering. Brother Buchenau had the pleasure of driving the car to the mission in North-eastern Arizona, which he reached in safety.

We have enjoyed two weeks' ministry by brother Fleming since the conference, he having meetings here, and in San Francisco and Richmond.

—R. B. EAMES.

MIAMI, FLA., Aug. 29.—We have just returned from Key West, after a visit there of two months. As usual, the saints did not want us to leave, even then. Had meetings right along each week, on various subjects, with very much to encourage in the way of attendance and interest. The Lord's people there surely love the Word, and never grow tired of coming out to hear it. Some believers from among the churches came right along, and seemed very much helped and blessed. In spite of the summer heat from 50 to 100 were present every night.

We found the saints here in Miami going on steadily, in happy fellowship together. Our dear aged brother Scott still gets out to the regular meetings, and everyone enjoys his presence and help. I am giving a few addresses on the seven churches of Revelation, with their practical and searching truths to exercise the hearts and consciences of the Lord's people.

We are finding it very difficult to locate a house to live in. Rents have gone up sky-high, the owners of the one we lived in last year asking more than three times as much rent this year, due to the prosperous tourist business. We will appreciate the prayers of the saints for this need. Our temporary address here is: 367 S. W. 10th St., Miami, Fla.

—AUGUST VAN RYN.

C A N A D A

DESERONTO, ONT., Sept. 4.—I left the Arundel district and went to Montreal, for sixteen days, doing missionary work amongst the sailors. I was enabled to visit quite a few boats, and the Lord gave encouragement. On Lord's Days I went with brother S. J. Holwill, who has been moving among the sailors for twelve years. The last Sunday we were together we spent from 2 until after 10 P. M. on the boats, and on two occasions had very interesting talks with chief engineers, officers and men.

At present I am in Sherbrooke, P. Q. (100 miles south of Montreal), where Dr. A. C. Hill has been since July 1. It is a city of 5,000 English-speaking people and 2,500 French R. C., but I do not know yet how I am going to do the work as the answer from the City Clerk to my letter of inquiry is: Open-air meetings are not allowed in the streets of Sherbrooke, unless authorized by permit from the Chief of Police. The authorization of the Chief of Police is also required when distributing literature in the streets; and the license for selling religious books from door to door is \$150, and a permit has to be first obtained from the Chief of Police before a license is issued.

As the Chief of Police is a French R. C., humanly speaking there is not much hope, but it is to God we look for an open door, for ways to reach those who are under the power of the enemy. We ask God's people to pray that we may be enabled to give the Gospel to the French.

—LOUIS J. GERMAIN.

OBITUARY

TRURO, N. S., Sept. 10.—Our aged and beloved brother, J. R. Stewart, of Hortonville, passed into his rest with the Lord on August 19, and the body was laid away on the 22nd to wait till the Lord comes for His own, which we believe will be very soon. He was well-

known to the writer for over 30 years, and his godly life was marked by all who knew him. He lived for others, was nurse to the sick, and ministered Christ to the dying. He will be much missed, as his life for the Lord commended him to all. Failing for some time, though not confined to bed, he longed to go, and the last words he was heard to speak were, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3: 1). He was 85 years and 2 months old.

—H. L. CAMPBELL.

A fearful hurricane and tidal wave struck the Florida keys, and among many others killed are all but two of those who comprised the little assembly at Matacumbe, one of the islands of the Florida keys.

The little gathering there was largely the fruit of the labor of our beloved brother Copeland Johnson, familiarly known to many of us as dear "Uncle Cope." Even the Hall there was built by him, with some help from the saints at Matacumbe. Uncle Cope was with them on Lord's Day, Sept. 1, giving a word at the breaking of bread in the morning, and again speaking in the afternoon to the Sunday School. Of some 30 present at the Sunday School, only three remain. All the rest, including the dear brother who addressed them, were swept into eternity.

On the evening of the storm Uncle Cope, his wife and some others were in Bro. Pinder's house, across the street from the Hall. About 8 P. M. on Monday they were forced to flee from the house, which was going to pieces under the force of the wind and the sea; and all were killed except Bro. Henry Pinder's two older boys.

Of those in fellowship in the little gathering the following lost their lives: Brother Henry Pinder, his wife, Thelma Pinder, and their youngest boy O'Neil; Mrs. Mary Russell; Mrs. Robbie Ingram, with her three children; Mrs. Henry Russell; Bro. Copeland Johnson and his wife, Martha Johnson.

This morning we had a short memorial service at Miami in the Bible Truth Hall. Our hearts were moved

as we thought of those gone before, and yet we rejoiced as we thought of them as "with the Lord." The gospel was preached to those still out of Christ from 1 Cor. 15: 55-57. Uncle Cope's body was found, and will be shipped to Key West for burial, but that of his wife had not been recovered at the time of writing this.

Our dear brother was known and beloved of many. He had been gathered to the name of Christ alone for about fifty years at Key West, and has spent much of his time, talents and money in the happy service of the Lord whom he loved. To know him was to love him. Since retiring from business he spent much of his time during the last eight years in ministering the Word in Florida and the Bahamas, and always with acceptance and blessing. Thousands have heard the Word of Life from his lips. We loved him as a father, and such a friend as few ever are. May the Lord graciously comfort his bereaved family. Just recently at Key West, it was the joy of our dear departed brother and sister to have all their five daughters with them in a happy family reunion; and we know they rejoice in having been able to see their parents once more ere they were so unexpectedly called "up higher."

Our brother and sister leave five daughters: Mrs. C. Knapp, of Delmar, N. Y.; and Mrs. Ernest Ramsey, Mrs. Clifford G. Hicks, Mrs. Joseph Watkins and Mrs. George McKean, of Key West. Thirteen grandchildren and two great-grandchildren also survive.

—AUGUST VAN RYN.

WORK IN THE FOREIGN FIELD

Changing World Conditions

Whereas the Christian missionary was once faced with the opposition of paganism, he is now also confronted with a nationalism which has a spirit akin to the deepest religious zeal. It is the worship of the State and the

holding of material gain and social welfare as life's chief purpose. May the Lord send an awakening and a movement of the Spirit that will turn the youth of our day from these vain and empty things of the flesh to a living Christ and to His message for a perishing world. *The abundant life is to be found in Christ alone.*

SOUTH AMERICA

Our brother Donald Rigg writes as follows:

Chile, Aug. 16, 1935.

Please receive, and convey our thanks to those who so faithfully remember the Lord's servants who labor in distant lands, for their fellowship gift. May their portion be richness of spirit, and a deepening sense of divine peace and dependence, as they watch and pray in these dark and troubled days.

You mentioned the Catholic printer, Mr. Fernandez. He is following on well, has been baptized and feeds on the Word. We are all praying for his wife now, and Mr. Fernandez with us. I see him each time I go up to the capital and we have good talks together. It is now his joy to offer his talent and labor to the Lord. Recently his health has not been so good and he has had an excess of work, so remember him, please.

With regards to the priest saved in Santiago, we are all indeed very happy and thankful. He is witnessing as much as is possible to his brethren also. I believe he intends to continue in his functions with the church for six months or so, so please remember him in these times of difficult decisions.

The Lord's work is coming on very well here: all praise to Him! About four have been saved since our last letter to you. They are all following on well, and it is not hard to see their love for their Saviour and Lord. Most of the brethren beg for more Bible study, so that is a good sign. There are now from twenty-five to thirty-five in the men's Bible Study Class, and we see the Word working in the hearts of several. Pray for these who are under conviction as they face what are grave problems,

here, of the life after conversion. The last three saved may give an idea of some of these difficulties, aside from fanaticism and ostracism on every hand. One is the husband of a bar-maid, and as he was a terrible drinker before, you may imagine a little of his temptation. Pray that the Lord may touch her heart soon so as to make equal this most unequal yoke. The other two have been drunkards, and one even lost a good big shoe-business through drink.

We see more of the Lord's marvelous saving and keeping power it seems where sinners saved are "deeply stained." You can see from this brief mention of vices, plus the religious persecution, what faces new Christians here. So, as sons who have walked a little farther with our Father, we should labor in prayer for these babes, not forgetting to praise Him for this ever grand miracle, the salvation of a precious soul.

This winter has been a hard one, and much illness has resulted. We counted fourteen who were absent the other night, due to their own or another's illness. Influenza is a regular epidemic this year and is carrying many off. But notwithstanding the weather and illness, our meetings have been very well attended, 45 to 55, so we praise the Lord that many are hearing His precious Word. We are having several new benches made to accommodate the larger numbers.

The rural bicycle work will be resumed next month. The weather is still very unsettled, and sometimes I have to sleep out in the open. Then a little later, when my parents arrive, we trust, D. V., to extend the work to neighboring cities. The private conversations continue with several priests, but the Bishop stopped the public conversations. This is *one* of Rome's methods. All the other forms of witnessing go on, hall, window, tracts, mailing of Testaments and personal work.

I met a doctor the other day, and he said with a smile, "Yes, I still have that Testament," and thanked me for the few words spoken. We must remember all the seed sown, for who knows why it should not grow even though scattered by the pilgrims' way.

AFRICA

Our brother Harlow writes as follows:

Nyangkundi, July 31.

Just a few lines to catch this mail to say we arrived safe and sound by God's grace on July 20. The brethren, both white and native, accorded us a royal welcome which we shall not soon forget. All the folks from the other two stations came here, and two cars were at Kasenji to meet us. As we drove up the road was lined with natives waving and shouting. They sang lustily the Kingwana version of "Oh, happy day," one word of which we understood and also felt, "*Fursha*," that is "joy." Then we prayed, and Bill Deans interpreted a few words as I spoke to them. Then they came up and shook hands with us and said, "*Yambo*," "Hello!" Some of these were forty (nearly) out-school teachers who were in for the week-end, and as we greeted them as brethren in Christ our hearts were filled with joy. How good is our God!

We are getting settled a bit now and are doing a little with the language. Every day we have lunch with brother Searle and he gives us a lesson afterward. We all meet together three times a week for French also. It certainly is valuable here, as we must use it with officials, business men, traders, etc. Tomorrow Bill Deans and I plan to go for a three-day safari. This is my first experience, although we were out at six A.M. last Sunday to go to a neighboring village for a Gospel meeting. I read a few verses in Kingwana, and longed for the time when I shall be able to speak freely. We especially trust that the Lord will give us enough of the language to be able to help out when brother Searle goes to Lolwa.

The following extracts are from recent letters received from our brother William Deans:

We are truly rejoicing in God's faithfulness in hearing prayer on behalf of new workers, and for His grace in sending the Harlows we are most grateful indeed.

There are many interesting things that could be told if one had the time to do it as so much is going on all around. How we marvel time and time again that God can do so wonderfully in effecting great changes in "twice-borners," but why should we marvel? He is God, and we can but expect Him to do great things.

Noted particularly is the steady pressing forward of many native Christian leaders who seem definitely gifted of God. But they and we need much prayer. I hope, D. V., to get out to the North Babira villages shortly, having completed safari to towns and villages to east, south and west of us. He gives the grace sufficient for each need.

HARBOR WORK

New York, Sept. 20.

I have been much encouraged in my work by contact and fellowship with earnest Christians met with from time to time on board the ships visited here in New York. These men have not the opportunities for quiet times or fellowship with other Christians, like those living ashore, and have to maintain a testimony in the face of trying and difficult circumstances.

Recently I met two such men. They were Porto Ricans, stewards, working on an American ship with seamen, who, as far as I could ascertain, were not only unsaved, but very ungodly. Nevertheless, these two simple believers were going on firmly for the Lord and had a true testimony. It was refreshing to meet with them, talk over the things of God and have fellowship with them in prayer. I hope to see them again shortly.

Another case is that of a young English seaman. This young man cheered me by reminding me of a conversation I had with him about five years ago, and which eventually led to his conversion. He is finding much opposition but is maintaining a faithful testimony.

Then there is a young wireless operator on an American ship who reads the Scriptures daily and is a true believer. I was able to spend over an hour with him

instructing him in the things of the Lord. He is deeply interested, and when he returns to port I hope to be able to put him in touch with brethren in the neighborhood. He also has to meet with the ungodly, and I am thankful to say he too has a fine testimony on board his ship. Pray for this man.

On the steamer "Dixie" is another believer, an American steward, who lives for God. I visited this ship the day she sailed from New York, carrying the same crew and passengers that were overtaken by the hurricane a few weeks later off the Florida Keys. Literature was given to all of the crew and some left for the passengers. Who knows but that the prayers of this Christian man on board the ship during the hours of trial and danger were not instrumental in the saving of the lives of both crew and passengers? (Acts 27: 21).

—R. A. WEST.

The Word of God and the Native Christian

We have frequently drawn attention to the need of Scriptures in the native tongue for use on the mission field, and in this connection we are glad to print the following extract of a letter from a missionary:

The outstanding characteristic of the native Church here is their acceptance of the Bible as the inspired Word of God, and their application of it to their own lives. The Bible therefore becomes their rule of life and is always the final court of appeal.

Our brother Eugene B. Craig should now be addressed:
7/6 Tsukasa Cho, 1 Chome, Kanda Ku, Tokyo, Japan.

REMARKS ON MATT. 18:20



HIS passage does not, on its face, refer to the general fact that all Christians are gathered to Christ's name by the Holy Spirit. That would make it only another way of saying that all are united to Him by the Spirit's work and formed into one Body, whereas the passage is specific and particular in its bearing. It is not the inward spiritual work just referred to, but an actual "gathering *together*," be it even only two or three. We are not always "gathered *together*." It is not something abidingly true, but specific, particular; it may be forsaken by some (Heb. 10: 25).

"In (*eis*, some prefer 'unto') My name" really means *in accordance with, conformably to, e. g.,* Matt. 17: 41, "In the name of a prophet," that is, in accordance with the character of a prophet, or *as a prophet* (*Robinson*). J. N. D. says, "According to the honor due to a prophet he was received into that place" (*Greek Particles and Prepositions, p. 40*). And thus it is that this gathering together has its bearing *toward* His name, for the preposition primarily means motion or direction *to* or *toward*, and so brings in the intent, purpose, aim, end, that on account of which the action is performed (*Robinson*).

The force of this as to prayer (ver. 19) is apparent. The implication is evident that what is agreed to and asked for is to be in accordance with the name; this alone can insure accomplishment. Compare John 14: 13, 14; 15: 16, where though the preposition is *en* (in), conveying the idea of that in which those are resting who so pray, yet this of necessity involves prayer in accordance with, or as conformable to, the name. Thus our thought is directed to what should *characterize* the action referred to in these cases.

Matt. 18: 20, then, does not refer to a gathering such as accomplished by the work of the Spirit first mentioned, but refers to definite, actual times of gathering together. So the Lord's people are not always "gathered together" in the sense of this passage. Again, while its immediate connection is with prayer, it would be a mistake to limit it to that, for what about the occasion when the brother's case is told to the assembly (ver. 17), or when we are gathered together to remember the Lord, or as in 1 Cor. 14, or, for that matter, any gathering together for Christian service and fellowship? Should *any* be other than in His name?

But this passage also serves to give us a principle to guide as to the character of such occasions. They are to be in accordance with, or as conformable to, His name. Here, too, as a governing principle, comes in the abiding requirement: "Let every one who names the name of the Lord withdraw from iniquity," for He whose name is involved is "the Holy, the True." This passage suggests unity ("together"), but of necessity it is as separate from what is not conformable to His name. Only if it be a gathering together in separation from others; let it be on the ground of "iniquity," wickedness—not on the ground of some personal opinion, pet theory, mere individual preference, or incompatibility of temperament.

Now applying these things for our guidance in these last days, it is evident that withdrawal is necessary from any religious system, or organization, which in its character sets aside the simplicity of Scriptural fellowship in worship and service for what is merely human expediency, however venerable and honorable that may appear in the eyes of men, and often established through the honor of some great name, *if that simplicity is to be followed and enjoyed by the believer*. Hence the place

taken and occupied by those who are often referred to, sometimes with derision, as "gathered out to the Lord's name alone," or some similar expression. Now while admitting the right thought underlying this form of expression, it should be evident that it cannot rightly be made to rest on Matt. 18: 20, or be taken as equivalent to it. Plainly, by addition and omission it is not Scripture, but a human form of statement simply to be understood as defining a certain ecclesiastical position in contrast to that of others who while owning Christ's name acknowledge another, and so gather together, *e. g.*, Baptists, Presbyterians, etc., with the unscriptural limitations and practices associated with such associations. To discard such, and act as resting only on Christ's name, practising according to it in our gathering together, whether for prayer, worship, ministry or discipline, necessitates withdrawal from those associations, for in them such scriptural practice cannot be carried out.

This appears necessary in the light of the Epistles, if we are to keep His Word and not deny His name as revealed in them. Only to maintain this position suitable to and for Him, there must be the right spirit of lowliness, meekness, longsuffering, and forbearing love, using all diligence to keep the unity of the Spirit in the uniting bond of peace. Clearly this belongs to *that* Name, since it is the name of One known to us as the Head of the one Body formed by the Spirit, of which all true believers are members, and so members of Christ and of one another. Failure to maintain it in this right spirit leads to ecclesiastical formalism, and in some cases to tyranny, partisan activity, or an assumed spiritual superiority, so that morally this becomes a worse state than the one withdrawn from; for it must be judged in the light of our heritage, that of a much greater measure

of truth granted to those who at the beginning took their place outside of the existing religious orders of association by whatever name called.

Though as to the order and character of being "gathered together in His name," we occupy this position of separation from these humanly established systems, let it not be thought that we must cut ourselves off from the many sincere and godly believers who are still found in these systems—systems which according to their measure of light they may esteem better than what they may call ours. Ignorance is not denial. Such, individually, call on the name of the Lord out of a pure heart, and every open door to minister to such should be entered in so far as this is possible without leaving or compromising what belongs to that position into which the truth of what suits Christ's name and Word surely leads. Remembering along with this that our doors, as well as our hearts, should be open to all such, known to be sound in the faith and godly in life, even though they may be in associations from which we recognize they need deliverance—deliverance which can only come through growing acquaintance with the truth. This, by example and precept, in grace and meekness, we should seek to minister to them.

A closing remark: certainly in New Testament times, the assembly in any given place would be what that name means—a called-out company. Its members were *gathered out* of their former associations, whether Jew or Gentile. This being so, it involved separation from, a shutting out of whatever would be unsuited to the Name in which they gathered. This surely lies at the root of Paul's reproof and instruction in the Corinthian Epistles, as it does also in the Lord's messages to the seven churches.

—J. H. BLOORE.

WHY GOD ANSWERS PRAYER

As set forth in Psalm 86

(Continued from Page 381)



WE have glanced at the suppliant, and observed how he advances reasons why God should hear and answer prayer. Now we have God in His rich resources considered as fully competent to meet every emergency. Notice then that:

1.—*God is Good.* “Thou, Lord, art good” (ver. 5). The goodness of God is manifested here in what He does. His goodness is seen in His readiness to forgive, and in abundant loving-kindness to a special class, “All them that call upon Thee.” Therefore if we are to experience personally the goodness of God we must call upon Him. How marvellous that God is good to all who call upon Him in prayer!

2.—*God is Supreme.* “There is none like unto Thee” (ver. 8). It does seem peculiar to find God compared with other gods. “Among the gods there is none like unto Thee.” Why should the True God be compared to false gods? A moment’s reflection should lead us to the proper answer. While it is true that God alone is God, and that all others are false gods, yet here, as elsewhere, a comparison is instituted between the true God and those to whom man gave His place. Other nations had their gods—false ones, but gods whom they acknowledged. What had these done for their votaries? What had any false god ever done for anyone? So a comparison is made between the “works” of the true God and these false deities. Note verse 9, which proves the True God is the Creator of all mankind: “All nations

whom Thou hast made." The true God is Creator, and life and death are in His power. The nations have been misled by false gods, but the time shall come when they shall acknowledge Jehovah as the True God. Then, "All nations whom Thou hast made shall come, and worship before Thee, O Lord; and shall glorify Thy Name." There are other psalms that speak of such a time when the True God shall be universally acknowledged. For example, Ps. 22; 27-29: "All the ends of the earth shall remember and turn unto the Lord: all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's, and He is the Governor among the nations." "All they that be fat upon earth shall eat and worship."

Doubtless this universal acknowledgment and worship of God shall be during the Millennial kingdom of Christ. Now if ultimately God shall be acknowledged and worshipped as the True God all other gods must be false. How blessed it is to know and acknowledge now the True God! "Ye turned to God from idols to serve the living and true God" (1 Thess. 1: 9).

3.—Connected with and flowing from the supremacy of the True God is the next statement concerning Him to whom we pray: "Thou art great, and doest wondrous things: *Thou art God alone*" (ver. 10). If for the sake of contrast the idea of other gods has been mentioned, now we are assured that there is but *one* God—"Thou art God alone." "God is a doer of wonders." God is active, and has by no means retired from the business of superintending His works. He is a *Doer!* Moreover, He is a *Doer of wonders!* Not the least wonderful of all His works is the way in which He hears and answers prayer. To acknowledge the Creator is a great thing; but to know that this Creator is caring for His own, and working wonders on their behalf, is certainly a great comfort.

4.—Finally, a very fine and comprehensive acknowledgment is found in verse 15. "A God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." These blessed attributes declare God's fitness and capacity to care for His own. We, because of our limitations and infirmities, stand in need of such a God, one who is compassionate, gracious, longsuffering, etc. Now let us briefly put all together what we have passed in review.

(1). Here we are in our weakness and poverty, and we stand in need of constant help.

(2). Here is God who is good, supreme, great, and compassionate. He is the only one who can meet our many needs. What reason we have to pray! The sad part is we do not pray as we should. Now let us raise the question: Did God hear and answer the psalmist? That is the crucial test. Notice how he closes by summing up his petitions thus: "O turn unto me, and have compassion upon me" (ver. 16). Prayer is to be very definite and personal.

The Lord heard and answered, for we read: "Thou, Lord, hast helped and comforted me" (ver. 17). The twofold effect of answered prayer is that the psalmist was *helped* and *comforted*!

Reader, have you been helped and comforted through prayer? God desires that you should be. You are poor and needy, but you have a God who has the power and disposition to help you. Cast yourself on God. He will help you, and then you too will be able to say with the psalmist, "Thou, Lord, hast helped and comforted me."

—ALEX. B. MILLER.

THE TRUTH AND THE LIFE

(Eph. 4: 22-32; 5: 1, 2; John 1: 1-18; 14: 6)



THE early part of the Epistle to the Ephesians deals with the doctrine from which flow the exhortations in the latter part. The great thing is that the saints are looked at as in the life of God. As Jew and Gentile were dead in trespasses and sins, no life is to be found except in God. The Apostle by the power of the Spirit falls back upon God, for God who is rich in mercy, quickened us, that is, caused us to live.

The new eternal life is the divine life. Adam's life was only that of the creature. God breathed on man in a different way than He did on creation. The earth brought forth vegetable and animal life; but God formed man out of the dust of the ground and breathed into his nostrils, and consequently that life became indestructible. But God has His own proper life to communicate to man, and man is quickened by that life. It is the great subject of John's writings; hence John looks for the manifestation of that life, that the believer should come out in the characteristics of the life in this world of contrary tendencies.

We are in the school of Christ or of God, and truth is set before us as in Christ. God cannot take delight in anything not of Himself. The whole lesson is Jesus: that we may be learning what is of God; learning it in Christ. He is the head-line or the pattern. Not even the Apostle Paul is set as the head-line, although he did exhort his readers to be followers of him, but it was in so far as Paul was following Christ—He is the One we are to follow, to imitate, as dear children. Christ is the

message. Isaiah, Jeremiah and the other Prophets had their distinctive messages, but Christ was in them all.

"In the beginning was the Word," but He was God. No one but God could declare that message. Not only Christ's words, but His ways and conduct expressed God. We learn in the Lord Jesus the whole truth, and we learn also what man is in the eyes of God. Moses did not bring *the* truth. He said what was true, but it was very limited in scope. The law came by Moses, but not *the* truth. It declared what suited God's holiness, it manifested man's sin, it showed what man should be; but God was in the dark, as far as man's apprehension was concerned. There was no full revelation of God until grace and truth came by Jesus Christ. What God intends that we shall be was shown.

The Lord Jesus came and said in effect, "I am coming to make you what I am." We are His workmanship. Of old, God wrote on the tables of stone. They were His workmanship. The life of God is the same as the life of Christ in Colossians.

Hence we are abjured to put away all lying and malice (Ephes. 4). Truth conveys a deeper meaning than merely true things. An unconverted man cannot touch truth, in the scriptural sense, though he can say that which is true. The conversation of the Christian is something beyond having to do with true things in the world.

In the closing section of Ephesians 4, we have the following subjects summarized: We are not to give place to the devil. We are to contribute to those in need. We are sealed in view of the day of redemption of the inheritance which already belongs to us. The Spirit's presence is the pledge of that inheritance. Malice and all its correlatives belong to "the old man." We put on "the new man"—a new order which after God is created in right-

cousness and holiness of truth. Christ forgave us, as He frankly forgave both the debtors in the Gospel's narration. Too often we forgive as if we were doing some heroic thing.

God never gives people easy things to do. He enables us to do what is impossible to the natural man, because we are cast upon Him, and the Spirit is given to us to enable us to do naturally impossible things. We are to be tender-hearted. If we are hard-hearted we cannot displace the feeling by any natural agency. Christ had none of these things. He was the revelation of God. So are we entrusted with the continuation of His ministry. We have His life, therefore we are not mere imitators, as commonly understood, but are endowed with power to follow in His steps.

Where was the life of God manifested? It was manifested in the death of Christ, which was in harmony with His life. That life was self-sacrificing. Consequently, we are told to lay down our lives for the brethren. It may be said, *if* that is required; but it is *always* required. How can Christians walk together and get on well with one another? Simply by laying down their lives for one another. If that were the dominant feature, there would be none of the regrettable divisions, for everyone would be listening to the Word of God and thus constrained to sacrifice himself or herself for the common good. In the Millennium there will be a universal character of loving one's neighbor as oneself. Wherever the Spirit of God has free course, the same feature is seen nowadays.

—T. OLIVER (*Galashiels*).

HIS CROWNS AND OURS



WE may contemplate our Lord's *coronations* with wondering and adoring hearts.

In Ps. 8: 5 as *Son of Man*, the crown of dominion, lost to Adam, is conferred on the Second Man, who worthily wears its "glory and honor," having manifested perfect obedience and perfect dependence in the very scene where the first man failed.

In John 19: 2-5 He is crowned as *Saviour*. "The soldiers platted a crown of thorns, and put it on His head. . . . Then came Jesus forth, wearing the crown of thorns."

"Crowned with thorns upon the tree,
Silent in Thine agony,
Dying, crushed beneath the load
Of the wrath and curse of God."

In Heb. 2: 9 He is crowned as *Victor* over Satan, sin, the grave—"We see Jesus . . . *crowned* with glory and honor."

"With joy and praise Thy people see
The crown of glory worn by Thee."

Rev. 19: 12 shows Him as *King of kings and Lord of lords*. "On His head were many crowns." Royal diadems proclaim His right to universal homage.

"Crown Him, crown Him, Lord of all."

Trace Him through His sufferings to glory, and be assured we are called to follow in the very path He trod.

"How will recompense His smile
The sufferings of this little while!"

THE BELIEVER'S CROWNS

The goal is in prospect (Phil. 3: 14), but the redeemed may wear *a present crown*. "Who crowneth thee with loving-kindness and tender mercies" (Ps. 103: 4). The garland of His "loving-kindness and tender mercies," gracing every Christian's brow, may surely gladden every journeying mile we tread homewards; but we are told that many, unhappily, forfeit the joy of this possession: "The crown is fallen from our head . . . we have sinned" (Lam. 5: 16). Blessed Lord, graciously recover in the souls of Thy redeemed the delight such "loving-kindness and tender mercies" minister to Thy weary heritage!

The Crown Incorruptible (1 Cor. 9: 24-27), for self-control, is within reach of all (Heb. 12: 1). There should be the denial of self, subjection, our old man put off (Matt. 16: 24; Eph. 4: 22-24). The believer's training for eternity should be welcomed, for,

"A crown incorruptible then will be theirs,
A rich compensation for suffering and loss."

The Crown of Life (Jas. 1: 12; Rev. 2: 10) is for those who "seek glory and honor by patient continuance" (Rom. 2: 7). Life we already have in Christ; this reward is for those who *live Christ*. 2 Tim. 2: 12 tells us that sufferers, endurers, "reign." In the days of Acts 14: 22; Phil. 1: 29; 2 Cor. 12: 10, the privilege of winning such a crown as this was courted by loyal hearts, and still should be until He comes. Gal. 6: 9 encourages us in such a path.

"For trial with endurance borne,
For 'watching,' 'prayer,' or 'fast,'
The Sovereign crowneth with reward
Each act of faith at last."

The Crown of Righteousness is promised in 2 Tim. 4: 8. Righteousness we have in Christ, and there is no crown for that, but a righteous course that costs us something to maintain, He will crown. The "course," the "stewardship" kept, this crown is for those who, "loving His appearing," have, while hastening to the goal, faithfully wrought righteousness.

"A soldier of the Cross of Christ,
On earth unknown to fame,
Has kept the Saviour's faithful word,
And not denied His Name."

The Crown of Rejoicing of 1 Thess. 2: 19 is the soul-winner's garland. Oh, the joy when the soul-winner and the soul won meet together in the crowning day! Then, too, the Divine Seeker and those He sought will rejoice together. His rejoicing will excel, for we read, "Behold, I and the children," etc. (Isa. 8: 18; Heb. 2: 10).

The Crown of Glory is spoken of in 1 Peter 5: 3, 4. Glory is the portion of every believer *in Christ*, but the *crown* of glory is for those who "lay down their lives for the brethren;" who are "ensamples to the flock," who "feed the flock," and share the Chief Shepherd's loving interest in each and all who compose the "little flock;" having "respect unto the recompense of reward," they regard all earthly, fading honors as nothing to be compared with "the crown that fadeth not away;" prizing the promise of crowning as loving encouragement from the lips of the glorious Promiser (Heb. 6: 10; Mark 9: 41; Jer. 31: 76). With the promise of His coming He has coupled "My reward."

"Such reward to him who serveth,
Far surpasseth earthly fame."

It has been truly said, "We shall have all eternity to celebrate victories, but we have only the few hours before sunset to win them." While salvation is of grace "freely," crowns must be earned. We have opportunity to win crowns only here and now. "Striving for masteries" is a present experience. In view of the coming day of awards, and knowing that each soul's biography is being written in heaven, to be published then, the soul surely should desire to come nearer to God's thoughts now, exercise the mind of Christ, and cleave to the written Word. The overcomers' "Well done," and all lesser prizes, will be dispensed after the Lord has come for His Bride, the Father's house entered, the home of love reached, when we all are manifested before the judgment-seat of Christ in heaven. Only believers will appear there, those already "accepted in the Beloved" (Eph. 1: 6), subject to "no condemnation" (Rom. 8: 1), whose names are in the Lamb's Book of Life (Rev. 21: 27), already glorified (Col. 3: 4), in Christ's likeness (1 John 3: 2), a beautiful, brilliant assembly before the *Bema*, where, as in Grecian games, the Umpire proclaims successful competitors, and bestows awards; or, as the judges in Art Galleries, appraise the artists' *works*, not *persons*; or as in flower-shows the plants and blooms are judged, and not the persons of the exhibitors.

In prospect, "suffer loss" (1 Cor. 3: 15-), being "ashamed" (1 John 2: 28), or seeing works consumed as worthless, should mightily influence our present purpose to wear the bright gem of His approval *now*, and to *reap* in the crowning day the promised recompense.

Judgment for the believer will be such as to bring to light hidden things, the thoughts of the heart, etc. (1 Cor. 4: 5). With His servants the Lord reckoneth (Matt. 25: 19). The "*sort*" of works, motives, and faithfulness

He will manifest, only accrediting service which is comparable to "gold, silver, precious stones," such as when put to the proof stand the fire; while worthless works, which are comparable to "wood, hay, stubble," will be consumed (1 Cor. 3: 11-15). Quality, not quantity, will there be appraised (Matt. 25: 21-23). We will Amen His verdict for:—

"Deeds of merit, as we thought them,
He will show us were but sin;
Little acts we had forgotten,
He will tell us were for Him."

Rules must be observed, otherwise there can be no crown (2 Tim. 2: 5). Only those who finish well are crowned. The runners must obey strict requirements, the divine directions (1 Cor. 9: 24, 25; Heb. 12: 1, 2); be exercised by child-training; by Fatherly discipline (Heb. 12: 6-9; 1 Pet. 1: 17); be subject to the corrective rule of Christ as Lord (1 Cor. 11: 31, 32); submit to the cleansing Word (John 15: 3); profit by the rebuking rod (Heb. 12: 5); exercise gift received as "stewards" entrusted with their Master's goods (1 Peter 4: 10); conscious that a full reward may be forfeited (2 John 8; Rev. 3: 8-11).

As Divine incentives read the Saviour's "*blesseds*" (Matt. 5: 3-11), and receive Divine encouragement for Christlike ways. It will be *His joy* to say "Well done." To gratify Him is surely sufficient inducement!

To be reapers *then*, the sowing must be done *now*. Diligent quest of Christian virtues brings "abundant entrance;" and with no barrenness or unfruitfulness (2 Peter 1: 8). Entries "abounding to the account" (Phil. 4: 17) will then be summed up. No loving service, however small, will be unrewarded (Mark 9: 41), and he who serves, "him will My Father honor" (John 12: 26).

In view of His coming quickly (Rev. 22: 12), we should trade with talents given and so reap heavenly profits (Luke 19: 12-19).

The recompense He has promised (Luke 14: 14) is a blest incentive not to lose His great reward: "Sit with Me in My throne" (2 John 8; Rev. 3: 21).

"Not in vain" are present "steadfastness" and "abounding works" (1 Cor. 15: 58), to "So run that ye may obtain," and keep under the body (1 Cor. 9: 26, 27).

Its blessed effect is "godly fear" (1 Peter 1: 17) and leads to preferring present training, discipline and chastening to sharing the world's judgment (1 Cor. 11: 31, 32).

"This *one* thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark for the prize* of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

The highest rapture in heaven is not when the redeemed *wear* crowns, but when they *cast them down before Him* (Rev. 4: 10). —E. J. CHECKLEY.

THE SOVEREIGNTY OF GOD

In Grace and in Judgment



IN Exodus 6: 1 we hear God saying to Moses, "Now shalt thou see what I will do to Pharaoh." Through Moses, God had spoken to Pharaoh, "Thus saith Jehovah, God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness" (chap. 5: 1).

Pharaoh had made slaves out of God's people, Israel. He had no right to do so. The more they multiplied, the harder was their bondage. He made Israel to serve with rigor, cruelly. He finally sought to murder the newly-born boy-babies. But the time of God's deliverance had come. After they had been afflicted four hundred years, God was about to bring them out of Egypt. So He sent word in grace to Pharaoh, "Let My people go."

But Pharaoh's answer to God, like that of many another since, was absolute defiance of Almighty God. His reply was, "Who is Jehovah (the Lord), that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go."

"I KNOW not . . . I WILL not."

This reply is characteristic of mankind. The fool says in his heart to God, "No!" (Ps. 14: 1; 53: 1). Men know not God today in spite of the fact that His Word has been preached for thousands of years—His Word, which is His revelation of Himself. Nor do they wish to know Him.

They know Him not by their wisdom (1 Cor. 1: 21). They know Him not by their religion, oftentimes, for they do not desire to retain God in their knowledge (Rom. 1: 21, 28).

When the Lord Jesus Christ, the Son of God, came from the bosom of the Father to reveal Him, His complaint was, "Ye *will not* come unto Me, that ye might have life." To Israel also He said, "How often would I have gathered you . . . but ye *would not!*" To the pleadings of the Holy Spirit men harden their hearts (Matt. 23: 37; John 5: 40; Heb. 3: 15).

So did Pharaoh. So do men today. Thank God, there were men like Paul, whose one object was to know Him, and he did; or like the fathers and children to

whom John wrote, who likewise knew Him (Phil. 3: 10; 1 John 2: 13, 14).

Thank God, too, that there are many dear children of God today who know God through His Word, and are growing in the knowledge of our Lord and Saviour Jesus Christ daily. They are the happy, obedient ones, whose daily life is filled with gladness and praise. Those who know not God and will not obey His voice, like Pharaoh, are going on to judgment and perdition.

For God is sovereign, supreme, absolute, and uncontrollable in power, and He was not at all disturbed by Pharaoh's defiance of the command to let the people of God go. "Then the Lord said unto Moses, *Now shalt thou see what I will do unto Pharaoh.*"

"What I will do!" Puny man defying the supreme, absolute and uncontrollable power of Almighty God!

"When He makes bare His arm,
Who shall His work withstand?
When He His people's cause defends,
Who then shall stay His hand?"

God Almighty works all things after the counsel of His own will. The Most High ruleth in the kingdom of men and giveth it to whomsoever He will. The powers that be are ordained of God. Known unto God are all His works from the foundation of the world, and He carries them out according to His foreordained purpose.

When Balaam was hired by King Balak to curse Israel, although he loved the wages of unrighteousness and would have cursed Israel on account of the money offered him, he was compelled by God to bless the people, and said, when remonstrated with, "Behold, I have received commandment to bless; and He hath blessed, and *I cannot reverse it*" (Num. 23: 20). God in His

sovereign grace is determined to bless His people. No one can stop Him. Even when man by wicked hands crucified and slew the Lord of Glory they were but carrying out the determinate counsel and foreknowledge of God (Acts 2: 23). And when Pharaoh defiantly said in answer to God's command to free Israel, "I know not, I will not," Jehovah replied, "Now shalt thou see what I will do."

God is a Master-Workman, continually doing something, either in judgment or in grace. He worked in judgment on Pharaoh; He worked in grace with Israel. "God commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereby He hath given assurance unto all men, in that He hath raised Him from the dead." All must yield to Him some day. Why not now?

God will, He must, judge sin. The holiness of His throne requires it. God has judged sin in the past. When our first parents sinned and brought wickedness into the world, He judged them and cast them out of the beautiful garden in which He had placed them. Hundreds of years later, when the whole earth became corrupt and filled with violence (because every imagination and thought of man's heart was only evil continually), He sent the flood and destroyed all who were not safe in the Ark of His providing. Again, He rained fire and brimstone on corrupt Sodom and Gomorrah. The closing book of our Bible also tells of the wrath of the Lamb and God's Great White Throne, for all who finally reject His grace. And in judgment God dealt with Pharaoh, who knew Him not and would not obey God's voice.

Exodus 3: 19, 20 forewarns Moses that Pharaoh would not let the people of God go free, and that God would

need to smite the Egyptians with sore judgments. After repeated punishments, Exodus 11: 5 foretells that all the firstborn in Egypt should die. Exodus 12 tells of the carrying out of that sentence of death, while chapter 14 witnesses that Pharaoh, being still unrepentant, after he had been compelled to let Israel go, pursues them with his armies and perishes in the waters of the Red Sea.

Moses did indeed see what the Lord did unto Pharaoh in judgment, and he celebrated the victory and deliverance in the song of Chap. 15. Thus too, shall God's holy and righteous judgment fall upon all who will not have His grace, who *know not* God, and will not obey Him.

But in bright contrast to God's work in judgment is His work in grace. As He showered His judgments upon Egypt, He also rained the blessings of His grace upon Israel, who did not deserve grace any more than Pharaoh. He said to Moses, "I am come down to deliver them, to bring them into a land flowing with milk and honey"; and this, not because of any merit or goodness in them, but because of His sovereign pleasure as well as on account of His gracious promises to Abraham.

Therefore when God's holy judgment fell upon the Egyptians, Israel was safe under the sheltering blood of the Passover Lamb. And when God's judgments shall finally fall on this world which has rejected His love and crucified His Son, all believers shall, by the grace of God, be in heaven, sheltered beneath the precious blood of the Lord Jesus Christ.

God is now absolutely sovereign in blessing His people, those who are children of God by faith in Christ Jesus. He has ordained unlimited blessing for all those who trust in the Lord Jesus. We are "blessed with every spiritual blessing in the heavenlies in Christ" (Eph. 1: 3). And we shall be blessed in spite of our failures and

sins, in spite of the opposition of men and demons. God is sovereign and will carry out His purposes—His purposes of blessing for us.

How this should cheer and comfort all the tried and failing saints of God; that for the sake and for the glory of our Lord Jesus, God has determined untold bliss for all who trust Him. And He has the almighty power to carry out His pre-determined purpose. The practical effect of this should be to lead to earnest desire and strenuous effort on our part to know and to do His will. Like our Lord, when on earth the dependent Man, we should seek to say, “I do always those things which please Him,” or, “My meat is to do the will of God.”

May God lead each of His dear people into full subjection and obedience to the sovereign will of Almighty God as revealed to us in His Word. This is the true, normal and happy Christian life—doing the will of God.

—F. L. FRENCH.

**“ZACCHÆUS . . . CLIMBED UP INTO A
SYCAMORE TREE TO SEE HIM; FOR
HE WAS TO PASS THAT WAY”**

(Luke 19: 4)

“A tree that looks at God all day,
And lifts her leafy arms to pray”—*Kilmer*.



HE mention of the sycamore tree in connection with the conversion of Zacchæus is included in the “all Scripture” given by inspiration of God, and hence it is profitable. So it proved recently when, in reading again this oft-told story, the tree and its work stood out, Spirit-illuminated, as a picture of the serving saint.

Why is it that believers in the daily walks of life tend to under-estimate their potential usefulness for the Lord? Soul-winning is relegated by some to "the laboring brethren," and one of the most blessed duties and privileges of individual saints is thus lost. We can all be such trees as Zacchæus' sycamore, and by standing perfect and complete in all the will of God will be more than merely ornamental spiritually. We will occupy our places for the Lord, awaiting opportunities to serve.

Consider this sycamore tree. It stood by the way of the Lord: that primary qualification made the seeking sinner Zacchæus seize it as helpful in enabling him to see Jesus. Towering above the scenes of the Jericho street, it stretched its arms to heaven, truly inviting, and the unworthy Zacchæus ran to it for help.

If we are unapproachable and do not delight to talk of the Lord, if our arms are not lifted heavenward on their behalf, the unsaved will be slow to seek us out to point them to Christ. If we are not in the path of His choosing, how can He use us to the salvation of sinners?

Short of stature, Zacchæus could not see the Lord. His own make-up included a great hindrance: his vision was close to the earth. But the tree, although fastened to the earth, had grown heavenward and was dwelling above, hence the little man's vision was raised from what was earthly to see the One Altogether Lovely. The Lord used the tree to lift the seeking sinner above the obstacles the world would interpose between the seeker and the Lord. The throng spiritually represents the world, its pleasures, worldly wisdom, superstition, pride—or anything that keeps the sinner from the Saviour. What a wonderful privilege was that of the sycamore tree!

There is a tendency in sycamore trees to leafiness, and a parallel leaning toward fleshliness in human trees.

Happily, Zacchæus found that the tree by the way offered a sight of the Lord, and the Lord saw him—and the tree too, we may be sure, as it presented the seeker to Him. Our object as trees for the Lord is defeated if self obstructs the view of the Saviour, if our lives and practice fail to support our noble aim. Paul's injunction to Timothy, "Keep thyself pure," is a timely word to each of us today.

Here in Africa, as well as America, there is always the great danger of making personal followers, rather than followers of the Lord; or of giving undue prominence to what tends to hide HIM from the soul-vision of enquirers; it may even be to what some call "right principles" rather than to Him. This is like the interposing of sycamore leaves between the seeker and the heart's true Object.

Having seen Jesus, the sinner, like Zacchæus, charmed by His glorious Person, concentrates his attention on Him. It matters not that the tree is forgotten—the soul has found Christ. Attachment to human leaders often leads to... cc Paul says, "Who then is Paul, and who... whom ye believed?" (1 Cor. 3: 5, *New Trans.*).

There is one more thought. How important it is that the sycamore tree be by the Lord's way that very day, for we have no record that Jesus ever passed that way again! How our hearts are cut by the remembrance of lost opportunities, wasted moments. If we are occupied with Him to know His will and to do it, it will lead us less to controversies with our brethren, and more to love and fruitful service.

—WILLIAM A. DEANS.

"WE KNOW IN PART"

(1 Cor. 13: 9)

I cannot know how great the cost
To God's great heart to give His Son;
I only know that long ago
That wondrous deed was done.

I cannot know how great the price
The Saviour paid at Calvary;
I only know that on the cross
He died to set me free.

I cannot understand the grace
That sheds its golden glow on me;
I only know that Heaven's gates
Are open now to me.

I cannot understand the care
That keeps me safe from every harm;
I only know I rest within
The shelter of His arm.

I cannot see the mighty power
God manifests upon His throne
I only know my brother is
Safe in His arms.

—ELIZABETH C. COLEMAN.

"COME" OR "GO"?



R. George Cutting in his booklet, "How Shall They Hear?" points out that in the matter of evangelizing the lost, Christendom has completely reversed God's order. What professes to be the Church of Christ offers God's message to the sinner on condition that he (the sinner) agrees to come at

the properly-appointed time to the properly-appointed place to hear it from the lips of the properly-appointed preacher. In other words, the Church does all the arranging for the proclamation of the message, and the needy one must comply with this Come-to-us method. When we turn to the Book, however, we find this arrangement of things conspicuous by its absence. On the contrary, instead of the sinner being exhorted to come to the preacher, the preacher is commanded to go to the sinner. This has its counterpart in nature: the farmer does not bring the field to the seed, but takes the seed to the field; the lumberman does not bring the tree to the axe, but takes the axe to the tree; the fisherman does not bring the fish to the net, but takes the net to the fish. This principle finds abundant illustration in the Book of Acts. Think you that 3,000 would have been brought to Christ had Peter and his fellows remained in the Upper Room and waited for a congregation to climb the stairs to hear him preach on the Day of Pentecost? Think you that Christianity would have spread so rapidly that the pagan ~~of those~~ ^{of those} would have described its propagators as men "who have turned the world upside down," had they remained indoors and sought to attract Jews and heathen into the preaching services? Surely not. It is pointed out by the above-mentioned writer that there are but *three* meeting-places mentioned in the Acts:—the Upper Room (1: 13), the school of Tyrannus (19: 9), and the Third Loft in Troas (20: 9). In view of this, how were the multitudes of the Roman provinces reached? The answer is to be found in recognizing that the early missionaries obeyed their Master's word, "Go ye into all the world and preach the Gospel to *every* creature" (Mk. 16: 15).

Certainly not by the "Come-to-us" method, but rather by the "Go-to-them" method was the Evangel "preached to every creature which is under heaven," as Paul states in Col. 1: 23. Converted slaves, travelling Christian tradesmen, or soldiers of Rome whose hearts God had touched, told out the Old Story in the vernacular tongue of the day. These were among the early preachers.

We are not to confine the expression "preaching" to that of public discourse. In Acts 8 we see Philip the evangelist preaching to *one man*; "He preached unto him Jesus" (ver. 35). Most certainly Philip did not attempt to deliver into the ear of his black hearer a prepared dissertation on Isaiah 53! Nor was the anxious Ethiopian instructed by God to drive his chariot over to Samaria where Philip was holding "special meetings," but according to God's ordained method, the evangelist was commanded to take his message to the needy inquirer.

This principle, then, of *our* responsibility to take the Gospel to the world shines out very conspicuously in the inspired record of the early Church. We cannot improve on God's way; hence let us seek grace and
 "speak a word : ~~in~~ ⁱⁿ ~~multitudes~~ ^{multitudes} weary. Multi-
 tudes, *multitudes*, are eternally perishing all around us, and the boundless opportunities for speaking for our Lord are rapidly slipping by. Christ will soon be here! Oh, to be *moved* with compassion in behalf of the perishing!

"Soon will the season of rescue be o'er,
 Soon will they drift to Eternity's shore;
 Haste, then, my brother, no time for delay!
 And throw out the life-line! Away, then, away!"

—C. ERNEST TATHAM.

CURRENT EVENTS

BY ROGER B. EAMES



THE crisis which exists in every sphere of human activity has its root in man's endeavor to dispense with God and His government in the world. The Soviet Government realizes that the preaching of the Gospel would condemn its procedure, reveal its crimes, and finally release the people from their present bondage. Mr. Stalin therefore says, "We cannot be neutral toward religion," and Lenin called his followers, "The Militant Society of the Godless." The Communists rank Christianity especially as their greatest obstacle to world-wide domination. Hence their singling out of Christians as counter-revolutionists, to be wiped off the earth.

In Germany, the anti-Semitic tirade, with all the agony in its wake, has set in motion the same spirit of antagonism to the Jew in many nations. It is a rising tide that will not be effectually checked, but rather, will go on increasing until it reaches its climax in the "great tribulation," the time of Jacob's trouble. Hitler and his colleagues reject Christianity also, because under it, allegiance is first to Christ. This they do not desire. They propose that the State shall be supreme, the Church being subordinate and subservient to it.

In Italy too, Mussolini would assume a place of exaltation which does not belong to any of earth's potentates. Lust for power is more and more in evidence, and this will attain its meridian in the ruler of the allied nations of Western Europe who is called in Scripture the "Beast" after whom all the world will wonder. Because of Il Duce's ambition to revive the old Empire, and to make of the Mediterranean a Roman lake, several have suggested that he may fulfil the prophecy of Revelation 13: 1-10, becoming the great Head of the revived Roman Empire. Since the ten kingdoms comprising the Empire have not yet come definitely into view as such, and there are other alliances of which the prophetic word makes no mention (as the military alliance between France and

Russia), it appears improbable that the prophetic Head of the ten kingdoms is now in the public arena.

WAR AND PEACE IN THE BALANCE. Sir Samuel Hoare, in his historic speech before the League Assembly, "the most august body in the world," told the League that Britain had no intention of going single-handed into war with Italy to maintain the principles of the Covenant. Yet he also emphasized the fact that his country would be "second to none" in standing in defense of the covenant.

While the League was debating at Geneva, the *Literary Digest* describes how "the naval might of Britain was converging on the Mediterranean. From home-waters, the West Indies, and the Far East, war vessels . . . have been slowly steaming up the Red Sea to Suez, or in through the Mediterranean to Gibraltar and Malta. Approximately 150 vessels, aggregating 400,000 tons—nearly half the combined sea-power—had reached their destinations. . . . Leading the western or Gibraltar forces, were the powerful cruisers *Hood* (42,500 tons) and *Renown*. Off Palestine, on the eastern end, were eighteen warships. . . . At Malta, Suez, in Greek waters, and in the Red Sea, other groups of sea-fighters held secret engagements. . . . The British fleet is in the Mediterranean because Italy's African venture offers a threat to England's Empire life-line. If this threat should materialize, Il Duce's great flotilla of submarines, outnumbering Britain's, would be brought into action."

"Thus, a bare seventeen years after that November Armistice Day which was to signalize the end of fratricidal strife among the nations," declared the *Washington Evening Star*, "war raises its ugly head again. Civilized mankind, dismayed and disillusioned, faces, in consternation and anxiety, the incalculable consequences which may ensue, not only in Africa, but in Europe, and throughout the world, from this tragic breakdown of international peace machinery."

EUROPE'S SPIRITUAL NEED. "It is estimated that 375,000,000 people in Europe need to be evangelized.

Many know the name of Christ, but show little or no evidence that they really know Christ as Saviour and Lord, or that they have ever experienced spiritual life, or know the transforming power of the Gospel. Millions of people in Europe to-day need to be evangelized as truly as do the millions of Africa and Asia. Dr. Karl Barth says that if Evangelical Christianity is not to be utterly destroyed in Europe, then the truths of the Protestant Reformation must be re-emphasized. If the Christian Church is to survive in Europe then Christ must be re-born in European hearts by the power of the Spirit of God."—*Missionary Review*.

THE CONTRAST has been noted between "the insistent rush of news from the awakening East, and the discouraged notes of dilemma and disorganization from the West." The following is an example of the optimism of the East:

A NEW SEAPORT. "On the far side of the Sea of Japan, about one hundred miles south of Vladivostok, Japan is creating a great harbor city which may become the rival of Darien, and change the map of Eastern Asia. This is the port of *Rashin*, Manchuria's new side-door, which provides easier access to the ocean, shortening the distance from Tokyo to Hsinking some 600 miles. Until a year ago the only Pacific approach to Manchuria aside from Darien, was through Vladivostok. Winter ice blockades this port for several months each year, and the political blockades have been even more of a barrier than ice-floes. Rashin provides an ice-free Japanese controlled entry along the most direct route, and with this new port, the Japanese Empire advances another step in security and expansion on the continent. It is expected the population will increase to several hundred thousand within a few years."

JAPAN's determined drive for foreign markets, which in 1933 and 1934 was directed at India, the Netherlands East Indies, the Philippines and South America, has more recently begun to be acutely felt in the countries of the Near East, especially in Egypt, Palestine, Syria and

Iraq. It is officially stated that Japan exported to Palestine goods to the value of £82,477, or about \$400,000, during the month of March, while taking only £1, or about \$5.00, worth of goods in return.

SHANGHAI. "In the environments of the city are nearly 100,000 destitute people living in squatters' villages, built of straw, bamboo, and bits of discarded wood and tin. A poignant story of the poverty and suffering which afflict this teeming multitude in the International city is told by the statistics of the Shanghai Benevolent Society which, during the past year has picked up more than 36,000 unclaimed bodies in the streets and alleys. The corpses are mostly those of infants, abandoned by their parents, but among them also are hundreds of men and women who have died of exposure, starvation or disease. The devastation of the interior of the country, due to banditry, communistic warfare, and natural calamities such as floods, causes vast numbers of Chinese to drift down the Yangtze or along the railways to Shanghai where there are probably more destitute and starving people congregated than at any other city of similar size in the world." How truly the Scripture says, "The whole creation groaneth and travaileth in pain together until now."

THE ASSYRIANS. The problem of removing the destitute Assyrians from Iraq—already noted in these pages—has reached a partial solution. After unsuccessful attempts to place them in British Guiana and elsewhere, the French Government offers to allow them to settle along the Khabur River in north-east Syria. It is estimated that the number in need of settlement is about twenty thousand, of whom two thousand left for Syria last year, before their settlement in the French mandated territory was formally agreed to. As there is danger of further massacre of the Assyrians in Iraq, the problem of transferring as many of them as possible from Iraq is an urgent one. The British Government is anxious to see the problem solved, as they have an obligation to the Assyrians, who fought on England's side in the World War and have suffered for it since.

ABUNDANT WATER FOR JERUSALEM. "The problem of supplying Jerusalem with sufficient water is one which up to now has never been solved. From the beginning of November, however, the new pipe-line laid from the Yarkon Springs near Ras-el-Ain, north-east of Tel-Aviv, will be able to supply a maximum of three million gallons daily to Jerusalem's residents."

RETURNING TO PALESTINE. "It is a marvelous and refreshing experience, for returning resident and newcomer alike, to stand on the deck of a steamer forging into sight of the Eretz Israel coastline; and to see from afar the spread of colonies, with their distinctive water-towers, lift up out of the haze of the eastern horizon. And then, as though rising from the gleaming sunlit waters, the full breadth of the panorama along that magic strand. Tel-Aviv, sprawling as far as the eye could reach, with its glistening white buildings. . . . Jaffa upon its densely crowded headland, and the busy clamant scene upon its waters; they did not fail to evoke an ardent, patriotic throb, and a bond of extreme sympathy with the bearded old Jew, product of some Polish ghetto, crying and sobbing at his place by the ship-rail in what no doubt was the most emotional experience of his life." This calls to mind Psalm 48: "Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King." Alas, they do not yet know the King!

WORK IN THE HOME-LAND

UNITED STATES

KENTUCKY

Pine Ridge, Ky., Oct. 21.

Had a good season of Gospel effort at Pitts, Ky. A number of boys disturbed us considerably, but the Lord's

blessing was evident, and I trust to see some brought to Christ as a result.

I hope to have meetings next week at North Fork, and several other districts later. Weather is getting colder now, which will make meetings more difficult as time goes on.

Spent a few days with a father and son at Pitts, who recently confessed Christ as their Lord. They are busy now distributing tracts and other literature. I trust they will grow to be real trophies of grace for the Master.

Closed a series of meetings about five miles from the highway on Cain Creek. There was good interest here and the school teacher, I believe, was definitely led to Christ. Will be having meetings this week at Pine Ridge, and looking forward to more meetings in a number of little villages near by. —KARL J. PFAFF.

ST. LOUIS, MO.—The annual all-day meeting at the home of our brother A. Langel, near Pocahontas, Ill., on Lord's Day, September 8, was a time of refreshing. A number gathered to remember the Lord in the morning, including some from Highland, Ill., Greenville, Alhambra and St. Louis. Dinner, out-doors under the lovely shade-trees, was provided by various ones who brought their baskets full, making a bountiful supply for all present. With thankful, happy hearts we enjoyed God's provision for our need.

At 2 P. M. a Gospel meeting was held under the trees, and the solemn and precious good news told out by George Nelson and the writer, while our young brethren sounded out the Gospel in song. Then came the French singers, of whom a few are still left who, more than half-a-century ago, in the days when our beloved brother Paul Loizeaux was here, sang those precious French hymns of praise in Sugar Creek Assembly Hall, near Highland, Ill. Among them was our beloved aged sister, Mrs. Emma Mange, now in her 93rd year.

At the close of the day we returned home with hearts overflowing with praise and thankfulness for the sweet foretaste we had enjoyed together of what it will be when we meet to part no more. We pray that our Brother Langel and his family may be richly blessed of God for

their labor of love in making it possible for us to have this blessed season together. Ps. 103: 1, 2.

—E. E. ZIPPRODT.

PITTSBURGH, PA., Oct. 14.—It is with gratitude to God that we were permitted to serve the Lord in Ontario for four months this past summer. Ten weeks of this time was spent conducting meetings almost nightly in the Bancroft district. Many heard the Gospel once again, after a long time since previous meetings. Fiss Settlement had no meetings since last Fall, and New Carlow since two years before this summer. Owenbrook, a settlement south-west of Bancroft, was also reached. There the field is more needy. People have heard the Gospel, but remain in gross ignorance of its delivering power. We found no place to stay, but managed to camp in our car for five nights, during which time we secured openings for two meetings in homes, and visited the people. One man said he had no time to visit with us, and ordered us out of his house when we tried to talk with him on spiritual matters, but a few were receptive, and seemed anxious for more meetings. We hope to preach there again; but deemed best to leave, as the door was closed, due to church picnics taking up the people's time.

—GODFREY COOMBS.

LAKEFIELD, ONT.—I returned from Prescott, Ont., on Monday evening, after spending over three weeks in a concentrated Gospel effort. Besides the evening meetings, the management of the local radio-station gave us free time on the air each morning, and thus we were able to get the Gospel into thousands of homes. To those writing in, we sent tracts and other literature. I go to Belleville and Stirling next week, D. V.

—C. ERNEST TATHAM.

The Assembly at Worcester, Mass., desires to commend to the fellowship and interest of the Lord's people our brother and sister, Mr. and Mrs. A. P. Duchesneau, who feel called of the Lord and have consecrated themselves to carry the Gospel to the French-speaking people in various sections of the country.

Our brother Duchesneau was formerly a Roman Cath-

olic, and his parents designed to educate him for the priesthood. He was converted here at Worcester about twelve years ago, and is well equipped for the work in this field. He speaks French fluently, and has had nearly four years' experience in gospel work in Belgium, giving full proof of his ability to approach the Roman Catholics in that priest-ridden land. His wife, an American of Scotch descent, also speaks French and is well fitted to help him in this work. They have a gospel car in which they live, and are now making their way southward, hoping to find an entrance among the French population of Louisiana during the coming winter.

They would be very glad to receive for distribution sound gospel tracts, as well as Testaments, in the French language.

Our brother and sister Duchesneau are young people, and have three young children. We have known them intimately for many years, and believe them to be well deserving of the confidence of the Lord's people. Their permanent address is: A. P. Duchesneau, c/o Mr. C. J. Gleason, 265 Main Street, Worcester, Mass.

—A. VAN DER PYL.

Our brother, R. A. C. Jewers has been spending some months in England visiting his relatives and ministering the Word. He has now returned to the Bahamas, where his address is Spanish Wells.

WORK IN THE FOREIGN FIELD

WORK AMONGST SEAMEN, U. S. A.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11: 1).

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good" (Eccl. 11: 6).

From our brother J. W. Gibb of Boston we have a most interesting report of his work amongst seamen. Brother

Gibb, although engaged during the day in business, has for the past ten years visited the ships two or three times a week, usually between 5 and 9 P. M. From January to September of this year he has visited 84 ships, had personal conversation with about 320 men and distributed, approximately, 4500 pieces of literature and 495 Gospels. Our brother has found much joy in this service for the Lord and would value prayer on behalf of the work. The following are some extracts from his report:

A very important part in seamen's work is the need of sufficient literature, including Bibles, New Testaments and Gospels. The distribution of God's Word has always been primarily on my mind when visiting the ships, and I am very pleased to report that just two weeks ago I had a conference with the Executive Secretary of the Massachusetts Bible Society, branch of the American Bible Society, in Boston, at which time he expressed a willingness to co-operate with me in distributing Bibles, New Testaments and Gospels on the ships. I am to receive from them a full grant on Bibles for the ships' libraries as well as for individual men, and a half-grant for New Testaments and Gospels. Join me in giving thanks to God for this wonderful gift, and may He have all the glory as His Word is given to the men.

On the S. S. "Farnham," a British steamer lying at a coal-pier in East Boston, the Lord enabled me to climb up the ladder, and I found the chief mate to be a believer. He did enjoy Christian fellowship and was a reader of Christian books.

In October I visited the Japanese vessel "Kwansai Maru," and had a splendid time with the chief engineer, who studied the Bible when in college in Japan and then took up the study of Buddhism, but was now reading a book on Christian Science. He was open to the truth, and I had a fine time with him. He accepted a Gospel and some literature, and promised to read all carefully.

On the German steamer "Frankenwald" a sailor received one of my kit-bags, and on a second visit in September I found him again. He said he had left the Gospel I gave him at home for his family to read.

On the Norwegian ship "Segundo" I had happy fellowship with Acting-Captain Williamsen, who told me he had been born again and that he was rejoicing in the new life. He has meetings Sunday mornings in the salon for everyone.

AFRICA

The following from Brother Searle again emphasizes the need of Scriptures in the native languages:

We are praying much about the matter of printing and publishing the New Testament. It appears that the Field Secretary of the B. F. B. S. is not favorable to the publication of it. His reasons are as follows: The Ruwenzori translation, as it is called, he thinks is unnecessary, because there is a low-type Kingwana translation of the New Testament, prepared by "The Heart of Africa" Mission, now being published (by the Scripture Gift Mission). Then the Lualaba missionaries require a much higher type Kingwana than we could use here. The Ruwenzori work is an intermediate one. The B. F. B. S. desire to publish a union Kingwana translation suitable to both groups. We find this union Kingwana unusable here for all practical purposes, as it is too high for the people to properly understand. On the other hand, the low type, although well understood, is ungrammatical, and in the past has been very inexact to Scripture. Perhaps the new revision may be better. However, it seems that the intermediate translation will cover by far the greatest area, being well understood for the most part by the natives and meeting the need of both upper and lower classes of Kingwana. Both will understand it and appreciate it, something like our Authorized Version, not too high for the lowest and not too low for the highest, besides adhering very closely to Scripture. Already there are calls from all sides near and far for just such a translation, as samples of it sent around have met with wide approval. May the Lord raise up a way for its speedy appearance, that the people may have it as soon as possible.

Our young brother William Deans writes:

We are greatly encouraged by the work with the young men who have come to live on the station for more training and help before thinking of going out for the Lord in full-time work, if He so calls them, and if the assembly extends fellowship. They are able to recite for over an hour by memory from eight portions of the New Testament, and to speak by heart outlines on Creation, Adam and Eve, Cain and Abel, Babel, etc., through to Joseph's imprisonment in Egypt. They can answer any reasonable question on any of the ground they have covered. In the New Testament we have studied the life of the Lord, and are now studying the parables. The Lord is certainly blessing in this, and today another fifteen or so are to come in to join them. They are active in evangelistic work, and go out in five directions every Lord's Day morning, evangelizing, and being back in time for the Gospel service before breaking of bread. Of their village life in the weeks when they return to their home for vacation, we hear the finest reports; one laboring brother said of one of them, "He wastes absolutely no time in the village, but utilizes every moment in teaching the people and reasoning with them concerning the things of Christ."

INDIA

Rowland Hill writes the following:

The fellowship of the Lord's people is itself valuable, and appreciated even apart from the tangible evidence of it, so I send you my hearty thanks for both. It is of the Lord's mercy that I was not consumed long before I was saved, and it has been all of His mercy since that we have been kept and maintained in His happy service. He daily loadeth us with benefits, and loadeth us with a debt of gratitude to Himself, and also to His dear people whom He uses to fulfil His gracious purposes concerning us.

Since I last wrote you we have added six to our little Assembly here by baptism, and the Lord has been giving us some little refreshment. Several have shown marked

progress in the things of the Lord, and we hope for two or more baptisms in a short while. We have also opened work in another small day-school, which meets in our assembly room, and we have started work among a few nominal Christians and others in another part of the city. Last Sunday we had there twenty-two, gathered into a small house to listen to the Word, and there seems to be some interest. Most of them are from the nominal Christian class but they are no more born again than the heathen, and as much in the power of sin and Satan as their heathen neighbors.

We are having our rains now. So far we have had 12 inches above normal, and have two months more to go. Everything smells musty; and it keeps me in, especially evenings, quite frequently, as we cannot get to the villages through the paths in the mud.

CHINA

Recent newspaper reports tell of Communist activity in the Province of Kansu, and of missionaries having to flee. Brother Foggin labors in this province and definite prayer is requested on his behalf.

From Brother Kautto we learn something of conditions in another part of China. He writes:

We had our annual general meeting from July 14 to 17th, inclusive, at Taitowying, but it was not as well attended as we had hoped. For it so happened that it began to rain just a day before; all the roads were made wet and muddy and the rivers flooded. Nevertheless, those who were able to come were happy and thanked the Lord, saying, "We came here empty but now we are returning full."

I have been here at Shuang-Shan-tze, Manchukuo, for the past five days, but am expecting to return to Taitowying to-morrow, D. V., but it has been raining almost all the time since I came here, and almost everybody is hard up for food. Many are eating only once a day. I helped them all I could, but I have no means of opening a soup kitchen, and there is no hope of having any special meetings. Bands of bandits are running around

like roaring lions seeking whom they may devour. Everybody is afraid of them, for they have no mercy on any one. If one is not able to give them what they want, one may be tortured even to death.

I was thinking of visiting Mutouteng, some twenty miles east from here, but there is a band of forty bandits on the way there, who are moving from one place to another, a cruel lot of men, whom the soldiers are pursuing but never seem to find.

We have been busy with our tent since last April, except in July when we stored it away during the rainy season. We hope to start again with it in a few weeks, for two months or so.

SOUTH AMERICA—PARAGUAY

Brother Martinez writes:

It is a joy to us to know that our dear brethren and sisters remember us in this difficult corner of our Lord's vineyard, thus helping in the proclamation of the Gospel among the Paraguayans, many of whom have already been transformed by the mighty power of God and are living witnesses of His saving grace. We are "workers together" with Him, and when He comes we shall rejoice in His presence and in the presence of those who have been saved through the preaching of the Gospel in this and in other lands. May we be faithful to Him till that day.

You will be glad to know that the work is progressing here. Lately we have had the joy of witnessing the manifestation of God's power in the salvation of four men and two women, and several others are manifesting much interest in their souls' salvation. The meetings both in the open air and indoors are very well attended, and the Sunday school has increased up to 105. Many of these dear children are already trusting the Lord Jesus for their salvation. Pray for us and for the work here that soon we may be able to see greater things done by the power of God through the Gospel.

The following are some chapter headings and extracts from a most interesting and instructive book entitled

"Ambassadors for Christ,"* by Mildred Cable and Francesca French.

THE AMBASSADOR—HIS CREDENTIALS

It was well that the national passports were in order, and that each visa was correct, but these missionary ambassadors were gloriously conscious that their supreme credentials, issued by the One and Only Potentate, and written in His Word, lay unrecognized at the heathen monarch's side:

"Go ye into all the world and preach the gospel to every creature, and lo, I am with you alway, even unto the end of the age."

"As Christ's Ambassadors, we speak: God, as it were, making entreaty through us: we entreat you, on Christ's behalf, be reconciled to God."

THE AMBASSIATE—ITS HONOR

Christ's Ambassador goes to the uttermost parts of the earth as His representative, the embodiment of His teaching, the demonstrator of His ethics and the upholder of His Name and reputation. It is of no use for him to protest that he is not prepared for such a position, that he never undertook to represent among the heathen the whole character of His Lord. The Christian cannot escape the responsibility of being the guardian of His Master's reputation and of His good name, for most of the people who have their eyes on the Christian never turn up the old Book where Christ's portrait is preserved. They just look at His representatives and say: "Christianity is this or that," according to their behavior.

Herein lies the honor of the missionary's calling. He is a man sent to a far country to speak the name of Jesus to men who have never heard it. It is the greatest honor that can fall to the lot of any man, but whoever accepts it must, with the honor, accept the responsibility of being

*Can be obtained from Loizeaux Bros. Paper covers 40; cloth \$1.00, postpaid.

the interpretation of that new Name wherever he proclaims it.

"What manner of men ought ye therefore to be?"

THE POSTULANT—HIS CALL

To be an Ambassador for Christ would seem to cost some no more than to hold a government appointment in the East. Have none of it. Let your transaction be direct with God. He has a special place for you in His service and if you take time, quiet and silence to find out where that place is, you will certainly discover it.

A call to the foreign field is absolutely unmistakable to those who have experienced it, and is never to be confused with the easy yield to the line of least resistance which is actual drift, and lands a man, who has taken less trouble than a trader does, to investigate and fit himself for his job, on to a foreign shore. There he gradually adapts himself to new conditions and new surroundings and, in order to justify his position, undertakes to preach to the people around him, arrange schools for their children, hospitals for their sick, and to organize the religious side of their lives.

The main division, however, is not into any of these classes, and anyone who thinks will acknowledge that there is a stamp upon those who are God-appointed, which is as real, as certain, as unmistakable as are the credentials which an ambassador presents to justify his presence. Christ's Ambassadors carry their insignia: there is just something about them which shows they have had a call—that is all.

THE PREPARATION

Now must the student learn how to use that most powerful and potent weapon, to learn by experience communion with God, meditation on the things of God, not only how to pray but what to pray for, and how to do God's will, and get God's will done on earth as it is done in heaven.

If it be essential to learn to pray, no less urgent is the necessity of coming to understand the meaning of the words, "I believe in the Holy Ghost, the Lord and Giver

of Life." All the students expect a lonely future where their spiritual life will be sustained by no visible source, and it is that Spirit who will be their final Teacher, Inspirer, Admonisher and Rectifier.

He convicts men of sin, righteousness and judgment. It is by Him that they are born anew. It is He who leads into all truth, and it is only by the power of that Life-giving Spirit that the missionary himself will be a channel of life to others.

Finally, training affords the time when the practice of the presence of God may teach him how every day can be made a holy day, and how even pots and pans may bear the inscription, "Holiness to the Lord."

Space prevents the insertion of all the extracts we hoped to include. D.V. the rest will appear next month.

OBITUARY

BLACK CAPE, QUE.—Our beloved sister, Mrs. Duncan Campbell, was called home on Oct. 1st. For two years she had been confined entirely to her house, and the last nine months to her bed. A patient sufferer, she longed for the moment when her spirit would be with Christ, which is indeed "very far better." Her husband had gone on before some seven years ago.

A large company gathered at the home for the funeral service, and the gospel went forth to the living by H. L. Campbell and the writer. —S. STEWART.

TAMPA, FLORIDA.—On Sept. 10 we laid away the body of our dear brother Sawyer, of Palm Harbor, who has been in fellowship over fifty years, and has gone up and down with the Gospel for over thirty years. After the service a sister said, "He led me to Christ." This dear old brother was the chief contributor to the cost of building our Hall, saying what he gave was to the Lord.

On Lord's Day, Sept. 15, we held a Memorial Service at the Hall, in memory of him, our brother C. Johnson, and others whom we knew and loved, who died at Matecumbe in the recent storm. We had expected our dear brother Johnson to be with us that day, but instead

of this his name was included in our Memorial Service. He was not only my brother in Christ, he was my father and friend, from the time he visited me shortly after I came among Brethren. I consulted him in all things. His last letter, written the week before he went to Matcumbe, is full of advice and of love. —J. T. EDWARDS.

HARRISBURG, PA., Oct. 24.—Our brother, Philip Reed, passed into the presence of the Lord on Oct. 14, after being sick in the hospital and at home for seven weeks.

His body was laid away on the 17th to wait the resurrection of life. The funeral services were held in Bible Truth Hall, J. D. Stephenson speaking on "Death is Ours;" "To Die is Gain," and "Blessed are the dead which die in the Lord," and Frank Gregory taking part in the Hall and at the cemetery.

Brother Reed is missed very much in our meeting, throughout the city, and elsewhere. He had a "good report of them which are without," and was an earnest and faithful servant of the Lord. His last words from a bed of suffering were, "Tell the brethren to stand fast in the faith."

—J. D. STEPHENSON.

WORCESTER, MASS.—Our sister, Mrs. E. P. Waterhouse, departed to be with Christ on September 7th. She had been afflicted for a number of years with a very rare disease. She had been a great sufferer for the past two or three years and was longing to go. She passed the recent summer with her sister in Nova Scotia, where she was born. She was laid to rest in Hope Cemetery at Worcester, on September 9th. Services at the house were conducted by brother C. J. Gleason and A. Van der Pyl, and prayer at the grave by A. Van der Pyl. She was the wife of our well-known brother, E. P. Waterhouse, who was connected with the Worcester assembly for more than forty-five years till his departure to be with Christ in 1928.

—A. VAN DER PYL.

Miss Lillian McAllister of Vancouver, B. C., was suddenly called Home, to the presence of the Lord she loved, at 7 o'clock on the morning of Aug. 5th, while she knelt in prayer with over fifty nurses of the Royal Columbian Hospital. Miss McAllister had for twenty-five years

served in this large institution, and during that time her tactful, yet courageous, witness for Christ had won for her the respect of a very wide circle of friends. Of late years she had much to do with the promotion of the Nurses' Christian Union, and several young women, coming under her godly influence, had found her Saviour to be theirs.

Miss McAllister often gave blood for transfusions in emergency cases, and was what is known as a "universal donor." It is interesting to know that the doctors, in checking up, discovered that not one to whom she gave blood failed to recover. Mr. Inglis Fleming, who spoke at the funeral, used this to advantage, pointing out that our Lord is the *real* Universal Donor, for His precious blood never fails, and is suitable for all.

Miss McAllister was in happy fellowship with the East Burnaby (B.C.) assembly, and will be much missed. The large staff of nurses and doctors, who were present in a body at the funeral, will also miss her godly influence. How very valuable is a life spent for Him! It surely has promise of the life that now is, as well as that which is to come. Our sister is now enjoying the "far better," awaiting, with us, the consummation of joy to be ours at His coming.

—C. ERNEST TATHAM.

EDMONTON, ALTA.—Our brother, Robert Banford, has gone to be "with Christ, which is far better," at the age of 82 years. He had been in active work till he was 81, but had been in declining health for several months. He was a brother of the late William Banford, of Lachute, Que., and his twin-brother, Jackson Banford, of New Westminster, B. C., still survives him. Mr. Banford's wife went to be with the Lord last Summer, but he leaves a daughter and son, both living at Edmonton.

—D. MACGREGOR.

A report having been circulated that Mrs. Carl Armerding had died en route to New Zealand and been buried at sea, we are thankful to say that it is entirely untrue.

It apparently arose through some confusion with the home-going of Mrs. Armerding, Sr., who passed away on August 20, at the home of her daughter, Mrs. Howard Taylor, in Fanwood, N. J.

NEHEMIAH

Was he pious, but mistaken in his zeal?



IT seems to please some to speak rather disparagingly of the work of this servant of God. His critics are kind enough to acknowledge his piety, but doubt that he had a divine commission to do the special work for which he is famous—that of building the wall of Jerusalem and setting up its gates. Christians should be careful in such a matter, lest they should seem to share in any measure in the ridiculing spirit of Sanballat, Tobijah, and Geshem.

If, in fact, we are to think of the work of Nehemiah as not ordered of God, but merely a matter of his own choice, and though allowing good intentions, after all his work was animated by mistaken zeal, we are faced with some serious considerations of a far-reaching nature.

It may be well to remind ourselves that the book of Nehemiah is the Spirit-given record, together with the book of Ezra, of a most important turning-point in the ways of God with Israel, and that the recorded events have to do with the fulfilment of God's Word as to the return from Babylon, and so bear upon the integrity of that Word.

The restoration of Jerusalem as a city with the Temple is an epochal event in the great dispensational ways of God, and also in the progress of His governmental dealing with His earthly people. So important is it that the Gentile decree, by which in the providence of God this should be commenced, is made the starting-point of the greatest time prophecy of all Scripture—the seventy weeks of Daniel 9. What this meant to such a God-fearing man as Daniel we easily discern from his prayer in that same chapter, and that he was one with the mind

and interest of God is evident from the answer given to his intercession.

Nehemiah's mission and work for the city of the Name bear a most important relation to that prophecy given to Daniel, and to a correct understanding of its time elements. Without going into details, this remains true even allowing for differences of judgment as to the chronology of the period, and so differences as to establishing B. C. dates for the beginning and end of the sixty-nine weeks of the seventy, after which sixty-nine weeks our Lord was crucified—Messiah was cut off. It cannot be denied that Nehemiah's mission and work fall within the opening period of that great prophecy, and so relate to its commencement and the fulfilment of God's pledge as to what He would do after the seventy years of desolation. From this and other considerations which will be mentioned later, it seems unfitting for any Christian commentator to speak slightly of what Nehemiah did, and especially since the Spirit of God has been pleased to preserve the record of it.

As Daniel's deep concern was about the restoration of Jerusalem, so was Nehemiah's (2: 3-5), and this too was God's concern when His determined period of judgment had expired. But what would such a restoration mean? To be a city again, it must have its walls and gates. This is of the very essence of the matter. The city could not be recognized as restored according to God's promise without just such a work. Zerubbabel, Jeshua, and Ezra were not leaders in this particular feature, but Nehemiah was. In commenting on this, Tregelles clearly states the matter: Referring to the objects of hope in Daniel 9: 24, "which will be brought to pass when the seventy weeks have run to their termination," as he says, "the point from which they commence is next stated: 'From the

issuing of the decree to restore and to build Jerusalem;’ this is not the decree of Cyrus (Ezra 1: 1), for that was simply to build the house of the Lord God of Israel in Jerusalem; neither was it the decree given to Ezra by Artaxerxes in the seventh year of his reign (Ezra 7), for that related to the worship of God, etc., but it evidently must be the decree given to Nehemiah in the twentieth year of the same Artaxerxes in the month Nisan; this last is the only decree which we find recorded in Scripture which relates to the restoring and building of the city. It must be borne in mind that the very existence of a place *as a city* depended upon such a decree; for before that any who returned from the land of captivity were only in the condition of sojourners; it was the decree that gave them a recognized and distinct political existence” (*Daniel*, pp. 100, 101). That the mission and work of Nehemiah were viewed as effecting this by the adversaries is evident from the record of their activities, for they did not favor such a turn of affairs.

Now let us notice what Nehemiah says, by the Holy Spirit, in regard to his work. When the king made enquiry as to the desire of his cupbearer, Nehemiah says: “So I prayed to the God of the heavens;” he went to God for direction, and then said to the king: “If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me to Judah, to the city of my fathers’ sepulchres, that I may build it” (2: 4, 5). He next recounts the provision made for him, and the retinue sent with him. Here there are evidences of a more official place and greater civil authority than were given to either Zerubbabel or Ezra.

Now note this: “I told no man *what my God had put in my heart to do for Jerusalem*” (ver. 12). What this really was we learn from vers. 17, 18. Later he says:

"Our enemies...perceived that this work was wrought by our God" (6: 16).

Can there be any other conclusion than that Nehemiah's mission and work were given to him by God, and that it is under the deep conviction of this and the sense of its vital importance in relation to God's own plans that he acts and speaks as he does according to the record in his book?

Our remarks bear chiefly upon the historical, dispensational, and prophetical relations of this man and his work, but there is also the moral or spiritual significance to be considered, indeed such as is to be found underlying all Bible history. Doubtless, along this line there have been extreme and harmful misapplications made of this and other historical portions of the Old Testament, as also of some of its types, but this is not corrected or help given in difficulties arising out of this by, in particular, any slighting remarks as to this man and his work, and by avoidance, if not refusal, of any attempt to derive instruction and guidance for the present path and circumstances of God's people from such portions. The more we can free our minds from old prejudices and traditions to take up afresh the Word of God to search and use it in simplicity of heart, the better it will be for us, and the more help we will prove ourselves to be to the sorely tried and often confused people of God in these darkening days.

—JOHN BLOORE.

"But Zion said, The Lord hath forsaken me....Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me" (Isa. 49: 14-16).

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good" (Ps. 122: 6-9).

REBUILDING THE WALL OF JERUSALEM



THE Book of Nehemiah is a history of the returned remnant laboring to restore Jerusalem amid the attacks of Satan in the persons of Sanballat, Tobiah, the Arabians and the Ammonites. And the world, both profane and religious, is ever ready either to oppose or to mix in the things of God. These are very ancient manœuvres of our common enemy; for what he is unable to do by force and persecution, he seeks to bring about by deception.

This spiritual setting of Nehemiah's work, as applicable to Christianity, has been ably set forth by others, and needs little additional comment. The wall about Jerusalem speaks of the fact and the principle of separation from the world—and unto God. But that wall had twelve gates. And those gates were never shut against their brethren who dwelt in the "hamlets and villages," on the farms and vineyards near and far from that walled city where God had set His Name.

These facts are of vital import in our diligence to keep "the unity of the Spirit in the uniting bond of peace." But as we "contend earnestly for the faith," with sword in one hand while laboring on the wall with the other (Neh. 4: 17), we are ever to distinguish between the enemy and the Lord's people. There were of course fear and failure, over-reaching by "the nobles" in their usury, with many other things to vex and hinder;

and this from within. Yet in no case was a pure-bred Israelite driven away. Let us weigh carefully that simple fact.

Neither should any of the Lord's own brethren be excluded from His table, lest by so doing we exclude *the Lord Himself*. He is ever identified with His own. Acts 9: 3-5 should make that clear:—"Saul, Saul, why persecutest thou *Me*? . . . I am *Jesus* whom thou persecutest." From a dispensational setting we get the same principle: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*" (Matt. 25: 35-45). The principle has *abundant* Scripture support. And if our Lord so identifies Himself with His earthly brethren, how much more with His heavenly—His Body and His Bride!

Let us then beware how we cut off, refuse and cast out these brethren of our Lord. Let us *distinguish* between the genuine and the spurious, for mere profession has been thickly sown in the midst of the professing Church. May we be skilled husbandmen able to discern the real from the unreal, for we are bound to refuse fellowship at the Lord's Supper to all who are not born again; but we are also bound to receive *all* the children of God. Letters of commendation in apostolic times were intended to vouch for the reality of one's profession.

During Nehemiah's absence, as we read in the closing chapter, the priests, as well as "the nobles," had been woefully negligent in their vigilance. The product of their intermarriages with their enemies was a mixture of Israelite and Canaanite! And how truly that typifies profession merely, and that within "the house of God." But, sad to say, there are many who seem unable to discern the "wheat" from the "tares!" Some have gone

so far as to teach that a child of God may gravitate into "a deceiver and an antichrist!"

But there is as much likelihood of God's own children ever practising such evils as for antinomian doctrine to become a reality in the experience of a born-again soul! "Whosoever has been begotten of God does *not* practise sin; because his seed abides in him, and he cannot sin, because he has been begotten of God" (1 John 3: 9). Oh, that we, like Nehemiah, might be able to distinguish the real from the unreal, the children of God from the children of wrath!

As we build the wall of separation about God's Center, may we see that its gates are never shut against *any* of our brethren in Christ. That God-given position occupied these many years by "Brethren," expressed in a practical recognition of One Body in Christ, of which *every* born-again soul is a member; the sovereignty of the Spirit with that Body; the being gathered unto the Name of Christ alone; our manner of worship and ministry is most beautiful in its simplicity, and in perfect harmony with apostolic teaching.

We are not to step down from that position. For it was, unquestionably, ordained of God to attract and to gather His own scattered people unto HIMSELF. May we not use it as a barrier against them! Nehemiah did not leave Jerusalem to worship in the "hamlets and villages;" but he did not refuse his brethren who came up to Jerusalem to worship! On the other hand it would be cruel and unscriptural to identify any company of the Lord's own people with Sanballat and Geshem, enemies and unbelievers!

From Nehemiah, too, we may learn assembly government, according to the mind of God. May we study

Nehemiah's ways, both in his firmness and in his grace. What a golden opportunity is still ours in the mercy of God!—to reach out beyond, not to parley with the enemy, but in loving ministry to our brethren in the "hamlets and villages" that God's scattered remnant may find in *Himself alone* a place of safety.

Indeed, we may receive *any* of our Lord's own brethren—who walk with Him—and remain undefiled in so doing. This is not "independency," but true dependence upon the Holy Spirit's guidance. For *every member* of His Body is dearer to Him than life itself, whether weak or strong, ignorant or intelligent.

"Oh, 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."

—HERBERT COWELL.

SPOILING THE PICTURE



THE historical sections of the Old Testament provide a divinely-inspired picture-book. Various events are recorded there which are taken from the history of men or nations, and are used to teach eternal truths by illustration. In order that these incidents should take place, God guided His servants to do His will. Then the Holy Spirit inspired the various authors to record certain portions of their lives. Thus everything included in the Old Testament, far from being the jumble of the Modernists, has been carefully

selected for a purpose, and that purpose is a moral one. "All Scripture...is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." What happened was for the benefit of the saints concerned, but what is recorded is for ours. All things, however, in which man has a share are liable to be marred, and occasionally we find that someone has refused to do God's will and hence the picture is spoiled. Gehazi, the servant of Elisha, was such an one.

In 2 Kings 5 God has given a perfect picture of salvation. Naaman, wealthy, powerful and honorable, had everything to be desired from man's point of view, "*But* he was a leper." Elisha, the servant of God, showed him a way of escape which did not require his money, influence or character, and offered instant cure. "*But* Naaman was wroth," and went off in a rage, as man so often refuses to be humbled before God. However, when he came back back and took his place as worthy of death, he was cured, without money and without price. Thus the illustration of the helpless sinner receiving the free grace of God is without a flaw, "*But* Gehazi" (ver. 20) spoiled it. His name means "Denier," or "Diminisher"* and he detracted from God's glory by suggesting that payment will be accepted for salvation. His punishment was immediate, permanent and righteous.

It has been well said that the only Bible which the world will read is the Christian's life. Just as the stories

* Several authorities give as the meaning: "Valley of vision;" Jackson gives, "Valley of my vision." This seems fitting. Gehazi was living in the lowlands of his own vision, not that of God, as did the prophet, so self and its desires predominate and so spoil the picture.—[Ed.]

of the patriarchs picture Christ and His work, so our lives, if guided by God, will display His character. The Holy Spirit indwelling seeks to reproduce in us the perfect life of Christ, but it is only too possible for us to disobey God, grieve the Holy Spirit, and spoil the picture, which means that the world will receive a distorted view of what God is.

How important, how absolutely imperative, that we who are known as Christians should live worthily! As long as my identity remains hidden in any group I am free to do as they do. But as soon as I run up the flag and testify boldly, "I am a Christian," from that moment I am a marked man, my every word or gesture may be noted and my profession valued accordingly. I cannot even dress as others do; my appearance must be neat and my clothes moderate in style. The flippant language, so characteristic of the world, and, alas, sometimes of us as Christians, must also be avoided. And any ungracious word, unkind remark or flash of temper will do more harm to my testimony than can well be estimated.

If we have been spoiling God's picture by carnality, selfishness, worldliness or indifference, let us not seek to evade the issue as Gehazi did, but face it squarely, and seek God's grace to let Him do what He will with our lives. "If we confess our sins He is faithful and just to forgive us," and if we look with unveiled face on the glory of the Lord, we shall be transformed according to the same image even as by the Spirit of the Lord.

—R. EDWARD HARLOW.

“LET DOWN,” and “CAUGHT UP”

IN sending Ananias, His disciple, to Saul of Tarsus, after that great persecutor had been arrested by the Lord and brought to repentance, the Lord said to him: “Go thy way, for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My name’s sake” (Acts 9: 15, 16). Ananias obeyed, and after he had laid his hands on him, Saul’s eyes were opened and he received the Holy Spirit. Before this, he had been blind for three days and nights, and ate and drank nothing. But now he “received meat, and was strengthened.” Then, we read, “And straightway he preached Christ in the synagogues, that He is the Son of God.” This brought him into conflict with the unbelieving Jews, and they “took counsel to kill him. But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and *let him down* by the wall in a basket” (Acts 9: 15-25).

This is the first of the many “let downs” which the devoted apostle experienced. They were not all alike in manner, but in them all the Lord was showing His servant “what great things he must suffer” in making His Name known to men. There are certain ones whom the Lord seems to choose for a path of special suffering, and Paul was the “chief” of these, even as he had been the “chief of sinners” (1 Tim. 1: 15). Saul had not been a great *sinner* as men think of sin. Indeed, his whole life

was such as to write shame on the morality of many who regard themselves Christians. And it was not only of the highest morality, it was deeply "religious." In fact, he was steeped in the narrowest religious ideas, serving God as he thought, in unbroken observance of the entire Jewish ritual, not only in the Ten Commandments, but in all the ceremonial law as well (Phil. 3: 4-7).

But now all was changed. He says: "What things were gain to me, those I counted loss for Christ." He had *seen Christ* in heaven at the right hand of God. It was not a mere inward thought or vision, such as one might have in a dream, even if it be a divine revelation. We read of some having dreams from God given to them, as Joseph, Daniel, etc. Paul actually saw the Lord of glory, and the brightness of the light was too great for him; he was blinded by it until Ananias laid his hands on him, to recover his sight. And afterwards, as he himself informs us, "he was caught up to the third heaven, into Paradise," and there he heard "unspeakable words, which it is not possible for man to utter" (2 Cor. 12: 4).

Does it not seem strange that the one who was so favored as to be "caught up to the third heaven," should have to make his escape from his enemies in such a humiliating experience as to be "let down the wall (of the city) in a basket," as if he had been a criminal fleeing from justice? It is strange, indeed, but it was God's will that it should be so. He might easily have wrought a miracle and given His apostle cause to boast of working some marvel to confound his enemies! But no; the humiliation was needful. It was among the things he must needs "suffer," that thereby he might learn to boast alone in *Christ* Himself, not even in a miracle wrought for his benefit.

Was not this indeed the pathway of our blessed Lord Himself? We do not hear of any miracle He did on His own behalf. The means used by Him, and by His Father for Him, were for the most part only the ordinary ones. When the Son of Man hungered and thirsted, we might have thought that Heaven's hosts would wait upon His need, and bring Him straight from heaven the food to sustain Him. Instead of that, He is permitted to suffer hunger and thirst, even on one occasion for "forty days and forty nights." He had "not where to lay *His* head," when the meanest of His foes had their needs supplied from the very mercy despised. He fed the thousands who had continued with Him "three days," but we read nothing of His partaking Himself of this abundant supply. At the close of His holy life, He suffered the agonizing thirst of crucifixion, such as is said, none other is to be compared with it. But instead of God intervening to relieve His sufferings, He forsook His Son for our sakes, and His enemies gave Him "gall for His meat, and in His thirst they gave Him vinegar to drink!" But who can tell the whole story of that which He endured, that He might glorify His Father and bring life everlasting to us?

Those stirring experiences of the apostle were allowed of the Lord, lest, as he says, "I should be exalted above measure." They were necessary to keep the flesh, that evil corrupt nature, which lay within the heart of the apostle and is also in the heart of every child of the fallen Adam, from priding itself as entitled to a share in the *glory which is due alone to Christ*. We read: "The flesh profiteth nothing." But in the life of our Lord Jesus, what He endured in suffering and privation was *entirely* the fruit of His grace. He was pleased to take our place, in the circumstances through which His

people pass, that He might, by reason of entering fully into them all, be able to sympathize with them, actually *feel* for them, in all they may be called upon to endure. "For in that He Himself hath suffered being tempted (tried), He is able also to succor them that are tempted" (Heb. 2: 18). —WM. HUSS.

The BOOK of BOOKS

Tell me, ye sages of time, if ye know a book that vies with the one that tells us of "a Friend who sticketh closer than a brother."

This Book comes to the sorrowing with its sweet notes of everlasting joy.

It tells the homeless of a home where eternal peace and satisfaction reigns.

It comes to the slave with the joyous tidings of emancipation.

It comes to the guilty with pardon from the King of the universe.

It sings in the ear of death-doomed man its lofty strain of immortality.


This Book exceeds in importance all the books of men as much as eternity exceeds an hour.

It exceeds in value all the literary productions of our race as a diamond exceeds in value its weight in ashes.

—C. C. CROWSTON.

CHRIST AND HIS OWN

(2 Cor. 5)

“ PREPOSITION is a word which shows a relationship between its object and some other person or thing.” In 2 Corinthians 5 we find a remarkable concentration of prepositions in connection with our varied relationships with the Lord Jesus Christ. As in the starry heavens there are galaxies of glory where the orbs of light are clustered together, so in the realm of inspiration it is with the Scriptures. Noticeably this is the case with our chapter. Let us examine some of these prepositions.

BY

shall be the first to which I call your attention.

“*By Jesus Christ*” (ver. 18). All our blessing for time and for eternity comes to us by Him. He is the glorious channel through which all the riches of God’s grace and goodness reach us. As we sing,

“For ever be the glory given,
To Thee, O Lamb of God;
On every joy on earth, in heaven,
We owe it to Thy blood.”

If we were to be blessed according to the good pleasure of God, a righteous basis must be laid. The holy claims of His glorious throne must be fully met; the law must be magnified and made honorable; in the presence of all created intelligences the holiness and truth and justice of God must be fully vindicated.

Only through our Lord Jesus Christ and through His atoning work on the cross could the breaches be repaired, or the distance be bridged, or reconciliation be made.

In grace He came into holy Manhood. In grace He trod His holy pathway through the world of men. In grace He, the sinless, spotless, undefiled Son of God, became the sin-offering at Calvary. In grace He was delivered for our offences and was raised again for our justification, so that we therefore might have peace with God through Him.

“By Jesus Christ” and “Through our Lord Jesus Christ.” Those words will ring as glad refrains eternally when on high in His glorious presence and likeness.

Through Him we have peace with God.

Through Him we have access into the grace in which we stand.

Through Him we rejoice in hope of the glory of God.

Through Him we have received the reconciliation.

Through Him grace reigns, through righteousness, unto eternal life.

Through Him we shall reign in life.

Through Him it is that we are called by the God of all grace into His eternal glory.

By Him the gift of grace has abounded unto us.

By Him we have been constituted righteous.

Yes! It is by the redemption that is in Him that all blessing comes to us, and we sing, rightly,

“Nothing apart from Thee,
Jesus our Lord.”

Glad we are to ascribe honor and glory and praise to Him, and say, “Unto Him that loves us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen.”

This fact of all our blessings coming to us "by Jesus Christ" is happily familiar to all believers, and is frequently spoken of among them.

But believers are seen of God,

"IN

Christ," and this truth, which is one of liberating power, is not so often dwelt upon, and therefore some of "His own" are not in the enjoyment of their Christian portion and privilege as they should be.

Look at verses 17 and 21 of our chapter.

"Therefore if any man be IN CHRIST he is a new creature."

"For He hath made Him to be sin for us, who knew no sin: that we might be made the righteousness of God IN HIM."

Happy are we, in truth, who know our place and portion before God "in Christ."

It has been said that there are nearly one hundred cases in the epistles where this truth is presented, "In the Son," "In Christ," "In Christ Jesus," "In Him." It would edify Christians if they searched the Scriptures as to this, for, for our furtherance and joy of faith, it is of importance to be established in this assuring truth.

Our position as Christians "in Christ" is all of God. It is He who has created us in Christ Jesus. We are His workmanship. Thus we are of a new creation altogether. We are in the midst of the old creation which groans and travails in pain, and our bodies are part of it and must be changed. But already we are of the new creation of which Christ is the beginning.

In Genesis 1 we find that "things" were created first and then man was made. In the new creation the order

is reversed; the "man in Christ" is of a new creation now, and waiting the glorious announcement of Him who sitteth on the throne, "Behold, I make all things new" (Rev. 21: 5).

God has come in on our behalf and has transformed us from the ruined Adam to the risen Christ. In our natural, unconverted state we were linked up with Adam in his sin and in the judgment and condemnation which were his. Now we who believe are linked up with Christ in resurrection. He has accomplished redemption for us and He is our life. We are in Him before God.

A servant of God used to ask young believers, "Are you in Adam or in Christ?"

The answer would be given, oftentimes in a faltering way, "In Christ, I suppose."

His next enquiry would be, "How often does God see you in Christ?"

And the reply was frequently, "Not very often, I fear."

But the glorious truth is that God *always* sees the Christian in Christ, though, alas, the Christian does not always act consistently with the position. But God does not undo the work of new creation. He has undertaken for us and cleansed us completely from all that with which we were associated, and never puts us back into our former position.

If we need correction He will correct in love, but it is as sons and not as sinners that He deals with us "for our profit," that "we may be partakers of His holiness."

That wonderful verse 21, to which we have referred, shows the grace of God, the sacrifice of Christ, and the blessing of the believer. Let us dwell for a little on it in detail.

HE (God) "the God of all grace," has wrought in the
greatness of His goodness and He
HATH MADE—the work is perfected, it has been done.
HIM—His own beloved Son who came into Manhood
to fulfil all His will.
TO BE SIN FOR US, when on the cross of Calvary
He was counted to be that which is so hateful
to God, and there as the sin-offering He was dealt
with in judgment.
WHO KNEW NO SIN — Personally pure and holy in
nature, and sinless in thought and word and deed,
and proved to be so in all His perfect pathway,
He was thus a spotless victim.
THAT WE — who were so deeply-dyed in sin, evil in
nature and act, and having no righteousness of
our own.
MIGHT BE MADE—that we might be made that which
we were not in ourselves.
THE RIGHTEOUSNESS OF GOD — a righteousness
apart from the law, apart from human merit alto-
gether, God clearing us from all that we were, and
this perfectly consistently with all that He is, and
with the majesty of His eternal throne.
IN HIM." We are clad in Christ's comeliness, beautiful
in His beauty, accepted in His acceptance. And
all is of God. "Of Him," are "we" *in* Christ Jesus,
who of God is made unto us wisdom and right-
eousness and sanctification and redemption."

Never can we measure the distance and the darkness
which our Lord knew when He was "made to be sin" for
us. The depths of judgment to which He went are un-
fathomable to us. But with glad hearts we praise Him,
rejoicing in the new place which He has won for us in
the sunshine of God's eternal favor, "in Christ."

—INGLIS FLEMING.

(Concluded in next number, D.V.)

THE CHRISTIAN'S GOOD-NIGHT

Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon the Saviour's breast;
We love thee well, but Jesus loves thee best—
Good-night! Good-night! Good-night!

Calm is thy slumber as an infant's sleep;
But thou shalt wake no more to toil and weep:
Thine is a perfect rest, secure and deep—
Good-night! Good-night! Good-night!

Until the shadows from this earth are cast,
Until He gathers in His sheaves at last,
Until the twilight glow be overpast—
Good-night! Good-night! Good-night!

Until the Easter glory lights the skies;
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise—
Good-night! Good-night! Good-night!

Until, made beautiful by Love Divine,
Thou in the likeness of thy Lord shall shine,
And He shall bring that golden crown of thine—
Good-night! Good-night! Good-night!

Only "Good-night," beloved—not "Farewell!"
A little while and all His saints shall dwell
In hallowed union indivisible—
Good-night! Good-night! Good-night!

Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known—
Good-night! Good-night! Good-night!

—SARAH DOUDNEY.

ABIDING IN THE DOCTRINE

Reprinted from March 1910

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9).



IT is not sound doctrine which makes us Christians, any more than good works makes us Christians; but as the good works which God has ordained for His people to walk in prove us to be true Christians, so does sound doctrine. Departing, therefore, from the doctrines which form the foundations of Christianity proves us to be only counterfeit Christians—not real, not born anew, not washed in the blood of the Lamb. Even in those who are real Christians, and who therefore could never surrender “the doctrine of Christ,” whatever false doctrine they may intelligently hold in matters not fundamental, only proves there is self-will—unjudged pride. The doctrine of our heart tells plainly and unmistakably our state. A man after God’s own heart gets his doctrine from God’s own word; he is subject to it from end to end. He forces no part to introduce something of his own.

The very brief but sweet epistle in which our text is found warns a Christian lady against those who “transgress,” that is, who are “progressive,” as they call it now. They “*abide*” not in the doctrine of Christ; they invent something of their own, as though what God revealed at the beginning had grown out of date and were

no longer true; or they wrest the Scriptures so as to make them say what they want them to say.

At no time perhaps since Christ came has this state of things been as prevalent as now. What need, then, for watchfulness among the people of God! What need to live by every word which proceedeth from the mouth of God, and by it and prayer keep in close touch with God Himself! The men who depart most from the word of God plead most for "love." It is deception. "This is love," says the apostle of love, "*that we walk after His commandments. This is the commandment, that, as ye have heard from the beginning, ye walk in it*" (ver. 6).

—PAUL J. LOIZEAUX.

CURRENT EVENTS

BY ROGER B. EAMES



THE passing year has been characterized by extreme tension among the nations of Europe. It has been a hectic year for Kings and Rulers. "Uneasy lies the head that wears the crown." While war between nations has repeatedly threatened, there has been also the agitation of the communist forces to produce war between classes. Especially has this been true in our own country, where the water-front and other strikes suggest an attempt to carry out the program laid down at the recent International Communist Congress in Moscow.

With Japan threatening further aggression in North China, Germany proposing that she and Poland divide the Ukraine, a Fascist Dictator for Austria, the restoration of the Monarchy in Greece, and Italian armies penetrating deeper into Ethiopia, the world situation is far

from tranquil. So much has come to pass that any new development, no matter how serious, is indifferently received by the world at large. We have become accustomed to the unusual, and the unnatural happenings and conditions produce no great impression upon those who are outside of the disturbed areas. The great powers of the world are making a tremendous show of indignation at Italy's effort to seize Ethiopia, but their vacillating policy and repeated postponement of the "sanctions" against the aggressor-nation has exposed the weakness of the League in dealing with international affairs.

BRITAIN IN CHINA. *The China Weekly Review* (Shanghai, Oct. 5), contains an article on the "Effect of Withdrawal of British Forces from China." It speaks of the silent withdrawal of British war-craft southward, and notes the arrival of these ships at Singapore, doubtless en route to the Mediterranean. "British naval power is being withdrawn from the China coast and there is no telling when it will return, and what is true of Britain also applies to France and other European powers... With Europe an armed camp, and statesmen of all nations feverishly engaged in choosing partners for the next war, there can be no questioning the fact of Europe's withdrawal from China, that is, withdrawal of military force." It is significant of the times that the European nations should find it necessary to withdraw their naval forces from the China coast, which would seem to leave Japan a freer hand in what she claims to be her rightful sphere of influence and control.

JAPAN IN CHINA. "The withdrawal of European forces from the China coast leaves only two powers in a position to restrain Japan—the United States and the Soviet Union... Japan's present activities in North China, and plans for early military moves in that area and Inner Mongolia, are timed to take advantage of expected developments in Europe. The declaration of the Commander of the Japanese forces in North China to create a new political administration in the North which includes five provinces... indicates Japan's intentions in the imme-

diate future...Japan is taking advantage of world conditions to build up her power in Asia."

ANTI-BRITISH DEMONSTRATION. The revolutionary riots in Egypt against the Egyptian Government, which is pro-British, are the result of anti-British propaganda sponsored by Italian agents who have been at work for some time in Egypt and Palestine for the purpose of discrediting British influence. This campaign is now being extended throughout the Arab and Moslem world by Italian radio stations. Mussolini seeks to build a colossal world-empire. Napoleon tried and failed; the German Kaiser made a similar attempt, and now Mussolini. Has the time arrived for the revival of the fourth and last Gentile world-empire, and is Il Duce its appointed Ruler? We believe he may be the immediate predecessor of the fourth Beast of Daniel 7: 7, which will arise immediately after the Church is translated to heaven.

"**TWILIGHT FOR NAZI NEO-PAGANS.**" Under this title *The Literary Digest* says that Realm-leader Adolph Hitler has "imposed bans on Teutonic cult-festivals, and on further building of open-air amphitheatres in Germanic style where such gatherings might be conducted.

"The connection between Reich Treasury statements and Reich Druid dances is not so remote as might first appear...Consciously or otherwise, there has developed a disinclination on the part of civilized people everywhere to enter upon dealings with a people seriously interested in the worship of Wotan...Hitler's disavowal of paganism is probably only a bargaining point in his controversy with the established churches. What really is at stake is the moral leadership of the 6,000,000 boys and girls in the German Youth Movement.

"The churches, especially the Catholic church, are struggling to maintain their traditional supervision of the spiritual training of the young. Hitler insists in bringing them up under the guidance of the *swastika*. At the same time editors believed that signs in Germany now

point to a restoration of the privileges of religion within the State. Such was the interpretation put upon Berlin Associated Press cables of October 30 saying that the Evangelical Church Committee, recently created by Kerrl, had ordered legal action against Protestant pastors in Prussia to be stopped."

EVENTS IN MEXICO. *The Evangelical Christian* in commenting on the conflict between the Roman Catholic Church and the Government of Mexico, says, "It should be remembered that there is another side to the story than that set forth in the articles bemoaning the iniquities of the Government in expelling priests and nuns. In '*The Life of Faith*' recently appeared a letter giving some facts not generally known....The writer states: 'Mexico has established national schools and reduced illiteracy from 90 per cent to 25 per cent, but she does not allow the minds of the children to be corrupted by priests and nuns, and, for the present, the only alternative is secular education.

"There is religious liberty for all law-abiding citizens, but treason to the State by priests or others is not tolerated; they must obey the law or get out. That is why Congress has unanimously voted the expulsion of eight archbishops and twenty-six bishops, because they are pernicious foreigners, subjects of the Pope and enemies of the Republic. It is now Mexico for Mexicans, and the heads of all religious denominations must be Mexicans. This is even-handed justice for all.

"The Minister of Education has thankfully received thousands of Testaments from the Trinitarian Bible Society as well as handsome grants from The Religious Tract Society. This does not look like atheism..... With education comes the ability to read God's Word, and a new era is dawning, where Protestantism will advance by leaps and bounds."

The President of Mexico made a public statement denying the existence of religious persecution. He also stated that the regime was in no sense Communist, and denied that there was any intention to attack the "reli-

gious conscience" of the people; the Government, he said, was seeking only to exterminate "fanaticism."

THE GOSPEL IN SPAIN. "Present conditions in Spain make the presentation of the Gospel very difficult. The Conservatives (Clerical Party), according to *The Latin American Evangelist*, are busy with their propaganda without let or hindrance. They believe the time is near when the ministers of the Republic will be turned out and they themselves take the reins of power. If they do, they will change the articles of the Constitution dealing with the religious question. Meanwhile the Roman Catholic Clergy have received large sums from the Government; the Jesuits preach wherever they want to; the priests are openly defiant and are turning their pulpits into political platforms."—*Missionary Review*.

It is becoming more apparent that Roman Catholicism, while meeting with reverses in Germany, Mexico and other countries outside the region of the Old Roman Empire, is gaining in prestige and power within the territory of that ancient empire which is now being revived. The Roman Beast will carry her for a short time, probably for political advantage, and then it too will cast her off, and the last vestige of Roman Catholicism will be destroyed from the earth (Rev. 17 and 18).

ARMS TO PALESTINE. Of 537 barrels of cement, shipped from Antwerp on a Belgian ship, 359 were found to contain ammunition, automatic pistols and revolvers. This shipment arrived at Jaffa, October 16. The discovery, which resulted from a broken barrel, has created a tremendous agitation, especially among the Arabs, who declared the Jews were receiving huge quantities of smuggled arms regularly, and that they were planning an attack upon the Arabs in order to drive them out of Palestine and take possession of their land. The circumstances of the shipment, according to *The Jewish Chronicle*, are still shrouded in mystery. Some circles suggest that it might have been intended for Ethiopia and came to Palestine on the first stage of a circuitous route.

GOG AND GOMER. "A prominent Soviet leader has said that Russia might ally with Germany, but not with Hitler. Now we are reminded that Bismarck always said that the natural and logical alignment was for Germany and Russia to stand together. The two countries are poles apart at the present time, but they will ultimately come together. Hitlerism may sweep Russia, or Communism may take Germany. But the 38th chapter of Ezekiel will be fulfilled, sooner or later, which declares that 'Gog' (Russia) and 'Gomer' (Germany) will unite.

"Other countries in the Northern Federation are Persia, Libya, Togarmah (Turkey) and Ethiopia, and we wonder if the latter will be driven to alliance with Russia as the result of Mussolini's policy. Whatever happens, it is surprising how the various nations are rising from obscurity and taking their places for the last scenes."—*Advent Witness*.

GULF OF AKABA. A little-known portion of the globe is the Gulf of Akaba, an arm of the Red Sea extending north-eastward into the Arabian peninsula and forming the eastern boundary of the Wilderness of Sinai. During the World War, Akaba, the village port of the same name at the head of the Gulf, served as a base from which the late Colonel Lawrence and Prince (later King) Feisal made their forays against the Damascus-Medina Railway, and the Turkish eastern flank. Strategically, it is one of the most important points in the Near East, and is now to become a British military post. Its Biblical name is Elath, or Ezion-geber. It was on the route of the Israelites as they journeyed from Egypt (Deut. 2: 8). In Solomon's time it was a ship-building port. "King Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea . . . and they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon" (1 Kings 9: 26-28). Also, later, Kings Ahaziah and Jehoshaphat built ships there which were wrecked upon the rocky shores (2 Chron. 20: 35-37).

WORK IN THE HOME-LAND

UNITED STATES

SAN ANTONIO, TEXAS, Nov. 5.—On Oct. 31 we reached home after a very pleasant and profitable visit among our brethren and assemblies in the north. We also had the joy of ministering the Word to the Mexican meetings in Milwaukee, Wis., and Lancaster, Pa., and had the benefit of attending the Labor Day Conference at Holland, Mich., and the annual Conference at Abilene, Kans.

We found everything continuing well in the meeting here among the Mexican people, and we find many open doors as well as the four centres from which we now work out. We could use a dozen more teachers for the many children enrolled in our Sunday Schools. Please bear us up in constant prayer, that many might be saved in this part of the Lord's vineyard. The many kindnesses and fellowship shown to us during our visit in the north were much appreciated and enjoyed, and we desire to thank our helpers once again.

I am especially interested in the Spanish paper "Palabras Fieles" (Faithful Words), because I have the privilege of gathering together the material for it in the way of translations and also of original articles, etc.

It is printed by Carl Ostertag, of St. Louis, who is in fellowship at the Maplewood Gospel Hall. The paper is sent free to missionaries in 20 Spanish-speaking countries, and according to reports received is being used of the Lord for blessing to both saved and unsaved, and is worthy of the prayers and support of the Lord's people.

—ERVIN D. DRESCH.

ABILENE, KANS.—The Conference at Abilene, Kans., was a happy and helpful one. Attendance fair. Brethren MacKenzie, Elliot, Brown, Gray, Carroll, Anderson, Rogers, Walden, and Buchenau took part in ministering the Word. The Church of God in its various aspects was the subject of the morning Bible readings, and many practical truths were dwelt on. We thank God for these seasons of blessing in the wilderness. Our good sisters

in the kitchen and dining-room gave us excellent service. Visitors have gone to various parts, and brother Carroll and I continue for a couple of weeks at Elm Springs School-house.

—E. A. BUCHENAU.

CANADA

DESERONTO, ONT., CANADA, Nov. 25.—The French R. C. Chief of Police in Sherbrooke having told me to go away from the city, saying he would arrest me if I would colport (though the provincial law allows it), I felt, as I had been away from home for over three months, I could not afford to be arrested at that time, so I did not attempt anything amongst the French R. C. in that city of 30,000, but decided to go to smaller towns around while visiting English-speaking Christians and interested ones, among whom I was quite encouraged.

As the Roman Catholic Church is supreme in Quebec Province and over-rides the laws as she likes, I met opposition and persecution from the priests and those in authority, though the people, as a whole, received well the Gospels and tracts. In one of the towns, if it had not been for the protecting hand of God, I would have been seriously beaten, the priest and policeman being on-lookers. In another place, a young man, leader of a religious R. C. association (The Young Working Class People for Christ), gave me fifteen minutes to leave the place, or sixty young men would gather and drive me out of town. I remained for the time limit, and as the young men gathered, I sought to tell them of Christ; while thus engaged the Chief of Police came, and, instead of taking me to the mayor, took me to the priest who, against the law, told him to put me out of the town, telling me I was a "Crook." This was altogether a new experience, the priests having never dared yet to do such a thing.

Notwithstanding the efforts of the Enemy, I was enabled to visit hundreds of homes, to give over 600 Gospels, and some thousands of tracts. I had also interesting talks with some people. On my way back to Montreal, as I gave Gospels and tracts in the towns, I was taken to the Police Station, and was told not to give my books.

Today, the hardest and most difficult problem facing us is to evangelize the French R. C. of Quebec Province. I would therefore beseech God's people to pray that, notwithstanding all the power of the Enemy, there might be ways to give the Gospel, that some amongst these people may be wrested from under the power of Rome and led to Christ.

Since Dr. A. C. Hill has gone to Sherbrooke, God has been with him. Not only are he and Mrs. Hill remembering the Lord with a few Christians, but have also a Bible and Prayer meeting. The superintendence of the Sunday School of the Presbyterian Church was offered to him, and, after seeking God's mind, he accepted, and reports an increase in attendance. Dr. and Mrs. Hill are also sending by mail Gospels and tracts to their French patients. Kindly pray for them.

May God be pleased to own and bless the efforts of all His servants.

—LOUIS J. GERMAIN.

WORK IN THE FOREIGN FIELD

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12).

Unless one has lived in a heathen land, such as Africa or China, it is difficult to understand the depressing influence which comes from close contact with the powers of evil, an influence felt by missionaries young or old. A young man writing of first impressions says, "One thing that impressed us, and what you have often heard from other missionaries, is the noticeable presence of Satanic power. I have not yet been to a heathen religious affair, but others say it is awful." One of many years' experience writes, "How we realize the importance of prayer for the maintenance of our spiritual lives as we en-

deavor to serve God in this ever-deadening atmosphere of heathendom! The work in which we are engaged is a warfare against invisible foes, the powers of darkness, and it is imperative that we avail ourselves of the privilege and power of prayer." From yet another source, telling of the experiences of a young missionary, we read, "Once he was awakened at midnight by the distant sound of tom-toms and the lilt of a quavering falsetto voice. There was something in the weird rhythm which recalled things which he had heard from missionaries or read in their books, and he felt the presence of something evil. His spirit recognized in that sound a devilish thing stronger than himself, and fear roused him so effectively that for the first time in that land he arose and knelt to pray. Of course he had taken part daily in public and private intercession but this was different. He was genuinely frightened and cried out, 'Lord, save me.' "

SOUTH AMERICA

The following interesting and encouraging letter is from our brother Donald Rigg, who with his wife has been laboring in Talca, Chile, since November, 1933. Brother Rigg is a graduate of the University of Santiago, Chile, and the University of California, and has definite desires to reach College professors and students with the Gospel:

The work here in Talca has been richly blessed of the Lord, and we ever and completely trust in Him. It has been precious to wait, as it were, and see the power of the Lord. As you know, opposition has not been lacking, nor trials and difficulties been absent: but through all and in all we have seen His loving hand. So we are happy, very happy indeed, to tell you, so that you may praise the Lord with us, that there are now thirty-two saved and about twenty-four remembering the Lord. It does our hearts good to see these babes in Christ as they meet around His dear Self, and offer their simple praise to Him whom having not seen they love. Some have grown wonderfully too. Attendance also is encouraging, as I have intimated in previous letters. Sunday School now averages fifty-five and Gospel meetings fifty, although the

first have reached about eighty and the latter seventy-seven. No special attraction, only His Word and loving attention could draw and hold these, and, best of all, finally save their precious souls.

You are aware of the other means of testimony used here, so shall not mention more, excepting that we have recently received our first lot of Spanish Bread-boxes for use in Christian households. Our sincere prayer is that the Lord may use this little help to a greater love for His holy Word and a deeper spiritual life, both individually and in the whole household, which I believe we stress too little sometimes at home.

In closing we again request that you continue to remember the native Christians in prayer and also those who labor among them.

CHINA

The following from Brother Foggin was evidently written before the outbreak of fighting, as mentioned in our last issue:

I think I last wrote you from Tunhuang. Since then Mr. Hayward of the C. I. M. and I made a trip into Tibet. We went to a place called Hai Tze, three stiff days' journey south of Tunhuang. In going and upon arrival, we slept four nights in the open, after which a business man whom Mr. Hayward knew found us a place to stay. We took a man with us who was supposed to be our guide, but it was so long since he had been there that he had forgotten the way, and consequently we had lots of anxiety in these uninhabited parts and got lost several times. We spent the whole of one night off the road traveling over rough rocky land. The guide's memory failed him, and as we walked aimlessly, a camp-fire was seen burning in the distance, which later proved to be nearly twenty miles away, at the mouth of the gorge into which we were to enter. Before we got there we met men herding camels, who were responsible for the fire we had seen, and one of them directed us to a smaller gorge, where we found a beautiful spring of water and put up for the night. Water had been our main anxiety,

for if we had missed this place it was doubtful whether we could find any. We believe the Lord directed them to build that huge bonfire which we saw nearly twenty miles away. We had a good rest, and enjoyed the refreshing water, and started off at daylight the following morning. We crossed over the brow of the gorge where we had stayed and into another called "Tsei Wa Tze Ku," literally, "Thief Baby gorge." Here we ran into a herd of mountain deer, or antelope, grey in color with black stripes. They soon scattered up the lofty sides of the gorge until we passed. The same day on the mountains we met a huge wolf, the size of a well-grown calf, but as we approached he rambled away behind a ridge. We arrived at Hai Tze to find that no village awaited us, as we supposed, the Mongols living in yurts (tents formed with lattice work and covered with thick felt made from sheep's wool), and each group several miles apart. It was windy, so we formed a small tent-affair, enough for our man to get his head in and make some dough. We cut a fireplace in the earth and made a fire with manure fuel, as in this district, on mountain or in valley, there is not a tree to be seen. When the water boiled the three of us got busy stretching the dough and snapping it off in small flat pieces into the pot. This, with a little onion and three eggs beaten and poured in, served as our supper, and we enjoyed it. Later we found a place to stay. Although Mr. Hayward had medicines and offered free medical attention, only one Mongol asked for it. They evidently were suspicious. We met a few who came to do business with a Mr. Lee who interpreted a little for us. We stayed three days and then returned. We felt that not much was accomplished but found interest in a new people. This race can be found all the way south from Kanchow to Tunhuang. They have evidently crossed from Mongolia through Kansu in days gone by, and practically none have ever heard the name of Jesus.

We got back to Tunhuang, and after a few days left for Ansi and Yumen. We spent four days in the former place and five in the latter, attending to the sick and

preaching the Word. At Yumen we separated, Mr. Hayward returning home to Tunhuang, and I to Seichow, where I now am.

Please pray for the work, as I believe God has worked in the hearts of some, but they are timid, as there is quite a reproach to stand for Christ.

Brother Tharp writes:

Your intercessions on behalf of the Lord's work and His servants, during the past six months, have not been in vain, for the Holy Spirit has been, and still is, working in our midst, so that the Word preached has had the effect of making a goodly number of souls wise unto salvation. A few weeks back the heart of the Lord Jesus must have been filled with joy, when twenty-two men, women, and girls drawn from the Ling-yuen-hsien and Tu-chia-woa-pu districts were baptized and thus bore testimony to the grace of God. Naturally our own hearts were also filled with joy. Among those immersed from Ling-yuen-hsien city were several very interesting cases. Outstanding was Mr. Wang-Lien-Shan (ex-Mohammedan), who was saved over a year ago after a most extraordinary career. This brother has a wonderful love for the souls of men and is "instant in season, out of season," witnessing for the Lord.

It was a great pleasure to see him followed in turn by one of his spiritual sons into the symbolic waters. It would take too long to tell the interesting history of several of the women who were saved during the special meetings held by my wife and some of the Chinese Christian women last winter. Our daughter Ruth and Miss Mu-Feng-Ying were greatly cheered to see two of their senior school-girls among those who publicly witnessed for Christ. We ask you to join us in praying that these professing believers may go on to know the Lord, and also that by their fruit-bearing lives the heathen around may discern they are a part of a new creation.

P.S.—Have just heard of a Mongol family turning to God.

Our brother Conrad Baehr writes as follows:—

I can but thank God for the attitude of the people, which on the whole is amicable. It is quite an improvement over the earlier days when many of the Lord's servants were greeted and howled down by the crowds with, "Away with the foreign devils! Kill them!" It is the plan of our brethren to visit this and other places regularly once or twice a week this fall. We are hoping to get into the country for short distances after dark, with gas or air-pressure kerosene lantern, hymn-sheet and the spoken and printed Word.

For ten days to two weeks Mr. Liu and I expect to go across country forty miles to Kraoan Hsien, where our brother Mr. Reginald Vines from Australia is in tent-work. He intends running the campaign on to the 15th or end of November, pitching in suitable places in that Hsien.

I still am unable to do anything much in the way of preaching though, thank the Lord, I have started, and have been helped in my first steps. The Christians are very kind and offer considerable encouragement. Mrs. Baehr and I are studying together four hours in the morning with a teacher, and in the afternoons by ourselves. By this time you will have noticed that our address for a while at least is Tsingan, Kiangsi, China. We are with Miss Pollock who came out forty-one years ago from the Dublin assembly. She is nearly 70 years old.

The Gospel Hall here is quite good. It has bench room sufficient to seat 200 odd people. Right now there is some inconvenience about having meetings for believers at evening hours because the city gates are shut at dark, which means no going in and out except by special permit of the magistrate, a permit we do not often feel free to ask for. The Hall is inside the city, we are outside; some of the Christians inside, and others outside.

AFRICA—Morocco

Our Brother Steven writes as follows:

It is very obvious that our adversary's time is short. He is concentrating his forces as never before against

those who preach the Word of truth, trying to snatch away the seed, not only after, but while it is sown. The ground seems harder than ever, but what a victory for Christ when a soul is won from the power of Satan unto God. What a triumph! And is it not grand that we are workers together, for Christ, in this great work!

Some Spaniards came in asking if I would start a class for them. I could not refuse, although I am busy enough with the Moorish work, so I acceded to their request. There is a young Arab attending our meetings of whom I am very hopeful. He came in asking for prayer the other day. Thus one way and another the work is going forward. His presence is felt, and the joy of the Lord is filling our souls.

In a short time Miss Kretzmer will be here, D.V., when, as soon as possible, classes for women will be re-started. According to arrangements our marriage should take place in Gibraltar, on her arrival about Nov. 21st.

Miss Kretzmer sailed on the steamer "*Exeter*" from New York, on Tuesday, Nov. 12th. A company of friends and fellow-saints gathered at the steamer to wish her Godspeed. A cable advice tells of the wedding taking place, Friday, Nov. 22nd.

CONGO BELGE

We rejoice with our Brother Deans in the conversion of a Pigmy Chief, as mentioned in the following letter:

We have had much cause to rejoice at the increasing desire of the Pigmies to hear the truth. When near at hand they come regularly to the station, while we go generally in the afternoons to their camps.

One afternoon Mrs. Deans and Ella, with a native or two, went to one of the camps. After telling them about God's grace and how He had given His very best in the person of His beloved Son, the chief Pigmy raised his hands imploringly to heaven and cried, "*Bwana, ponise mie*" (Lord, save me). This man with his tribe had heard the blessed news often. You can readily understand how our hearts bubbled over with joy while our souls were lifted up with praise and thanksgiving to Him

of whom it was said, "A bruised reed shall He not break, and smoking flax shall He not quench." What a wonderful Saviour is Jesus! Oh, for grace to trust Him more.

I intended posting this letter by Dr. Woodhams, but he showed up earlier than I expected. It is now the 25th. I am sure, however, the additional information will make you rejoice.

The Pigmies, when we first came here, would not dare come near us, and when we tried to visit their camps they would run to the forest in sheer fright. The afore-said tribe has moved far into the forest. As we desired to keep in touch with our little friends, Mrs. Deans and Ella went three hours' hard walking last week to find where they were, but without success. When they heard (for it really is surprising how they do learn things) that Ella and her mother had endeavored to find them, they sent in one of their chief head-men, saying how sorry they were to know they (Mrs. Deans and Ella) were so near camp and had to turn back. "I have orders to tell you we will send a special guide to take you to our new camp on any day you care to come," he said. "Send in your man on Wednesday, and, D.V., we will come to see you." Sure enough, today the man was at the station early. Ella and I left immediately after breakfast. Their camp is quite a long distance from here. How very happy they were to receive us! They had built a "bridge" over a small river near their camp to save us wading through the water. Our chief Pigmy was there, happy to hear the story again, and rejoicing with us in sins forgiven. Let us pray again and again that He shall convict them of sin so that they may learn to know how much they need a Saviour.

Concerning the work amongst girls to be started by Mrs. Harlow, Brother Harlow writes:

The need for such a home has long been felt here by missionaries and natives. It is to be a place where any girl may come at any time, the middle of the night, if

necessary, and she will find a place of refuge. Girls are often forced into an undesirable marriage by an avaricious parent, perhaps with a man who already has several wives, but also an extra cow or two to pay for another. Only last Sunday a Christian girl came to live in the school to avoid such a thing. All single girls on the station must live in the home, and also any women visiting here without their husbands. I have been busy all this month putting up the main building, and now Mrs. Harlow has her hands full with the six girls who are here. We need special wisdom and grace for this work, and trust God to supply all our needs.

EXTRACTS

The spiritual sluggard is not merely a hindrance, but often a positive danger, for, since he is a respected member of the community, his attitude is carefully observed and copied by others. The effect of such a man is often far more far-reaching than he ever realizes.

The opportunities of the present day are probably greater than those of any other age. There is work to do for everyone who is willing to serve. India, China, and South America are calling for those who will carry the glad evangel to men who sit in darkness. The open doors of European countries offer an entry for the one whose heart has been stirred. The cities and villages of our own land provide countless opportunities for those who will take them. Soon our Lord will return again, and privileges will have gone forever. God help us to occupy while there is time and opportunity.

To present Christ in all His fulness: this is our task. Our primary and final aim is to get our people into living contact with Christ. Our various methods are perforce very difficult in many respects from those adopted at home, but we strive for the same end, that they may be 'one' with you and us in the great family of God.

What enables a missionary to continue throughout the years true to the ever-deepening revelations of God's purpose through him? What keeps the fire burning even

though Satan does his utmost to quench it? What but the secret communion, the learning and the realization of His love to the very uttermost?

AMBASSADORS FOR CHRIST

(Concluded from p. 450)

THE OBJECTIVE

The clear wording of one's objective is not an easy matter, but a man might well be called a fool who, starting out on a life-career for which he gave up everything, was unable to produce a clear statement as to why he was doing it.

To Christ's Ambassador there is no ambiguous objective; he is told to preach, to teach, and to beseech men in Christ's stead to be reconciled to God. He has been sent where warfare is active between his King and the usurper who is called "prince of this world." He is authorized to declare the freedom of all captives who turn from the power of Satan to God, to declare the remission of sins, to hasten the coming of Christ's Kingdom and the accomplishment of His will on earth.

Preaching, teaching and baptizing are but means to this end, and as he preaches, teaches and baptizes, many things will incidentally happen: superstitions will lose their power, a new standard of morality will appear, the value of life will be recognized, slavery will go, the sick and the infirm will be cared for, woman will take her rightful place in society, child-life will assume a new importance, and even illiteracy will vanish.

HEATHENDOM AND THE COMMISSION

At no time does a man need to be more sure of his commission and more clear on his objective than at the hour when necessary adjustments are taking place. He should remind himself that the Ambassador uses every form of courtesy among the people to whom his appoint-

ment takes him, speaking their language, and adapting himself to their culture and manner of life, yet without yielding one inch on any point where the interests of his King are involved. He is the King's representative, and loyalty to his Royal Master is his first consideration.

If his own objective has been, and is, direct, he will instantly be on the alert when worldly people and even, possibly, some who profess Christianity, state the view that every nation must have its own method of expression in things religious. Why interfere? The black stone of the primitive tribe, the grotesque idol, the tablet or the little placid gilded figure of Buddha, appear to them as merely expressing man's need of a focus-point of worship. Each race is at a different point of the road, but all will come to God—by a more circuitous route, certainly, but they will end there.

He may be amazed to find that some missionaries are even prepared to welcome a gesture of patronage from Eastern cults, by which Jesus is offered a place in their Pantheon, and honored as "the great teacher of the West," his appointed niche being one of equality with Buddha, Confucius and Mohammed, all of whom are spoken of as "light-bearers" in varying degrees. The quality of homage offered to humanity's "Elder Brother," is so subtly and delicately expressed, that while his spirit scents danger, his mind inclines to admit the advantage of this friendly advance, and instinctively gives it a certain consideration.

This man has already had opportunity of seeing how avenues of approach, both to native heathen and compatriot pagans, have been closed by fanaticism without love, and attack without reason. He feels that he cannot let himself be coerced by ruthless enthusiasts into a "bull in the china shop" attitude, which he feels to be un-Christlike, but still less can he consider any toning down of the message which he came across the world, at great cost, to deliver.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

"I am the way, the truth, and the life: no man cometh unto the Father but by Me."

"In none other is there salvation: for neither is there any other name under heaven that is given among men wherein we must be saved."

"The whole world lies in the power of the evil one."

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine upon them."

"For there is but one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all men, to be testified in due time. And of this testimony I was appointed herald and apostle."

These are the exclusive terms of his commission, and he has no authority to alter them.

THE AMBASSADOR ON LEAVE

As to the spiritual, seeing that the main business of your life is to impart spiritual things, let it be the main business of your furlough to be refreshed in the realm of the spirit. If you have grown, as you should have grown, you need something very different from that which you enjoyed ten years earlier.

THE SPLENDOR OF THE EMBASSY

As the sole honor of Christ's Ambassador lies in the fact that he directly represents his King, so also his only splendor consists in being the visible expression of His Sovereign's majesty.

His abode, be it a grass-roofed hut in tropical Africa, a shack in China, a snow-house in the Arctic, or a tent in the burning desert, is The Residency, over which waves the banner of his King and round which an angel guard keeps watch.

This must ever be holy ground, even though all around be evil, for the Embassy is privileged land, and here the Ambassador enjoys extra-territorial rights. No one may interfere in the correspondence and intercourse between

him and his King. He is supplied with wireless communication which can never be tampered with by the enemy nor ever confiscated, whatever the condition of the country.

His intercourse with his Sovereign is so safeguarded that no spy can overhear his reports or intercept his dispatches. At any moment of the day or night he may have audience with his King, secure His counsel, receive His instructions and can never fail of His understanding sympathy. He may report freely concerning all things at any time, and never suffer a moment's delay to his audience. "His ear is ever open unto their cry."

THE AMBASSADOR RECEIVES HIS PASSPORT

As each envoy's service come to a close he receives a summons. The hour when it comes may find him in a dungeon, but more likely in some Indian or Chinese city, in a tropical jungle, among Communist brigands, on an ice-bound Himalayan Pass or in an Asian Desert. Perhaps even in his own land surrounded by loved ones.

In the final issue the where is of no moment. The command has come and must be obeyed. He is called home, and the antagonist who has flouted, mocked, tormented and persecuted him has done his worst. The Ambassador now crosses the frontier to his own *patria*, where he is welcomed and where joys and honor await him.

As he sets his foot in that other country he is transfigured, and has raiment put on him that glistens white as snow.

All the bells in the city ring out for joy, and it is said to him: "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

So he goes in and sees his King.

OBITUARY

BLOOMFIELD, N. J. — Our beloved brother, F. G. Perkins, went home to be with the Lord on Oct. 18th, his 75th birthday. He was well known to many throughout the district around New York, having been received into the assembly in New York City in 1882, and shortly after came to Newark, N. J., and was with the saints there and in Bloomfield up to the end. He was much used to the spiritual help and blessing of the young people, not only of the local assembly but those from near-by meetings, whom he gathered together as a Bible Class on Lord's Day afternoons over a long period, beginning in 1917. His faithfulness in persevering labor with them, by which he drew their hearts to the Person of Christ and instructed them in the Word, ever seeking to guard them from modern errors and establish them in the truth, is borne witness to by the many who today affectionately remember him as a true guide who taught them the Word of God, whose patience, love, and devotion to the Lord has left an indelible impress upon their lives. Let us who are left behind remember the exhortation: "Whose faith follow."

Our brother will be greatly missed, both by the saints among whom he moved and his immediate family, but it is a joy to think of his journey over, the rest reached in the presence of the Lord he loved and served. We await the glad time when we shall greet him again in the glory of that soon-coming endless day.

—W. G. FIELD AND C. ROE.

CUMBERLAND, ONT., Oct. 26.—I was called to speak at the funeral of our departed sister in the Lord, Mrs. W. J. Jardine of Ottawa, Canada, on Oct. 21. She died at a Hospital after considerable suffering during the last days of her illness owing to gangrene. Four of her five sons and her daughter, were at the funeral. We spoke from Romans and 2 Cor. 5 at Ottawa, and from John 14, at her grave in Newington Cemetery. We learned too, that on that same day the burial of our dear sister,

Mrs. Robt. Wallace, of Kingston, Ont., was taking place there.—J. D. FERGUSON.

READING, PA.—Though doubtless known to many by this time, it seems fitting nevertheless that notice should be taken of the recent death of our beloved brother, A. B. Yorgey, of Reading, since he was well known to many in near-by assemblies by reason of his long and faithful testimony. It was in his home, in 1882, that the first meeting was held in Reading. Mr. Greenman was the first to visit the few who thus began to gather according to the simple scriptural order, and Mr. Paul J. Loizeaux went to them soon after. In those early days, Bros. Monroe Weaver, Henry Fisher, and Peter Gehris, who is still in the Reading assembly, were associated with our departed brother. Through many testings and trials he continued steadfastly in the way of the truth, and in constant activity in the various meetings and work of the assembly. During the past twelve years it was the privilege of the writer to share many happy visits with our brother, and to enjoy the generous hospitality of his home—one in which from the earliest days he and his devoted wife, who survives him, ever made welcome the Lord's people and His servants.

As we think of the Lord having taken such an one from our midst to the blessed and happy rest of His presence, let us not forget the exhortation: "Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation, imitate their faith" (Heb. 13: 7, *New Trans.*).—J. B.

SAN DIEGO, CALIF.—Our brother Purves, aged 89, went to be with our Lord on Sept. 17. He fell from the porch, breaking his hip, and after a few weeks' suffering, through which he was very patient, the Lord took him home. Brother Carl Armerding gave a seasonable word at the funeral. We will miss him at the meetings, and pray God's blessing and comfort for the dear family.

—E. A. BUCHENAU.