THE

Believer's Magazine

For Ministry of the Word and
Tidings of the Work of the Lord.

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for all the Children of God.

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The Believer's Magazine.

THE JEWISH YEAR

SACRED YEAR		DAYS OF MONTH	PRINCIPAL FEASTS AND FASTS OF SCRIPTURE	SOME SCRIPTURAL REFERENCES: OLD TESTAMENT	SOME SCRIPTURAL REFERENCES: NEW TESTAMENT	ANTI-TYPICAL MEANINGS	SEASONS † AND MODERN MONTHS	CIVIL YEAR
NISAN* OR ABIB (= GREEN EARS)	I	10TH	Lamb Chosen	Ex. 12,3: 13,4: 23,15.	Luke 22.15. John 2,23. Heb. 11,28. I.Cor. 5,7.	"Behold the Lamb of God" (John 1, 29) CHRIST our PASSOVER is sacrificed for us (I.Cor. 5,7.)	March-April latter rain (Malkosh)	VII
		14TH	PASSOVER	Lev. 23,5,6.				
		16TH	Sheaf of First Fruits of Barley Harvest	Lev. 23,10,11.	Acts 12,4.	CHRIST the First fruits (I.Cor.15,23)		
		15TH-21ST	Days of Unleavened Bread	Ex. 12,17,20	Acts 12,3.	With the unleavened bread of Sincerity (I.Cor.5,8)		
Zif or Iyar	II	14TH	Little Passover	Num. 9,10-12; I Chron.30,15			April-May	VIII
Sivan	III	6TH	Feast of weeks – Pentecost First-fruits of Wheat Harvest	Lev.23,15-19. Num. 28,26. Lev.23,17 Jer.5.24 Joel 2,23.		When the day of Pentecost was fully come,...they were all filled with the HOLY GHOST (Acts.1) The 144,000,...the First Fruits (Rev.14.4)	May-June	IX
Tammuz	IV	17TH	Fast for taking of JERUSALEM (2 kings 25,3)	Zech. 8,19.		Neither of these months is mentioned by name in the scriptures	June-July	X
Ab	V			Zech. 8,19.			July-August	XI
ELUL	VI			Neh. 6,15.			August-Sept.	XII
TISRI OR ETHANIM	VII	1ST	Feast of Trumpets	Lev. 23,24. Neh.29,6.		GODS call to (1) Man (Mark 16, 15.) (2) Israel (Rom.11,23,27.)	Sept.-Oct. former rain (Moreh)	I
		10TH	DAY OF ATONEMENT "the fast". Jubilee trumpet	Lev. 16; 23,27.	Heb.9,7; 10,1	JESUS CHRIST is the propitiation for our sins... and for the whole world (I John 2,2)		
		15TH-21ST	Feast of Tabernacles	Ezra 3,4 Neh 8,14 Zech.14,10	John 7,2,37	The word became flesh & tabernacled among us (John 1.13) The Tabernacle of God is with men (Rev 21,3)		
BUL OR MARCHESVAN	VIII			I Kings 6,13			Oct.- Nov.	II
Chislen	IX		Feast of Dedication ⊙	Neh.1,1. Zech. 7,1.	John 10,22		Nov.- Dec.	III
Tebeth	X		Feast of Tenth Month	Zech. 8,19. Esth. 2,16			Dec.- Jan.	IV
Sebat	XI			Zech. 1,7.			Jan.- Feb.	V
Adar	XII		LESSER PURIM Great Feast of Purim DAYS OF MORDECAI	Esth. 2,7; 8,12; 9,1			Feb.-March	VI

WM HOSTE. Fecit

* The months were lunar, the Hebrew word for month (ghoh-desh) meaning new moon (compare our month and moon) though the year was solar, as then the lunar year was shorter than the solar by about 11 days, every third year an intercalary month Ve-Adar, or second-Adar, was added to the year.

† The Jewish year was divided into two periods, of six months each, namely summer and winter (see Gen. 2. 22—Psa. 74. 17, "Thou hast made summer and winter."

⊙ This feast was in celebration of the purification of the temple by Judas Maccabœus from the profanation of Antiochus.

TREASURY NOTES

By THE EDITOR.

"To me to live is Christ" (Phil. 1. 21)

THE Epistle to Philippi, was written, as is well known, from the prison-house at Rome about the year 62 A.D. No doubt it seemed a notable victory for Satan, when the Apostle Paul was arrested at Jerusalem, and his missionary journeys and apostolic labours were suddenly terminated for long years of prison at Cesarea and Rome.

But those years were doubtless fruitful in prayer and individual conversation, and were also necessary for the completion of the Lord's programme for his servant, revealed at the time of his conversion, that he would testify "before kings"... for His Name's sake (Acts 9. 15). Thus at Cesarea he witnessed before King Agrippa, and at Rome his "bonds in Christ were made manifest in all the palace"; and there can be little doubt that the Emperor Nero himself must have heard a testimony from his lips. Not only so, but four epistles out of the ten of the Acts period were given during the imprisonment at Rome. In addition a notable increase in zeal for the preaching of the Gospel was apparent on the part of many brethren in the Lord, some indeed with unworthy motives, but others of love, etc. But whatever their motive, Christ was preached and therein the apostle rejoiced and would rejoice. He was sure that it would work for good: that Christ should be magnified in his body whether by life or death, "For to me," he adds, "to live is Christ and to die is gain." Life here as its antithesis with death strictly means being alive, though the other thought has its place too. It did not matter to him so much the fact that brethren were preaching to spite him, as it would have been had self been his motive. What mattered was that Christ was preached.

Now Peter tells us what life meant to the ordinary Gentile: "lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries"; and Paul, what life meant to the religious Jews of which he was himself the outstanding example (see Phil. 3. 5, 6); but whether it was Gentile or Jew, to live was self in one of its myriad forms—self the great rival of Christ.

We need not enumerate these: money, pleasures of sense and sin, position, fame, titles: these appeal to the man of the world; but we will confine ourselves to others more subtle, which often ensnare believers. How many would have to confess: To me to live is partly at least my reputation as a preacher or teacher, my writings, my work for God, my assembly, my meetings or even my knowledge of the Scriptures? I have been to meetings for the defence of the Bible, where the name of Christ was scarcely mentioned: it was the Bible in everyone's lips, but very little of Christ. Had Paul had before him as his object his own activities for God, he might have written to the Philippians: "My life is being wasted, I am shut out from my beloved service for God," but he could still write from his prison-house as much as ever, in spite of appearances, "To me to live is Christ."

IT is not what we do, but why and to Whom we do it. Paul's service was different to what it had been, but his object the same: the glory of Christ. He set the Lord always before him: "That I may know Him"; "That I may win

Christ"; "That I may be found in Him." God blows upon all else, and we gradually learn, through many disillusions and disappointments, how much self enters into our holy things, and then it dawns on us that God has given us One—the Object of His affections and purposes—to be the dominating object of our affections and lives. Then His pleasure, His will, His glory, will become more and more the great aim of our being, and each will be saying as never before, in the year we have now entered on, "To me to live is Christ."

FOR 1935.

Shall I withhold myself from Thee for one brief hour?
Thou who didst give Thyself for me, to rescue me
From sin and death and all their power—
Thine was the wrath, the curse, the woe, the tree of shame
The death of deaths—God's righteous judgment sword,
That life—eternal life might flow to me
Through trusting in Thy Name.

Oh blessed Saviour Christ, I worship, I adore
Thee, oh Thou Son of God, and praise Thee evermore.
For all Thy wondrous love and grace
The Father's glory on Thy face
Which once was spit upon—
Well might I ask myself again and yet again
Shall I withhold one single hour from Thee
Or render all—all up to Thee?
If Thou wilt give me Thine own grace
All shall be Thine
Now throughout eternity,
Thine—only Thine.

Ipswich. R. W. B.

"TO ME TO LIVE IS CHRIST"—Phil. 1. 21.

Christ was Paul's Example.
Christ was the Power of his life.
Christ was the Object of his life.

—W. H. Bennet.

"YET NOT I."

(1) For life—"but Christ liveth in me" (Gal. 2. 20).

(2) For service—"but the grace of God which was with me" (1 Cor. 15. 10).

(3) For authority—"but the Lord" (1 Cor. 7. 10).

W. H.

A New Year's Message

THE BELIEVER'S CONFIDENCE.

By John Ferguson.

TIMES and seasons are not the particular participation of the believer, he has learned that the observances of men are but a poor thing in contrast to the verities of eternity. It is notwithstanding this, a reasonable thing that we should mark the passing of another year. These milestones on the road to Heaven are of some moment to us in so far as they remind us of the fleeting character of Time and the certain approach of Eternity. It is fitting while the world is joining in festivities of a very evanescent nature, that we, who are in the possession of the life of God should stir up ourselves to all the renewed hopes and activities that we are forced to recognise by the coming in of another year. A very forcible and cheering message is found in the words of Isa. 12. 2—"I will trust and not be afraid." This is all we have to do in entering a New Year, to TRUST and NOT to FEAR." God is on the Throne of the universe and Christ is on the Throne of Grace. This is surely all we need to be reminded of to make our souls rejoice in stepping into another year. The past year with all its solemn lessons is behind us forever; we shall meet it all again and whatever was pleasing to Him will be the material out of which He will weave a reward.

WHAT we have to do with now is the Coming Year or that part of it that will see us down here. How are we to deport ourselves? There is grace enough in Him to enable us to meet it all in a very hopeful mood and to cheer one another with the fact that in trusting Him wholly, we are certainly pleasing Him. There may be fresh trials in store for His people; there will be fresh disappointments and surprises, but let the words we are considering here be the foundation of a renewed confidence in

God and in our Lord Jesus Christ.

We are to trust the LORD. No arm of flesh is to have for us any strength or help. We have often leaned upon it and every time it has failed in giving any real satisfaction. "Without me ye can do NOTHING," and we are so slow to learn that this is the TRUTH. Man has ever been a failure and we have seen it so often that it is a wonder that we ever turn from an absolute trusting faith in Himself to be snared again by the fair shew of the flesh. We are to trust and NOT be afraid. Fearfulness is very natural to us. We fear for the future. We fear for the unseen and unknown. But here in these establishing words we are encouraged to lean our weight on the ALMIGHTINESS OF OUR ALMIGHTY LORD. There is nothing to fear, for we are ever on the winning side; all the enemies of our Lord will soon be vanquished and the bugle notes of VICTORY will soon be sounding in our glad ears. The REDEEMER is one Who not only can deliver but Who can avenge; and He will do so. He will, soon in His mighty majesty ride gloriously and the triumph of the CROSS will be complete. This was all assured to His own by the sacrifice of Calvary, and it is to be the sheet-anchor of our faith in the darkest days.

WE are NOT TO FEAR the future, it can hold nothing but blessings for us. The sun may be hidden for a time behind the clouds of His discipline but it is surely shining, and shining for us.

May it be ours then to TRUST and NOT to FEAR and as we step into the untrodden paths of 1935, let us do so with a cheery song for the fogs and mists of time may, ere it closes, be chased away forever, and we shall bask in the ETERNAL SUNSHINE of HIS FACE. Truly we are a happy people, even when the ties of nature are snapped and the tears of sorrow run, perpetual joy is ours, and, though clouded for a time by the changing viscisitudes of life down here, is the certain heritage of all those who KNOW THE LORD.

We can enter into the NEW YEAR with renewed hope and joy and have a little of the joy He gives to share with men around us. The glad Gospel is the ONE MESSAGE we have for poor sinners and we can, in telling it to them, say it is a story of JOY and GLADNESS which cannot be bought in the markets of pleasure that are found in the world. The JOY of THE LORD is YOUR STRENGTH and as we tell it out let the force of the tidings be, that it fills our own souls with a JOY UNSPEAKABLE and with VISIONS of COMING GLORY.

The Yoke, the Cross and the Thorn.

BY EDWIN ADAMS.

THE YOKE.

OUR Lord's allusion to the yoke in Matthew 11. 29 and 30 was easily appreciated by His hearers. They were quite familiar with the frame of wood joining oxen at work. And the Scriptures use the yoke as illustrative of national bondage, of afflictions and of the ritual of the Mosaic law.

The yoke of Matthew 11 stands for our service to God, understood in the widest sense. A yoke always remained a yoke; it was always a weight, and there was always the tendency to chafe the neck of the ox. Every believer realises that in his life as a service rendered to God there is the element of pressure and control, and that against which the natural desires tend to rebel..

How is our Lord's yoke easy? It is easy as compared with the service of sin, for sin is a cruel tyrant and the great enemy of souls; and the service of Christ is light as compared with the heavy burden of the Mosaic law—a yoke which, as Peter said to the conference at Jerusalem, "neither our fathers nor we were able to bear."

The yoke of Christ is easy, too, because we have the desire to please Him; "I ought" is reinforced by love to His Person. And the heavier end is upon His shoulders, for upon Him rests chiefly

the responsibility for the direction and success of our lives. In our effort to co-operate with the Lord, let us remember to lay the emphasis upon *His* working for and in us. And it is as we learn of Him and submit to God that we prove His yoke is easy and His burden is light.

THE CROSS.

OUR Lord's Cross was unique; Calvary stands absolutely alone in its majestic grandeur. It is the awful yet blissful centre of our redemption and the source of all our hopes for time and eternity.

But the Christian has a cross, too; no one can be a disciple without a cross. It is not the common trouble that is the lot of all men, but is peculiar to the followers of the Crucified.

The Christian's cross means the refusal of sin and self-will. It means our saying to the self-life, "I do not know you.' It is a living death designed to crucify the whole body of sin. Discipleship costs. To the early Christians the cross was not an ornament dangling from the neck or placed on the top of a church steeple. It was a symbol of the Christian life: a symbol of their faith, of the love of God, of their hope, and of the victory won by Christ over death and sin and hell.

But the Christian's cross is not merely a symbol; it is a reality of daily life. And there are times when he feels the nails go through his desires, his hopes, his will: he cannot escape. He suffers because he is alive. The cross for the Christian means living for the higher at the expense of the lower, for the spiritual at the expense of the natural; for the future at the expense of the present; and —how little we know of this—for others at the expense of self.

> At Thy feet, O Lord, we lay
> Thine own gift of this new day;
> . . . . . .
> Lest it prove a time of loss,
> Mark it, Saviour, with Thy Cross.

THE THORN.

THE apostle Paul was not alone in having to endure his thorn in the flesh; probably no believer has ever been exempt. The thorn may be lodged in the body, the mind or the circumstances; but it is always something that is sharp and provoking; something that hurts and stings, that irritates and harasses. Who does not long for its removal?

The thorn is to keep us humble, dependent and spiritual. Our hearts are proud; and spiritual pride was described by the saintly John Newton as "the worst of abominations." We need to be reminded that we must constantly depend upon the Lord for daily and hourly grace; and that we are not yet at home here, but still at school.

WHAT shall we do with the thorn? Well, you would not allow a splinter to remain in your hand. And we should try to get rid of the thorn—by means that the Word of God approves.

But what if the thorn cannot be removed? "What cannot be helped must be borne, not blamed." And God is able to take away the fret and annoyance, and turn the thorn into the occasion of blessing to ourselves and even to others. The best way to bear trial is to *use* it.

Our prayer is that we may so bear the yoke, the cross and the thorn that when we get home we may know that they have done the work that God intended.

Individual Responsibility—Collective Grace.

"When the hour was come, **He** sat down, and the twelve apostles **with Him"** (Luke 22. 14). His presence gave value to the occasion, and apart from this, their sitting down would have had no special meaning. Here also we see our **individual responsibility** to be present when the hour has come; and few there are who need be late if they have an adequate sense of the Lord's presence at the appointed time.

"When ye come together to eat, tarry one for another" (1 Cor. 11. 33). At Corinth many were slaves, and could only come when their duties were finished; and so these words had a very real meaning under such circumstances. The assembling company would wait, no doubt filling in the time profitably, until all were present.

To-day there is usually no such necessity.

—S. Turner.

Letters to a Convert.†

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

I.—THE MIRACLE.

My Dear M——,

I AM delighted to hear of your conversion. I can almost envy you the experience of coming to the Saviour, with all its new joys to be discovered. To have passed from death unto life; to know the wonderful relief from the burden of sin; to be assured of heaven and its joys; to experience the peace of God; and, above all, to have the Lord Jesus Christ as your Saviour and Friend: these are but few of the delights which are yours.

What a miracle it is! For all the years of your natural life hitherto you spiritually have been dead in trespasses and sins,[1] on the broad way to destruction, sinful and sinning. Perhaps you "knew not your danger and felt not your load." Then there came into your life the convicting power of God the Holy Spirit and you realised that you had sinned and come shore of the glory of God.[2] Sin and death and perdition became realities. You were able to look upon then in relation to the holiness of God. Like the gaoler, who had charge of Paul and Silas at Philippi,[3] you were impelled to ask, "What must I do to be saved?" In this time of dire need there came to you the glorious tidings of the Gospel of the grace of God. The old familiar story[4] in the Old Testament of the upraised brazen serpent became floodlit by the searchlight of God's Holy Spirit. Whosoever looked, lived. So, by faith, you looked to the Son of Man Who was lifted up, that whosoever believeth on Him should not perish but have everlasting life.[5] Thus you turned in faith to the Crucified and Risen Saviour and became a believer in Him.

AGAIN, I say, what a miracle! You repented towards God. That is, a complete change of mind took place, bringing a new attitude towards sin in general and your own sins in particular. A sense of sorrow should deepen in your heart into a thorough-going hatred of sin. With what gratitude and relief you turned to behold in faith the Lamb of God Who taketh away the sin of the world,[6] and to sing for the first time:—

"All my sins were laid upon Him,
Jesus bore them on the tree,
God, Who knew them, laid them on Him
And believing we are free."

Not merely is the change mental. There has been a complete change of will. No longer are you to be bent upon selfishly pleasing yourself, but you are to subordinate your will completely to the will of God, and the whole objective of your life is changed. This change of direction is what we call conversion. Before your conversion you were descending the broad way to destruction with your back turned to God and the love and claims of Christ ignored. Now you have turned "right about," you have trusted in Christ as your Saviour, and, in consequence, you are travelling with your face towards God on the upward and narrow way of life. You have turned to God from idols (your self-made substitutes for God) to serve the living and true God and to wait for His Son from heaven.[7]

While writing to you, I am deeply impressed by the exhaustless wonders of these miraculous changes which you are experiencing. With your change of mind and heart and your sincere reception of Christ as your Saviour has come that wonderful event—which can never happen more than once to anyone—your regenera-

† This is the first of a series of letters addressed to a young convert on various aspects of the Christian life and race and fellowship. These letters will contain the truths of God's Word simply stated; in very truth, the sincere milk of the Word. They are published in the hope that they will be profitable to *young believers and to many who seek to help* starters on the Christian pathway. It is hoped that the references, at the bottom of last page, to the Scripture portions referred to in the text may be carefully studied.—C. S. K.

tion. As the wind bloweth where it listeth, and oft you have heard the sound thereof, but could not tell whence it came or whither it went, so, mysteriously and miraculously, yet indubitably, have you been born again, by water and the Spirit. The learned Pharisee[8] might exclaim in bewildered enquiry "How can these things be?" but the apostle who was one of those later called "unlearned" could explain to you that you have been born again of the Spirit by the Word of God which liveth and abideth for ever.[9]

NO longer are you dead in trespasses and sins, but henceforth and for ever alive with the life of God, regenerated by the Holy Spirit, and the possessor of eternal life. Eternal does not merely signify its endlessness but its character. It is a new, divinely-given life, beginning not hereafter, as so many erroneously suppose, but immediately upon trust in Christ as Saviour. Once spiritually dead, you have now received gladly and gratefully God's free gift of eternal life through Jesus Christ our Lord.[10] How emphatically could the beloved apostle declare, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."[11]

So you have now become a member of the family of God. Clearly and definitely God announces in His Word that it is by faith in Christ Jesus[12]—and only by faith in Christ Jesus—that we become children of God. It is only as many as "receive Him" who receive authority to become sons of God. Upon the nourishment of this life and its privileges and responsibilities I hope to tender some advice in future letters. To-day it is sufficient to join in rejoicing with you that you have passed from death unto life.

You will discover that the Christian life is a life of miracle upon miracle. Not only do you possess a new life, travel in a new direction, and change to a new mind, but a new power comes into your life. Because you are now His son, God has sent forth the Spirit of His Son into your heart.[13] In common with all who trust in Christ, you are now indwelt by the Holy Spirit. His great mission is to teach you what otherwise would be incomprehensible, to reveal the things of Christ to you, to guide you, to make intercession for you, and to empower you to live the new life to the glory of God. Unrealised by you it is this same Holy Spirit, Who convinced you of sin, Who revealed the Saviour to you, and, upon your reception of Christ by faith, regenerated you. By the power of the Spirit you will be enabled to overcome "your selfishness," and to manifest those graces of Christian character which are the fruit of the Spirit, that is, the manifest evidence of His life in you.[14]

THE foregoing is sufficient to indicate to you the greatness of your indebtedness to God. The more we dwell on this, the deeper our gratitude becomes. We love Him because He first loved us.[15] Love gives. God, Who is Love, gave His Son. And you can now speak with Paul of "the Son of God Who loved me and gave Himself for me."[16] Only by a strong effort of the will can I curb a powerful inclination to continue in praise of the exceeding riches of His love, and turn to counsel you that the test of your love for Him will be the measure of your giving of yourself to Him. You are not now your own. Christ has bought you with a price.[17] Not with silver and gold, said Peter, but His precious blood was the price of your redemption.[18] Render unto Him what is His and determine, by His grace, to present yourself to Him as a living sacrifice, to obey His word, and to do His will all the days of your life.

AS these words are penned, one realises that volumes would be needed to expound the blessedness of the vital truths of Christianity upon which this letter but touches. Remember that as you are now "in Christ Jesus" no condemnation awaits you.[19] You have been justified, for to

you, who have trusted in Christ, has been imputed His righteousness.[20] God sees you thus spotlessly robed. Therefore walk worthily!

By grace are you saved through faith, and that not of yourself. It is the gift of God.[21] Emphatically God's salvation is not through human works. Think of that eternal death from which you have been saved, of the potentialities of the new life which is yours, and of the glorious future which awaits you and all the children of God! But remember the solemn exhortation that you are to "work out" your salvation with fear and trembling,[22] that is, with fixity of purpose and in dependence upon your living Saviour. Remember also that you are to set your affection on things above,[23] to use your redeemed life to His glory, to witness for Him by conduct and word, and to be always abounding in the work of the Lord.[24]

Your sincere well-wisher,
C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1. Eph. 2. 1.
2. Rom. 3, 23.
3. Acts 16. 31.
4. Numbers 21.
5. John 3. 14-15.
6. John 1. 29.
7. 1 Thess. 1. 9-10.
8. John 3. 9.
9. 1 Peter 1. 23.
10. Rom. 6. 23.
11. 1 John 5. 13.
12. Gal. 3. 26.
13. Gal. 4. 6.
14. Gal. 5. 22-23.
15. 1 John 4. 19.
16. Gal. 2. 20.
17. 1 Cor. 6. 19-20.
18. 1 Peter 1. 19.
19. Rom. 8. 1.
20. Rom. 4. 11.
21. Eph. 2. 8.
22. Phil. 2. 12.
23. Col. 3. 2.
24. 1 Cor. 15. 58.

RIPPLES OF SPIRITUAL THOUGHT.

SEEING.

"But we see Jesus, . . . crowned with glory and honour."—Heb. 2. 9.

EVE saw the fruit, but saw not Him,
Though "touch not," He had said.
Thus disobedience through its doom,
All mankind captive led!

The SPIES the "sons of Anak" saw
As giants, fierce and bold!
Discouraged, they their steps retraced,
Nor Canaan did behold!

The PSALMIST saw prosperity
Enfold the wicked round,
His "feet had well-nigh slipped," until
He to his God returned. E. M. T.

The Work of the Holy Spirit

AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, Trichur S. India.

THE Book of the Acts forms a fitting complement to the Gospels on the one hand, and to the Epistles on the other. It links both together into one living whole. It commences where the Gospels stop and prepares us for the Epistles. It provides us with an inspired history of the first thirty years of the Christian era.

In the Gospels we have the record of the incarnation of Christ, the record of Him taking upon Himself the "form of a man" that through that body He might manifest God to men. In the Book of the Acts we have recorded the coming of the Holy Spirit to dwell in the "body of Christ" that through it He might manifest Christ to men. So that we might expect prominence to be given to the ministry of the Holy Spirit in the Acts, just as prominence is given to the ministry of Christ in the Gospels. And this is just what we do find.

In all there are some 53 references to the Holy Spirit in the book, and it is imperative that these be examined if we are to comprehend what is His mission and ministry. It is important to notice that He is spoken of in terms implying personality, and also referred to as God. "Thou hast not lied unto men but unto God" (Acts 5. 4).

These 53 references may be classified into the following groups:—

1. Those relative to the Holy Spirit and the Saviour.
2. Those relative to the Holy Spirit and the Scriptures.
3. Those relative to the Holy Spirit and the Sanctuary—The Church.
4. Those relative to the Holy Spirit and Salvation and the Saints.
5. Those relative to the Holy Spirit and Service.
6. Those relative to the Holy Spirit and the Saints that Sinned.
7. Those relative to the Holy Spirit and Stiff necked Israel and the SINNER.

WE shall consider them in the above order.

I.—THOSE RELATIVE TO THE HOLY SPIRIT AND THE SAVIOUR.

(a) Acts 10. 38. "God anointed Jesus of Nazareth with the Holy Ghost and with power." A reference to what happened on Jordan's banks after He had been baptized by John the Baptist.

It is said that when, under the old economy, worshippers would bring their lambs to the temple for sacrifice, they would be inspected by the priests with minute scrutiny to see if there was any spot or blemish in them. If the representatives of the law were satisfied they would seal the lamb with the temple seal, thus certifying that it was fit for sacrifice and for food. And when the Lord Jesus appeared at Jordan, God bore testimony to His spotless and holy life. God affixed the heavenly seal of approval. John seeing this cried out saying "Behold the Lamb of God that taketh away the sin of the world." He is a Lamb meet for the altar, and for food. He satisfies the claims of God and is sufficient to meet the needs of men.

Ere Elisha commenced his ministry he was duly anointed by Elijah to the prophetic office, and similarly, the prophet spoken of in prophecy, the Lord Jesus Christ, was anointed of the Holy Ghost to be the Prophet of God unto Israel. Like Moses, a "prophet mighty in word and in deed," like Jeremiah a weeping prophet, weeping over Jerusalem. Alas! that, like his predecessors, his words were unheeded and despised. They said, "He deceiveth the people." Instead of Moses they would have a golden calf; Jeremiah they put into a dungeon; Christ they killed! And they have had to suffer the curse and the judgment ever since. It is a solemn thing to turn the deaf ear to God's anointed prophet.

(b) Acts 2. 33—"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this."

As the anointing at Jordan was a testimony to His life, here we have the Holy Ghost bearing testimony to His glory. As the first was the anointing to the office of the prophet, this would be the anointing to the office of the the High priest. "God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1. 9).

Under the Mosaic economy it was essential that the High Priest should be anointed with holy oil before he could minister in the sanctuary, and the priests had to be anointed ere they could minister at the altar. Aaron was anointed with oil twice, both prior to offering the sacrifice and after (Lev. 8. 12. 30) whereas his sons, the priests were only anointed once, and that after the offering had been waved and offered and after the blood had been applied to the ear, the thumb and the great toe, for the Holy oil was not to be poured upon flesh (Exod. 30. 32). Corresponding to the two-fold anointing of Aaron we have the Lord Jesus Christ prior to the Cross, in His High Priestly prayer of John 17., saying in connection with the sanctification of those who believed on Him; "For this purpose I sanctify myself that they also may be sanctified." Then subsequent to the Cross, having ascended to the right hand of God, He was anointed with the oil of gladness above His fellows, He received of the father the promise of the Holy Ghost, thereby becoming the "Great Priest of our confession." Consequently the Holy Ghost is poured out upon the believers, constituting them anointed priests, a spiritual priesthood to offer spiritual sacrifices.

The pouring forth of the Holy Ghost referred to in this verse was final proof that the sacrifice of Calvary had satisfied all the claims of God's law, and that He had entered upon His ministry within the veil, becoming the minister of the Heavenly sanctuary to make reconciliation for the sins of His people. And "Seeing He ever liveth to make intercession, He is able to save to the uttermost all that come to God by Him." Blessed consequence. *(To be continued).*

The Brethren Movement:

Its Rise and Progress.

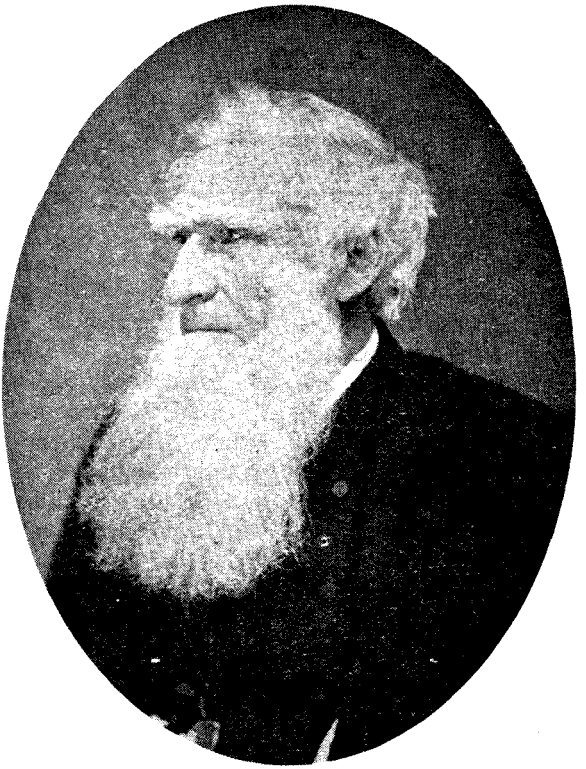
ARTICLE XIII. By DAVID J. BEATTIE.

THE FIRST GATHERING AT TORQUAY.

THE light of Truth which in the early thirties of the nineteenth century at first projected a doubtful gleam, casting its uncertain rays here and there, had, before the passage of many years, become a bright illuminant, shedding its beams further and yet further afield, captivating and embracing many of His scattered and oppressed people, who, at this particular period of the Church's history were groping in spiritual darkness. While in most instances the birth of an assembly of Christians was unaccompanied by what might be likened to the loud sounding of trumpets, it was rather the contrary in the case of the ancient seaport of Torquay (or Tor as it was then called), on the coast of Devon. According to "The Records of the Christian Church of Tor," a faithful few, in face of much opposition, came out from the Established Church, led by a stalwart, John Vivian by name. Belonging to an influential family in the neighbourhood, he was a man of high spiritual character and unbounded courage, holding fast by the written Word. His passionate appeals, ever forceful and convincing, are reminiscent of the rousing words of that valiant for the Truth, Alexander Peden of Scottish Covenanting days. "The Lord grant to His dear people," wrote Vivian, "that they may unite as one man in this work of the Lord; and though many who are faint-hearted, and many who are not chosen, turn back and walk not with us, may there yet be found many who, when 'I and all that are with me, blow a trumpet,' shall also 'blow the trumpets on every side of the camp, saying: Thou hast given a

TORRE GOSPEL HALL.

banner to them that feared Thee, that it may be displayed because of the Truth.' Brethren, there be many enemies of God's people now, by whom Israel is much impoverished in the treasures of Faith, Hope and Love. Break, I beseech you, the empty pitchers of prejudice and ignorance, and let your light be seen shining on all sides, in obedience to the command of the blessed Captain of our salvation, the Gideon of a backsliding people. And may He of His infinite mercy, lead us on to that victory which overcometh the world, and shall make us more than conquerors through Him Who loved us and gave Himself for us."



LEONARD STRONG.

SUCH was the prelude which culminated in a meeting being held in the Christian Assembly Room at Torquay, on Thursday, October 9th, 1834, when, after waiting upon God for guidance, it was resolved that by His help, those now assembled before the Lord in humble submission to the teaching of His word, and being sincere believers in the Lord Jesus Christ, thus regard themselves as members of His body, acknowledging Him as their Head and as being present in the midst of them, according to the Scriptures, constituting them a Christian Church, ruled only by the Word of God, and rejecting every name but the name of their God and Saviour.

Their meeting place was where the Secondary School now is, in the parish of Tor (Torre). Later, the assembly met in what is now known as Laburnum Street. As numbers increased, it was found needful to remove to larger premises, in order to facilitate the increasing activities of the growing assembly, and in the year 1887 the company removed to the present building known as Torre Gospel Hall. The hall was enlarged in 1890, and again nineteen years later. In 1932 the building was demolished and a larger one containing a gallery was erected in its place, without any appeal outside the assembly for funds.

THE work among young people is a notable activity, and until recently the Torre Gospel Hall possessed the largest Sunday School in the town, but a township having sprung up in a suburb, many of the children went there to live. To meet this contingency the Torquay Assemblies built a hall in the new district, but this building has already become too small to accommodate all the children at one sitting, so that the first school commences at two in the afternoon, followed by a service for the older scholars at 3 o'clock.

That God has abundantly blessed the testimony begun in the little fishing village of Tor a hundred years ago, is manifestly evinced by the fact that as the old-time seaport developed into the present town of Torquay with its 50,000 inhabitants, so the work of the Lord increased in a very remarkable way. And there may perhaps be few other towns (if any), in England, of similar size, where there are six active assemblies of believers all in happy fellow-

ship with each other. A contributing factor to the unity of believers is a quarterly united meeting for prayer, after which the elders in all the meetings remain for further waiting upon God in prayer, and for consultation on matters pertaining to the well-being of the various assemblies over which they have the oversight.

ABOUT the year 1850, Leonard Strong of Demerara came to reside at Torquay. The parent assembly had then been in existence sixteen years, and the Lord was richly adding to the Church. As the town was growing, and its popularity as a health resort becoming known, the need of other accommodation for the furtherance of the Gospel was realised, Mr. Strong with true missionary spirit at once set to work, and the erection of the Warren Road Gospel Hall, where an assembly was formed, was the result. For some time the meetings were held in a room off Union Street, on the site of the present Electric Theatre. Some years later, as the meeting prospered, Mr. Strong, with others from Warren Road Gospel Hall, became interested in the needs of a neighbouring district, and a meeting for the Breaking of Bread and the edification of believers was commenced in what was then known as the Parish Room. This was the beginning of the St. Marychurch Assembly. Soon afterwards, the little company was strengthened by there being added to their number, Philip Gosse, a man who was greatly used of God in ministering to the spiritual needs of His people, and in the proclamation of the Gospel.

The mention of Leonard Strong in connection with the Brethren movement recalls the interesting circumstance that he was "breaking bread" in far-away Georgetown in British Guiana, some time before the first public meeting of early brethren at Dublin in 1830. Previous to this time he was holding the position of Rector of a parish in British Guiana with a salary of £800 a year. A diligent study of the Scriptures entirely changed his outlook, and acting independently, with no other guide save the Word, he left the Church of England, giving up a stipend which was his sole income, together with a comfortable Manse, that he might meet simply for worship with those, who, through his faithful ministry, had embraced the Gospel of Christ. Considerable numbers followed him, and it is said that at the first meeting, which was held in a large shed used in connection with the process of coffee drying, nearly 2,000 believers were present. From that meeting other assemblies were formed which continue to the present time.

BORN in 1792, Leonard Strong entered the Royal Navy before reaching the age of thirteen. He served as a midshipman, and during the French and American wars saw much active service, being present at several engagements. It was the upsetting of a shore-going boat in the West Indies, when he narrowly escaped being drowned, that brought before the youth his lost condition as a sinner before God, and ultimately led to his conversion. He relinquished his position in the Navy soon afterwards, and returned to England. With the desire to become a missionary Mr. Strong entered the Church of England, and after studying at Oxford, was ordained as curate of Ross-on-Wye, but he was unable to settle down in this quiet parish. What Leonard Strong had seen of the West Indies' urgent need of the Bible, filled him with an unquenchable longing to carry the Gospel across the seas. He therefore made application, and on receiving an appointment, the young clergyman set sail for British Guiana, where he was installed as Rector of a parish there. That was in the year 1826. An ardent Bible student and a fearless preacher, his ministry was used of God in pointing large numbers to the Saviour, and in drawing many of the native Christians to his side. His work among the slaves, whom he sought to liberate from sin's bondage as well as lighten the oppression of the cruel taskmasters, brought him in conflict with the planters, who threatened to shoot him

if he persisted in his preaching. This he continued without abatement, and the authorities stepping in, the offending clergyman was removed to Georgetown, where, as we have seen, he began a work, the fruits of which remain even to this day. Leonard Strong returned to England in 1849.

THE Babbacombe Gospel Hall is an offshoot from the St. Marychurch Assembly. Begun in the year 1887, the first meeting was held in a small room over an hotel, when seven brethren and about the same number of sisters gathered around the Lord's Table to remember His dying love. The place becoming unsuitable for the purpose of these gatherings, one of the brethren had two rooms of his own house converted into what proved to be a comfortable and convenient place where the company of believers could come together to remember the Lord. In this Meeting Room, with about thirty believers in fellowship, a testimony has since been maintained in a parish which is intensly Anglo-Catholic.

For some time prior to the commencement of the work in the Ellacombe district of Torquay, the Lord had laid the need upon the hearts of a few brethren. Among those who seemed more especially exercised were Mr. John Elliott and Mr. S. C. Eales. Meetings for prayer and guidance were arranged and in the Spring of 1908 a small cottage having become vacant, brethren from the local assemblies visited it. It was then decided to convert the cottage into a meeting room for the purpose of Gospel work. This was done, and quite a number of people came together each Lord's Day evening to listen to the Word. Thus encouraged, the workers soon afterwards commenced services for children, which were continued in conjunction with the Gospel Meetings until 1912. In that year several Christians in the district expressed a desire for the Lord's Table to be spread, and although there were at that time four assemblies in Torquay, it was prayerfully considered among them, and eventually the little company met to remember the Lord Jesus.

THE labours of those who thus set themselves to know the mind of the Lord and then act upon it, were owned of God in that many who heard the Gospel, believed, and were added to the Church. In the year 1926 the meeting room in the cottage having, through extreme old age, become unsafe for public worship, the little assembly was cast upon the Lord for guidance. The way was wonderfully opened up whereby means were provided for the demolition of the old cottage and the erection of a hall to accommodate 300 people, over the existing site.

The assembly worshipping at Avenue Gospel Hall, is of comparatively recent origin, having commenced in 1922. In no small measure this assembly owes its inception and early development to the ministry and labours of Mr. F. C. Mogridge, a resident in Torquay, who from time to time gave helpful addresses to Christians on fundamental truths, which resulted in several of those who attended these meetings expressing a desire to obey the Lord's command, and these were baptised at Torre. Thus many became further exercised as to what had been revealed to them through the Scriptures regarding the will of God, as to New Testament teaching, and with the full fellowship of the five other assemblies in the town, a number of believers sat around the Lord's Table for the first time on February 26th, 1922. *(To be continued).*

The following was found in a little book from the library of the late Earl of Cavan, Weston-super-Mare:—

We are justified—

Judicially by Grace.—Rom. 3. 24.
Meritoriously by Christ.—Rom. 5. 9.
Instrumentally by faith.—Rom. 5. 1.
Evidentially by works.—James 2. 24.

Communicated by S. R.

Enjoy the blessings of this day, if God sends them, and the evils bear patiently and sweetly; for this day only is ours—we are dead to yesterday, and are not born to tomorrow.

Church Lessons.

By W. Rodgers, Omagh.

THE FAILURE OF THE PRIESTHOOD.

IN this message of God to Israel through Malachi, with which the Old Testament Scriptures are brought to a close, there is one remarkable and solemn feature to which we would like to draw attention, before ending our series of lessons from the post-captivity writings. It is that a large section of it, beginning at chapter 1. 6, just after the introductory verses, and reaching at least to chapter 2. 13, is addressed to the priests, and brings home to them their failures and sins in the sternest of language. This feature will, however, cause us no surprise, when we recall what Nehemiah, in the last chapter of his book, had to say concerning the evil activities of Eliashib the high priest and some of his friends. Indeed the words of Nehemiah's prayer to God in verse 29 of that chapter might well stand as a sub-title for this particular section of the book of Malachi. "Remember them, O my God," he says, "for they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." Compare with this Mal. 2. 8, "Ye have corrupted the covenant of Levi, saith the Lord of Hosts."

The wrongdoings of these priests, as described in Neh. 13, were mainly of two kinds, desecration of the House of God, in vv. 5-9, and alliances in marriage and otherwise with the enemies of God, in vv. 4 and 28. In the passage in Malachi also we find the same two evils dealt with, the former in chapter 1, and the latter in chap. 2. In fact that section of his prophecy in which the priests are addressed is divided into two very definite parts at the junction of the chapters, the first of which deals with their sin in relation to the service of God itself, while the second deals with their sin in relation to the people of God, and to the nations surrounding them. It will be noticed that each part has the expression "O Priests" in its opening verse (chap. 1. 6; 2. 1), and that in both they are told how unacceptable their offerings are, though a different reason is given in each case. In chapter 1. 10, 13, it is because of irreverence and other irregularities in the act of worship itself, but in chapter 2. 13, it is because of irregularities and sin in their lives generally, and especially because of wrongs connected with their marital relationships. A further development of the same line of truth is given at chapter 3. 4, where God tells them that the offerings will become once more acceptable after they have been purged from these evils.

This twofold failure of the priests depicted by Malachi has relation, as will be seen, to the two aspects which, from the very beginning, their ministry was designed to have, aspects which are nowhere perhaps more plainly described than in Deut. 33. 10. There, in connection with the blessing of Levi, it is said on the one hand, "They shall put incense before Thee, and whole burnt sacrifice upon Thine altar," and on the other, "They shall teach Jacob Thy judgments, and Israel Thy law." To both these statements Malachi's words stand in sharp contrast; for as compared with the former he says in chapter 1. 7, "Ye offer polluted bread upon Mine altar," and as compared with the latter he declares in chap. 2. 8, "Ye have caused many to stumble at the law."

ANOTHER interesting comparison is that between these two aspects of their service, and the two instances of faithfulness on the part of men of Levi in the wilderness, which confirmed God's choice of that tribe for the priesthood. Malachi himself points us to these episodes by two expressions he uses. By employing in chap. 2. 5 the phrase, "My covenant was with him of life and peace," he suggests to us God's message in Num. 25. 12, 13 to Phineas, who in his zeal had slain two of the evildoers at Baalpeor. "I will give unto him," He said, "My covenant of peace . . . even the covenant of an everlasting priesthood." Again,

when Malachi uses the words, "Your blessings" in chap. 2. 2 he takes us back to Exod. 32. 29, where Moses with reference to their execution of judgment upon the calf worshippers, said to the Levites, "Consecrate yourselves to-day to the Lord . . . that He may bestow upon you a blessing." That this "blessing" involved priesthood is made clear in Deut. 33. 8-11; and since their act in Exod. 32. was to avenge the insult offered to God's worship, and the act of Phineas in Num. 25. to avenge the wrong of association with the Midianitish women, it will be easily seen how close is the correspondence with the two sides of the failure in Malachi's days, as well as with the two aspects of the priesthood which have been mentioned.

WHAT all this may mean for our present-day instruction will be evident, if alongside Malachi we place 1st Peter, an epistle in which the "fear" due to our God is given the same prominence that it gets in the former book, being mentioned about seven times in each. There in chap. 2. we find the fullest reference which is made anywhere to the New Testament doctrine of the priesthood of believers; and on considering the passage we are at once struck by the fact that it also is presented in two aspects. In v. 5 we are described as "an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ"; but in v. 9 we are "a royal priesthood to show forth the praises of Him who hath called us." Thus we see that, as with Israel's priests of old, we have in our priestly capacity a twofold service to perform. It is ours, on the one hand to go into God's presence to worship Him, and on the other to go forth amongst our fellowmen in order to show forth His "excellencies" (R.V.). Each of these is a glorious privilege, but each at the same time lays upon us a solemn responsibility. In either respect there may be, yea often has been, failure; and so close is the link between them that failure in one invariably produces failure in the other. The worshipping priest is a "holy" priest (v. 5), therefore any inconsistency or sin in outward life must render it impossible for him "to offer up spiritual sacrifices" that are "acceptable." So on the other hand, the witnessing priest is a "royal" priest, who can only "show forth the excellencies" of his Lord, in so far as they have made impression on his own character during worship and communion.

IN light of these truths, and in view of the wretched failure of the priests in Malachi, should not we ask? What of our worship? Do we always give to God the "honour" due to Him as our Father, and the "fear" due to Him as our Master (Mal. 1. 6)? Or do we at times in our very worship meetings say or think, "What a weariness is it" (v. 12)? Have we ever the feeling that anything "torn" or "lame" or "sick" is good enough for God's offering? Is there a possibility that concerning any meeting of ours the Lord might say, "Oh that there were one among you that would shut the doors, that ye might not kindle fire on My altar in vain" (Mal. 1. 10. R.V.)?

Again, what of our priestly testimony? How do we represent our God amongst men? Are we showing forth His excellencies, or are we "causing many to stumble" (Mal. 2. 8) by misrepresenting Him? Are we to be found in closer association with the sons and daughters "of a strange god" (Mal. 2. 11), than with our brethren? If so, hear His message of warning, "The Lord will cut off the man that doeth this, the master and the scholar" (Mal. 2. 12).

But perhaps we think that these Old Testament words of rebuke and condemnation are too strong to be applicable today. Let us turn then from the last of the prophets to the last epistle to the churches, that to the Laodiceans in Rev. 3., that we may see what the Lord has to say to His backsliding people there. Does He look upon the matter more lightly? He says, "Thou . . . knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Does He pronounce a lesser judgment? His words are *"Because thou art lukewarm, . . . I will spue thee out of My mouth."*

Discipline in the House of God.

By The Editor.

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are round about Him" (Psa. 89. 7).

"Holiness becometh thine house for ever" (Psa. 93. 5).

DISCIPLINE in the great religious systems of the world is a thing hardly known, nor indeed possible, seeing they are themselves a part of the world, and the world cannot be expected to discipline themselves for being worldly. However this should exercize any true believers, who find themselves in surroundings, where the Lord's commands cannot be carried out, nor His holiness safeguarded.

All true children of God have to do with the Father, Who disciplines them "for their profit that they might be partakers of His holiness." This is the normal training of a child of God—including daily discipline. What son is he whom the Father chasteneth not? But there is another aspect of this divine discipline when God's people fail, then it is said, "He scourgeth every son whom He receiveth" (Heb. 12. 6. 7). The Corinthians were an example of this and were "chastened by the Lord that they should not be condemned with the world." "For this cause, we read, many are weak and sickly among you and many sleep" (1 Cor. 11. 30). Spiritual failure was being visited with physical ailments or even death. This is, I believe, the ultimate meaning of the much disputed passage in James 5. It begins about illness in general, it ends in a particular case of illness (*i.e.*, for sinful ways). "Let the sick one call (not for the physician) but for the elders of the church" (v. 14), for something tells him that the root of his complaint may be spiritual, not physical. This fits in well with the following verse, "And if he have committed sins they shall be forgiven him" (vv. 14, 15). The case that follows closely is a more simple instance of the same thing. Here the patient has no doubt as to what is the matter with him; he knows he has done wrong; accordingly he sends neither for the doctor nor for the elders, but confesses his fault straight away, to any righteous person, who may be about, and is healed. The object of the second section of the verse is, I think, to point out that not only the prayers of elders are effectual, but also of any earnest righteous man (v. 16).

But however important this divine side of the subject is, and much more real to-day perhaps than many suspect, it is not the special subject of these papers, but rather that discipline of the local assembly which its members are responsible to exercize in the House of God, that is the assembly viewed, not as the place of privilege, but of responsibility, and in which each is to know how to behave himself (1 Tim. 3. 15). If every Christian lived in a spirit of self-judgment, assembly judgment would be uncalled for, but unhappily this is not the case, as the precepts of the New Testament and the records of the churches testify. Certainly the directions of Scripture would not be there were the possibility of their use not contemplated.

BUT there are generally found in an assembly those who oppose any disciplinary measure. Some take what may seem to them to be a very spiritual attitude and protest that we should leave all discipline to the Lord, but it will not do. For us to leave to Him that for which He has made us responsible, is presumption; and that this is the case we shall plainly see in the various directions scattered through the New Testament.

Then there are others who like to go on quietly. They talk much of love and are ever ready to rise and read the 13th of 1 Cor., as though those who were seeking to stand for the holiness of God's House,

were necessarily devoid of it. They seem to forget that it is in this very epistle that the classical instance of assembly discipline is described in chapter 5. Was then Paul lacking in the love of his 13th chapter, when he exhorted the saints to deal in a very severe way with the wicked person of chapter 5?

It was the Corinthians who were blamed for not having acted more promptly in the matter or rather mourned that the offender be taken away. I remember one of these good peace-at-any-price brethren, to whom I had felt bound to read a, till-then, private correspondence, which I had been having with one in the assembly who had taken up unsound views as to the Scriptures and the Person of Christ. He expressed himself as "horrified," but when I asked him what he advised our doing, his reply was to my amazement, "Nothing, it will cure itself." Needless to say it never did cure itself, but only went from bad to worse. Then when after a long struggle the offender was put away, this elder brother left too, as a protest against our action, which however, time fully justified.

I remember another of this kind, no doubt an excellent brother, deprecating strongly all assembly action in a case of flagrant immorality and dishonesty (which came into the public courts), because forsooth the offender said that God had forgiven him. But what proof was there of this, seeing it was a long course of evil, suddenly brought to light?

Really 1 Cor. 13. has nothing directly to do with the exercise of discipline, but rather with the exercise of the gifts in the assembly where jealousy and emulation may creep in and must be overcome by love and forbearance.

(To be continued).

Sickness, when sanctified, teaches us four things: the vanity of the world, the vileness of sin, the helplessness of man, and the preciousness of Christ.

Thou shalt ever go under a double guard, the peace of God within thee, and the power of God without thee.

A RUNAWAY SERVANT.

By SAMUEL ROGERS, LONDON.

Deut. 23. 15. "Thou shalt **not** deliver unto his master the servant which is escaped from his master unto thee."

Epistle to Philemon. "I beseech for . . . Onesimus, . . . whom I have **sent again** . . . receive him . . not now as a servant, but above a servant, a brother beloved."

IN the first of these Scriptures we are shewn how **the LAW** applied in the case of a runaway servant. He was **not** to be delivered to his master. In the New Testament Scriptures we are shewn how **Christianity** applied in a similar case. He was **sent back** again. Thus, a bold contrast is made evident between LAW and GRACE. In the former case, if a servant escaped, all obligations to obey the master, from whom he had made good his freedom or liberty, was abolished; but in the latter, the servant was to remain and fulfil his obligations with the proviso that it did not involve him in sin. Hence, Onesimus was sent back. It now devolved upon Philemon, the Christian master, to shew the kindness of God, and release Onesimus from slavery, and welcome him back as a brother beloved. Paul himself setting a fine example of grace in becoming answerable for any liability on the part of the runaway, but now, returning servant. Thus, to use the words of another, "God's grace in the Gospel reverses the sentence of the law." There is a valuable contribution to the subject before us in 1 Cor. 7. 20-24, wherein the Christian slave and his position is considered. The general rule laid down is "Therein abide" (24), qualified by the added significant words "with God."

The exception to the general rule is given in verse 21. If freedom is rightly obtainable "use it rather." In any case let the Christian slave not forget he is the **Lord's** freedman to serve Him in the condition in which he is called to "Abide with God," and on the other hand, let the brother, called of God, being free from bondage, remember he is "Christ's bond-servant"—slave, bought by His blood, and the apostle gives a weighty exhortation to both classes, namely, "Become not the slaves of men," a danger to which both and all are exposed from one cause or another.

In conclusion, let it be remarked that Christianity was never intended to interfere with existing human relationships, but to shew us the conduct proper to each, and that by a godly walk, our life might be a testimony to God's grace.

Finally, though slavery is now abolished to a large extent, the principles remain and apply to such as are in the subject position of servants.

Surveys of Service.

BRITISH GUIANA.

By C. Gordon Smith, Georgetown.

THE above named country is the only British possession on the Continent of South America; it lies just above the Equator and is therefore always very hot, likewise the coastline being below sea level it constitutes a very unhealthy climate where all kinds of tropical fevers abound. These have taken a heavy toll of life of the servants of God. But although these conditions do not lend themselves to good health in some; yet others have given years of valuable service in the country for the Lord and the gospel. Of late years, with the aid of medical science, health conditions have considerably improved, rendering it more congenial to Europeans.

The record of the Lord's work here which we represent goes back to slavery days, when these despised and downtrodden people found loving hearts to share their sorrows; among these was Mr. Leonard Strong, a clergyman of the Church of England, who was acting as a chaplain. For conscientous reasons he resigned his position and salary, and leaving the Established Church, began to serve the Lord unfettered on Scriptural lines. For many years he pioneered among the beloved coloured people of this land with rich blessing, and many were won for Christ and gathered according to scriptural order to the Lord's name; meeting rooms were built, where a bright testimony for the Lord was maintained which continues to this day. After many years of faithful service Mr. Strong retired, but was followed by men of like character and zeal who have likewise gone to their rest and reward, such as Mr. and Mrs. Huntly, Mr. and Mrs. Kingsland, Mr. Aveline, and of later date, Mr. and Mrs. Rymer, Mr. and Mrs. Sparrow and Miss Elizabeth Baker, who are still held in sacred remembrance by those who knew them. There are likewise some who have gone to other fields or retired from the work. Nevertheless, as has been truly said, "The Lord buries His workmen but carries on His work," and this has proved the case in this country, so that to-day the same scriptural order and spiritual prosperity is enjoyed, in spite of vastly different conditions from those earlier days. To-day pleasure runs riot, and "men are truly lovers of pleasure rather than lovers of God." But on the other hand there exist over 30 assemblies in the colony, though among these there are several small scattered flocks languishing for want of visiting and care.

Georgetown being the capital of the colony, lies at the mouth of the Demerara River, and is a fairly up-to-date city of 60,000 inhabitants, composed of various nationalities, and of nearly every kind of religion that can be named; as being an English-speaking country, it offers itself as a dumping ground for every error on foot, from every part of the world.

IN spite of this, however, there is a large assembly of over 600 believers in fellowship, which has been maintained —numerically and spiritually, since Mr. Rymer fell asleep over 25 years ago— by Mr. and Mrs. Wales, and the assembly has been built up and added to, and is a real spiritual force in this city. There is also a large Lord's Day School of over 500, whose conduct is exemplary, and serves as a splendid nursery for the assembly. In addition to the other regular meetings there are 5 out-schools on Lord's Day, and about a dozen children's meetings during the week conducted in the houses of the believers, who are solely responsible for them. As may be seen the assembly is a real hive of spiritual industry.

The work extends far into the country districts—Mr. and Mrs. Baverstock live and labour under true missionary conditions about 80 miles up the Demerara River, and of late they have suffered severely from fevers of a very serious nature almost forbidding them to return again from Georgetown to Mahareabady, where they live. There are more than a dozen small assemblies around in scattered districts, which need frequent visits, and these offer a splendid field for labourers.

THEN in Essequibo where Mr. and Mrs. Miles labour there are seven assemblies and these hard-pressed labourers are greatly in need of assistance too; for the exhausting climate and terrific heat demand care, lest their constant activities should terminate in fever.

Then again Berbice, the other county, has four assemblies, and Mr. and Mrs. Tayler are found in a very fruitful field 90 miles up the Berbice River, among half-caste Indians. Here too there offers a splendid field of service for willing servants of Christ who are exercised regarding His service.

It is often asked "Why are the assemblies not able to care for themselves now after so long?" Among the reasons given, two may serve, first, the majority of the people are of a labouring class, and have to work very hard in the intense heat from early morning till almost sunset. For instance a few weeks back in conversation with a brother, I enquired how far his farm was. He replied, "I get up about 4 a.m. and walk 7 miles, or if I can borrow a boat use that, then after finishing have to walk 7 miles home again." How can much help be expected from such an one?

Then of late years the splendid openings in Canada and U.S.A. have found a response to their call in many of our best and most hopeful brethren, who are now finding spheres of usefulness there and assemblies are opening up through their efforts and labour. Hence the call for labourers here, whence is still heard the Macedonian call, "Come over and help us." We will rejoice should the Lord use this to exercise the minds of any who can respond to the call and enter the open door of His leading to this land of happy service and loving fellowship, and who possess a measure of gift to make known the gospel and feed the flock of God.

ZION.

The Lord hath afflicted His Zion,
The city He loved so well;
Where He deign'd, like a couching lion,
In glory and strength to dwell.
And why hath Jehovah forsaken
The place of His ancient throne;
His Vine from the wilderness taken,
To flourish for Him alone?

Ah! deem not the Holy One cruel;
Had Solyma loved His will,
She had sparkled the costliest jewel,
The beauty of nations, still;
The Lord had been her defender,
And she, the queen of the earth,
In holiness, freedom, and splendour,
Had gloried in Shiloh's birth.

But she fell—and her crown of glory
Was struck from her rebel brow;
And with feet all wounded and gory,
She wanders in exile now.
Yet, sad one, distrust not our pity;
Tho' some may wring out thy tears,
We will weep for the Holy City,
And sorrow o'er former years.

Thou art stricken, dethroned, and lowly,
Bereft of a home on earth,
Yet still to our hearts thou art holy,
Thou land of Messiah's birth!
He sprang from thy chosen of daughters,
His star o'er thy hills arose,
He bathed in thy soft-flowing waters,
And wept o'er thy coming woes.

He wept, Who in secret yet lingers,
With yearnings of heart, o'er thee;
He, He whom thy blood-sprinkled fingers
Once nailed to the cursed tree.
Dark deed! it was thine to afflict Him;
Yet longs His soul for the day
When thou, in the blood of thy Victim,
Shall wash thy deep stains away.

Thou land of the Cross, and the Glory,
Whose brightness at last will shine
Afar through the earth—what a story
Of darkness and light is thine!
He died as a Lamb—as a Lion,
He spares thee, nor can forget
His desolate exile of Zion;
He waits to be gracious yet.

—The late Sir Edward Denny, Bart.

CORRESPONDENCE.

Re Question C. in November issue, as to whether the "these" in John 21. 18 applies to the fish or the fellow-disciples.

Our reply applying the pronoun to "the fish" has been called in question by a valued contributor, in N. Ireland, who seems to think we meant "loving fish" as an article of diet, for he writes: "It does not seem a very real or very deep kind of love, that makes one wish to kill and eat the object of it." We never dreamt of attaching such a meaning, but by metonymy—a part for the whole. As Dr. Ellicott puts it, "Lovest thou Me more than **thy worldly calling?** Art thou willing to give up all for me?" Though the doctor allows that not a few English authorities stand for this, he hastens to say that the view he holds, that the fellow-disciples are meant, is obvious. Why so many do not see with him, if his view is obvious, is not clear. Indeed, when a man asserts that his view on a disputed point is obvious, one must suppose that any better argument is lacking.

Dr. Ellicott does quote Matt. 26. 3 and Mark 14. 2, to emphasize Peter's preeminence in boasting, but they are unfortunate witnesses to claim, for in both are added such words as **"Likewise also said all the disciples."** There was something profoundly significant in a reference to the apostle's earthly calling, if that is what was intended. Three years previously, most likely at that very spot, Peter had been called to forsake his earthly profession as fisherman, to become a fisher of another sort, and now he is turning back to the old line of things, nulifying the Lord's call, and compromising the whole future of the Gospel testimony. Our correspondent quotes three passages in the New Testament, where, as he says, the objects of love are compared, but the form of words employed in John 21. is different:—Matt. 10. 37 (twice); John 3. 19 and 12. 43† and also eight in the Septuagint. Time and space will only permit a reference now to the former. Only the first passage is, we think, parallel to the one before us. Nor do we think there is very much in that. Indeed our correspondent's own comment seems adequate: "Of course we cannot pin the writers down to using the same phrase always." That is so, and no one as far as we can learn, questions that the Greek perfectly well bears the meaning we venture to hold. However, we are glad to feel that no fundamental difference divides those who see not eye to eye on this point of interpretation. We shall be thankful for this correspondence, if it leads our readers to weigh afresh the passage itself and the reasons we adduce, in the November Believer's Magazine.

"THE TWO MINUTES' SILENCE."

We have had several letters from esteemed brethren in various parts, anent the question of "the two minutes' silence," with one voice lamenting that such weakness should exist in assemblies professedly gathered to the Name of the Lord. In one letter just to hand our correspondent states that in their meeting a brother did give out a hymn to begin the meeting of remembrance, but was stopped by a brother "in the oversight," who said "they would sing it after the silence." When remonstrated with at the close of the meeting he replied, "I would do it again, seeing that it was a Government order." This is **a misapprehension.** The Government had, I understand, made no order in the matter. I doubt if they could attempt such a thing or would if they could.

Moreover, if they had, it would not be conclusive: Shadrach, Meshach and Abednego knew better, and the early church in the Acts not less: "We ought to obey God rather than man."

Our brethren, too, in Germany to-day have been shewing us a better example. In a meeting personally known to us the brethren were all against any recognition of the silence, and if a small minority were possibly hoping for its observance, the Lord blew upon it, for no one seemed to know when the silence was supposed to have begun, and the assembly was at the second verse of the opening hymn when the maroon sounded to close the silence. It it were realized more Who it is, Who is in the midst of His gathered saints, would not all hesitate to introduce into that midst a little human ordinance, which however good the intention may be, emanates not from the Spirit of God, but from the world, which is still the enemy of that Blessed One?

Be Wise, be Harmless, as becomes the "Children of the Day."

Like "weaned babes" lie still; for FLESH is only in God's way.

He cannot work; He cannot bless; if SELF will not lie still.

His Holy Spirit works through hearts led wholly by HIS WILL!

Christ, my Master GOES ABOUT DOING GOOD, and if you would walk with Him, you must go about upon the same mission.

† The Greek word "Mallon" used in the two Johannine passages is not here comparative, but positive, that is the "rather" connects with the noun, not with the verb. See Grimm on "Mallon" 2.b, where it "is opposed to something else and does away with it." He quotes "lovers of pleasure, rather than lovers of God." So above, the wicked do not love light at all, nor the worldly the praise of God.

REVIEWS.

"The Amazing Jew."† This is a notable book on a notable theme, never more actual than to-day. The volume is a testimony to the faithfulness of Jehovah toward His earthly people—the Jews, in spite of their rejection of Himself in the Person of their Messiah, Whom they were expecting as King of glory, and failed to recognize as the Man of sorrows. To that rejection the writer, with unerring pen, traces the great "captivity" of Jewry for the last nineteen centuries. Though they know it not, God is still dealing with them in controversy for that rejection, though He abideth faithful; and will yet, for the sake of the Rejected One,—Greatest of all the sons of David, according to the flesh, restore them in His own time, and on His own terms to the place of blessing. The book may be divided into four sections:—the first, a survey of Jewish history from Abraham to 70 A.D.; the second, a glance at the great "captivity," and the miraculous preservation of the people to the present in spite of persecution and disability of every kind; then thirdly, present-day movements, representing what is described in the Scriptures as "the budding of the fig-tree" (Matt. 24. 32); and lastly, a prophetic forecast from the Scriptures, of Israel's future blessing under her reigning Messiah. The book is illustrated with twelve photogravures of the Holy Land and is tastefully got up. It is a compendium of the whole Jewish question, and should be in the hands of every thoughtful Christian and Jew.

"Hold Thou me Up.."* This is very salutary teaching, which we earnestly commend to fellow-saints. The truth of the eternal security of the believer has been pressed, I will not say too strongly, but too exclusively. What of those who while professing with the utmost confidence to believe, give little or no outward proof of possessing the new life, or "the faith which worketh by love"? Instead of being a help in the assembly, they are a constant source of anxiety and trouble: "sowers of discord among brethren" rather than keepers of the unity of the Spirit in the bond of peace, seeking to form a little party round themselves, rather than further the interests of the assembly as a whole. Such do not need to be built up in what may sadly prove to be a deadly delusion, by talk as to the eternal security of the believer, but rather to be warned of the danger of self-deception. Mere lip profession does not prove that our names are in the book of life, but as Mr. Lewis says, "the moral characteristics of that register," such as "fellow-labourers in the gospel" (*Phil. 4. 3*); "*overcomers*" (Rev. 3. 15); "*those who worship not the beast*" (Rev. 13. 8). "There is no greater danger than to take for granted one's own spiritual well-being. Privileges will not save." Should not then the language of our hearts be, as the writer asks, "Hold Thou me Up"? This booklet would be a kind and seasonable gift to any Christian at the New Year, for which he might have good cause to be thankful.

† "The Amazing Jew." By A. J. Pollock. 144 pages, to be had from the Central Bible Truth Depôt, 5 Rose Street, London, E.C.4, or our Publishing Office, Kilmarnock, at 2/6 net.

* "Hold Thou me Up." W. R. Lewis. Echoes of Service, 1 Widcombe Crescent, Bath. Price, 1d net.

God strikes some that He may warn all."
God humbles the proud, and exalts the lowly."

"As he who runs in a race must run to the end to be crowned, so the Christian must be faithful unto death to receive his crown."

God hears in the thoughts of our hearts what we in our own thoughts hear not.

Joys are our wings, sorrows are our spurs.

The world is a net wherein the more we stir, the more we are entangled.

EDITORIAL NOTE.

We would supplement our December note with a word of best wishes for the New Year to all our Contributors and Subscribers, as also to all the Staff at Kilmarnock to whom we owe so much month by month in the preparation of the Magazine.

Let our watchword for 1935 be—

"JESUS HIMSELF"

(Luke 24. 15, 36; Eph. 2. 20)

sufficient in His Death for our sins and sin; in His Risen Life for our daily walk and needs, and in the hope of His Return to sustain and comfort by the way.

We thank our Contributors for their valued co-operation. We used to think Editorial cares must consist in the scarcity of contributions, we now know they consist rather in the difficulty that arises from the quantity of excellent papers, in determining which to use and which to hold back. It is not always easy to say exactly what determines exclusion or inclusion. Clearly the exigencies of space in a small monthly forbid an excess of serial papers, extending over many months. We need besides some such, more brief, articles, spiritual and carefully written. This will no doubt be borne in mind, and prayer offered that wisdom may be given to choose the papers, which will "feed His sheep" with food convenient for them.

We call attention once more to the first of Mr. Kent's "Letters to a Convert," also to the papers on "Discipline in the House of God," which we have undertaken by request, and are beginning this month. Mr. Rodgers' articles draw to their close. We are thankful for the series, which we quite hope will appear in a more permanent form. We are glad that Mr. Beattie is continuing his papers and Mr. J. M. Davies, his on the Spirit, and others too numerous to mention.

In conclusion, let us remember the Word of the Lord, "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6. 6). May this be the portion of writers and readers in 1935.

TREASURE SEEKING FOR THE YOUNG

THIRD SERIES.

No. 10.—QUESTIONS—LOVE.

1. Give the Scriptural definition of love. 1 John 4.
2. How does God love? John 3.
3. How does He commend His love to us? Rom. 5.
4. Can anything separate us from the love of Christ? Rom. 8.
5. How strong is love? Song of Songs 8.
6. Can love be quenched or drowned? Song of Songs 8.
7. Describe the greatest love. John 15.
8. How have Christians to love each other? 1 Peter 1.
9. What happens when we do this? 1 John 4.
10. How is love the fulfilling of the law? Rom. 13.
11. Should we provoke each other? Heb. 10.
12. Who is the great example of love? Eph. 5.
13. How long does God's love continue? Jer. 31.

—Berean.

No. 9.—ANSWERS—DARKNESS.

1. Gen. 1. 2.
2. Gen. 1. 5.
3. 1 Kings 8. 12.
4. Psa. 18. 11.
5. Joel 2. 2.
6. Matt. 8. 12.
7. Matt. 27. 45.
8. Prov. 20. 20.
9. 1 John 1. 5.
10. Col. 1. 13.
11. Eph. 5. 11.
12. 1 John 2. 9.

—Berean.

God hides Himself within the love
Of those whom we love best;
The smiles and tones that make our homes
Are shrines by Him possessed.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—What is to be our attitude to the British Israel theory and to those who hold and teach it?

Answer A.—If one of our neighbours claimed to be Alexander the Great or Julius Cæsar, or some Old Testament worthy, we should know it was a case of megalomania, and, if wise, refrain from all argument. Were the British-Israel theory merely an obsession of this sort, we should be inclined to leave it severely alone, but it is more, it is **"another gospel,"** for whereas the true gospel goes out to all the world without distinction of race, whether Jewish or Gentile, British-Israelism claims, as we know, preferential treatment for the Anglo-Saxon race, on the ground of some fancied identification with the lost tribes of Israel, and instead of a call to every creature to repent and believe the Gospel on the ground of there being now no difference between Jew and the Greek, an appeal is made to a false patriotism, urging all and sundry to claim as British-Israelites a reversionary interest in the Abrahamic covenant. Truly this is a gospel for home consumption, with no appeal to countries outside the favoured circle. In any case Anglo-Saxons are an uncircumcized race, and have thus broken the covenant, and forfeited all claim to blessing as Israelites (See Gen. 17. 12-16).

We do not however now propose to go over the old ground, already ably traversed by other writers† who are still waiting for an answer, but confine ourselves to one point, namely the primary foundation on which the British-Israelite theory rests. If that prove unreliable the whole system must fall into ruins, like a house built on the sand.

Let us then go back to the starting point of the theory and examine its trustworthiness, not forgetting that it is against a system, not against individuals that we are engaged. Our desire is to deliver ensnared souls.

As for the ten tribes of Israel all are agreed that in about 722 B.C. Samaria was taken by Shalmanezer, king of Assyria after a siege lasting three years; which proves sufficiently that the northern kingdom was not the decrepit, disappearing people, that some would have us believe or mostly merged in the kingdom of Judah. All agree moreover that these ten tribes were led captive into Assyria and placed in Halah

† "British-Israelism weighed in the Balances," by George Goodman; "British-Israelism, Fact or Theory," by F. A. Tatford (6d.), etc. (To be had from Believer's Magazine publishing office).

and in Habor by the river of Gozan and in the cities of the Medes (see 2 Kings 17. and 18.).

It was only 136 years later, that is, in 586 B.C., that Jerusalem was destroyed by the Chaldeans, and the final captivity of Judah took place to Babylon, four or five hundred miles south of Nineveh and Media, so little or no intercourse was likely between the two captivities. We never read in Scripture or history of a past return of the tribes of Israel to Palestine or of any mass migration on their part anywhere else, though we do learn from the Old Testament prophets that in the last days they will return to their own land and there be blessed with Judah. In the meantime, as we usually look for lost things where they were lost, the lost tribes, that is their modern representatives, would probably be found among other Semitic peoples in the spacious regions between the Euphrates and the Caspian. However I do not undertake to find them, but will only add that, since the account of their captivity was given in the second book of Kings, HISTORY IS SILENT, as to their whereabouts or doings. On what then does British-Israelism profess ultimately to find a point of departure for its theory? On a few sentences in a book of the Apocrypha—the Apocalypse of Esdras,* which purports to have been written in Babylon by Ezra the scribe in the thirtieth year of the destruction of Jerusalem. We find in chap. 13. an interpretation, ascribed to God Himself, of a dream which Esdras (or Ezra) is supposed to have had just before. These are the words in verse 39: "And whereas thou sawest that He (i.e., the Lord) gathered another peaceable multitude unto Him, these are the ten tribes, which were carried away prisoners out of their own land . . . and so came they into another land. But they took this counsel among themselves that they would . . . go forth into a further country, where never mankind dwelt . . . for through that country there was a great way to go, namely—of a year and a half, and the same region is called Arsareth." What and where this land is our author does not inform his readers. We cannot find a reference to it in any geographical map or index or in any encyclopedia or classical dictionary, and it is, for all we can learn, as purely imaginary a place as Utopia. It is well-known moreover that this Book of Esdras is a palpable forgery, written not earlier than the close of the first century A.D., so much so that not even the Council of Trent, who placed all the rest of the Apocrypha among the Canonical books, could accept either it or the other "book of Esdras." This book of Esdras is then some seven centuries later than it claims; and it was, of course, not written in Babylon or by Ezra, and the interpretation, which is foisted upon God, was never given by Him in any shape or form. Indeed it would be doing too much honour to this fabrication to say "it is of the stuff that dreams are made of," for the dream it is based on was never dreamt, but was part and parcel of the forgery. A forged dream is not of high historical value. I shall perhaps be told that this Esdras passage is not quoted by British-Israelite teachers as authentic history; then why refer to it at all? It looks like trying to create an atmosphere of probability around subsequent legendary migrations of the tribes, by putting forward, as a possible start, a story, which is spurious on the face of it, to any who are in a position to sift it.

This then is the starting point of the whole British-Israelite theory, and it must in simple truth be added, that the subsequent alleged peregrinations of the Ten tribes, based as they are on the flimsiest traditions and legends invented **ad hoc,** are of no greater historical value than the dream.

It seems perfectly clear that the entire British-Israel theory is only one more device of the enemy to switch off men's minds from the essentials to "old wives' fables," and obscure the Person and work of Christ.

As for the second part of the question, we do not attempt to lay down any general rule as to all who have become infected with this latter-day hallucination. Each case must be tested apart. The principle must apply in certain cases "Of some have compassion, making a difference"; but it is sure that no true Christian fellowship is possible with a system which rests on a basis of forgery, legend and unsound doctrine, or with any who propagate it.

Question B.—Is it not as much a departure from the scriptural practise and symbol to use two or so cups at the Lord's table, as it is to use fifty-two?

Answer B.—Though the unity of the cup is not insisted upon in the Scriptures in the same way as that of the loaf, which in 1 Cor. 10. represents the one indivisible body of Christ, nevertheless it is always "the cup" that is spoken of—the unique receptacle of that which represents the blood of Christ. But even in the case of the loaf as each member present partakes, the outward unity of the loaf is not preserved. Indeed, even before that, as the brother who gives thanks, breaks the loaf, and for convenience, the portions are placed on different plates, we know too that the figure of the unity of

* Sometimes known as the 2nd Book of Esdras, sometimes as the 4th.

the body is in no way affected, as it would be were the loaf originally cut up in bits. No more would the unity of the cup be, even though it stood on the same ground as the loaf, by being poured into different glasses or cups, for convenience of distribution. It is still "the cup," each being filled from the one original receptacle. But by the introduction of what is called "the individual cup" for each "communicant," the receptacles are multiplied and the identity of the wine in them is completely lost and the thought of fellowship hindered. As we practise it, though there be two or more cups, for purposes of distribution, all are filled from the original receptacle and still constitute "the cup"—the communion of the blood of Christ.

Question C.—Is there any ground for saying that the prohibitions to women's speaking in the Church in verses 33 and 34 1 Cor. 14 are a reference to the Jewish commentary known as the Talmud?

Answer C.—I do not know of any. I would rather believe that such a suggestion emanates from some highly-strung imagination determined at any cost to brush aside the divine order here given. There is no reference whatever to the Talmud in the whole chapter, specific or otherwise; surely the burden of proof rests on those who assert that such a reference exists. There is, however, a mention of "the law" of Moses, that is to Genesis 3. 16, "But they are commanded to be under obedience **as also saith the Law,**" where reference is clearly to the words, "Thy desire shall be to thy husband, and he shall rule over thee." What adds additional weight to this passage is the fact that the apostle makes the highest possible claim for direct inspiration in writing it: for of these regulations which have raised so much opposition in certain quarters, he says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the **commandments of the Lord**; but if any man be ignorant, let him be ignorant." As much as to say, you may choose whether to obey them now or not, but you will be held responsible later.

Question D.—What should be the course according to Scripture of a young man, when commanded by his father to do the following things on the Sabbath Day? (1) Wash or clean a motor car, used for attending a meeting. (2) Tending sheep. (3) Other duties on a farm which he has not to attend to on week-days?

Answer D.—Even were the Lord's Day—the first day of the week, the same as the Sabbath—the seventh, which we may be quite sure it is not, the second question is settled by the Lord Himself in Luke 13. 15: "Doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him away to watering?" And the same would apply to sheep. A second passage Luke 14. 5 would justify a Jew in rescuing his beasts from danger on the Sabbath. As for the first day of the week, it is not the Sabbath, nor is it **my** day, on which to do as I like, but the Lord's Day, but if I am called to do secular work, such as giving a hand at cleaning a dirty motor car on my return from the meeting, or helping in the house or farm, I should consider it a very suitable way of shewing practical Christianity. I may say, with I believe others, that we are glad to lend a helping hand in such duties in the home on the Lord's Day, when things need seeing to in a hurry, and we are short-handed. It is appropriate that a son should help his father in such things, and thus shew love at home and godly subjection, and requite him a little part of the debt owing. The principle of 1 Cor. 7. 21-22, would seem also to apply. "Art thou called being a servant, care not for it (i.e., do not be distressed at having to serve), but if thou mightest be free, use it rather." That is don't unnecessarily spend your time or the Lord's Day in secular things, but if you have to, do it cheerfully as unto the Lord.

Question E.—With reference to the last clauses of Matt 5, 32 and Luke 16. 18, what should be the attitude of an assembly when such cases arise?

Answer E.—I have never heard of such a case as that referred to in Matt. 5. 18 being brought up. Such a term would probably be used, not openly in the presence of witnesses, but in a private conversation, or in correspondence, marked private. I should judge that such an incident might fall under the case supposed in Matt. 18. 15-17, which should then be carried out. As for the second case in Luke 16. 18, unless the putting away had been for the definite cause notified as a justifying **exception** by our Lord in Matt. 5. 32 and 19. 9, it would clearly have to be referred at once to the elders of the assembly and must result in the offender being put away from all fellowship.

"Let your trouble tarry, till its own day comes. The darkest hour is that before the dawn. When things come to the worst, they'll mend." —English proverb.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month.

No charge for Insertion. **JANUARY, 1935.** Made up December 24th.

SCOTLAND.

NEW YEAR CONFERENCES.

Tuesday, 1st January.

Ayr—Town Hall, 1.30 p.m. C. W. Nightingale, Shrewsbury; J. M. Davies, India; James Stewart, India, and E. T. Tarrant.

Aberdeen—Y.M.C.A. Halls, 1st and 2nd at 11 a.m., 3 p.m. and 7 p.m., and on 3rd, in Hebron Hall, at 3 p.m. and 7 p.m. J. M. Shaw, London; F. A. Tatford, London; John McAlpine, Troon; John R. Rollo, Buckhaven; Jack Atkinson, Belfast; and F. H. Logan, Paraguay.

Dundee—Y.M.C.A. Hall, Constitution Road, 11 a.m. A. Payne, J. Fraser and others.

Dumfries—Bethany Hall, 2 p.m. W. Hagan, D. Mackenzie Miller and J. Irons.

Edinburgh—St. Columbas Church, Cambridge Street, off Lothian Hall, 11 a.m. and 2.30 p.m. J. M. Shaw, J. Atkinson, W. King, Dr. John Muir Kelly.

Grangemouth — Mid-Scotland Conference, Town Hall, 2.30 p.m. E. W. Greenlaw, M.A., Edinburgh; E. H. Grant, Burnbank; Tom Sinclair, Alexandria, and Andrew Campbell, Tayport.

Kirkcaldy—Dunnikier Church, Victoria Road, 2.30 p.m.

Kilmarnock—Grand Hall, 11 a.m. and 2.30 p.m. E. T. Tarrant, Folkestone; E. H. Grant, Burnbank; J. M. Davies, India, and John Ritchie.

Motherwell—Town Hall, 10 a.m.; R. D. Johnston, M.A., Glasgow; Andrew Borland, M.A., Irvine; James Stephen, London; and W. A. Thomson, Glasgow.

Paisley—Liberal Club Hall, 5 p.m. W. F. Naismith, Jas. Coutts and W. M'Alonan

Port Glasgow—Falconer Street Hall, 3 p.m. James F. Peebles, Glasgow; W. D. Whitelaw, Irvine; and J. R. Rollo, M.A., Buckhaven.

Stranraer—Fisher Street Hall, 11.30 a.m. Messrs. Coutts and Wither, Glasgow.

Strathaven—Gospel Hall, at 3 p.m. Messrs. Gray, Struthers, Brown and Ritchie.

Wednesday, 2nd January.

Aberdeen—See previous day.

Auchinleck—Gospel Hall, 1.30 p.m. M. H. Grant, John Douglas and Tom Kerr.

Cowdenbeath—Guthrie Church, 2 p.m. A. Payne, W. F. Naismith, W. D. Whitelaw and Geo. Westwater.

Glasgow—City Halls, Candleriggs, 11 a.m. C. W. Nightingale, J. Stephen, W. Rodgers, J. M. Davies and J. Stewart.

Kilbirnie—Walker Memorial Hall, 12 noon. W. Hagan, S. E. Bebbington, James Coutts and A. Borland.

Larkhall—Hebron Hall, 11.30 a.m. James Stephen, London; John Feely, Newmains; S. A. Williams, Argentine, and Thomas Richardson, Grangemouth.

Leven—Innerleven Gospel Hall. Usual time.

Prestwick—Town Hall, 2.30 p.m. C. W. Nightingale, Shrewsbury; E. T. Tarrant, Folkestone; John Ritchie, Kilmarnock; A. Borland, M.A., Irvine.

Whitburn—Welfare Hall, 11 a.m. W. W. Fereday, Uttoxeter; R. Moodie, Ashgill; and J. Meiklejohn, Newmains.

Thursday, 3rd January.

Aberdeen—See Particulars under Tuesday.

Dalry, Ayrshire—Public Hall, 2.30 p.m. A. Borland, M.A., Irvine; W. F. Naismith, Carluke; E. W. Greenlaw, M.A., Edinburgh.

Newmilns—Co-operative Hall, Main Street, 2.45 p.m. Special Subject: "The Holy Spirit." James Coutts, Glasgow; James Stephen, London; R. D. Johnston, M.A., Glasgow, and others.

SCOTLAND.

FORTHCOMING.—Conference in Town Hall, **Rutherglen,** Saturday, 5th January, 3.30 p.m. Speakers, W. W. Fereday, E. H. Grant, R. McKeown and W. D. Whitelaw. Renfrewshire Missionary Conference in Masonic Hall, Collier Street, **Johnstone,** Saturday, 26th January, at 3.30 p.m. Annual Conference in Miners' Welfore Institute, **Overtown,** Saturday, 26th January, 3.30 p.m. Speakers, James Forbes, John Gray, John R. Rollo, M.A., and Joseph J. Russell. An-

nual Conference, Junction Road Church Hall, **Leith,** Saturday, 2nd February, at 3.30 p.m. Speakers, W. B. Farmer, George Westwater and James F. Peebles. Annual Conference, Elim Hall, Princes Street, **Kilmarnock,** Saturday, 2nd February, 3 p.m. Speakers, T. J. Smith, New Stevenston; E. W. Greenlaw, M.A., Edinburgh; A. Borland, M.A., Irvine; and Dr. Ernest T. Roberts, Glasgow. Annual Conference, Hebron Hall, **Glengarnock,** Saturday, 9th February, 3.30 p.m. Speakers, W. B. Farmer, Glasgow; James Stewart, India; and others. Annual Conference, in Caledonia Hall, **Greenock,** Saturday, 16th February, at 3.30 p.m. Speakers, W. McAlonan, W. D. Whitelaw, R. McKechnie and W. B. Farmer. Wm. Hagan of Belfast hopes to have Gospel meetings in Evangelistic Hall, **Galston,** during January. John Gilfillan hopes to be at **Cairnbrook,** near Stranraer, for Gospel meetings, part of Jan., also at **Lanark, Overtown** and **Whiteinch** for believers' meetings. John McAlpine hopes to have Gospel meetings in Central Hall, John Finnie Street, **Kilmarnock,** during February.

SPECIAL INTIMATION OF SPECIAL CONFERENCE.

Elim Hall, Victoria Road, Glasgow.

A Conference exclusively for Bible Class members, workers, and teachers, and young men and women connected with every youthful Christian activity in the assemblies, everywhere, will be held on Saturday, 26th January, from 3.15 p.m. to 8 p.m. prompt (with interval for tea). Speakers expected (D.V.) Wm. Hagan, Belfast; R. D. Johnston, Burnside. To be followed by:—

(1.) Outlines of Bible Class methods.
(2.) Reports from different centres.
(3.) Suggestions for new and intensified activities.
(4.) Exhortations on behalf of deeper sanctification.
(5.) Propaganda and Pioneering plans, etc.

For fuller details see Cards and Bills.

REPORTS.—Postal Workers' held their Ninth Annual Conference, in Bute Hall, **Prestwick.** The Hall was completely filled. A. Garven gave interesting report of the year's work in the various districts, followed by encouraging words of ministry from W. Morrison, J. Rae and G. Gray. James Moffat was unable to be present through illness and Wm. Hamilton was absent having been called Home to Higher Service, on the day of the meeting. Thomas Richardson had Gospel meetings in **Barrmill,** near Beith. Found it rather stiff but the good seed was sown in good hope. Leonard Goold gave accounts of the Lord's work in **Palestine,** in various Glasgow and Ayrshire Assemblies, which were of a most interesting nature. Andrew Borland has been giving special addresses in various halls. At **Dreghorn** saints were much encouraged and helped, and a number of people professed faith in Christ through the Gospel meetings. In Central Hall, **Kilmarnock,** where a good measure of interest was stirred up in the Gospel meetings. In Gospel Hall, **Dalry,** where good times were also experienced. The Annual Conference at **Galston** was very well attended. The hall completely filled. Very helpful ministry from R. D. Johnston, James Milne, James Coutts, and James Moffat. These meetings have continued for a long spell and the interest has been very well maintained. Wm. Hamilton gave appreciated help in ministry meetings in **Busby.** Tom Hyslop (of South Wales) conducted a series of Gospel meetings in Hebron Hall, **Glengarnock,** with a goodly measure of interest. The fine open-air marches round the district and the splendid prayer meetings were marked features. A good spell of weekly week-night meetings for Young People have been held in Central Hall, **Kilmarnock,** with a view to reaching children in the Hall district, as well as Sunday School scholars. Some nights nearly four hundred children have been under the sound of the Gospel. Several brethren have given valued help. In connection with this work a "Parents" night was held, when a large company gathered. The Gospel was clearly presented to them by Messrs. Stewart and Fraser. John Gilfillan had well attended Gospel meetings at **Fraserburgh,** with interest and blessing.

ENGLAND AND WALES.

FORTHCOMING.—Annual Conference in Hebron Hall, **Carlisle,** Tuesday, 1st January, usual times. Dr. W. H. Bishop, T. A. Judson, Scott Mitchell and W. Rodgers expected to minister the Word. New Year gatherings in Methodist Chapel, Ardwick, **Manchester.** January 1st, at 10.30; brethren only. H. P. Barker, Dr. Wm. Heron and C. F. Hogg expected. Conference in Gospel Hall, **Consett,** Tuesday, 1st January, at 2 and 6 p.m. Speakers, J. A. Ferrier and R. McKechnie. Conference in Cherry Street Gospel Hall, **Coventry,** January 5th, at 3 and 6 p.m. P. and C. MacCallum and H. Steedman expected. Bible School Meetings in Gospel Hall, Ealing Road, **Wembley,** January 4th, 11th, 18th, and 25th, each evening at 8. Annual Conference, at Ingrave Hall, **Romford,** January 5th, at 3.30 and 6 p.m. G. W. Cansdale, E. S. Curzon, and W. G. Hales expected. Conference at **Cambridge,** January 6th. C. F. Hogg and David Ward expected. Annual Conference, Bedford Row Hall,

Worthing, January 16th, at 3.30 and 6 p.m. E. S. Curzon and J. B. Watson expected. Fourth Anniversary meetings in connection with Athelstan Hall, **Harold Wood,** to be held in War Memorial Institute, January 19th, 3.30 and 6 p.m. Speakers, Charles Gahan, J. M. Shaw and J. B. Watson. Fourth Annual Conference, Ebenezer Gospel Hall, Bridge Street, **Killamarsh,** near Sheffield, January 19th, at 3.30 and 6 p.m. Full particulars, W. A. Chapman, 23 Westhorpe Road, Killamarsh. Annual Conference gatherings in Gospel Hall, Biscot Road, **Luton,** on Saturday, 19th January, at 3.30 and 6 p.m. Mr. Drake, South America and E. H. Grant from Scotland expected. Young Christians Rally, in Parade Hall, **Nottingham,** 19th January, 7.30 p.m. Speaker, Mr. L. J. Donaldson. Young People's Conference, **Newton Abbott,** 20th, 21st, 23rd Feb. Speakers, Dr. Short, H. St. John, E. S. Curzon, E. McCready and others. Annual Missionary Conference, Hope Hall, Ardwick, **Manchester,** Saturday, 2nd March.

REPORTS.—Henry Hitchman had a good series of meetings in Heath Hall, **Cardiff.** There was a real interest and the Lord gave a time of blessing. Had a happy week at **Treorchy,** where there was a good interest in the Word. Later in Adamsdown Hall, **Cardiff,** where the Lord gave gracious help. Special addresses on "The Lord's Coming," were also given at **Colyton,** East Devon. Good attendances and interest. Robert Kennedy had meetings in scattered parts of **Cumberland,** with a goodly measure of interest in the Word and in visitation. Annual Missionary gatherings in Parade Hall, **Nottingham.** Ministry and reports from J. M. Davies, E. J. Spargo and C. Wilson, most helpful and encouraging. Good numbers present. W. K. Steedman had three weeks' special effort at Ebenezer Hall, **Briton Ferry,** Neath. Ministry wholesome and helpful. Assembly enriched by visit. J. H. McCulloch had times of blessing and cheer at **East Ham** and **Bury St. Edmunds.** Later at **Woolpit.** W. G. Morley paid short visits to **Hornsly** and **Bromley.** Good meetings at Ebenezer Hall, **Cardiff,** when Dr. G. McDonald, F. A. Tatford, A. E. Ward and H. F. Wildish took part. F. G. Rose gave addresses to believers at **Clare.** Ministry appreciated. Encouraging time at **Hopton** with chart on "The Course of Time." Good number, saved and unsaved.

IRELAND.

Love and Ussher are having good numbers and interest at **Ballylintagh.** A number have professed conversion. Bingham and Hamill have had good numbers at **Ballygelly,** with interest. F. Knox is getting the people well in the Gospel Hall, **Magherafelt.** Craig and Lewis have commenced meetings in **Sydare** mainly for the help of God's people. There is not much help in these out-of-the-way places for the people of God. Finnegan and Lewis finished in **Drumlone,** and Lewis has joined Craig, and Finnegan has gone to help Poots. S. Whitten continues with interest in **Ballymoney.** Wright and Beattie have had a number of weeks in **Omagh.** C. Fleming is having good meetings at **Killycurragh.** W. Bunting continues in **Kilpike** with some interest. Bentley and Glasgow are getting the people in **Comber.** E. Hill continues at **Erryroe.** Meetings well attended. Some profess conversion; others are anxious. Some saints are exercised about their position in the various Sects. R. Hawthorne had a few meetings at **Drum.** D. Walker continues in **Ballymena.** Some have professed. J. and R. McCracken continue in **Tullycavey.** Some interest still. Wallace and Kells have good numbers near **Edenderry.** McKelvey and McCracken continue to have large meetings at **Kilnock.** Some have professed. H. Bailie has moved from the Orange Hall in **Moneyrea,** to a barn. J. Glancy has finished up after a number of weeks in Windsor Hall, **Belfast.** T. Lyttle has had some weeks in Donegall Road. Some professed conversion. Believers' meeting at **Glenanne,** November 14th, was large. Ministry was given by W. J. M'Clure, Moneypenny, Matier, Megaw and others. **Portadown,** 29th November. Ministry by McClure, Moneypenny, Matier, Megaw, Craig and others. L. W. Russell had meetings in the **Birches.** Numbers small. Samuel Gilpin had meetings in Orange Hall, **Muckamore.** Fair attendance nightly. Joseph Glancy had a good series of meetings in the New Hall, **City of Londonderry,** which has accommodation for about 700. Hall packed some nights and one occasion many turned away. A number professed faith in Christ and some are anxious. The Press took special notice of these meetings, and published some of the addresses. W. J. McClure paid short visit with blessing to saved and unsaved. J. Moneypenny had some meetings in **Dungannon,** with some blessing. Mr. Curran had gospel meetings in Ballyhackamore, **Belfast,** and J. Atkinson followed with meetings for believers with blessing.

CANADA AND U.S.A.

George T. Pinches had two weeks' good meetings in Farmington Avenue, **Hartford,** Conn., giving addresses from Chart "Eternity to Eternity." The Lord's people were encouraged and instructed. Our friends have secured a church building at 576 Prospect Avenue where they will be better able to carry on the Lord's work, and meetings are now being held there.

FALLEN ASLEEP.

Mrs. Alexander Foster, of Los Angeles, California, aged 76 years and known to many as one that, "hath done what she could." Saved at the age of 25 years in Banbridge, Ireland, she, soon after, identified herself with Christians gathered to His name and for 41 years was connected with the assembly in Los Angeles. During her long Christian life her chief joy was found in ministering to the servants of the Lord, and many, both on earth and in glory, can testify to her unselfish efforts on their behalf. The funeral was large and representative and bespoke the esteem in which she was held. Services at the funeral parlours were conducted by Messrs. A. Ruddock and J. Bluyney, and at the graveside by Mr. David Waugh, closing with the hymn—"Sleep on Beloved." **James H. Leonard,** Redcar, passed peacefully into the presence of his Lord on Friday, November 30th, aged 63 years. A brother beloved, whose ministry was always on a note of triumph. For many years associated with the assemblies at Consett, Kirby Stephen, and of late years at the Gospel Hall, High Street, Redcar. **Andrew McCracken,** Shields Road Hall, Motherwell, suddenly on November 25th, aged 63. Twenty-four years in the assembly. A quiet and consistent believer. **John G. Reid,** Wallsend, aged 58. Passed away on November 30th, after two days' illness. Saved 37 years ago in Byker Assembly. In Wallsend Assembly 33 years; Sunday School 30 years. A consistent believer who kept an open door for the Lord's servants. Much esteemed. **Mrs. Esther Boadle,** Hensingham, aged 78. Widow of the late John Boadle, High Wreah. Saved in early years, she took a great interest in the Lord's work and workers. **Mrs. David Paul,** Ballinahave, saved over fifty years ago when quite young through the preaching of Campbell and Matthews. She lived in godly and happy fellowship in Cookstown Assembly and later in Magerafelt Assembly. She will be much missed. Mr. Diack conducted the funeral services. **Henry McCulloch,** Dundee, aged 56. Suddenly. Born in County Cavan, saved there in 1909. In Hillbank Assembly, Dundee, for the last 15 years. Known to a number of the Lord's servants. **Robert Young,** Glasgow. Saved over thirty years ago. Most of time in Stonehouse Assembly. Latterly in Shiloh Hall, Shettleston. Of a quiet and consistent nature, regular at all services up to illness. **Sarah Margaret Dinsmore,** aged 64 years. Saved 30 years. For many years with the Lord's people in Coleraine. Bore a good testimony. **Mrs. Adair,** of Cardy, passed away on 20th November. Saved over 50 years. With the Lord's people until the end. A good testimony in the district.

Wm. Hamilton, Evangelist, Prestwick, in his eightieth year. Saved 61 years ago in the village of Hurlford where he had just come to live from the North of Ireland. The late Mrs. Milligan took an interest in the lad, invited him to a prayer meeting in her own house, made him promise to attend a Gospel meeting the following Sunday evening in Temperance Hall, Kilmarnock, and as a result Wm. Hamilton was saved. John 3. 16 was the verse that brought him into the light of God's love and gave him to know His great salvation. He at once began to testify and work for the Lord. Ten years later believing the Lord had called him to devote all his time to His work, he launched out and continued in harness till a fortnight before his Home Call. Mr. Hamilton was a devoted and faithful servant of Christ. As well as being an able preacher of the gospel he was a fervent tract distributor and visitor. Many years ago he decided to devote five hours per day to this important service and he was able to carry this out. Mr. Hamilton was a great believer in giving the best Christian literature, and he found the Tracts and Booklets written by the late John Ritchie amongst the most useful for his house-to-house work. He was in fellowship in Kilmarnock Assembly shortly after his conversion and then in the assembly at Hurlford in the old days. Removed many years ago to Prestwick where he was highly respected and esteemed for his work's sake. He visited many times all the villages of Ayrshire and in earlier years preached in many parts of England and Ireland. He took seriously ill about the beginning of December and in less than a fortnight he was at home with the Lord. A large and representative company gathered for the funeral. The services were conducted by Robert Barnet and G. Gray.

Andrew R. Anderson, Kilmarnock, aged 72 years. Saved 57 years ago during meetings held by the late Alexander Marshall on the Town's Green and later in Corn Exchange. In fellowship shortly afterwards, and apart from a very short period in fellowship elsewhere; has been associated with the assemblies in Kilmarnock ever since. Mr. Anderson took a keen interest in work in the

THE GOSPEL MESSENGER for January. Striking Gospel Article entitled:—"The Court Dress," by Wm. Hoste, B.A., with large illustration on front page printed in Sepia. Bold Text matter on page 4. 1/6 per 100. Ask for localised rates.

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assemblies, and in the shire and was an able preacher of the Gospel. For many years he was superintendent of the Fraser's Hall Sunday School. Latterly in Elim Hall where he will be much missed. Well-known to many of the Lord's servants. He was correspondent for the assembly. Mr. Anderson held an official position in the town as Burgh Assessor and Valuator and was held in very high respect by all sections of the community. The funeral was largely attended. John Gray, John Ritchie and David Weir carried through the services.

ADDRESSES.

Correspondence for Shields Road Hall Assembly, **Motherwell,** to Mr. Robert Jamieson, 11 Broomside Crescent, North Lodge, Motherwell.

The Assembly at **Hanwood,** near Shrewsbury, meeting in "The People's Room," have changed the name of the Hall to "The Gospel Mission Room."

Correspondence for Ebenezer Hall, Young Street, **Wishaw,** to be addressed to Mr. David Shaw, 58 E. Academy Street, Wishaw.

PERSONALIA.

Our esteemed brother, **W. J. McClure** of California, has been in Ireland for some little time and has been giving a little help. He has had a bad attack of 'Flu, which has left him rather weak and not able to fulfil all he would like. Our brother hopes to visit South Africa when his health permits; commencing at Rhodesia and working down to the Cape.

MISSIONARY INTELLIGENCE.

Abaco, Bahamas, **W. Kendrick,** writes:—A new work has been started at Bluff Point, a place of about 400 coloured people. A hall has been built and was opened on November 20th, when 40 remembered the Lord, and quite a number were saved in the special meetings held by brother M. Mackenzie, lately from Scotland, who was with them for three weeks. They are uneducated but willing to learn. A wonderful work has been done among them.

From **Mr.** and **Mrs. McGregor,** Poland. In leaving the S.S. work in Mlynow in the hands of three young brethren I gave them a set of lessons ahead from the "Christian Worker." For some time now we have felt that the meeting at Mlynow could be left in the hands of local brethren, and have been waiting much on the Lord to open another door for us. Now the Lord has directed us to this large town with a good percentage of Russians among whom we hope to labour. We only arrived here last Tuesday, and have taken rooms along with a young Russian couple, in a Russian part of the town. We solicit the prayers of the Lord's people for this new field where we feel our weakness, and yet realise that God is able.

Mr. and **Mrs. Naismith,** Narsapur, India:—In the school the gospel message reaches over 300 young folks from homes of Mohammedans, Christians and Hindus of all castes. An annual Bible examination is held and it is most gratifying to hear almost perfect repetition of Scripture and the intelligent narration of Bible stories, often by Hindu children. The Bible School will be on from 2nd to 6th January, and about one thousand generally attend.

J. Ruddock, Trujilla Rep., Honduras, C.A.:—We have a little interest among the white English-speaking population at present. Quite a number have attended the special meetings. The Roman Catholics have tried to hinder the S.S. work, but their efforts have not been successful. The Sunday evening Gospel meetings give great encouragement. Mr. Hockings from San Pedro Sula paid a short helpful visit lately.

Regarding Our Section for Reports of The Lord's Work and Workers.

We would again heartily thank all who have assisted by sending us items of news for forthcoming meetings and reports of special efforts. We trust we may continue to have the co-operation and help of brethren in the various districts to enable us to make these columns more interesting in the future (D.V.), and to stir up an interest in prayer. Special reports as to special efforts among old or young specially welcomed. Detailed reports of the many New Year Conferences will be appreciated. Correspondents might arrange to let us have these as early as possible.

Sums received for the Lord's Work and Workers

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TREASURY NOTES

By THE EDITOR.

This is He that came by †water and by blood, even Jesus Christ; not by (the) water only, but by (the) water and (the) blood. And it is the Spirit, that beareth witness, because the Spirit is truth, . . . and there are three that bear witness (in earth), the Spirit and the water and the blood: and these three are one (1 John 5. 6 and 8).

THE Apostle Paul was not the only New Testament writer, who, by the Spirit, wrote "things hard to be understood." John did also, as the above passage, which has been the crux of interpreters down the ages testifies. We remember the late John R. Caldwell of Helensburgh, telling us how that on one occasion, when he had asked in his paper for an interpretation of the passage, he received no less than one hundred replies, not one of which tallied exactly with any of the others. In undertaking to examine the passage once more we would do so, in no dogmatic spirit, but only as offering a contribution which may help toward its elucidation.

We must premiss our remarks by reminding ourselves of the well-known fact that the words "in earth" in verse 8, and the whole of verse 7 are omitted by very weighty authorities, and we believe rightly. If that be so, verses 6 and 8 are consecutive, and unless strong reasons to the contrary be forthcoming, the word "water" must have the same meaning in both. Indeed such a question could hardly be raised, but for the fact that some have taken for granted very naturally, but very superficially too, it would seem, when the passage is examined closely, that in verse 6 there is a direct reference to the incident narrated in John 19. 34, and have thus attached a meaning to "water" in that verse, which it could scarcely bear in verse 8.

BUT surely the two passages are to be carefully distinguished. In the gospel the apostle bears witness to what happened when our Lord"s side was pierced, that "forthwith there came out blood and water"; but here we read, "This is he that *came by water* and by blood, even Jesus Christ, not by water only but by water and blood." Is there not a notable difference between blood and water issuing from our Lord's' pierced side and He Himself coming by water and by blood? If moreover the reference here was to that which flowed from His wounded side, why was it necessary to add the words "not by water only'? Could anyone have imagined that only water flowed from the wound? Would not rather the wonder be that water flowed from it at all? The difference in the order of the words blood and water is also significant?

What then is signified? Only I submit, a reference to the initial and closing acts of our Lord's earthly ministry—His baptism and His crucifixion?

It was by or through water, that our Lord as the Shepherd of the sheep entered in by the door into the Jewish sheep-fold (John 10. 2). It was there that the porter John the Baptist opened to Him the door. It was as the result of his testimony, "Behold the Lamb of God" that the sheep heard His voice and followed Him out.

† For dia with genitive in the sense of "through"—compare Luke 7. 1; 1 Cor. 3. 15; 1 Peter 3. 20; and in LXX.; Psa. 66. 12; Isa. 43. 2.

It was by His blood-shedding on the cross, that as the Good Shepherd, He gave His life for the sheep, both Jewish and Gentile. It was true that through His baptism "He came unto His own" (ta idia) but had this been all, His coming would have been in vain, for "His own (hoi idioi) received Him not." But He came "not by water only" but it pleased God, having made peace *through the blood* of His cross by Him to reconcile* all things unto Himself, whether they be things in earth or things in heaven (Cor. 1. 20), (but not things—below). Yes, it was at His cross that a righteous ground was laid for this divine work of reconciliation.

THIS interpretation seems to agree well with what goes before in verse 5—where belief in Jesus, as the Son of God is declared to be the condition of victory over the world. Surely no testimony to His divine Sonship could have been clearer than that rendered to Him from an opened heaven, as He came up out of the waters of Jordan, "This is My beloved Son in whom I am well pleased," and yet the same great truth was witnessed of Him by His resurrection from the deep waters of judgment, of which the waters of baptism were but a figure, and it was by coming up out of death through resurrection, that He was "declared to be the Son of God with power by the resurrection from the dead" (1 Rom. 1. 4).

Nor was it in connection with these two occasions alone that like witness was borne, the Spirit of God throughout the Word bears ever clearer and clearer testimony to the same foundation truth the eternal and Divine Sonship of Jesus—truly a threefold cord which cannot be broken.

* The word reconcile has here, we believe, the sense of harmonize for it is "things" not "persons." Sin had introduced a note of discord in the Universe; harmony must be restored. This applies only to the celestial and terrestial spheres, not to the infernal, as they will be outside the Universe, banished from the presence of God, though submission will include them, as Philippians 2. 10 witnesseth.

These Stones.

MATTHEW 3. 9.

By T. W. Hetherington, Yorks.

GOD is able of These Stones to raise up children unto Abraham.

Just a few thoughts, from the precious Word of God, with regard to stones. In the Book of Genesis we find that Jacob after running from home lighted upon a certain place, selected stones and set one for his pillow, resting upon it: speaking of the one Person Who alone was able to say "Come unto Me, and I will give you rest"—"The Shepherd and Stone of Israel." After resting upon the stone as his pillow he set it up for a pillar, thus setting forth Christ and owning His Lordship, as seen in the anointing.

After this we find when Jacob would make a covenant with Laban he took a stone and said to all his brethren, you gather stones and put them for an heap, thus setting forth the purposes of God in Christ for us that He should not be alone but the centre of gathering. Blessed Lord, would that all His people were anxious to be gathered unto Him. Then as we come to the Book of Exodus, the Lord gives instructions, Should any altar be erected it must be of Stone without any tool being lifted upon it. Here we see that every offering made to and accepted by God is through Christ; but without interference of Modernism or anything that fails to set forth Christ in all His Deity and Perfect Manhood. Next we see the Law written by the Finger of God upon two tablets of stone; broken by Moses as he was carrying them to the people, who were worshipping the golden calf.

God, without reproof, instructed Moses to bring other two tablets of stone, to be written again by the Finger of God, proving that while man cannot keep the

law, Christ will, and thus they were put into the Ark of the Testimony. In spite of the fact that His people broke the law, still the High Priest bears their names upon stones set in the breastplate and upon His shoulders. What love! what grace! that our Great High Priest should bear us before the presence of God in all His Holiness. How different when we come to the Book of Leviticus, where the house is brought before us in which are stones of leprosy. Note the divine instructions: and should sin enter the assembly, call in the High Priest, and don't take matters into your own hands! The defiled stones are to be removed, whether we agree or not, whether prominent or not, even if a key stone, a lintel or pillar, if leprosy is in it, out it must go, and to an unclean place. For example, Miriam, placed outside the camp seven days, etc. Then if the whole house is affected it must be destroyed, as Israel has actually been set aside. Nothing but the love of our covenant-keeping God can graft them in again. But then notice that the next mention of stones, are stones to be used in putting to death those who have sinned. Surely it is easy to see that God purposes to see the death of all His people. Reckon yourselves, indeed, dead unto sin. If you don't, then God has to take stronger means, and don't be surprised when you are being stoned with heavy and weighty stones. "For me, Lord Jesus, Thou has died and I have died in thee. Thou art risen, my bands are all untied and now Thou livest in me." Also note that stoning to death is only intended upon the people of God. The nations had their own mode of execution. Thus Christ took the place of the ungodly and suffered the just for the unjust, dying the malefactor's death by the Gentile mode. How few of us reach the state of the Apostle Paul, who said, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." Passing from stoning to death we find the root cause of its necessity expressed in the divine command, not to make any idol or image of stone. Let us then see to it that nothing takes the place of Christ, and enter into the enjoyment of the words expressed:

"Thou, O Christ, art all I want,
More than all I find in Thee."

Then we shall understand the experience and meaning of the stones in Joshua. Taken out of the Jordan waters of death and established in Gilgal, also of being, according to the flesh, left in and buried in Jordan, ever seeking to tell out to others the great deliverance God has wrought for us in Christ. The sure foundation, Tried and Chief Corner Stone, unto us who believe Elect and Precious.

Gal. 2. 20.

"Not I, but Christ"; Whose Love Divine,
Sustains me through each hour,
Making His strength so truly mine,
Giving me grace and power.
His presence helps me through each day,
And guides me safely on,
To save and keep me all the way,
Until my work is done.

Eph. 3. 17.

"Not I but Christ": that sweet refrain,
Will help me on life's way;
"Quietness and confidence" I gain,
Lightening my task each day.
His arm outstretched, on it I lean,
Knowing that He is right,
And though He walks with me unseen,
I feel His Power and Might.

Phil. 4. 13.

"Not I but Christ" whose perfect Love,
Comforts my longing soul;
His Gracious Care of me doth prove
He watches over all.
And though my path danger reveals,
With troubles hard to bear;
His Wondrous Calm around me steals,
For He is ever near.

RECEPTION:

"WORTHILY OF THE SAINTS."

By W. H. Ferguson.

"I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea; That ye receive her in the Lord, as becometh saints: ("worthily of the saints"): and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." (Rom. 16. 1-2).

She was worthy to be received, this devoted sister. The saints at Rome were asked by the beloved Paul thus to act towards their sister in a worthy manner and receive her in the Lord. Reception in the early days of the church's history was a definite thing and yet very simple. The world did not knock at the church's door asking admittance—a body of people who were looked down upon and despised would hardly "merit their presence." Any who left their first love and went back to the beggarly elements likewise absented themselves and took the first step in the way of apostasy (Heb. 10. 25) although, thank God, a *Christian* can *never* be an apostate. Thus the fellowship of Christians in the church's first existence became clearly defined; it meant close association and kindred thoughts and purposes of life and service. Only too soon failure was manifested and such failure will always be seen in the testimony when man has anything to do with it, and yet a return to the simplicity of early days is a right step and a commendable one.

The 16th chapter of Romans shows us the possibilities in connection with our fellowship together. Some are commended for their service, care and help—some for their willingness to suffer—some for their stedfastness—again some for their character as Christians—some had proven their worth and some had shown loving care. Although the commendations are varied they represent the *outstanding worth* of the Christianity of the early days. We have to thank God for all that is seen to-day of reality and true Christian living. Such manifestations of the grace of God in the soul are conducive to fellowship and commendable in the sight of God and fellow-saints.

WHAT kind of reception is implied in ver. 2—"Receive her in the Lord"? ("worthily of the saints"). It was not a reception where only a few were interested but indeed the whole church at Rome. It was not a fellowship where she should be received and practically forgotten the next week or two. It was not a fellowship of curiosity and perhaps criticism but a fellowship of love and care. On her part, as she had acted so admirably at Cenchrea, it is to be supposed she would act just the same at Rome (there are always opportunities for serving and pleasing God). Her particular work seems to have been to "stand by" others (a succourer—a protectress); perhaps to be responsible for strangers and to see that they received due care and help. Her interests in Rome would lie in the direction of helping in connection with the "fellowship" as at Cenchrea—she would not be an occasional visitor to the assembly there but in regular attendance were she able and we are sure, as she conveyed to them the message of love and doctrine from the apostle, and told them how faithfully and zealously he served God and how God had used him in His service and perhaps told them some of his characteristics (as yet they had not seen Paul), it is no stretch of imagination to suppose that she was a very welcome addition to the company of the saints at Rome and would add to their strength and courage. All fellowship should be with this in view; an occasional fellowship, a half-hearted fellowship, a critical, troublesome attitude

was never contemplated by God as being characteristic of our union one with another in church testimony.

IS our presence amongst the saints for good? Do we seek to live for God and His people? Are we whole-heartedly in fellowship with His own in seeking to stand for God and His word and the spread of the Gospel, or is our fellowship a very nominal one—our interest very slight—our activities very limited—a mere unit with no vital life manifested nor energy seen and consequently little help given to others of His own who are seeking perhaps amidst much failure to maintain by God's help a true and scriptural testimony to truths as taught by the Spirit of God, brought to us by men of God and maintained in humility and simplicity with stedfastness of purpose?

Such, we believe, is necessary to true Christian fellowship in the churches of the saints. Many of us come short, we know, but God Who knoweth the hearts can see the desire on the part of His own thus to live and act with a view to the benefit of others, saved and unsaved, while we are journeying through life. May the example of this faithful sister urge us on to more devotedness and loyalty to our Lord and Master and fellow-saints until we see the One Who shall reward faithfulness not according to our thoughts but His own gracious bounty.

RIPPLES OF SPIRITUAL THOUGHT.

He who, at Creation's Morn, "MADE ALL THINGS" by His power.—John 1. 3-14.

Was "MADE FLESH," that He still might be "MADE SIN" in Death's dark hour.—2 Cor. 5. 21.

E. M. T.

"The Spirit that dwelleth in us lusteth to envy" (James 4. 5).

Believer! Christ Jesus presents thee with thy crosses, and they are no mean gifts.

Church Lessons.

A ROYAL PRIESTHOOD.

By W. Rodgers, Omagh.

IN the last article of our series on the the lessons to be learnt from post-exilic times in Israel, when dealing with Malachi's message to the priests, reference was made to the fact that our priestly service, as seen in 1 Peter 2. 5-9, has two sides to it, just as priestly work in Old Testament times had. The priest has the privilege of access to God in worship, etc., on the one hand, and of representing Him amongst men, on the other.

Of these two aspects of priesthood we find various illustrations in the Scriptures. Some are well known, as the story of Moses in Exod. 34, which tells how he used to go into the presence of the Lord, and then come out again with such a shining of God's glory on his countenance that the people were afraid to look upon him. Other such pictures are liable to be passed over unnoticed, and of these there is one to which we would like here to call attention, because of its remarkable character. Part of it lies hidden in two lists of names in 2 Samuel, and part of it is suggested by certain expressions used concerning Absalom in the same book.

BEFORE turning to these, let us take note of one or two points with regard to the manner in which priesthood is brought before us in 1 Peter 2., and more particularly to the setting of that passage, which follows a number of references to our relationship with God as His children. In chapter 1, we have been begotten of God (v. 3); we are His children and He is our Father (vv. 14, 17); we have been born again into that relationship through the Word (v. 23). Then in the opening verses of chapter 2, we are "newborn babes," who must grow by that same Word; and almost

immediately after we are said to have become a "holy priesthood."

In keeping with this link of connection between our sonship and our priesthood are the references in Malachi to sonship and Fatherhood (chap. 1. 6 and chap. 2. 10), which accur at the beginning and the end of his two addresses to the priests; and so is also the close connection between Sonship and Priesthood in the case of our Lord Himself in Heb. 4. 14; 5. 5, 6; and 7. 28.

This being so, we might well speak of the priests of 1 Peter 2. as Son-priests; and since v. 9 gives us the additional point that they are "royal," we may call them Royal-son-priests.

NOW, bearing this in mind, let us examine the passages to which we have referred in 2 Samuel, for we shall there find some royal-son-priests, from whom, although their sphere of service was altogether different from ours, we may learn something that will be of profit to us. In chapter 8. 16-18 we have a list of the officers of David's court, a list which is prefaced by the statement in v. 15 that "David executed judgment and justice unto all his people." This evidently implies that the officers named held their various positions for that very purpose.

On reading through the list, we find at the end the words, "And David's sons were chief rulers," in connection with which it may occur to us that "chief rulers" is a somewhat ambiguous term, after the more exact ones used in every other instance. The margin of our Bibles does not help us much by substituting the word "princes," but when we turn to the Revised Version we are perhaps even more bewildered when we read that "David's sons were PRIESTS."

Yet "priests" is the actual word used here, the same which had already occurred in v. 17 in connection with the Levitical priests, Zadok and Ahimelech, and the same which is translated "priest," more than 700 times elsewhere in the Scriptures. Indeed in our Authorized Version there are only five exceptions to this rendering, and in four of these the Revised Version alters it to "priest" as elsewhere, the only one left being in Lev. 14. 16, where for the sake of euphony it is translated by the pronoun "his own," the word "priest" having already occurred in the sentence.

BUT this uniformity of rendering must surely increase our wonder; and we ask, How could David's sons be priests? That there was no question of usurping the functions of the priests of God is clear from the fact that these also are named in the list. Let us turn to chapter 20. 23-26 where we find a similar list of those in office in David's closing days after the Absalom rebellion was over, and see if it will throw any light on the matter. As we go through it we discover that most of David's old servants are with him still, but at the end of it, instead of the statement (Revised Version), "And David's sons were priests," we have, "And Ira the Jairite was priest unto David" (Also Authorised Version). With the change of person we shall deal later, but meanwhile does not the expression "priest unto David" suggest the solution of our difficulty? These men were not priests unto God as were Zadok and Abiathar, but priests "UNTO DAVID." That is to say, they held some kind of official position as intermediaries between David and his subjects, with a view to the due execution by him of "judgment and justice," so like in principle to the position occupied by members of the house of Aaron as between God and His people, that the same Hebrew word "kohen" served to describe it. We may add that in Solomon's court list, as given in 1 Kings 4. 2-5, a similar officer is named (See Revised Version), who had the title in addition of "The King's Friend."

What the duties of the position were we may not be able to say with exactness, but the use of the word "priest"

shows that it must have been for the purpose of bringing the king and his subjects into closer contact, and of presenting their causes and petitions to him. If so, who would be so fitted for the office as David's own sons? Who would have such access as they to their father's presence; and who, on the other hand, might be expected to have David's interests so much at heart, or would so desire to set him in the best light before his subjects? Therefore it was that these men, who were already "royal" and "sons" were also made "priests unto David."

But how then did it come to pass that, when the list of chap. 20 was compiled, these royal-son-priests were in office no longer, and a stranger, not elsewhere mentioned, but who belonged to the other side of Jordan, where David had recently been in exile, occupies their place? Failure on their part there must have been, and, as already mentioned, there are things said in connection with Absalom, which throw light upon this sad part of the story. To go into it fully would require the relation of the entire history; but briefly it was thus. One son-priest, Amnon, was slain by the orders of another, Absalom; and the latter having himself fled from David's justice, was in exile for three years, during which time he could not of course act as "priest unto David." Nor was the case much better when, having returned, he "dwelt two full years in Jerusalem, and saw not the king's face."

This privilege having been restored to him through Joab's intervention (chap. 14. 33), we are given immediately after, in chap. 15, a sample of how he did his work as an intermediary between the people and their king. He took up his position, we are told, at the gate, the place of judgment, and "when any man came to the king for judgment (v. 2), . . . Absalom said unto him, See, thy matters are good and right, but there is no man deputed of the king to hear thee" (v. 3). What a slander on his father, especially since he himself and his brothers had, as we have seen, been "deputed" for service of that very nature. Then he had the effrontery to add, "Oh that I were made judge in the land, that every man might come unto me, and I would do him justice" (v. 4). Thus did this faithless royal-son-priest daily misrepresent the king, and "show forth" his own "praises" instead of David's; until he "stole the hearts of the men of Israel" (v. 6). Concerning the king's other sons there is little on record, but David's last words about them in chap. 23. 5, 6 go far to show that most of them were not at all what they should have been.

In the circumstances it is surely not unreasonable to infer it was on account of their failure in these matters that they were superseded by Ira the Jairite, who, without the apparent fitness for the office which they possessed, had at least love to his master, and a faithful spirit that enabled him to carry out its duties more successfully than they had done.

There should be but little necessity to emphasise the lesson contained in all this for us. As royal-son-priests unto God, our twofold responsibility is, as we have said, to be much in His presence, and then to fittingly represent Him. Are we so doing from day to day, or are we failing in it as the sons of David failed, with the result that we seldom see our King's face, and are apt to "show forth" our own praises rather than His. If so let us beware. Israel as a "kingdom of priests" failed, and were superseded. The Levitical priests failed and were superseded. David's sons, in a similar but earthly position, failed and were superseded. What will the next sad story of failure be?

If all the life of any day could be seen, it would appear that in the quiet byways, in lowly homes, and among the poor, there are thousands of God's children who are living nobly, beautifully, self-sacrificingly, making whole neighbourhoods purer, sweeter, yet hearing not one word of human praise. They stay near the heart of Christ.

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

II.—SPIRITUAL GROWTH.

My Dear M——,

HAVING emphasised that your salvation, in which we have been rejoicing together, is not the reward of your own works or merit, but the gift of God, it now becomes necessary for me to emphasise equally that the effects of your salvation must be plainly visible and audible in your deeds and words. Your conduct and your speech should correspond. There is no difficulty in deciding whether a man is walking uphill or downhill. It should be equally easy for your acquaintances to know that you are now ascending the heavenward road and not pursuing the downward path to perdition.

You are saved by grace (*i.e.*, the love of God in operation) through faith in our Lord Jesus Christ.[1] You must present yourself—all you are and have—to Him and sincerely acknowledge His lordship over you. This acknowledgment is not to be only subjective, but is to be openly declared. You must "confess with your mouth Jesus as Lord," as well as believe in your heart that God raised Him from the dead.[2] Experience will teach you the value of such confession of Christ before others, especially before those with whom you are in constant contact. It is not so much that you are to proclaim from the housetop your faith in, and your subjection to, Christ, but that your "conversation" (or your standard of life) is to exhibit to God and man in practice what your mouth declares. You may be timid and dread open confession of faith, but you will find that it is very similar to a plunge into a cold bath. The first shock survived, you will rapidly become accustomed to the ordeal and the result will have all the benefit of a tonic. At the same time let me counsel you to use discretion in the selection of your opportunities. More harm than good may result from overzealousness. Reproach for Christ is highly estimable, but reproach for foolish or unbalanced enthusiasm is something quite different.

OF course, no better opportunity ever presents itself for the confession of Christ as Saviour and Lord than the occasion of the baptism of a believer, which will be the subject of my next letter to you. No more beautiful illustration of spiritual truth and blessing is possible, with its consummation in the walking of the baptised believer in newness of life,[3] that is, the newness of the new life of God within you, received at your rebirth from above. At your first birth you were a babe. As a result of this second birth you are a babe in Christ, or, if you like, a baby Christian, despite your age. Like all babies you must grow. How does a baby grow physically? Through feeding, exercise and nurture. How dependent upon loving care is a baby! Well for you if you early learn your utter dependence as a Christian babe upon the loving care of your Heavenly Father! For your sustenance and growth in spiritual life you must, in the words of Peter, "as new-born babes, desire the sincere milk of the Word, that ye may grow thereby."[4] In process of time you will need and find stronger food. Make your first spiritual meals from one of the four Gospels—say, Luke or Mark. Read a short portion about the Lord Himself, and having read, ponder it. Receive it, as in fact it is, as the very truth of God. Whatsoever He saith unto you in His Word, do it. And in a way as mysterious as analogous physical processes, the Holy Food of God—His Word—will promote your growth not only in knowledge but in spiritual stature. But

remember that you will need your spiritual meals as regularly as a baby needs feeding.

WE Christians do not read the Holy Scriptures for the sake of reading. We read, mark, learn and inwardly digest them. In other words we not only read and meditate in order to grow but in order to gain a deeper knowledge of God and to learn to walk along the path of life in accord with God's will. We apply the Scriptures to our lives and find them as effectual for our continuance as they were in making us wise unto this salvation into which you have just entered.

No baby ever throve by feeding only. Exercise is necessary. To his young son in the faith the Apostle Paul wrote that bodily exercise profiteth for a little, but that exercise unto godliness is better, for godliness is profitable unto all things, having promise of the life that now is and of that which is to come.[5] By the word "exercise" understand the regular, rigorous training of the gymnasium. Practise godliness and keep on practising it. It will need constant self-discipline, for example, to pray regularly. And in prayer I seem to discern a spiritual analogy to exercise in the fresh air. Is it not indeed the breathing of the pure air of the presence of God? You will find the practice of prayer in very truth a Christian's recreation, in the best sense of the word, a renewal of strength, and a restorative. Centuries of experience and Christian testimony have confirmed the inspired and inspiring declaration of the prophet of old: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."[6]

IF regular feeding (on the Word of God) and exercise (prayer especially) are vital for spiritual growth, it follows that neglect will have detrimental effects corresponding to those which would follow the irregular feeding of, and the denial of fresh air to, an infant. Cultivate regular spiritual habits, therefore. The discipline of the nursery is the strictest discipline of life. "Train up a child in the way he should go; and when he is old, he will not depart from it" said the greatest sage.[7] So, at the very beginning of your Christian life discipline yourself rigorously and familiarity will gradually remove the irksomeness of the routine and leave you with inculcated habits of inestimable value.

The more you develop your taste for the spiritual, the more will you find worldly things distasteful. As the Lord's call "Follow Me" comes to you, obedient response on your part will lead you on a way which will become increasingly divergent from your unregenerate way. Moreover, you will find that unsaved people will gradually separate from you, having no love for the things and ways of God. Thus you will walk the separated way—separated unto God and separated from the world. Essentially, this is following Christ. It is a good spiritual exercise, and not always difficult, to seek to solve the problems, and to overcome the difficulties, of life in the manner which He, during His ministry on earth, would have solved and overcome them. He bids you abide in Him.[8] Let Him direct your life in all its departments. So will you bring forth much fruit to His glory in the development of your Christian character. And such fruit is described as the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.[9] If these are the features of your character, truly Christ will have been formed in you.[10] This should be the first aim of your life.

LASTLY, a babe needs nurture. God does not wish you to live a solitary Christian life. You are to share it with others, who are likewise to share theirs with you. So from the earliest Christian days, believers have been gathered into companies,[11] called in the Scriptures churches of God, or assemblies. No Christian without such church association

is contemplated in Scripture in normal circumstances and the existence of so many "unattached" Christians to-day is due to disregard of the teaching of the Scriptures. God has made provision for newborn spiritual babes to be brought up in the nurture and admonition of the Lord and to be educated in His ways and fitted for His service. I shall hope to be able to show you from His Word in later letters the principles upon which the churches of God gather, and are shepherded and taught, and the blessedness of serving God in association with those who love Christ and, loving Him, render Him wholehearted obedience.

Your sincere well-wisher,

C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1. Ephesians 2. 8
2. Romans 10. 9 (R.V.)
3. Romans 6. 4
4. 1 Peter 2. 2
5. 1 Timothy 4. 8
6. Isaiah 40. 31
7. Proverbs 22. 6
8. John 15. 4-8
9. Galatians 5. 22-23
10. Galatians 4. 19
11. Acts 2. 41-42

THE FALL.

By E. W. Rogers.

Man's present state—not always so.

THAT man, who is both sinful and mortal, was not originally created thus by the Holy and Eternal Creator is certain, since all that God does partakes of the nature of what He is. It follows, therefore, that the present condition of man is one into which he fell, and it is the purpose of this paper to consider the only Authorized record of such fall. The validity of that record is due to its Divine revelation and inspiration.

To be read literally. It may be emphasized that this Record should be read literally, and whatever may be its deeper meaning lying beneath the surface, it should be regarded as simple history. To treat the Record as mere allegory will involve one in logical difficulties with other parts of Scripture as *e.g.*, Romans 5. 12, 1 Tim. 2. 13, 14.

Headings. In order to aid in the understanding of this chapter the subject may be considered under four heads, suggested by the words of the Lord Jesus to the Pharisees Who rebuked them for overlooking the weightier matters of "Law, Judgment, Mercy, and Faith" (Matt. 23. 23).

LAW.

The prohibition. The created pair, Adam and his helpmeet, placed in the Garden of Eden, had imposed upon them by their Creator and Benefactor but one restriction, viz: that the "Tree of knowledge of good and evil"† was forbidden, and its fruit was not to be eaten by them. The reason of this law was not that that tree was of special use to God, nor was it intrinsically pernicious to man, but it served as a means of enforcing the claims of God in His own creation, and reminding the creature that he was not independent, but dependent on God; that he was not the owner of the garden but simply the tenant. It was as the imposition of a peppercorn rent (a nominal rent sometimes imposed to-day for retaining legal rights) asserting God's rights in the garden and over the creature, and reminding Man of such rights.

The modus operandi. The Devil, who approached the woman (note, not the man) in the Serpent* (John calls him "that old serpent, the Devil, Satan") first cast a *doubt* upon God's word. The woman, who lent her ear to the Serpent (it should have been given to her husband) thereupon *distorted* God's word by both adding to and detracting from it. The Serpent in response *denied* God's word, and the woman thereafter *disobeyed it.*

Such is the downward course of the Fall. (Who can doubt it was a *Fall*? What folly to speak of the Ascent of Man!). From doubt to distortion; from distortion to denial: from denial to disobedience: and all this the result of negotiations with the Devil, who is a liar and deceiver.

Hath God said? To doubt God's Word and to question its plain force and

† So called because of its resultant effect upon the disobedient participants.

* It is the consistent witness of Scripture that the animal or human tools used by Satan are themselves always subjected to consequential judgment, e.g., Judas, The Beast (Rev. 19.), the Swine, etc.

meaning is the thin end of the wedge that ends in disaster.

Perverted orthodoxy. To DISTORT GOD'S WORD, though it may have the appearance of orthodoxy, is to libel God and to deceive self. These two things the woman did. She added to God's word by inserting the detail "touch," which made God appear harsh and arbitrary. She also detracted from God's word by substituting for the word "shall" the word "lest," deceiving herself into the belief that the penalty might not prove altogether inevitable. No marvel that God speaks so sternly later concerning those who "add to or take from" His own written utterances.

"Ye shall not die." To DENY GOD'S WORD *of* necessity issues from the former two, for Doubt entertained leads to a wresting (distortion) of the Scriptures to serve one's own sinful desires, resulting in a plain contradiction of their obvious meaning (Denial). This was the course followed here. Satan asserted that it was God's jealous regard of His own position that led Him to deprive His creatures of the higher rank of the equality with God† which, by taking of the fruit of the tree, they could achieve. In a word, he attributed to God motives other than kindness towards the creatures who were surrounded by every evidence of His kindness. Satan's own earlier aspirations of pride had resulted in his fall (1 Tim. 3. 6). He, therefore, would now adopt a similar procedure to secure the fall of the woman, and, through her, of the man also, thus again (see chap. 1. 2) spoiling the handiwork of God.

It was true, as Satan said, that "their eyes were opened," but it was to their own nakedness, and not to their elevation.

"She took and gave." To DISOBEY GOD'S WORD is the final downward step which secured, as it always does, the execution of God's forewarned calamity. The woman threw open the avenues called (a) "the lust of the flesh" (b) "the lust of the eye" and (c) "the pride of life," and observing the tree was (a) good for food (b) pleasant to the eyes, and (c) useful to make one wise, she, being deceived by the Devil took, although without economic necessity, and gave to her husband who, "hearkening to the voice of his wife"* and knowing right well what he was doing, did eat also (see 1 Tim. 2. 13, 14). For him to eat was to disobey the voice of God: for him not to eat, was to forfeit the partner given him by God. What was to be done? He loved his wife and for her sake he took from her hand the forbidden fruit, and shared with her the consequences.

† See Revised Version, "as God"

JUDGMENT.

God's Law cannot be broken with impunity: judgment of necessity must follow disobedience, since the moral government of God in His own creation must be upheld. Accordingly in this Record we discover Judgment falling on the Devil, the Serpent, the Woman, the Earth, and the Man.

The Conqueror conquered. God's judgment on the Devil is stated in verse 15. It is God's counter-move to the Devil's move. The devil used a woman to bring sin into the world; God will use a woman to bring the Redeemer into the world. The Conqueror of the woman is to be conquered by the Seed of the Woman. This was fulfilled when the Redeemer, "born of a woman," came into conflict with the Devil at Calvary. There He suffered, but there the Devil was conquered. The heel of the Conqueror suffered as it was placed in victory upon the Head of the Serpent.‡ Other parts of Scripture show that the Devil's eternal doom is to be sealed by the Lord Himself, Who at Calvary potentially defeated Him, and is later to consign him to the lake of fire.

(To be continued).

* Note how Satan confuses God's order. Man should have hearkened to God and the woman to her husband but, as it was, the man hearkened to his wife and the woman hearkened to the serpent.

‡ The picture is of a Victor standing erect with his heel on the serpent's head, whilst the tail of the serpent is lashing that heel.

Owing to circumstances we have been obliged to hold over Mr. J. M. Davies' papers on "The Holy Spirit in the Acts" till March.—[Ed].

Surveys of Service.

TRIUMPHS AND TROPHIES ON THE OLD SLAVE ROAD. CHOKWE LAND, CENTRAL AFRICA

By T. Louttit.

SCOTLAND has produced many brave missionaries in the last hundred years. In 1840 David Livingstone set forth to penetrate darkest Africa, and died at the front line all alone with God and his native carriers.

Eight years later, in 1881, Fred Stanley Arnot took up the cause of interior darkest Africa, where Livingstone had failed to reach, and never turned back till death took him in 1914. In 1884 Arnot started on a journey from the West Coast which was effectual in opening up the path for others to follow, and which for 50 years has been used as the highway of the Gospel, stretching from the coast 1500 miles eastward.

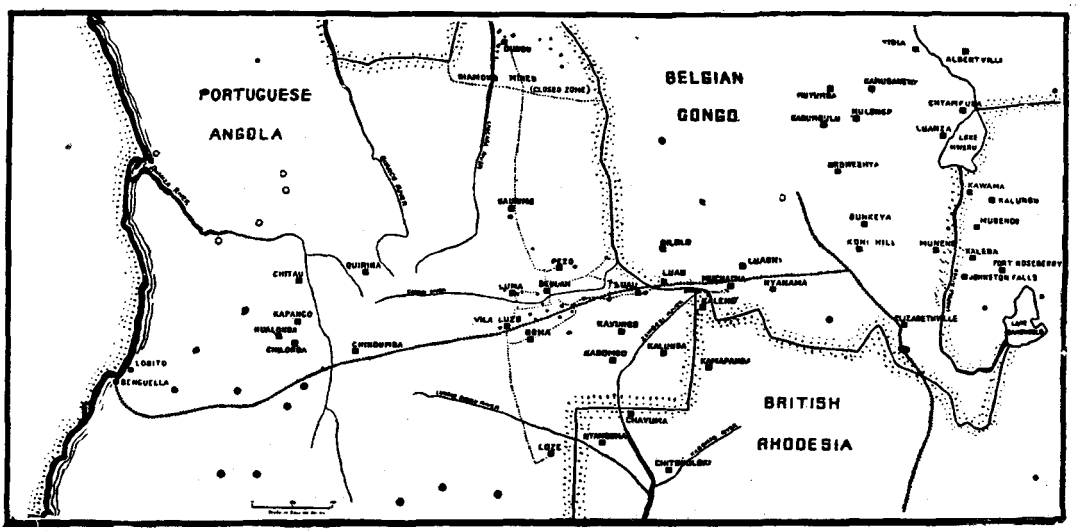
That path was *the Old Slave Road,*† leading to the central tribes in the slave-land of the Congo of which Mushili was the Overlord. Arnot followed it for 100 days amid a thousand dangers and found Mushili.

From that centre the Gospel has spread North, South, East and West, and now 200 of our missionaries labour along its course. Tribe after tribe has fallen before the Gideon-band, and 30,000 or more refugees have fled for refuge to the victorious Captain, who has marshalled hundreds of them into the fight, and still the strongholds are falling before the hosts of the Lord. Many Goliaths have fallen before stripling-Davids. Kings of these eleven tribes or more have have heard the news, and some of them have turned and left all to follow the Mighty to Save.

On the *Old Slave Road,* far from Mushili's rule, there dwells the dreaded and dreadful Bachibokwe—or Chokwe tribe—who were a constant menace to all who came and went over it. Who would dare conquer that part of the enemy's land?

Prayers went up every day from many godly men and women travelling along

† When we read of a "Road" in this connection, we must not think of a highway road as we know it, but rather a path where one man can walk. Africans always walk in Indian file.—[Ed.].



Map of "Old Slave Road" and "New Rail Road" as appearing in this issue, printed in colours, bound in cellophane, 9 ins. by 6 ins., with strut to stand and cord to hang, price 1/-, by post, 1/3. From John Ritchie, Ltd., Publishers, Kilmarnock.

that *Old Slave Road* on their way to Mushili's so far inland, and those prayers must be answered some day. Thousands and thousands of prayers went up and still go up for them.

So it came about that in 1904, along with W. C. Maitland who joined me in that year, I met Mr. Arnot in Lisbon on his way out to Africa again. On letting him know that we were going to the Kasai river, though we knew not the tribe of that region, he was deeply moved and pleased, and informed us that a tribe for whom much prayer had been offered dwelt there, and if we were going to win such a haughty tribe it would be a triumph indeed, and an eternal crown would be awarded.

Much valuable information was passed to us ere we parted in Bihe and went on over that awful *Old Slave Road* of Central Africa.

FIVE hundred miles east and west lay untouched by anyone with the gospel message, so in that centre we pitched our camp to stay. Thirty years have passed on, and we now look around with pleasure to see in that then unopened door, a band of three or four thousand souls who have fled for refuge to the only Saviour of heathens.

The early days were plodding days. The way was weary and painful, with hunger and thirst, cold and heat, long journeys, perils of waters, perils of robbers, of threatenings and attacks; despised, tempted and pressed; but although weak, faint and hopless, yet never forsaken, never without a way of escape, never completely downcast, but in all trials uplifted. In those days of dangers and trials we often sang the little hymn—

Simply trusting every day
Trusting through a stormy way
Even when my faith is small
Trusting Jesus, that is all.

Singing if my way be clear
Praying if the path be drear
If in danger on Him call
Trusting Jesus, that is all.

Mercy of mercies, the Lord was there!

The first ten years passed quickly with but ten souls, with which to greet Him, gathered into His flock. But more were coming, and ever since then, more and more. The next ten years we counted two hundred were in fellowship, twenty per year instead of one, for the twenty years.

The next decade discloses still more coming, for approximately one thousand are gathered in, or an average of thirty souls for each year, counting thirty years. Of those approximately eight hundred in the last ten years means eighty each year.

But as we have stated there are in all three or four times that many trusting in our Lord, showing how He has multiplied before our eyes His power to save.

But think of the thousands of prayers gone up for fifty years along the *Old Slave Road,* where so many missionaries had to wend their way through this very tribe of which we write. God *must answer prayer,* and is doing so more and more even as we look on.

Others joined us, and by 1916 being fifteen in all our borders were enlarged.

IN 1908 Mr. and Mrs. Taylor joined us and settled at Luma on the Kasai river with my old friend Mwachiavwa. The chief was not saved till fifteen years after I first told him the gospel, but finally he was won for Christ, and it has been one of my greatest delights since being saved, to see that dear old man seated together with his chief musician at the Lord's table, worshipping Him whom they so long defied. What a triumph! what trophies of grace!

Mr. Taylor died in 1915 of that dreaded enemy of missionaries—blackwater fever. He did not live to see much fruit of his labours, but we see it, and his works do follow him. His brave wife and three children stayed on for five years more, then she took them home to be educated. A host of souls have been gathered in at Luma since then. Mr. and Mrs. Gammon and Mr. and Mrs.

Olford carried on Luma work with others who joined them, namely Mr. and Mrs. McJannet, Miss MacRae and Miss Dunbar, not forgetting that Mrs. Day of Mont Esperanca and Mrs. Wilson of Chitutu were both workers at Luma before being married. There also we have Miss Sawyer and Miss McRae's sister.

IN 1917 we opened Beulah, a new work on the Kasai River again, where Miss Howell joined us from New York. She was our faithful stand-by worker until 1931. Then she too was suddenly taken Home in an attack of blackwater fever. Her faithful life, and triumphant death, while away helping Mrs. Hallett at Luoze will never be forgotten, any more than our distress at her loss can be told.

Miss Beath joined us also and goes on bravely since our return home.

Mr. Gammon has carried on at Beulah during our furlough and has been wonderfully blessed in souls these last two years. Pezo and Fufu, two centres begun by Mr. and Mrs. MacLaren, go on with His blessing in saving souls. Mr. and Mrs. Orr joined them but are now at Beulah to relieve Mr. Gammon who must come home for medical treatment. Mr. and Mrs. MacLaren being now on furlough it leaves only Mr. McLeod at Pezo to fill the gap. Pray much for him.

Mr. Hallett opened a fifth work at Luoze in 1918, and goes on there amid many trials with his wife and Miss Manders. God has blessed them in their labours and will continually bless. At Boma (our first station, where we had many ups and downs during the first 13 years, amid wars and famines and distresses of many kinds) there still is Mr. Maitland, who began the work with me in 1904, bravely pushing on but oft having infirmities, and Mr. and Mrs. Griffiths who went out with us in 1916, and Mrs. Smith and Dr. Beir, who is a great blessing as a doctor, and Miss McKennan are there also. A large hall, a good school, and a fine printing outfit goes on in full swing. Hundreds of souls are saved. One triumph there is that Chief Boma was saved after refusing the gospel for 28 years—a trophy indeed who so long defied the good tidings.

That is where we picked up the language and began translating God's word. In 1914 our first translation of Scriptures were printed, *viz.*, John's Gospel. Now we have the New Testament and Psalms and many more portions, and many can read them.

The Old Slave Road again draws our attention, for along its course we now have many shining lights, and a completed railway which the Lord gave us in 1930. Think of such a development, such an unexpected answer to prayer as that fine railway! What a triumph!

SOME native Christians working at its construction began to preach the gospel. Souls were saved and halls were built though the missionaries had no hand in it whatever. In 1931 we visited those Christian centres for the first time. There are now several native assemblies who carry on God's order, and the Gospel is pealed forth all along its track by natives alone.

AT LUAU, the border town, there are 35 in fellowship and some hundreds of converts. Twelve were baptised there recently by Mr. Gammon, and eight at a place a little further west. At VILA LUZO—the interior railway centre and a rapidly-growing town—many souls have been saved and a little gathering formed. That centre is perhaps the hardest of all our work in Chokweland for sin and temptation. Being a white man's central town, there is brought into it white men's corruptions of all kinds, corrupting the already heathen native. Three Catholic missions as well as our work are carried on among the 5,000 natives in it.

Praise God that from Vila Luzo to the Congo frontier, 250 miles by road, and from the border to Mushili's old capital, light is springing forth. A great native work of the Lord proceeds, meeting its own expenses, and many have been baptised, along the *Old Slave Road*.

IN REGIONS NORTHWARD. From our

stations we have a fine testimony at Saurimo, the Governor's seat in the Lunda District. Sanyanga, a young Beulah evangelist was led to go there as we left for home two years ago. The Lord has blessed the work greatly since. There is a company of over 30 that gathers to worship the Lord, with many converts, even though 150 miles away from us.

IN THE DIAMOND MINES. 400 miles northward from us by road, the Lord has richly blessed a truly native work from start to finish.

There some very weak, frail Christians dared to speak well of the Lord while working in the mines or for miners, and souls were saved.

It being a closed zone, no missionary is allowed inside; so for many years all we could do was to pray for and encourage them.

IN 1931 we at last obtained permission, and great was our joy to meet so many trusting Him, and desiring to follow Him.

We were able to baptize 35, and we left three companies in different centres to proceed with the Lord's order there. During the three weeks permit to stay inside the closed zone, we saw His power to save wonderfully manifested for 500 confessed Christ. Also twelve men were granted permits to carry on Christian work in the mine region, by the official administrator—that was a special triumph!

That work progresses. Only three times in four years have missionaries visited them, but the Lord carries it on with His native servants who trust Him and go ahead without outside help. Indeed it would be robbing them to help, for they, not us, should have the reward at that day.

Twelve centres with halls of their own and nightly gospel meetings go on. Our biggest surprise there was that the Christian natives fed us with the best of everything. 78 were baptized on a second visit in 1932, and 82 in 1934, and now a band of 230 are in fellowship, with perhaps 1500 converts, and still more are following.

Now, dear fellow Christians, will you take up the great work of prayer and intercession for these *thousands of converts* in Chokweland.

PRAYER MUST BE ANSWERED. Souls are not saved anywhere without prayer, and prayer is the needed spiritual oxygen to fortify new life generated in fervent hearts.

THE Lord never forgets to pray for them, but the X-ray has to be crossed to be effectual. When the earthly X-ray meets and crosses the heavenly the balance of effect is made. That is what is meant by the "fervent effectual prayers of a righteous man" availing much. Make it a prevailing prayer. Without our prayers they will be losers.

The darkness has changed to dawn in Chokweland, and the *Old Slave Road* now has its *shining gospel beacons* bursting into glowing fires all along its track. For generations the groans from heavy hearts with heavy burdens was the chief music along its course. One of the wildest and darkest regions of Central Africa has through many prayers and the Gospel attack, become the *Shining Way* and a course where the *River of Living Waters* flows deep and strong.

Thousands of prayers gone up and going up from missionaries and home Christians, and now from native hearts too, have made it so.

Arise Christians, and let us join in prayers for every life-touched soul there, remembering His untiring continual prayers for us.

Get on the platform of prayer if you cannot get on the platform of wood, and in secret bombard the enemy of souls, and shelter the weak and frail victims he would spoil. Expect all you ask, for He loves them and will do it.—(Eph. 6. 18).

Read "PRAYER: Shut to thy Door." No. 1 of "A. B." Golden Booklets. 2d net. 2/3 per Dozen, from John Ritchie, Ltd., Kilmarnock.

The Brethren Movement:

Its Rise and Progress.

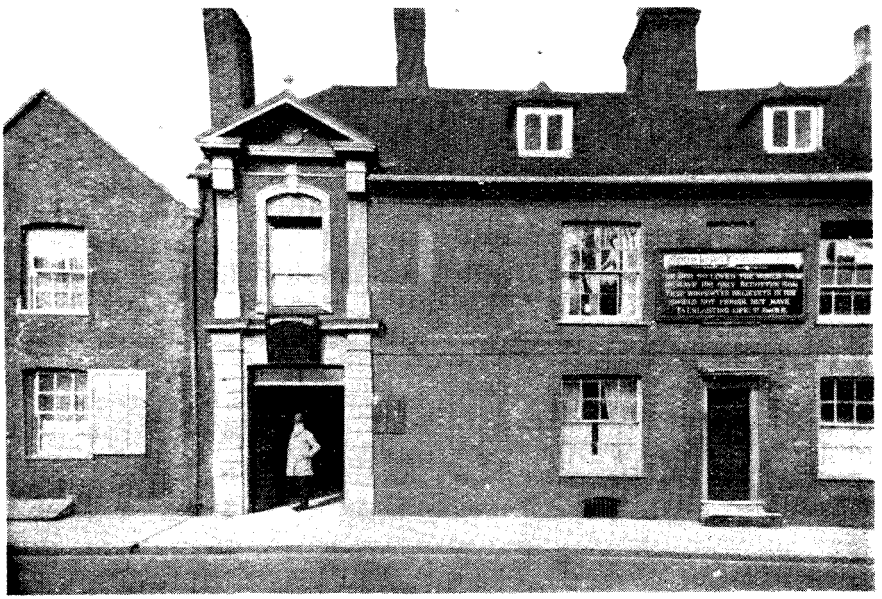
ARTICLE XIV. By DAVID J. BEATTIE.

IN DORSET: EARLY MINISTRY OF HENRY DYER.

THE wave of spiritual awakening which had directed thoughtful Christians to a closer study of the Scriptures regarding the true interpretation of certain New Testament passages—which up to that time, doubtless because of unquestioned usage and acceptance, had given no real concern as to their true meaning—had spread from shire to shire; so that, ere a decade had passed by since the historic meeting at Dublin, and the subsequent gathering at Plymouth, not a few assemblies of believers, for the most part drawn from various denominations, had become firmly established.

It was on Lord's Day the 29th of May, 1842, that nine believers met together in what was then known as the British Schoolroom, in the town of Shaftesbury, Dorset, "for the purpose of breaking bread, without any reference to sectarian practices, and wishing to assume no other name than that of brethren and sisters in the Lord Jesus Christ, in whose name it was their desire to meet to commemorate His dying love." Remarkable though it may seem, this little company came together solely under the guidance and will of the Holy Spirit, and having no outward contact with any similar gatherings.

Previous to this, and in face of much opposition, cottage meetings for the study of the Scriptures were held. Amongst those who had left the state church were two men, John Rutter and Charles Binns by name, and they accepted the care of the little flock. Under their sympathetic guidance and ministry the meeting grew both in numbers and influence, so that in a comparatively short time a larger room had to be secured. Gospel meetings



EAST STREET HALL, BLANDFORD.

were commenced, and the first convert was Thomas Lear, a well-known business man in the town, who in course of time became a pillar in the assembly.

Finding that others in different parts of the country were separating in like manner from human systems, fellowship was strengthened and increased by contact with them, and many of the Lord's servants visited Shaftesbury and ministered to the spiritual needs of the assembly. Among the first were John Vine, Charles Inglis, Robert Chapman, Henry Dyer, Dr. Maclean, and later W. H. Bennett, John Bragg, and Ephraim Venn. Thus in the days of its infancy the little assembly early manifesting a faithful adherence to the Living Word, was nurtured and encouraged by the wise council of such men as these at a time when the religious world, struggling amid doubts and fears, was passing through times of difficulty and unrest, accentuated in no small measure by the fascinating influence exerted by what became known as the Tractarian or Oxford Movement with John Henry Newman—who later embraced the Roman Catholic faith—as one of its chief leaders.

THOMAS LEAR, SHAFTESBURY.

From such beginnings the Shaftesbury Assembly increased in numbers and usefulness. In 1887 the Ebenezer Hall was built, to which the assembly was transferred; and through the long years has borne a faithful testimony which continues up to the present time.

WE will now turn to another quarter of the county of Dorset, little more than ten miles distant from Shaftesbury, where, in a singular yet very similar way, the hand of God was moving amongst a few of His own people. About the middle of last century, in the town of Blandford, several friends who were in what are now known as the Free Churches, were associated in Ragged School work. They were accustomed to meet week by week for prayer on behalf of the activities associated with this particular enterprise, and used frequently to converse over the Scriptures. On one occasion the conversation took the turn of an enquiry as to the mode and significance of the breaking of bread, as set forth in the New Testament. A search into the Word of God revealed the fact that the partaking of what is known as the Sacrament, in the various denominations with which they were identified, was, in several essential points, different from what was instituted by the Lord and carried out under Apostolic teaching.

They decided that there was nothing to hinder them from meeting together to celebrate the Lord's Supper in a scriptural way, at a time in the week when no service in connection with their churches was being held. This being deemed by the ministers of their denominations an irregular and unauthorised procedure, those who persisted in following the Scriptures were excluded from membership of their congregation.

THOSE zealous people knew nothing of similar gatherings of Christians, who, as we have seen, had already come together in the neighbouring counties in South-West England, and they were acting on simple obedience to the Word, solely as the Holy Spirit had directed. The ecclesiastical pressure which had been brought to bear upon those faithful few

only drew them closer to the Lord and to His Word, as well as to one another. This led to the formation of a gathering free from human tradition, and directed according to the teaching of the New Testament.

For a time the little company continued to meet for the study of the Scriptures and to celebrate the Lord's Supper, isolated in a measure from many, who, up to the time of their leaving the Denominations had been close friends; but, who, following the dictates of their spiritual leaders in their passionate disapproval of the step taken by those wanderers from the fold of the churches with which they had been connected, had openly avoided further fellowship with the seceders.

Through a visit by Henry Dyer to Blandford, the company of believers were brought in touch with those who had been similarly guided by the Spirit of God in other places, to carry out His Word in like manner as they had been led. Thus an assembly was established. As their numbers increased, an aggressive gospel testimony was carried on, and there were several who used regularly to preach the Gospel in the town and the villages around. They now met together in the Assembly Rooms, where Mr. J. T. Vine conducted special meetings, the outcome of which was that many professed faith in Christ, and were added to the Church. Alterations to these premises necessitated the removal of the assembly to the Town Hall, and as numbers continued to increase, the East St. Hall was secured, where a good testimony for the Lord is continued at the present time.

It was during those days of pioneer work amongst the scattered remnant of God's people that many stalwarts of the faith, though comparatively young in years, came into prominence. By now the names of many are familiar to the reader. Henry Dyer, who was largely responsible in God's hands in laying the foundation of the Blandford meeting, and in directing the feet of the young assembly along straight paths, was still in his thirties. Brought to the Lord in his youth, Mr. Dyer early associated himself with Christians assembling in the name of the Lord in London. He afterwards spent some years ministering to the spiritual needs of the various assemblies in the South of England, and for a time resided at Sherborne, in Dorset.

HENRY DYER.

THE name of Henry Dyer will always be associated with the founding of a conference for ministry and the edification of believers—one of the first of its kind in the country—which was to be the forerunner of what has now become a distinctive feature amongst the activities of Brethren. It was held at Yeovil. Commenced with comparatively small gatherings, for the most part from neighbouring assemblies, it met for a time periodically, but as its spiritual value made itself evident, Yeovil conferences became a fixed annual event and exercised a powerful influence, drawing considerable numbers from many parts of the country.

Recalling those memorable gatherings, times that were graced with many hallowed associations in which the impelling influence of Mr. Dyer was so markedly felt—W. H. Bennett writes: "Henry Dyer's faithful and loving service of those days is gratefully remembered

both in Yeovil itself and in the neighbouring towns and villages, and he loved at times to speak of one and another who were brought to God through his reading the Scriptures and speaking at street corners—a work in which he was very diligent as long as he was able to continue it. When he remained in any locality he was pre-eminently a pastor. His tenderness in visiting the suffering and sorrowful was very marked, and his earnestness in seeking the wandering showed how truly he watched for souls, while his readiness—at any cost to himself—to contribute to the breaking down of barriers between the Lord's people, gave evidence of his possession of the mind of Christ in no ordinary measure."

Mr. Dyer's council and considered judgment in matters which affected the well-being of assembly life was much sought after, and while gatherings of the Lord's people profited much by his pastoral visits yet his special ministry was more directly connected with conferences, not only at Yeovil and Leominster, but in different parts of the kingdom, where his ministry, ever rich in expository wealth, was much valued. Watched over and cared for by such ministering servants of God, many of the little assemblies which had come into being in Dorset and the South-West corner of England, round about the middle of last century and the years immediately following, were marked by their loyal devotion to the teaching of God's Word; and thus they prospered in the path of faith and obedience. *(To be continued).*

Discipline in the House of God.

PART II. By The Editor.

"HONEY," a mere human amiability, though equally forbidden with leaven in the offerings of the Lord (Lev. 2. 11), may easily be mistaken for "love." But even God's love is inoperative apart from repentance; sin committed must be admitted, and we only "know we love the children of God when we love God and keep His commandments." But though some seem to shrink from all action from a fear of the odium which usually comes to those who stand for the truth, and by so doing, become "partakers of other men's sins," it is possible to be hasty and severe, where patience and moderation are called for. We may be too Draconic† in our methods. To inflict the death-penalty, where a less punishment would suffice, is judicial murder, and so with the penalty of excommunication; it is the last expedient, only to be resorted to, when other methods have failed, unless indeed the transgression be too flagrant to admit of doubt or delay. But the Lord's table is the last thing to go. We may not be able to enjoy social amenities with one ostensibly in fellowship, and yet be quite justified in continuing to break bread with him for the time being. That drastic system of discipline, of which we sometimes hear, which judges without a trial, and cuts off whole assemblies or "withdraws from them," which comes to the same thing, on the scantiest information, or refuses fellowship to undoubted saints walking in holiness and truth, is foreign to the New Testament.

On the other hand there are brethren who will have social intercourse, and fellowship in the Gospel even, with brethren whom they would not allow to break bread with them the next Lord's day.

This is a reversal of the Scriptural order.

(1) THE subject before us is a solemn one and to be approached in a spirit of humility and godly fear, lest on the one hand we go beyond the

† Draco was an Athenian law-giver of the seventh century B.C., who only provided one penalty for the infraction of his code—death; hence Draconic as a synonym for severe.

directions of the Word, and deal harshly with fellow-members of the Body of Christ, or on the other hand, be slack or use partiality, "countenancing," if we may so say "the poor man in his cause" (Exod. 23. 3), by automatically siding, as some seem to have a speciality for doing, with the one who is being dealt with, and thus opposing all godly discipline. "A gift blindeth the wise" (Exod. 23.), and it has been noted how for some little personal services rendered by delinquents, or for friendship's sake, some make light of his faults and oppose all righteous action. It is sad too, to relate how seldom grace rises above nature. Even a Barnabas favoured his nephew John Mark, and probably so far hindered his restoration. That brethren should take sides with offenders because of natural relationship is not unknown among us, but is a sad sign of weakness. It is in reality putting self-interest, before the interests of Christ and His people. But how can any true follower of Christ be indifferent to the behaviour of his fellow-saints in the house of God? Could an obedient son ignore the behaviour of other members of the family in his father's house? Disobedience there cannot but reflect dishonour on the head of the house. Not only so, but disobedience in the family, if cloked over, is sure to spread. The apostle uses the familiar symbol of leaven in 1 Cor. 5., when dealing with the moral evil in the Church, and exhorts the saints to immediate action —"A little leaven leaveneth the whole lump," that is, if not dealt with. There are some who are ready to admit this in the case of moral evil, drunkenness, immorality, financial dishonesty, railing in its public or more usually private phases, who oppose any action in the case of doctrinal evil. These are like the tribes of Israel, at the end of the "Judges" period, who acted with great unanimity and energy, when grave moral evil had to be dealt with (see chap. 19.), but failed to stir a finger at the gross idolatry and callous violations on the part of Micah and Jonathan, his home-made priest, of Jehovah's commands as to the priesthood. Of the two, doctrinal evil is, if possible, more deadly to souls, because they are less alive to its working. But Paul utters the same warning in Gal. 5. 9, "A little leaven leaveneth the whole lump," where the danger was doctrinal, namely that of "another Gospel."

How can anyone jealous for the truth of God, feel happy in associating in Christian work with men in some cases evangelicals, and whose faith in Christ we would not question, who nevertheless profess an entirely false theory of Christian priesthood, which sets on one side as a dead letter the common priesthood of all believers, and besides practise and teach officially infant-sprinkling, baptismal regeneration, and a sort of "consubstantiation" in the Lord's supper one day, while likely enough repudiating these doctrines personally the next. Is not this rightly called "playing fast and loose" with the truth of God? It is getting rare to find any of these men, not in some degree tainted with the heresies of soul-sleep, or so-called, conditional immortality, the "Larger Hope," evolution, or some other evil doctrine of the day. How can anyone be sure, that by indulging in gospel association with them he will not gradually be leavened by their false ways and doctrines, or lead others to be. The books of such men are sometimes recommended to us, but the warning of our Lord should be remembered, "Take heed what ye hear!" Let us then approach this subject, "hating even the garment spotted with the flesh," and yet in a spirit of humility and self-judgment, lest we ourselves become one day liable to the discipline of our brethren.

This last thought naturally directs our attention to the case in Galations 6. 1, which may serve as a starting point for our study. *(To be continued).*

"If a man be overtaken in a fault ye which are spiritual restore such an one . . . considering thyself . . . lest thou also be tempted" (Gal. 6. 1.).

CORRESPONDENCE.

An esteemed correspondent G. S. P. writes from Barnstaple:—"I have been interested in your answer to 'Question B.,' in November issue of 'The Believer's Magazine.' Am thankful you say that 'a religious thanksgiving service need not necessarily be Cain worship,' etc.

I send you a list of 13 village assemblies around this town, all of which it is my privilege to visit from time to time, and I may say at nearly all these assemblies 'Harvest thanksgiving' services are held every year, when saved and unsaved assemble, usually from 3 to 5, and again from 6 to 8 p.m. Tea between—when opportunity is given for ministry of the Word and Gospel testimony, and most helpful and profitable have been these occasions, with blessing to souls. No decoration of the halls with 'sheaves of corn,' or fruits and vegetables of any kind, but often an offering is taken up for the local hospital."

No one could rightly forbid saints coming together to thank God for that which He Himself speaks of in His Word as part of His witness to Himself: "Nevertheless He left not Himself without a witness in that He gave us . . . fruitful seasons, filling our hearts with food and gladness" (Acts 14. 15), and we should be very sorry even to appear to infringe on the Christian liberty of those who, like our correspondent, use the opportunity for evangelizing the unsaved. What we think our questioner had in view was rather formal man-appointed Harvest Thanksgivings, which savour rather of exhibitions of vegetable produce by local cultivators, than of spiritual exercises. We confess it is the first time we have heard of such meetings as are referred to by our correspondent.—[Ed.].

A valued correspondent writes:—"It was a joy to me to read your remarks in 'The Believer's Magazine,' on 'the two minutes' silence.' . . . That the sacred worship of the Lord should be interrupted by calling away our thoughts to the dead—is surely beneath God's Holy Priesthood of this age, and a grief to the Holy Spirit.

One cannot imagine that even Israel's worship, when the tribes assembled, could be marred by any such innovation. Much less God's heavenly people."

We think this is a valuable contribution to the correspondence and a good note on which to close it. Armistice day will not fall again on a Lord's day, I am told, till 1945. Much will have happened before then. The Church may be by then "gathered together with her Lord in one place," and will certainly not be occupied in observing "times and seasons" of man's arrangement.

REVIEW.

"Why I abide by the Authorised Version."† There has been such interest in and demand for this booklet that some thousands of copies have already been disposed of, and for a little while the publishers have not been able to supply. Inquirers will be glad to learn that a third and enlarged edition is now available, presenting in a very attractive and readable form the case for the Authorised Version, and giving the weightiest reasons why, for general purposes, it should not be displaced by the Revised Version. Prof. J. Rendel Harris, of Cambridge, once drily remarked that the chief value of the Revised Version lay in demonstrating the superiority of the Authorised Version. Mr. Hoste's treatise should lead many Bible students to a similar conviction. —A. W. P.

TREASURE SEEKING FOR THE YOUNG

THIRD SERIES.

No. 11.—QUESTIONS—HATE.

1. What does God (a) love; (b) hate? Psa. 45.
2. What did the Psalmist hate? Psa. 119.
3. What does a righteous man hate? Pro. 13.
4. What do fools hate? Prov. 1.
5. Name six things the Lord hates? Prov. 6.
6. What is the fear of the Lord? Prov. 8.
7. Was the Lord Jesus hated? John 7.
8. Why does the world hate the Christian? John 15.
9. What has the Christian to do to those who hate him? Luke 6.
10. How is a murderer described in 1 John 3?
11. When is a man a liar? 1 John 4.
12. What does Jude say we should hate?

No. 10.—ANSWERS—LOVE.

1. 1 John 4. 8.
2. John 3. 16.
3. Rom. 5. 8.
4. Rom. 8. 38.
5. S. of S. 8. 6.
6. S. of S. 8. 7.
7. John 15. 13.
8. 1 Peter 1. 22.
9. 1 John 4. 12.
10. Rom. 13. 10.
11. Heb. 10. 24.
12. Eph. 5. 2.
13. Jer. 31. 3.

—Berean.

† "Why I abide by the Authorised Version," by W. Hoste, B.A. To be had from the Author, 157, Walm Lane, London, N.W.2. Price 2d. 1/6 for twelve, and 9/6 per hundred, post free in each case.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—Is it right to interpret the words in Heb. 12. 2, "Who for (anti) the joy that was set before Him, endured the cross despising the shame," as meaning that instead of the joy that was offered Him on the Holy Mount of going back to heaven then and there without dying, He chose rather to die?

Answer A.—I think such a meaning is quite foreign to the verse. Endurance of suffering is the thought of the passage, not avoidance of it. It is true that "instead of," is more in accordance with the common meaning of the preposition **anti.** This is a very important sense in such passages as Matt. 20. 28, or Mark 10. 41, "to give His life a ransom **for** (anti) many," as shewing forth the substitutionary character of the death of Christ; at the same time this is not the only meaning of the preposition: there is also the distinct use—as in Matt. 5. 28; 17. 27, which fits in quite well here in Heb. 12. 2—of that **for which** anything is given or endured.

There can, I believe, be no reasonable doubt that this is the sense here, indeed I do not think that the suggested interpretation can, for a moment, be justified, though I am aware that a few names can be quoted as teaching it. But on what ground can it be asserted that some offer was made to our Lord of going back to heaven without dying, from the Holy Mount? This is pure speculation and quite unjustified at that, for not only had the Lord spoken clearly of His sufferings in the previous chapter (Luke 9. verse 22), but on the Mount the subject of His conversation with His servants Moses and Elias was **"His decease which He should accomplish at Jerusalem."** It is just one of those statements that sensation-mongers love to make on public platforms, but which have no scriptural authority. It is quite true that our Lord's death was a voluntary act, in obedience to His Father's command, and it was not by a fatalistic decree. The Lord could say to Peter, "Thinkest thou that I cannot now pray to my Father and He shall presently give Me more than twelve legions of angels?" but then He adds at once, "but how then shall the Scripture be fulfilled, that thus it must be?" (Matt. 26. 53). It was not the joy of escaping the cross (how could this be said to be set before Him?) but the joy that would result to Him from enduring the cross for the glory of God and for blessing to man.

Question B.—We read in 1 Sam. 17. 50 that David slew the giant, and then in the following verse that he slew him, as though he slew him twice. Is it a different word, or are there two accounts, or how explain the repetition?

Answer B.—The word is the same—the ordinary Hebrew word—mooth—for to die, here in the causal mood, make to die—slay. It is the same verb again at close of v. 51, "was dead." I think the explanation is very simple. The second account, as it appears, is simply the explanation in a parenthesis if you will, as to how, seeing David had no sword of his own, he could slay the giant. We may put it in brackets [Therefore David ran and stood upon the Philistine and took his sword and slew him]. The Scriptures are not written in rounded sentences, which, as one has said, are apt to roll off as fast as they roll on, but in a simple colloquial style, which is never in a hurry, but never lengthy.

Question C.—It has been stated that Atonement is an Old Testament truth, which has no place in the New Testament. Is this so?

Answer C.—I am surprised that any Christian "apt to teach," should make such a statement. Perhaps it is owing to the fact that in the one place in our Version, where the word "atonement" occurs, it ought to be reconciliation. "By Whom we have now received the reconciliation" (Romans 5. 11), but this does not prove that the truth of atonement is not expressed in other passages of the New Testament, under a different form of words, for which atone or atonement might be correctly substituted. The fact is that the atonement of the Old Testament is only a shadow of the truth, and that if we had not the substantial divine thing in the New Testament we could not have the shadow in the Old. The Hebrew word for atonement constantly occurring in the Old Testament, especially in Leviticus is the root Kah-phar, which primarily means to cover, then by a simple transition, it gets to mean that by which alone God can righteously cover sin—namely by full satisfaction being offered to His holy claims, or in other words by atonement. The word "atone" has long since lost its philological or derived meaning of "at-one," for that by which God and the sinner can be "at-one"—the atoning work of Calvary.

This root Kah-phar also occures in the substantival form Kappareth (mercy-seat) —the place where the blood of atonement was sprinkled, therefore one would suggest better translated the "atonement-seat." The verb is sometimes translated in our version

—"make reconciliation" (e.g., Ezekiel 45. 15, 17; Dan. 9. 24), "purge" (Psa. 79. 9), pacify (Prov. 16. 14), "appease"—"I will appease him (Esau) with the present" (Gen. 32. 21), but in the vast majority of occurrences "atone" or make atonement. What then, we may enquire, is the Hellenistic Greek equivalent used in the Septuagint? In nearly every case **"exhilaskomai"** or in a few cases simply **"hilaskomai"**—which is, we see, the same verb without the preposition "ek"—denoting here "entirely," "perfectly"—though we need not press this, as "hilaskomai" means practically the same thing, for atonement, if of any value, must be complete. Turning to the New Testament we find this same root (hilaskomai) employed and N.T. Greek is much the same as found in the Septuagint, in six passages. (1) In the publican's prayer we read, God **be merciful** to me a sinner (Luke 17. 13, lit. be propitiated). As the publican was standing in the temple area—"afar off," i.e., probably outside and in full view of the altar of burnt offering, we can see no reason to assert, as Alford does, that the publican could not have had any idea of the ground of his acceptance—though he would naturally not know what the lamb prefigured. Then in Rom. 3. 25 and Heb. 9. 5 we have the substantival form—**mercy-seat,** and in Heb. 2. 17, "A merciful and faithful high priest . . . to **make reconciliation** for the sins of the people, and finally in 1 John 2. 2 and 4. 10 translated **"propitiation** for our sins." I think it is clear and reasonable that we have in these passages the sense of atonement, applied, except in the case of Heb. 9. 5 and Luke 17. 3, directly to the work of Christ, as the ground on which God can come out to man in grace and the gospel be preached to every creature.

Question D.—Has Exodus 12. any reference to the Lord's supper? If so has verse 10 anything to do with the bread that is left after the morning meeting. Can it be used for other purposes and should the wine be put back into the bottle?

Answer D.—Certainly Christ is the centre both of the Passover and of the Lord's supper, and that in His death. The slain Lamb is the figure, and the bread and the wine the symbols of His death, but it does not follow that the ordinances of the former have any direct reference to the latter, though no doubt spiritual lessons drawn from Exod. 12. may helpfully apply to 1 Cor. 11. The disciples in the gospel as members of the House of Israel with their Lord "made under law," were observing the Passover, in memory of the national deliverance from Egypt, and from the judgment of God by the blood of the Lamb, but when at the conclusion of that feast the Lord instituted His memorial supper it was a new thing never heard of before. In 1 Cor. 5. the apostle shows that Christ is the fulfilment of the passover. "Christ our passover is sacrificed for us," and the passover being followed by the feast of unleavened bread, the apostle goes on "therefore let us keep the feast, not with the old leaven (perhaps gross sins common in the world) neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." It is only later in the epistle that the apostle introduces the Lord's supper (see chap. 10. and 11.). It is common to hear the word "feast" applied to the Lord's supper both in ministry, prayer and hymn, nor do I feel that there is any grave objection to so doing, but neither in the institution of the Supper, by our Lord, nor in the order transmitted to us by the Apostle Paul is the expression found. The expression in 1 Cor. 5. as to the putting away of leaven (i.e., moral evil) is a general exhortation to a holy life, etc., among saints. We should be going far from the authority of Scripture were we to apply literally to the Lord's supper the ordinances of the Exodus 12. 10 except, as I have said, in the sense of spiritual principles. As for Exod. 12. 10 the Pascal lamb was unique and belonged to the passover feast and must not be dissociated from it, but I do not think this applies to our loaf. Superstition makes the "consecrated" bread something else to be adored, or vests it with certain magical qualities as bread, but this is going entirely beyond Scripture. There is no "consecration" properly so-called, the Lord gave thanks or blessed for it and we do the same; but what is left should not be wasted, but used as a good creature of God for purposes of nourishment. As for putting the wine back into the bottle from the glasses which have been handed round the assembly, this, I should say, should be carefully avoided, not on any conscientious principle, but on a sound principle of hygiene.

"The secret things belong unto the Lord our God: but those things which be revealed belong unto us, and to our children for ever, that we may do all the words of this Law."—(Deut. 29. 29).

When anyone gets on the incline of backsliding, he soon finds himself in the road of departure from God. Thus it was with Asa; one step in the wrong direction prompted him to take another (2 Chron. 16.).

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month.

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SCOTLAND.

FORTHCOMING.—Annual Conference Elim Hall, Princes Street, **Kilmarnock,** Sat., 2nd February, at 3 p.m. Speakers expected, T. J. Smith, New Stevenston; E. W. Greenlaw, M.A., Edinburgh; A. Borland, M.A., Irvine; and Dr. E. T. Roberts, Glasgow. Annual Conference, Junction Road Church Hall, **Leith,** Saturday, 2nd February, at 3.30 p.m. Speakers, W. B. Farmer, Geo. Westwater; Jas. F. Peebles. Conference in Hillkirk Place Hall, Springburn, **Glasgow,** Saturday, 2nd February, 3.45 p.m. Speakers, Wm. King, Tom Richardson and others. Annual Conference, Porch Hall, **Glasgow,** Saturday, 9th February, 3.30. Speakers, J. R. Rollo, M.A., and others. Annual Conference, Hebron Hall, **Glengarnock,** Saturday, 9th February, at 3.30 p.m. Speakers, L. W. G. Alexander, Forres; John Gray, Glasgow; James Stewart, India; and W. B. Farmer, Glasgow. Annual Conference, Caledonia Hall, **Greenock,** Saturday, 16th February, at 3.30 p.m. Speakers, W. McAlonan, Motherwell; W. D. Whitelaw, Irvine; R. McKechnie, Glasgow and W. B. Farmer, Glasgow. Ayrshire S.S. Teachers' District Meeting, James Street Gospel Hall, **Ayr.** Wednesday, 13th February, 6.30 p.m., with tea. Speakers, Robert Murdoch (with model Bee-Hive); James Rollie and W. D. Whitelaw. The lesson for Lord's Day, 16th February, will be introduced (J. R. Ltd., Scheme). Each district should advise M. Paterson, Balgownie, 34 Oswald Place, Ayr, likely number attending. Annual Conference, in Baltic Hall, **Glasgow,** Saturday, 23rd February, at 3.30. Speakers, W. A. Thomson, Glasgow; R. Scammell, London; A. Borland, M.A., Irvine; and G. Barton. Annual Conference for young men and women, in Hebron Hall, **Larkhall,** Saturday, 23rd February, at 4 p.m. Speakers, James Coutts, Glasgow; Tom Kerr, Dumbarton, and Dr. E. T. Roberts, Glasgow. Conference in Loftus Hall, Wellington St., **Portobello.** Saturday, 2nd March, 3.30 p.m. Speakers, John Douglas, Ashgill; Wm. King, Glasgow; Wm. McAlonan, Motherwell; Wm. A. Thomson, Glasgow. Annual Conference, Gospel Hall, **Blackburn,** Saturday, 9th March, 3 p.m. Speakers, A. Borland, W. McAlonan, R. Moodie and J. Douglas. Annual Conference, War Memorial Hall, Gorgie, **Edinburgh,** Saturday, 23rd March, at 3 p.m. John McAlpine has special Gospel meetings, in Central Hall, John Finnie Street, **Kilmarnock,** commencing 3rd February, and later in Bethany Hall, **Stevenston.** Tom Richardson has Gospel meetings in Gospel Hall, Hillkirk Place, Springburn, **Glasgow,** commencing 3rd February. W. E. Taylor of Largs hopes to give addresses on "The Tabernacle," in Hebron Hall, **Glengarnock,** commencing 18th February. Quarterly meeting of Ayrshire brethren in Elim Hall, Princes Street, **Kilmarnock,** Saturday, 16th February, at 3.30 p.m. Subject, "The Story of the Brethren Movement," to be introduced by T. S. Veitch, Linlithgow. Matters relating to Tent work will be brought before the brethren towards close of meeting.

NEW YEAR CONFERENCES.

REPORTS.—Bethany Hall, **Glenburn,** last Saturday of year. Fair attendance. C. W. Nightingale, Andrew Borland and John Rae gave ministry in keeping with the special character of the meeting, "The Welfare of Israel," which was much enjoyed. **Ayr,** Town Hall, numbers much as usual. Ministry of a most helpful nature given by E. T. Tarrant, J. M. Davies, C. W. Nightingale and James Stewart. **Aberdeen.** A very helpful time with good ministry. **Dundee,** numbers good and ministry appreciated. **Edinburgh.** Good numbers. J. M. Shaw, W. King, J. Atkinson, and Dr. Kelly gave very helpful ministry. **Kilmarnock,** Grand Hall, about 700 morning, considerably more in the afternoon, E. H. Grant and J. M. Davies gave helpful addresses in the morning and John Ritchie and E. T. Tarrant helpful messages in the afternoon. Ministry much appreciated. **Motherwell.** Town Hall filled, overflow meeting in Lesser Hall, ministry of a helpful character given by A. Borland, R. D. Johnston, James Stephen and W. A. Thomson. **Port Glasgow.** Hall well filled. Helpful and practical ministry from J. R.

Rollo, W. D. Whitelaw, and J. F. Peebles. **Stranraer.** Hall well filled. Encouraging and soul-stirring messages from Messrs. Coutts and Wither, Glasgow; and T. McClung, Kilbirnie. **Auchinleck.** Packed Hall. Very refreshing and instructive ministry from M. H. Grant, John Douglas and Tom Kerr, **Glasgow.** City Halls. Numbers not so large as in earlier years. Helpful ministry. **Kilbirnie,** Walker Hall, large gathering. Hearty meeting. Helpful ministry, W. Hagan, S. E. Bebbington, James Coutts and A. Borland. **Larkhall.** Large gathering. Very helpful ministry. J. Stephen, J. Feely, S. A. Williams and T. Richardson. **Prestwick.** Town Hall crowded. Very helpful and practical line of ministry from A. Borland, E. T. Tarrant, John Ritchie and C. W. Nightingale. **Whitburn.** Good attendance. Much appreciated ministry, W. W. Fereday, R. Moodie and J. Meiklejohn. **Dalry.** Good numbers in Town Hall. Hall well filled. A. Borland, E. W. Greenlaw, W. F. Naismith and J. M. Davies gave profitable ministry. **Newmilns.** Unfortunately the Morton Hall was not available owing to repairs. The Co-operative Hall was packed out and just a little uncomfortable for the large audience. The subject "The Holy Spirit" was very helpfully taken up by several speakers to profit. The generous response with the offering enabled responsible brethren to set aside a very considerable sum for the Lord's work.

REPORTS.—Large gatherings at Christmas Day meetings in Dr. Black Memorial Hall, **Inverness.** Very profitable ministry by L. W. G. Alexander, Jas. Stewart (India); H. D. Griffiths (Angola); Dr. Duncan, David Morrison and J. Adams. C. W. Nightingale had special meetings in Bute Hall, **Prestwick,** for three weeks, giving addresses on the Life of Abraham with good interest and some blessing. J. M. Davies, of India, gave valued help in various **Ayrshire** and **Lanarkshire** assemblies, ministering the Word to believers with profit. Farewell missionary gathering in **Galston** well attended, representatives from many parts of the shire present as well as from other parts. The object of the meeting was to bid God-speed to Mr. and Mrs. Templeton and Mr. Robert Allison, the former going to British West Indies, the latter to Portugal before taking up work in Portugese West Africa. Helpful ministry from R. S. McLaren (Africa); Wm. Hagan (Belfast); J. M. Davies (India); Andrew Borland (Irvine); Wm. Cochrane (Newmilns); and T. Lawrie (Galston). An encouraging meeting. Wm. Hagan having gospel meetings in **Galston** with a goodly measure of interest. Some have professed conversion. Tom Richardson had meetings in Bridge Street Gospel Hall, **Rothesay,** with some interest and blessing. Joseph Glancy made an encouraging start with meetings in Garngad Hall, **Glasgow.** Robert Kennedy paid appreciated visit to **Rankinston,** by Ayr, giving help in the little assembly where he had encouraging meetings, also engaging in visitation and personal work. We are glad to learn that good progress has been made with the New Hall in the village of **Tarbolton.** A brick building is proceeding instead of the wooden erection originally contemplated. Local brethren hope to announce the opening soon. John Stout, Lerwick, has not been able to be so much away as formerly owing to the illness of Mrs. Stout, but finds many local openings for service in visitation from house-to-house, Sanatorium, Hospital and County Home, as well as helping in meetings at week-ends. John Gilfillan gave help in **Stranraer.** Addresses on "The Lord's Coming" and "The Church," much enjoyed as well as a good interest in the Gospel.

ENGLAND AND WALES.

FORTHCOMING.—Young People's Conference Assembly Hall, East Ham, **London,** Saturday, February 2nd, 6.30. Speakers, M. Goodman, Dr. A. Hanton. Annual Conference, Mechanics' Institute, Werneth, **Oldham,** Saturday, 2nd February. West Tarring Assembly Conference, at Literary Institute, Montague Street, **Worthing,** February 6th at 3.30 and 6.30. Speakers, G. Goodman and F. A. Tatford. S.S. Teachers' Conference, Hebron Hall, Mayor St., **Bolton,** Saturday, 9th February. Speakers, T. A. Judson and F. A. Tatford. Annual Conference at **Mayfield,** Saturday, 9th February, by C. D. Howley and F. A. Tatford. **Wembley** Bible School, Gospel Hall, Ealing Road, **London,** February 1st, 8th, 15th, 22nd, by C. D. Howley. Saturday Rally, Victoria Hall, Lower Lecture Hall, Chapel Walk, **Sheffield,** February 9th and 23rd, at 7.30 p.m. Speakers, W. H. Clare and J. B. Watson. Annual Conference, Higham Hill Gospel Hall, **Walthamstow,** Saturday, 9th February, 4 p.m. Speakers, D. C. Cameron, E. S. Curzon and H. Dennett. Young Christians' Rally, Parade Hall, **Nottingham,** February 16th, 7.30 p.m. Speaker, Archie Cousins, London. Young People's Conference, **Newton Abbott,** 20th, 21st, 23rd February. Speakers, Dr. Short, H. St. John, E. S. Curzon, E. McCready and others. Conference of brethren, February 27th, at 3 and 6 p.m., **Newton Abbott.** Questions and correspondence to F. C. Mogridge, Alexander House, Torre, Torquay. Missionary Conference, Hope Hall, Ardwick, **Manchester,** March 2nd. **Nottingham** Open-

air Workers' Annual Conference, March 2nd. J. M. Shaw and E. W. Rogers. Half-yearly meetings, Civic Hall, Queen Street, **Exeter,** Wednesday, 13th March, 11 a.m., 2.30 and 6 p.m. Full particulars, F. Pester, 23 Barnfield Road, Exeter. Thanksgiving service, Mayor Street, **Bolton,** March 9th. G. W. Ainsworth, H. G. Hall and R. H. Pritchard. Clumber Hall, S.S. Workers' Conference, **Nottingham,** April 6th, at 3.15 p.m. Speakers, G. Goodman and J. A. Gordon. Annual meetings, Victoria Road Hall, **Barkingside,** Ilford, Saturday, 13th April, at 4 and 6 p.m. Speakers, R. W. Cooper and E. H. Grant. E. H. Grant has special meetings in Folkestone Road Hall, **Walthamstow,** first part of February, and later at **Braintree,** Essex. Geo. T. Veitch hopes to have special meetings for Young People at **West Mersea,** from 10th to 24th February. E. H. Grant gives special addresses in Victoria Road Hall, **Barkingside,** Ilford, April 1st to 6th, at 8 p.m. each evening. E. M. Warnock commences Gospel meetings in City Road Gospel Hall, **Littleport,** Lord's Day, 10th February. J. M. Shaw will give addresses in West Street Hall, **Carshalton,** Wednesdays in February, at 8 p.m. Subject: "The Message of Malachi for To-day." John Brown and John Carrick have Gospel meetings in **Warrington** during February.

REPORTS.—E. M. Warnock had meetings in **St. Neots,** with some interest and blessing. John Brown and John Carrick had special meetings in **Workington,** during January. E. H. Grant had special meetings at Victoria Hall, Edmonton, **London,** with interest and blessing. John Knox McEwen had meetings for believers in **South Wales** with blessing. F. G. Rose had 2 weeks' meetings at **Newmarket,** giving addresses on "The Course of Time." Conference, Adamsdown Hall, **Cardiff,** well attended. Helpful ministry from W. A. Norris, F. A. Tatford and W. J. Wiseman. Clumber Hall Annual Conferences, **Nottingham,** were larger than ever. Helpful and searching ministry from J. M. Davies, India; J. M. Shaw, J. Stephen and C. F. Hogg from London, and Mr. Wilcox from India. C. F. Hogg gave help in addition over the week-end.

IRELAND.

Young brethren from Bangor have commenced meetings in a barn at **Ballyblack.** E. Hill has finished at **Errryroe,** Co. Monaghan; some saved, others added to the assembly. He has now commenced in **Crosskeys,** Co. Antrim. People coming fairly well. His wife is very ill, and needs our prayers. T. Lyttle had an encouraging start at **Whitehouse.** A number of strangers coming; one Roman Catholic amongst them. J. Hewitt had 7 weeks' meetings at **Commagh.** A couple professed. D. Craig has finished up in **Sydare,** Co. Fermanagh. He and Lewis have gone to **Creduff.** A good interest from the start. S. Gilpin has finished up in **Muckamore.** H. Bailie continues in barn at **Moneyrea.** Numbers fairly good. Some interest. Wallace and Kells have had good meetings at **Edenderry.** Some saved. Walker and Bentley have commenced at **Gransha** Numbers good. R. Hawthorne is giving addresses on the Tabernacle, illustrated by chart, in Central Hall, **Bangor.** C. Fleming has finished up at **Killycurragh.** Some professed conversion; and he has gone to **Lisburn** for meetings. R. Love is in **Cloughenrammer.** F. Knox has finished at **Magherafelt.** McKelvey and Murphy had a good start in **Cookstown.** Some encouragement. J. Megaw has commenced in **Coleraine.** Meetings extra good. People coming out well. Diack and Campbell have commenced meetings at **Annalong.** Johnston and Wells have had good meetings in **Ballykeel** for a number of weeks, with blessing. Storey and Foster have seen the Lord's hand at **Bruslea.** Meetings still continue with interest. J. Hutchinson is having some meetings in **Portadown.** F. Bingham in **Armagh.** **Sydare** believers' meeting crowded out. Speakers—Poots, Irwin, Craig, Bailie, Allen, Duff and Gilmour. Reports from Christmas meetings are encouraging. **Newtownards,** 25th December. Speakers—Dr. Matthews, Bailie, Campbell, Wilson, Megaw, Craig, Hawthorne, Curran, Poots and McCracken. **Ballygiggan.** Profitable ministry by Poots, Hawthorne, Craig, Edgar, McCracken and Boyd. **Cookstown.** Large. Ministry by Rodgers, Campbell, Moneypenny, Diack and Whitten. **Ahoghill.** Considered good. Ministry by Knox, Beattie, Wells, Allen, Hamill, Johnston, Stewart and Walker. **Gransha.** McClure Matier, McCabe, Hutchinson, Curran, Love and others ministered to profit. **Lisburn.** Large. Brethren who ministered were—Wylie, Russell, Fleming, Wilson and others. **Derry.** 26th. In new hall. Plain and profitable ministry given by Wright, Rodgers, Megaw, Duff and McCracken. **Armagh** was large. Ministry was given by McClure, Hawthorne, Moneypenny, Knox and others. **Quilly.** 1st January. Plain and searching ministry was given by Lyttle, McCracken, Craig, Whitten, Moneypenny and others. **Killykergan,** 17th January, was large and good. Ministry by Fleming, Stewart, Bailie, Lyttle, McCracken, Gilmour, Finnegan and others. **Aughrin.** Large and good. Poots, Craig, Stewart, McKelvey, Johnston, Mawhinney and Whitten. Stewart and McKellen had some meetings in **Ferneskey** Orange Hall with some blessing. Poots and Finegan at **Ballymacheson,** some blessing.

McCracken in **Clonkeen.** Stewart and Steele in **Coagh** Orange Hall. People coming out fairly well. Meneely at **Clough,** Broadbent at **Aughrin.** Duff and Allen at Plumbridge. Wright and Rodgers at **Lossett.** Whitten at **Bellaghey.** Believers meetings at **Annalong** were profitable. Messrs. McClure, Bailie, Hutchinson and others ministered the Word. Believers meetings at **Kilkell.** A real refreshing time, Messrs. Hagan, Strong, Hutchinson, Shields and Bentley ministered the Word. New Year's Eve meeting in Adam Street Hall, **Belfast,** was crowded. R. Curran and F. Knox took part. A profitable meeting was held on Christmas night in Roslyn Hall, **Belfast.** The Word ministered to a large gathering by five different brethren. Brethren Foster, Storey and Hall are giving help, four nights a week in **Ballyclare** with some blessing among unsaved. Good attendances.

CANADA AND U.S.A.

New Year's Day Conference at **Hackensack,** N.J., U.S.A., was one of the largest and best yet held. A large representation of New Jersey and New York Assemblies. John Ferguson, W. S. Cameron, H. Webber and Fescho gave profitable ministry. H. K. Downie had good meetings in **Hamilton** during December and later in **Toronto.** Hopes to be in Swanwick Hall, **Toronto,** during February.

MISSIONARY INTELLIGENCE.

Mr. and Mrs. H. G. Lamb, Ang. Pontaines, Bongié Dept. de Constantine, North Africa, have had to close up the work at **Tabarouth.** They were hoping someone would have come forward to carry on while they were away—on account of health—but no one came. At Bongié it is much milder and both are picking up nicely but their hearts are set on the Tabarouth district and they feel they must respond to the many calls pleading for them to come back and care for them.

Mr. E. D. Berry, Miramar House, **Suva Fiji** (formerly of Palmerston North, N.Z.), is finding opportuities for service in dark Fiji, giving addresses with chart "Eternity to Eternity," in various places and help in other ways. The work is difficult, since there are so many "isms" to combat. Prayer desired that a testimony worthy of the name of the Lord Jesus Christ may soon be raised up.

ADDRESSES.

Correspondence for **Goldthorpe** Assembly should now be sent to Mr. A. Mitson, 23 Barnsley Road, Stairfoot, nr. Barnsley. Correspondence for Baillieston Assembly should now be addressed to Mr. R. Burt, 100 Swinton Crescent, Baillieston, Lanarkshire.

PERSONALIA.

Mr. and Mrs. Wm. Templeton, commended from Galston, Ayrshire, are going forward to serve the Lord in British West Indies, having left these shores at end of January.

Mr. Robert Allison also commended from Galston, Ayrshire, is proceeding to Portugal to better acquire the language. He hopes in the will of the Lord to take up work in Central Africa.

Miss Rebecca McCall commended by Victoria Hall Assembly, Ayr, hopes to join Mr. and Mrs. Archie Naismith in the Lord's work at Narsapur, India.

Mr. and Mrs. James Stewart after a busy furlough in the homeland hope to return to their sphere of service in India towards the end of this month.

Mr. and **Mrs. Bell,** commended from Gospel Hall, Kirkcaldy are going out to serve the Lord in West Indies, sailing from Dover on 9th February.

Our esteemed brother **W. J. McClure** of California, although not yet too strong in body, is giving valuable help with much-needed ministry in various parts of Ireland. We are glad to learn that our esteemed brother, **Dr Matthews** of Belfast, has been able to give some help in some of the meetings not too far away.

FALLEN ASLEEP.

Tom Kennedy, Maybole, aged 88 years (brother of Robert Kennedy, evangelist). In Christ for 60 years. The assembly began in his mother's kitchen in 1877. Eleven were present. From the commencement he took a real interest and God blessed his testimony to many. Along with the late Wm. Shaw he preached in Kirkmichael and many other parts. At the funeral Geo. Campbell of Dalry gave testimony as to how he was saved through Tom's preaching, and D. Bowman told of how he had been led to see baptism through him. A good steady man who will be much missed. **Thomas Thompson,** Kilmarnock, aged 78 years. Many years in Christ. In fellowship in Kilmarnock Assembly for 36 years, formerly in Hollybush where he carried on a good work amongst old and young. A quiet consistent brother who fought a good fight against great odds. **James Cuthbertson,** Flemington, Motherwell, aged 38 years. Saved 21 years ago and in fellowship in Roman Road Hall. The last twelve years in Shields Road Hall. A quiet, consistent brother and a patient sufferer. **Mrs. Alexander Foster,** formerly of Banbridge, Ireland, where some fifty years ago she was led to Christ, and took her place in the little assembly there. About forty years ago, with brother Foster she went out to Los Angeles, California. When the work began there, brethren Andrew

Fraser, W. J. McClure and J. Moneypenny stayed at her home. She cared for brother Fraser in his illness and death. A quiet, godly woman. She was buried in Monrovia, California, where for some years her home was. Brethren Blayney and Waugh spoke to a large company, who came from Los Angeles, Pasadena, Long Beach, and other neighbouring assemblies. She leaves her husband and a daughter, Mrs. R. A. Hawthorne of Visalia, California. The sympathy of the Lord's people go out to these in their great loss. **Thomas Cummings,** Annaghmore, N. Ireland. Saved over 30 years ago, A good steady man, bore a consistent testimony. Saw some of his sons saved, also his grandsons. Attended all the meetings regularly, though he had a long distance to walk. Will be sadly missed in his home and the assembly at Teaguy where he was in fellowship since its commencement. A large company attended the burial. The services were conducted by Mr. Diack in the home, and at graveside. "At Home with the Lord." **Charles A. Swan,** Bristol, aged 73 years. A well-known missionary servant of Christ. One of the early pioneers to Central Africa, going there to the help of F. S. Arnot in 1886, where he did much good work. Later in Portugal he was much used of the Lord. Also in the Homeland from time to time when here on visits. Suffered much during later years, now at Home with the Lord. **Mrs. W. J. Meneely,** Ballymena, wife of W. J. Meneely, evangelist. In Christ for many years. Took an active interest in the Lord's work and workers. **James Wilson,** Dundee, aged 77. Saved in Tayport 46 years ago. Baptised in the Tay. In assembly there for a short time. In Dundee Assemblies the last 44 years. **Joseph Lawrie,** Coatbridge, aged 66 years. Suddenly called home to be with the Lord on 23rd December. He was at the morning meeting on that date and remembered the Lord for the last time on earth. After dinner he took ill, and at 6.30 p.m., was in the presence of the Lord whom he loyally served for many years in Dreghorn and Coatbridge. Will be much missed. **Mrs. Barter,** Ross-on-Wye, aged 83 years (mother of Mrs. Matthew Brown, India). In fellowship in Ross-on-Wye for the long period of 65 years—the longest in the meeting. **James Ford,** Lochee, Dundee. Aged 74 years. After an illness of a few weeks, although he has been in failing health for a considerable time. Father of the late Mr. Ford of Bolivia, whose life was so suddenly terminated. The assembly at Lochee owes, under God, its commencement to Mr. Ford, and he was a true shepherd. His venerable appearance on the streets and his regular attendance at all meetings bore a wonderful testimony to his consistent and God-glorifying life. The saints will miss him and his place will be very hard to fill. A large company gathered for the funeral and Mr. James Stewart took the service. **Alfred Gardner,** Broomy Hill, Hereford, called home to be with the Lord on 29th December. A faithful worker in the great harvest field, who devoted himself specially to the spread of the Gospel in the villages. **Capt. Lindsay Morice,** Harrow on the Hill, late of Bristol. Aged 86. A devoted servant of Christ with a great heart for the Gospel and one deeply interested in work in the villages. **John Buchanan,** Sunderland, aged 74. Saved 50 years ago in Port Glasgow, under a lamp-post, when a brother, Derrick, pointed him to Christ through John 5. 24. Nine years in Blyth Assembly. Thirty-five years in Sunderland. His place will be hard to fill. A faithful brother. **Andrew Hamilton,** Kilkeel, Co. Down. Saved about 40 years ago. In fellowship with saints at Kilkeel. A good man who will be much missed. **Hamilton Boggs,** Ardstrow, Co. Tyrone, aged 60 years. A brother who assisted in every way possible the work of the Lord in connection with his own and the surrounding meetings. **S. M. Kinne,** Valparaiso, Indiana, aged 82 years. Saved sixty years ago. In fellowship with believers' gathering to the name of the Lord Jesus for fifty-four years. Took a great interest in work amongst the young, and always witnessed a good confession right to the end. A. Cotton of Chicago conducted the funeral services. **William Pinkerton,** Belfast. After a lingering illness which he bore patiently, now at Home with the Lord. Saved when young at Growell, Ireland. In fellowship with the Lord's people in Victoria Hall, then in Matchett Street Assembly till the end. A very useful worker in spreading the Gospel, also highly appreciated among the young. He will be missed in the assembly, and by his widow and family. John Curran and J. R. Diack conducted the funeral service to a very large company of people from many parts of Ireland. **Andrew H. Muir,** Ayr, aged 63. Never left any doubt as to whose he was and whom he served. His story at testimony meetings always made a strong impression. As a young man, led an adventurous life, sailing in all parts of the world. Was convicted at an open-air meeting and converted in James Street Hall, Ayr, some 35 years ago. A successful worker among the young. Was Sunday School Superintendent for many years. Truly a trophy of grace; and a channel of blessing to many. **George Emerson,** Ardmore, in his eightieth year; passed

TREASURY NOTES

By THE EDITOR.

"Jesus only" (Matthew 17. 8).

IN God's dealings with His people they often experience that Elims succeed Marahs, and valleys lead to mountain-tops. The Transfiguration is a case in point. Matthew 16. 21 marked a new phase of testimony. The nation, blind to the Lord's Messiahship, must be set aside. Of the faithful remnant who received Him, He would build His Church. The earthly kingdom was thus postponed, and the cross comes into full view: *"From that time began* Jesus to shew unto His disciples how that He must . . . suffer many things . . . and be killed, and be raised again the third day" (v. 21). But Peter's officious dissuasion of His Lord, and the consequent rebuke, seems to lead on to something further: the Lord *then* shews His disciples how they, too, must suffer, but they will have their reward, when the Son of Man comes.

But as if that event might seem too distant, the Lord promises some of His hearers a private view, as we may say, of the Son of Man coming in His Kingdom. That is the glory in which He was transfigured before them; it was not that heavenly glory in which He made Himself known to Saul of Tarsus, for that was *"above* the brightness of the Sun" (Acts 26. 13), nor yet the glory in which He was seen in the midst of His Churches by John the divine, for that was "as the Sun shineth *in His strength,"* but simply, as the earthly comes short of the heavenly, in His Kingdom glory. "His face did shine *as the Sun";* but it was very glorious. No wonder Peter thought it was good to be there. But stern work remained to be done in the valley below. The Lord must pass to His glories from the cross and the grave.

HOW far from the truth is the speculation current in some circles that He was offered on the Mount the choice of returning to heaven without dying. There is no mention of any such offer in the account, and His own words in the previous chapter belie it, as also the conversation of Moses and Elias with their Lord. Did they talk of such a subject? No indeed, to them there was only one subject worth speaking about: without it they could not return to heaven themselves. "They spake of His decease which He should accomplish at Jerusalem" (Luke 9. 31). Not that our Lord's death was a fatalistic necessity—He was a voluntary victim: "Lo I come to do Thy will, Oh God." He could truly say to Peter later, "Thinkest thou that I cannot now pray to My Father and He shall presently (Greek—arti—'this moment') give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" (Matt. 26. 53, 54).

It was as Moses and Elias departed that Peter made his memorable speech to detain them. But God is very jealous for the glory of His Beloved Son. He must not only be prominent (many of His servants are that) but pre-eminent; and what true servant of Christ but would shrink from even the semblance of that? Here the Father's voice proclaims the pre-eminence of the Son: "This is My beloved Son, in whom I am well pleased, hear Him!" Heaven was very near that day (see 2 Pet. 1. 17, 18). "And when they had lifted up their eyes they saw no man, save Jesus only"—only Son! only Mediator! only Saviour! only Name! only Foundation! only Way.

"HIS OWN."

By John Law, of Norwich.

THERE is a marvellous contrast between "His Own" of John 1. 11, and "His Own" of John 13. 1. "His Own" of John 1. 11 were "His Own" after the flesh, but when He came unto them they rejected Him; but "His Own" of John 13. 1 is a new company, not after the flesh, but the spiritual company, who owe everything to Him. And it is important to see that everything of the flesh and after the flesh has been set aside in His death, and "His Own" of John 13. 1 are "His Own" on the other side of the Cross, in Resurrection, so that they can never be lost, because secured on the ground of death, and made good in the sphere of Resurrection beyond the power of death, men and the Devil. The more we ponder the way He went to secure this new company, called "His Own," the more it will endear Him to our hearts (See John 12. 24).

It was necessary for Him to go down into death in order to secure it, hence He says in John 18. 8, "If ye seek me, let these go their way." Then they took Him and led Him away (John 18. 12, 13; 19. 16). Oh the perfectness of His bearing, as He went forth bearing His Cross to the place called Golgotha, where they crucified Him (John 19. 17, 18), and where as the Victor He said, "It is finished" (John 19. 30), and as the Resurrection One, now laden with the spoils of His victory, He could say to Mary Magdalene, "Go to my brethren, and say unto them, 'I ascend unto my Father, and your Father, and to my God, and your God.'" Then it is beautiful to see how that in the light of all this he opens out things to this "New Company," "His Own," in that marvellous one piece of cloth, which should be read as one chapter, John, chapters 13 to 17. John 13 and 14—inside with Him. What wonderful unfoldings are these. Then the last clause of John 14. 31, "Arise, let us go hence," is the keynote to chapter 15 and 16—this is outside. Is not this beautiful, chapter 13 and 14, inside with Him, then chapter 15 and 16, outside with Him, and for Him, and what we are to expect in the outside place with Him.

The same truth is seen in John 20. 19, 20—inside with Him, and what a sight of Himself, then in John 20. 21—outside for Him. Also the same truth is seen in Heb. 10. 19, 20—Inside with Him as worshippers, then in chapter 13. 13—outside unto Him and with Him to bear His reproach. Surely it is this twofold aspect that we ever need to combine, if we are to be here as "His Own," so as to minister pleasure to His heart. We are living in days of declension from the truth, when saints are in danger of being satisfied with the being inside, and are not prepared for taking the outside place, because of what it entails, but the blood puts me inside as a worshipper (Heb. 10. 19. 20), and that same blood sets me apart without the gate (Heb. 13. 12); and the devoted heart that knows the blessedness of being inside with Him according to John 13 and 14, and John 20. 19, and Heb. 10. 19, finds its greatest joy in going forth unto Him to bear His reproach (Heb. 13. 13). Then in John 17 we have His wonderful intercessory prayer, where we are introduced, as it were, into the holiest of all, to hear Him telling out so sweetly His heart breathings and longings and desires to His Father and God on our behalf. Where He lays, as it were, one hand upon the throne, and the other upon "His Own," and where it embraces all the truth set forth in chapters 13 to 17, and where it would well repay us to muse and meditate upon each verse of John 17, which reaches its climax in John 17. 24, where He says, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world," and He will never rest until "His Own" of John 13. 1., His peculiar treasure in this world, are with Him where He is. Oh that we may live daily in the consciousness that we are everything to Him, so that we may be well-pleasing unto Him!

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

III.—CONCERNING BAPTISM.

My Dear M——,

CERTAINLY you should be baptized. The Lord's instructions, apostolic practice and the doctrine of the Epistles each demand it, and the three together present an unanswerable case for it, if you are willing, as I hope you are, to accept the plain teaching and example of the Divinely-inspired Scriptures, which have been given by God for your instruction.

The fact that you were "baptized" in infancy has no bearing upon the matter. In baptism, as in all else, you must take the Scriptures as your guide. If you could find an instance in the Scriptures of an infant-in-arms being baptized, you might regard it as a precedent, and base upon it a case against your being baptized now.

The Acts of the Apostles and the Epistles record events covering a period of more than thirty years, in which time many children must have been born to Christian parents. Yet, although numerous baptisms are recorded, no mention occurs of the baptism of a babe. On the contrary, the evidence and weight of the Scriptural history and doctrine are all against such a happening. If infant baptisms occurred and were in accordance with God's will, surely one, at least, would have been recorded.

Moreover, those who seek to preach the Gospel of the Grace of God, that Gospel which is still God's power unto salvation to everyone who believes, are only too painfully aware what a difficult obstacle to the reception by faith of the Lord Jesus Christ is the erroneous supposition that infant "baptism" produces spiritual regeneration. The souls who have been unhappily lulled into false security, and lost eternally, thereby must reach an appalling total.

LET me then appeal to the Scriptures to demonstrate who should be baptized, and when and how and why. I appeal first to the highest authority of all—the Lord Himself. Risen from the dead, He gathers His own to Him on the Galilean mountain for final words of personal instruction (and probably for explanatory confirmation of previous instructions now more clearly apprehended by His followers in the light of recent events) before His triumphant return to His Father. "Go," says He to His disciples, "teach all nations," and the force of the word "teach" is that the effect is to be the gaining of disciples. He does not stop there. Too many of His people to-day do. But those who heard Him on the mountain did not stop there either, for He linked, and linked inseparably, with the "going" and the "discipling" two further commands, namely, "baptizing them" (the disciples or, if you will, converts) and "teaching them to observe all things whatsoever I have commanded you."[1]

Here, then, are plain, straightforward instructions from the Divine Master to His servants, unmistakable, and binding upon all who would obey Him. Had we no Acts of the Apostles in our hands, with its record of the implicit obedience of these servants to their beloved Lord, we should have been left in no uncertainty as to His behest. "Go, evangelise, baptize the converts and teach them My commands!" How simple! How blessed for him who evangelises to obey his Lord in teaching his spiritual children the Lord's desires!

Faithfully the Apostles carried out their Lord's programme. The day of Pentecost having fully come, the first great Gospel sermon was preached under the inspir-

ation, and in the power, of God the Holy Spirit, and the three thousand converts were baptized.[2] We pass on six chapters in the Acts, and we find Philip preaching "the name of Jesus Christ" at Samaria, and again those who believed were baptized, both men and women,[3] this clarifying any confusion of thought as to the relation of baptism to circumcision.

LATER in the same chapter is the account of the baptism of the eunuch rejoicing in his newly-found Saviour. Then come the conversions and subsequent baptisms of Saul,[4] of those Gentiles gathered in the house of Cornelius,[5] of the Philippian gaoler[6] and all his ("believing in God with all his house"), and of many Corinthians who, hearing, believed, and were baptized.[7]

At the risk of emphasising the obvious, I would point out to you that in all these cases conversion preceded baptism, and no case is recorded of baptism preceding belief. This order is, of course, entirely in accord with the Lord's direction. So that the answer to the question, "Who should be baptized?" is certainly "the believer in the Lord Jesus Christ after conversion." I counsel you, therefore, to be baptized, as the Lord gave instruction "in the name of the Father, and of the Son, and of the Holy Ghost."[8]

THE next question that will arise in your mind concerns the mode of baptism. Here, again, there is a threefold witness. The term itself generally connotes immersion. There is clear indication in the fact that Philip and the eunuch "went down both into the water"[9] —a quite unnecessary proceeding if the sprinkling of a few drops of water would have sufficed. (In passing, the record in the third chapter of John's Gospel that the Baptist "was baptizing in Aenon, near to Salim,[10] because there was much water there," is interesting). The third factor in support of immersion is that any other mode of baptism would be incongruous with the doctrinal aspect of baptism set forth in the sixth chapter of the Epistle to the Romans, with its references to burial by baptism and being raised up.

WHAT a glorious opportunity your baptism will give you for publicly confessing Christ as your Saviour, as I wrote in my last letter to you! It is the more glorious because it is a Divinely ordained opportunity. It is an open declaration of your association or identification with your Lord in His death (portrayed in the going down into the water) and in His resurrection (in your uprising out of the water). "Know ye not," asks the Apostle, "that so many of us as were baptized into Jesus Christ were baptized into His death?"[11]

"Therefore," he continues, "we are buried with Him by baptism into death." In God's reckoning our "old man" (that is, our inherited corrupt nature) is crucified with Christ—is dead. It must be buried. So baptism must be the funeral of the hideous manifestations of the old nature, for which in my first letter I used the term "yourselfishness" (although an accident of printing rendered it as "your selfishness"). In your life, by the subjugation of the desires of the old nature, you are to give practical effect to this burying.

Rising out of the baptismal water is indeed a picture of resurrection, of your having risen with Christ. Thus you will declare in figure your determination, by the grace of God, to walk in newness of life.[12] What I have called the hideous manifestations[13] of the old nature are to be discarded in favour of the glorious manifestations[14] of the new nature, of the life which you are now to live by the faith of the Son of God. This entails your reckoning yourself to be dead unto sin. You are no longer to be a servant of sin, for sin shall not have dominion over you. You have become a servant of righteousness, a servant to God, bringing forth "fruit unto holiness"—and the end everlasting life.[15]

So I repeat my advice—be baptized. It is, according to Peter, the answer of a good conscience toward God,[16] which,

incidentally, demolishes the validity of infant "baptism," for what babe can return such an answer? A convert remaining unbaptized misses one of the most blessed experiences of Christian life, and closes to his spiritual apprehension a considerable portion of the Word of God.

Most important of all, you ought to be baptized out of a loving desire to do your Lord's will, for He said,[17] "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."

Your sincere well-wisher,

C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1. Matthew 28. 16-20.
2. Acts 2. 38-41.
3. Acts 8. 12.
4. Acts 9. 18.
5. Acts 10. 47, 48.
6. Acts 16. 31-34.
7. Acts 18. 8.
8. Matthew 28. 19.
9. Acts 8. 38.
10. John 3. 23.
11. Romans 6. 3.
12. Romans 6. 4.
13. Colossians 3. 5-9.
14. Colossians 3. 10-17
15. Romans 6. 16-23.
16. 1 Peter 3. 21.
17. John 14. 21.

GOD USES WHAT WE HAVE.

"What is that in thy hand?—a rod" (Exod. 4. 2)—But with that rod (divinely empowered) Moses did wonders.

"What hast thou in the house?—nothing save a pot of oil" (2 Kings 4. 2)—Man's extremity is God's opportunity."

"How many loaves have ye?" (Matt. 15. 34) —But if our little supply is the seven loaves of the fulness of Christ, it will meet the need of all, and remain unimpaired in its fulness.

"Such as I have give I thee" (Acts 3. 6)— What have we? Is it worth having? The same power as Peter had we have (though not perhaps to be used spectacularly). Let us grasp it and let us use it.

"God, who also hath made us sufficient as ministers, of the New Covenant" (2 Cor. 3. 5, 6, marg.).

"That no flesh should glory in His presence" (1 Cor. 1. 29), for "All things are of God" (2 Cor. 5. 18).

"Little is much when God is in it."

S. Turner,

Northwood.

The Work of the Holy Spirit

AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, S. India.

II.—THE HOLY SPIRIT AND THE SCRIPTURES.

"God hath spoken by the mouth of all His prophets" (Acts 3. 21-23).

"To Him give all the prophets witness" Acts 10. 43.

THESE two quotations may serve as an epitome of the Scriptures that fall under this section. They testify that all the prophets were *borne along* by the Holy Spirit and that all the prophets *bear witness* of Christ and the salvation of God through Him.

In days when the inspiration of the word of God is being doubted by many and denied by many others it is refreshing to remind ourselves of the attitude of the Apostles toward it as it is recorded in the Acts. In this they are imitators of their Lord, who, when in the wilderness found the Scriptures a sufficient stay and a successful sword. The fact that God hath spoken and that we have these utterances recorded and preserved for us to-day should draw out our hearts in sincere thanksgiving and praise, especially when one considers the motley of voices that clamour for our consideration and confidence.

A cursory reading of the messages of the Apostles is sufficient evidence of the fact that they considered the testimony of the Scriptures as final and authoritative.

AT the choice of a successor of Judas Peter said "men and brethren the Scriptures must needs have been fulfilled." At Pentecost again he said, "This is that which was spoken of by the prophet Joel" At the Jerusalem conference the conclusion was arrived at finally by the words of James as he said, "And to this agree the words of the prophet."

It was the fact that the Scriptures were considered to be the oracles of God given through the instrumentality of His chosen servants that they were made the final court of appeal. The following quotations are proof of this.

Chapter 1. 16, "The *Holy Ghost* by the mouth of David *spake* concerning Judas . . . . ."

2. 16-17, "It shall come to pass in the last days *saith God.*"

4. 25, "Thou art *God,* who by the mouth of David *hast said.*"

28. 25, "Well spake the *Holy Ghost* by Isaiah . . . ."

Paul was very careful to say that he "said none other things than those which the prophets and Moses said should come." This is further borne out by the well nigh 200 quotations from the Old Testament in the Epistles of Paul alone.

It is noteworthy that some of the portions which have become the subject of criticism as to the question of authorship have been especially guarded by the writer's name being given. Thus Psalms 2; 16; and 110 are referred to as David's (2. 25; 4. 25; 2. 34) while in Chapter 13. 33-35 Psalms 2 and 16 are quoted as the oracles of God. Deuteronomy is quoted as "Moses truly said" 3. 22-24. Both parts of Isaiah are referred to as the work of the one prophet. Chapter 8. 28-30 is from Isaiah 53. whereas chapter 28. 25 is a quotation from Isaiah 6. 8-9.

In writing to the saints at Corinth the Apostle emphasised his fear lest they should be drawn away from the simplicity which is in or towards Christ, one mark of which is confidence in His word. Once we are robbed of this there can be no desire to conform to its principles or to propagate its message, as characterised the Apostolic days. So may our hands not hang down, or our knees be feeble, or the path of our feet be uneven, in regard to this most important matter of the Inspiration of the Scriptures, so that through our testimony that which is lame may be healed rather than turned out of the way.

III.—THE HOLY SPIRIT AND THE SANCTUARY, THE CHURCH.

WHEN the Church is spoken of as the temple of God, the word for the "inner Sanctuary" is used, so the Church of God to-day is the Holy of Holies and the people of God the Cherubim in the midst of whom He dwells.

During the Jewish economy the Tabernacle in Shiloh and later the Temple in Jerusalem were the dwelling-places of Jehovah. When our Lord was on earth His body was the Temple. With the passing away of the Jewish dispensation and the exaltation of the Lord there was need of another Sanctuary on earth. At Pentecost this was brought into being, and in the book of Acts we have the history of its formation and the pattern for its administration.

1. ITS FORMATION. Acts 2. Baptism in the Holy Spirit.

It was on the day of Pentecost that the Holy Spirit was given and the Church formed. Whereas all who were baptised in the Holy Spirit on that occasion were disciples prior to the event, they were not members of the Church which is His body for the simple reason that there was no such body. There could be no body without a head, and Christ was constituted the Head at His exaltation (Eph. 1. 22). As the stones of Solomon's temple were quarried and hewn and trimmed prior to being brought on to the temple ground, so with these disciples. At Pentecost they were incorporated into the Church as foundation stones (Eph. 2. 20). The order of the words "Apostles and Prophets" places the Prophets as New Testament Prophets. *(To be continued).*

We regret that Mr. E. W. Rogers' paper has had to be omitted, but it will, we hope, be concluded in April.—[Ed.].

The "Brethren" Movement:

Its Rise and Progress.

ARTICLE XV. By DAVID J. BEATTIE.

EARLY DAYS IN LONDON.

BEFORE many years had passed by, after the raising of the standard at Plymouth, assemblies of Christians faithful to apostolic teaching, were gathering in widely separated places, many miles distant from the ancient seaport on the coast of Devon. Thus we find in the year 1838, a record of the first public meeting of brethren in London being established. G. V. Wigram, Darby's faithful lieutenant, was entrusted with the commission, and the little company of believers who gathered in an unpretentious meeting-room in the locality then known as Rawstorne Street, Camden Town, ultimately became, to some extent, what Neatby in his history regards as "the nucleus of Darby's metropolitan system of organization." That meeting became a historic centre. The good seed had been sown in virgin soil, and to that meeting other gatherings in different parts of the city own their inception and subsequent growth.

There appears to be scant documentary evidence accessible, giving a reliable record of the development over the early years, when the foundation of a movement, which in time to come was to take such an important religious position, not only in the metropolis, but throughout the world. Without attempting to trace through the uncertainties of time and circumstance, the onward course of the steady current of spiritual activity, whose source, through the guidance of the Holy Spirit, was to be found at Camden Town meeting-room, I will endeavour to gather together what has been left on record concerning the rise and spread of this spiritual movement, in and around the city of London.

In a remarkably short time the Rawstorne Street meeting became the spiritual home, not only of Wigram and Darby, but of many other brethren whose names are now prominent in the pages of our history. Among those who took an active interest, the following, now mentioned for the first time, are remembered: Messrs. S. P. Tregelles, W. H. Dorman, Alexander Stewart, and — Foley.

About this time, Lord Congleton, who had recently succeeded to the title, came to reside in Islington, and into this meeting he threw all the energies of his large, loving heart in its sympathy and lowliness. Every Lord's Day commenced with a prayer meeting at 7 a.m., to which numbers came from distant parts of London. So that those who attended might not have to travel back again before the meeting at 10.30, for the breaking of bread, Wigram invited them to his breakfast table. But, as numbers increased, a large room at the rear of the house, formerly used as a school, was fitted up with table and chairs, in which place tea and fellowship meetings were later established, thus making the fellowship of the family of God as

JOHN ELIOT HOWARD
(Fellow of the Royal Society).

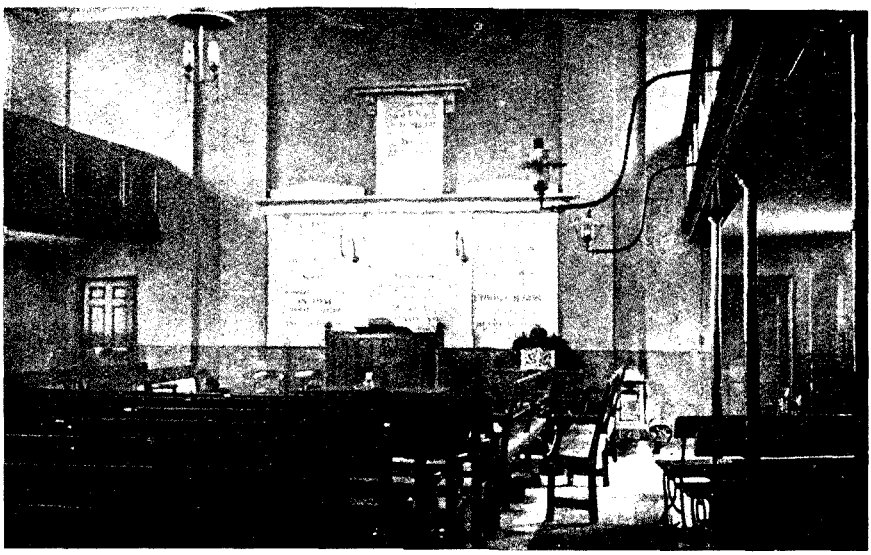
much a reality as possible. Lord Congleton was largely responsible for the fitting out and furnishing of the room; and to those happy gatherings any of the Lord's people were at all times welcome, for there was no distinction between rich and poor: all were alike honoured for the Master's sake.

ABOUT the end of 1852, Anthony N. Groves paid a visit to Tottenham, where he endeavoured to interest the assembly in foreign missions. An entry in his diary at this date cannot fail to engage our attention, for it recalls the labours of those pioneer missionaries whose names are given, and clearly indicates the practical sympathy with which his appeal was received. "I went to Tottenham," he writes, "and stayed with dear Miss S—— who, with the Howards, were most kind. I spoke of Bowden, Beer and Aroolappen; and in the evening brought the subject before the Church, and they hope, in the union with believers in Hackney, Orchard Street and other places, to form an effectual committee to care for these things. Yesterday I was at Orchard Street in the morning. Count Guicciardini was there."

The casual mention of Tottenham and the Howards recalls the early labours of John Elliot Howard, Fellow of the Royal Society, who in his early years was used in commencing a testimony for God in that particular district of the metropolis. Formerly a member of the Society of Friends, Mr. Howard very soon in his Christian experience gave evidence of his keen interest in the Lord's work, utilising his spare time in preaching the Gospel in the surrounding districts.

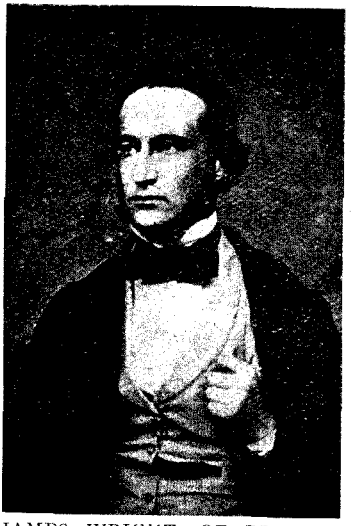
An earnest study of the Bible revealed to him his true position as a believer in the Lord Jesus Christ, and with a desire to follow more faithfully the divine order laid down in the Scriptures he resigned his connection with the Society of Friends.

In 1838, when about thirty years of age, Mr. Howard began a regular Gospel meeting in Tottenham, and in November of the same year the first meeting for worship and the breaking of bread was held in a small room in Warner Terrace. In the following year he built the meeting-room in Brook Street, where the assembly continued to meet until 1883. In that year Mr. Howard purchased the lease of the lecture hall in High Road, Tottenham, and the assembly was transferred there from the old meeting-room in Brook Street.



PARAGON ROAD MEETING ROOM.

FAITHFUL and fearless in his expression of what he believed to be the truth, John Eliot Howard became an outstanding figure, and for over forty years his ministry was greatly owned of God, not only in leading many to the Saviour, but in the edification of believers.



JAMES WRIGHT, OF BRISTOL
As a young man at Paragon Rd. Meeting.

He rendered eminent service both to religion and science, particularly in a volume of lectures published in 1865, entitled, *Scripture and Science*. In this and other notable papers from his pen he sought to show in a learned and interesting way that there can be no conflict between science, as exemplified in the works of nature, and the Word of God.

"Gifted with a powerful mind, of quick perception and rapid thought," writes one who knew him, "he eagerly made himself master of the religious and scientific literature of the day. He devoted a great deal of time and thought to the study of some of the scientific questions that in these days perplex so many minds, and his clear insight enabled him to unmask much of the scientific and religious philosophies that are now prevalent."

Mr. Howard was a tower of strength, not only in the assembly by whom he was greatly beloved, but was known as an able minister of the Word both at home and abroad.

Toward the end of the same year that the assembly came into possession of the hall in High Road, Tottenham, Mr. Howard was called home after a brief illness.

THE assembly at Hackney, mentioned in Groves' diary, is mainly associated with its location in Providence Chapel, Paragon Road, from the early 'fifties up to recent years, when the building was compulsorily taken over by the Post Office Department for the building of a telephone exchange. Before the occupation of Providence Chapel, the assembly met in St. Thomas's Rooms, St. Thomas's Rd., Hackney. Then the remainder of the lease of about fifty years of Providence Chapel, hitherto occupied as a Wesleyan place of worship, was purchased by Mr. William T. Berger, a member of the assembly, and head of a well-known starch manufacturing firm bearing that name.

In the early days when the assembly met at St. Thomas's Rooms, Mr. Henry Heath, then in his thirty-third year, came to reside at Hackney. Formerly a co-worker with Robert Chapman in Barnstaple, he was largely instrumental in building up the assemby, being a gifted teacher, and having a true pastoral spirit, which he devoted entirely to the Lord's work. He remained with the assembly until the death, in the early 'seventies, of Captain Towers, who had done so much to evangelize in Suffolk, and had built up a large gathering of the Lord's people at Woolpit in that county. Mr. Heath was invited to conduct the funeral service of the pioneer evangelist, and was led of the Lord to remain in that remote village, that he might carry on that important work, as they much needed the help and advice he was specially fitted to give.

BEFORE the assembly removed to Providence Chapel, thereafter known as "Paragan Road Meeting Room," the Christians gathering there were greatly helped by the removal to London, in 1854, of James Wright, commended by the Bethesda assembly at Bristol. He was then about twenty-eight years of age, and had already been invited by George Muller to assist him in the work of the

Orphanage, which, five years later he took up, and returned to Bristol, later becoming Mr. Muller's son-in-law by his second marriage, in 1871. He afterwards succeeded Mr. Muller as head of the Orphanage.

Keenly interested in young people, Mr. Wright proved to be a great help to the assembly at Hackney, and when it was removed to Providence Chapel, he established the Sunday School there, becoming its first superintendent. In the *Life of James Wright,* by Dr. Pierson, reference is made to his splendid foundation service amongst the children, esteeming the work in the infant class the most important of all. The box of movable letters which he used for teaching texts to the little ones was in existence in the meeting-room for many years, and probably is still. Some interesting memories of this servant of God are recalled by Mr. T. K. Freeman, who, in a letter to Dr. Pierson soon after the home-call of Mr. Wright, says: "I have a vivid recollection of the first public pronouncement of James Wright, at an assembly of Christians worshipping at St. Thomas's Rooms, Hackney. Known as the Brethren, they were not unworthy of the name, for there was an intensity of love to Christ and to His people which bound them together in holy fellowship, when on the first day of the week they 'came together to break bread' in sweet remembrance of the risen Redeemer. Liberty of ministry was an interesting feature of the simple worship, and a few Sundays after Mr. Wright, his wife and two sisters had been recommended to us from Bristol, he read with much precision and pathos a few verses bearing upon the subject matter of the meeting, and for about ten minutes commented upon the Scriptures he had read. Though it is fifty years or more since then, I can in memory see his striking face, indicating great feeling and much firmness, while his eye sparkled with joy that he had such a message from the Throne to deliver."

From that date Mr. Wright became to the assembly a teacher of Divine truths that all rejoiced in, and though at St. Thomas's Meeting Room there were veterans in the Gospel, henceforth as a follower of our Lord, he manifested His glory, and was fully recognised as a teacher sent from God.

"My association with the meeting in Paragon Road," writes Mr. G. H. Marks, who has furnished the present writer with copious notes of those bygone days, "dates from my father's removal to Hackney, in 1861, until our leaving for Whetstone, in 1880. During that period the number in fellowship had grown considerably, being 101 in 1864, 228 in 1873, and the same number in 1878. The largest number of members was probably about 1875, when the Meeting Hall was crowded on Lord's Day morning, and the gallery was used for strangers and children." *(To be continued).*

"THE EVERLASTING ARMS."

Oh! weary heart, upon life's rugged mountains
Where trembling feet but slowly find their way,
Searching for shady grot or cooling fountains,
Where quiet waters in the silence stray;
Fainting with care, bowed with life's weary trial,
Weak with the contest of temptation's night;
God is thy refuge, fear not His denial,
But trust thyself to His strong arm of might.

In silence underneath, and all about thee,
By restful hands a sure foundation laid;
No fear from clouds within or storm without thee,
His love a mighty refuge stands arrayed.
The Eternal God is thine in every hour;
Thou shalt His strength divine and glory see:
Be filled with grace above all human power.
Wherewith He sets His own beloved free.

Oh! then if on the highway thou shalt weary,
And find no grateful shade in which to rest--
The trees too far, the path so long and dreary
Bethink thee how His children may be blest;
How all the day His tender love doth cover,
And makes each soul beside Him safely, dwell,
Till earthly days and nights alike are over,
And hearts no more their weary wanderings tell.

Surveys of Service.

NEW ZEALAND. By FRANKLIN FERGUSON.

(Formerly Editor of the N.Z. "Treasury" for 30 years).

NEW Zealand, the "Britain of the South," lies 1,200 miles from the continent of Australia in an easterly direction. It is larger than England and Scotland combined, and comprises two main islands in close proximity, with a small island off the extreme south. From north to south is more than 1100 miles. Richly endowed by the Creator it is a truly wonderful country, with greatly varying scenery and a climate almost unsurpassed—the surprise and charm of visitors. A hundred years ago it was in the possession of the Maoris—a warlike, cannibal race of strong physique and fine bearing. Traders and whalers visited the islands, and gradually Europeans settled in various costal places, including some Anglican and Methodist missionaries through whom the natives, generally, came to accept the principles of Christianity. In 1840, by the Treaty of Waitangi, the leading Maori chiefs acknowledged the supremacy of Queen Victoria, the treaty giving equal rights and liberties to both races—the New Zealand Magna Charta.

The present population of this country is approximately 1,600,000 souls, including about 60,000 Maoris, and is considered the most truly British community outside of Great Britain. It has been affirmed that on a population basis there are more professing Christians in this dominion than anywhere else; this probably is true; yet many people are found surprisingly ignorant of spiritual things, and everywhere there is a wide field for the evangelist.

Nearly 70 years ago a few believers came together to remember the Lord in His own appointed way, some distance south of the present city of Wanganui in the north island. In all probability this was the first gathering of such a nature in New Zealand. How greatly have these meetings spread and increased since then, through the blessing of God upon the faithful testimony of godly men now with the Lord. Fifty-one years ago when the writer come out from England there were not more than a dozen or fifteen meetings, chiefly small; now there are 120 in the north island and 56 in the south island.

SAINTS in assembly fellowship in the Homeland early began to come to this new country and soon established little testimonies here and there; meeting at first in their own house, later transferring to some small hired building, and when things further prospered, a hall of their own would be erected. As time went on some believers would remove and settle in new localities, when presently word would come of another small gathering started to remember the Lord.

Brethren, as opportunity presented or when farm work was slack in the winter, would go at their own charges to neighbouring settlements, visiting and holding gospel meetings; souls were saved and the Christians baptised, taught the truth of gathering to the Lord's name, and so assemblies were formed after the apostolic fashion. Often the truth was dearly bought and persecution endured, not always from the world, but sometimes from religious denominations. Much of the early work was done by brethren who followed ordinary vocations.

As time progressed various ones were led of God to devote their whole time to the Gospel, counting upon the Lord alone to supply their need, and to-day not less than 40 are wholly engaged in this way. From time to time servants of Christ from the north of Ireland,

England, Scotland, and elsewhere have visited the assemblies, confirming them in the faith, and being used of God in adding many more to the Lord. Some names are much revered to this day.

DURING Easter, 1881, there was held at Campbelltown (now Rongotea), a few miles from Palmerston North, what is considered to be the first attempt at an all-day meeting (conference) in New Zealand. Only 19 came together under most primitive conditions for prayer, praise and ministry of the Word. There was no special gift, but the Lord was there, and the occasion was memorable. Every year since it has continued, and now from 300 to 400 saints will assemble at that centre. Soon similar gatherings began to be held in other parts, whenever public holidays occurred, the number of places and attendances gradually increasing. Take last Easter as an instance: seventeen conferences were held in different centres, with attendances ranging from say 150 to 700 believers. For over 50 years have these gatherings been held, the almost general custom being to leave the Spirit of God unhindered to guide throughout and raise up whomsoever He will to minister, the meetings being no more under human control than when we gather on the Lord's day morning for worship. Being gatherings of the church, any brother who can minister to profit may speak, if led of the Holy Spirit to do so. The good effects of these periodical all-day meetings is most evident.

The assemblies are by no means confined to the chief cities and towns, but well spread over the entire country. In cities where the number of saints is large two or three or more companies will meet in separate halls, a suitable distance apart, which has its distinct advantages in multiplied activities. Assemblies of 50 to 75 believers are fairly common, a number range from 75 to 100 and over, a few from 150 to more than 200, while in a case or two probably 300 or above. The larger number fall below 50.

As a rule the assemblies are aggressive. Sunday School work is extensively carried on, in certain cases two, three or more schools will be conducted by the one assembly. Besides the gospel in the halls many open-air meetings are held; also in a number of places classes meet for the folding up and posting of evangelistic literature. Four Gospel Carriages with two workers each, travel the back country most of the year, and three or four caravans with a brother and his wife go about, gypsy-fashion, amongst the people. Two or three gospel tents are also in operation. Three Bible, Book and Tract Depots do a good business, and two printing establishments send out tens of thousands of copies of several magazines and large quantities of tracts; and a monthly paper, "The Treasury," for ministry of the Word and tidings of the Lord's work, circulates among the assemblies.

FOR many years work has been done among the Maoris, with blessing to not a few souls. But the native work is in a certain respect somewhat disappointing—the converts are inclined to be lacking in stability. There are places where Maoris are in assembly fellowship, some do well but others need constant shepherding. Literature is published for them in their own language and a little gospel paper too. The B. & F. Bible Society has an edition of the Scriptures in Maori.

Our gospel activity reaches beyond New Zealand to foreign countries. The first missionary set forth 34 years ago for the Argentine, and others have followed as the years have sped, till now there are more than 100 (counting married workers as two) serving Christ abroad in fellowship with New Zealand Assemblies. Much has been accomplished to God's glory through their labours in India, China, Manchukuo, Central Africa, French Equatorial Africa, Palestine, Malaya, British West Indies, Holland, Argentine, Uruguay, Paraguay, Peru, Bolivia and Brazil.

We make no mention of our "Exclusive" (so-called) brethren, save to say

they have long been established here and are fairly strong in some places.

Space permits of no more. Enough has been written to indicate how the Lord has prospered the companies of His saints with whom we are in close fellowship. All may not be quite as fair in His sight as our eyes see it; and a numerical development may not necessarily maintain the same standard of quality as of earlier days; all increase may not give full joy; still there is very much we can discern that is truly of God, and we unfeignedly thank Him for what He has wrought. It is always well to avoid boasting, except in the Lord, and ever to have lowly thoughts of our achievements; for all true blessing can only come through Divine outpouring, as we "labour together with God" (1 Cor. 3. 9). "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Psa. 115. 1).

God never gives us all He has to give. There is always something better to come. In His great treasure palace there is always a door, approached sometimes by a dark passage, but opening into an even "Wealthier place." Follow Him, and see! But remember the treasure is not to be kept, but passed on QUICKLY. Then you will become still richer.

Be not curious to search into the secrets of God; pick not the lock where He hath allowed no key.

The Word of God is the water of life—the more ye lave it forth, the fresher it runneth; it is the fire of God's glory—the more ye blow it the clearer it burneth; it is the corn of the Lord's field—the better ye grind it, the more it yieldeth; it is the bread of heaven—the more it is broken and given forth, the more it remaineth; it is the sword of the Spirit—the more it is scoured, the brighter it shineth.

Some one has said "Faith gives reality and a personal interest in the truth; faith therefore is more than mere credence."

The Saviour came into the world to subdue hearts by dying; the King will come back to the world to subdue rebels by fighting.

"James, the Lord's Brother" (Gal. 1. 19).

By Andrew Borland, M.A.

PART I.

THE STORY OF THE MAN.

"IT is the glory of God to conceal a thing," but man's business is to search it out. The truth of that proverb is exemplified in the difficulty attached to deciding the identity of the writer of the Epistle of James. The general concensus of opinion, however, is that he is that one of the several "Jameses," designated, "the Lord's brother" (Gal. 1. 19). Tradition calls him, James, the Just or Righteous. Interesting, to scholars at any rate, as the various lines of proof advanced are, from the point of view of the actual teaching of the Epistle, it is of very little moment, whether he was this James or that, because the wise reader of the New Testament is not chiefly concerned about the immediate authorship, but about the doctrine expounded, and the fact that the ultimate source is God. And yet, notwithstanding that, there is some delight and good in the possession of knowledge of the penman, for that may help us considerably in discerning the individual characteristics of the writer, and in enabling us to appreciate the growth of the christian graces in a man's life. The writings are a reflex of the man's character.

Assuming, then, that the writer was James, the Lord's brother, it may be instructive for us to set down briefly the outstanding facts recorded concerning him, and, thereafter, having noticed the chief qualities in his character, to deduce certain lessons for ourselves and our generation.

The incident during our Lord's ministry recorded in the Gospels seems to suggest that (see Mark 3. 31-35) with his brothers and sisters he would be brought up in the village of Nazareth, in the orthodox Jewish

way. Like other boys he would be taught the rudiments of knowledge by his mother, and that education would be continued in the village-school and in the synagogue. This son of the village carpenter would live a plain, hard-working life, growing up, as we may infer, to reverence the old Hebrew Scriptures, to imbibe from them a passion for righteousness, and, like most thoughtful Jews, to be fired therefrom with a longing for the appearing of the oft-promised Messiah. Little did he realise that, the Boy, growing up strangely yet so naturally in the home, and Whom the inmates all observed increasing "in wisdom, and stature and in favour with God and man," was the appointed One.

James grew to manhood, and, in all probability, married (1 Cor. 9. 5). His connection with the family remained as close as ever, and often he must have discussed the message of the Baptist, and wondered at the Mission upon which Jesus set out at the age of thirty. The repeated declaration of our Lord that a prophet is not without honour, save in his own country and among his own kindred, points to the conclusion that His brethren were present in the synagogue in Nazareth on that memorable Sabbath Day, when He focussed the prophetic scripture on Himself, indicative of the fact that Messiah had come (Luke 4. 21). As were others, so may we believe that James was staggered, but not convinced by the claim. Reports of the miracle—working mission of our Lord in in other parts reached Nazareth, yet His brethren did not believe in Him, for, like the vast majority of their contemporaries, they laboured under the misconception of the nature of the Messianic office derived from the traditional teaching. They demanded a sensational display of miraculous power, thinking that the easiest and quickest way to success was by faith-compelling signs. "If thou doest these things, shew thyself to the world" (John 7. 4). Evidently, then, James was not convinced by the claims of Him of Whom others remarked, "Is not this the carpenter, the Son of Mary, the brother of James?" (Mark 6. 3), and with the remainder of Joseph's family "did not believe on Him" (John 7. 5).

That this prejudice and unbelief continued beyond the crucifixion seems probable, for the Lord kept His Last Passover, not as a family matter, as was the usual custom, but with His disciples, instituting a new family relationship, namely one of attachment to His own Person.

Then comes a change—real, lasting, radical. James and his brethren are thereafter always mentioned as of the company of believers. From 1 Cor. 15. 7 it may be inferred that the interview which James had with the Lord after the Resurrection, was, like Peter's, of a private nature. He believed in his heart and confessed with his mouth. While Scripture does not enlighten us on the fact, is it not highly possible that a man who evidently carried his convictions deeply, should so witness that the other members of the family were led into faith?

James settled in Jerusalem. He became a leader in the fast growing Church, fitted, undoubtedly, for such a position in those early and difficult days, because of his maturer age, his saintly character, and his (deep) acquaintance with the wisdom—literature of his nation. About the time of the conversion of Saul of Tarsus, he was one of the "chief men among the brethren," being reckoned by Saul on his visit to Jerusalem as a pillar in the Church (Gal. 2. 9).

After the great Council of Acts 15, in which he made the final speech—a marvel of grace, graciousness and considerateness, like so many of the men whom God used at the beginning, he drops out of the story, and we learn no more of him except from tradition. *(To be continued).*

"As Christ is the root by which a saint grows, so is He the rule by which a saint walks."

"There go the . . . Ships" (Psa. 104. 26).

By Commander E. A. Salwey

THE prophet Hosea was able to say, "I have multiplied visions and used similitudes" (chap. 12. 10), and in a spiritual sense we might hold a kind of Naval Review, in anticipation of that by His Majesty, the King, in 1935.

Here comes the vanguard

"ACQUAINTANCESHIP" (Job 22. 21).

This ship is as far as some Christians get, but unless they had boarded her, they would never have known peace.

Second—"KINSHIP"

Not at all times to be trusted implicitly (Micah 7. 5, 6). You will not always find HIM on board (Luke 2. 44). "A man's foes shall be they of his own household" (Matt. 10. 36; see Mark 3. 31 to end). Abram left them (Gen. 12. 1).

Third—"FRIENDSHIP,"

Some to be avoided: to wit, "with the world" (see James 4. 4). Likewise "with an angry man" (Prov. 22. 24), but on the other hand,

Fourth—"FELLOWSHIP."

(1 Cor. 1. 9) is a call by a Faithful God, leading to an equally wonderful "ship," see 1 John 1. 3, that "with the FATHER," and also according to Phil. 2. 1, "the Fellowship of THE SPIRIT."

Fifth—"PARTNERSHIP."

There are some ships of this class which come to one's aid (see Luke 5. 7). Don't exclude rightful partnerships, but abstain from those enumerated in 2 Cor. 6. 14, 15, 16.

Sixth—"OWNERSHIP"

is good if the Captain is the one spoken of in Isa. 55. 4, and not as in Acts 27. 11, and you form one of a subordinate crew (1 Cor. 6. 19, 20; Acts 27. 31) recognising willing service to the Captain and to one another (see 1 Chron. 29. 14). If the weather changes during the night (the night began in John 13. 30), or if the darkness of the dispensation deepens and sailing becomes dangerous (Acts 27. 9) be ready to commission

Seventh—H.M.S. "HARDSHIP"

under the flag of the Lord Jesus. But this means "enduring"; still, you become a good "marine" (2 Tim. 2. 3) and commit yourself to the sea (Acts 27. 40; Psa. 95. 5). Then this

Eighth—"SEAMANSHIP"

will land you all safe as in Acts 27. 40, whether in a pinnace or a dinghy, whether rich or poor, you'll be brought to Glory as one of the "many sons" (Heb. 2. 10).

Ninth—"SONSHIP."

Blessed ship this, where all saved ones are "signed on," not as hired prodigal servants, but in the more elevated capacity of Philemon 16. (See also Luke 15. 19 contrasted with Heb. 2. 10). Avoid, however,

Tenth—"LORDSHIP."

Ye are not to be so characterised (Mark 10. 42, 43 with John 13. 16).

Eleventh—"WORKMANSHIP."

This vessel is found in the "Log-book" of 2 Tim. 2. To run this vessel properly so as to be not ashamed (2 Tim. 2. 15) one must "study." It cannot be attained by "cramming" for the "exam." It is arrived at by a due conception of Grace (Eph. 2. 8), *i.e.*, something "not of yourselves," but see verse 10 and Isa. 26. 12 to end—something created in you like the engines which are separately designed to suit exactly the space and work for them. This work is done in you (Phil. 2. 12, 13) of the good pleasure of the Captain, who only employs vessels meet for the MASTER'S use.

Twelfth—"COURTSHIP"

if it leads to honourable alliance in matrimony is commended in the regulations laid down in Hebrews 13. 4.

And this thought brings us to—

Thirteenth—"COMPANIONSHIP."

It is most needful to search this vessel, and to see no contraband cargo has been taken on board. Some have not been visited by the dock-yard rat-catcher, and some ships leak. Be very careful of these for companions: they are not "water-tight," the world gets in, or they "sneak," and betray secrets to Merodach-Baladan, King of Babylon, as did Hezekiah, who appeared to think it mattered not, so long as he did not suffer in his own days—if others sink, well, let me keep afloat. This maxim is understood by some in the fleet as "I'm in the boat—shove off." Make your companions of John-like men if you are a Peter, or vice versa. But beware of H.M.S. "Demas," which was really so named when she left the slip-way from which she was launched, *i.e.*, "Popularity." How much preferable to join H.M.S. "Vigilant" and compare 2 Tim. 4. 8, 10. This ship, the "Vigilant" is one of the squadron whose Commodore's names is "Verily, Verily," and whose flotilla comprises H.M.S. "Valiant," "Vigorous" and "Virtuous," or courageous strength—a name acquired after her launching, when she followed close on the heels of the Flagship "Faith," as described in 2 Pet. 1. 5, flying the signals of 1 Cor. 16. 13.

This "V" or Victory squadron is out to vindicate its LEADER.

Fourteenth—"CITIZENSHIP."

This great unsinkable vessel is "far above all" and is found described in Phil. 3. 20. The keel was laid in heaven in contrast with the run-aground tramps of Phil. 3. 19.

Fifteenth—"STEWARDSHIP."

The Admiral delegates to such as He can put in trust (1 Tim. 1. 11; 6. 20) as trustees, the Gospel. Others are stewards of the mysteries of God, (1 Cor. 4. 1). Then others again are stewards of money, or of some useful talent, it may be writing, translating, or perhaps needle-work or household duties. All such in this ship are required to be found faithful. Let no one think he has no part in this ship (see Mark 13. 34 and 2 Tim. 4. 7 to end). But let not the love of "craft" (Acts 19. 25, 27) imperil your efficiency as good stewards. But "there go the ships" and the aim of the Great "Master MARINER" is to secure a loyal and submissive crew in—

Sixteenth—"WORSHIP."

This ship belongs exclusively to GOD, "Worship GOD" (Rev. 22. 9). It does not belong to men, places, systems, nor to mayors once a year, nor to magistrates, honourable though their office may be (Rom. 13. 7; Titus 3. 1) but only to GOD. "Thou shalt worship the Lord thy God and Him only shalt thou serve" (Matt. 4. 10). May we all be found amongst those who, whilst putting no confidence in the flesh, worship God in the Spirit, and rejoice in Christ Jesus (Phil. 3. 3).

The Father seeketh such worshippers to worship Him. Who are these? They that worship HIM in Spirit and in truth. Oh! May we poor sinners saved by Grace determine to abide always in the ship (of Communion) and resolutely refuse to resort to any expedient for abandoning the ship, whether by means of the boats hanging from her davits or otherwise. "Except ye abide in the ship ye cannot be saved" is still the needed injunction. Trust the ship to hold fast (Acts 27. 41 with Matthew 27. 42) in spite of all the waves and billows pouring over her (see Psa. 42. 7 and Jonah 2. 3) until all her crew escape safely to the shore, some by one part of the ship, and some by another, "so HE bringeth them unto their desired haven" (Psa. 107. 30). This haven is Heaven, where all "His own" will be "brought," "so He bringeth them" —they are piloted there (see John 10. 16).

Seventeenth—"HEIRSHIP"

means we shall be caught up to meet the Lord in the air, who says, "Behold I come quickly." May we all gladly respond—"Even so, come, Lord Jesus."

Discipline in the House of God.

PART III. By The Editor.

IT is important to differentiate between "the Church which is His body" —the Church Universal, embracing all believers from Pentecost to the Coming of Christ for His saints, and the local Churches or gatherings of believers. These latter are called, sometimes, "Churches of God" (1 Thess. 2. 14); sometimes "of Christ" (Rom. 16. 16); "of the Saints" (1 Cor. 14. 33); even "of the Gentiles" (Rom. 11. 4); or Churches of a province, *e.g.*, Judæa, Galatia, Asia, etc. (never are found in Scripture such phrases as "The Church of England," of "Scotland," of "Ireland," etc.) sometimes simply "the churches" — always meaning called-out companies from Jew and Gentile in the various localities in question.

The former is the work of God alone, and is formed by Christ Himself by baptising into one body each of His own in the Spirit (1 Cor. 13. 13). Man does not receive into it, nor does man put away from it. Union with Christ is indissoluble and eternal: the Church is the fruit of a Divine work alone (though gospel-preaching by men is usually the means to that end), and "the gates of Hell shall not prevail against it" (Matt. 11. 18).

The Churches are composed of persons received on their confession of faith. Each gathered company is a House of God, a temple of the Spirit, and those forming it are responsible to "behave themselves in it," and to "keep the faith"; the House of God is a sphere of discipline —those in fellowship may have to be dealt with, and even put away from the fellowship. Some may prove never to have been born again, to be, in fact, "false brethren crept in unawares" (Jude 4) and have to be cut off from fellowship, or they may cut themselves off (Gal. 5. 12) or be taken away by Divine intervention (1 Cor. 5. 2).

THESE local Churches, while not viewed in Scripture, as a world-wide, iron-bound circle, ruled from a centre, as is, for instance, the Papacy, are nevertheless not independent, but interdependent, and in geographical areas, like Galatia and Asia, this correlation is necessarily peculiarly intimate. But even then the Churches were not told to put one another right, still less to put one another out. Naturally fellowship between such Churches, as Smyrna and Philadelphia, would be closer than between them and Thyatira or Sardis. But it is unthinkable in any case that a man put out at Corinth could run round and be received at the neighbouring Church of Cenchrœa. Such a happening could only be subversive, not only of discipline, but of fellowship. On the other hand it should be remembered that discipline in the House of God does not necessarily raise the question of a person's status as a believer, or prove him to be unreal, but only of his evil conduct or lapse in the particular case of practice or doctrine in view. Discipline is in view of eventual restoration. Let us now turn to Gal. 6. 1 as our starting point.

(1)—THE OVERTAKEN BROTHER.

"If any man be overtaken in a fault, ye that are spiritual restore such an one in the Spirit of meekness, considering thyself lest thou also be tempted." (Gal. 6. 1).

This is not a man *pursuing* a course of sin, but *being pursued* by a temptation and suddenly overcome. Perhaps Peter himself in his fall, narrated earlier in the epistle, would fit into this category; he seems to have been "overtaken in a fault," through fear of man, and was rebuked before all; but he was no doubt restored, and that probably before this epistle was written; but all is left on the page of sacred writ for our warning. I once heard of a case which

seems to fall within this class of offence, of one, who in her unconverted days had been addicted to strong drink. She was brought into the fellowship, and after giving satisfying proofs of a changed life, had a fall into the old vice, under sudden temptation. It was a sad case, but to the brethren who looked into the matter, it seemed that she had been "overtaken in a fault," and they felt that a rebuke, before all would meet the case. This was carried out in assembly. No sooner however had it been done, than a sister arose, walked round the hall to where the other was sitting, and publicly embraced her. This was quoted to me by one present, a connection by marriage of the sister who acted thus, as a notable instance of Christian charity on her part. But the wrong was not against her personally; it was a public offence, and it seemed to me that her action was a well-intended, but misplaced, act of interference, calculated rather to mar the effect of the disciplinary measure, than restore the offender. The same thing has been done even in more serious cases, and is really quite out of order. The duty of the assembly is not to act independently, but to submit themselves to the general action; having no personal or social fellowship for the time being with the one under discipline. A visit with restoration in view is of course another thing, but let it be by one qualified, and in full fellowship with elder brethren. *"With such a one no not to eat" (1 Cor. 5. 11), is a principle of wide application. The restoration of the failing one is not to be entrusted to the inexperienced or unspiritual, but to those who are spiritual, and they are to do it "in a spirit of meekness"; and then there is something for each one to do for himself—"considering thyself, lest thou also be tempted." You might be in the same position, tomorrow, but for the grace of God. John Mark was another whose fault might be classed under this heading. He too was restored, as we know, but not as soon as his uncle, Barnabas, as has been noted, made himself believe was the case. Paul with more discernment probably detected the absence of true self-judgment in the young man, and it is impossible to restore anyone, till he or she be humbled to feel the need of it.

* This only applies strictly when the offender has been put out of fellowship.

The Gospels and Acts

An eminent writer has said:—"The Gospels were not written to teach Christianity, but to **reveal** Christ in the different aspects of His person and work as:—Israel's Messiah, Jehovah's Servant, Son of Man and Son of God respectively. No one of them is complete, or professes to be in itself, and the **fourth** alone expressly professes to teach the Way of Life (John 20. 31). Of the Acts it may be safely affirmed that its **MAIN** burden is not the Church, but the Spirits' overture to Israel for their repentance as a nation, so that what is proposed in chapter 19. 19-21 might be realized. The words and points of view of the work of Christ and His apostles as recorded in the Gospels and the Acts may occasion a little difficulty in view of the progress of the New Testament doctrine in connection and persuance of the working out of God's purposes in the dispensational bearing and implicates of those words. But as by painstaking care and study there will be gained a better acquaintance of and a growth and advance into a truer apprehension and more comprehensive and extensive understanding of what Christ came for and to be. So that a stand is taken at the right point of view of these words, and they will become evidences of His claims and teaching and design of such teaching. Some of the words of the Lord recorded in the Gospels were spoken to the apostles as such, and were not intended to be taken further.

The book of the Acts is the last chapter in the inspired history of the dealings of God with the people of Israel as His people. The book of the Acts has been called the 25th chapter of Luke, as Acts takes up the thread where it is dropped in Luke and laces it up into a whole history. The Divine direction which is exhibited in the book of the **Acts** is the direction of a course of **ACTION** rather than a course of **TEACHING.** It is in the **MOVEMENTS** of the Gospel rather than the FORMATION of the Gospel. To understand this its structure and purpose requires to be observed."

There is what another has said:—"Clearly marked INTENTIONAL SELECTION of what is recorded. In the Gospels it is clearly

to be discovered that those addressed by the Lord before His death (the apostles) and resurrection needed to witness these as facts before they could understand and preach them as a power. That is part of the teaching not given but promised, as He said: 'I have many things to say, etc.' 'Howbeit when the Spirit of truth is come He, etc., etc.' In the Sermon of the Mount is seen by the Lord's, 'I say unto you' a word of authority, and it is not directed to destroy, but to fulfil and authenticate as the rose-bud passes into the full bloom. The Lord is seen to be giving not so much a new code or an addition to the original, as a new edition of the old one. It is the authority and design of the original Lawgiver clearing up His own intentions and disallowing the perversions of men. Thus the ministry of the Lord and His apostles is seen to mark the completion and not the supersession of the old moral law.." —T. Tipper, Derby.

REVIEW.

"Will the Church pass through the Great Tribulation."† The author replies in the negative, and brings some valuable arguments to support his belief, especially in the latter half of the tract, with which we fully concur.

The arguments of the first half of the pamphlet do not seem quite so convincing, nor appeal perhaps to so many of us, being mostly based on differences in Greek words: a dead tongue to most. Nor do we personally feel fully persuaded that the Greek words are quite so simply defined in their usage, as the author suggests.

The argument as to the "last trump," on page 15, is valuable. The author shews that this has nothing to do with the Apocalyptic trumpets, but with trumpets of another order. He thinks the first trump would be that of 1 Thess. 4. 16, and connected with the raising of the sleeping ones; and "the last" be that of 1 Cor. 15, connected with the changing of the living. This is an interesting suggestion. He connects them, moreover, with the silver trumpets of Numbers 10. 5, 6—at the setting out of the camps. As for the 2 Thess. 2. 6 passage, we quite feel with the author, that if the Holy Spirit in the Church be the hinderer, as is usually agreed, of the manifestation of the Lawless One of verse 8, that therefore the Church must be taken away first, and will certainly not pass through the Great Tribulation, of which that Lawless One will be an indispensible factor, as Prime Mover and Persecutor-in-chief, in so far, that is, as it will be the result of man's activities. It is called "the day of Jacob's trouble," so it will be Israel, not the Church who will be the sufferers. Israel will once more be in the place of witness, and will bear the brunt of Satan's last terrible attack. Such distinct witness as that of the Church and of Israel cannot well be going on at the same time on the earth. Therefore the Church will have been withdrawn.

† George Menzies (J. G. Harvey, Printer, Palmerston North, N.Z., 22 pages, or Messrs. J. Ritchie, Ltd., Kilmarnock).

Some Old Testament Conversions.

By James Forbes, Strathaven.

No. I.—A FUGITIVE'S CONVERSION (Gen. 28. 10-15).

THIS section of the Scripture presents us with the first recorded beginning of Jacob's personal acquaintance with God.. We see him in a most undesirable condition. Because of untruthfulness, there has arisen a deadly feud between him and his brother Esau. For safety, he flees from home, and in that state, God meets him. Three things we may notice.

(1)—The Speaker.

"I AM." No mistaking who that is. The same as is described in Isa. 57. 15, "The One, who inhabiteth eternity," begins to speak to Jacob. There was no Bible in those days, but the God of the Bible was there. He now conveys His message to the sinner, Jacob.

(2)—The Subject.

It is a Gospel Subject. All about unsearchable riches that this unworthy one is yet to possess. This shows us what Divine Grace is.

(3)—The Seed.

We could not receive, nor could God bestow, without a channel, and that channel was to be a Crucified Christ (Gal. 3. 13-14). This was the One of which spoke: the great ladder that Jacob in vision saw. It reached up to Heaven's highest heights, and came down to the very place where Jacob lay. Thus fore-telling of Immanuel (Matt. 1. 23). He it is who is the channel of all Jacob's blessing, and of all in the world, who by faith receive Him (John 1. 12). Like Jacob we must prove we have received Him by our surrender of heart to the Blesser (Gen. 28. 21; Acts 9. 6). Jacob gave the place a new name, so when we come to Calvary in spirit, that never-to-be-forgotten place, means to the liberated soul of each believer, "The very gate of heaven."

The Kingdoms and the Church.

By H. A. Matier, Kilkeel.

VARIOUS kingdoms are spoken of in the New Testament. The first proclamation was that of the Kingdom of heaven by John the Baptist (Matt. 3. 2). There are several prophecies of a kingdom in the Old Testament, notably the one mentioned in Daniel 7. 14, 18, so this message would not have an unfamiliar sound. The purport of it was "to make ready a people prepared for the Lord." Matthew alone speaks of the Kingdom of heaven. The Kingdom of God sometimes refers to the same kingdom, but not always (See Rom. 14. 17). The kingdom, present and future, belongs to God. In Matt. 13. 41 the Kingdom of the Son of Man, taken in conjunction with Rev. 11. 15, looks forward to the millennium, with a special reference to the twelve apostles as seen in Matt. 19. 28. The Kingdom of the Father we have in Matt. 13. 43, synchronizing with the same period.

In what is known as the Sermon on the Mount, given by the Spirit of God in the Gospel by Matthew, chapters 5, 6 and 7, the disciples of the Lord are taught by Him as to the principles governing the Kingdom of heaven, with the conduct and character of those forming it. I doubt not that the teaching embraced in these chapters will form a valuable guide to those in the tribulation, which, indeed, it is evident they will look forward to. Compare Matt. 7. 15, "Beware of false prophets," with Matt. 24. 24, "For there shall arise false Christs and false prophets," and "Behold I have told you before."

Luke presents the Lord in His lovely character of accessibility as Son of Man; Mark showing Him as the Perfect Servant, and John giving us His absolute deity. Matthew's Gospel gives us the presentation of Christ as the King of the Jews, as may be seen throughout. In chapter 1, His genealogy is given as the Son of "David the king" (v. 6). In chapter 2, testimony is afforded to Jerusalem by the wise men from the east as to the Kingship.

Chapter 4 gives Satan's defeat, and a summary of the work of preaching the gospel of the kingdom, attested by His healing all manner of sickness and all manner of diseases, thus proving Him to be the Messiah of Isaiah 35.

In chapters 5, 6 and 7 we have the laws of the kingdom. In chapters 8 and 9, twelve miracles are given, attesting His Messiahship. In chapter 10 the Lord sends out His disciples to preach, saying, "The Kingdom of heaven is at hand." Chapter 11 shows that where His mightiest works were done they repented not. In chapter 12 His death is sought, He is accused of being in league with Satan, so the nation is rejected, because it had rejected Him.

A new departure takes place in chapter 13, where the course of events from here till the end of the age is portrayed; but the kingdom here takes a mysterious form instead of being in manifestation, which awaits a later day.

Revelation 10. 7 may be read as bearing on this aspect of things—God's long toleration of evil, "Let both grow together until the harvest" (v. 30).

The Church and the Kingdom are different ideas and are by no means the same thing in every particular case. For example, in the Church which Christ builds, none but living stones have a place, whereas in the Kingdom of heaven there are many who are not saved at all, for the Kingdom of heaven is not heaven itself, but heaven's Kingdom on earth. It is a larger circle than the Church, of which the Lord spoke in Matt. 16, though the Church be in it. "All Scripture is writen *for* Me, but all Scripture is not written *to* Me. We can profit much from all that God has been pleased to give us in His Word, while we ever bear in mind that all must be taken in conjunction with the epistles as furnishing guidance for our path.

Church principles must always be higher than Kingdom principles.

EDITORIAL NOTE.

One or two letters have been received lately from esteemed brethren over the water taking exception to the title of Mr. Beattie's papers, which have been running for some time past in "The Believer's Magazine." We felt that it was necessary to find a title which would be understood by all—the "Brethren" Movement was settled on as the best of a poor lot of suggested titles, but the inverted commas dropped out by inadvertence, and then we accepted the title as it has stood for some time though with reserves. However, now we are temporarily reverting to our original intention, but we should be very glad if brethren, who can do so, would suggest something better which we might consider.

We would call attention to a fresh series of papers by our valued brother, Mr. A. Borland, Editor of our Contemporary, "The Christian Worker," on the Epistle of James, which we trust may be of real help to us all.—[Ed.].

CORRESPONDENCE.

An esteemed brother writes from Victoria, B.C., with reference to the answer as to eating blood, and correspondence arising from same in recent numbers of Believer's Magazine, remarking that "it seems strange that the same people who forbid blood seem to have no scruple as regards eating fat, although it is forbidden along with the blood in Lev. 3. 17 and 7. 23-26." This seems to us a very pertinent enquiry, though possibly the reply may be that the "fat" is not forbidden in the apostolic message of Acts 15. No doubt that message was for that transition period of the Acts, and was based on the Jewish law, and the prohibitions were representative. The great object of the Epistle to the Colossians is to occupy the saints with Christ and not with the Levitical shadows or ordinances (see chap. 2. vv. 16, 17). "Let no man (not even an apostle) therefore judge you in meat or in drink... which are a shadow of things to come: but the body (i.e., the substance which casts the shadow) is of Christ," and again in vv. 20, 21, "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances," and then the principle of these is described, which consists in "Touch not; taste not; handle not" (precisely what formalists would occupy the people of God with to-day, e.g., Touch not blood; taste not fermented wine; handle not leavened bread, after the commandments and doctrines of men, which things have indeed a show of wisdom in will-worship and humility and severity to the body, but are not of any value against the indulgence of the flesh—(see R.V. for closing words).

RIPPLE OF SPIRITUAL THOUGHT.

He who gives "drink to the beasts of the field";—Psa. 104. 10, 11.
Who waters the Earth that its wealth it may yield;
Whom heaven declares is the LAST and the FIRST.—Rev. 22. 13.
Once cried in His suff'ring for sinners, "I THIRST!"—John 19. 28.

E. M. T.

TREASURE SEEKING FOR THE YOUNG

THIRD SERIES.

No. 12.—QUESTIONS—JOY.

1. When does joy come? Psa. 30.
2. What is our strength? Neh. 8.
3. When is folly joy? Prov. 15.
4. What is the joy of the whole earth? Psa. 48.
5. How do they reap who sow in tears? Psa. 126.
6. What is found in the presence of the Lord? Psa. 16.
7. What was God's Word to Jeremiah? Jer. 15.
8. Can the joy of salvation be lost? Psa. 51.
9. What did the angel say to the shepherds? Luke 2.
10. What happens in heaven when a sinner repents? Luke 15.
11. Why did the Lord speak in John 15?
12. Is joy part of the fruit of the spirit? Gal. 5.
13. Why did the Lord Jesus endure the cross? Heb. 12.
14. Find some qualities of joy in the following passages—(a) Isa. 61; (b) Matt. 2; (c) 1 Pet. 1.

No. 11.—ANSWERS—HATE.

1. Psa. 45. 7.
2. Psa. 119. 113.
3. Prov. 13. 5.
4. Prov. 1. 22.
5. Prov. 6. 17, 18, 19.
6. Prov. 8. 13.
7. John 7. 7.
8. John 15. 19.
9. Luke 6. 27.
10. 1 John 3. 15.
11. 1 John 4. 20.
12. Jude 23.

The thickest cloud brings the heaviest shower of blessings.

One of the best answers to prayer is to be able to continue in prayer.

God gives prized benefits to His supplicating children.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—With reference to 2 Cor. 5. 19:—(1) What was the time when God was "not imputing their trespasses" to the world. Was it when in an unreconciled condition, or as the result of having received the reconciliation, or was it a special characteristic of the ministry of the Lord. Do the words apply to-day since the Cross? (2) Does the reconciliation mean a change of God's disposition to man, or merely of man's to God?

Answer A.—These are important questions, for on their right understanding depends a true conception of God's righteous ways with men. The "to wit," at the beginning of verse 19 shews it describes how God acted in order to be able to commit such a ministry of reconciliation to the saints; verse 20 shews the manner in which they carry it out, and verse 21, the ground on which it could alone be proclaimed:—the vicarious work of Christ. The first series of questions ask when God was "not imputing their trespasses unto them"—the world—(v. 19). God has never had from the first but one ground on which He could justify a sinner, namely, the Atonement of Christ, either future in Old Testament, present at Calvary, or retrospective ever since. Directly man fell, God spoke of the woman's seed, which would bruise the serpent's head, but not without being bruised itself. This bruising, Abel's offering, every sacrifice in the Old Testament, spoke of the same righteous ground, awaiting the sacrifice of Christ.

Though this was more clearly seen during the Lord's earthly ministry, the very words of the verse forbid our limiting this "not imputing" to that period. They are too general (speaking of the world), whereas the Lord's special mission was to the lost sheep of the House of Israel. I believe the words describe God's dealings with man from the fall to the final judgments in the Revelation. Adam and Eve were dealt with governmentally, but had their trespass been actually imputed to them, in the sense of being judicially dealt with, they would have been at once eternally banished from God's presence. As no-one is yet consigned to the lake of fire, it is safe to say that God has not yet reckoned with any man about his sins. God is now dealing in grace. Now the longsuffering of God is salvation. Mercy holds back the sword of justice, and sinners have still the opportunity to repent and believe the Gospel. But the reckoning day will come for all who reject the Atonement of Christ, and then their trespasses will be imputed to them.

As for the second part of the question it is often affirmed that never did God need to be reconciled to the sinner—only the sinner to God. This is entirely erroneous, and fails to take account of God's Holy claims, God's irreconcilability is not as men seem to think, imputing to Him unreasoning antipathy to the sinner. God loves the sinner, but hates his sin. Between God and him there is the double barrier: his guilt and his enmity against Him. "He is of purer eyes than to behold evil." "The carnal mind is enmity against God." These two barriers exist and always will exist between God and the fallen angels. But as the holiness of God demanded satisfaction for man's sin, His love provided it. Now God's love can go out on righteous ground to the sinner, who humbles himself before Him and believes in the Lord Jesus Christ. By the Spirit when he receives forgiveness his attitude to God is profoundly changed and he begins to love Him, but it is only on the ground of that other love that has saved him by dying for him. But we must not read the call, "Be ye reconciled to God," as though it meant, Come and make it up with God. Many speak as though the Cross was merely intended to break down man's misconception of God. It was that, but in a totally different sense to what is usually meant. These theorists make nothing of the holiness of God; the Cross makes everything of it. "Christ died for our sins; He was buried and the third day He rose again," and there is no other gospel, and the Spirit of God still says of whoso will bring another, "Let him be accursed!" The Cross reveals that the salvation of one sinner was an infinitely difficult problem, taxing, if we may so say, to their uttermost the resources of the Triune God. Nothing but infinite love and power and wisdom could have designed and carried through such a redemption, or saved one sinner. As a matter of fact the reading—atonement—of our version in Rom. 5. 11 is not so far wrong, though reconciliation is more exact, for reconciliation carries with it the sense of the righteous atonement. As the late Dr. Handley Moule writes, "That word (Katallage—reconciliation) habitually points to the winning rather the pardon of an offended king, than the consent of the rebel to yield to his kindness. Thus, 'Be ye reconciled to God' (2 Cor. 5. 20) will mean not so much, 'Bend your pride to His unalterable benevolence, as secure while you can His acceptance,' an acceptance connected with the sufferings of His Son."† This is borne out by a reference to non-

† "Outlines of Christian Doctrine," pages 79 and 80.

theological passages, such as Matt. 5. 24, where the difficulty is not on the side of the would-be worshipper, but on the side of the injured absent brother, who needs to be propitiated. See also 1 Sam. 29. 4. "Wherefore should David reconcile himself with his master?" that is, make amends to his master, for the offences he was charged with, which the Philistines would presume must be real.

To sum up, the words "not imputing their trespasses unto the world" describe a principle of God's action through Christ, true for all time. God cannot be reconciled to the sinner, unless he acknowledges his sins and receive forgiveness in God's holy appointed way. Nothing else can break down the enmity of the sinner, but this is a consequence of believing.

Question B.—Is it correct to say that the Old Testament saints had the Gospel preached to them as we know it? (see Gal. 3. 8), or did Abraham know when he offered up Isaac, that his son was a type of the Son of God? or did Isaiah know when speaking of the sufferings of Christ, that He was the Son of God? or did Job know that his Redeemer was the Son of God?

Answer B.—It is not possible, it seems to me, for anyone to search the hearts and understandings of these Old Testament saints, and define the exact extent of their spiritual apprehension of the Person of whom they spake. Spiritual truths are spiritually apprehended.

Certainly the Gospel preached to Abraham was not the Gospel as we know it, but it contained it, for it referred to the same Person that the Gospel as we know it speaks of. Probably the apprehension of Patriarchs and Prophets was much greater than we might naturally suppose. For instance, would it not be difficult to define the limitations of our Lord's words in John 8. 56: "Your father Abraham rejoiced to see my day and he saw it and was glad." This seems to refer to a special occasion, as the verbs are all in the aorist and speak of a point of time in the past, probably to the great deliverance on Mount Moriah. Abraham might have called the name of the place "Jehovah-rahah"—the Lord has provided, had he thought all was over. Evidently he perceived that what had just taken place was the figure of a greater deliverance and so he called it Jehovah-Jireh—the Lord **will** provide. Whether Isaiah and the prophets knew that the Messiah written about was to be actually the Son of God it seems profitless to enquire. They knew they were inspired by the Spirit of Christ testifying in them, and that they were speaking for us, concerning the sufferings of Christ and the glory that should follow (1 Pet. 1. 11). Their difficulty was not to know of whom they spake, but of what manner of time. As for Job's wonderful words, "I know that my Redeemer liveth," it would be a bold man (which boldness I neither share nor desire to share) who would undertake to limit this wonderful prophecy. It seems to me that God gave His tried servant in these words to understand a bit of Romans truth—"My Redeemer"; a bit of Corinthian truth—"He shall stand in the latter day upon the earth"; a bit of Thessalonian truth—"In My flesh I shall see God"; a bit of Colossian truth—"My Redeemer is God"; and a bit of Timothy truth—"I Know."

Question C.—Ought a Christian to serve on a jury with such Scriptures as Luke 12. 14 in view?

Answer C.—Luke 12. 14 is hardly relevant, dealing, as it does, with assuming the place of arbitrator between disputants. The duty of a juryman is to hear the evidence for or against an accused, to listen to the summing up of the judge and then, without prejudice, say whether in his opinion the accused is guilty or not. I do not refer to the slight difference in Scottish law. The judge is not obliged to accept the opinion of the jury, especially if they are not unanimous, and may order a fresh trial. I should judge that such service would fall under the directions of 1 Pet. 2. 13: "Submit *yourselves to every ordinance of man for* the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well," and also the teachings of Rom. 13. 1-7. The jury system is part of the law of the land, and also that juries should be chosen from certain ratepayers. The system is recognized as tending to just trials; the service is neither remunerative nor agreeable, and to refuse to serve is not in accordance, in my judgment, with the Scriptures referred to above, and would rightly cause the refusers to "receive unto themselves judgment" (Rom. 13. 2, Gk.).

THE UNSEEN GUEST.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (1 Cor. 3. 16). "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4. 30.

Thou wilt show me the Path of Life.—Psa. 16. 11.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month.

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SCOTLAND.

FORTHCOMING. — Annual Conference, Greenview Gospel Hall, Pollokshaws, **Glasgow,** Saturday, 2nd March, at 3.30 p.m. Speakers expected: Jack Atkinson, Belfast; Andrew Borland, M.A., Irvine; W. D. Whitelaw, Irvine; and W. Jack. Conference in connection with removal to New Hall at **Cumnock** (Old), Saturday, 2nd March, 3.30 p.m. Speakers expected: John Campbell, Irvine; David Weir, Kilmarnock; D. Houston, New Cumnock, and probably others. Annual Conference at **Brechin,** Saturday, 9th March, at 3 p.m. Speakers, J. Atkinson, J. Cordiner and G. Stephen. Annual Open Conference in Gospel Hall, **Annbank,** Saturday, 9th March, at 5.30 p.m. Conference in Bethany Hall, **High Blantyre,** Saturday, 9th March, at 3.30 p.m. Speakers expected: J. R. Rollo, M.A., W. D. Whitelaw, M. H. Grant and R. D. Johnston, M.A. Conference for Sunday School Teachers, Bible Class Workers and Friends, in Ebenezer Gospel Hall, Young Street, **Wishaw,** Saturday, 16th March 3.45 p.m. Speakers expected: James Coutts, Glasgow; Joseph Hamilton, Kilmarnock; Alfred Wallace, M.A., Irvine, and John Douglas, Ashgill. Annual Conference in War Memorial Hall, Gorgie, **Edinburgh,** Saturday, 23rd March, at 3 o'clock. Speakers expected: Jack Atkinson, Belfast; John Feely, Newmains; Wm. McAlonan, Motherwell, and J. M. Wilson, Dingwall. Conference in Beveridge Hall, **Kirkcaldy,** Saturday, 23rd March, at 3 o'clock. Speakers expected: John Gray, Glasgow; Wm. King, Dalmuir; R. McKeown, Belfast; and John Carrick, Coatbridge. Border Assemblies' Conference, in **Galashiels,** Saturday, 13th April, at 3.30 p.m. Fuller particulars next month. Annual Conference, City Hall, **Perth,** Saturday, 13th April. Speakers expected: J. W. Gibson, M.A., Renfrew; Tom Sinclair, Alexandria, and others. Annual Conference of Christians in Parish Hall, Albert Place, **Dufftown,** Wednesday, 10th April. Hour of Meetings: 10.30 a.m. to 1 p.m.; 2.30 to 4.45 p.m.; 6.30 to 8.30 p.m. Half-Yearly Meetings of Christians, Christian Institute and City Halls, **Glasgow,** 20th to 22nd April. Annual Conference, Masonic Hall, **West Calder,** Saturday, **20th** April, at 3 p.m. Speakers expected: W. K. Steedman, Broxburn; Wm. Scott, Stoneykirk; Jas. Meiklejohn, Newmains; and F. Robertson, Uphall. Sisters' Annual Missionary Conference, Roman Road Hall, **Motherwell,** Saturday, 27th April, 3.30 p.m. Expected: Mrs. Melville, China; Mrs. Wilcox, India; Miss Fischer, Manchuria; Miss Mills, Argentina. The Annual Bible Readings for workers and brethren at Netherhall, **Largs,** May 4th to 10th. C. F. Hogg and J. M. Shaw, London, expected. Fuller particulars from W. E. Taylor, Netherhall, Largs. Annual Conference, Y.M.C.A. Hall, **Saltcoats,** Sat., 18th May. John McAlpine has Gospel Meetings in Bethany Hall, **Stevenston.** Dennis Barnes, Birmingham, has Gospel Meetings in **Linlithgow.**

REPORTS.—Good gathering at Elim Hall Annual Conference, **Kilmarnock.** E. W. Greenlaw unable to be present through illness. The Word helpfully ministered by Dr. E. T. Roberts, Glasgow; John Carroll, Cumbernauld; T. J. Smith, New Stevenston; and Andrew Borland, Irvine. Large gathering, Conference, Porch Hall, **Glasgow.** John McAlpine, J. R. Rollo, M.A., and others ministered helpfully. Quarterly Conference of Ayrshire brethren in Elim Hall, **Kilmarnock,** largely attended by representative brethren. T. S. Veitch, Linlithgow, gave helpful address on Christian Assemblies: Past, Present and Future, followed by others. John McAlpine had three weeks' gospel meetings in Central Hall, **Kilmarnock,** with good interest nightly. The Word was preached in power. Quite a number of conversions, mostly among young people, but all hopeful cases. Arthur Gilmour had two weeks' meetings with chart, "The Course of Time," in Gospel Hall, **Kirkconnel.** Ministry much appreciated. Young People's Conference in Elim Hall, **Glasgow.** Crowded attendance. Helpful ministry from W. Hagan, Belfast, and R. D. Johnston, Glasgow. Reports of Bible Class and other work given by workers from various districts. A most helpful meeting. Renfrewshire Missionary Conference was held in Masonic

Hall, **Johnstone.** Fair attendance. J. M. Davies, India, and others gave helpful messages. Annual Conference in Hebron Hall, **Glengarnock,** was largely attended, and was a very helpful meeting. Searching ministry from W. B. Farmer, L. W. G. Alexander, John Gray, and James Stewart. Large gathering at Farewell Missionary Conference, in Victoria Hall, **Ayr,** to bid God speed to Mr. and Mrs. Stewart returning to India, and Miss Rebecca McCall, Ayr, going out to India for first time. Encouraging ministry from James Coutts, R. Sharp, J. Stevenson, J. Stewart and others. S.S. Teachers' District Meeting in James Street Hall, **Ayr,** a profitable meeting. R. Murdoch, J. Rollie and W. D. Whitelaw gave valued help. W. S. Gelder has been giving help in **Shetland,** visiting Trondra, Whiteness, Virkie and Scalloway. God is blessing His word. Tracts well received. Children's meetings at Dundonald Street, **Dundee,** have been very well attended, and there is a good measure of interest. Robert Kennedy has been visiting and giving help in **Glencraig** and **Kelty** (Fife). M. H. Grant had two weeks' meetings for believers in Shiloh Hall, Shettleston, **Glasgow.** Good attendances week nights; filled Lord's days. Some have confessed Christ, also some evidence of real reviving and a fuller appreciation of the joy of salvation. Annual Conference, Shiloh Hall, Shettleston, **Glasgow,** large gathering. M. H. Grant, Gavin Currie and W. A. Thomson gave helpful ministry. A very helpful time. Walter Anderson giving help in **Keith, Elgin** and **Craigellachie,** where there are small assemblies, also visiting in the **Black Isle,** Ross-shire, and having cottage meetings. There is a real good interest in the cottage meetings, and prayer is desired for blessing on the Word. T. Richardson had gospel meetings in Gospel Hall, Hillkirk Place, Springburn, **Glasgow,** with good interest. Reuben Scammell had gospel meetings in **Busby,** with good interest. Monthly gathering in Bethany Hall, **Glenburn,** in connection with the welfare of the Children of Israel, fair attendance. Very helpful ministry from J. M. Davies, India, and C. W. Nightingale, Shrewsbury. J. M. Davies gave helpful ministry in **Stirling, Shettleston,** and other parts, before returning south.

FORTHCOMING. — Conference, Summerfield Hall, Smith Street, Whiteinch, **Glasgow,** Saturday, 16th March, 3.30 p.m. Suggested subject: "The Holy Spirit: His Person and work." Speakers, R. D. Johnston, M.A., Glasgow; Wm. McAlonan, Motherwell; John Gilfillan, Dunoon, and others.

ENGLAND AND WALES.

FORTHCOMING.—Missionary Conference Hope Hall, Ardwick, **Manchester,** Saturday, 2nd March. Open-air Workers' Annual Conference, **Nottingham,** Saturday, 2nd March, at 3.15 and 6.15 p.m. Speakers expected: J. M. Shaw and E. W. Rogers. Bible school in Gospel Hall, Ealing Road, **Wembley,** March 1, 8, 15, 22, 29. J. M. Shaw. The Jubilee Meeting in connection with the Ferry Gospel Work will be held in Clapton Hall, Stoke Newington, **London,** on Saturday, 2nd March, at 4 p.m., for praise, prayer and testimonies by old workers. Evening, 6.15 to 8 o'clock. Speakers, A. G. Carter, A. M. Kyd and J. B. Watson. Conference in Congregational Chapel, Norton Rd., **Stockton-on-Tees,** Saturday, 2nd March, at 2.30 and 6 p.m. Speakers, E. S. Curzon and K. Hyland. Missionary Conference in Clifton Hall, Whitehouse Lane, **South Norwood,** Wednesday, 7th March, at 5 p.m. Missionaries expected: W. J. Rowland, West Indies; and E. H. Sims, Northern Rhodesia. Thanksgiving Conference in Hebron Hall, **Bolton,** Sat., 9th March. Speakers, G. W. Ainsworth, H. G. Hall and R. H. Pritchard. Half-yearly Conference Gatherings of Christians in Civic Hall, Queen Street, **Exeter,** March 13th, at 11 a.m., 2.30 and 6 p.m. Particulars from F. Pester, 23 Barnfield Road. Young Christians' Rally, Parade Hall, **Nottingham,** March 16th, at 7.30 p.m.. S. H. Pugh. Annual Conference, **Enfield Highway,** Saturday, 16th March. Speakers expected: A. M. Burr, J. Gould and F. A. Tatford. Annual Conference, Salem Chapel, **Shipley,** Saturday, 16th March. Speakers expected: H. P. Barker and J. McCready. Sunday School Workers' Convention, Metropolitan Tabernacle, **Newington Butts,** March 30th, 3.15 and 5.45 p.m. Speakers, George Goodman and Montague Goodman. Clumber Hall S.S. Workers' Conference, **Nottingham,** Saturday, 6th April, at 3.15 p.m. Speakers expected. Geo. Goodman and J. A. Gordon. Annual Meetings, Victoria Road Hall, **Barkingside,** Ilford, Saturday, 13th April, at 4 and 6 p.m. Speakers, R. W. Cooper and E. H. Grant. Young People's Conference at **Paignton,** April 18th to 23rd. Expected: J. McCready and Scott Mitchell. Particulars, F. B. Wilkinson, Torbay Court. S.S. Workers' Conference at **Littlehampton,** April 18th to 23rd. Speakers, W. E. Vine, J. B. Watson, G. H. Vine. Particulars, C. F. Kennedy, Belgrave House. M.S.C. Conference, **Eastbourne,** April 18th to 23rd. Speakers, A. E. Green, A. Fingland Jack, Dr. Rendle Short, Jas. Stephen. Particulars, A. Pulleng, 4 Theobald Rd., Leyton, London, E.17. Annual Conference, George Street Hall, **Weymouth,** 19th April. Speakers, E. W. Rogers and J. B. Watson. Conference, Mount St. Hall, **Poole,** Dorset, 19th April, at 3 and 6.30 p.m. Annual Conference, Acre St., **Stroud,** April 19th, 2.45 and 6 p.m. **Manchester Easter Conferences.**—Missionary Meetings, Friday, 19th

April, at 2.30 and 6 p.m., in Higher Ardwick Methodist Chapel. Addresses, Saturday, 20th April, 6 p.m., in Hope Hall; Monday, 22nd April, 2.30 and 6 p.m., in Higher Ardwick Methodist Chapel. Bible Reading (brethren only) Saturday, 20th April, 2.30 p.m., in Hope Hall. Communications to G. S. Bowker, 18 Snowden Road, Eccles, Manchester. Missionary Conference, Town Hall, Paradise St., **Birmingham,** Saturday and Monday, April 27th and 29th. Correspondence, E. H. Whitehouse, Maxwell House, Maxwell Avenue, Handsworth, Birmingham. Annual Fellowship Meeting, **Shillingstone,** Dorset, May 15th, 3 and 6 p.m. Missionary Conference, Wood Street Chapel, **Cardiff,** May 15th and 16th. Particulars, S. P. Dodington, 65 Shirley Road, Cardiff. Conference for workers among women and girls at Eccleston Hall, **Victoria,** S.W.1., April 11th, at 3.30 and 6.30 p.m. Annual Conference, Stuart Hall, **Norwich,** April 22nd, 11 a.m., 2.30 and 6 p.m. Speakers, F. Butcher, H. F. Wildish, and others. Annual Conference, Gospel Hall, Park Road, **Oldham,** April 27th. Speakers, H. P. Barker, W. Harrison and F. A. Tatford. Annual Conference, **Nuneaton,** April 27th. Speakers, E. S. Curzon, D. Porter and E. W. Rogers. Annual Meetings, Norwich Hall, **Bournemouth,** May 1st. Speakers, A. Payne and F. A. Tatford. Young People's Holiday Conference, **Felixstowe,** June 8th to 11th. Speakers, G. A. Cansdale, T. A. Judson, E. V. Kemp, F. A. Tatford and E. A. Wright. Young People's Holiday Conference, July 13th to 27th. Full particulars, F. A. Tatford, 72 Oakington Avenue, Wembley Park, Middlesex. Wm. Hagan commences gospel campaign on March 3rd, in Elim Hall, New Wellington Street, Mill Hill, **Blackburn.** John E. Davies will commence meetings with a large chart, on Lord's Day, April 21st, at Garston, **Liverpool.**

REPORTS.—Good gatherings at Mechanics' Institute, **Oldham,** when E. Porter, R. H. Pritchard and F. A. Tatford gave help. Encouraging meetings at **Worthing.** G. Goodman and F. A. Tatford spoke. S.S. Teachers' Conference at **Bolton** was well-attended. T. A. Judson and F. A. Tatford gave practical messages. F. G. Rose had two weeks' meetings **at Haughley.** Believers were helped and ministry much appreciated. J. H. McCulloch had times of blessing and cheer in New Assembly Hall, **Barnsbury.** Later at **Combs,** Suffolk and **Pitsea,** Essex. John Brown and John Carrick had Gospel Campaign in Hope Hall, **Bewsey Estate,** Warrington. H. Steedman had special meetings at **Northampton.** The assembly was edified. Also helping in **Birmingham, Leamington** and **Coventry.**

IRELAND.

Allen and Duff have had some meetings in the Orange Hall, **Plumbridge.** People have come out well, and several have professed conversion. F. Bingham has been for a number of weeks in **Armagh.** Full hall every night. A number have professed. Hewitt and Russell have had some meetings in **Lisnagat.** Numbers increasing. Wilson and Hall have started in **Carrickfergus.** Christians coming well, but few unsaved, as there is some opposition. J. G. Grant has commenced in **Ballisodare,** County Sligo. Good interest at the start. E. Hill had to draw meetings to a close at **Crosskeys** on account of the illness and the death of his wife. He hopes to commence at **Drum,** Co. Cavan. T. Lyttle continues in **Whitehouse,** with interest and blessing. D. Craig is having meetings with interest at **Killeter.** Some have professed. McCracken and Roberts having fair numbers at **Moira,** in the new hall. Bailie and Farr are having some meetings in a hall in **Hillsborough.** Wallace and Kells have commenced in **Ballymagarrick.** J. Megaw has been a number of weeks in **Coleraine.** Some have professed. C. Fleming continues in **Lisburn;** some interest. Diack and Campbell continue at **Annalong,** County Down. Storey and Foster have finished in **Brusslea.** J. Hutchinson continues in **Portadown.** J. and R. McCracken have been fifteen weeks in wooden tent at **Tullycavey.** Still an interest. F. Knox is having some meetings in Kingsbridge Hall, **Belfast.** Numbers good. R. Hawthorne is having large meetings in Matchett St. Some interest. T. McKelvey has commenced in Roslyn Hall. Believers' meeting in **Ballywill,** on the 16th February. Small, but profitable. Believers' meeting in **Ballymena,** 20th Feb.—large. Ministry by McClay, Hughes, Langran, Chilcott, Moneypenny, Bailie and Murphy. Believers' meetings will be held at **Drumreagh** (Newmills) Co. Tyrone, Wednesday, 20th March, at 12 noon. R. Broadbent had 3 weeks' meetings in **Aughrin.** Meetings large and some saved. Magowan and Barr are having encouraging meetings in Orange Hall, **Ballymacormick,** a distance from Dromore. Attendances good. Joseph Glancy is having crowded meetings with interest and fruit in **Larne** Gospel Hall. Samuel Gilpin had gospel meetings in a rented cottage (which was empty) at **Hyde Park,** about 7 miles from Belfast, where there are a few believers but no assembly. Prayer desired. Stewart and Steele in **Coagh** Orange Hall. Some blessing; a few professed; some added to assembly at **Aughavey.** Poots and Finegan at **Tivaconaway.** Fair meetings. McKelvey and Murphy finished in **Cookstown,** a few have professed. Bentley and Walker at **Granshaw;** Love at **Newmills;** Lewis and Craig at **Creduff.** Some blessing. Wright and Rodgers near **Lossett.** Some blessing. Whitten in **Bellaghey.**

CANADA AND U.S.A.

Andrew Craig had a week's meetings for believers at **Stamford,** also two weeks' at **Waterville,** Conn., on the Epistle to Philippians. The interest was good although the weather conditions were rather severe. Mr. Fisher Hunter has just concluded three weeks of much appreciated meetings in **Camden,** N.J., U.S.A. Two weeks in the Gospel, with fruit (two young men from the Sunday school made a profession), and one week especially for the young believers. Robert Young has started on the fourth week of gospel meetings at **Barrington,** N.J. R. Roberts had five weeks meetings in **Donora,** Pa. Six professed conversion. Four were baptized and added to local assembly; others expected to follow.

MISSIONARY INTELLIGENCE.

A. Hardwidge, of Penang, is on the way home for a brief period, and his address till further notice will be—c/o Mrs. R. Panting, **Bow,** North Devon.

Reginald Coney writes:—I am glad to report that the Lord has been wonderfully blessing the work here at **Tromsdal** during the last few months. Meetings have continually been well attended, and over twenty have professed faith in Christ. The majority of these are young women and girls. I have now just returned from a three weeks' visit to **Dyray,** which is 70 miles south from here. Great interest has been shown and some have travelled miles over the frozen snow to hear the message of life. It was with a kind of feeling, which I cannot explain, that I visited the birth-place of the late missionary, A. Wangberg, accompanied by his nephew, a young man who has now given himself to preaching the Gospel in these dark and needy districts. July 14th, 1935, will be the 10th anniversary of the building of the mission hall, "Eben-Ezer," here in Tromsdal, and in connection with this we shall be having a Christian Convention. We are expecting many friends from the districts, and also from the south of Norway, and also extend a hearty invitation to any friends in Britain who may be seeking refreshment for spirit and body during their summer vacation.

West Indies. H. P. Barker writes:—C. F. Brown and J. W. D. Annan, pioneering in **Antigua,** are finding open door. Hall (a hired one) at St. John's, the chief town, well filled. Began Sunday school with 50 children. Weekly open-air meetings well attended at Five Islands and Jennings. House offered for indoor meetings at latter. H. Huggins writes of fruit resulting from visit to Cumana, **Trinidad**—has gone on to **Grenada.** W. D. Bell and wife, from Kirkcaldy, sailed on February 9th, for **Trinidad,** expecting to go on to **Tobago.** J. Teskey writes of progress at Canaan, in last named island, a fine band of young brethren who are carrying the Gospel to near-by villages. From the extreme south of the island of **Trinidad,** from a village five miles from the nearest Post Office, an appealing letter has been sent, signed by twenty-one "unsaved people" (as they describe themselves). They earnestly desire an evangelist to come to them. A house (owned by a Roman Catholic) is offered free, and a hall (formerly used as a picture theatre) is also available without charge. Is there no brother in the north of Ireland or elsewhere who will heed this urgent call and seek guidance as to going? Fuller details can be given to anyone interested.

ADDRESSES.

Correspondence for **Lossett** Assembly should now be addressed to Mr. McFarland, Lungs, Clogher, Co. Tyrone. Assembly meeting in Iron Room, St. James' Lane, Muswell Hill, London, N.10, will meet in No. 12a Queen's Parade, Broadway, Muswell Hill, London, N.10, as from 24th March. Correspondence to Mr. J. W. Longthorne, 103 Bow Lane London, N.12. Believers formerly meeting in Bethany Hall, Grangepans now meet in School Room, Cowdenhill Road, Grangepans. Correspondence to Mr. Robert Ferguson, Bellford Place, Stewart Avenue, Bo'ness. **New Address**—Henry Steedman, 53 Elm's Road, Sutton Coldfield, Warwickshire.

PERSONALIA.

We regret to learn our esteemed brother, **Alex Soutter,** of India, has had a complete nervous breakdown, which will necessitate his leaving the country and seking rest at home for a period. This he hopes to do at an early date, in the will of the Lord. **J. F. Spink** has had meetings in Hamilton, Bermuda, among the Portugese and coloured people, where God has given blessing. Our brother hopes to go on to the Bahamas for further service there. Our esteemed contributor and helper, **Andrew Borland, M.A.,** of Irvine, had a rather severe attack of "Flu," which necessitated cancellation of some important meetings. We are glad to learn he is now on the way to recovery. Our esteemed brother, **W. S. King,** evangelist (60 Crawford Road, Aberdeen) now advanced in years, is still able to do a little visiting, and give help occasionally in the Gospel. **Mr. and Mrs. J. J. Adams,** of Denmark, have been on a short visit home and have now left for Faroe Islands, where they hope to give help for a month or two before returning to Denmark. Address for two months, c/o Jens Av. Reyni, Thorshaven, Faroe Islands.

FALLEN ASLEEP.

John Fraser, Keith, aged 69 years. Many years in Christ, and had a long connection with both Dufftown and Keith assemblies.

Mrs. Fish, South Africa (beloved wife of our esteemed veteran brother, J. W. Fish), aged 83 years. Our sister was sitting on the verandah of Mr. William Southall's house at 10 o'clock in the morning of 17th January, when, without sound or struggle, and just like a tired child falling asleep, she passed peacefully into the presence of the Lord, whom she loved and served so long. **John Jenkinson,** Ahorey, Ireland. Saved about 51 years ago, near Battleford Bridge, through meetings held by brethren Bond and Johnston. He was occupied in Colporteur work in Co. Armagh for a number of years. **James Stephen Cults,** Aberdeen, aged 67 years, formerly of Culter. Saved when young in Peterhead before going to Aberdeen 39 years ago. He was with the few who started the meeting in Torry 36 years ago. Was superintendent of Sunday school and leader of the praise. Troubled for 15 years with his heart. Towards the end he could not speak, but wrote on paper, "On Christ the solid Rock I stand." A faithful witness to saint and sinner. **Mrs. Baillie,** Burnbank, aged 50 years. After a short illness. A faithful witness to the end. **Mrs. Halliday,** Burnbank, aged 82 years. Witnessed a good confession and was a channel of blessing to many. **Fred. W. Finnie,** Birmingham, aged 72 years. Saved in early years in Aberdeen, where he was a member of the Free Church, but at his own request was baptised by immersion. Some time later, in Glasgow, took a great interest in work among the Jews. Twenty years ago became associated with the assembly at South Yardley, Birmingham. An indefatigable tract distributor and always on the lookout for souls. Well-known and highly respected among all the assemblies in Birmingham, and will be much missed. **John Paterson Marshall,** Dechmont, West Lothian, aged 66 years. Brought to Christ while reading Romans 10. 9 in his own room when quite young. Baptised in river Ayr at Muirkirk, was associated with assemblies at Muirkirk, Kilmarnock and Auchinleck. The last 35 years in Uphall and Broxburn, well-known and highly esteemed in all these parts. **Samuel Haggerty,** Hamilton, Ontario, aged 62 years. In fellowship in Glasgow and Coatbridge assemblies before going out to Canada. A lover of the gospel. **Beatrice Layram,** Rushden, aged 28 years (daughter of the late Frank Layram, one of the founders of Higham Ferrers Assembly. Our sister was saved early in life. She took a great interest and had a great love for children and was regular in her attendance at the Sunday school. Her father, mother, brother and younger sister have all predeceased her—all at home with the Lord. **Mrs. McClery,** Leswalt, by Stranraer, aged 60 years. Saved at 7 years of age. Bore a steady and consistent testimony. For many years in the assembly at Salisbury, Rhodesia. The last 13 years in Leswalt. Large gathering at funeral. A sister beloved. **Robert Mills,** Belfast, aged 21 years. Saved 7 years ago. Loved and served the Lord faithfully and well during his short Christian experience. Highly esteemed by all who knew him; was in fellowship in Roslyn Hall assembly. **Samuel Meneely,** Belfast, third son of the late Jeremiah Meneely, of Kells, Ballymena. Saved in Ballymena, through the late John Walbran, October 1879. Was engaged in the Lord's work about 36 years, and was preaching in Clough, Co. Antrim, early in January. Spoke at the breaking of bread on the Lord's Day, 20th January, and preached at night. Became ill on Monday morning, and went to be with Christ on Wednesday. Will be much missed. Large attendance at the funeral, which was conducted by A. Buick, Ballymena, and George Watson, Belfast. **Andrew Gillis,** Drumreagh, Co. Tyrone, aged 72 years. Saved 39 years ago, and in fellowship in Drumreagh assembly since its commencement. Was one of the founders, and took a great interest in all its work. One of his last acts before his Home-call was to transfer the hall, the cottage and the garden, which is on his farm, to the assembly. Will be much missed. **Robina Taylor,** Elgin, aged 65 years. Called home to be with Christ. **Mrs. James Smith,** West Philadelphia, Pa., U.S.A., aged 69 years. Saved fifty years ago in Barrhead. Large company at funeral, which was conducted by brethren Douglas, Telfer and Conaway. **Alex Campbell,** Greengairs, near Airdrie, aged 77 years. Saved 57 years ago. In the assembly for over 50 years. Will be much missed in the assembly. Could be truly said of him, "Always abounding in the work of the Lord." **Mrs. Moffat,** Glasgow, wife of James Moffat, well-known Bible Class worker and conference speaker, in fellowship for many year in Elim Hall, Glasgow. Led a quiet, consistent life, and witnessed well for the Lord. After a long illness, now at rest in the Lord. Will be much missed. **Mrs. E. Hill,** Dunadry, aged 53 years. Saved 23 years. Bore a long illness very patiently. Will be much missed.

As we go to press we learn with deep regret that a cable has been received from U.S.A. announcing the sudden Home-call of **Thomas Louttit,** missionary of Central Africa.

Sums received for the Lord's Work and Workers

J. N., Sr., Coutts,	£0	16	3
Jehol,	1	0	0
E. A. B.,	1	0	0
Romans 12. 13,	1	0	0
J. G.,	0	10	0
Total to 22/2/35,	£4	6	3

TREASURY NOTES

By THE EDITOR.

"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (Amos. 3. 2).

JEHOVAH, in the first chapter of the prophecy, has been foretelling by Amos His governmental dealings for their transgressions with various nations in close contact with His chosen people, namely, Damascus, Gaza, Tyrus, Edom, Ammon and Moab. He had waited patiently during their national course for some sign of repentance, but their transgressions had only increased, till it had, in each case, reached a certain unhappy completeness. "For three transgressions, and for four" is again and again repeated, as much as to say that the cup of their iniquity was full, yea, to overflowing. In this governmental dealing is also included in the second chapter the separated kingdoms of Judah and Israel, who, in spite of their privileges, had followed the example of the nations around. If God's people act like the world, they must expect collectively the world's treatment. But in our verse there is something quite distinct from this, and peculiar to the people of God. He no longer addresses them as two peoples, but as "the whole family which I brought up from the land of Egypt." "You only have I known . . . therefore I will punish you for all your iniquities."

God's governmental dealings with nations proceed on broad lines:—"for three transgressions and for four"; with His people He enters into the minutiæ—"*all* your iniquities." "Judgment must begin with the house of God," but that only emphasizes the final doom of the ungodly nations, as individuals: "What shall the end be of those that obey not the gospel of God?" (1 Pet. 4. 17). This judgment is the chastening and chastising of Heb. 12. 6. Both are the prerogative of the people of God, though quite distinct. Chastening is the word for bringing up a boy (paideuo); chastising for scourging anyone (mastigoo). It would be a sorry education, that consisted solely in beating the scholars, though sometimes it is necessary. Now chastening or discipline may be, and usually is, *educational,* as we have it mostly in Heb. 12. It may be *preventive,* as in the case of Paul (2 Cor. 12. 7) "lest I should be exalted above measure by the abundance of the revelations." The flesh in the apostle was unchanged and needed this deterrent "thorn in the flesh." It may also be *punitive,* and it is in this sense here: "I will punish you for all your iniquities." As we have it in 1 Cor. 11. 30, "For this cause many are weak and sickly among you, and many sleep"; but it is in mercy. "When we are judged we are chastened of the Lord, that we should not be condemned with the world" (v. 32). The prophet goes on in verses 3-8 to shew God's people: (1) *How necessary is His discipline:* "Can two walk together unless they be agreed." We must be brought to agree with God, if we are to walk with Him. (2) *How redoubtable His past discipline:* "The roaring of the lion in the forest, or even of the young lion in his den, prove that they have already taken some prey." What has happened to one child of God may happen to another. (3) *How patent its possibility:* If birds fall into snares, snares must have been laid. Gins are neither accidental nor ineffective. Sin, too, is a dangerous gin. (4) *How ample His warning:* "Shall a trumpet be blown in the city and people

not be afraid?" (5) *How divine its character:* "Shall there be evil (*i.e.*, judgment) in the city, and the Lord hath not done it?" It is His work and He will carry it through. (6) *How merciful His delays:* "Surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets." (7) *But how imminent His judgments:* "The lion hath roared, who will not fear? The Lord hath spoken, who can but prophecy? It is for the child of God not to despise the chastening of the Lord (*i.e.*, refuse to recognize it as such), nor yet to faint when rebuked of Him (*i.e.*, be discouraged), but to be "in subjection to the Father of Spirits and live," and to be exercised thereby; that is, not only to know, like Israel, the Lord's acts; but, like Moses, to understand His ways, and the why and the wherefore of His dealings.

I AM THE GOOD SHEPHERD.
(John 10. 11).

Helping me over the upland road,
Willing to rid me of care's dull load,
Guiding me on to the Home of God,
Shepherd of trusting souls.
Kingdoms are ended at Thy command;
Nations are scattered through every land;
Myriads feed from Thy lavish Hand;
Sovereign, Thy will controls.

Clamour no longer, ye doubts and fears!
Let disappointment reserve her tears!
Thou art my Guide to eternal years!
Shepherd of trusting souls.
Shall the good Shepherd who gladly died
Suffer His sheep to be ill supplied?
Nought that is good shall be e'er denied!
Sovereign, Thy will controls.

Has darkness covered the way we tread?
Let us remember the Hand that led.
Oh, 'tis the Hand that was pierced and red!
Shepherds our trusting souls.
Gently correcting us now in grace,
Ever He judges in righteousness;
Soon shall creation to Him confess:
Sovereign, Thy will controls!

Belfast. W. Montgomery,

"Faith knows there are no impossibilities with God, and will trust Him when it cannot trace Him."

Musings on the Home at Bethany.

By S. Adams, Aylesbury.

NUMBER II.

(John 12. 1-7; Job 37. 16.).

DOST thou know the balancings of the clouds? was but one of many of the profound questions put to Job, and while we stand incomparably higher as to the knowledge of God, through the full revelation we have received, the Book of the Heavens was studied and known, possibly, much better by Job, and men of Old Testament times, than by ourselves. A mere astronomer simply, though, could never have given us Psalm 19. But in the moral and spiritual spheres that most concern us, how comforting to see how "the Lord," for so both Martha and Mary address Him, can come into the home where clouds are known, and balance those clouds, so that they eventually break, not in a storm, but in a gentle shower of most fragrant sequence of blessing as in John 12. Clouds arise in the assembly of the saints, where we gather to His name.

Do we know His balancings, who has "endless wisdom, boundless power, and awful purity?" Then we must comfort one another in these trying days to which we have come, as we see the dark clouds of apostasy covering the whole earth, knowing that in those once pierced hands reside all power in heaven and on earth, and that He will and does use it, to glorify the Father (John 17. 1). Nor would we have it used otherwise, even though it entail suffering and reproach to us. But this by the way: we are thinking of Home. Do clouds arise in your home? What do you do when they come? Perhaps you do not like to say. It may be my fretfulness, my distraction with so much to do, that has caused the cloud; had I listened to Him, like Mary, this would not have happened. Remember, dear fellow-believer, you have a Friend

above, so qualified to act for you, and in the very place you most need Him (Heb. 4. 14-16), Who would have balanced the clouds. Oh! that we could know more, here and now, what the same hymn writer, as quoted, depicts as to our glorious future:

"Father of Jesus, love's reward,
What rapture will it be?
Prostrate before Thy throne to lie,
And gaze and gaze on Thee."

WE now enter a home like this in John 12, and Jesus reaps His rich reward. It would take volumes to set all forth. What has happened? His glory has been manifested as Son of God, and this is quite in accord with John's ministry, and we must let "John speak for John." Now His glory has been manifested, and all flesh must be silent, even the ass's colt is obedient (v. 15).

Sorrow had come into the home, Mary had found still her place of sweet retreat —"at His feet." Her brother, Lazarus, had "come forth" at "His voice" and is now sitting at the table with Him: bright lifting of the veil of coming glories, when the nation, recovered from the dust of the earth, liberated from mere legalism, and in the bonds of the New Covenant of Grace, will welcome their then loved Messiah.

And Martha, what about Martha: she is entertaining now, in fact, they all entertain in their respective manner and services, for we read "they" made Him a supper, and she still serves, but without distraction now. She gives us the true Levite in his holy service of the sanctuary. And Mary, it is her opportunity of excelling in her appreciation of her Lord. She is priest here and anoints the Most Holy. To her the vail is rent and she enters the holiest of all, and Mary here seems to interpret a somewhat difficult verse in Num. 18. 10, and I am unaware of any satisfactory alteration to the A.V. Aaron and his sons are being instructed as to their portion of the most holy things, reserved from the fire, that were presented to Jehovah, all of which speak so eloquently to us of the fulness of Christ. Then it is said, "In the Most Holy shalt thou eat it."

NOW none under law could know such intimacy as is here implied, and the thought is open to us as to whether it was written for the Marys to interpret, and for us to-day. And what is the sequel to this priestly service of Mary—the House is filled with the odour of the ointment. But we ask, does your house, your home, know much of this adoration of heart of this Precious One. Too little we feel sure is known, whether in private or public life, while many in these days of much activity incline to the thought of Judas, that it is waste to spend so much time on the person of the Lord, and such may do well to note a further use of the divine balancings here.

In Matt. 26. 12, 13, where we get the appreciation of the Lord as to the act of devotion, he says the testimony thereof is to reach wherever in the whole world this gospel is preached, giving us the conclusion that to sit at His feet is productive of the highest and best results, and Mary's example is pressing upon us all the great lesson, as seen in the high priest of old that, as he walked the sanctuary of God, the "bells" were heard and the pomegranates seen.

So we conclude with some words of another:

"To talk with God—no Breath is lost,
Talk on, talk on;
To walk with God—no Strength is lost
Walk on, walk on."

Upon God's Word I rest
Each pilgrim day;
This golden staff is best
For all the way;
What Jesus Christ has spoken
Cannot be broken.

Don't starve your soul; feast on the Word of God. Let "good books" always take the second place, and remember the LIVING WORD is in the written WORD. GOD ALWAYS FEEDS THE HUNGRY SOUL. (Col. 3. 16).

THE FALL.

By E. W. Rogers.

(Continued from Feb. issue, page 39).

The Animal Serpent.

THE Animal *serpent* too was permanently judged for, whatever Millennial blessings will be shared by the brute creation the judgment which here originally placed it on its belly with dust as its food will not even in Millennial days be removed (Isa. 65. 25).

The Woman's penalty.

The Judgment upon the *Woman* is plain and self-evident in connection with which should be read 1 Tim. 2. 15. In sin the woman took the lead, but God originally intended that man whom He formed first should in all earthly matters have priority. How eloquently does Paul's inspired utterance tell that in the midst of judgment God remembers mercy.

Creation fallen.

The *Creation* was subjected to vanity and made the subject of the curse for the sake of man, since God would not have fallen man in unfallen creation. When man is restored Creation will be restored (Rom. 8. 21). In the meantime the thorn, sweat and sorrow persist, in the midst of which man has to work in order to provide the physical means of subsistence.†

The Man's penalty.

On *Man* death has ensued: from dust he came, to dust he goes.

How touching that our sinless Lord in His sufferings partook of all these.

A sinless substitute.

"They put on Him a Crown of *thorns*."

"He *sweat* as it were Great drops of blood."

"My soul is exceeding *sorrowful*."

"Thou has brought me into the *dust* of death."

He thus bore the judgment of man's sin, and died for the sinner.

So God's Word came true: "In the day thou eatest thereof thou shall surely die." Separation from God was spiritual death, immediate and felt; "to dust thou shalt return," involved physical death, ultimate but real.

† It may be questioned whether the present economic troubles are not largely due to the avoidance of manual work by so large a number of black-coated employees.

MERCY.

In the midst of judgment God remembers mercy and throughout this Record it shines.

The Cry

"Adam where art thou?" is the Cry of God for His hiding, naked, fearful creature—not of a vindictive proprietor about to arrest the thief, nor of a judge revelling in the opportunity to strike, but of one who, delighting in Communion with man, sorely felt the loss of it when man fled and hid. The Call "Where art thou?" was a call of Mercy.

Even though Man blame God—"the Woman Thou gavest me"—His mercy is not stayed. How full of mercy is v. 15. By Him Who is to come through the

The Conquest.

"Woman Thou gavest me," the destroyer is to be destroyed: the deceiver is to be taken by his own craftiness. Sin and the Devil are not always to prevail. A Deliverer and Deliverance are announced. What mercy!

Although man tried to cover himself

The Coats.

by his own efforts God substituted coats of skin,* coats instead of breeches, skin instead of withering leaves —nay more, a slain substitute suffering death to cover the death-deservers. What Mercy! foreshadowing God's mercy in the slain Lamb of Calvary by Whose death all naked sinners may be clothed.

The barrier.

How merciful too of God to bar the way of the Tree of Life! That the sinful first man and woman, and all their sinful posterity should live concurrently for ever on earth would make society intolerable. Even the death of some is a mercy to the living that are left, and perhaps to the dead themselves.

Ere that Tree of Life could be eaten by man that revolving sword must first be met and stayed, and He Who met it was our Blessed Lord Jesus Christ against whom the sword was drawn at Calvary. Now redeemed sinners have right without fear or risk to that Tree of Life (See Rev. 22. 14, R.V.).

* The skin of the burnt offering was for the offering Priest (Lev. 7. 8).

FAITH.

Life instead of death.

God speaks in verse 19 of dust and death, and man immediately in the next verse calls His wife's name Eve, *i.e.*, living. God pronounces death, but man speaks of life, this strange response being not so much a reply to v. 19 but faith's grasp of the truth of v. 15. God says Redemption is to come through the Woman. "Here," says Adam, "is the Woman, and I believe God that through her Seed Sin's judgment will be removed, I therefore call her Eve—living" : such was the confession of faith.

Wherever faith is found God always answers, and accordingly God's immediate response is to cover the guilty pair. So it always runs—"Death"—Sin's Penalty (v. 19) : "Eve"—faith's utterance (v. 20) : "Coats"—God's response. And gladly did man part with his leafy effort for God's adornment.

On the Mountain.

By H. Bailie, Belfast.

I WANT the reader to turn to the Old Testament Scriptures and look at three mountain scenes. The first is in Gen. 22. 2, where we have Abraham offering up Isaac. We shall call this *"the mountain of sacrifice or substitution."* It is true that the word "substitution" occurs nowhere in our Bibles, but every believer is agreed that it is implied again and again. Take, for instance, that passage in Matt. 20. 28, "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for (anti) many.". Scripture is very explicit that the Son of God "was wounded for our transgressions; he was bruised for our iniquities : the chastisement of our peace was upon him; and with his stripes we are healed."

As we follow Isaac up the mountainside, and see him bound, and put in the place of death, with the wood ready for the fire beneath him and the knife raised above him, we have a picture of the sinner exposed to the judgment of God. Hell from beneath moved for his coming; justice above calling down vengeance upon his sins.

But listen to the voice from heaven : "Abraham, Abraham : and he said, Here am I. And He said, Lay not thine hand upon the lad, neither to thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns : and the ram is put in the place of Isaac; dies in his room and stead. Can we watch this scene without thinking about dark Calvary?

> I saw one hanging on a tree
> In agonies and blood,
> Who fixed His languid eyes on me,
> As near His cross I stood.

WITH chastened spirits and contrite hearts let us hasten to another mountain scene (Exod. 3. 1). "And he (Moses) led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." Here we have *"the mountain of God's holiness."* As we listen we can hear the voice of Jehovah saying, "Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Moses was about to become God's great public servant, and the lesson here taught was most essential for his future service. We need not only to look to Christ as our substitute bearing our sins, but we must remember that God is holy—yea, "our God is a consuming fire," and we know that in us (that is in our flesh) dwelleth no good thing. This is the grand lesson in Isa. 6., where we have the prophet's cleansing and consecration. The "woe is me" and the "here am I" are inseparable for true service. The sinful man at Jesus' knees in Luke 5., was the man that was commissioned to catch men, and we have only to turn to Acts 2. to see how successful he was. Even Daniel, the prophet who received visions from God, confessed that his comeliness

was turned into corruption. John, who leaned on the bosom of the Son of God in the days of His flesh, when he saw His holiness in resurrection glory, fell at His feet as dead.

All God's choice servants have learned the lesson of the sanctuary and the throne, before they set out to serve the Lord in public. "Inside the vail," then "outside the camp," is the order of scripture, and shall we not follow the Lord into the silence of the sanctuary, there to see His face and to hear His voice?

Take time to be holy,
The world rushes on;
Spend much time in secret,
With Jesus alone.

THE third mountain scene is Hebron, *"the mountain of communion."* In Joshua 14. 12, we have Caleb saying, "Give me this mountain whereof the Lord spake in that day." Caleb had been in the land forty-five years before, and had tasted of its fruits. He knew God was for His people. The giants with their walled cities were nothing to him. The inheritance must be possessed. If God be for us, who can be against us? He brought back the report as it was in his heart, and now, after all the wilderness wanderings, he asks for his mountain and receives Hebron. We know, if we are going to posses our inheritance, the world has to be overcome, the flesh has to be judged, and the devil resisted. And all this is possible through the power of the indwelling Spirit of God. Jesus said, "HE dwelleth with you, and shall be in you." May we know more of His presence and power, then we shall enjoy what God our Father has given us in Christ.

The cloud was the symbol of the Lord's presence, and it was the secret of Israel's protection. Sometimes the cloud was OVER them; sometimes BEHIND them; and sometimes BEFORE them.

Thus the Lord was over them to shield; behind them to defend; and before them to lead. So He is with us (Psa. 84. 2; 91. 4, 10; John 10. 4).

"James, the Lord's Brother" (Gal. 1. 19).

By Andrew Borland, M.A.

PART II.

THE CHARACTER OF THE MAN.

FROM his epistle and from the few references to him in the Acts, it is easy to gather together the outstanding features of James' character.

He was a man with a strong critical sense, keenly developed to discern what was right and what was wrong. That is uncommon in any age. Compromise in one's own mind is fatally easy. A man must be singularly severe with his own life, and extremely critical of his own conduct, to maintain a consistent attitude in discriminating between right and wrong. This writer's passion flamed at every sense of injustice.

He hated duplicity. The merest taint of hypocrisy called forth the strongest of denunciations. Pretence he abhorred—in both classes, rich and poor. He made no allowance for one's circumstances, but judged a man according to his character. Poverty did not mitigate his warnings; wealth did not silence his wrath. That is true nobility of character which vigorously asserts its judgments independent of worldly rank.

Further, he was a man of a singular asceticism. He cared nothing for the trappings of life. Worldly ambitions he not only despised, he positively abhorred them. Without any of the mysticism that so easily attaches itself to a life of seclusion, he maintained a peculiar detachment from the voluptuousness of his age. Observant in the extreme, and possessing the uncommon faculty of calmly calculating the ultimate effect that wealth and its pursuit have upon the Christian spirit, he uttered repeated warnings. Like an expert surgeon, he not only saw the disease working havoc in the

Christian body, he also supplied the remedy. "Friendship with God" counteracted friendliness with the world. Luxury of every kind he denounced, and as we listen to him we hear echoes of Old Testament prophets sounding from the pages of a New Testament letter.

And yet, withal, James, the Just, was a man of peculiar graciousness. In him there was an unusual combination of stern indignation at wrong and injustice, and a soft persuasiveness when the doctrines of grace were at stake. Flashes of kindness, sympathy for the poor and despised, break through the severity of his character, and we may discern a man who, like the beloved Apostle John, was not only a "son of thunder," but also an exponent of the love of God. So large-hearted was he, and so fully had he begun, like Barnabas at Antioch, to recognise the expansiveness of the Gospel's message to Gentile as well as to Jew, that despite his strong tendency to magnify the Mosaic Law, he perceived that life should now be ruled by what he calls "the perfect law of liberty," and that every barrier should be removed which hindered the fellowship of all who are in Christ.

James was no theologian: he was a moralist. His concern was not with doctrine, but with duty. He followed the implicates of faith to their logical conclusion, and pressed home, with insistent repetition, the need for conduct corresponding with confession. Lip-faith he lashed with the scourge of relentless criticism, and showed the falsity of such a profession, unmasking the pretensions of the man who gloried in his creed (Jas. 2. 19), but wasted his life in a godless, worldly ambition (4. 13). The Christian Church needs a host of followers of this man!

The question may well be asked, "Where did such a man nurture his character?" The answer is easy—His upbringing, the literature he read, the company he kept, the faith he had.

His upbringing. It has been observed that James was, in all probability, the son of Joseph. The husband of Mary, was himself a man of remarkable character. The foster-father of the Lord from Heaven, must have been singularly fitted for the task of rearing the tender life of the Boy, Jesus. The story of Matthew, chapter 1, reveals a man, just, considerate, thoughtful, courageous. And are not these the qualities which have been noted in the character of one of his sons? No influence reaches so far, or lasts so long, as does that of a godly home. Joseph's painstaking instruction of his boy bore fruit long years afterwards, when his son, now a grown man, and a leader in the Christian Church, became the New Testament exponent of ancient Hebrew wisdom applied to the doctrines of grace. The rigorous discipline schooled James for service.

The literature he read. As in every New Testament writer, we can trace the influence generally of the Ancient Scriptures in the content of thought and the mode of expression. But in James the careful reader is bound to observe a particular familiarity with certain sections of the Hebrew Literature. His quotations from the prophecy of Amos, both in his speech in the Great Council, and in the course of his epistle, point to a special similarity of temperament between the two men. Amos recognised the breadth of the grace of God—so did James. Again, it may be observed that while Peter is the apostle of hope, and John of love, and Paul of faith, James is peculiarly the apostle of wisdom.

(To be continued).

Alas! How truly as we read,
We each our likeness trace.
The "natural heart is enmity,"
To all His love and grace!

"I heard the voice of Jesus say,
Above the world's vain strife,
'Come hungry soul, come feed on Me,
I am the Bread of Life.'
I came to Jesus, and I ate
Of that life-giving Bread;
My hungering heart was satisfied,
My famished soul was fed."

Surveys of Service.

EASTERN COUNTIES' GOSPEL TENT.

By J. W. Ashby, London.

HAVING for thirty-four seasons had the privilege of using this tent, I have been asked to write a brief record of its forty years history. It had been for some time the custom of responsible brethren in the Ipswich district to meet together, periodically, at Stowmarket (a central position), to consider matters relating to the welfare of the assemblies; and it became a matter of exercise with a number, that the needy places at a distance from assemblies should be reached with the gospel. This was definitely brought forward at their gathering at Stowmarket, in the spring of 1895, and it was then unanimously agreed that the fellowship of the Lord's people should be sought, for the purpose of providing and working a tent, especially in the needy parts of Norfolk and Suffolk. Gifts sent in provided for the cost of canvas; but materials and labour for seats, platform, boxes, etc., were provided voluntarily; young brethren in Ipswich exercising their gifts in carpentering and ironwork in their spare time; and, that they did good work is manifest by the fact that the said seats, platform, boxes, etc., are still in service after forty years. The canvas walls, of course, have been twice replaced, and five roofs have been worn out or destroyed. Mr. A. Hazell took charge of the tent in the beginning, and continued during the first four seasons, having help of various brethren at times; but on Mr. Hazell suffering a serious breakdown in health, Mr. C. W. Horne took charge for a time, he also having the help of a number of brethren, until, in 1901, he invited the writer to join him.

But after two seasons of happy fellowship, by the end of 1903, it was left entirely in my charge. From the beginning of the work, a small committee of brethren had received the gifts of assemblies and individuals, and had paid expenses, and ministered as far as possible to the needs of workers; inviting all the assemblies in the district to help, and suggesting that two special collections should be taken in each season, for this purpose.

BUT in the spring of 1903, Mr. Horne and myself both came to the conclusion that a change was desirable.

The amounts of gifts were published in the annual report, and we found a kind of bondage among the smaller assemblies (because "A" gave so much, then "B" must equal it), and in some cases the suggested collections were actually burdensome, and therefore could not be the "hilarious" giving, which God loves (2 Cor. 9. 7). We also both felt that scripture forbade appeals for funds, by whomsoever made, which hindered real dependence on the Lord Himself.

The matter being brought up at the Easter Tuesday gathering, and the writer having described the practice of the assemblies in the United States (where he had just before spent ten years) and where no appeals were sent out, the workers depending solely on the Lord Himself, speaking of needs to none but the Lord, and seeking at the same time to be guided entirely by Him, as to places, length of stay, and all else. This led to considerable discussion, which was finally summed up by the senior brother present (Mr. James Pollard), saying, "We have been in a measure satisfied with our methods, but our Brother Ashby has shown us a 'more excellent way.'" He then enquired if Mr. Horne and myself were prepared to work on those lines, to which we both replied, "Yes, and on none other."

Mr. C. Chappell then asked, had we any objection to sending at least a post-card to those interested, stating where and when the tent was pitched in order to fellowship in prayer, and in other ways, as the Lord might lead? Seeing no objection to this, nor to a brief report at the end of each season, this has been our practice till the present time. Our dear brother Horne's health was, by the end of 1903, gradually failing, so that his visits became less frequent, and finally ceased, except for a very brief visit in connection with a baptism, on two or three occasions, thus leaving the writer in sole charge.

IN the early years, a very real difficulty was often experienced in finding lodgings in the villages, until our brother A. Lakeman (since fallen asleep) was led to give to the writer a large caravan. This was gladly accepted, and has done valuable service in making possible visits to many neglected places. In the course of more than thirty years, many helpers have come along to render help; some, retired from business, came frequently, as our late brother T. Sparkes, who often spent a week or a fortnight. Our brother W. Pulham, with his wife, sought lodgings in the neighbourhood of the tent, on several occasions, helping in many ways—other younger brethren have spent a part of their holidays as helpers in the work. Lack of space hinders further details, but the kind help of Mr. A. Palmer must be acknowledged, he having given a good part of the last thirteen seasons, the remainder of these, and of the former seasons being usually filled up by the chief helper, the writer's wife.

ALL through the forty years, a meeting has been held at Stowmarket, on Easter Tuesday, when, after much prayer, the work has been talked over, desirable places mentioned for future visits, and the evening session given to ministry. These "tent conferences" have always been occasions of happy fellowship among the assemblies, and always with appreciation of the kind hospitality of the Stowmarket Assembly.

Our practice has been to get as far as possible from the assemblies, and thus help the most needy places, for, sad to say, the light in church and chapel is usually very dim, and recent amalgamations among the sects have led to dissension and dissatisfaction, and have only weakened the things that remain.

The Lord has graciously supplied the needs of the work all through without any appeals to our friends, the only *apparent* exception being that when a new roof has been needed, through being worn out, or being destroyed in a storm (as happened last August), the fact has been stated in the annual report, and always the needed amount has been in hand before the date of delivery. (Although nearly four months remain before next season, about three-quarters of the needed cost is in hand already). But some of my readers will be asking what of the spiritual results of so much expenditure of time and labour?

The tent has been pitched 132 times, 110 by the writer, and 22 by those who preceded him. Only occasionally has a place been visited a second time, and then usually where there was a promise of an assembly resulting. This has happened in nine cases, and, humanly speaking, might have come to pass in a number of others, but for one thing lacking. For we have found that in every case where an assembly has resulted, there has always been a suitable brother in the neighbourhood, able and willing to follow up with meetings during the succeeding winter, and to lead on babes, so that in the course of a few months, or perhaps a year, a little company has been found walking in the path of obedience. There has, therefore, been no undue haste to baptize, and possibly also, less cause for disappointment afterwards. Sometimes a few have desired baptism, without going further; quite a number of "local preachers" being in this class, as a result of a few bible-readings, at the close of a series of meetings. And

without boasting, it is thankfully recorded that there are very few of the towns and villages visited in which some fruit is not to be found to-day; and from time to time, other cases of blessing come to our knowledge. Among special causes for thankfulness may be mentioned the reaching and helping of all classes—even the so-called clergy among the number, one of whom was saved about a year before his sudden death, and another, having been baptized, sought a more scriptural position in which to serve the Lord, while a number of others have spoken gratefully of help received. Then, too, the goodly proportion of men present has been a cause of thanksgiving, sometimes they have been a majority; and among those baptized, the sexes have been, on a number of occasions, equally divided. I have been asked, however, what of present conditions in the villages? Great changes have taken place in these forty years! Tents have quite lost their novelty; and the love of pleasure has been so cultivated and gratified, that it is much more difficult to obtain a hearing; consequently, the workers are more than ever cast upon the Lord to incline the people to listen.

One other matter may be mentioned in closing. A meeting was called in October last, to enquire if the time had not arrived to seek a younger man to carry on this work; but it was decided by the twenty-nine brethren then present, representing fourteen assemblies, that the writer should (D.V.) continue next season, all agreeing, meanwhile, to seek from the Lord a suitable brother to carry on, if the day of grace continue, and specially one who would hold firmly to the principles which are dear to the assemblies.

So the prayers of our readers are earnestly desired, not only for the work of the coming summer, but also for the supply of such a fellow-worker by the Great Shepherd of the sheep.

Good temper is like a sunshiny day; it sheds gladness and brightness on everything.

Some Old Testament Conversions.

By James Forbes, Strathaven.

No. II.—
THE SHEPHERDS' CONVERSION
(Gen. 50. 18).

AS our minds are taken back to this scene in the life of Joseph, we cannot but see the contrast with the earlier scene in chapter 37. There we see envy, conspiracy, violence, and finally, selling Joseph as a slave, into a strange land. Certainly, if left to themselves, these men never would have been converted. Let us consider Joseph in three ways as the means of their conversion.

(1)—As a Seer.

God has been foretelling His purpose **to**, and now **through** Joseph. In beautiful and candid simplicity he rehearsed the visions of "The Sheaves and The Stars." Nothing seemed to enrage his brethren like listening to these prophetic events.

(2)—As a Sufferer.

While suffering was not at all his choosing, it was the necessary path of this guileless Seer, ere he could reach the place of God's purpose for him.

(3)—As a Saviour.

Here the Divine plan is revealed. Out from the place of false accusation, Joseph is raised to become the interpreter to the perplexed king of the mystery of "The Kine," and "The Corn." In thus reviewing these features of this great Bible-story, our eyes would turn to HIM, of whom Joseph was a figure, and rejoice that Jesus was sent to be "The Saviour of the World." As receivers of Him, who suffered on the Cross, we are saved, not from a temporal, but from an eternal famine.

GATHERED TOGETHER.

Gathered together in SORROW—(Luke 24. 33).
Gathered together for WORSHIP—(Matthew 18. 20).
Gathered together for DISCIPLINE—(1 Cor. 5. 4).
Gathered together for TESTIMONY—(Acts 14. 27).
Gathered together in SERVICE—(Ezra 3. 1; Neh. 8. 1).
Gathered together for PRAYER—(2 Chron. 20. 4; Acts 12. 12).
Gathered together in GLORY—(Psa. 50. 5; 2 Thess. 2. 1).

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

IV.—CONTINUING STEDFASTLY—IN THE APOSTLES' DOCTRINE.

My Dear M——,

AS a believer recently baptized, it is natural that you should ask, "What ought I to do now?" In answer I suggest first that you follow the excellent example of the historic three thousand converted on the Day of Pentecost. They believed, they were baptized and they "continued stedfastly."[1]

Before dealing with the specified directions of their stedfastness, I would like to devote a few lines to the praise of this not too common virtue. Many are the tragedies of Christian life, as of the secular, through lack of determination and stability. "Seeing it through" is as desirable in matters spiritual as it is in things mundane. Not only must you say, "By the grace of God I am what I am," but you should determine by that same divine grace to ascertain from the Scriptures, by the guidance of the Holy Spirit, what is God's will, and to act in conformity with it. This will need perseverance.

The Apostle Paul exhorted the Corinthian believers to be stedfast and unmoveable,[2] and the Galatians and the Thessalonians to "stand fast,"[3] while he encouraged the Colossians to "continue in the faith grounded and settled."[4] Timothy was the recipient of much sound and strengthening advice from his father in the faith, who wrote, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith, which is in Christ Jesus."[5]

You will be well advised to take these inspired admonitions to yourself. First, get to know the Holy Scriptures, as did Timothy. It has to be remembered that when he was a child, only the Old Testament Scriptures, probably, were available. However, the apostle had imparted supplementary instruction, and it was in the knowledge thus acquired that Timothy was to continue. Similarly, the first converts at Jerusalem are recorded as "continuing stedfastly in the apostles' doctrine." The apostles, doubtless, obeyed the Lord implicitly, and taught the converts those things which He had taught. As in Timothy's case, there was a groundwork of Old Testament teaching, and gradually they imbibed the growing revelation of God. The apostles would surely have repeated to them the Lord's own applications of Old Testament prophecies to Himself, and they would acquire a deeper appreciation of the import of Peter's words "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."[6]

IN our day we must "continue stedfastly" in the teaching of the Scriptures relative to the Creation; the Fall; the Deity; Incarnation and Atoning Work of the Lord Jesus Christ; His Resurrection and Ascension; and His Second Coming. Then we ascertain from the Scriptures His will as to baptism. We find complete instruction as to the principles upon which believers should gather together in local churches, and as to the various relationships of life and the Christian's privileges and responsibilities therein. You will discover the revelation of God unfolded until it shines forth in glorious completeness, God-breathed, and profitable for doctrine, for reproof, for correction, for instruction in righteousness that you may be complete and thoroughly furnished for worship, walk and work for God.[7]

Being a Christian is no light thing. It is a matter of the deepest solemnity and

seriousness. A famous preacher once told a gathering of clubmen that the entrance fee into the kingdom of God was nothing, but the subscription was everything. So the Apostle Paul, having extolled the fulness and wonder of God's free salvation, beseeches the Romans, by the mercies of God, to present their bodies—themselves—"a living sacrifice, holy, acceptable unto God, which is your reasonable service."[8]

LET me say very definitely to you that stedfast continuance is an essential evidence of faith. The condition of our presentation by Christ, "holy and unblameable and unreproveable in His sight," is that we "continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."[9] It is true that no regenerate person will be lost. But proof of regeneration is shewn in the living of a regenerate life. A better test of your state than, "Did you once, by a definite act of faith, trust in Christ as your Saviour?" is "Are you at this moment trusting in Him?"

I commend to you for earnest and frequent consideration our Lord's parable, which is usually known as the "Parable of the Sower,"[10] but which is less often and more accurately described as the "Parable of the Four Grounds." How many "wayside" hearers of the Word of God there are to-day! They hear the Word solemnly preached, but alas! the seed is snatched away. Fewer, but still many, are the "stony-ground" hearers, in whom the work of grace can have no depth. The third class, numerous in Christendom to-day, are the "thorn-choked." Such lives are unfruitful (and consequently churches are stagnating) because of preoccupation with things pertaining to this world (some of which may legitimately require our attention but not our absorption), and because of the love of riches and pleasures. Few are the fruitful Christians, the "stedfast continuers."

"SEEK ye first the kingdom of God, and His righteousness," said the Lord Jesus, "and all these things shall be added unto you."[11] How often we find our Lord's teaching re-iterated by Paul! It is so in this case. "Set your affection on things above, not on things on the earth."[12] What an example Paul was in this! "What things were gain to me, those I counted loss for Christ."[13]

There are few more solemn words in the whole of the Scriptures than those in the third chapter of the Epistle to the Hebrews. "Christ . . . whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."[14] And, again, "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."[15]

So I close this letter on a deeply solemn note, with the quotation of the exhortation that you "work out your salvation with fear and trembling," but with the thought that this is blessedly possible, because "it is God who worketh in you, both to will and to do of His good pleasure."[16]

Yours sincere well-wisher,

C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1.	Acts 2. 41, 42.	9.	Col. 1. 22, 23.
2.	1 Cor. 15. 58.	10.	Mark 4. 3-20.
3.	Gal. 5. 1; 2 Thess. 2. 15.	11.	Matt. 6. 33.
4.	Col. 1. 23.	12.	Col. 3. 2.
5.	2 Tim. 3. 14, 15.	13.	Phil. 3. 7.
6.	Acts 2. 36.	14.	Heb. 3. 6.
7.	2 Tim. 3. 16, 17.	15.	Heb. 3. 14.
8.	Rom. 12. 1.	16.	Phil. 2. 12, 13.

Christ The Truth.

He is the True Light, to illuminate (John 1. 9).
He is the True Bread, to satisfy (John 6. 32).
He is the True Vine, to fructify (John 15. 1).
He is the True God, to assure (1 John 5. 20).
He is the True Witness, to speak (Rev. 3. 14).
He is the True Judge, to determine (Rev. 19. 11).

The Lord would have His people happy because of His unfailing love . He would not have us sad and doubtful, He claims from us the worship of believing hearts. He cannot fail us, why should we sigh, or sulk as if He would do so? Oh for a well-tuned harp! oh, for voices like those of the cherubim before the throne.

The "Brethren" Movement:

Its Rise and Progress.

ARTICLE XVI. By DAVID J. BEATTIE.

EARLY DAYS IN LONDON—*(Continued).*

ABOUT the time alluded to in our last paper, the tendency appears to have been to remove further out of London, and many were transferred to the Iron Room, Clapton. At a later date, as numbers increased, the need of greater accommodation pressed itself upon the Iron Room assembly, but this exigency was generously met by John Morley, who erected the substantial building known as Clapton Hall. It was opened for public worship in the Spring of 1880, many well-known brethren being present on that occasion.

Mr. Morley, to whom reference has been made, was a prominent city business man, whose untiring activities in the service of the Master, during a long and useful life, are still remembered particularly in connection with the building up of local assemblies with which he was more directly associated. Though not specially gifted as a speaker himself, he was constant in encouraging those brethren whom God had marked out as ministers of the Word. On retiring from business, Mr. Morley visited many parts of Britain and the Continent, devoting his time in the furtherance of the Lord's work. During the '59 revival he crossed to Ireland, where, having joined his friend, J. Denham Smith, he exerted his whole energies in the work of soul-winning.

JOHN MORLEY.

Of a gracious and benevolent disposition, "his genial smile, friendly handshake, kindly enquiry after soul and body," invariably supplemented by words of counsel and cheer, left a lasting impression upon those with whom he came in contact. Though his interests were many, he ever showed an intense devotion to the work in the Iron Room, and later at Clapton Hall, where for many years he kept the assembly roll-book, which in the early days showed the names of 300 members, rising at one period to nearly 800 at Clapton Hall.

Relative to the opening of Clapton Hall, I came across an interesting entry in the diary of John G. McVicker, who, during the second half of last century, laboured much amongst assemblies of the Lord's people throughout the country. He was a frequent visitor to Clapton Hall, and for some time was constant in ministration there. Under date, March 25th, 1880, he writes: "I baptised twenty in Clapton Hall last night. Mr. Denham Smith was to preach the first Sunday in that hall. He was taken ill, and it was I who preached. Now I have conducted the first baptism, and I was also used in the first conversion

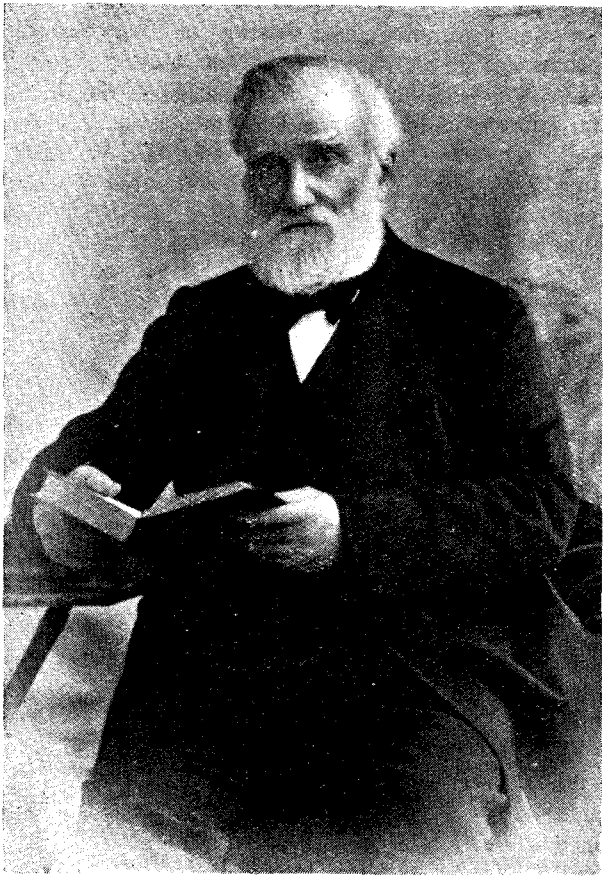
that took place in it. My heart is being more knit to the work and the people here, and I think I am being fitted for the work and helped in it. I believe I am where God would have me be."

A PERUSAL of the diary he kept leaves with the reader a sweet fragrance, touching the prayerful thought and care he lovingly bestowed upon this assembly in the closing days of his life. On the last day of December, 1899, being Lord's Day, Mr. McVicker gave a brief word of ministry at the morning meeting on "A Faithful God," and in the evening, preached the Gospel to a large congregation. This proved to be his last public ministry on earth. On the day following —a few days before his home-call—we find this entry: "Breakfasted in bed because of chest cold, and foggy, chilly weather. Judged it safe to stay in the house all day. Spent some time in prayer to God in Christ's name —a wonderful thing to be able to do. Being detained by weather (and ill-health) from attending the prayer meeting in the evening, I went over the names of all in fellowship at Clapton Hall, interceding for them as I was helped."

It was about this time, too, in the history of the Paragon Road assembly, that the outward drift increased, and the character of the neighbourhood greatly changed from being a favourite residential section for city merchants and business men, by a large influx of Jewish families from the East End; so that to-day nearly all the well-known Nonconformist chapels have been turned into Jewish synagogues. This, naturally, had its effect on the assembly at Paragon Road, the membership of which declined in number to about 100, when the Government took over the site in 1926.

At that date the way was opened up to acquire a very suitable meeting place in a Mission Hall, which was being given up by one of the Nonconformist bodies in Morning Lane, henceforward known as Paragon Gospel Hall, and conveniently near to the old location in Paragon Road.

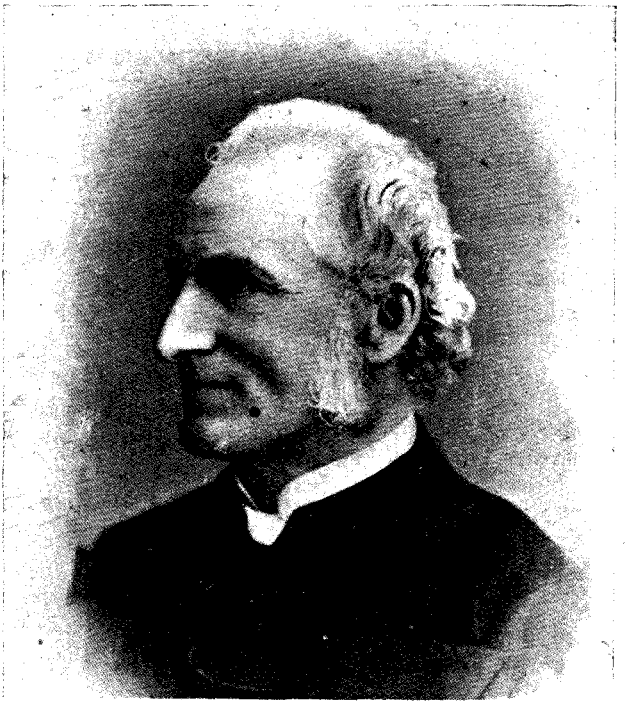
In those days the assembly was much helped by occasional ministry from Robert Chapman and Henry Dyer. Amongst other names mentioned in the address book is that of Mr. George Pearse (1864) a stock-broker, who was also secretary of the Chinese Association, and later a missionary. Hudson Taylor, as a young man of eighteen, wrote to him from his home in Yorkshire, expressing a desire to go out to China, and it was through this correspondence that young Taylor came to London to study medicine. Thus, through the Hackney meet-



J. G. McVICKER.

ing, he came in touch with Mr. Berger, who was to be such a great help in later years in connection with the work of the China Inland Mission.

"I have vivid memories of seeing Hudson Taylor at the Lord's Day morning meeting at Hackney," writes Mr. Marks. "He was frequently accompanied by a Chinese brother. Dr. H. Grattan Guinness in the early days of his training missionaries at Harley House, was often to be found remembering the Lord with us; and I have still a clear recollection of seeing young Dr. Barnardo, who, in 1866, hoped to have gone to China, but later found his life's work amongst the waifs and strays. One of the incidents that made an impression on my young mind was the second marriage, in 1867, of Lord Congleton, at the Meeting Room, and the stir it caused at Hackney, that such an honour should have come to the locality as a marriage of a peer of the realm."



J. DENHAM SMITH.

PARAGON ROAD MEETING was the centre of considerable work amongst the poor. There was a little mission connected with the assembly, and the young men were much encouraged in open-air Gospel effort, as well as being helped forward by Bible Readings, preparing papers on Scriptural subjects for discussion, and meetings for extempore speaking, so that several were better fitted to take part in Gospel work and in ministry.

There has always been a keen missionary spirit in the assembly, and at the present time it is represented in the foreign field by Mrs. H. F. Marks, who went out to the Malay States in 1899, and by Mr. A. Ginnings who went out to Spain, in 1910. Looking back over the years since the first gathering took place, in St. Thomas's Rooms, three-quarters of a century ago, the assembly, as we have seen, has passed through times of spiritual prosperity and blessing; and yet has not been without its seasons of trial and days of testing, but through it all the Lord has graciously owned the testimony of his beloved people.

J. Denham Smith, to whom reference has been made, was a familiar figure in the various London assemblies, from that memorable time of spiritual awakening in the early sixties, up to his home-call in the Spring of 1889. He was an eloquent and convincing speaker, and whether in the proclamation of the Gospel or in the exposition of Scripture truths, it was rarely he had difficulty in securing and holding an audience. His name will long be remembered in Ireland, with affection; for it was during the great Revival that Denham Smith, impelled by a desire for souls, left the pastorate of a Congregational Church in Kingstown, so that he might be freed from denominational bonds; and with the help of friends of like mind to himself he engaged one of the largest halls in Dublin, where he might preach the Gospel. This remark-

able work resulted in large numbers being brought to the Saviour, the outcome of which was the erection of the well-known Merrion Hall in the city.

OF high literary attainments, and possessed with the pen of a ready writer, Mr. Denham Smith, besides being the author of several expository works, wrote and published a considerable number of Gospel tracts and pamphlets, which obtained an extensive circulation during those stirring times. He also compiled a hymn book, for use at his services, called *Times of Refreshing,* which contained several of his own compositions. Mr. Denham Smith is the author of the well-known hymns, "My God I have found," and "Rise, my soul! behold 'tis Jesus."

On the invitation of John Morley, he came to London, and here was begun a work which was mightily used of God, not only in the ingathering of souls for His Kingdom, but in the building up and strengthening of His beloved people. It was from this centre—notably the Iron Room, Upper Clapton—that Denham Smith launched out to the provinces, reaching many of the large towns, where he left a spiritual impression, which is bearing fruit even to this day.

After a prolonged preaching tour on the Continent, where largely attended meetings were held in Paris and Geneva, Mr. Denham Smith returned to England, and finally took up residence in London, ministering regularly in Clapton Hall and St. George's Hall.

(To be continued).

An esteemed contributor, S. T., of Pinner, suggests as a preferable title to above papers, "Why not 'The Present Testimony'? If that be too inclusive, we are on the lines of it, and really a revival of it."

We think the weak point of this title would be: It might seem pretentious. We are only a feeble remnant after all, indeed, only a feeble part of that remnant.

We please God by trusting Him without limit, and yielding up ourselves unreservedly to Him.

The Work of the Holy Spirit

AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, S. India.

III.—*Continued*—THE HOLY SPIRIT AND THE SANCTUARY, THE CHURCH.

OF those who were converted on that day and after we are told that they were *added.* "And the Lord added to the Church daily" . . . (Chap. 2. 47, c.f. 5. 14 and 11. 24). Thus it is the Lord's prerogative to add and He only adds the saved, and it is to denote this Divine mode of adding to or incorporating into the Church that the term "Baptism in the Holy Spirit" is used in the New Testament. "In one Spirit are we all baptised into one body . . . whether Jews or Greeks" (1 Cor. 12. 13).

The portions dealing with the Samaritans (chap. 8) Gentiles (chap. 10) and the Grecian Jews (chap. 19), and the import of the special manifestations in connection with them will come under our notice in connection with the next section when the terms Baptism in the Holy Spirit and its related terms will be considered.

2. Its administration (Acts 20. 28).

"Take heed therefore to yourselves and to the flock of God over the which the Holy Ghost hath made you overseers to feed the flock of God."

The Apostle Paul laboured in Ephesus for the space of three years, possibly longer than in any other one place. Hence we might expect to find the Church there more developed than any other. The fact that they were able to receive the meat of the Epistle addressed to them confirms this.

In Acts 20. there are three words used which help us to apprehend something of the internal administration of the Church. Paul called the elders (Presbuteros) of the Church (v. 9). These are addressed as overseers, or Bishops

(Episcopos) (v. 28) and are told to *feed* or shepherd the flock (v. 28). The word rendered feed being the verb form of the word "Pastor" or "Shepherd." Hence the same men were elders, bishops and pastors. *Elders* denoting *spiritual maturity; Bishops* denoting *spiritual consistency* necessary in view of correcting and rebuking others; and *Pastors* denoting *spiritual capacity* to teach the word to edification. There were many in the one Church. But in Christendom to-day the order is reversed so that instead of what we see in the pattern we have one Bishop over many churches, and many evangelicals who disclaim the title "Rev." substitute it by using the word "Pastor" in an official sense. By pattern and precept the Scriptures teach that there should be plurality of elders who are to recognise their responsibility to shepherd and to teach the flock. Comp. 1 Peter 5. 1-4. "The *elders* that are among you —I exhort as a fellow elder, *feed* the flock of God, taking the *oversight* thereof." Peter and Paul agree.

As in the house of the Lord at Shiloh there came to be found in it a seat for Eli, a sleeping place for Samuel, and doors to be shut and opened without any revelation regarding them or any record as to when they were added, so to-day there are many points of departure from the pattern without any foundation for them in Scripture. And it is even difficult to determine with accuracy when they came into practice to begin with.

IV.—RELATIVE TO SALVATION AND THE SAINTS.

THIS forms one of the most important sections of our study. Apart from the word "comfort of the Holy Ghost," there are seven different words, or terms, used in the book, relative to the Spirit's work in this connection. It is necessary that they be noted and compared with one another, and with other scriptures, if we are to acquire a scriptural apprehension of their portent. When Isaac digged again the wells that his father had digged, he called their names after the names by which his father had called them (Gen. 26. 18). So we need to hold fast the *form* of sound words, and call spiritual experiences by their divinely given names. Much harm has been done by the misuse and misapplication of scriptural terms.

The seven words used in the book are :—

1. Baptize (1. 5; 11. 16).
2. Come upon (1. 8; 19. 6).
3. Shed forth. Pour forth (2. 17, 33; 10. 45).
4. Holy Spirit given (8. 18; 10. 45; 15. 8).
5. Receiving the Holy Spirit (8. 17; 10. 47; 19. 2).
6. Fallen (10. 44; 11. 15).
7. Filled (2. 4; 4. 8, 31; 7. 55; 9. 17; 13. 52).
8. Full (6. 3; 11. 24; 13. 9).

A comparison of the portions where these words are used will reveal that the first six are used almost synonymously, to describe six different aspects of the same experience, and as far as we are concerned, to-day, the initial experience of salvation, and never repeated. Whereas, the last term, "filled," stands by itself, denoting an experience or state of soul which was repeated in the lives of the same persons. While we read of Peter and Paul, and all the believers being filled on more than one occasion, we never read of them being baptized in the Spirit more than once. A brief consideration of each of these terms will help to determine their purpose.

1. Baptism in the Holy Spirit—New relationship to Christ as members of His body.

   In all, this is referred to 7 times in the New Testament—Matt. 3. 11; Mark 11. 8; Luke 3. 16; John 1. 33; Acts 1. 5; 11. 16; 1 Cor. 12. 13.

From the Scriptures in the Gospels we gather that it is the Lord Jesus that baptizes in the Holy Spirit, and 1 Cor. 12. 12 gives us its doctrinal import. "For

in one Spirit are we *all* baptized into one body." To this may be added Gal. 3. 27, "As many as have been baptized into Christ have put on Christ."

ONE of the chief reasons why the term, "Baptism in the Holy Spirit" is used by many to denote some special blessing, the experience of a "spiritual aristocracy" only, and attended with special manifestations, such as tongues, as the absolute proof, and to many the only adequate proof of having had the baptism in the Spirit, is that those who were thus the participants of it on the Day of Pentecost, were prior to that disciples or believers. This no-one can, or cares to deny. However, two things need to be remembered in the connection.

1. Pentecost was an event which can never be repeated any more than Calvary can be repeated. Pentecost was the ushering in of the present age in which the Holy Spirit is the worker. As the Holy Spirit came on that day in fulfilment of the promise of the Saviour (John 14. 26; 16. 7), and of the Old Testament prophetic types (Lev. 23. 15, 16), we cannot do as the disciples did, "tarry till the Spirit come." Thus the tarrying meetings so prevalent among the Pentecostal people are a denial of this fundamental fact, the Holy Spirit has come.

2. Whereas those who met in the upper room were undoubtedly believers; they were not members of the body of Christ until Pentecost, for the simple reason that there was no such till then. Eph. 1. 22 makes it clear that the Lord Jesus was made Head of the body at His ascension. Hence it was at Pentecost that the church, which is His body, came into being as such. By the baptism in the Holy Spirit the disciples were made members of that body. No believer, to-day, can compare his experience with theirs, or make theirs a pattern for his for this reason that they lived in the transitional period between the setting aside of Israel and the formation of the church.

(To be continued).

Discipline in the House of God.

By The Editor.

PART IV.

THIS may bring us next to a somewhat analogous though distinct case, that of

THE TRESPASSING BROTHER

(Matt. 18. 15).

The connection between this passage and the previous verses seems to be that, whereas there it was a question of offending your brother, especially "one of these little ones that believe in Me," here it is of your brother offending you: "If thy brother trespass against thee." The procedure to be followed in this case is divided into three successive stages: (1) "Go and tell him his fault between him and thee alone," but if that fail (2) "Take with thee one or two more," and if that fail, too, (3) "Tell it unto the Church."

This is clearly a personal offence—as the words "against thee" denote; otherwise individual action would be out of place. We are not called to mix ourselves up in the private affairs of our neighbours unless appealed to by both the parties. Then again, the offence is too serious to be allowed to pass and, though not distinctly excommunicable, as in that case, it must be brought at once to the elder brethren of the assembly, it nevertheless may tend that way.

It might be asked what kind of "trespass" would be indicated here. Various types are possible, though one thing must be common to all: they are all offences in private, and individual. If you are one of a company and an offence against all come to your knowledge, it is not for you to settle it privately with the offender. I remember a case coming to one's knowledge, quite unsought, on first-hand evidence of a member of an oversight of which one formed part, who was reported as having betrayed, in a serious way, the confidence of his brethren. I was blamed for not having gone first to

him, before reporting the matter to the oversight, whereas, in reality, I was in no way competent to deal privately with what concerned equally the whole oversight. It was for them to make enquiries, and judge the matter unitedly. A brother might accuse you of deliberate lying; or use opprobrious language in writing (see Matt. 5. 22), or perhaps it is a breach of trust: a professing believer is entrusted with money for investment and makes away with it. Alas, such cases are not unknown among professing Christians, and are too serious to be lightly passed over. It is true that "brother should not go to law with brother," but the same passage that forbids this indicates another course. But even before that, the order of Matt. 18 seems appropriate. I have known some such cases as those last named, where the injured one refused to take any step, to the loss of the defrauder, who was encouraged to continue in the same course. The first step then indicated is private. "Go and tell him his fault† between thee and him alone," or as it is put in Luke 17. 3, "Rebuke him," and if he repent, forgive him; that is, express to him your forgiveness.

The point of this first stage is keeping the matter private "between him and thee." How many roots of bitterness would never have yielded their Dead Sea fruit of open dissension and division had matters then been dealt with thus. Evil would have been overcome with good; the brother would have been gained, and the subsequent sorrow spared. But surely the "if he hear thee" means something more than mere assent, it includes apology, and "amends" (Lev. 5. 16), and the "gain" means more than persuading him —it means winning him to your side: making him, who was inimical to you, your fast friend, by your firm, though considerate kindness.

But what if this attempt at settling the matter fail?: "If he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (lit. stand), that is, that there may be no room for doubt as to what actually passed on either side. But if he *neglect to hear* thee (the word here seems to express a hardening process in the man—he will not even give you a fair hearing) then the third stage must be faced.

NOW the church must be informed of the facts and of the stages already traversed: the second being, no doubt, confirmed by the witnesses. Now the delinquent is brought face to face with the church: who would exhort him in the person of the elders. If he gives heed, well and good, but "if he neglect to hear the church," what course is to be formed? Some would at once reply here is a good opportunity of "shewing love." Let the offended brother forgive and forget! That is not the course laid down by the Lord Himself. The discipline must not end here: it has not yet begun. The Lord prescribes to the offended brother what his attitude to the other is to be. "Let him be unto *thee* as a heathen man and a publican!" (v. 17): that is, have no more dealings with him than with an ordinary Gentile, and if you must, let it be as though you were doing business with a tax-collector, get over it on the shortest terms. This is a guide for the individual. Nothing is said of what the church is to do, or of excommunication. Strictly speaking this question could not arise at once, as such a procedure could, as we have seen, only be for non-excommunicable offences. In the only case of the kind that has come to our notice (though the brethren as a whole considered that the offender deserved to be "put away from among them") there was no unanimity, and this was not carried out.

(To be continued).

† The word here for "tell his fault" is one—"elencho"—call to account—demand an explanation.

It is Heresy-mongers who complain of Heresy-hunters. —W. H.

A living fountain is better than a stagnant pool. —A. T. Pierson.

REVIEWS.

"Royal Service—a study in Christian Leadership."† This is a very useful compendium of information as to such scriptural terms as Deacons, Bishops, Pastors, Priests, etc. The author shews from the New Testament how widely their scriptural usage differs from their every-day ecclesiastical meaning. To use registered names for counterfeit articles is fraudulent. Scriptural terms are all registered. The book also contains valuable chapters on priesthood, the ministry of women, preachers, etc. We are disappointed, however, with chapter 13. on John the Baptist. It is hardly germane to the scope of the book, and seems to us rather fanciful. We have, ourselves, never heard the question posed why John the Baptist did not become one of the twelve apostles. One would think, because he had even a more honourable post, that of his Lord's fore-runner. Our esteemed author thinks it was because we read of "John's **disciples,**" as he ought not to have had "disciples" (!) But "disciple" only means "learner," and it was clearly God who gave them to him at the first, as a result of his preaching. We have always looked on John as a pattern of self-effacement. "He must increase, I must decrease," was his motto. He did his best to point his disciples to Christ. "Behold the Lamb of God"; but it would have been unnatural and fanatical, it seems to us, for him to have **forced** all his "disciples to leave him, **en bloc,** even for Christ; and it is as unfair to make him responsible for the subsequent vagaries of ignorant partisans, as to make the Apostle Peter or the mother of our Lord answerable for the errors of Romanism. Certainly the Lord did not blame John for not following Him. Indeed, he was cast into prison before the Lord's ministry proper commenced (see Matt. 4. 12). The Lord did not criticize His "messenger" (so we need not), but praised him for his steadfastness: "No reed shaken by the wind," was he, adding what seems to us a strictly personal commendation, "Among those that are born of women there is no greater prophet than John the Baptist." But seeing that our Lord Himself was a Prophet, and was born of woman, something must be added to safeguard the pre-eminence of His Person, so He continues, "But he that is least in the Kingdonr of God is greater than he." This, then, excepts the Lord Himself, for none took so low a place in service to man (John 13.), or went down so deep in obedience to the Father (Phil. 2.) as He. Certainly we have no justification for excluding John the Baptist from the Kingdom.

We are sorry to have to criticize such an excellent booklet in this one chapter, but would venture to suggest that in any further edition its omission would be an addition.

"Early Steps in the Christian Life."* This is a useful book for young believers and others, and, in general, we are thankful to find ourselves in a very full agreement with the author, though he modestly protests that he is only adding one more (but rather thicker) pamphlet to the "plethora of pamphlets and leaflets written for the instruction of the young convert." "Bishops" are not, as a rule, edifying persons, as reported in the daily papers, but we saw an exception the other day, when one of these dignitaries was deprecating so much talk about modern youth, as liable to make them self-conscious and conceited. While we recognize the help to be received from this class of book, we cannot help feeling there is a danger, to-day, of too much segregating the youth of our assemblies, lest it have the effect of making them self-conscious and self-centered.

In our young days we were happy in attending the assembly meetings, and never dreamt of being absent from the prayer meeting and bible reading. We were quite able to pick up "food convenient for us," and were thankful for what we could get. To-day, the young should not be encouraged to think of themselves as something apart from the assembly, though, no doubt, special ministry to beginners has its place. Where that is so, Mr. Tatford's book, as far as we can judge, will be found apt and useful. We cannot, however, feel quite sure that a discursus on Matt. 16. 18 is in place in such a book, even in the form of an appendix; nor can we accept all the author's conclusions. The point is not the gender of petros and petra, but their usage, and petra, a rock, certainly refers to our Lord in 1 Cor. 10. 4, as our author points out, and petros to Peter—cephas, a stone.

We find it rather difficult to accept Mr. Tatford's list of books as, indeed, "vitally important," though probably sound. But Paterson Smyth has a reputation for unsoundness, which makes the inclusion of his name regrettable.

A NEW HELP FOR BIBLE STUDENTS.

In the providence of God the Greeks were used to supply the most perfect language the world has known for the enshrining of His glorious revelation to man. As a result of the discovery of the "papyri" in the rubbish heaps of Egypt, a flood of light

† Harold P. Barker. (Vallance, Barkingside, Essex. Price, 1/6).

* F. A Tatford. (Messrs. J. Ritchie, Ltd., Kilmarnock).

has been thrown on the language in which the New Testament is written. The author in the first part of this treatise makes available, for the ordinary Bible student, an amount of information sufficient for his needs, but which he should on no account be without. The second part deals with "Some Principles of Interpretation." Without some knowledge of this subject, self-taught Greek scholars are exposed to many snares. Only a few days ago we heard a preacher emphatically deny that there is any reference to the Holy Spirit in Hebrews 9. 14, insisting that in the absence of the Greek article, the rendering should be "an eternal spirit." But why not then "**a** living God" in the same verse? A careful reading of the present treatise would have saved the speaker from this pitfall. What is the difference between "believing" and "believing in" the Saviour? And what is the meaning of "Sin lieth at the door" (Gen. 4. 7)? Satisfying answers will be found in this excellent handbook, which we cordially recommend to the attention of all Bible students.

—A. W. Philipps.

"The Language of The New Testament and Some Principles of Interpretation." By William Hoste, B.A. From John Ritchie, Ltd., Kilmarnock. Price, 3d; by post, 4d.

CORRESPONDENCE.

An esteemed correspondent in Bucks, writes a suggestion to be conveyed, he would ask, to the Lord's ministering servants, who hope to minister the Word (God willing) at one or other of the various small conferences held at Easter time. Thousands of the Lord's people from many small local gatherings flock to these conferences, longing for food convenient for them, and some true help and comfort for the way. They get little real ministry, except at these conferences and they need simple food and digestible. May the Lord help and guide as to those who should speak, hindering vapid and theoretical ministry, and enabling His own servants to minister Christ in His fulness to hungry saints.

We have received from our beloved brother, T. Berkeley, at Vigo, with whom we had happy fellowship there in the gospel years ago, a letter from which we extract the following kind and helpful words:—"I want to thank you for "The Believers' Magazine," which comes so regularly. Thank God for it. One has little time for reading these Periodicals, but one looks forward to this, and are always helped by it. There is always 'Truth with Grace' and a keeping 'first things first.' Alas! so many are drifting, yes! drifting. To where?

Surely to all that which we professed to leave 40 years (others longer) ago. 'Truth **in love.**' Yes! but **Truth.** The love is emphasized at the expense of truth.

May we be kept walking with Him with a true heart and unspotted garments."

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 1.—QUESTIONS—PEACE.

1. What was the name given to the Son in Isaiah 9?
2. With what does the Lord bless His people? Psa. 29.
3. What is the end of the perfect man? Psa. 37.
4. What do the wicked lack? Isa. 57.
5. By keeping the commandments of wisdom what is added to us? Prov. 3.
6. What is the work of righteousness? Isa. 32.
7. What did Jesus say to the disciples and Thomas? John 20.
8. What is given to those who are justified by faith? Rom. 5.
9. What does the peace of God accomplish? Phil. 4.
10. What have Christians to follow after? Rom. 14.
11. What is it to be spiritually minded? Rom. 8.
12. With what have our feet to be shod? Eph. 6.

No. 12.—ANSWERS—JOY.

1. Psa. 30. 5.
2. Neh. 8. 10.
3. Prov. 15. 21.
4. Psa. 48. 2.
5. Psa. 126. 5.
6. Psa. 16. 11.
7. Jer. 15. 16.
8. Psa. 51. 12.
9. Luke 2. 10.
10. Luke 15. 7.
11. John 15. 11.
12. Gal. 5. 22.
13. Heb. 12. 2.
14. (a) Isa. 61. 7; (b) Matt. 2. 10; (c) 1 Pet. 1. 8.

—Berean.

None live so easily, so pleasantly, as those that live by faith in God. —Mathew Henry.

No yesterday but the cross of Jesus; no to-morrow, but glory; no to-day but CHRIST, the day of SALVATION! To me to live is Christ, may it be so with us all.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—What did the Lord mean when He said, "He that hath no sword let him sell his garment and buy one"? (Luke 22. 36), and how reconcile such an injunction with His rebuke of Peter's use of a sword a few hours later? (see Matt. 26. 52). The question is two-fold; we will take it as it stands.

Answer A.—The Lord is reviewing His methods when He first sent forth His disciples, "Behold I send you forth as lambs among wolves" (at the mercy of their enemies it seemed), and how He added, "Carry neither purse, nor scrip, nor shoes" (see Luke 9. 3, and 10. 3. 4). Now in chap. 22. 36, He asks them, "When I sent you forth thus, lacked ye anything?" The unhesitating reply was, "Nothing." The Lord had provided for these twelve, innumerable simple meals, during their 3½ years with Him, and He had besides, lodged, clothed and protected them. If now He was about to replace His old methods by new, it was not because the old had failed, but because a new condition of things was about to arise, and He would adopt new methods. They were no longer to live by direct miracle; they would need a purse and a scrip; they would need to take reasonable precautions for themselves. "But now he that hath a purse, let him take it and likewise his scrip, and he that hath no sword, let him sell his garment and buy one." Two had already had a sword, without rebuke from their Lord, now the exhortation is positive, Buy one!

Some have tried to evade the literal truth of this, but it is difficult to see how the purse and the scrip could be literal (which no-one questions), and the sword not. The apostles understood it so, and though an effort has been made to shew that our Lord's reply, "It is enough," was in irony, as much as to say, *"It is enough to break* My heart to have to do with men so slow of understanding," no-one seems able to suggest what He did want them to understand. If the sword was not to be taken literally, what did the Lord mean? It was not at all His way, moreover, to break off a conversation, if misunderstood (see, e.g., Mark 8. 17, when they misunderstood His reference to leaven), but patiently to explain.

How, then, reconcile this teaching with our Lord's words to Peter later in the garden, "Put up again thy sword into his place: . . . all they that take the sword shall perish with the sword" (Matt. 26. 52). It is, I believe, because these words have been misunderstood, that the others have been misinterpreted.

First, we may note that the Lord did not order Peter throw away his sword, but to sheath it, as though He would say that this was not the time to draw it. How then are we to understand the words? They cannot apply to all soldiers, nor even to all Christian soldiers, for many a Christian soldier has died in his bed, e.g., General Havelock. The Lord must refer to some special way of taking the sword, and that would be the way Peter was taking it, namely, to defend His Lord's cause. A notable instance of this is Admiral Gaspard de Coligny, the great Christian Frenchman, of the 16th century, who, as we know, took up the sword on behalf of the French Huguenots, and perished with 70,000 others, by the sword of Papist assassins, on the eve of St. Bartholomew. Certainly there is no justification here for a Christian adopting the profession of arms, nor for taking the offensive under any circumstances. How could a sword or two enable eleven men to take the offensive? But it does suggest a modified measure of self-defence. Should we be right in not bolting our front door at night? Would a Christian husband and father be right in allowing marauders to enter his house and brutally attack his wife and children, and never lift a finger in their defence? I trow not. Such a subject shews the importance of rightly dividing the word of truth in the Sermon on the Mount, and in such words of our Lord, as Luke 22. 36, when about to leave His disciples.

Question B.—"Christ loved the church and gave Himself for it (Gk.: her) that He might sanctify and cleanse it with the washing of water by the word . . . that He might present it to Himself a glorious church" (Eph. 5. 26, 27). When and how does this washing take place, and when and where the presentation?

Answer B.—The more correct translation, *which I see the R.V. follows, is,* "that He might sanctify it, having cleansed it by the washing of water in the word," making the cleansing antecedent to the sanctification. There are three acts in this passage true in the past:—(1) He loved the church—this looks back to a past eternity. (2) He gave Himself for it—to a past time at Calvary. (3) Having cleansed—to a past time at the conversion of the individual members of it. The word for "washing" here is of the same root as the once for all washing or bathing of John 13. It is the washing of regeneration.

Then there are three acts true in the

present for the church and its members:—(1) Their sanctification—that is the daily setting them apart for Himself—in all His wonderful ways of wisdom and love, to which it behoves to respond by setting ourselves apart to Him. (2) Their nourishing (v. 29)—the word used for "bringing children up" in chap. 6. 4. (3) Their cherishing (v. 29)—a very tender word used by Paul of himself in 1 Thess. 2. 7, when he compares himself to a nurse who cherisheth her own children, e.g., as Jochebed cherished the little Moses, her own boy.

Then there is one act regarded in the future, as indeed it is: the presentation of the church to Himself, which will take place in heaven, when her number is complete, and all have been raised or transformed, and caught up together to be for ever with the Lord. Then will take place, we know, the marriage supper of the Lamb (Rev. 19. 7, 9).

Question C.—Ought the brother who gives thanks for the cup, to do so for an empty cup, as is done in many places?

Answer C.—There is a figure of speech called **metonomy,** from two Greek words, signifying change and name, by which one word, which includes another, is used for it. Thus we speak of "a good table," meaning, as every one knows, not a table of wood, but a table well provisioned with viands. An empty table would not meet the case at all. We have another example in Luke 16, where Abraham says, "They have Moses and the prophets," meaning their writings. So the cup in 1 Cor. 10., "the cup of blessing," stands, not for the receptacle, but for the wine in it. A cup of tea, water, or concoction of some sort, is not "the cup" in the sense of the Lord's Supper. I presume that though the wine is not poured out into the cup (in the experience of the questioner) it is always on the table in a jug of some sort, which represents the cup for the time being. I judge that the situation noted arises from the slovenly way things are sometimes done, from a want of thought, certainly, rather than from intention: "Let all things be done decently and in order." Surely then for this it is more in accordance with true order that the brother who gives thanks should not do so from his seat, but should come forward to the table, pour out the wine into the cup, give thanks, and then distribute it, or leave it to those who addict themselves to this little ministry. Most will agree that that which speaks of the poured out blood of our Lord Jesus should be definitely poured out before all, that all may have before them that for which thanks is being offered.

Question D.—What are the Protocols?

Answer D.—The word is derived from the Greek: **protos,** first, and **kolla,** glue, and originally meant the first leaf glued to a papyrus roll. This bore the year of the king ruling at the time, and thus dated the roll. Reading the other day of the discovery of some papyri the words occurred: "They found a stray leave close by which was supposed to be a protocol of one of the papyri." Later the name was applied to the original copy of any writing, e.g., a treaty, and then it came to mean the rough draft of any transaction.

As showing the importance of these dated "protocols," the following facts are of interest. The Higher Critics have sought in their general attack on the Old Testament Scriptures to unsettle the Biblical dates of the books of Ezra, Nehemiah and Daniel. "Their scholarship makes it impossible (!) to believe it otherwise." "All (!) scholars are agreed" that these books could not have been written in their place, as we have them. Such persons as are described in the two former books did not exist, and two Greek words for musical instruments† in the book of Daniel most probably bring its date down to the second century instead of the sixth, in which it claims to be written (!). However, in 1904-1907, some papyrus rolls written in Aramaic by Jews of Jeb were discovered in the island of Elephantine or Jeb, in the Nile, opposite Assouan, all dated with the names of Persian Kings of the fifth century, B.C. In these occur the names of Biblical persons such as Sanballat and the high priest, Jehoiada, and his son, Jehohanan, and also three Greek words* more unlikely in their character to be found, than the two Greek words occuring in Daniel. These flimsy papyrus-leaves, preserved in the dry sand of Egypt, are found to negative the premature conclusions of the critics. Daniel belongs to the same epoch.

The word "Protocol" has come rather prominently before the public in late years in connection with "The Protocols of the Elders of Zion," a book purporting to be records of a world-wide conspiracy engineered by Jews. This work has been proved to the satisfaction of very many to be a forgery by enemies of the Jews. It is, however, still used by Anti-semites on the Continent (e.g., in German schools to-day) to stir up race-hatred against God's earthly people.

The Lord may not give gold, but He will give grace; He will certainly send us trial, but He will give grace in proportion thereto.

† Psaltery and Symphony.
* For a coin, colour and article of dress.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion. **APRIL, 1935.** Made up March 25th.

SCOTLAND.

FORTHCOMING. — Annual Conference, Gospel Hall, Shields Road, **Flemington,** Motherwell, Saturday, 6th April, 3.30 p.m. Speakers expected, M. H. Grant, Airdrie; R. Moodie, Larkhall; W. Rodgers, Omagh; J. Stothers, Glasgow. Annual Conference, Hillbank Hall, 57 Cotton Road, **Dundee,** Monday, 8th April, at 11 a.m. Speakers expected, David Weir, Kilmarnock; J. L. Barrie, Dundee; A. Robertson, late of China, and others. Annual Conference, Parish Hall, Albert Place, **Dufftown,** Wednesday, 10th April, 10.30 a.m., 2.30 and 6.30 p.m. Border Assemblies, Half-Yearly S.S. Teachers' Conference, Wellcroft Halls, **Glasgow,** Saturday, 13th April, at 4 o'clock. Speakers, J. Gray, T. J. Smith and others. Annual Conference in ex-Service Men's Hall, St. John Street, **Galashiels,** Saturday, 13th April, 3.30 till 7 p.m. Speakers expected, Wm. McAlonan, Motherwell; Wm. Stockdale, Carlisle; Wm. Trew, South Wales; and M. H. Grant, Airdrie. Annual Conference, City Hall, **Perth,** Sat., 13th April, at 3 p.m. Speakers, J. Cordiner, Dr. A. T. Duncan, J. W. Gibson, M.A., and Tom Sinclair. Half-Yearly Gatherings of Christians, Christian Institute Hall and City Halls, **Glasgow,** 20th to 22nd April. Speakers, Geo. Goodman, E. Barker, Wm. Gilmore, E. S. Curzon, Dr. J. Muir Kelly, John McAlpine. A number of missionaries also expected. Annual Conference, Masonic Hall, **West Calder,** Saturday, 20th April, 3 p.m. Speakers expected, W. K. Steedman, Broxburn; Wm. Scott, Stoneykirk; Jas. Meiklejohn, Newmains; and F. Robertson, Uphall. Ayrshire S.S. Teachers' Half-Yearly Conference, Victoria Hall, Main Street, **Ayr,** Saturday, 20th April, at 4 p.m. Speakers, Ernest Barker, London; H. F. Wildish, West Indies; and Jas. F. Peebles, Glasgow. Each district should advise David Allan, 40 Heathfield Road, Ayr, likely number attending. Meetings for the ministry of the Word, in Walker Hall, Footdee, **Aberdeen,** Saturday, 27th April, 3.30 till 8.30 p.m. Lord's Day, 2.30 till 4.30 p.m. and 7 p.m. Fuller particulars, Mr. A. Forbes, 20 South Square, Footdee, Aberdeen. Annual Missionary Conference for women, Roman Road Hall, **Motherwell,** Saturday, 27th April, at 3.30 p.m. Expected, Mrs. Melville, China; Mrs. Wilcox, India; Miss Fischer, Manchuria; and Miss Mills, Argentina. Annual Spring Conference for Village and Postal Workers, and all interested in the spread of the Gospel, in Central Hall, John Finnie Street, **Kilmarnock,** on Sat., 27th April, at 3 p.m. The Annual Bible Readings for workers and brethren at Netherhall, **Largs,** May 4th to 10th. J. M. Shaw and C. F. Hogg, London, expected. Full particulars from Mr. W. E. Taylor, Netherhall, Largs. Jubilee Holiday Conference in Brisbane Hall, **Largs,** Monday, 6th May, from 3 to 7 p.m. Speakers expected, C. F. Hogg and J. M. Shaw, London. Ebenezer Hall Annual Conference to be held in Parish Church Halls, **Dreghorn,** Sat., 4th May, at 3 p.m. Speakers expected, J. M. Shaw, London; T. J. Smith, New Stevenston; R. D. Johnston, M.A., Glasgow; and John Ritchie, Kilmarnock. Annual Conference in Y.M.C.A. Hall, Vernon Street, **Saltcoats,** Saturday, 18th May, at 3 p.m. Speakers expected, Andrew Dalrymple, Glasgow; Jas. Coutts, Glasgow; Wm. King, Dalmuir; and Wm. McAlonan, Motherwell. Summer Convention for Bible and Missionary Study, July 13th to 27th. Speakers expected, H. P. Barker and Harold St. John. Full particulars, W. E. Taylor, Netherhall, Largs.

REPORTS.—Good gathering at the Opening Conference in New Hall, **Old Cumnock.** Helpful ministry from J. Campbell, D. Weir, D. Houston and M. H. Grant. Special meetings followed with good interest nightly, and some saved. The New Hall at **Tarbolton** has just been completed, and the Opening Conference held therein as we go to press. Particulars as to meetings, etc., to Mr. James Frew, Back St., Tarbolton, Ayrshire. John McAlpine had two weeks' Gospel meetings in Bethany Hall, **Stevenston,** with good interest and blessing to some. John Brown and John Carrick paid return visit to Slate Mill Gospel Hall, **Irvine,** and had a series of good Gospel meetings with some blessing.

Samuel R. Chambers, of Edinburgh, had four weeks' Gospel meetings in Main Street Gospel Hall, **Livingston Station,** near Uphall. Hall filled every night. Quite a number saved. Saints helped, and some back-sliders restored. Later in Bathgate. Alex Philip in Orkney Isles, visited and preached the Gospel in Islands of **Eday** and **Papa-Westray.** Meetings held in houses and barns. Had two weeks' meetings in a barn in **Rapness** district of **Westray.** At first stormy weather hindered people getting out to meetings, but later the attendances grew and the interest too. Andrew Philip has also given help around these parts, and the two brothers gave help in Sandwick and other parts later. James Petrie had meetings in **Kirkwall** and **Westray,** and has returned to **Shetland.** David Morrison had two and a half weeks in **Erie.** J. McPate had meetings in **Wilsontown,** and found some interest in The Levitical Offerings. John Gilfillan had meetings in **Cairnbulg,** Aberdeenshire. W. E. Taylor, of Netherhall, gave a series of addresses on "The Tabernacle in the Wilderness," in Hebron Hall, **Glengarnock,** with a goodly measure of interest and blessing. M. H. Grant had special meetings in the New Hall, at **Old Cumnock,** with a good measure of interest. Some professed conversion. H. P. Barker had a week's meetings in Roman Road Hall, **Motherwell.** Conference at **Blackburn** much enjoyed. Hall filled. Profitable and edifying ministry from John Feely, John Douglas, Wm. McAlónan and Wm. K. Steedman.

FORTHCOMING.—W. F. Naismith gives a series of addresses on the "Christian Life," in Hebron Hall, **Glengarnock,** Wednesday evenings of April. Each night at 7.15.

TENT WORK.—Jack Atkinson will again work the large Lanarkshire Tent, and James McCulloch the smaller Tent. The former at **Gartcosh;** the latter at **Bothwellhaugh.**

ENGLAND AND WALES.

FORTHCOMING.—Workers' Conference and Bible School, Plas Menai, **Llanfairfechan,** April 2nd to 9th. W. Rouse and W. E. Vine, M.A., expected. Fuller particulars, H. G. Hall, Plas Menai, Llanfairfechan. Conference, Wesleyan Chapel, **Swansea,** April 3rd and 4th. Speakers expected, Dr. W. H. Bishop, James Stephen, F. A. Tatford and H. G. Young. Clumber Hall S.S. Workers' Conference, **Nottingham,** Saturday, 6th April, at 3.15 p.m. Speakers expected, Geo. Goodman and J. A. Gordon. Both speakers take part ministry meetings, Lord's Day, 7th, at 3.45 p.m. Mr. Goodman continues ministry, Monday and Tuesday, at 7.30 p.m., and Mr. Gordon gives addresses to young people, Monday to Friday (inclusive), at 6.30 p.m. Conference at **Charlton,** Saturday, 6th April, at 4 and 6 p.m. Conference in Clarendon Hall, **Leamington Spa.,** Saturday, 6th April, at 3 and 6 p.m. Speakers, C. F. Hogg and A. Fingland Jack. Conference, Brook Street Chapel, **Tottenham,** Saturday, 6th April, at 4 and 6.15 p.m. Speakers, A. Ginnings and H. F. Wildish. Conference in Wangey Road Chapel, **Chadwell Heath,** Saturday, 6th April, at 3.45 and 6 p.m. Speakers, E. H. Grant and J. M. Shaw. Fiftieth Anniversary Meetings, Landgard Road Hall, **Shanklin,** 10th April, at 5.15 p.m. Conference for workers among women and girls, in Eccleston Hall, Victoria, **London,** S.W.1., 11th April, at 3.30 and 6.30 p.m. Annual Meetings, Victoria Road Hall, **Barkingside,** Ilford, Saturday, 13th April, at 4 and 6 p.m. Speakers, R. W. Cooper and E. H. Grant. S.S. Teachers' Conference in Gospel Hall, Park Lane, Aston, **Birmingham,** Saturday, 13th April. Speakers, A. Fingland Jack and F. A. Tatford. Missionary Conference, Denmark Hall, **South Norwood,** Saturday, 13th April, 3.30 and 6 p.m. Mark Kagan will speak on "The Arab, The Jew and The Bible." Missionary Reports: A. Gander, India; W. Rowland, West Indies. Annual Conference, Welbeck Hall, 1 Rossmore Road, **London,** N.W.1., Sat., 13th April, 4 and 6.15. Subject, "Evidences of the New Birth" (John 1.). Opened by W. Hoste, B.A., and followed by others. Holiday Conference Gatherings, **Paignton,** April 18th to 23rd. Speakers, R. W. McAdam, Scott Mitchell and J. McCready. Full particulars, F. B. Wilkinson, Torbay Court. M.S.C. Holiday Conference, **Eastbourne,** April 18th to 23rd. Speakers, A. E. Green, A. Fingland Jack, M.A., Dr. A. Rendle Short, and James Stephen. Correspondence, A. Pulleng, 4 Theobold Road, Leyton, London, E. 17. S.S. Teachers' Conference, **Littlehampton,** April 18th to 23rd. Speakers, G. H. Vine, W. E. Vine, M.A., and J. B. Watson. Particulars, C. F. Kennedy, Belgrave House. Annual Conference, George St. Hall, **Weymouth,** April 19th, at 3 and 6 p.m. Speakers, E. W. Rogers and J. B. Watson. Conference Mount Street Hall, **Poole,** Dorset, April 19th at 3 and 6.30 p.m. Annual Conference, Acre Street, **Stroud,** April 19th, 2.45 and 6 p.m. Easter Conferences, **Liverpool,** April 19th, Toxteth Tabernacle, 2.30 to 8.30 p.m. April 20th, Boaler Street, 3 p.m.; Y.M.C.A., 7 p.m. April 22nd, Common Hall, Hackens Hey (brethren) 11 a.m.; Brunswick Chapel Birkenhead, 2.30 to 8.30 p.m. Speakers, H. P. Barker, E. S. Curzon, H. St. John, Capt. Wallis. **Manchester** Easter Conferences:—Missionary Meetings, 19th April, 2.30 and 6 p.m., Higher Ardwick Methodist Chapel. Ministry, 20th April, 6 p.m., Hope Hall. 22nd April, 2.30 and 6 p.m., in Higher Ardwick Methodist Chapel, Bible Reading (brethren only). 20th April, 2.30 p.m., in Hope Hall. Speakers expected, A. Gilmour, R. McKeown,

H. St. John, and H. Steedman. Missionaries, F. Rowat (India), E. J. Spargo (Belgian Congo), F. H. H. Logan (Paraguay), and Dr. G. Macdonald (Belgian Congo). Communications, G. S. Bowker, 18 Snowdon Rd., Eccles, Manchester. All-day Conference Gatherings, Crindau Gospel Hall, **Newport,** Monday, April 19th. Speakers, E. Lewis and A. Ward. Conference at **Boston,** Lincs., April 19th. Particulars from W. Towell, Carlton Road. Conference in Craigdale Hall, **Romford,** 19th April, at 3.45 p.m. Speakers, Dr. Hanton, J. Hodson and E. H. Sims. Annual Conference in connection with Hamilton Hall Assembly, in Beaulah School Room, Clifford Road, **Bexhill-on-Sea,** 19th April, at 2.45 p.m. Conference in Forest Hall, **Nutley,** April 19th, 3 and 6 p.m. Help valued! Conference at **Barnsley,** April 19th. Tyneside Conference, The People's Hall, Rye Hill, **Newcastle,** *April 19th to 22nd. Speakers,* C. F. Hogg, F. A. Tatford, H. Hitchman and Jack Atkinson. Conference, **Newport,** Isle of Wight, April 19th, 3 and 6.15 p.m. Speakers, W. A. Chilcott and David Ward. Conference at **Shoeburyness,** April 19th, 3 and 6 p.m. Speakers, A. Brown, P. J. Poole and Dr. R. W. Raven. Conference, Clifton Hall, Whitehouse Lane, **South Norwood,** April 19th, 3.30 and 6 p.m. Annual Conference, West Street Hall, **Carshalton,** April 19th, 3.30 and 6 p.m. Annual Conference, The Rest Gospel Hall, Three Cups, **Heathfield,** Sussex, April 19th, 2.30 and 6.15 p.m. Speakers, James Andrews, H. W. Atkins and J. W. Jarvis. Annual Conference, Bethany Hall, **Madeley,** Staffs., April 19th, 3 and 6 p.m. Speakers, Jack Atkinson, Belfast; R. H. Pritchard, Liverpool; John Carrick, Coatbridge; and John Brown, Largs. Annual Missionary Conference, Edgewood Hall, **Eastbourne,** Monday, 22nd April, 3 and 6 p.m. A. Young, of India, and I. Logan, of France, expected. Annual Conference in connection with Vernon Street Assembly, in St. Lawrence Hall, St. Stephen's Lane, **Ipswich,** Monday, 22nd April, at 7 and 11 a.m., 2.30 and 6 p.m. Annual Conference, in Gospel Hall, Ynys Street, **Port Talbot,** Monday, 22nd April, 2.30 and 6.30 p.m. United Conference, Abbey Road Gospel Hall, **Barrow-in-Furness,** Monday, 22nd April, 10.30 a.m., 2 and 6 p.m. Speakers, J. Green and Mark Kagan. Annual Conference, The Guildhall, **High Wycombe,** Monday, 22nd April, 3 and 6 p.m. Young Christians' Rally, Parade Hall, **Nottingham,** 20th April, 7.30 p.m. Speaker, J. W. Bundock. Conference, Ebenezer Gospel Hall, **Gloucester,** April 22nd, at 3 and 6 p.m. Conference, Joseph Street Hall, **Leeds,** April 22nd. Speakers, W. F. Naismith, Carluke, and W. D. Whitelaw, Irvine. Annual Conference, in connection with Wensum Hall, in Stuart Hall, **Norwich,** April 22nd, at 11 a.m., 2.30 and 6 p.m. Speakers, F. Butcher, H. F. Wildish, and others. Conference in Gospel Hall, **Quenington,** near Fairford, April 22nd, 2.15 and 6 p.m. Annual Gatherings, North Road Gospel Hall, **Bideford,** April 23rd, 7.45 p.m.; April 24th, 3 and 6 p.m. Speakers, H. P. Barker, A. Ginnings, and others. Annual Conference, Gospel Hall, Park Road, **Oldham,** Saturday, 27th April. Speakers, H. P. Barker, W. Harrison, and F. A. Tatford. Annual Conference, **Nuneaton,** April 27th. Speakers, E. S. Curzon, D. Porter, and E. W. Rogers. Missionary Conference Gatherings, Town Hall, Paradise Street, **Birmingham,** April 27th and 29th. Particulars, E. H. Whitehouse, Maxwell House, Maxwell Ave., Handsworth, Birmingham. Annual Meetings, Norwich Hall, **Bournemouth,** May 1st. Speakers, A. Payne and F. A. Tatford. Annual Conference, Gospel Hall, Ealing Road, **Wembley,** May 4th at 4 and 6.30 p.m. Speakers, Harold St. John, and others. Conference, Bethel Hall, **Rochford,** May 4th. Speakers, R. R. Guyatt, F. A. Tatford and C. J. Tisdale. Annual Conference, Town Hall, **Crediton,** May 7. Annual Fellowship Meetings, **Shillingstone,** Dorset, May 15, at 3 and 6. Missionary Conference Gatherings, Wood Street Chapel, **Cardiff,** May 15th and 16th. Annual Missionary Gatherings, Bethesda Chapel, **Bristol,** May 11th to 15th, at 3 and 6.45 p.m. Women's Meetings, Wednesday. Conference in Shirley Hall, **Enfield,** May 18th, at 4 and 6.30 p.m. Speakers, G. Goodman, G. C. D. Howley, and J. B. Watson. Missionary Conference, The Poplars, Histon, **Cambridge,** May 25th. Speakers, S. Adams and others. Annual Summer Conference, **Nottingham,** May 25th to 27th—Albert Hall Institute, 25th, 3.15 and 6 p.m.; Parade Hall, 26th, 3 and 7 p.m.; Parade Hall, 27th, 7 to 9 p.m. Speakers expected, W. E. Vine, M.A., Wing-Commander Wiseman, and Kenneth G. Hyland. M.S.C. Holiday Conference, **Keswick,** June 7th to 10th. Speakers, Jas. Stephen, London; J. M. Davies, India, and others. Particulars, Mr. Ronald Beattie, Kenilworth, Talbot Road, Carlisle. Young People's Holiday Conference, **Felixstowe,** June 8th to 11th. Speakers, A. Cansdale, T. A. Judson, E. V. Kemp, F. A. Tatford, and E. A. Wright. Young People's Holiday Conference, **Southbourne,** July 13th to 27th. Details, F. A. Tatford, 72 Oakington Ave., Wembley Park, Middlesex. Conference in **Morecambe,** June 22nd. Speakers, G. J. Hyde, London; Wm. Hagan, Belfast; and J. A. Ferrier, Birkenhead. Fuller particulars, G. H. Lawes, 65 Alexandra Rd., Morecambe.

Gospel Meetings.—Jack Atkinson will have Gospel meetings, in Bethany Hall, **Madeley,** Staffs, April 7th to 21st. John E. Davies to have meetings with large chart, at **Garston,** Liverpool, for two weeks, commencing 21st April. Henry Steedman hopes to visit and give help at **Wolverton** and **Manchester.** W. H. Clare has meetings in Palmers Green, **London,** and goes on to **Workington,** April 22nd. Walter Ainslie, late of U.S.A., will give addresses in Elim

Hall, Mill Hill, **Blackburn,** April 27th to May 2nd.

REPORTS.—John McAlpine had a good spell of meetings in **Stockton-on-Tees,** with a few results. Later at **South Shields** and **Consett.** H. P. Barker paid a much appreciated visit to **Fforestfach,** Glam., giving helpful messages specially suited for young believers. Henry Steedman found an ear and response to the Word in **Coventry, Leamington** and **Smethwick.** W. H. Clare ministered the Word to profit at **Ashwell,** Herts., and the Lord gave blessing. Wm. Hagan had good meetings with blessing to saved and unsaved, at Elim Hall, Mill Hill, **Blackburn.** Attendances good. John Gilfillan had well-attended meetings with interest and blessing at **Whitechurch, Blackley** and **Scilly Banks.** Good meetings at **Mayfield** Conference. Help given by Geo. Goodman, G. C. D. Howley, and F. A. Tatford. Helpful time at **Littlehampton** Annual, when W. A. Chilcott, Russell Elliott and F. A. Tatford ministered. F. Broadhurst, W. Hagan, and E. H. Needham ministered to profit at Elim Hall, **Blackburn.** Conference at **Enfield Highway** was well-attended. A. Burr, A. L. Goold, and F. A. Tatford spoke.

IRELAND.

J. Megaw is continuing in **Coleraine.** Meetings good. Some have professed conversion. R. Beattie is having some meetings in Mr. McLean's house, **Smithborough,** Co. Monaghan. There is a good interest, and two or three have professed. Craig and Lewis have finished at **Creduff.** A number have professed to be saved. They are now going on near **Castlederg** in a barn with good interest. J. Grant has finished at **Ballisodare.** One has professed. He purposes going somewhere in the same district, as others are concerned. E. Hill is having good meetings in wooden tent at **Killimore,** near Drum, Monaghan. People are coming out fairly well. Allen and Duff continue in **Strabane.** Some blessing. F. Bingham is holding forth in **Ballyclare.** Bailie and Farr continue in **Hillsborough.** People coming fairly well. C. Fleming has finished up in **Lisburn.** Some professed. J. Hutchinson continues in **Portadown.** Good numbers coming. Some have professed. Some restored and gathered out from the sects. J. Glancy continues in **Larne.** Good numbers coming. A number professed faith in Christ. Some exercised about baptism and fellowship. Finnegan and Poots have finished up at **Tivaconaway.** Fair numbers. McCracken and Roberts continue in new hall in **Moira.** A number have professed. F. Knox has been ill, but expects to be able to resume meetings in Kingsbridge Hall, **Belfast.** T. McKelvey has finished up in Roslyn Hall, **Belfast.** Some professed. R. Hawthorne has had a number of weeks in **Matchett** Street, on the chart, with help to the Lord's people, and some professions of conversion. T. Lyttle had seven weeks' most encouraging meetings in **Whitehouse.** The Lord gave blessing. A few professed, and Christians were helped. He then had a few weeks in new hall at Bloomfield, Belfast. **Tullynure** Believers' Meeting on 13th March. A profitable season. Ministry by Hawthorne, McCracken, Stewart, Murphy, Love and Wells. Meetings continued at **Hydepark,** by Sam Gilpin, with some blessing. It is hoped to continue a regular Gospel meeting and children's meeting each week. Russell and Hewitt had 8 weeks' meetings at **Lisnagat.** A good number have professed faith in Christ, and God's people helped and encouraged. Diack and Campbell had some blessing at **Annalong.** W. Johnston was at **Ardmore,** a very needy part. J. Craig at **Clonroot.** Encouraging meetings. Small assembly needing help. Bentley and Curran at **Annabawn.** Encouraging meetings. W. Gilmore had large meetings in Ebenezer Hall. Stewart and Murphy in **Antrim.** Some encouragement; now in **Portavogie.** Russell and Frew expected in **Dundonald.** Wallace and Kells in **Ballymagarrick,** large meetings. D. Walker in **Ballina.** Love in **Newmills.** David L. Craig had some weeks' meetings in **Tullylagan,** with interest and blessing, also at **Clonroot.** Attendances very good in this needy place where the assembly is small.

CANADA AND U.S.A.

John Ferguson had a series of good meetings in Teller Avenue Gospel Hall, **Bronx,** N.Y. H. K. Downie had a series of good meetings in Swanwick Hall, **Toronto,** and later in **Birchcliff,** Ontario. Andrew Craig had four weeks' meetings at **Torrington,** Conn. A few professed to be saved and added to the assembly. Later at **Westerley,** R.I. **Hamilton,** Ont. The Annual Sunday School Teachers' Convention, conducted by the McNab Street and Kensington Avenue Assemblies, will be held (D.V.) on Friday, May 24th, in the I.O.O.F. Hall, Gore Street (on block east of James Street), at 2 p.m. and 6.30 p.m. Lunch will be served. James Lyttle visited assemblies along the Hudson. excellent meetings in **Poughkeepsie,** N.Y., and **Trevington,** on Hudson, N.Y. Unsaved came out well in both places during zero weather. Had fruit in conversions. Also visited "Sing Sing" Prison for meetings. Many large towns along the Hudson with no Gospel testimony.

MISSIONARY INTELLIGENCE.

R. S. McLaren, of Angola, presently in Portugal. **Mr.** and **Mrs. Proudfoot,** of Belgian Congo, in Missionary House, **Newarthill. S. A. Williams,** of Argentina, presently in

Spain. **Mr.** and **Mrs. Soutter**, of India, on the way home. **R. A. Jewers** finds interest at Hopetown and other places in Abaco (West Indies) and Bluff Point. **L. H. Berwick** sees the work greatly extending in East of Jamaica. New hall going up at Steertown, where many have been brought to Christ. **H. Huggins** writes of conversions in various parts of Grenada. **J. Teskey** finds the work of God growing apace in Tobago. **Eric Barker** and **Ed. Moreira** had good meetings in New Hall, **Foz do Douro**, Portugal, and **José Friere** followed on.

FALLEN ASLEEP.

A few more details regarding the sudden and unexpected Home-call of our missionary brother, **Thomas Louttit,** missionary, Central Africa, mentioned last issue. Although Mr. Louttit had been ill for a considerable time, since his coming home on furlough, it was considered a cure had been found before he left Scotland for U.S.A. His sudden Home-call came very shortly after his arrival in U.S.A. Mr. Louttit was born in Orkney the year Dr. Livingstone died. He was born again in Boston, U.S.A. Went out to Africa 40 years ago, where he did a good work, pioneering much in early days. His heart was set on being back amongst his loved natives and doing a little more service for the Lord there, but the Lord has called him to Higher service. His widow and three children are presently in Edinburgh, and we commend them to the Lord in their great loss. **Mrs. Andrew Wilson,** Kilmarnock, aged 92 years. Mother of the late John Wilson, Central Africa, and the late Mrs. Stephen B. Adams, Venezuela. Many years in Christ. In fellowship in Kilmarnock, and took a keen and practical interest in all the meetings when able to be about. The last ten years or so confined mostly to the house, but her testimony always bright and cheerful to the end. Many missionaries visited her, and were cheered on their way as a result. **John Boyd,** Scrabo, Ireland, aged 61 years. In assembly since commencement, nearly thirty years ago, following tent work in district. Continued stedfastly. Given to hospitality and liberality. **Wm. Murray,** Glasgow, aged 95 years. An aged and esteemed servant of Christ. Saved over sixty years ago. In Porch Hall Assembly, Glasgow, since its commencement. Unable for active service for many years. Took a great interest in the Lord's work, and helped it on, especially in scattered districts. Was a great friend of the late Editor, Mr. Ritchie. **Mrs. James Gilfillan,** Law Junction (late of Overtown), aged 78 years. Mother of John Gilfillan, evangelist. Saved when 21, in Wishaw, and in fellowship there, and then in Overtown from its commencement. Latterly in Law Junction. Bore a bright testimony to the end, and much esteemed by all who knew her. **Alexander Godfrey,** Holytown, aged 59 years. In fellowship since the meeting began. He will be missed, for his seat will be empty. **Mrs. Hogg,** London, aged 74 years (wife of our well-known and esteemed brother, C. F. Hogg). Many years in Christ, and leaves behind a long record of honourable and faithful service in this and other lands. Mrs. Hogg's interest in the Lord's work and workers in other lands was well-known, and she will be much missed by her correspondents as well as by her many friends who knew her and enjoyed her loving hospitality. **William McCann,** Belfast, aged 80 years. Saved in early life. Was connected with assemblies at Grangemouth, Leyton, London, Newry, Gravesend, and latterly at Adam Street, Belfast, where he spent many years. He was a quiet, consistent brother, and continued a steady course until his Home-call. Will be missed. **Miss Mary Winsor,** Bristol, aged 52 years. Was for some years a worker in the Ashley Down Orphan Houses. Went to Argentina, seven years ago, to serve the Lord as matron in the Quilmes Orphanage. A mosquito bite brought on malignant malaria, which necessitated her return home. For the last three years has been under treatment at a Bristol Hospital where, after much suffering, patiently borne, she fell asleep.

ADDRESSES.

Samuel R. Chambers, Evangelist, 5 Abbey Street, Edinburgh. Correspondence for Elim Hall, Princes St., **Kilmarnock,** should now be addressed to **Mr. James Weir,** 5 South Dean Road, Kilmarnock. Correspondence for Assembly meeting in Rechâbite Hall, Pound Lane, Canterbury, should now be addressed to **Mr. Wm. D. Sweeting,** 6 Dane John, Canterbury. Visiting brethren to Galashiels will find Assembly in Foresters' Hall, Channel Street. Correspondence to **Mr. Robert W. Hamilton,** 56 Glendinning Terrace, Galashiels. George Bond, Evangelist, 1 Giffnock Park Avenue, Giffnock, Renfrewshire (formerly of Invergordon).

PERSONALIA.

Mr. W. J. McClure, of California, has left Ireland, accompanied by Mr. Wm. Bunting, for Jerusalem and Syria, and going on later to Africa. **Dr. Matthews,** of Belfast, is again laid up ill at home. Prayer will be valued. Our esteemed brother, **W. J. Miller,** of Shetland (son of the late Robert Miller, of New Zealand) has been confined in a private hospital, in Wellington, New Zealand, and has undergone an operation. Prayer will be valued for a speedy recovery. Our brother has found many openings for service in New Zealand.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

Shop Change - - - -	£0	0	6
2nd Chron. 25. 9, - - -	4	0	0
"A. P." - - - -	5	0	0
Romans 12. 13, - - -	0	10	0
A brother in fellowship, - -	0	10	0
Total to 22/3/35, -	£10	0	6

The Sum of One Pound, for the New Hall at Old Cumnock, has been received from an **Anonymous Giver. Thanks!**

TREASURY NOTES

By THE EDITOR.

THE JUBILEE.

"Then shalt thou cause the trumpet of the jubilee to sound . . ." "A jubilee shall that fiftieth year be unto you" (Lev. 25. 9, 11).

THE word jubilee is usually associated in men's minds with the ordinal "fiftieth," and especially with the fiftieth celebration of a birth or an accession to a throne, etc. But though in Israel the jubilee year was a fiftieth year, there is nothing in the word to denote "fiftieth," or any other number. The words translated jubilee in the two passages above are quite distinct—the former being from a Hebrew root, *t'roo-ngah,* generally translated "shouting or the sounding of a trumpet, and the other from *yoh-vel,* denoting a joyful sound, and then, since this was often signalized by trumpet blowing, the word also came to denote the sound of a trumpet (*e.g.,* Exod. 19. 13, "When the trumpet soundeth"). They are both what are called *onomatopoetic* words, that is, formed from the sounds they are meant to express, as our words, buzz, mew, low, bark, etc. It is clear from above that we may well use the word, as in the present year, to celebrate a period of twenty-five years, and we as believers, leaving the world to celebrate it after their manner, must not come behind in utilizing the national celebration as an opportunity for thanksgiving for the wise, unselfish and constitutional reign of our gracious sovereigns, and of prayer for them in their official and personal capacities. May they both continue to rule this realm, as we believe they are desirous of doing, as responsible to Him whose ministers† they are, and, through faith in Christ, finally share in His Kingdom which will know no end.

† In verse 4, this represents the Greek word diakonoi, and in verse 6, leitourgoi.

THE jubilee in Israel was in every sense a most gracious provision of Jehovah for His people, and truly it speaks very clearly to us of the Person and Work of Christ, for all that the jubilee meant to Israel, and infinitely more, Christ brings to the believer. This is evident if we consider first how the year fell. Its appointment comes in Leviticus 25, directly after the arrangement of the sabbatical years (vv. 3-7), intended by God to be sabbaths of rest to the land. These were neglected from the first, so that what might have brought blessing led to their being led into captivity, because "it did not rest in your sabbaths" (see chap. 26. 35). Law can give rest neither to land or souls; it can only curse. But when seven of these periods of seven years were completed, God set apart a year after His own heart, a year of rich blessing to Israel, both physically and morally; a new beginning; a year of rest in Christ—a rest not worked up to and never attained, but to be attained through faith in Him alone. It is the difference between the rest of the seventh day—the Sabbath, and that of the first day—the Lord's day. The first thought, then, is that of rest; there was to be no toil or anxious thought in the jubilee year: they did not even reap or harvest, but ate what they wanted, enjoying the bounty of God, with no fear for the future, nor of their enemies. Twice it is repeated, "Ye shall dwell in the land in safety" (see vv. 18 and 19), "For it is the jubilee; it shall be holy unto you." God provided for His people, and His hand was over them with protecting care.

But how was this rest obtained? "The effect of *righteousness* is peace." It is significant that the jubilee trumpet sounded on the tenth day of the seventh month—the day of Atonement. It was only "by the blood of His Cross" that it pleased God to make peace. That trumpet was, so to speak, the proclamation to the people of that perfect work of Christ, by which rest alone could be obtained. But not only so, it was "a season of refreshing"* to the weary and heavy laden. Every Israelitish bond-servant went free with the first note of the jubilee trumpet. It was a day of liberty, but it was also a day of "the restitution of all things."* Truly man gets back through Christ infinitely more than he forfeited in Adam.

"In Him the sons of Adam boast
More blessings than their father lost."

LASTLY, the jubilee was a year which regulated values and conditions in a marked degree. Prices varied accordingly, as it was near or far. The toiler and the bankrupt would count the days to the jubilee. It was to have a determining effect on the dealings of one Israelite to another, as the coming of Christ and His judgment seat should for the believer to-day. Present values should be reckoned by the trumpet at His coming.

How truly we can echo the glad words of the Psalmist, "Oh, the blessings of the nation who know the joyful sound (*i.e.*, of the jubilee trumpet, *t'roo-ngah*): they shall walk, O Lord, in the light of Thy countenance" (Psa. 89. 15).

* Peter speaks of both these "times and seasons" in Acts 3, and they are both associated necessarily with the return of Christ to His people.

RIPPLE OF SPIRITUAL THOUGHT.

Oh, the honour that God has conferred on
His Own,
That to US are His "mysteries" and purposes known!—Mark 4. 11.
Yet one "mystery" remains, that we never
will see;
Why He laid bare HIS HEART for such
sinners as we!—John 3. 16.

E. M. T.

Nature or Grace.

By W. H. Ferguson, Detroit.

IN the words of the Apostle Paul, all who have, in any measure, been used by God and blessed in His service can say, "Yet not I, but THE GRACE OF GOD WHICH WAS WITH ME" (1 Cor. 15. 10).

It is so *natural* for us to depend on nature; it is evidence of entering into God's mind and His purposes to rely upon His grace, and seek it for all necessary help in the service to which we have been called.

One of the old writers (Bengel) has well said, "They who have *begun to depend on grace* are *less able to employ nature.*" There is a deep and true meaning in this sentence. The very fact of one being united to Christ, and learning even a little of the grace of God, puts the servant (and this does not necessarily exclude any of His children) at a disadvantage naturally.

Natural reasonings, methods, resources, are essentially cast away if one is to *prove* the grace of God sufficient as in our verse (1 Cor. 15. 10). This does not mean that earthly talents may not be sanctified in serving our Lord and Master, but unless one is careful to understand the purpose of His calling, and the necessity of true spiritual unction, such "evident" advantages naturally may be a hindrance instead of a help. The great apostle did make use of his manifestly rich earthly talents, after God reached him and called him to His service. Even of His speech we read in 1 Cor. 2. 13, "Which things also we speak, *not in the words which man's wisdom teacheth,* but which the Holy Ghost teacheth." From the third verse of this chapter we learn that he was with them "in weakness and in fear, and in much trembling." (What a contrast to the raging persecutor of a few years before). He who had his heart fixed and stedfast to do God's will under any circumstance, as the "natural" eye could

see him, was "weak." He learned the secret God would have us all learn: "My grace is sufficient for thee; for My strength is made perfect in weakness."

TO BE PRACTICAL—*nature* in the work of the Lord would look for "big" things done in a "big" way by those who naturally seem able to do them or bring them about (even with a profession of seeking God's face in the matter).

Nature must count up the results in *cold facts* and is not satisfied to wait God's time albeit this latter course is proven to be most fruitful in a "godly seed" and a "godly increase."

Nature would say—if work is to be done we must have more income, more evident resource, then we can go ahead. GRACE would teach us to go on in the sphere for which we are fitted, and launch out in dependence on God, and lean hard upon Himself for the necessary means. His resources are unlimited. He cannot fail. He may *test* but *fail He can not.*

Another way in which we often use purely "natural" means when "grace" is what is required, is in connection with questions and difficulties amongst His own. It is sadly possible to look at things that are wrong, and seek to put them right by natural means, with the sad result that the hearts of the saints are not won, and as one of earlier days has well said, "Conscience reached with the heart unreached will only do for men what it did with the first sinner amongst men—drive him forth amidst the trees of the garden to escape the unwelcome voice." The bride in Song. 5. 2, says, "I sleep but my heart waketh: it is the voice of my beloved that knocketh." And even when we are asleep at times the tender voice of the "Lover" of our souls reaches the heart when other voices fail. Have not His ways with us been gracious? Has He not borne with us? Has He not shown us mercy and grace when we little deserved it? Has He not in our sin and failure dealt less severely with us than we would expect? *Then* can we be less gracious than He has been to us in our dealings with others? Dare we harass and drive away by our uncomely attitude and unseemly words any who have fallen by the way? Nay, rather let us drink in more of His Spirit, let us learn more of His gracious ways, let us look often to Calvary where He received us as rebels and sinners and LET OUR SOJOURN AMONGST MEN BE MARKED BY THE GRACE OF GOD SEEN IN US rather than *marred* by the evidence only too plainly read of a natural temperament, natural ways, natural words.

Grace and truth is a wonderful couplet, but let it be acknowledged in closing this article that we have learned much more "truth" than we have had "grace" enough to put into practice.

"Then gracious Lord Thy ways we'd learn
In truth and soberness to walk;
Not **marred** by nature's soulish mien
But **marked** by gracious, seasoned talk.

Lest lips that should His grace proclaim
Be fashioned more to speak the word
Of harshness, bitterness and sin,
So much unlike our living Lord."

Children take more notice of what their parents DO than what they SAY.

Parents beware of helping or encouraging your children to conform to the fashion of the world: it may prove their ruin.

Never EXPECT the comforts of divine love out of the way of God's precepts; He may SURPRISE you with His kindness, but He has never promised you His comforts when wandering from Him in forbidden paths.

Dead fish go with the stream, living ones against it.

Being God He cannot forget, but knowing our frailty, He graciously speaks after the manner of men for our comfort and consolation.

Who are you, and what are you that you expect to escape trouble.

If we were allowed to choose our own ballast it would be something as light as sawdust, but "Gold has to be tried by fire."

The Christian's Part in Politics.

By Harold F. Wildish, Jamaica.

IN these startling days when world happenings move swiftly, and everything around makes the watchful Christian cry "Maran-atha," it is well to remember the words of the Apostle Paul in 1 Tim. 2. 1-4 . . . "I exhort therefore, that, FIRST OF ALL, supplications, prayers, intercession, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of GOD our Saviour; Who will have all men to be saved, and to come to the knowledge of the truth."

During recent years, crowned heads have grown fewer; old forms of government have changed; and the Daily Press is now full of Soviet, Fascist, Nazi and Republican news. Many watchers can discern the shaping of the ten-kingdomed League of Nations, so soon to form the revived Roman Empire, where iron and clay are mixed but not united—(Dan. 2.).

We know that "Our citizenship is in heaven, from whence also we look for the Saviour," but is there not a danger of our failing to play our part in the political life of our land here on earth? The measure of peace, order and safety we enjoy, comes to us by way of the men to whom God has entrusted authority; and though it is often impossible to agree altogether with their judgments, and deplorable to see how rarely God is acknowledged in their schemes, yet, like Daniel, we KNOW that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.."—Dan. 4. 25.

As "strangers and pilgrims," (1 Pet. 2. 11), away from, but journeying to our heavenly home, we have to tarry for a time in this world, and it is the mind of our Lord that "every soul be subject unto the higher powers, for . . . the powers that be are ordained of God . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13. 1-5). The "quiet and peaceable life toward God and men" seems dependant on the part we play in politics, for right through Divine Record we find men of prayer, unseen by the world's leaders, accomplishing by supplication, prayer, intercession and giving of thanks far more than this world dreams of.

SUPPLICATION.

"I exhort . . . first of all, SUPPLICATION." From the first mention of the word in Scripture, we may well get the key to its general use. The thought is that of REQUESTING GOD FOR THE AVERTING OF EVIL. In 1 Sam. 13. 12, Saul, with a trembling following of about 600 men; faced by an angry Philistine host, foolishly offers the sacrifice in the absence of Samuel fearing to face the battle unless SUPPLICATION has been made unto the Lord. The evil was averted, though his impatience seems to have lost him the kingdom.

In days of trial, depression, sickness and evil, what comfort the child of God finds in the exhortation and promise "In nothing be anxious but in everything by prayer and SUPPLICATION with thanksgiving, let your requests be made known unto God, and the peace of God which passes all understanding, shall guard your hearts and minds through Christ Jesus." But let us not forget the need of kings, statesmen, and leaders of men, on whom the responsibility rest of guiding the nations in these evil days, when crisis after crisis arises; rumours of war abound; and so often men seem powerless to stem the rising tide of lawlessness.

PRAYER.

"I exhort . . . first of all, supplications, PRAYERS." From the first use of the word

in Gen. 20. 7 and 17, where we read that Abraham PRAYED for Abimelech's healing, the thought is that of REQUESTING GOD FOR GOOD, though in its wider use the term embraces the other three.

How clearly the Apostle James tells us, "*if any man lack . . . let him ask of* God, that giveth to all men liberally . . . for every good gift, and every perfect gift is from above, and cometh down from the Father of Lights." Daily we delight to make known our personal and family needs, but let us heed the exhortation, "for kings, and for all that are in authority," for how much they need Divine wisdom and help in these perilous days! Besides which, the burden of our prayers should always be, that they might be saved and come to the knowledge of the truth.

INTERCESSION.

An intercessor, is one who stands between to plead, and the word, only used eleven times in Holy Scripture, conveys the thought of REQUESTING GOD FOR THE NEED OF OTHERS, first used prophetically of Christ in Isa. 53. 12, "He made INTERCESSION for the transgressors," and later in the New Testament, of our Great High Priest's work for us in the Glory.

What do we know of intercession? The dangers and needs of our own loved ones and acquaintances may send us to our knees to plead: but how often do the failings of those in authority burden our hearts so that we are driven to our knees on their behalf?

If criticism and prayerful intercession are thrown into the scales which will show greater weight, how those words shame us in Isa. 59. 16, "The Lord saw that there was no man, and wondered that there was no INTERCESSOR."

GIVING OF THANKS.

Day by day, it is the habit of most Christians to give thanks for the spiritual blessings and daily mercies they enjoy. Never could they forget to thank God for His unspeakable gift, nor for His goodness and mercy which follow them. In Sam. 22. 50, David could GIVE THANKS as he thought of the Lord's kindness through all the days of his life—days full of testing, but he had proved God to be his Rock, his Fortress, his Shield and his Deliverer from all his enemies!

God's daily mercies are for all. His sun shines upon the field of both just and unjust. How often do we remember to lift up our hearts to God for His mercy to those who rise to face the day, who eat their food, who reap their crops, who enjoy good health, without any thanks to the Giver of all good gifts? How often do we remember to thank God for righteous decisions and wise policies enacted by the powers that be?

* * * * *

Those uplifted hands of Moses seen by God on the hill-top, won the victory (Exod. 17. 12). Weary work it will always be, but may our hands be kept steady until the setting of the sun. The World's Day is closing, and there can be no lasting peace until "Thy kingdom come, Thy will be done on earth as it is in heaven," but let us heed the words of the great Christian statesman, "to pray and praise for all men and for king, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Intercession for Powers that be.

By D. E. Hoste, Shanghai.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 11. 1, 2).

THE prominence given in the above passage to prayer on behalf of all men, and particularly for governments, might surprise some readers. It might have been expected that the Apostle would have mentioned first the Church, with her manifold needs and functions, or the

great subject of the spread of the Gospel and evangelization of the unreached multitudes. Hence, the place given to united prayer for all men and for governments—not so much that they may be converted, as that they may exercise their functions as rulers wisely and well—is the more impressive. It is to be observed that we are not exhorted to spend time reading about public affairs, or in criticising those responsible for them. That there will always be plenty of people for these purposes is certain.

We do well to ask ourselves whether, individually or corporately in the Churches, we are doing our part towards the fulfilment of the ministry laid upon us in this passage. It might be said that the nations and their governments are away from God, in a certain real sense being under the power of the god of this world: further, that the whole course of human events is moving on to final apostasy, catastrophe and judgment. All this is true. It does not, however, affect our duty and responsibility to obey the teaching of the passage. There is reason to fear that, not infrequently, mistakes are made and sins committed by governments, both national and local, because of the failure of God's people regularly and faithfully to do so. Too often the writer of these lines has been painfully impressed with the contracted character of the prayers offered in places of worship, where the godliness of those assembled in them warranted the expectation that the praying would have been in accordance with the Scripture. A practical question which we do well to ask ourselves, as workers in this country, is, Are we mindful to impress upon the congregations under our care or with whom we worship, the primary importance of regular intercession along the lines here laid down by the inspired Apostle? Prayer is sorely needed, not only for national governments, but for local bodies controlling municipal and regional affairs.

Though I know not the way that HE takes, yet HE knows the way that I take. —(Matthew Henry).

Survey of Service

BELGIUM.

By Edmond Dupuis, Dampremy.

THE early history of the assemblies of the so-called "Open Brethren" in Belgium goes back to 1854, and their formation is due to the active ministry of a faithful Christian, named *Casimir Gaudibert,* who had come to Belgium from the South of France in that year. He made his home in the big industrial district that centres around Charleroi, where he served as an evangelist under the auspices of a Protestant Church, which had been working there for some time.

Now, in the course of his ministry, Mr. Gaudibert had occasion to deal with the parables of Matthew 13., which he explained in accordance with the interpretation generally accepted among us. In particular, he laid stress on the truth that the "leaven" represents an evil principle at work in the Kingdom of Heaven. This interpretation, though Scriptural, aroused the opposition of his ecclesiastical superiors in the Church which had engaged him. They held the traditional view (as, indeed, Protestantism in general still does) that the "leaven" is a principle of good, and refers to the spread of the Gospel in its mission to convert the world.

Mr. C. Gaudibert was accused of "Darbyism" and deprived of his office, and thus of his livelihood. Beset by many difficulties and much suffering (an experience often the lot of those who act in faithfulness to the truth), he continued, in entire dependence upon God, to instruct those who clung to the teachings of Scripture and who valued his ministry. Singularly gifted as a teacher of the Word of God, his work was richly blessed in many districts around Charleroi. Later, when he returned to the South of France, he had already founded at Montigny-le-Tilleul an assembly of about fifteen members, and at Jumet-Bayemont

another assembly numbering some eighty members, including a good proportion of young believers who were full of zeal and firmly established in the fundamental truths of the faith.

AMONG these young believers, his son, George Frederick Gaudibert, well-taught in the Scriptures and prepared by his father's example, continued the latter's work, especially at Jumet. After a time, circumstances arose which led to the removal of the assembly at Jumet to the neighbouring district of Dampremy, and in 1898, a hall was built which is still the home of the Dampremy assembly.

Remarkably gifted as a teacher, Mr. G. F. Gaudibert devoted himself to the task of establishing young believers, and the latter, as they grew older, scattered to different parts of the country, thus extending the testimony to the truths they had learned, and to-day there are in Belgium, fifteen assemblies, of which the following is an alphabetical list:—*Auvelais; Braine l'Alleud* (Sart Moulin); *Brussels; Dampremy; Fayt-les-Manage; Jumet-Bayemont; Leval-Trahegnies; Malines; Montigny-le-Tilleul; Ohain* (Ransbeche); *Paturages; Peronne-lez-Binche; Pietrebais; Solre-sur-Sambre; Wauthier-Braine* (Noucelles). Of these, the principal assemblies are those at Dampremy, Brussels and Paturages.

Mr. G. F. Gaudibert continued to minister with blessing in Belgium until the outbreak of the war in 1914. Since then, he and his family have been compelled by circumstances to live in Switzerland.

Enfeebled by increasing years, his active ministry gradually diminished, greatly to his sorrow, as it was ever upon his heart to serve in the Gospel to the end. On December 8, 1934, the Lord called him home at the age of 77. The testimony of our departed brother remains a great blessing to all who knew him.

For many years the assembly at Dampremy have held an annual conference on Easter Monday. These meetings owe their inception to Mr. G. F. Gaudibert, and each of the assemblies mentioned above is well represented, the object of the conference being to strengthen the bonds which unite them in Christ by means of the study of the Word of God. This annual gathering is always a day of realised brotherly communion, and remains a precious memory to each one present, and a cause of thankfulness to the Lord.

IT may be mentioned also, that through the good offices of a Swiss brother, Mr. J. Hunter, the Belgian assemblies are in possession of a tent, and this enables them to organise a number of Gospel campaigns every summer. Three new groups of believers have resulted from such campaigns, and though, for the present, they are too young in the faith to be constituted into regular assemblies, they are making encouraging progress. These are at *Carnieres, Godarville* and *Luttre,* and in these places there is always a number of attentive listeners eager to come together.

For the last two years regular meetings of the young brethren of several asssemblies (especially from Brussels, Dampremy and Paturages) have been held for the study of the Word of God. These young men all meet together also on the national fête day, July 21, under the guidance of elder brethren, to consider with the latter the subject of the responsibilities of the Christian testimony.

Finally, a word may be said regarding a need which has long been felt among us, that is, the need for a modest periodical to serve as a link among the different assemblies. The first number has just appeared, and bears the title, *"Reflets D'En Haut"* ("Light from Above"). This magazine, published by Belgian brethren in spite of difficulties of all kinds, aims at the edification of believers.

We hope that those who read this account will remember us at the Throne of Grace, so that the Lord may bless and sustain His work, which is being continued and developed slowly amid circumstances which present-day influences render increasingly difficult.

[Translated by S. R. Hopkins, 20 Mile End Road, Norwich, from whom further information regarding assemblies in Belgium may be obtained].

The "Brethren" Movement:

Its Rise and Progress.

ARTICLE XVII. By DAVID J. BEATTIE.

BERESFORD CHAPEL AND WILLIAM LINCOLN.

IT would be impossible to give any account of the commencement of the work of God at Beresford Chapel, in south-east London, without mentioning the name of William Lincoln, who surely was God's chosen vessel in this connection. It was Mr. Lincoln's own expression, when failing strength warned him that his course was nearly finished, "I hope you will not talk about William Lincoln, for I am only a saved sinner." But some details must be given to render this account intelligible, and for these particulars I am greatly indebted to Mr. W. J. Hubble, who has with care and precision furnished me with the history of this assembly which, in this particular connection, takes a notable place amongst gatherings of the Lord's people in London.

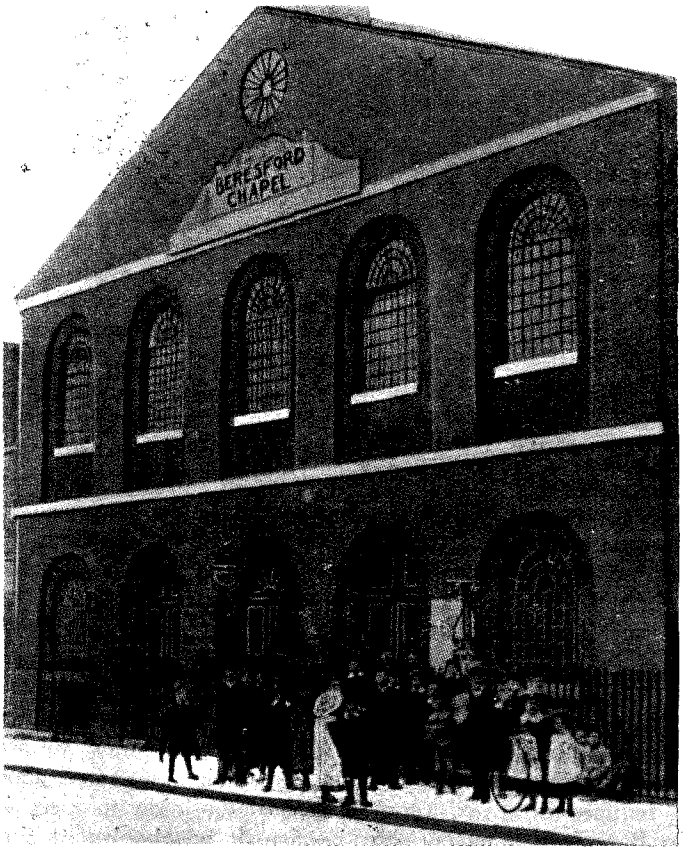
Mr. Lincoln was born in London, in 1825, his parents dying when he was very young. His conscience was awakened at seventeen years of age, by reading Dr. Doddridge's *Rise and progress of Religion,* a book he studied so carefully that he could almost repeat it word for word; but it was a book he never recommended to young people, as it left him in sore bondage. He sought help from many to get relief from his bondage of sin, but it was some time ere he found true peace. A desire, soon after conversion, of going to India as a missionary, was not to be accorded him, as the Council of the Missionary College at Islington, where he had studied for a year, declined to send him out, owing to hereditary consumption in the family. The Lord had work for him to do at home. Shortly after this he entered King's College, London, ultimately becoming an associate. In 1849, Mr. Lincoln was ordained at Preston. After ministering in the Established Church at Preston for some years, he came as curate to St. George's Church, Southwark, London. Whilst connected with this church he preached mostly at a "Chapel of Ease," in the London Road, Southwark, drawing large numbers to hear him, and some ultimately followed him in the course he later took.

IN 1859, Beresford Chapel, in Beresford Street, Walworth, became vacant. Mr. Lincoln applied for the "living," and in a truly wonderful way God intervened to obtain for him the appointment. At first, attendances were small, but in a few months numbers were attracted by his powerful preaching; and, indeed, so much so that there was soon scarcely a sitting to be obtained in a building holding about 1,300 people, and weekly the chapel was crowded to excess.

In an address given to a crowded congregation at Beresford Chapel, on Lord's Day evening, November 23rd, 1862, Mr. Lincoln made it known that for some considerable time he had been greatly exercised in heart about his position, from a Scriptural point of view, as a minister of the Establishment so closely allied to the world. The occasion of his secession was a very memorable one, and his action at first thinned out the congregation—many refusing to follow him in this step, much as they respected his teaching as an ordained clergyman. Immediately after his secession, Mr. Lincoln was baptised by immersion at a nearby Baptist chapel. Having a few years previously preached and written in favour of infant baptism, a course which he himself afterward deeply regretted, he was urged by friends to be baptised out

of London, but Mr. Lincoln expressed determination to be baptised in the neighbourhood.

SCRIPTURAL light as to conduct of an assembly of Christians seems to have been acquired gradually, and the bulk of those who remained with Mr. Lincoln continued to follow in the path of increased light as to Scriptural worship, and as to gathering only to the name of the Lord Jesus in the way the Word of God teaches. Many endeavours were made to get Mr. Lincoln to join one of the many sects, but his expression was to the very last, "May I be kept by God's grace from joining anything," cleaving to the Lord alone. Mr. Lincoln's own idea was not for a sudden change, but gradually to lead on to the perfect light, just taking that step for which light had been given by God, and then to look to Him for further light and guidance as to the next step. It is owing to this course, surely, through the blessing of God, that the work went on steadfastly, upon maintained Scriptural lines for many years, although the general expressed opinion at the time, was that it would not last a year. At first, some portion of the Established Church service was used. After about a month, the Lord's Supper was celebrated every Lord's Day, but in the evening; this continued for a year or two before it took its present place in the morning. One by one the old practices were abandoned, the final stage, perhaps, in the effacement of the old arrangement of things being when the use of the large organ on Sundays was given up, and the stained glass windows covered. But Mr. Lincoln always maintained to the very last, that it was according to the mind of God in Scripture that there should be time devoted to teaching the saints after the breaking of bread on the Lord's Day mornings. For this purpose the service was arranged to commence half an hour earlier than similar meetings, to allow for ministry of the Word for the edification of the Lord's people, after the worship meeting. This practice has been maintained to the present day, and many have given testimony as to the incalculable benefit derived. It was in this ministry that William Lincoln was so used of God, but he ever earnestly disclaimed the idea of being called *THE* Pastor, or *THE* Minister, and was pained if anyone spoke of him as such. He only regarded himself



BERESFORD CHAPEL, WALWORTH, LONDON.

as a teacher chosen of God to minister to His saints, and a pastor among many others. He ever showed much joy and earnestness in proclaiming and pressing the truth of gathering to the Lord's Name alone, making Him the one and only Centre and rallying point for the children of God. "Let us go forth, therefore, unto Him without the camp," we might say was continually his cry, and thoroughly did he practice what he preached. Soon after leaving the Establishment he compiled *The Beresford Hymn Book*, a later edition of which is still in weekly use at Beresford Chapel, many having testified to its soundness as to Scriptural truth.

WILLIAM LINCOLN.

For twenty-six years, under God, the ministry of this beloved servant of the Lord was greatly blessed to a very large circle, but after a period of failing health, in 1888, he went to be "with Christ."

THE assembly at Beresford Chapel continued to enjoy the good hand of our God for many years. One special feature was the Beresford Conferences, which will be remembered by many as times of blessing and refreshing from the Lord. As time went on, and the Metropolis reaching out to surburban districts, many members removed to outlying parts, there forming new assemblies of the Lord's people. Thus "Beresford" became, as it were, the parent of other now thriving assemblies around London, which, of course, tended to reduce the numbers of those remaining in Beresford. During the years of its existence, the assembly had many precious links with the works of God in the foreign field, some going out at the call of God, whilst prayerful interest was maintained at home.

When the lease of the building, which Mr. Lincoln held, expired, it was acquired by a Christian who was very sympathetic and generous, and more than once reduced the rent, when from time to time the membership fell. On the death of this owner, the lease was sold into other hands not so sympathetic, and in 1920, notice to quit was received. This caused much anxiety to the assembly at Beresford, especially as occupation of the chapel had to be given up before another suitable building could be obtained. After about two years without a building to meet in, except for the use of a schoolroom close by, the Lord wonderfully opened up the

way for His people. A well-built chapel, which previous to the War had been occupied by a German Lutheran congregation, became available in 1922. This building, situated in Windsor Road, Denmark Hill, Camberwell, having a lease of thirty years to run, was procured. The assembly has, in the goodness of God, continued to meet in this building to this day, a few of those accompanying Mr. Lincoln in his step in 1862, remained to commence the work at this new place of gathering, but during the years that have intervened almost all have been called home to be with the Lord.

One feature of the history of the work at Beresford has been the powerful effect of the preaching of God's Word by Mr. Lincoln on the lives of many believers who remained there for years, this having noticeably moulded their character, and has been a living testimony to the correctness of the step taken in 1862.

(To be Continued).

RIPPLES OF SPIRITUAL THOUGHT.

OUR AARON.

"And he stood between the dead and the living, and the plague was stayed"—Num.16.48

"All we like sheep have gone astray,"
O'ercome by the plague of Sin.
Then where is there hope for the stricken soul?
Oppressed from without, within!

Our mightiest efforts are but vain!
In them does but danger lurk!
Who is there to save from the loathsome thing,
For the "plague doth already work!"

Ah, look! O'er the wrecks of Sin, I see
A towering Cross of shame!
And who is the ONE who hangs thereon,
But the LIVING ONE who came,

Down to our scene of death and woe,
To save from "among the dead."
By the mighty power of His love divine,
And the precious Blood He shed!

Risen! He stands forever thus,
In glorious power arrayed!
A living link between God and man;
"And the mighty plague is stayed!"

E. M. T.

Some Old Testament Conversions.

By James Forbes, Strathaven.

No. III.—THE CONVERTED SAILORS (Jonah 1. 16).

"WHAT shall we do!" Such a question as this was an indication that these men had reached the extremity of their own resources. They did not know the way of salvation from the raging sea. Let us consider four things in this story.

(1)—Distinction.

Jonas was only a passenger, but he belonged to the most distinguished race of mankind. Do you enquire why? Because, He who is the Eternal Ruler of the universe, was born of that nation according to the flesh.

(2)—Distress.

There can be no doubt about the anxiety of the sailors. Homes and families they probably each had left, and the thought of a watery grave made them implore their own false gods to no avail. They were at their wit's end.

(3)—Direction.

Jonas was a disobedient servant, but he had a Gospel message for these anxious souls. It certainly was a strange and unheard-of message, but it was a Divine message—"Cast Me Forth!" This seemed tragedy. But not till it was obeyed could they possibly escape.

(4)—Deliverance.

Jonas proved he was a real evangelist, for instantly the miracle of a calm sea followed. In this story two things are prominent, namely, "Cause and Effect." In our own case we must learn them both. The first man, Adam, disobeyed. The Second Man, the Lord from Heaven, obeyed to death. Through believing in Him we have peace. The effect on the rough sailors was marked. "They feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows."

They pour blessings on the common paths wherever they move, making the world a little sweeter, happier and better for their staying in it. Some of the divinest things done on this earth are done by the poor for others who are poor.

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

V.—"AND FELLOWSHIP."

My Dear M——,

YOU now have to take a decision of great importance. Happily, however, you will find clear directions in the Word of God to guide you. The Scriptures never fail to furnish principles for a Christian's help in life's relationships, whether they be of major or of minor importance. So, in determining the course of your future association with the people of God, let us seek the guidance which God has graciously given in His Word. Let us also claim from Him in prayer the promised help of His Holy Spirit that we may rightly understand and act.

Remember that God never revises His principles. Once given, they stand for all time or for eternity, as the case may be. "I am the Lord: I change not." And in this matter which is engaging our immediate attention, we discover instruction in principle and illustration in practice.

Three thousand people found themselves on the Day of Pentecost confronted with your problem of to-day. To them the apostles imparted instruction freshly received from none other than the Lord Himself. There can be no shadow of doubt—I do not think it is denied—that unmistakable signs of Divine approval rested upon the course pursued by the apostles with regard to these three thousand, and that that approval was reinforced by subsequent revelation from God. What was this course? Let me set it out in its stages, as we have them clearly given in the second chapter of the Acts of the Apostles.

1. The Gospel was preached.
2. They that "gladly received" Peter's word (*i.e.*, those who, later in the chapter, were described as "all that believed") were baptized.
3. Those who were baptized were "added unto them."
4. Those who were "added" "continued steadfastly" in four respects, viz.,
   in the Apostles' doctrine
   and fellowship
   and in breaking of bread
   and in prayers.

AMID the hostility of the military and civil powers, and of the forces of organised religion, the spiritual power of this historic company increased. It was inevitable that its testimony would bring it into open conflict with the old order. Conflict was succeeded by persecution, and the persecution was the direct cause of the spread of the Gospel. So began the establishment of companies, similar to that at Jerusalem, in Judæa, Galilee and Samaria, and eventually farther afield. But it is noteworthy that the principles of the Jerusalem gathering were practised by the other companies, and we find the Thessalonians commended for having imitated these Judæan companies.

These companies are called in the Scriptures, "churches of God." The word, "church," in the New Testament may apply to the Church which is the Body of which Christ is the Head, and then connotes all who have been, are, or will be saved by Him by the time He comes again to receive them to Himself. Or it may apply to one of these "churches of God"—a "local church" or "assembly," which is always and only a company of believers called out from the world to gather in His Name.. Subsequently the Lord gave commandment, by revelation to the Apostle Paul, as to the ministry and government of these churches, and clear principles characterised their service. These commandments and principles are embodied in the "Church Epistles," the letters written by Paul to these churches, as, for instance, those at Corinth and Philippi, and in Galatia.

Let us be very definite as to what such churches were and what they were not,

what they did and what they did not. They were composed only of those who had been born again. No unconverted person was received as a member. The fact of having performed some rite, or of having been the object of the performance of a rite, did not qualify for membership. I quote from an old pamphlet, which is in my possession, "The model scriptural assembly was composed only of those who, having gladly received the Word of God, were born again, and so possessors of eternal life; they had all pictured that they were dead, buried and risen with Christ to walk in newness of life; they had been added to the assembly; had continued steadfastly in the apostles' doctrine, and so were in hearty fellowship in the things of God." This is God's own prescription for a church. For human beings, however learned, to alter it, and especially to think they can improve upon it, is presumption of a high degree. Sufficient for us if we thank Him for the revelation of His will and seek humbly to do it. This is ever in accord with the mind of Christ.

They continued steadfastly in fellowship. This would have been impossible if they had had unconverted among them, for converted and unconverted cannot have fellowship in the things of God. How much "fellowship" means. It implies communion, or common interests; agreement in the things believed, said and done; association in worship, walk and service; partnership in blessings, privileges and enterprise; comradeship in common sentiments.

YOU will find such a company of Christians in your locality. Throw in your lot with them, not merely to become a church member but wholeheartedly. Be enthusiastic in your continuance "in fellowship." Ascertain how you can help the assembly and its constituent members. Remember that you are "added" to it for its and your benefit, and not for hindrance. Nominal membership, with avoidable absences from its meetings more frequent than attendances, denotes lack of interest, and produces a deadening effect upon the spiritual vigour of a church.

After all, a Scripturally-constituted church is not like so many of its denominational counterparts, merely a place where services are conducted for one's attendance when it pleases one to go. It should be a community of those who desire to pool and share their spiritual interests, exercises and efforts. It will prosper or flag accordingly as its individual members render or withhold wholehearted support in the exercise of its functions, whether worship or prayer or evangelism or philanthrophy.

Many things are uncertain in this world. But we are assured that the three thousand so soon added to the church at Jerusalem continued, and continued steadfastly, not only in breaking of bread, but in doctrine and in fellowship and in prayers. Not in one respect only, but in all. They did not count their responsibility discharged merely by their attendance at the appointed gathering for the remembrance of the Lord, important though it was. They realised that they required instruction in the things of God. So do you. Attend the midweek meeting for the ministry or reading of God's Word. As in doctrine, so in prayers. The Holy Spirit, in infinite wisdom, holds up this infant church as an example of continuance in collective prayer, and later shows how God honoured them in answering their prayers. No church can be deemed to be following the Scriptural pattern if the attendance at its prayer meetings is but a small fraction of its total numerical strength.

"And fellowship." Oh! that we might enter fully into the blessedness of all that this implies, and that every member of every church of God were keen and alert to put his shoulder to the wheel, as did our exemplars. We should enter upon a period of spiritual power and progress as would astonish the world to-day, as the world was astonished in the early years of Christianity.

I close with a pertinent anecdote culled from the old pamphlet to which I have

already referred. "A disgruntled Christian once gave a clever address on fellowship in its various spheres, in Gospel work, in giving, in prayer, in worship, etc. After the meeting, a brother said to him, 'That was a good address you gave on fellowship.' 'Yes,' said the speaker, 'I believe that it was Scriptural.' 'Well,' continued the brother, 'I was wondering when you were coming into fellowship.' 'O,' he replied, 'I am in fellowship.' 'O, no,' said the brother, 'we seldom see you at the prayer meeting, you don't come to the Gospel meeting, you grumble at almost all your brethren do, and I was thinking how nice it would be for you just to come into fellowship.'" So I bid you let your fellowship with and in the church with which you are associated be as real as it should be. And let it "continue steadfastly," especially if days of adversity come upon the church, for then of all times is it most necessary and valuable.

Your affectionate brother and friend,

C. S. KENT.

REVIEW.

"Reminiscences of Gospel Work in Great Britain, Nova Scotia, etc."* In October, 1933, there appeared in "Believer's Magazine" a Survey of Service by our brother, Mr. A. Stenhouse of Santiago, Chile, of the work of the Lord in the Maritime Provinces of Canada, including Nova Scotia, where he was staying. In this account we read: "About 50 years ago, Mr. J. Knox McEwen arrived in these parts and proved his mettle by pioneering alone in the face of much hostility from the clergy and others." In the volume before us we have the personal testimony of the chief actor in the scenes referred to. It is a record of obedience, opposition and blessing, well calculated to encourage some God-sent evangelist to go and do likewise. It shews that what the crying need to-day, if more souls are to be won for Christ, is, not "brighter services," "better singing," or "cleverer ministry," but the old gospel in its grandeur and simplicity, and in the power of an ungrieved Spirit.

All profits on sale of book to go to the Lord's work in Nova Soctia.

* J. Knox McEwen, published by Messrs. J. Ritchie, Ltd., Kilmarnock; to be had from Author at 21 Monks Road, Exeter.—6d. (Postage, each 1½d).

"James, the Lord's Brother" (Gal. 1. 19).

By Andrew Borland, M.A.

PART II.—(Continued).

THE company he kept. Three persons seem to have been intimate friends of James—Matthew, the writer of the first Gospel, Peter and John. "James, Cephas and John" were pillars in the Church in Jerusalem and concurred in their delight that the gospel of grace had, by Barnabas and Paul, reached the Gentiles. A man like James could not fail to impress the younger men with something of his own rock-like qualities, but he himself must have been in turn influenced by the witness of the two closest companions of the Lord. Some of that mellowed sympathy for the poor may have been due to the love of the Apostle of love. But what about Matthew? No one who reads the Epistle of James can fail to notice suggestive parallelisms between the Sermon on the Mount and the epistle. Although there is neither tradition nor scripture to prove the contention, it seems a permissible inference that the two disciples met often in Jerusalem for an exchange of information. Matthew was the disciple with the inkhorn, who evidently kept a record of the sayings of his Master, and was busy in those early days in compiling a transcript of them for the benefit of Jewish converts to the faith. What is more likely than that James, the Lord's brother, should oftentimes read over and ponder deep in his heart the words which were to govern the new society? And, in return, what is more likely than that Matthew should learn from one who, perhaps, knew more intimately than any other, save the Lord's own mother, the genealogy of Joseph and the circumstances attendant upon the birth of the Saviour of the world. There are traces of Matthew in James' writing; there are facts in Matthew that probably

only James could give. Impact of mind upon mind leaves indelible traces that reveal themselves in unmistakable certainty. No man lives unto himself, and a man is known by the company he keeps.

The faith he had. A convulsive experience had come to him. He had seen the Lord. His faith had become fixed—he knew the Lord of Glory. The knowledge, not merely derived from witnesses of the fact, but obtained by a personal never-to-be-forgotten interview, became the sheet-anchor of his faith. That Christ was alive from the dead, he would never disbelieve. But he knew God, and so became the "bondslave of God and of the Lord Jesus Christ" (Jas. 1. 1). He admitted the Deity of Christ and acknowledged his Lordship. The unseen became real: and prayer assumed a new aspect. James' faith made him a man of prayer. There is a reflection of his own attitude in his words, "The effectual fervent prayer of a righteous man availeth much" (5. 16). Tradition asserts concerning him that he rigidly maintained his vow of Nazariteship, defiling himself not. His knees grew hard and worn like a camel's, because he was ever kneeling and worshipping God. Is there wonder why this man with such an upbringing, imbibing the words of such books, companying with such disciples, and with such firm faith in God, should be the outspoken mouthpiece of God for a message calling world-drifting believers back to a primitive faith, and to a righteous conduct that would neither dishonour their Lord nor belie their own confession of faith in Him Whom the world despised? *(To be continued).*

As the Lord reminded Israel what they were (Deut. 15. 15), and from what He had saved them (Deut. 8. 14), so He bids us NOT TO FORGET what we were, and from what He has saved us.

The secret of our strength will be the living testimony that Jesus Christ is every moment with us, inspiring, directing and strengthening us.

FELLOWSHIP.

SPECIALLY FOR YOUNG BELIEVERS.

By W. C. Irvine, Belgaum.
Editor of the *Indian Christian.*

WHAT lamentably circumscribed ideas some Christians cherish with regard to this beautiful word—FELLOWSHIP.

To many "Christian fellowship" means practically nothing more than uniting with other Christians in prayer, praise and worship, and giving towards the expenses of carrying on the work at home and abroad.

Now all *that* is blessedly contained in the thought of fellowship—but how much more!

According to Strong's Concordance, the four Greek words translated "fellowship" in English, differ but little in meaning. The central thought is undoubtedly *partnership.* One in fellowship is a sharer, a partner, one who shares in company, or co-participates with others.

The only passages in the New Testament where the English word "fellowship" is found are—Acts 2. 42; 1 Cor. 1. 9; 10. 20; 2 Cor. 6. 14; 8. 4; Gal. 2. 9; Eph. 3. 9; 5. 11; Phil. 1. 5; 2. 1; 3. 10; 1 John 1. 3, 6, 7.

From these passages we learn, first of all, that Christians are "called into the fellowship of His (God's) Son, Jesus Christ our Lord" (1 Cor. 1. 9). We will later discuss something of what "being called into the fellowship of Christ" means. But before passing on let us not forget that this fellowship means *partnership with Christ.* What a high and holy calling!

It is not surprising that in the account of the founding of the Church in Acts, second chapter, this word should be used: "And they continued steadfastly in the apostles' doctrine and *fellowship,* and in breaking of bread, and in prayers" (Acts 2. 42). This being the first mention of fellowship in the New Testament, it is of interest and of great importance to notice that it is linked up with *doctrine,*

which means "instruction" or "teaching." "Can two walk together except they be agreed?" (Amos 3. 3). There can be no true fellowship between Christians who accept the teaching of the Scriptures as being inspired of God, and those who deny the authority and trustworthiness of Holy Writ, accepting and rejecting that which pleases and displeases them. How can one believing in the Deity of Christ have fellowship with one who denies it? How can one who believes Christ's words concerning eternal punishment (Matt. 25. 46) have fellowship in the Gospel with those who teach annihilation or universal salvation?

IN view of the fact that the Lord's Supper is the Divinely appointed manifestation of Christian fellowship, is it surprising that we next find that they continued steadfastly in "breaking of bread"? In 1 Cor. 10. 16, 17, we read: "The cup of blessing which we bless, is it not the *communion* (*i.e.*, fellowship—same Greek word as in Acts 2. 42) of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ? For we being many are one bread, and one body: for we are *all partakers* of that bread."* It is sad indeed that some Christians never unite thus to shew their partnership, whilst others with their ritual destroy this simple act of fellowship, and still others knowingly permit those who have no part or lot in Christ, to share a place at the table, like one of the King's sons! Their home circle is as if it were turned into a restaurant.

Further, in Gal. 2. 9; Phil. 1. 5; and Eph. 3. 9, we learn that fellowship has to do with service. In the first passage we find Paul saying: "When James, Cephas and John . . . perceived the grace that was given unto me, they gave me and Barnabas the *right hands of fellowship;* that we should go unto the heathen, and they unto the circumcision." Here be it noted, as the context declares, it was not until Paul and Barnabas had convinced the apostles as to the soundness of their *doctrine,* that they were given the right hand of fellowship. It was not merely, as the words above quoted apart from the context might imply, that the apostles perceived that *grace* had been given them. Surely this is a word in season—We should have fellowship with those who possess grace and TRUTH.

Then, again, through 2 Cor. 8. 4, we learn that giving of our substance to God is an important element of Christian fellowship, with the ministering, or giving relief to the saints; the context here again bears this out. Some Christians just give to the collection, or to this or that fund; others realising the blessed privilege of having fellowship with God in distributing His bounty, give to HIM, and the joy of giving is theirs.

In Phil. 3. 10, a very different aspect of fellowship—but one linked up with precious promise—is found: "That I may know Him, and the power of His resurrection, and the *fellowship of His sufferings* being made conformable unto His death." The flesh shrinks from suffering, but if by suffering for His Name's sake and the Gospel, we can shew our fellowship with the Man of Sorrows Who suffered, bled and died for us, and if by so doing we become more like Him, we, with the apostle, should be prepared to embrace gladly this aspect of fellowship, which is such a clear proof of love to Christ.

NOW, if we turn to Rom. 8. 17, we find a glorious promise attached to this theme, shewing what a wonderful thing it is to be called into the fellowship of Christ and of His sufferings: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together." Fellowship means partnership, and here we see it actually includes the wondrous fact that we are

* The Roman Catholic priest when giving the bread (or wafer) to the "communicant" reserves the cup, for only the priests may drink the wine! But, lest the above Scripture might appear to confirm this anti-Scriptural custom, we point the reader to Matt. 26. 27, "He took the cup, saying . . . Drink ye ALL of it."

to become "joint-heirs with Christ" of God!

We have seen that Christian fellowship has not only to do with our fellow-Christians, with our service and suffering, but also with our Saviour, the Lord Jesus Christ. This, even, does not reach to the full limit of its realm.

We turn to that standard passage, 1 John 1. 3-7, where we learn that "our fellowship is with the Father, and with His Son Jesus Christ," and in Phil. 2. 1, the Holy Spirit also is mentioned in this respect. Fellowship, then, has to do with all three Persons of the Holy Trinity. In this great passage in John's Epistle he tells us that "God is light, and in Him is no darkness at all," hence we read, "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth"—a most solemn word. Here we may well compare the teaching of 2 Cor. 6. 14 and Eph. 5. 11, and examine our lives thereby.

Yes, the responsibility of fellowship is solemn indeed, and yet the Spirit of God teaches us that the central thought of fellowship is JOY—JOY to the full: "And these things write unto you, that your joy may be full"!

In fellowship we find the joy of God—reconciliation (Luke 15. 7); the joy of Christ—communion (John 15. 11); the joy of the Spirit—fruit (Gal. 5. 22); the joy of service (Luke 10. 17); the joy of suffering (Luke 6. 22, 23); the joy in one another (2 Cor. 2. 3); a present unspeakable joy (1 Pet. 1. 8); and a future eternal joy (Matt. 25. 21).

"Look up for your redemption draweth nigh."

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1 Thess. 4. 13 to 18.

Glorious prospect! Sure and true. To be
FOREVER "There."
O let this promise lift our hearts, and dry
the falling tear.
"A little, such a little while," before our
Lord shall come.
Then, all together EVERMORE, to share
His glorious Home.
O joyful shall THAT meeting be!
Our mourning changed to VICTORY!

E. M. T.

THIS TOPSY TURVY WORLD.

THIS world is topsy turvy one and all of us agree,
For while there's wealth unbounded, there is widespread misery;
And though the harvests of the fields in riches are untold,
Yet many souls are perishing in want and bitter cold.
The "powers that be" are sore perplexed to know what they should do
To help to make things better, and to pull the old world through;
Men try this scheme, and make this plan, that success may be won,
But never think that they should turn to God's beloved Son.

In business they will tell you, "nothing's what it used to be,
We'll have to put the shutters up, now, just you wait and see,
And we will all be out of work, and queueing for the dole"—
They never say that what is wrong is hidden in their soul;
For they have turned their backs on God and on His Holy Word,
They spurn the Hands stretch'd out to save, the Hands of Christ, our Lord;
And so they struggle on in doubt, still looking for the light,
And shut the only ONE outside Who could put all things right.

The politicians do admit:—"The world is out of joint,
But we've the League of Nations, that is one redeeming point;
We'll sign this pact, and sign that pact, and hope for better days,
And with a little luck we'll disentangle this sad maze."
Yet everywhere there is distress, and people are in need,
For rates and taxes we must meet, young folks both clothe and feed;
Then, O! that men would turn to God, before Him lowly bend,
And He will meet their utmost need and be their truest Friend.

—R. G. Mowat.

GOD'S MAN.

Thus saith the Lord God: "Remove the diadem, and take off the crown; . . . I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it to Him" (Ezek. 21. 26-27).

The Work of the Holy Spirit

AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, S. India.

PART IV.—(Continued).

IN this connection it is necessary to note the three or possibly four times when the impartation of the Spirit was accompanied with tongues. These events are recorded in

(1) Acts 2., where we have the experience of those who were Jews.
(2) Acts 10., where we have the experience of those who were Gentiles.
(3) Acts 19., where we have recorded the experience of Greeks or Grecian Jews.

Apart from these occasions when there were the manifestations of tongues, in Acts 8. we have recorded the experience of the Samaritans. But we do not read that there were tongues in evidence, but as they only received the Holy Spirit after Peter and John went there, the event may be included with the above mentioned three. It will be noted that in 1 Cor. 12. 13, special emphasis is given to the fact that this baptism into the body of Christ is irrespective of national or social distinctions. "Whether we be Jews or Gentiles, bond or free." To establish this the record of the same experience given to Gentiles as to Jews is given in the Acts. This is especially noticeable in connection with the house of Cornelius (Acts 10. 47, 11. 16, 17). The national prerogative and superiority of the Jew that prevailed prior to Pentecost was not to be continued in the church. This was very difficult for the Jews to accept. Acts 11. proves this. The Elders at Jerusalem reproved Peter for having gone into the Gentiles. It was the fact that God had given the Gentiles the same gift as He had given to them, "making no difference," that eventually silenced them.

THE Samaritans and Greeks or Grecian Jews were also considered in the same category as the Gentiles by the Jews. Hence we have one illustration from each, and one only. From Acts 11. 16 it is clear that from Pentecost to the conversion of Cornelius, tongues had not accompanied the giving of the Holy Spirit. If speaking in tongues was the usual occurrence, why should Peter compare the experience of Cornelius and his household to what happened in the upper room? Why should he say, "as on us at the beginning," if this is what happened everywhere. We do not read of those special manifestations occurring when the 3,000 were converted at Pentecost, or at any other time other than the above referred to. This agreed with what we learn of God's ways as revealed in other portions of the Scriptures. For example, His attitude towards the Sabbath breaker was established by the stoning to death of the first man guilty of the sin. Compare also the penalty of sudden death visited upon Ananias and Saphira for their sin of hypocrisy and tempting of the Holy Ghost. Thus by the experience of these in the Acts, the fact, that in the church there was to be no national or social distinctions, was established. Whatever their position or condition before, by being baptized in the Spirit, they were constituted members of the body of Christ. *(To be continued)*

THE LORD IS MY KEEPER.

God metes not out our life in one long length,
But in a tenderer, wiser way,
Have faith, and take thy bread, thy cross, thy strength,
Just day by day.

Do not look forward to the changes and chances of this life in fear, rather look to them with full hope that as they arise, God, Whose you are, will deliver you out of them. He has kept you hitherto, then hold fast to His strong hand, and He will lead you safely through all things, and when you cannot stand He will bear you in His arms. Do not look forward to what may happen to-morrow; the same everlasting Father Who for you to-day will take care of you to-morrow, and every day; either He will shield you from suffering or He will give you unfailing strength to bear it.

Be at peace, then, and put aside all anxious thoughts and imaginations.

Discipline in the House of God.

PART V. By The Editor.

COULD then the offended party continue to break bread with the offender? We believe he would be justified in so doing. Some may quote Matthew 5. 23, 24, as contrary to this, but that is a quite distinct case; there it is "If thou bringest thy gift to the altar, and there rememberest that thy brother *hath ought against thee,* then leave thy gift," etc. The whole point hinges on the meaning of this phrase, "hath ought against thee." If it meant "bears you a grudge," then few of the Lord's servants would be able to break bread in peace, for few there are of such, against whom the envious and jealous have nothing to allege. Not a few there are of whom it is true, "I am for peace, but when I speak they are for war." The words in question must mean that the would-be offerer remembers that his brother has some real cause of complaint. I believe it may be right to go on breaking bread with men, with whom one can have no other fellowship. Granted that this reveals a sad state of things, but it is one that the Word of God distinctly contemplates as a possibility.

Really, as we have said, the Lord's table is the last thing to go. However the attitude of the delinquent in Matt. 18 is such that it may lead to his being put under discipline by the assembly. And this, the following verse seems to contemplate: "Verily I say unto *you,* whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall lose on earth shall be loosed in heaven." Not that this is an encouragement to fleshly pretention, to lord it over God's heritage, as has sometimes been the case, but an assurance to the humble and godly servants of Christ, who are seeking to act for the honour of His name, that they will have the Lord's approval and support. Those who wilfully oppose those whom the Holy Spirit has appointed overseers over God's flock, run a serious risk of His judgment, who judges righteously and will defend His cause against the rebellious.

A MAN'S house is one sphere of his rule, and God's house is one sphere of His rule. This is a truth we need to ponder. This rule is in the hands of the Lord: "Christ as a Son over His own House; whose house are we, if we hold fast the confidence . . . firm unto the end" (Heb. 3. 6). The future holding fast proves the reality of the present profession. It is in coming to Him "as unto a Living Stone" that we are being built upon Him as Living Stones, and enter practically this sphere of Divine Authority. In it we should be like the sons of Zebulun of old, "who could keep rank," being like them, "not of double heart," or as the margin has it, "without a heart and a heart."

We will now consider the directions for this house-rule as contained in the above chapter. The Second of Thessalonians was the earliest but one, of the Pauline Epistles. Even so, early difficulties of various kinds had arisen and, not only were false teachings being foisted on the church, as to the day of the Lord, which they thought they were already in, but abuses of life and conduct were manifesting themselves among the saints. It is no longer here as in the cases already treated, a temporary lapse, or definite trespass of brother against brother, but rather a lack of godly order among the saints. Some were "walking disorderly and not according to the tradition (or teaching whether by word or epistle) they had received from the apostles." They were out of rank or step with their brethren, walking disorderly (ataktos). Assembly association of a go-as-you-please pattern is not contemplated in the Scriptures; in fact the "free-lance" type of service, which is supposed to shew, to-day, unusual breadth of view and special Christian charity, is foreign to apostolic teaching. *(To be continued).*

REVIEW.

"The Truth Concerning Baptism."† This is a straight-forward appeal to Scripture, and as the author has no axe to grind, he has no difficulty in expounding the true doctrine to be that of believer's baptism. We have just had to peruse one more pamphlet in the interests of that subversive travesty of the truth—"Household Baptism"—this time in the form of a correspondence between an H.B. teacher and an enquirer, about which we may have to speak later. The teacher tries to make capital out of the fact that the exact phrase, "believer's baptism," does not occur in New Testament. Well, it describes very accurately what occurs everywhere in the Acts. "Household baptism" does not occur either, though we do read of households being baptized, but never in the sense of H.B.'s, who baptize unconscious infants, and in some cases unconverted servants, and profess thus to bring them into a "sphere of authority," or into the "precincts of the Church of God," phrases which do not occur in our Authorized Version. These friends affirm, when they find their ministry limited by their pamphleteering proclivities that we make views on water baptism our ground of fellowship, at least, as far as ministry is concerned. Certainly in inviting ministering brethren their views on all truths count. Those responsible do not wish to open the door to any false notions, and this applies not only to H.B., but to all the fancy doctrines of the day, "unleavened bread" at the Lord's Supper, "partial rapture," "tribulationist views," "British Israelism," etc., etc., but this does not imply that we recognize anything but Christ as the ground of our fellowship.

As the enemy is ceaselessly active in promulgating error, we welcome any activity in propagating the truth, and consequently commend Mr. Barker's useful tract.

† E. Barker. (Messrs. J. Ritchie, Ltd., Kilmarnock). Price 2d. net.

CORRESPONDENCE.

We have received from an esteemed correspondent—who desires to be known as "Constant Reader, D.N."—the following comments on Mr. Kent's letter in our March number:—

"In the article, 'Concerning Baptism,' by C. S. Kent, in this month's Magazine, in regard to Acts 8. 12, he says, 'thus clarifying any confusion of thought as to the relation of baptism to circumcision.' Surely the Holy Spirit through the apostle, in Col. 2. 11-13, draws a connection between the two. Of course the thought of Old Testament circumcision and New Testament circumcision being entirely different. I think one can see the distinction clearly in the Lord Himself. He was circumcised the eighth day, IN THE FLESH, according to the law, but at the cross He was circumcised (cut off) as the body of the flesh entirely (see Col. 2. 11, R.V.). Accordingly in verse 12, we read, 'buried with Him in baptism, wherein also ye are risen with Him, etc.'

I wholeheartedly endorse the statement that 'a convert remaining unbaptized closes to his spiritual apprehension a considerable portion of the Word of God,' such as his circumcision in Christ.

This is the opposite of mystical teaching or fancy theory, for one must always remember that in Colossians we have positive teaching to counteract the mystical theory of that day, and I think Rom. 6. 3 gives us a real understanding of these things, when we place a deep emphasis on the word **HIS.** After all, our blessed Lord once started with these words, 'The Spirit of the Lord God is upon Me,' and He stopped in full at a comma."

Mr. Kent writes that he "did not overlook Colossians 2. 11, 12, but that its exposition was outside the scope of his letter. The analogy between baptism and circumcision should not be pressed too far." We quite agree with this. Circumcision recognised something bad in the flesh; baptism recognises nothing good. What our correspondent calls "New Testament circumcision" was a total setting aside of man in the flesh, is the cutting off of Christ at the Cross, so it is only very distantly allied with the Jewish rite. That was meant to be applied to every new-born Jewish boy of eight days old, whereas baptism is meant for all new-born babes from Jew or Gentile in the family of God. (Col. 1. 11), the former to which our Lord was subjected, as born under-law, is ruled out here by the words "without hands." His obedience to the Jewish rite does not affect us directly at all.

We remember some years ago being introduced in a railway carriage to a clergyman, to-day a well-known "Convention" speaker. He knew nothing, as far as we were aware, of our church position, and was quite friendly. The conversation turned, not by our seeking, on things ecclesiastical, and he said he could never have been ordained a clergyman of the Church of England, but for one verse. "And what may that be?" we enquired with interest. "Oh, Colossians 2. 11," he replied, "which shews that, as circumcision was for children, so is Christian baptism, being placed along side of it there." We ventured to point out that in this verse it is not at all the Jewish rite which is referred to, but the cutting off of all

believers at the Cross with Christ. He seemed to see the point, for his demeanour at once changed, and with an exclamation of, I don't want any controversy, he leaned back and hid behind his newspaper for the rest of the journey. This good man continues a favourite preacher, and his books are recommended in certain quarters to our assemblies, but no one suspects that all hangs on one verse, and that that verse has gone.—[Ed.].

We have received from an esteemed brother in Bristol, the following suggestion, which we are glad to pass on to our readers:—

"Would it not be a good thing to suggest in the 'Believer's Magazine' that, as there is to be a special Bank Holiday on May 6th, it would give opportunity for the Lord's people to come together for prayer specially as enjoined in 1 Tim. 1. 2.

That there is need to remember in prayer the King, and those in authority at this time there can be no question, and it is a fact that very often in the regular assembly prayer meetings this exhortation is overlooked. This special day does seem to suggest and afford a special opportunity for special prayer meetings for the Governments under whom GOD'S people live. A suggestion to this effect in your Magazine might lead to some taking this special opportunity for this. I fear that we often fail in this for, while we take no part in the world's politics, we ought to recognise our responsibility according to 1 Tim. 2. 1, 2."

While gladly passing on this suggestion, we also commend to our readers the seasonable article by our brother, Harold F. Wildish from Jamaica, on page 116, "The Christians Part in Politics," in which he enforces, in agreement with above, the believer's responsibility to intercede for all men and for the powers that be, "for this is good and acceptable to our God and Saviour, Who will have all men to be saved, and to come to the knowledge of the truth."

The Lord Trieth the Heart.

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16. 7).

Jesus stated that Mary's "good work" would be told wheresoever the Gospel would be preached in the whole world (see Matt. 26. 13). Let us not forget that the "indignation" of those who gave her "trouble" has also been told.

Nobody on earth is so "miserable" as a backslider (Rev. 3. 17). Why? Because he is "good for nothing" (Matt. 5. 13).

Mary was first found fault with at home (Luke 10. 40); then in public (Mark 11. 17). Her voice was not heard justifying herself either time, but she was amply rewarded for her actions by her Lord taking her part on both occasions.

If the priests and scribes had believed the scriptures quoted by Jesus, they would not have questioned His authority (Mark 11. 17).

THE TEN-STRINGED LYRE

(Psa. 33. 1; 144. 9).

Ten is a perfect number. The ten commandments are the full expression of God's claims on man. The ten-stringed lyre is the full expression of man's praise to God. David put his best and his all into it when he wrote, "Bless the Lord, O my soul: and **all that is within me,** bless His Holy Name" (Psa. 103. 1); and we read in 2 Sam. 6. 14, that he "danced before the Lord with all his might."

S. T.

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 2.—QUESTIONS—HOPE.

1. When is a man happy? Jer. 17.
2. What is the Lord said to be? Joel 3.
3. What brings gladness to the righteous? Prov. 10.
4. What happens to the hope of (a) unjust men? Prov. 11; (b) of the hypocrite? Job 8.
5. Give a title of God found in Rom. 15.
6. Name three virtues in 1 Cor. 13.
7. What does "experience" work? Rom. 5.
8. What maketh not ashamed? Rom. 5.
9. What do unbelievers lack in this world? Eph. 2.
10. What have believers in this world? Col. 1.
11. What is associated with the glorious appearing in Titus 2.
12. What makes a good helmet? 1 Thess. 5.

—Berean.

No. 1.—ANSWERS—PEACE.

1. Isa. 9. 6.
2. Psa. 29. 11.
3. Psa. 37. 37.
4. Isa. 57. 21.
5. Prov. 3. 2.
6. Isa. 32. 17.
7. John 20. 26.
8. Rom. 5. 1.
9. Phil. 4. 7.
10. Rom. 14. 19.
11. Rom. 8. 6.
12. Eph. 6. 15.

—Berean.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—Ought the brother who gives thanks for the loaf, to break it before it is passed round?

Answer A.—In all the accounts of our Lord's institution of His supper in the synoptic gospels and in 1 Cor. 11, the order is "He took the bread," "He gave thanks" (or blessed, i.e., for it), "He (then) brake" and "gave to His disciples." Now it is quite true that he who gives thanks for the bread at the Lord's supper does not put himself in the place of the Lord. But was the "breaking" a ceremonial act with some symbolical meaning? I cannot find any hint that such was the case; in fact it is the point rather that the loaf remain unbroken up to the last moment before the partaking, which is insisted upon as symbolizing the unity of the mystical body of Christ: "Not a bone of Him shall be broken." See also the margin of 1 Cor. 1. 17, R.V. Seeing that there is one bread, we who are many, are one body, for "we are all partakers of the one bread" which seems clearer than the R.V. text which is one of those little gems of ambiguity, which the Revisers so delight in, and which they mistake for "faithfulness," but which are really failures to translate. The bread is then not broken till the thanks have been given, in other words, till it must be broken. For what is the alternative suggestion? I suppose to hand an unbroken loaf to the first brother or sister seated where the loaf usually begins. But to break a small portion off an unbroken normal loaf is to most people a physical impossibility, so that the first recipient is forced to do the very thing objected to—break the loaf. Now the same order was observed when the Lord in the gospels multiplied the loaves. He took, He thanked, He brake, He gave. That he did so for convenience of distribution seems evident, and I believe he did so at the first "Supper" for the same reason. If this be so, then the brother, who for the occasion gives thanks and follows the act with breaking the bread, is not infringing on some prorogative of the Lord, but following His example in a matter of useful order. Were there some important teaching in the dividing of the loaf, we should expect something analogous in the case of the cup, but as the division of this presents no difficulty, nothing is said about dividing it, or the same thought applies as was expressed of the Paschal cup, "Take this and divide it among yourselves." If there be brethren who attach a great importance to the loaf being handed round whole, they ought to find a command to this effect, and to explain the symbolical meaning of so doing? If the dividing the loaf for distribution prevented each one breaking the bread for himself or herself, then I could see an objection, but not otherwise.

Question B.—Abraham believed God as to his seed, and it was counted unto him for righteousness (Gen. 15. 6), but when promised the land he asked for a sign. Would he not have had it at once had he believed, and not have had to wait four hundred years for his descendants to inherit it?

Answer B.—I do not think there was necessarily any unbelief in Abraham asking whereby he should know that he should inherit it. God often dealt thus with his servants of old—with Moses, Gideon, Hezekiah, etc., and granted them signs to strengthen their faith. As a matter of fact, Abraham did not ask for a sign. His question brought out the basis on which God was acting, namely, on the ground of covenant. The heifer, the she-goat, and the other sacrificial victims, all spoke of Christ the One true covenant victim. Verse 18 makes it clear that the terms of this covenant assured the land, not personally to Abraham, but to his seed, and this was, we need not doubt, the original purpose of God. Stephen understood it so, for he emphasizes the fact that "God gave Abraham none inheritance in the land, no, not so much as to set his foot on" (Acts 7. 5), nor does He in any way attribute this to Abraham's unbelief. It would have clearly been premature for a single family to inherit a vast territory, like that indicated in Gen. 15. 18-21; nor had God's time come to expel the owners of the soil, for "the iniquity of the Amorites was not yet full.

Question C.—Is it clear from Scripture, as some affirm, that divorced persons can under no circumstances be remarried, till the death of one partner?

Answer C.—This is a question that is often being raised in these days, in which the sacredness of the marriage tie has fallen so low in the eyes of an ungodly world, that divorce is treated as a light thing of no account. We may be sure that God's thoughts on the subject have not changed since He wrote by the prophet Malachi, "The Lord, the God of Israel, saith that He hateth putting away," as He terms divorce (Mal. 2. 16), or "dealing treacherously" in the same context. In reply to the Pharisees, our Lord explains that, if Moses suffered (a man) to write a bill of divorcement, and put his wife away, it was a permission "for the hardness of their

heart," but not at all according to the original purpose of God, who made man and wife to be one and remain one, as long as life lasted. He concluded with the clear and determinant words: "What therefore God hath joined together, let not man put asunder" (Mark 10. 4-9).

Are there, then, no circumstances in which God Himself puts asunder what He has joined together? I believe there is one which our Lord points out clearly in Matt. 5. 32, and again in chap. 19. 9, in both of which verses, while emphasizing the sacredness of the marriage tie, and the sin of "divorce," He does make an exception—"saving for the cause of fornication," and "except it be for fornication." When that cause arises and is clearly proved, divorce should take place, and when this is so, it is not man putting asunder what God hath joined, but God Himself. If so, then the parties are henceforth as truly no longer married, as though they had never been united, or one was dead. The question of the remarriage of the guilty party is not under discussion. We have nothing to do with it, for one guilty in so gross a manner clearly must cease from the fellowship of the saints, and be put away into the outside place; but as for the offended party, I believe he or she is free before God to remarry, though only in the Lord.

Question D.—A number of believers here say that one-man ministry is not condemned by the Scriptures, and quote Acts 20. 7; 1 Tim. 3. 15; 1 Tim. 1. 3; and Titus 1. 5; and the expression, "The Angel of the Churches," in Rev. 2. and 3.

Answer D.—I do not see how these passages, except, perhaps, the last, can possibly favour the idea of one-man ministry as usually understood. First, then, it is important to understand what is meant by this expression. In Acts 20. 7, we learn that "Paul preached to them," that is that he ministered the Word on that occasion. No doubt being an apostle, he was incomparably the most gifted man present, and the most fitted in every way. Certainly the Scriptures teach **one man at a time** ministry. Indeed, in 1 Cor. 14., one of the principles of ministry is that it should be one by one, "Ye may all prophecy one by one." There is to be no "mass production" by everybody speaking at the same time, for "God is not the author of confusion." The man who is for the time being teaching the saints, or preaching the gospel, or leading the worship,* should be allowed to do so without interruption. Nor are all called to minister the Word. Some have not received that gift. If a man can teach the saints, it does not follow he is gifted to preach the gospel, and vice versa. What the Scripture condemns is one man being put up by others, or usurping the place himself (which is, if possible, worse) into a place of pre-eminence, where he alone can speak, or teach, or pray, in fact, acts as if he had a monopoly of all the gifts, and hinders the exercize of priesthood in his fellow saints, except in so far as he gives them leave. This is a denial of the Lordship of Christ, for "He has given gifts to men—some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4. 11), and also of the presence of the Holy Spirit in the midst of the saints (1 Cor. 12. 4, 7, 8, 11-13). That this has been abused by self-willed, unspiritual men is undeniable, but we are not advocating the **abuse** of gifts or priesthood, but their use. 1 Tim. 3. 15 simply teaches that Paul had written to him, in order that he might know how to behave himself in the house of God. Would that all knew it more! Anything contrary to God's Word and order is "misbehaviour." But that has nothing directly to do with the subject in hand. 1 Tim. 1. 3 is merely a selection by the apostle of Timothy for special service; of course, where God calls a man to a special service, it is for him to do it, and no one else should presume to interfere; but if he is not called to it, his unfitness will then be manifest, and it will not impress anybody for him to claim the liberty of the Spirit to do it. In Titus 1. 5—the same thing applies. These men were apostolic delegates.

In conclusion, for one man to take the place of pre-eminence among his fellow-believers, and monopolize all the gifts in his own person, is surely condemned in 1 Cor. 12., which teaches that all the members are necessary, and that the gifts differ, and that it is the Spirit who guides the use of His own gifts (see vv. 4, 7, 8, 11). It would be too long here to discuss the question as to the angels in Rev. 2. and 3. I would suggest in default of proof to the contrary, that as angels are, we know, sent forth to minister to them that shall be heirs of salvation, they may do this to companies of saints, as well as to individuals, of whom, then, they may be regarded as representative in a mystical sense.

If God afflict you, let not impatience add to the affliction.

Men are running after wisdom; none find it but those who find Christ.

* There is a great difference between ministry and priesthood. In this answer, however, I have not emphasized this, as we are dealing with general principles.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion. **MAY, 1935.** Made up 25th April.

SCOTLAND.

FORTHCOMING.—Annual Conference in connection with Ebenezer Assembly to be held in Parish Church Halls, **Dreghorn,** Saturday, 4th May, 3 p.m. Speakers expected, J. M. Shaw, London; T. J. Smith, New Stevenston; R. D. Johnston, M.A., Glasgow; and John Ritchie, Kilmarnock. The Annual Bible Readings for Workers and brethren at Netherhall, **Largs,** May 4th to 10th. J. M. Shaw and C. F. Hogg, London, expected. Full particulars from W. E. Taylor, Netherhall, Largs. Jubilee Holiday Conference, in Brisbane Hall, **Largs,** Monday, 6th May, 3 to 7 p.m. Speakers expected, J. M. Shaw and C. F. Hogg, London. Annual Conference in Orange Hall, **Beith,** Saturday, 11th May. Annual Conference, Y.M.C.A. Halls, Vernon Street, **Saltcoats,** Saturday, 18th May, 3 p.m. Speakers expected, Andrew Dalrymple, Glasgow; Jas. Coutts, Glasgow; Wm. King, Dalmuir and Wm. McAlonan, Motherwell. Conference in Gospel Hall, **Tillicoultry,** Saturday, 11th May. Speakers, A. Campbell, W. B. Farmer, Wm. McAlonan and Geo. Westwater. S.S. District Teachers' Conference, in Ebenezer Hall, Kirkmichael Road, **Crosshill,** Maybole, Saturday, 18th May, 4 p.m. W. D. Whitelaw will introduce the 19th May lesson (J. R. Ltd., Scheme) followed by A. H. Abrahams and T. H. Cooper. Each district should advise H. McConnell, Dalhowan St., Crosshill, likely number attending. Opening Conference, Renfrewshire Tent, **Nitshill,** Saturday, 25th May, 4 p.m. Speakers, H. German and W. Dawson. Opening Conference, Lanarkshire large Tent, at **Gartcosh,** Saturday, 25th May, 4 p.m. Speakers, James Govan, Clydebank; Geo. Westwater, Lanark, John McKenna, Glasgow and Jack Atkinson, Belfast. Opening Conference in Ayrshire Tent to be pitched at **Muirkirk,** Saturday, 25th May, 3.30 p.m. T. Richardson and others will take part. Opening Conference, in large Cardiff Tent, to be pitched in **Aberdeen,** Saturday, 1st June. Messrs. Scammell and Wildish expected. Lanarkshire small Tent, opening Conference, Palace Colliery, **Bothwellhaugh,** Saturday, 8th June, at 4 p.m. Jas. McCulloch, Prestwick, and others expected. Summer Convention for Bible and Missionary Study, Netherhall, **Largs,** July 13th to 27th. Speakers expected, H. P. Barker and Harold St. John. Full particulars, W. E. Taylor, Netherhall, Largs. Annual Gatherings, **Craigellachie,** July 23rd and 24th, particulars later.

TENTS AND CARRIAGES.—Jack Atkinson of Belfast will work the large Lanarkshire Tent, commencing at **Gartcosh** with Conference, on 25th May. James McCulloch, Prestwick, will work the smaller Lanarkshire Tent, commencing with Conference on 8th June, at Palace Colliery, **Bothwellhaugh.** John McAlpine, Troon, will again work the **Glasgow** Assemblies' Tent. Tom Richardson, Grangemouth, will work the Ayrshire Tent, commencing with a Conference at **Muirkirk,** Saturday, 25th May. Aberdeen Assemblies hope to have large Cardiff Tent in **Aberdeen** during June. Commencing with a Conference, Saturday, 1st June. Messrs. Scammell and Wildish expected. Wm Duncan itinerates with **"God's Way of Salvation"** Carriage. Renfrewshire Gospel Tent will be worked by Harold German, commencing with Conference at **Nitshill,** on Saturday, 25th May.

John Gilfillan hopes to have meetings at **Law, Overtown, Helensburgh** and **Stranraer,** during May. C. F. Hogg hopes to give help in **Kilmarnock** and district, following the Workers' gatherings at **Largs.**

REPORTS.—James Forbes had two weeks in Old School Room, **Kirkmuirhill,** where the Lord gave blessing. Good interest maintained in the subject, "The Holy Spirit." John Brown and John Carrick paid short appreciated visit to **Hurlford.** New Hall at **Tarbolton,** opened with Conference. Well attended. John Ritchie, John Brown and John Carrick ministered the Word. Wm. Gilmore had a series of good meetings in Victoria Hall, **Ayr,** with a goodly measure of interest to believers, and later in **Paisley.** John Gilfillan had 3 weeks, very well attended Gospel meetings, at **Cairnbulg,** with deep

interest and blessing to saint and sinner; later at Woodside, **Aberdeen.** Large gathering at Border Counties' Conference in **Galashiels.** Best for years. W. Stockdale, M. H. Grant, Wm. True and Wm. McAlonan ministered the Word to profit. Good representative gathering at Tract Band and Postal Workers' meeting in **Kilmarnock,** when, after a season of prayer, arrangements for the oncoming season's work were made. Alex. and Andrew Philip had meetings in **Birsay** and **Costa** Schools, where the people came out very well to hear the Gospel. Farms and houses visited with tracts and booklets, which were well received. Meetings held in **Sandwick** Public Hall were well attended. Later, visiting **Hoy, Rackwick, Stenness** and **Graemsay.** Prayer will be valued. Bro. White had well attended meetings in **Flotta** and **Deerness,** where a few professed to be saved. W. F. Naismith gave a series of addresses on the Christian life at Hebron Hall, **Glengarnock.** R. Broadbent visited **Dumfries** on his way north. John Stout had three Lord's Day meetings recently at **Trondra.** An encouraging time. Later at **North Manine; also the Island of Rae.** Mrs. Stout's health has improved a little. Annual Conference, Shields Road Hall, **Motherwell.** About 400 present. M. H. Grant, R. Moodie, W. Rodgers, and E. Billingham ministered words of exhortation and encouragement.

ENGLAND AND WALES.

FORTHCOMING.—Conference, Norwich Avenue Hall, **Bournemouth,** May 1st. Speakers, Archie Payne and F. A. Tatford. Anniversary Conference, Gospel Hall, Ealing Road, **Wembley,** May 4th, at 4 and 6.30 p.m. Speakers, Harold St. John, W. G. Hales, Dr. W. H. Lindsay. Conference, Bethel Hall, **Rochford,** Saturday, 4th May. Speakers, R. R. Guyatt, F. A. Tatford and C. J. Tisdale. Annual Conference, Town Hall, **Crediton,** May 7th. Conference, **Basingstroke,** May 11th, J. Andrews, A. Burr, and F. A. Tatford. Annual Missionary Gatherings, Bethesda Chapel, **Bristol,** May 11th-15th, 3 and 6.45 p.m. Sisters' May 15th. Conference, **Rawcliffe,** May 11th. Speakers, W. W. Fereday and E. W. Rogers. Annual Fellowship Meetings, **Shillingstone,** Dorset, May 15th, at 3 and 6 p.m. Missionary Conference Gatherings, Wood St. Chapel, **Cardiff,** May 15th and 16th. Annual Conference, Haydon Hall, **Wimbledon,** May 15th, at 5 and 7 p.m. Speakers, R. R. Guyatt and S. H. Sayers. Conference, Nightingale Vale Gospel Hall, **Woolwich,** May 18th, at 3.45 and 7 p.m. Open-air at 6 p.m. Com. A. E. Salwey and others. Conference, Alexander Gospel Hall, **Westcliff on Sea,** May 18th, W. W. Nicholls, E. H. Sims and F. A. Tatford expected. Annual Conference, Gospel Hall, Grafton Road, **Dovercourt,** Saturday, 18th May, 3 p.m. and 6 p.m. Speakers, Mr. Breary, London; A. J. Atkins, London; and H. Lacey, Cardiff. Annual Conference, Harebreaks Gospel Hall, Leggat's Way, **Watford,** Saturday, 18th May, 4 and 6 p.m. Conference, Shirley Hall, **Enfield,** May 18th, at 4 and 6.30 p.m. Speakers, G. Goodman, G. C. D. Howley and J. B. Watson. Annual Conference, Gospel Hall, **Uxbridge,** Saturday, 18th May, 3.30 and 6.15 p.m. Speakers, J. M. Shaw, A. M. Kyd and Dr. W. H. Lindsay. Conference, Gordon Hall, High St., **Brighton,** May 18th, at 3.30 p.m. Speakers, G. Goodman, W. Harrison, Scott Mitchell. Sisters' Missionary Meeting, Victoria Hall, **Barkingside,** May 20th, 7.30 p.m. Miss B. Miles, Argentina; and Mrs. S. O. Peake, India, expected. Annual Missionary Conference, Rudmore Hall, **Portsmouth,** May 22nd, 3.30 and 6.30 p.m. A. Gander and H. F. Wildish expected. Young Christians' Rally, Parade Hall, South Parade, **Nottingham,** May 18th, 7.30 p.m. Speaker, A. Fingland Jack, M.A. Annual Summer Conference, **Nottingham,** 25th to 27th May. 25th—3.15 and 6.15 p.m., Albert Hall Institute. 26th—3.45 and 7 p.m., Parade Hall. 27th—Parade Hall. Speakers expected, W. E. Vine, M.A., Wing-Commander Wiseman, and Kenneth G. Hyland. Missionary Conference, The Poplars, Histon, **Cambridge,** May 25th. Speakers, S. Adams and others. Conference, Town Hall, **Clare,** Suffolk, May 29th, at 4 and 7 p.m. Speakers, Dr. Basil Atkinson, P. T. Shorey and R. W. Beales. Subject, "The Lord's Return." Scripture Text Carriers' Annual Convention, Hatcham Mission Church, New Cross, London, S.E., June 7th to 11th inclusive. Speakers, Commander Salwey and others. Full particulars, A. E. West, 107 Normanton Road, Derby. Annual Meetings, Gospel Hall, **Chesham,** Bucks, Monday, 10th June, 2.30 and 6 p.m. Speakers, W. E. Vine, M.A., and Ernest Barker. Annual Fellowship Meetings at **Allerbridge Coldridge,** June 10th, 2.30 and 6 p.m. Annual Gatherings, Gospel Hall, **Frinton-on-Sea,** June 10th, 3, 4.30 and 6 p.m. **Neston** (Cheshire). Annual Conference, Whit Monday (D.V.), June 10th, 3 p.m. to 8 p.m. Speakers expected, Mr. John Gilfillan, Dunoon, and others. M.S.C. Conference Gatherings, **Keswick,** June 7th to 10th. Speakers, James Stephen, London; J. M. Davies, India, and others. Full particulars, Ronald Beattie, Kenilworth, Talbot Road, Carlisle. Young People's Holiday Conference, **Felixstowe,** June 8th to 11th. Speakers, G. A. Cansdale, T. A. Judson, E. V. Kemp, F. A. Tatford and E. A. Wraight. Annual Fellowship Meetings, Grosvenor Street Hall, **Barnstaple,** Wednesday, 12th June. Young People's Conference, **Brockenhurst, June 10th,** 2 p.m. Speakers, E. S. Curzon, Dr. Rendle

Short. Particulars, S. Wharton, Wellisford House, Links Road, Winchester. Conference, **Horncastle,** June 10th, 3 and 6 p.m. Conference at **Morecambe,** June 22nd. Speakers, J. A. Ferrier, W. Hagan and G. J. Hyde. Full particulars, G. H. Lawes, 65 Alexandra Road, Morecambe. Annual Meetings at **Bath,** July 1st to 4th. Young People's Holiday Conference, **Southbourne,** July 13th to 27th. Particulars from F. A. Tatford, 72 Oakington Avenue, Wembley Park, Middlesex. Annual Gatherings, **Malvern,** August 3rd to 8th. Henry Steedman hopes to visit **London, Forest Gate, Southend** and **Romford** during May. G. Davis hopes to visit **Guilder, Morder** and **Ropton,** during May and June, with tent.

REPORTS. Crowded gatherings at Conference, when E. H. Grant and R. W. Cooper ministered the Word to profit. Good gathering at Chelsea Gospel Hall, **Bristol,** when Messrs. Humphreys, H. E. Marsom, E. W. Rogers and F. A. Tatford spoke on the Person and Work of the Holy Spirit. Home Workers' Conference at **Llanfairfechan** was splendid. W. Rouse and W. E. Vine ministered. E. Luff-Smith and F. A. Tatford gave help at Young People's Conference at **Littlehampton,** when Miss Gwladys Jones was commended to the Lord's work in Africa. Good meetings at **Swansea,** when Dr. W. H. Bishop, J. Stephen, F. A. Tatford and H. G. Young ministered the Word. Helpful time at **Charlton** Conference. F. A. Tatford and C. J. Tisdale took part. Full hall at Park Lane, Aston, **Birmingham,** when A. Fingland Jack and F. A. Tatford spoke to Sunday school teachers. W. G. Morley, **Lake,** Isle of Wight, has had some blessing amongst young people, also a good case of conversion from Rome. Now making preparations for summer work with Gospel Car. Help in prayer for guidance valued. A. Widdison gave a series of addresses on the Tabernacle, in Central Hall, **Wimbledon.** Large and interested audiences nightly for ten nights. Helpful time at Conference, **Crackley Bank,** Shifnal. C. W. Nightingale, L. Bamber and J. James ministered searching messages to goodly numbers. As we go to press we learn that an Opening Conference is being held at Orchard Road, **St. Annes-on-Sea,** in connection with the commencement of new assembly there. J. E. Bevan, G. F. Oulton Lee and others giving help. Opening Conference in New Hall at **Gt. Wenham,** between Ipswich and Colchester, filled to capacity. Helpful ministry from W. W. Fereday, John Law and C. Wyncoll. T. Smith followed with Gospel meetings. Several confessed Christ. Good measure of interest amongst young folks.

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IRELAND.

C. Fleming is labouring in **Ballymaguire** Old Schoolhouse. People coming out well for this time of year. Bailie and Farr have finished up in **Hillsborough.** Some have professed. F. Bingham has finished up at **Ballyclare.** Is now having some Bible readings for the help of those saved at his meetings. He baptized some saved previously. E. Hill still going on at **Killmore,** Co. Monaghan, where the Word has been blessed to saint and sinner. Allen and Duff continue in **Strabane** with interest. R. Beattie is still in Mr. McLean's house, **Smithborough.** The interest continues good, with some professions of conversion. McCracken and Roberts have finished up at **Moira.** Five sisters of one family were baptized. Diack and Campbell had a good time at **Annalong,** with conversions. Wallace and Kells continue with interest in Orange Hall, **Knockbracken.** Some saved and others anxious. R. Love has good interest at **Newmills.** R. Hawthorne had some meetings in the **Glenavey** district. F. Knox has finished his meetings in King's Bridge Hall, **Belfast.** T. McKelvey has finished in Adam Street. T. Lyttle has also finished in New Hall, Bloomfield, **Belfast,** and had some meetings in Mourne St. Craig and Lewis have gone back from the barn to the Gospel Hall at **Killeter.** The interest has deepened and others have professed. Some baptised and added to the assembly. Frew and Russell at **Dundonald.** Fair meetings; some encouragement. Bentley, near **Granshaw.** Stewart and Murphy at **Portavogie.** Large meetings; some professed. Diack and Campbell had 12 weeks' meetings at **Annalong.** Some blessing granted. R. Love had 8 weeks' encouraging meetings in Gospel Hall, **Drumreagh** (Newmills). Good attendances throughout. Saints helped. Some conversions. Believers' Meetings at **Newmills** very large. Many came long distances. Messrs. Moneypenny, McCracken, Rodgers, Hawthorn, Beatty, Craig, Fleming, and Love ministered the Word.

CANADA AND U.S.A.

Winnipeg. West End Assembly Conference, to be held in Gospel Hall, 492 Victor Street, corner of Ellice Ave., May 31st; June 1st and 2nd. Correspondence, W. D. Stewart, 542 Banning Street, Winnipeg, Canada. Third Annual Conference, **Monroe,** La., July 1st. Have had recent visits from T. C. Bush, Mr. McJanett, and R. Curry, with

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blessing to saint and sinner. F. H. Smith, Trail, B.C., tells of the progress of the work in **Trail** and **Rossland.** Results very encouraging, and call for thanksgiving to God. J. Bernard had a series of meetings in **Olney,** Philadelphia. H. Thorpe having meetings in **Westbrook.** W. Ferguson preparing for Bible Carriage work. Hopes to be moving out soon and will value prayer. L. J. Germain, who labours entirely among the French Roman Catholics in **Quebec Province,** reports several French-speaking assemblies being formed. John Ferguson had 2 weeks' special meetings in **Saylesville,** R.I., illustrated by chart, "Days of Scriptures." Good attendances. Believers helped. Conference, Greenwood Hills, **Trayetville,** Pa., June 29th, July 14th. Speakers, A. G. Bentley, Peter Pell, Jr., Harold Harper..

MISSIONARY INTELLIGENCE.

Hector Arnera, 60 Avenue de Grasse, Cannes, France, sends us details of the North African Campaigns, which followed the Annual Missionary Conference in the Tent at Algiers. Quite a number have been saved as a result. Some outstanding cases. A well-known Jew in the place attended the meetings regularly and accepted Christ as his Saviour. A Roman Catholic couple also professed. A good number in all were reached and saved. Believers were much helped by the meetings. Prayer for further guidance as to future work will be appreciated. **R. S. McLaren** of Angola, has returned from Portugal, and is now at the Missionary House, Newmilns. **Andrew Stenhouse,** Casilla, 2039 Santiago, Chile, South America, finds the work going on with much to encourage. There is a great lack of workers; but God is working. Some good cases of conversion. Prayer asked for an educated priest, who has an ear for the Word, and seems not far from the Kingdom.

MISSIONARY ITEMS.

Sent by H. P. BARKER.

Japan. T. A. Hay and R. J. Wright speak of discouragments as well as blessing. Only three small assemblies in a land of 75,000,000 souls. They long that others should go to their help.

West Indies. W. Templeton and wife (commended from Galston, Ayrshire), have found a sphere of work at Siparia, a town in the south of Trinidad.

Tobago. J. Teskey writes of continued conversions at Runnimede. J. Moore has Tent at Lescoteaux; conversions from very first meeting.

British Guiana. R. Ross reports great interest at New Amsterdam; meetings crowded out. Also had meetings at Georgetown, Kitty, Petershall and Craig, with blessing. Open doors on all sides.

A. I. Hart writes of revival at Leinster, **Jamaica;** sinners saved, backsliders recovered, hall enlarged. New work commenced at Guy's Hill. James Annan writes of Sunday School doubled in number at St. John's, **Antigua.** Gospel meetings have attendance up to 200; several have been converted, and six baptised. Regular work carried on in three near-by villages. Mr. and Mrs. C. F. Brown have gone on to **St. Lucia.** Miss M. March, commended from Brentwood, sailed last month for **St. Vincent.** F. W. Bryon (Woodford), has been much blessed in his ministry in **Trinidad;** expects to visit Barbados, Grenada, etc. H. Huggins due in England, after a time of great blessing in the islands. J. F. Spink and Messrs. Bertram and Chambers (from U.S.A.), have had meetings with blessing at Nassau, **Bahamas.** Former exclusive assembly in Nassau joined with Christie Street Hall for three days' Conference. All broke bread in happy fellowship. Seasonable ministry by brethren Bertram, Chambers, McCane, McKenzie and Spink. Mr. Spink went on to Abaco and Eleuthera.

Bermuda. J. F. Spink held evangelistic meetings in Opera House, Hamilton. Over 50 professed conversion. 2000 witnessed baptism on Sunday afternoon. Went on to the West Indies (Bahamas).

FALLEN ASLEEP.

James Aitchison, New Stevenston, aged 86 years. Called Home after long suffering. Saved over 60 years ago. Well known in Wishaw, Bellshill, and latterly New Stevenston. **Edward McCormick,** Jr., Lonaconing, Maryland, U.S.A., aged 42 years. Saved 9 years ago. Formerly in fellowship in Pittsburg, but removed to Lonaconing to spread the Gospel there. This he did well, by gathering young people together. The work grew in a wonderful way. Health gave way, and the Lord called him Home. Will be much missed. **John Dunbar,** Elgin, aged 79 years. Many years in Christ. Now at Home. **Mrs. G. R. Evans,** Brisbane, Queensland. Saved as a girl and was amongst the

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first to gather in George Street Hall, Swansea. The last 51 years in fellowship in Conference Hall Assembly, Brisbane, Queensland. Her last words were, "Good-bye until the morning." **John Stevenston,** Nanaimo, B.C. Aged 71 years (brother of James Stevenson, Irvine, and Mrs. Devlin, Kilmarnock). Many years in Christ, and in fellowship in Plann Assembly, Ayrshire. Short time in New Zealand, but the last 28 years in Nanaimo, B.C., where he was well-known for his diligent study of the Scriptures, and gave valuable help in the Bible readings. Loved by the saints, had a good report of them that are without, and will be much missed. **Mrs. Isabella Cameron,** Kirkmuirhill, aged 82 years. Saved 50 years ago in Gospel Tent at Darnconner. In fellowship in Auchinleck before removing to Stonehouse, where she spent 22 years. Latterly in fellowship at Kirkmuirhill. She loved to speak of her Lord. **Alexander Connel,** Dalmellington, aged 80 years. Bore a bright testimony right to the end. Given to hospitality. Will be much missed. **Wm. Adam,** Shettleston, aged 75. Saved over 50 years ago. Many years in Hebron Hall, Bo'ness. Last 3 years in Shiloh Hall, Shettleston. Faithful in service and ever sought to encourage others. **Thomas McDonald,** Sunderland. Aged 62 years. Saved in Grangetown, Sunderland, when 17. In fellowship in Hendon 3 years; last 42 years in Sunderland. A very consistent brother. **Mrs. Wyllie,** Kilmarnock, aged 85 years.. Many years in Christ. Well known to older saints in Kilmarnock assemblies. **Hugh Montgomery,** Kilwinning, aged 75 years. For over 50 years connected with assembly there. Well known in Kilwinning district and other parts of Ayrshire for his quiet, consistent walk and steady testimony for the Lord. After eight weeks' illness, patiently borne, he passed quietly into the presence of the Master he sought faithfully to serve. Will be much missed in the assembly, where he was highly esteemed. **Joseph Strain,** Galston, aged 55 years, formerly in Darvel, but the last 25 years in fellowship in Galston, where he was well-known. Some years ago our brother went out into the work, and devoted several seasons to the Ayrshire and other Tents, as well as having winter Gospel campaigns in many other parts, with a good measure of blessing in his work. Later years in Galston, where he will be much missed. His Home Call came very suddenly and unexpected. W. A. Thomson and T. Lawrie conducted the funeral services. **James A. Whyte,** Ballymena, aged 75 years. Saved over 50 years. Most of life was in connection with Broughshane Assembly. Lived a quiet, consistent life, and a man of peace. He loved God's people and was a succourer of many. **Quintin McGarvie,** Flemington, Motherwell, aged 78 years. Saved in youth, in Hurlford, about 50 years ago. In fellowship there in the early days and in Kilmarnock. Some time in Roman Road Hall Assembly, Motherwell. Latterly in Shields Road, Flemington, since its commencement, where he was well known. Had a good knowledge of the Scriptures and a lover of the "old paths." **Thomas Auld,** Renfrew, well-known in Glasgow and Clydeside Assemblies. A brother who will be much missed. **John Usher,** Belfast. Saved for 44 years. In fellowship in Aughavey and Matchett Street Hall, Belfast. Highly esteemed for quiet godliness, by both Christians and unconverted. **Wm. Henry Lockitt,** Woose, near Crewe. Aged 66 years. In Christ for over 40 years. Gave great help in Stoke in Trent in earlier years, and later gave help in country assemblies, such as Madeley, Talk and Hanley. He is much missed.

ADDRESSES.

Assembly meeting in Grand Parade Hall, **Brighton,** are removing to Gordon Hall, High Street (off James Street)—owing to demolition of buildings—where all meetings will be held on and after 18th May. Correspondence, P. A. Franklin, "The Dell," 85 Graham Avenue, Brighton, 6. New Assembly now meets in Assembly Rooms, Orchard Road, **St. Annes on Sea.** Correspondent, W. S. Bowker, 12 York Road, St. Annes on Sea. New Assembly now meeting in **Ashwell.** Correspondence to Frank Lane, 12 Claybush Road, Ashwell, nr. Baldoch, Herts. James F. Johnson, "Norfolk Villa," 83 Glencoe Rd., Norfolk Park, Sheffield, 2. Correspondence for Temperance Institute, Bridge St., **Stranraer,** to W. C. Forsyth, 19 Royal Avenue. W. B. C. Beggs (formerly of Darvel) c/o "The Neuk," Prince Street, **Peterhead.**

PERSONALIA.

We learn with regret our esteemed brother, **Archie Payne,** of Chelmsford, is seriously ill with heart trouble. He has been ordered complete rest for six months. Kindly remember in prayer for recovery in the will of the Lord. Mr. Payne's address is "Bristowe," Roxwell Road, Chelmsford, Essex.

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TREASURY NOTES

By THE EDITOR.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—(Phil. 4. 7).

THE connection between these familiar words and the preceding verse, seems to be that, if you let your moderation (or better, yieldingness) be known unto all men, your rights will likely enough suffer, and you will find yourself in a position where anxiety is only too natural. But a double guarantee is available: "the Lord is at hand," and He will assert your rights, when He comes to relieve His beleaguered people, so to speak; and in the meanwhile, if you carry out the Spirit's instructions "the peace of God will *garrison* your hearts and minds by Christ Jesus."

The passage naturally divides itself into three parts, a prohibition, an injunction, and a consummation, and these must be approached in their due order. The first denotes the spirit in which you enter on the second; the second the conditions which produce the last.

The prohibition—"Be careful for nothing" is really as clear a command as "Thou shalt not steal," or "Thou shalt not covet," and perhaps all have to humble themselves for having broken this command. The word translated—Be not careful is from a noun signifying—"a part" (meros) of which the verb comes to mean "to pull apart," as our English word "to distract." It is the root often translated by our Lord—"thought" (merimna) "Take no thought" (clearly in the sense of anxious thought) "for your life" (*e.g.*, Matt. 6. 25, 27, 28, etc.). All such cares we are to cast on the Lord—"Casting all your care upon Him, for He careth (quite a distinct word) for you." The only reference in which this word is used in a good sense is of "care" for the spiritual welfare of others, for instance, "the *care* of all the churches" (2 Cor. 11. 28) "that the members should have the same *care* one for the other" (1 Cor. 12. 25); and then of Timothy in Philippians 2. 20: "Who shall naturally *care* for your state." Then when we have put away anxiety and distraction (why that must come first we shall see later), we reach the second stage. "In everything by prayer and supplication, with thanksgiving, let your requests be made known to God." It has been sometimes asked, What is the difference between prayer and supplication? Prayer is the ordinary word (*proseukē*) for prayer to God; Supplication (*deēsis*) is a more urgent word—it is a prayer with a "must" in it.† A man may pray in the ordinary course, and have no special burden: he prays for all men, for all in authority, for all saints, for his relations and friends, for the sick and afflicted for guidance and preservation on his daily path, because God's Word instructs him so to do, but he may not have an actual burden on his heart. But let him be threatened with some special trial or loss—with the serious illness of some beloved one, some urgent need, then he besieges the throne of Grace—he supplicates. Nor must thanksgiving be omitted, the acknowledgment of past indebtedness. In the world, "gratitude" is sometimes said to be "a lively sense of favours to come," in the church it is of favours received, and it pleases God "more than an ox or a bullock that hath horns and hooves," that is, the highest form of sacrifice. (See Psa. 69. 31). Then lastly requests are to

†The word is allied to "dei," equals "it is necessary."

be made known unto God; no fine language is called for, no high-flown phrases, no repetitions, as though we were making a speech before our fellow-men, which public prayer, it is to be feared, sometimes is, but simply make known our requests. Perhaps the writing of a telegram is not a bad example to follow; one makes known one's desires as briefly and as clearly as possible. God, of course, knows already, but He will be enquired of. He loves that His people should make known to Him their needs.

THEN comes the consummation—"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." This is an experience, for each one to know for himself. It is not peace with God, which is an unchangeable relation, entered into once for all through faith in our Lord Jesus Christ, but an experience, which may be and is very variable with most of us, according as we carry out the prescribed conditions, or fail to do so. If we are not enjoying this peace of God we must have omitted something in the prescription. Why then must we begin by casting off all anxious care? If we do not, our prayer will be vitiated, and become a prayer of unbelief, like that of the disciples in the boat, "Carest Thou not that we perish?" or like that of Peter, "Lord save me!" (Matt. 8. 26; 14. 31). In both cases the Lord had to rebuke the supplicants, as well as the elements. We are to come accordingly in a quiet and trustful spirit, not careless but care-free; as though the Lord would say to us: "Be still and know that I am God."

"When you send your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry."

The more you trust in Christ, the more will you experience the sweetness of having communion with Him.

You may do much without faith, but nothing which God will accept. "Without faith it is impossible to please Him."

"He Humbled Himself"

(Phil. 2. 8).

By John S. Borland, Galston.

THE advent and life of Jesus Christ not only changed the world's outlook and responsibility; it materially changed the meaning of some of the world's words. Before He came, and before He lived out that life of sinless perfection to the glory of God, a humble man was a mean man. He was not counted worthy of emulation, and few thought kindly of him.

Jesus Christ altered all that! He made humility a grace, and not a disgrace. He—the humble One—made His life worthy of emulation. His will was submerged in the will of His Father. He might have been a King on a throne; He chose to be

A KING ON A CROSS!

That's why we love Him. As St. Augustine wrote:

A Christless Cross, no refuge there for me;
A Crossless Christ, my Saviour could not be:
But oh, Christ Crucified, I rest in Thee!

It was this wonderful humility of Christ, and all the eternal good which originated from it, which stirred Dr. Matheson to pen those beautiful and pregnant lines:

O Cross! That liftest up my head!
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be!

"He humbled Himself." If we ponder well these words, there will not be a vestige of pride left clinging to us. Only, though, if we ponder them well, and allow the Holy Spirit to impress them indelibly upon our hearts.

Three short words, composed of sixteen letters, yet it provides a sentence which defies description. The mightiest of intel-

lects cannot fathom it; it is beyond the reach of human comprehension.

We are apt to forget who Jesus Christ was. Is there not the danger of

BECOMING TOO "FAMILIAR" WITH HIM?

In some circles He is placed no higher in the estimation of men than a good man who lived an exemplary life. He was that. He did that. He was and did infinitely more. He was God manifest in flesh. Prior to His incarnation He was "adored by all the sons of flame." The holy angels veiled their faces as they did His service in that realm of cloudless light and splendid glory. He was the Creator of earth; He spoke and it was so. He gave the sun to rule the day and the moon to shine by night, and studded the sky with an infinitude of stars, which twinkle in their appointed places. The planets were kept in their orbits by the word of His power. The multitudes around the throne adored Him.

HE was before Abraham. He was the God of Isaac and Jacob. He subdued the hosts of Pharaoh, and shut the mouths of lions. He sent the rivers amongst the hills, and sprinkled the vales with wells of bubbling water—YET, "He humbled Himself." He came from the heights of glory to the lowest place on earth. He exchanged the melody of the choirs above to the lowing of the cattle of the stall, and the groaning and moaning of the sin-struck folk of earth. He laid aside His garments of glory and was clothed in human flesh. He was conscious of the indignity and shame which He would be subjected to, YET—put all the emphasis you can on that little word, and let it ring through your soul—YET

"Love brought Him down from the glory,
Love made Him come from the sky;
Love in His heart to the sinner
Led Him to suffer and die."

The home in which He spent His boyhood and young manhood was a poor one, and when He took up a piece of work, He bent over the rough bench of the carpenter. He earned His living by the sweat of His blessed brow, which He knew one day would be encircled with a crown—"but of thorns." Thus

HE SANCTIFIED HOME LIFE AND HONEST, LOWLY TOIL.

He never owned a home of His own. He could not say, as we do with humble pride, "There is no place like home." He did say, though, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Though homeless, He was not always houseless. There were kind folks who offered Him the shelter of their roofs. He had won their hearts' affections by the charm of His personality and the wonder of His ways. Of such were the family at Bethany.

Wonderful though all that voluntary humility is, it pales before the humility He showed in His death. "He humbled Himself and became obedient unto death, EVEN the death of the cross." It was a death of shame and deep, deep suffering. And

HE MIGHT HAVE EVADED IT ALL!

And what if He had? Ask yourself that question now! And, oh the wonder of it, it was all for you, and it was all for me.

"All for me, all for me; Lord, was it all for me?
From the throne to the manger, from there to the cross;
Yes, it was all for me."

"He humbled Himself." May God burn these words into our very bones, and, as we contemplate HIS humility, let us think of the words of Paul, "Let this mind be in YOU, which was also in Christ Jesus." Pride cannot live at the Cross of Christ.

"Thus might I hide my blushing face
While His dear Cross appears;
Dissolve my heart in thankfulness,
And melt my eyes to tears."

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

VI.—"—AND IN BREAKING OF BREAD"

My Dear M——,

YES, you ought to remember the Lord with His people every Lord's Day, unless you are absolutely prevented by circumstances over which you have no control. Do not misunderstand me. When I say "You ought" I do not mean as a matter of law or of habit, but because you owe it to Him to obey His will from love to Him. If ever what the Scripture refers to as "breaking of bread"[1] becomes to you merely law or merely habit, it will be time for you to take spiritual stock of yourself and to apply immediately the remedies which will be appropriate to your spiritual condition. They will be overdue.

First let us examine the Scriptures bearing upon the subject of this letter. On the night of the betrayal of the Lord Jesus Christ, the Gospels[2] tell us that after He had supped Jesus took bread, gave thanks to God for it, brake it and gave it to the disciples saying, "Take, eat: this is my body." Luke records the additional words "which is given for you: this do in remembrance of me." So the eleven disciples partook of the bread, broken by the hand of the Lord. Then He took a cup of wine, gave thanks to God for it, and gave it to the disciples who all drank of it. He said unto them, "This is my blood of the new testament which is shed for many."

So when we turn again to the second chapter of the Acts, we find the three thousand believers converted, baptized, and "added," continuing stedfastly thereafter in the breaking of bread as well as in the apostles' doctrine and fellowship. They continued daily with one accord in the temple. No information is given as to their occupation there, and I therefore refrain from pursuit of the theme. But they are described as "breaking bread from house to house."[3] This may refer, of course, to their ordinary meals, but if it relates to the ordinance which is the subject of this leter, one can readily understand that this was the only way to meet the difficulty of accommodating 3,000 people for the breaking of bread. No one meeting place would have been available for the purpose in Jerusalem at that time.

WE get no indication as to the day of the week on which the ordinance was observed until we come to the 20th chapter of the Acts,[4] where we read that it was upon the first day of the week that the disciples at Troas came together to break bread. One would judge from 1 Cor. 16. that at Corinth it was the practice thus to come together on the first day of the week, and apparently a similar custom prevailed in the churches of Galatia. I have no doubt that all such gatherings took place in the evening, probably late in the evening, for it has to be remembered that in those times the first day of the week was not a day of freedom from ordinary duty. Therefore, the disciples came together at the first convenient opportunity. One feels that if they had been free all day they would have gathered together in the morning, for there is a spiritual appropriateness in such a course. But if it be more convenient to observe the ordinance in the evening, no fault should be found with the practice.

Let us remember that the Lord Himself instituted the ordinance. Some regard His words "This do" as a command, some as a request. Both are equally binding, so there is no practical difference. We feel it incumbent upon us to comply unless it is quite impossible.

Why was the ordinance instituted? The answer is surely indicated in the Lord's own words "in remembrance of Me." Knowing our forgetfulness, our proneness to allow Him to be banished from our thoughts, and our occupation with the

mundane to the exclusion of the spiritual, He graciously provided this opportunity for regular remembrance of Himself that we might maintain spiritual contact with Him, Who is the source of our life, joy and strength, and ever be reminded of His "wondrous Cross."

IN the First Epistle to the Corinthians[5] the Apostle Paul declares that he has received from the Lord "that which I also delivered unto you" (the church of God at Corinth). He sets forth in simple, clear and solemn language the historical and doctrinal aspects of the Lord's Supper. The first I have already detailed. As to the second he writes "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till He come." So the ordinance is a memorial of Himself, an announcement of His death and a reminder of His return, which necessarily assumes His resurrection and ascension. We eat of the bread, which represents His body, and this is described as the fellowship of the body of Christ. That body was prepared for Him.[6] In that body He did the will of God. In that body He bore our sins on the Cross.[7] We drink of the cup, representing His precious blood shed for us and our redemption. Only wine, yet it is the fellowship of the blood of Christ. What a perfect memorial! The blood separate from the body is a clear setting forth of death. How simple but how solemn a matter it is thus to remember Him. To remember the Son of the Eternal God and the greatest of all events in the history of the universe, His death on Calvary because of the love God has for us, must bring us to reverent worship as we prostrate ourselves in adoration before Him Who thus gave His only-begotten Son for us men and our salvation.

HOW solemnly the Apostle warns of the guilt of partaking "unworthily."[8] It is not to be a light matter. We are to examine ourselves with true exercise of heart and thus to eat and drink, discerning the symbolisation of the Lord's body and blood. Everything connected with the observance speaks so plainly of His atoning death, with its agony and ignominy, which was nevertheless His offering of Himself as the one sacrifice for sins for ever.[9] The observance is therefore not a sacrifice, for His sacrifice was unique and unrepeatable, but a remembrance and an announcement.

We must not overlook a mystical significance of the breaking of bread. In the 10th chapter of the First Epistle to the Corinthians[10] we are told that the bread which we break is the communion of the body of Christ and that we who thus partake are one bread and one body. Remembering that the church in the Epistle to the Corinthians is generally viewed in its local aspect (whereas in the Epistle to the Ephesians and Colossians, for example, the conception is of the church which is His Body) we are surely to realise our essential oneness with all believers and particularly (perhaps because most realisable) with those with whom we gather locally.

Lastly I ask you to notice that there is no direction other than I have mentioned as to the form of the observance. This is God's intention so that we are compelled to submit wholly to the leading of God the Holy Ghost. No human official is to preside or celebrate, no human form is to be imposed. It will be generally agreed, I think, that hymn-singing, ministry and even the reading of the Holy Scriptures can be overdone, but not the outpouring of our heartfelt thanksgiving and gratitude which under the guidance of the Holy Spirit so expresses the worship of redeeemed human hearts brought low by His love and yet raised in faith to Heaven itself in the remembrance of that Blessed One "Who loved the church and gave Himself for it."[11]

Your affectionate brother and friend,

C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1. Acts 2. 42.
2. Matthew 26. 26-29. Mark 14. 22-25. Luke 22. 19-20.
3. Acts 2. 41-47.
4. Acts 20. 7.
5. 1 Cor. 11. 23-34.
6. Hebrews 10. 5.
7. 1 Peter 2. 24.
8. 1 Cor. 11. 29-30.
9. Hebrews 10. 12.
10. 1 Cor. 10. 16-17.
11. Ephesians 5. 25.

Maranatha.

(May be sung to 8, 7, 4—"Crown Him, Crown Him).

CHRIST is coming! Let Creation
Bid her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase.
Maranatha!
Come, Thou blessed Prince of Peace.

Earth can now but tell the story
Of Thy bitter Cross and pain;
She shall yet behold Thy glory,
When Thou comest back to reign.
Maranatha!
Let each heart repeat the strain.

Though once cradled in a manger;
Oft no pillow but the sod;
Here an alien and a stranger,
Mock'd of men, forsak'n of God;
All Creation
Yet shall own Thy Kingly rod.

Long Thine exiles have been pining
Far from rest and home and Thee;
But in Heavenly vesture shining,
Soon they shall Thy glory see.
Maranatha!
Haste the glorious Jubilee.

With that Blessed Hope before us
Let no harp remain unstrung;
Let the mighty Advent Chorus
Onward roll from tongue to tongue:
Maranatha!
Come, Lord Jesus, quickly come!

E. A.

"James, the Lord's Brother" (Gal. 1. 19).

By Andrew Borland, M.A.

PART III. LESSONS FOR US.

THERE are lessons to learn. The first of these is that the fact of the physical Resurrection of Christ, apprehended and believed on in the heart, is the most revolutionary factor in a man's life. When that truth grips the mind and becomes part of the consciousness of the existence a new world of experience is entered. James could never be tempted *to disbelieve the claims of Christ after his* interview. If, as is frequently asserted in these reckless days, the world needs to be re-informed of the existence of God and man's responsibility, one of the avenues through which conviction will be brought is that of the declaration of the actuality of the Resurrection of Christ, our Lord. A man's faith and conduct are, in large measure, shaped by the strength of his belief in and experience of the Risen Lord. Much of the anæmic profession of to-day is traceable to the lack of reality due to a weak apprehension of the implicates of the truth of an exalted Saviour. Great saints thrive in the atmosphere of that glory. Luther stills his conscience and confronts his accusing adversary, the Devil, by the repetition of one word—"Vivit." Dr. Dale of Birmingham rouses himself to a more confident faith, and to a more devoted ministry, as the truth breaks like a sunrise in his soul—"Christ is alive, Christ is alive!" West and Lyttleton are saved from atheism, and salved for usefulness for the Church, by the discovery that the documents recording the Resurrection of Christ and the conversion of Saul of Tarsus are not forgeries, but are sober statement of the most tremendous event—that the crucified Saviour is alive. A young Russian priest silences the blasphemy of a godless orator, and reasserts the claims of Christ, as he confidently declares to his audience—"Brethren, Christ is risen to-day!" and the bewildered peasants echo back with joy, "Christ is risen to-day!" What a difference would be wrought in our lives if, in the midst of all the unbelief of to-day, the rationalism that warps the mentality of most, every Christian were to affirm to his or her heart frequently and meaningfully, "Christ lives to save!"

A second lesson is: Early influences never die, and often they cannot be suppressed. Psychologists maintain that the quickest and surest method of successful instruction of the very young is by constant *repetition of facts until they become part* of the mental content of the scholar. That is the divine way. Every Jewish child, in accordance with Old Testament regulations, was taught from the lips of his parents and from the pages of the old Book, truths that never die. Lest they should forget the Lord, the Hebrews were to teach the words of the law to their children diligently, were to talk about them and repeat them morning, noon and evening, were to bind them upon the hand, to write them as frontlets between the eyes, and to engrave them upon the posts of the door, so that both oral and visual aids might be given to the memory,—and the central truth in the repetition was, "The Lord our God is one Lord." James never forgot it (2. 19). That became ineradicably fixed in the mind. The tragedy of the Christian Church to-day, is the drift world-ward of children reared in professing Christian homes. Books, even sound, instructive, commendable, Christian books, are displacing unduly the reading of the Scriptures, and the Bible is becoming dethroned. Christian parents are under an obligation to the next generation to impart by tactful repetition, the very words of life, which, imbedded in the memory, and hidden in the heart, will become, as James himself says, "the implanted word which is able to save the soul" (Jas. 1. 21). Nothing is more pathetic, surely, than the

lapse into worldliness and sin of those, who, by wise instruction and guidance, might have been preserved for usefulness in the service of the Christian Church, and in the maintainance of a true testimony into the third generation. While no parents' faith can avail for the individual trust of a child, the instruction given can be both an incentive to faith in a living Saviour, and a corrective against misdirection of life-energies into worldly ambitions. Christ, the glorified Head of His newly formed Church, utilised the material ready to hand, and found in James an instrument duly fitted through years of patient instruction in Divine truth for immediate use. The best training-ground for service in the Christian Church is in the example and teaching of the Christian home.

We may learn further that a man's courage is proportionate with his convictions. It is commonly asserted that men have not the courage of their convictions, whereas the truth is that they have no real convictions at all. James was outspokenly courageous because, through deep thought and keen observation, he had reached certain conclusions which burned their truth into his very being. He spoke out, because he could not refrain. Silence was impossible. The impression left after reading his epistle is that of a mighty flood of conviction pent up within his breast, bursting in a fury of denunciation upon the abuses prevalent within the Jewish communities to which he wrote. His convictions were real. His courage was irrepressible. We need that quality in our witness to-day. Thought that is relentless produces convictions that are incapable of compromise. James had not the evangelical fervour of either Peter or Paul, but he had a power of concentration which built up robust character and sterling faithfulness to the truth as he perceived it. If we cannot have vast vision, we may all have deep insight into truth, and that will inevitably produce true courage arising from well-defined convictions. *(To be continued).*

The Work of the Holy Spirit
AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, S. India.

IV.—*Continued*—Relative to Salvation and the Saints.

2. "Come upon" (Acts 1. 8; 19. 6). New relationship to the world as Witnesses.

"Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be My witnesses."

This is a term which is used in the Old Testament. Of Samson we read that the Holy Spirit came upon him, and in consequence he slew the lion and broke the cords wherewith he was bound (Jude 14. 6; 15. 14). On the prophets the Holy Spirit came and by virtue of that fact they were able to prophesy.

So, to-day, the power whereby the enemy may be overcome, bonds broken and testimony for God be borne of the Holy Spirit. Whereas in Old Testament days this was the privilege of the few, under the new economy it is the birth-right heritage of every true child of God.

3. "Shedding forth," "Poured forth" (2. 17, 33; 10. 45). New relationship to God as worshippers.

Our Lord upon His ascension having become the High Priest of the Heavenly Sanctuary, thereby having been anointed with the oil of gladness, receiving of the Father the promise of the Holy Ghost, He shed Him forth on the waiting disciples, thus constituting them into a new priestly family of a new and spiritual order entirely distinct and different from the Old Testament priesthood of the Aaronic lineage. As the sons of Aaron ministered unto the Lord within the veil, and for the Lord with the trumpets, so these New Testament priests performed part of their priestly service by the declaration of the gospel. It is thus that Paul views his service in the gospel (Rom. 1. 9). In

2 Chron. 5. 12, 13, we read of a company of priests, 120 strong, as one man, making one sound in the house of the Lord. This seems to have found its antitype in Acts 2., when 120 of the common folk, who had companied with the Lord Jesus, were constituted the House of God, with Christ as the Son over His own house.

Pentecost was the inauguration of a new era, with a new High Priest, new temple, and a new order of priesthood enabled in the power of the Holy Spirit, shed forth to enter into the holiest, and offer up spiritual sacrifices to God, while outside, as a royal priesthood, they declared the virtues of the risen Christ.

4. "The Holy Spirit given" (5. 32; 8. 18; 10. 45; 15. 8).

5. "The Holy Spirit received" (2. 38; 8. 17; 10. 47; 19. 2). New relationship to God as children and sons (*c.f.*, Gal. 4. 6; Rom. 8. 15).

As these two terms are complementary, the one to the other, I have linked them together. In Romans and Galatians the receiving of the Spirit is based upon the fact that, Christ having fulfilled the Law, we are given the place of sons in the family, delivered from the Law and the spirit of bondage and fear. So the sending, giving or receiving of the Spirit has taken the place of the giving of the Law. Pentecost was the ushering in of a new dispensation, when the Holy Spirit is given as the indwelling power whereby we may live and please God, in contrast with the old economy, when they were given a carnal commandment or a code of morals. Therefore, the "giving" or "receiving" of the Holy Spirit is the God-given inheritance of everyone in whom has been begotten the "obedience of faith." In this connection we read in Acts 5. 32, of "Holy Spirit, whom God hath given to them that obey Him." When the House of Cornelius believed the message of the forgiveness of sins, God bare witness to the fact by giving to them the Holy Spirit (*c.f.*, 10. 45; 15. 8).

OF all the terms used in the Acts, the word "received" is the only one that is capable of being construed as connoting an experience in which the believer is active. In all the others, man is passive and God is active. And on examination it will be found that the word "receive" is used in the same passive sense. The disciples were made the recipients of the gift of the Holy Spirit. In 2 Cor. 11. 4, we read of receiving the gospel and receiving the Spirit, but two different words are used. "In receiving the Spirit the will of man is passive, but actively concurrent with the will of God in accepting the gospel" (Fausett and Brown). This same distinction is maintained in the Acts when speaking of receiving the word and receiving the Spirit (*c.f.*, 8. 14; 17. 11—receiving the word. 8. 15; 19. 2—receiving the Spirit).

Not once do we read of the apostles urging anyone to wait for the Spirit, or to seek the Spirit. These are innovations that, in effect, deny the finished character of the work of Christ, and turn the individual to a dangerous subjectivism that goes far towards nullifying the objective character of the teaching of the Pauline Epistles. A comparison of Acts 19. 2 and Eph. 1. 13, proves that the saints at Ephesus received or were made recipients of the Holy Spirit, or in the language of the Epistle were sealed with the Spirit, when they believed the gospel of their salvation. Until Paul reached there they had not heard of this.

It is the same idea of being made recipients that is found in Acts 1. 8, "Ye shall receive power"; and 10. 43, "Whosoever believeth in Him shall receive remission of sins."

Rom. 8. 15, 1 Cor. 2. 12, and 2 Tim. 1. 17, teach that the believer has been made the recipient of the Spirit for the threefold purpose of prayer, knowing the will of God, and testimony for God.

(To be continued).

"He who is false to present duty, breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

Surveys of Service.

ITALY.

By C. B. Pinkham, Foggia.

GOD has been pleased to bless His work in Italy, and to-day there are over sixty assemblies scattered throughout the Peninsula. Some of these are large in number, but most of them are comprised of between twenty to forty believers. Gospel work in Italy of late years has, in spite of the scarcity of workers, made rapid strides in many towns. Old established work in many places has experienced a revival such as in the Province of Piedmont, where the evangelistic effort first began, and notwithstanding much persecution grew apace. For many years the work and workers were concentrated in the Northern Provinces. Within recent years God has honoured the labours of Mr. and Mrs. Harding in central Italy, Pesaro being the headquarters of these faithful servants of God. The south has also been visited, and the few places where work for God has been systematically and perseveringly carried on, have yielded an abundant harvest, which shews how much could be done if only there were more labourers and adequate help for travelling expenses. Through the practical help of friends at home the need of the assembly in Foggia, for a hall, for the growing numbers, was met, and in 1930 a suitable hall was built, and it is now the centre of increased blessing locally and also to the various meetings in the district. A flourishing Sunday School is held weekly in this hall, and some of the elder scholars have already been added to the church, and are now workers for God. In the Southern Province of the Basilicata we have now two growing assemblies of simple-hearted but zealous believers of the peasant class, who need periodical visits from outside brethren, but ofttimes they only get one in a year.

THERE has been a movement amongst the young people of Italy, and they have had many conferences in the big centres, and they now publish a paper called *Ebenezer*. The Monthly Paper started by our late brother, Mr. J. S. Anderson, many years ago, is still being used of God. It is called *Il Cristiano*.

Some years ago some Italian brethren felt led to take over the Orphanage of the late Dr. Comandi at Florence, and although they have been very tried, yet the need of the orphans has been supplied.

Many of the Italian evangelists have been called home, and now there are only twelve on the field; and they seek to evangelize their own people. Many of these are advanced in years, and none seem to come forward to take their place. We thank God for these faithful servants, but their number is inadequate for the great need of a population of 42 million; which according to the last census is composed of 40,000 nominal Protestants and 40,000 Jews, and the rest are Roman Catholics.

THE workers from our country are gradually becoming less in number, four having died during the past four years.

Mr. Harding is the only brother at present on the field, the writer being detained in England on account of ill-health, and there are some sisters doing valiant service, but some of them are getting on in years, and with failing health.

It is a cause for thanksgiving that the present Government gives us many advantages and protection is granted to so-called Protestants. However, the work is by no means easy, especially in opening up new work. The authorities must be advised at least two days before any

meeting is held, with that the meetings should be held in a suitable hall for worship, and also that some leading brother or brethren should be recognised as responsible persons to see that the work is carried on in an orderly manner.

The colporteurs too find it very difficult as there are certain laws to be observed, which causes them much loss of time and inconvenience. They must have special permission to distribute Gospel literature, and they must also have a "visa" from the local authorities in any new town or village where they wish to sell their books.

IT is interesting to know that notwithstanding the fact of the great progress that education and civilization are making under the new régime, the Italians as a whole are still in bondage to their priestly superstitions, and it is hard to convince them that they are being deceived. A recent example has come under one's notice. In a church at Foggia, there is a huge crucifix, a marvellous work of carving, it is one of two which were carved by the Monk Frasa as an act of penitence, all the work being done on his knees. Before thé figure of our Lord was attached to the cross, he had himself bound to it, in order that he might enter into the sufferings of the Lord. When the work was completed a procession was formed, and the huge crucifx was carried through the streets of the city. While this was in progress, an awful storm with thunder and lightning, and an earthquake shock, so frightened the people that the crucifix was hastily deposited in the church and was never taken out again until a year ago, which was the centenary of this event; and it was deemed right and necessary that it should be carried in procession once more, although the people feared a recurrence of the earthquake. But this time it was a wonderful success, penitents offered their aid to carry the heavy burden, and thus atone for their sins. Flowers and beautiful embroidered banners were there, and bared heads; and ofttimes some woman's tender heart caused her to shed tears, as she gazed on the agony depicted on the face of the image. With triumph it was borne back to its resting place in the church, but alas, that very night at two o'clock, we were all rudely awakened by a big shock of earthquake, accompanied by the usual shrieking and rushing crowd of frightened people to the streets. Some came to us and asked us to pray for them, as they feared greatly; adding, "Fancy this happening after all we have done to day." We spoke to them of the sin of idolatry, how displeasing it was in God's sight, that perhaps this was God's way of showing His displeasure. Afterwards we heard that our words had been repeated to the priest, who said, "It meant that God did not want that special crucifix to go out again; others could, but not that one." And so the people are being misled by their religious teachers.

JESUS ONLY.

(Cwm Rhondha).

Jesus only, only Jesus,
Lord of heav'n, and earth and hell;
Only Jesus, Jesus only,
God with us—Immanuel;
Hallelujah! Hallelujah!
Who can half His glories tell?

Jesus only, only Jesus,
Greatest Gift of love divine;
Only Jesus, Jesus only,
Grace and truth in Him combine.
Hallelujah! Hallelujah!
We shall in His glory shine.

Jesus only, only Jesus,
Gives the guilty conscience peace;
Only Jesus, Jesus only,
Can from judgment bring release.
Hallelujah! Hallelujah!
Praise to Him shall never cease.

Jesus only, only Jesus,
Tells the sinner's new-found joy.
Only Jesus, Jesus only,
Ever will saints' praise employ.
Hallelujah! Hallelujah!
This is bliss without alloy!

Jesus only, only Jesus,
Tells abroad Jehovah's fame
Only Jesus, Jesus only,
Can express His worthy name.
Hallelujah! Hallelujah!
Jesus evermore the same!

W. H.

Discipline in the House of God.

By The Editor.

THE DISORDERLY BROTHER
(2 Thess. 3.)—*Continued.*

SURELY in our service, while truly the Lord's servants, consideration is due to our brethren. If we are in the narrow way, a charge of narrowness need not surprise us, but we can have a broad heart in that narrow way. The apostle was able to say to these saints as a whole, "We have confidence in the Lord touching you, that ye both do and will do the things which we *command* you" (chap. 3. 4); and then he adds, "Now we *command* you, brethren, in the name of our Lord Jesus Christ (his command was the Lord's) *that ye withdraw yourselves* from every brother that walketh disorderly, and not after the tradition which he received of us" (v. 6). One form of this disorderly walk was to give up daily work, and become busy-bodies. The word here is "workers round." They worked round the assembly, but their visits were not for edification, but rather for tittle-tattle or evil-speaking. The word translated here, "withdraw," is "avoid," as in its only other occurrence in the New Testament, *i.e.*, 2 Cor. 8. 20.

I REMEMBER once being accused by an elder brother of not shewing sufficient love to one who had proved himself a source of anxiety in the assembly. When I questioned this, he replied, "He says you avoid him." He seemed quite scandalized when I admitted that that was exactly what I did do, and what I believe the Scriptures enjoined in such a case. But however real this "withdrawing" may be, it is clearly different from "putting away." There is a curtailment of fellowship, but the one dealt with does not cease to be regarded as a brother in fellowship, whereas in the other he is put away as "a wicked person" (see 1 Cor. 5. 13).

As for the voluntary unemployment noted here, it may have arisen from a false idea of what was befitting in view of the imminence of the Lord's coming. Men were giving up their earthly calling, ostensibly to be better able to wait for the Lord from heaven, as has been held by mistaken souls since then, even to the extent of selling up everything and going and living on Mount Olivet.

But even in the first epistle the apostle had exhorted the saints to "study to be quiet, and to do their own business, and to work with their own hands, as commanded" (1 Thess. 4. 11). He cites, moreover, his own example (2 Thess. 3. 8). This was just before the clearest revelation of the Lord's return for His people, and incidentally negatives the theory that this return will be immediately preceded by the Great Tribulation, in which such exhortations would be manifestly out of place, as impossible to carry out. The general teaching of the word shews that for even a recognised servant of the Lord to leave his earthly calling is a step to be taken only with great caution, and the approval of the saints (1 Cor. 7. 11-24). The responsibility of believers in this direction is reinforced in this second epistle. These unemployed persons he exhorts, that with quietness, they work and eat their own bread (v. 12), and then he turns to the saints in general and lays down their attitude toward those who disobey. "If any man obey not our word by this epistle, note that man (he is to be a marked man) and have no company (Greek, to be mixed up with) with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother." This, we repeat, is clearly to be distinguished from putting away from the assembly fellowship.

How different all this to the "broad-mindedness," the easy-going tolerance so common everywhere to-day, which boasts of letting everyone "do as they feel led!"

—a phrase too often synonymous with "every man doing what is right in his own eyes."

SECTION IV.—THE VAIN-TALKER.

(Titus 1. 9-14).

HERE the question is no longer of erratic behaviour in the assembly, but of obtrusive and unprofitable ministry by men of pushing spirit, and unsoundness in the faith. It is a passage that has been a good deal neglected, but it throws valuable light on what is often spoken of as "liberty of the Spirit," or "open ministry." The former phrase is based on the word in 2 Cor. 3. 17, "Where the Spirit of the Lord is, there is liberty," where liberty to speak is not the subject, but liberty to see Christ without a veil. In a very proper revulsion from "one-man ministry," that is, all ministry being vested in one man, who could only fill the roll if he had a monopoly of all spiritual gifts, we get to every-man ministry, also quite unscriptural, as it supposes that every man has received the gift from the risen Christ to minister publicly, either in the gospel, or exhortation, or teaching. There is a great difference, too, between liberty in worship, for all are priests, and what we are speaking of, for all are not evangelists or teachers. There should be liberty of ministry among those who are recognized as gifted for this work. I believe the saints are free definitely to invite brethren they know as able to edify, to minister in the ordinary assembly meetings, or in a conference, or what is better in my judgment, to leave the ministry open for any present, who are recognized as having received a gift, but this is very different from allowing anyone who likes to get up and waste the time by unprofitable talk. The elders have a responsibility before the Lord to hinder such abuse of the principle of liberty. It is not enough for a man to affirm that he is guided by the Spirit; "Let the *others* judge" is a safer criterion, for a man who ministers the Word makes no claim to be "inspired," or should not; he is not a prophet with a direct revelation from God; he can only hope to be used of the Spirit to deliver a message from the Scriptures to those present. If, as we see in 1 Cor. 14., there were safeguards and limitations even when sign-gifts were in operation, and a man was speaking directly from God, how much more are they needed in our day, when only the ordinary gifts are in exercize. No doubt were the fear of God more really present, men without a gift or without a message would tremble to rise on their feet, but that does not dispense elder brethren from dealing with unprofitable ministry. Indeed, in our chapter, we see that this is part of the responsibility of the overseer to "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (v. 9), and this in view of a state of things which was common even in apostolic days and is not unknown in ours, "For there are *many* unruly and vain-talkers and deceivers, specially they of the circumcision." The teaching of these men would no doubt be in the line of legal observances and rules and commandments of men, in fact, confounding law and grace, and turning the eyes of the saints away from Christ, and His all sufficiency to themselves and human theories of holiness in the flesh.

(To be continued).

RIPPLES OF SPIRITUAL THOUGHT.

HE, before whom heaven's hosts e'er bow the knee,
Whose Throne is set forever; changeless; firm.—Heb. 1. 8.
In the wondrous stoop He made for YOU and ME,
Hung "in the wilderness," a "CRIMSON WORM."—Psa. 102. 6; Psa. 22. 6.

He whom the WORLD despised, and "crowned with thorns";—John 19. 2.
And bowing, mocked with cruel taunt and shame;
With startled eyes shall they "Behold THE MAN."—John 19. 5.
And ONCE MORE bow, to vindicate HIS NAME.—Phil. 2. 10, 11.

E. M. T.

Missions or Assemblies?

By T. E. Wilson, of Angola.

SOME time ago we heard of a case of a young lady missionary, fresh from home, who was asked by an older worker to take part in a joint gospel effort with a denominational mission. She replied that she did not feel free to do so, as she had learned separation from sectarian systems so many years ago.

The old worker then replied, "But in . . . we are not assemblies, but missions."

In a recently published book, a mission in a foreign country, in connection with the assemblies, is referred to. It is stated that in this mission converts are left free to go to any denomination they choose. We fear that the idea is widespread, and is increasing. It involves the very basis and object of scriptural evangelization. It must not be forgotten, however, that in certain foreign countries there are many difficulties and peculiar conditions which we do not obtain at home. For instance, here in Angola, one cannot carry on settled gospel work without, at the same time, carrying on a school and giving some medical assistance to the natives. This is established by law.

In certain countries the respective governments are trying to coerce missionaries to do more efficient medical work, and give a thorough secular education to the natives under their care. They threaten, "Either do this or get out and make way for somebody else who will." Thus a determined effort is being made to shunt the gospel preacher into side tracks, which will occupy his time in anything but his real work of preaching the gospel and teaching the saints. We may say that the British government in some of the colonies is one of the chief offenders in this respect. In some cases the missionaries have only themselves to blame for this state of things. In laying down foundations it was seen that ignorant native converts must be taught to read in order to feed themselves from the Word of God, and some medical assistance had to be given in order to combat heathen witch doctors, who invoked evil spirits to effect a cure. This was perfectly legitimate and very important work as long as it was kept in its place. But this importance was over estimated, and occupied more and more time.

THE governments seeing this, decided that it was time to take a hand, and decreed that, if missionaries were going to do this kind of this, they must do it properly, and under their supervision. School work instead of teaching the natives to read the Word of God went on to higher education, where natives, whether converted or not, were taught arithmetic, geography, science, etc. Medical assistance went on to properly equipped hospitals with qualified doctors and nurses in charge. Missionaries who started teaching the natives how to cultivate, now raise and deal in cattle; make butter and sell it; breed pigs and cure bacon for the market. At the same time they are supported by the assemblies at home for the carrying on of the "work." Thus we have educational, medical and industrial missions, sometimes all three combined. Social service bulks so largely that the work of the Lord is pushed into a corner.

When at home, in 1931, a well-known brother informed me that, according to reports from Africa, the great need there now seems to be qualified teachers and educationalists. We emphatically deny this. The greatest need in Africa is for men qualified to preach the gospel and teach the whole Word of God. The great idea should be, not the establishment of specialized missions, but the formation of scriptural assemblies. Acts 6. 4 puts it in a nutshell: "But we will give ourselves continually to prayer, and to the ministry of the Word."

The work of the Lord's servant, whether

at home or abroad, is not only to preach the gospel and "make disciples," but to "teach all things." An ocean voyage and the spirit of comradeship among foreigners of every religious persuasion abroad, does not alter this truth. The native Christians should be taught the distinctive truths which were recovered at such cost by eminent men of God at the beginning of last century. But we have heard men, commended and supported by assemblies at home, talk of exchanging pulpits with ordained clergymen; sitting at joint communion services at conferences where a clergyman presides, and where men who are known modernists take part. Thus the line of demarcation is being wiped out and assembly truth is forgotten or deliberately set aside. The antidote is a return to the Word of God, and more care in the commendation of workers by the assemblies in the homelands.

SOME OLD TESTAMENT CONVERSIONS.

A Soldier's Conversion (2 Kings 5. 15).

Good out of evil God often brings. In this instance it is very marked. No doubt this Syrian soldier would often sorrow and sigh over his calamity. Shall we take a few lessons for ourselves.

(1) **Ruin.** The physical disorder of his body, accompanied with heathen darkness toward God, confirmed his ruined condition.

(2) **Revelation.** A Divine revelation was required ere he could be saved. The first glimmerings of this reached him through the captive maid. He then, coming to the one man in the world, who at that time, could help him, in anger, refused the gospel message he was given, because it was different from what he had expected.

(3) **Recovery.** The offered promise of recovery seemed to be frustrated until his attendants prevailed upon him to change his mind and try the wondrous easy prescription.

(4) **Rejoicing.** Divine power immediately operated on his compliance with the divine conditions, and he was converted from heathen darkness, to be a rejoicing worshipper of JEHOVAH, God of Israel. All this is but a figure of the present Divine cleansing from all sin received by each believer in God's crucified Son. Terrible retribution followed Gehazi's false story. Reminding us of what will yet be the eternal portion of the corrupters of God's Gospel of Grace.

—James Forbes.

Og's Bed.

By W. Lowis.

IN Deuteronomy chapter 3. 11 a description of Og's bed is given—13½ feet long, 6 feet broad, and in the early portion of this chapter it says of Og, King of Bashan—"he came out against us to battle." He was one of the last of the giants, and Moses said we smote him till none was left remaining. In the previous chapter Sihon was approached with a message of peace, but like men now, he hardened his spirit and was destroyed—and so will men who refuse God's message of mercy and pardon be lost for ever.

Og was quite different, he fought Israel impeding his progress to the promised land. Og's bed still remains, for everyone who is at ease in Zion is making use of Og's bed. Am I active in prayer and service, labouring for the souls of men and women, buying up the opportunities which God puts in my way. If not Og's bed is still used by me.

In the gospel of the servant (Mark) chapter 4., Christ asks: "Is a candle to be put under a bed? or am I taking my ease on it?" In Matt. 13. 25, while men slept the enemy sowed tares. See from Moses and David where God took His servants, they were both minding sheep at the time of their call, and Elisha ploughed. Saul the Zealot persecuted, and God so turned the channel of this wonderful man's life, that instead of dealing out death he held forth the word of life and laboured abundantly, and in the Kingdom of God *nil sine labore,* still holds good.

Once in a military hospital a blind soldier was playing a piano and a stranger stood and said "well done." Turning his sightless eyes in the direction of the voice he said, "To whom am I speaking," and the answer came, "The King of England."

God's "well done" at last will be worth all, but it means we are to bestir ourselves in time, see things in the light of eternity, and not use Og's bed.

The "Brethren" Movement:

Its Rise and Progress.

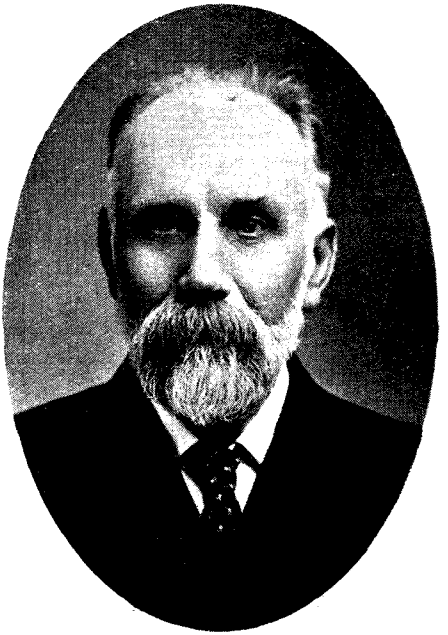
ARTICLE XVIII. By DAVID J. BEATTIE.

LEYTON AND EAST LONDON.

WELL over fifty years ago two newly-married men decided to make their homes in what was then the pretty little village of Leytonstone. Their names were William T. Bilson and Ransome Wallis. Both were earnest Christian workers, and very soon they became deeply exercised concerning the lack of testimony on simple Scriptural lines. This led them to look around for some building in which they, with other Christians might gather to the name of the Lord. After much searching they found a small hall in Leyton which had formerly been a dancing saloon, and had also been utilised for Salvation Army meetings. Though not considered an ideal place, yet it was felt that a door had been opened in answer to prayer, and here a number of believers gathered around the Lord's Table for the first time. Gospel services and Sunday school work were started, and soon afterwards a weekly meeting for women under the spiritual care of Mrs. Skelton was commenced. In those early days such stalwarts as Lord Radstock, William Groves (known as "Happy Bill"), Gipsy Smith, John Jones and Sergeant Bailey, were numbered among the many fellow-helpers in the Gospel.

With the opening of this meeting, several of the Lord's people residing at Walthamstow, who were in fellowship with the Clapton assembly, strengthened the little company by joining the Leyton gathering. The work prospered exceedingly, and the assembly became so large that about half the number, by mutual agreement, occupied the Y.M.C.A. premises then existing near the present "Bakers' Arms" Almshouses, where a testimony was begun. The work continued to prosper, many missions were held and souls were saved. About the year 1895, the Sunday school, which from the beginning had been under the superintendency of Mr. W. T. Bilson, became so overcrowded that it was necessary to provide a school room for the infant class; this was built by the teachers and friends.

When the Livingstone College was opened, just over thirty years ago, a number of medical students during their course of study were received into fellowship at Leyton. Their presence gave an added stimulus to interest in service for the Lord in other lands, and several in fellowship felt their call from God to serve Him in the foreign field. Mr. James Teskey went to Singapore, Mr. and Mrs. Charters to N. Africa, and more recently Mr. Albert Want to Central Africa. The latter was accompanied by Mr. Conrad Lohr, who was a convert in Leyton Hall Sunday School, although he went out as commended by South-



THOMAS BAILEY
(Ex-Sergt. in the Household Guards).

end Assembly.

In the year 1912, the assembly and the work among children had again grown to such proportions that it was decided to look for fresh premises. An old house stood on a site opposite the hall. The ground was secured, the house demolished and the present hall and classrooms built, the opening services being conducted by Mr. J. W. C. Fegan.

THOMAS H. MORRIS.

About this time several of the friends living at Leytonstone decided with others to form an assembly in that neighbourhood, which resulted in about thirty going to form the nucleus of the testimony of Grove Green Hall. Notwithstanding this depletion of numbers together with the possession of larger premises, the efforts continued to be blessed, and the assembly found themselves in urgent need of a separate classroom for the young men. However, the young men themselves rose to the occasion, and under the supervision of Mr. George Offord (a builder in fellowship) they built a brick structure large enough to accommodate sixty people. And thus the testimony at Leyton continues.

FOLKESTONE ROAD ASSEMBLY.

THE neighbouring assembly of Folkestone Road Hall, which is one of the largest assemblies in London, commenced in the early 'eighties in a very unpretentious manner at a time when Walthamstow was rapidly developing from what had been a small outlying town, to a large and important London suburb. The moment was ripe, the growing population came under the sound of the Gospel when and where it was needed, and God blessed the effort. How the work of grace began is recalled by Mr. G. J. Hyde (still actively associated with the assembly), who has furnished the writer with the story of its rapid and remarkable expansion.

The late Mrs. Ransome Wallis—nee Miss McCall—started a Bible class for young men, which was held in a small iron hall that her father had erected in a field belonging to him close to Hoe Street. Several of these young men were converted, and to provide an outlet for their zeal and energy Mr. McCall and his daughter sought the aid of Mr. Thomas Morris, who later laid down his life for the Lord in Central Africa. A tent was procured, and was pitched at Whipps Cross Corner, adjoining Epping Forest. Mr. Morris was a good evangelist and a capable organiser. Many were, through his instrumentality, brought to the Lord, and the problem immediately rose as to where the meetings could be continued. Mr. McCall offered his little building, and throughout the winter, meetings were carried on there with further signs of blessing. As at that time there was no assembly at Walthamstow, those desiring baptism and fellowship went either to Clapton Hall or Leyton Hall.

In 1884 another tent was pitched at the corner of Boundary Road and Hoe Street, with the result that many were brought to the Lord. As the tent was on the borders of Leyton, a meeting was held between the brethren then gathering in the old Leyton Hall and those who had been going to Clapton Hall, to discuss the question of securing a central place where the believers of Walthamstow could break bread instead of having to make the journey to Clapton. A site was obtained in the garden of a house in the vicinity,

and the small building was removed thereto from Mr. McCall's premises. There the united Leyton and Walthamstow brethren first met to remember the Lord in the breaking of bread. A Sunday school was started here whilst other meetings were carried on at Leyton Hall. Numbers increased, outgrowing the accommodation, so a dismantled Iron Hall, which had formerly stood in the Mile End Road, was purchased and rebuilt in the Queen's Road. The Walthamstow assembly was then duly constituted.

FROM the beginning the Lord greatly blessed the testimony of the Gospel; souls were saved each week, many Christians from various places of worship in the town were attracted, and being helped, sought fellowship. After a time, so great was the interest manifested, the question arose as to providing further accommodation. Minerva House in High Street was taken and a work amongst children begun. The little Iron Hall was removed from Leyton to the Higham Hill district of Walthamstow and a mission commenced, of which the late Mr. B. R. Mudditt was the first superintendent.

Alluding to those early days of which we write, when open-air meetings and personal dealing with the unsaved were pleasing features, I cannot refrain from recounting here what another writer, who himself passed through those times of refreshing, has set down, for it gives us a happy glimpse into those not very remote days. After describing the speakers whom he assures us were not giants in oratory and argument, he says: "The one who drew and held the biggest crowds was 'Daddy' Kenyon, and many a person who never entered a place of worship, would go down High Street on Sunday night to hear the old man speak. He was indeed a bit of old Walthamstow, and I visualize him even now: a tall man with white hair and beard, dressed in the long frock coat of the later Victorian age, standing on a portable rostrum telling the people the number of years he had proved the Lord Jesus Christ to be the Friend that sticketh closer than a brother.

"At the close of the meeting, the Doxology having been sung, quite a number of people would move to where 'Daddy' was standing, as, with tears in his eyes, he would say, 'Now lads, why don't you come to Christ?' And there, with open Bible in hand, he would seek to point them to the Saviour.

"At the Sunday evening Gospel meeting Mr. Kenyon was the door-keeper, and right well did he perform the task. As the choir sang on the platform he sang at the door, and as the people came in he not only gave them a hymn book but found them a seat, and with his infectious smile made the newcomer feel at home; and then returned along the aisle still singing. On Lord's Day morning when he wished to lead the praise or prayers of the assembly, he would invariably come forward and kneel at the Lord's Table. During the week, after finishing his rounds in the performance of his duties as postman, his spare time was spent in giving away tracts to the passer-by, and in this way he became widely known;

FOLKESTONE ROAD HALL.

hence it was that people liked to hear him speak in the open air, for every word he spoke was backed up by the ripe experience of a man who walked with God."

TO cope with the needs of the Queen's Road work, some structural alterations to the building were carried out, which provided additional accommodation for a hundred persons. The attendance continued to increase, when unhappily the adjoining owner brought an action to restrain the premises being utilised for religious meetings. Owing to a flaw in the title deeds on a technical point, the plaintiff won his case, and the assembly was compelled to pull down the hall. The result was the erection of the larger premises where the assembly still meets, and in the present building the work has been carried on for nearly half a century. Many memorable gatherings have been held in this place, and it is associated with times of gracious revivings, for many have been saved under its roof. At the present time the number on the Church register of Folkestone Road assembly is about 380. The Sunday school enrolls 350 scholars; there are in addition 90 members of the young women's Bible class, and about 40 in the young men's Bible class.

The history of Folkestone Road assembly is an illustration of the proverb, "There is that scattereth but yet increaseth," for there have been two new assemblies formed in the district from it. About thirty-six years ago the brethren who laboured at Higham Hill, before referred to, felt the time had come to start a meeting. A new hall, known as Higham Hill Gospel Hall was built, and a number transferred from Folkestone Road Hall. The work has continued happily, and there are at present nearly a hundred in fellowship.

Following a period of spiritual prosperity, the Mission in the High Street, to which we have already alluded, underwent some considerable change about ten years ago. The Minerva House work had been transferred to a Workman's Hall, in 1889, and a thriving work maintained among the children and young people. The tenure of the premises was becoming somewhat precarious, when a large mission room in Markhouse Road, belonging to a Congregational Church, was secured and the work re-established there. The new premises, known as South Grove Hall, being more commodious, and no restrictions being placed upon their use, naturally gave an impetus to the work, several tent missions being held on the land in front of the hall, adding to its interest and increasing its blessing. The result was that in 1928 the workers considered that it would be honouring to the Lord if a fresh assembly were formed there. After prayerful waiting upon God, in full fellowship with the parent meeting, an assembly was established in the autumn of that year, sixty-one being commended from Folkestone Road Hall to South Grove, consisting of those who were engaged in the work there or living in the neighbourhood. At present there are 130 in fellowship.

HIS SHARE AND MINE.

His was the crown of piercing thorn,
And His the path through deserts' waste;
His was the hatred and the scorn,
And His the sting of death to taste.
Can I, a follower of my Lord
Dare seek for aught but His reward?

His friends forsook Him far and fled,
His own acquaintance hid their face;
Those He loved best were worse than dead;
To lay His head He had no place.
As in His path He leads me on,
I too must lay my pleasures down.

That cruel spear pierced His dear side,
Upon the cross for me He hung;
While darkness spread its mantle wide,
And seraphs' harps were left unstrung.
Lord Jesus thro' that death of Thine,
I share Thy endless life divine!

His is the kingdom and the power,
O'er worlds triumphant shall He reign;
His sufferings past for evermore,
Ne'er will He bear the cross again.
My portion blest henceforth will be,
To share with Him His victory.

—W. M'Clure.

Ministry to Profit.

ECCLESIASTES 12. 9, 10, 11.

By J. Hutchinson, Banview Cottage, Banbridge.

IN above mentioned verses, we have some characteristics of successful ministry. We are told that the preacher was wise. Let us see wherein his wisdom lay. First of all he had a correct estimate of the world in its various forms—his testimony is, "all is vanity." Secondly—"he still taught." Reading through this book of 12 chapters he speaks of what he sees under the sun—things going from bad to worse, not much to encourage a man to teach, but what wisdom he displays—"still teaching"! Then notice what he taught—"knowledge," not nonsense. Plenty of nonsensical teaching to-day and people with itching ears waiting to receive it. He was an attentive listener—"he gave good heed." Some preachers are very poor listeners, and often discourage by their attitude those who would have exercise to help God's people, or to reach the unsaved. "He sought out"—he was a diligent student digging into an unfathomable mine for hidden treasures. "He set in order many proverbs." He put his messages into such shape that the hearers could follow and profit by them—not trotting out a lot of slang phrases that are most unbecoming to a minister of God's word. Then looking for "acceptable words"—the best he can find to make his message acceptable, and in doing this keep a balance, not deviating from the truth, for don't we read "even words of truth"? As the words fall from his lips they are felt—"the words of the wise are as goads," also something left with the hearers—"as nails fastened." The writer looks back to messages given by certain ministers of God's word—messages that were as nails fastened. Oh! for more of this Heaven-breathed ministry, that will detach us from the world. Then he doesn't take glory to himself but acknowledges all from the one shepherd.

REVIEW.

"Is there not a Cause?"† This tract calls for serious consideration. It touches a vital question. Are our moral standards being lowered? The sad cases of moral shipwreck we hear of among us from time to time, and the way these are dealt with, and the delinquents sometimes restored not only to a premature fellowship, but even to public ministry, seems to indicate some such tendency. The case of Peter may be alleged, but his fall was not one the world would take note of like immorality or financial dishonesty, and we may question how far it was even generally known. Our author shows from 1 Tim. 3. 2, 10 and Titus 1. 6, 7, that **blamelessness** is laid down as an indispensable condition for oversight or deacon work (i.e., ministry). In the former passage, verses 1-7 deal with oversight (here the word is **anepileptos**), and 8-13 with public ministry (here the word is **anenkletos**—a stronger word, which however is applied to overseers in Titus 1. 6, 7). This latter word, found also in Col. 1. 22; 1 Cor. 1. 8. 1 Tim. 5. 7 and 6. 14, denotes not only not accused but inaccusable, not only in the present, but in the past. The public minister of the Word must be a man as we say "without a past"—he must never in his Christian life have been the subject of public accusation.* And yet we have known men guilty of fradulent bankruptcy or misappropriation of funds or even of gross immorality, not only pressing back into public ministry, but no question being raised as to their fitness. But before **any man** is accepted for public ministry he should be tested. "Let them (i.e., the deacons) first be proved and then let them minister, being found blameless" (**anenkletos**) (see v. 10).

We remember the case of one who had disappeared from his field abroad under the darkest suspicions, but he blossomed out again ere long, under different auspices as a much-advertised leader, and later came back and sought to fraternize with his former friends. When faced by one of them with the accusations, and asked whether they had been put right, he would only repeat, Oh, you are talking of ancient history! but with no visible trace of past confession or present sense of humiliation.

How true are the words of another! "Let us not suppose that position or even truth will of itself keep a soul. Nothing but the Spirit of God can; and He never will, where there is not self-judgment and dependence."

We commend to our readers the weighty and moderate words of this tract, as containing a much-needed word for the times.

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†R. Barnett. Messrs. J. Ritchie, Ltd., Kilmarnock. Price 1d net. * See Trench's Synonyms. § ciii.

CORRESPONDENCE.

RE ANSWER "A" IN MARCH ISSUE CONCERNING RECONCILIATION.

Besides words of full approval from two sources, we have received one in another strain from a valued contributor. "Your answer was such a surprise, that I feel constrained to write concerning same. When about 40 years ago I left the "sects" to meet with those scripturally gathered, one lesson much taught at the time was that **God never needed to be reconciled to man** (my emphasis) because He always loved him. You say this teaching is erroneous. Can you give one Scripture that God needs to be reconciled to man? . . . Beside, do not the words—God was in Christ—rather refer to Christ's life on earth?" With reference to this closing question, had our correspondent finished the quotation we think he would have gone some way to answer it: "reconciling the world unto Himself." Clearly the special mission of our Lord's "life on earth" was to restore **Israel**: "I am not sent but to the lost sheep of the house of Israel," and that too was one side of the work of atonement. As for the other question, surely the writer confuses "reconciliation" with love —as his own words show:—"God never needed to be reconciled to man, because He always loved him." But then we read "God will by no means clear the guilty": "He is angry with the wicked every day." No doubt the love of the father in Luke 15. went out to his prodigal son, but had he merely returned to live at home without any confession, he (the father) could not have been reconciled to him. It is the old confusion between the potential and the actual. We may use the word "reconciliation" as the equivalent of "making it up," but the word in the original means something more radical, as the two instances we quoted from the Old Testament and New Testament shew. See 1 Sam. 29. 4 and Matt. 5. 24, where being reconciled, clearly implies in both cases gaining the good-will of the offended party. While making the gospel free, we must avoid even the appearance of making it cheap. To say that "God never needed to be reconciled to man" is playing into the hands of those who deny the need of atonement, with whom, we are sure, our correspondent has no sympathy.

We have also received from an esteemed correspondent the following remarks on the angels of Rev. 2. and 3.

"I have long understood angels here to be men—the responsible element to each assembly," and he quotes Mr. J. N. Darby as writing—The angel represents the assembly, and especially those to whom, from nearness to Christ—He looks for the state of His assembly, as responsible, etc. Of course, in a matter of interpretation, we have no desire to dogmatize, but there is one point to be weighed, which may have escaped some: In chapter 1. the Lord is said to be walking in the midst of the seven lampstands and holding the seven stars in His hand. Both symbols are interpreted—the former as churches, the latter as the angels of the churches—you do not interpret a symbol by a symbol. The churches are literal and so, it seems to me, must be the angels.

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 3.—QUESTIONS—REST.

1. What did God do on the seventh day? Gen. 2.; Heb. 4.
2. What had to happen to those who worked on the seventh day? Exod. 31.
3. What had the seventh year to be? Lev. 25.
4. When is there no rest for a wise man? Prov. 29.
5. Why did the Psalmist long for wings? Psalm 55.
6. In what did Isaiah say the people would be saved? Isa. 30.
7. What did Jesus say to the disciples when many were coming and going? Mark 6.
8. What does Jesus say to those who labour and are heavy laden? Matt. 11.
9. What did Jesus say about the unclean spirit? Luke 11.
10. What have we to do lest we fail after the example of unbelief? Heb. 4.
11. What do the four beasts of Rev. 4. do?
12. What will happen to those who worship the beast and his image? Rev. 14.

—Berean.

No. 2.—ANSWERS—HOPE.

1. Jer. 17. 7.
2. Joel 3. 16.
3. Prov. 10. 28.
4. (a) Prov. 11 7; (b) Job. 8. 13.
5. Rom. 15. 13.
6. 1 Cor. 13. 13.
7. Rom. 5. 4..
8. Rom. 5. 5.
9. Eph. 2. 12..
10. Col. 1. 27.
11. Titus 2. 13.
12. 1 Thess. 5. 8.

—Berean.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—Does the doctrine of the Eternal Sonship of the Second Person of the Divine Trinity involve inferiority or subsequence to the Son?

Answer A.—It is on such strange affirmations that the deniers of the Eternal Sonship of our Lord rest their theories, and is exactly what the arch-heretic, Arius, rested on to deny the deity of the Son. But what is eternal cannot be subsequent to anything, and what is divine cannot be inferior to anything, and the Son partakes of the whole Divine Essence equally with the Father and Spirit. Really Arius was more subject to the Scriptures than the present-day deniers we refer to, for he saw that the Lord's Sonship, as prior to His incarnation, was so clearly revealed in the Word of God that it could not be denied. His only escape from the dilemma he had manufactured for himself was then to deny the Lord's deity. He was exceedingly exalted, but because He was clearly said to be the only-begotten Son, and that long before He came into the world, there must have been a time when He was not begotten, and therefore did not exist. By the mercy of God the followers of Mr. J. Taylor do not, up to now, deny the deity of the Lord; therefore they must invent another loop-hole of escape: the Lord was only Son as the result of incarnation. It is really fortunate that Arius is not still in the flesh, for one would tremble for this whole company in face of his sophistries, to which they seem to have some strange affinity. It is hard to conceive of men, with any pretence to weighing the words of Scripture, being satisfied with the reasonings they allege, involving as they do the modelling of the Divine and Eternal relations in the Godhead on the human and temporary expedients of earthly relationship. The human relations of any father and son, involve they assert, inferiority in the son, therefore the Divine relations of Father and Son must also involve inferiority in the Son. As though anyone thought of the eternal generation of the Son in terms of the human. It is a complete reversal of the true order of things. Sonship in its highest possible human development, that is where all thought of even a conventional inferiority of the son has passed from view, is only a faint shadow of the Eternal and Divine Sonship, where neither subsequence nor inferiority could have ever existed. When the Lord claimed in John 5. 17, to have worked also, as the Father, "My Father worketh hitherto and I work," the Jews sought the more to kill Him, because such words could only mean that, by speaking of Himself in the same breath with God as His Father, He did clearly assert His **equality** with the Father and our Lord accepted the inference, while asserting that such equality did not preclude subordination for mutual purposes. If the Lord was only speaking of a relation established on the earthly plane at Bethlehem, then, according to these teachers, He would not have been equal to His Father and proves by their own shewing that He was speaking of Divine relationships existing before His birth. It is surprising that any Christian teacher should fail to differentiate between eternity and the divine on the one hand and time and the human on the other, and try and import into the former, ideas attaching to the latter.

Question B.—Is it possible for one who has been truly converted and has eternal life to be eternally lost?

Answer B.—Surely the terms eternal life and eternal perdition are incompatible and mutually exclusive. A life that can be lost cannot be eternal. The Lord says of His sheep: "I give unto them eternal life, and **they shall never perish**" (John 10. 28) and again "He that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation (lit. judgment) but is passed from death unto life" (John 5. 24). Christ is the life of His people ("Christ, who is our life"—Col. 3. 4) and each true believer is "baptized in One Spirit into one body," and, is a temple of the Holy Spirit and a child in the family of God. Not one such then could be lost, for if so, the Church would be blemished; the temple marred; and the family broken for all eternity. The Word says "He that hath begun a good work in you, will perform it until the day of Jesus Christ" (Phil. 1. 6). It behoves us then to be sure that this good work has truly begun in us, for as there were false brethren crept in unawares in the primitive churches, so there may be spurious Christians to-day even in the most scriptural assemblies; men who can pass muster with their fellow-men, but who are only counterfeit professors, and who will one day be exposed as such—"Every tree that my Heavenly Father hath not planted, shall be rooted out." We should not then take ourselves too easily for granted. Perhaps a few doubts about ourselves now and again are not a bad sign, though we should never, never doubt Christ. I question whether false professors often doubt themselves. How then does God begin His work in a soul? By convicting of sin by His Spirit and then revealing Christ crucified as the all-sufficient Saviour. He continues, however, to shew

us increasingly the evil within, till we find that we must look away to Christ for **everything,** and be content to have **Him** for our All in All. But if we want to convince others that we are indeed true believers, something more is needed than a profession of faith. We read of some who became antichrists, who had no doubt professed faith, been baptized and broken bread: "They went out from us, but they were not of us, for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest, that they were not all of us" (1 John 2. 18-19). Not even great gifts, successful preaching and mighty works prove reality. Judas Iscariot had all these, and the wonder-workers of Matt. 7. 22, 23, of whom the Lord utters one of His most solemn warnings: "Many will say unto me in that day, have we not prophesied in Thy name, and in Thy name cast out demons, etc.?" Yet He will say to them "I never knew you." They were never possessors of eternal life through faith in Him. Gift is of great profit, where there is grace, but gift without grace is nought. There are a number of tests in the Epistles of John, which we may apply to ourselves if we would be assured or not, that we have truly been born of God, of which I will here quote two or three: "Every one that **doeth righteousness** is born of Him" (1 John 2. 29). If a man is crooked in his ways, unrighteous in his acts and untruthful in his words, he may well tremble for himself. Then here is another test: "Whosoever is born of God **doth not commit sin**" (1 John 3. 9). This does not mean that a true child of God never sins, for in chapter 1. 9 we have God's gracious provision for the failures of His people, but continues in it, like a swine in his wallowing. Alas! with what warning voice to us all do the sad exposures of years of immorality and dishonest dealing of which we sometimes hear, even among professed believers, speak. It is not for us to say glibly of such that we know them to be children of God, because they have long passed as such. The hidden life which has come to light, seems to give the lie to any such theories. One more such test will we quote: "Whatsoever is born of God **overcometh the world**" (1 John 5. 4). The overcomer is not one who is never overcome, but who, like Joshua, overcomes at last (Exod. 17. 11). The final overcomers are not some extraordinary kind of Christians; they are true Christians who prove themselves to be such by continuing to the end. For other tests we may see chap. 3. 1 and 14; 5. 1; 2 John 9. Enough has been said to remind us of the solemn words: Let him that thinketh he standeth take heed lest he fall." "Watch and pray lest ye enter into temptation!" Thank God for the words of our Lord Jesus, "Him that cometh to Me, I will in no wise cast out"; which not only mean that He will not **reject,** but that He will not **eject** the one who comes to Him.

Question C.—Can you give any Scripture for the "silencing" of a brother? For what "crime" is he to be "silenced"? and who is to do it?

Answer C.—This is an important enquiry. I suppose the questioner does not mean literally a "crime," for surely no one guilty of a serious moral offence against the law could be allowed to preach or teach, even if he were allowed for the time being to remain in the assembly, which could hardly ever be the case. But I suppose what is meant is some brother, against whom, perhaps, no real accusation can be made, but who has been requested not to minister the word. Now, of course, we cannot judge of any particular case without knowing the details. I believe in general that no one would be silenced, unless there were good reasons—some manifest lack of gift, some recognized inability to edify the saints, some habit of too lengthy and unprofitable ministry, which had wearied hearers, some clear moral defect. Sometimes a man may insist on reading and commenting on long chapters of the Bible, or always the same chapter, as we have known in one case, or always the same disputed doctrine, which in an unruly way he persists on inflicting on the saints. Perhaps Paul refers to some such men in Titus 1. 10, as "unruly and vain-talkers and deceivers . . .," and then adds, "WHOSE MOUTHS MUST BE STOPPED." It is not necessary to fill every line of this indictment, but a man would seem to fall within it, who is known as an unprofitable talker, or as pushing some doubtful or controversial teaching. I do not think this ought to be done by some individual acting on his own responsibility. This is a case where "two are better." The phrase, "the liberty of the Spirit," is sometimes quoted to shew that the Spirit gives liberty to anyone who likes to teach, but in their context the words only refer to seeing Christ without a veil. Certainly the Spirit does not give liberty to those whom He has not qualified to speak. However, it does not always follow that the one silenced will never be able to minister, for sometimes it may be that a young man may have been too quick to come forward into this service, and may develop a true gift later. I know of one such case, where the one silenced (and he submitted himself humbly to the ruling of his elders) became afterwards universally recognised as a true minister of the Word.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion. **JUNE, 1935.** Made up 23rd May.

SCOTLAND.

FORTHCOMING.—Conference in large Tent, **Aberdeen,** Saturday, 1st June. Speakers, L. W. G. Alexander, R. Scammell, W. Wilcox and H. F. Wildish. Annual Tract Band and Open-air Workers' Rally at **Catrine,** Sat., 1st June. Meet for prayer, Ballochmyle Hall, 3 p.m. Opening Conference in Lanarkshire small Tent, pitched at Palace Colliery, **Bothwell Haugh,** Saturday, 8th June, 4 till 8 p.m. Speakers, Robert Leggat, Glasgow; James Simpson, Motherwell; Jack Atkinson, Belfast; and James McCulloch, Prestwick. Conference in Central Hall, Berelands Road, **Prestwick,** Saturday, 22nd June, 3 p.m. Speakers, John Brown, Largs; John Carrick, Coatbridge; David Weir, and Joseph Hamilton, Kilmarnock. Tract Band Workers' Rally, **Stewarton,** Wednesday, 26th June. Meet Cross, 7.30 p.m. Annual Missionary Rally at Livingstone Memorial, **Blantyre,** Saturday, 6th July, 3.45 p.m. Speaker, Harold St. John. Annual Open-air Workers' Gospel Rally at **Saltcoats,** Saturday, 6th July. Meet Y.M.C.A. Hall for prayer, 3 p.m., where tea will also be served at the interval, about 5.15 p.m. The help of all Tract Band and Open-air Workers will be valued for this special effort to reach the holiday crowds. Annual Open-air Conference on Low Green, **Ayr,** Saturday, 13th July, 3 p.m. Tea served on Green about 5 o'clock (weather favourable, otherwise Victoria Hall, Main Street). Annual Open-air Gospel Rally, **Largs,** Saturday, 13th July. Meet for prayer, Brisbane Hall, 2 p.m. March to Pier Head, 2.30 p.m. Annual Summer Convention for Bible and Missionary Study, at Netherhall, **Largs,** July 13th to 27th. Speakers, H. P. Barker and H. St. John. Full particulars, W. E. Taylor, Netherhall, Largs. Annual Gatherings, **Craigellachie,** July 23rd and 24th. Commencing each day at 10.30 a.m. Fuller particulars next month. Open-air Gospel Services commence for the season, middle of June, at Main Pier entrance, **Rothesay,** Lord's Days, at 7.30 p.m. Help valued. W. W. Fereday gives a series of addresses in West End Hall, **Rothesay,** commencing 23rd June. John McMillan gives a series of addresses with "Course of Time" Chart, in Forrester Hall, **Galashiels.**

TENTS AND CARRIAGES.—Ayrshire Gospel Tent at **Muirkirk,** with T. Richardson in charge. **Lanarkshire** large Tent at **Gartcosh.** Jack Atkinson responsible for Gospel Testimony. Small Tent, pitched at Palace Colliery, **Bothwell Haugh.** James H. McCulloch takes up the work this season. **Glasgow** Assemblies' Tent will be worked by John McAlpine. **Fifeshire** Tent will again have John Brown as worker. Wm. Duncan visiting northern parts with **"God's Way of Salvation"** Bible Carriage. Malcolm McDonald has **"Overland"** Gospel Car in South Ayrshire. Harold German will be responsible for the Gospel Testimony in the **Renfrewshire** Tent. Mid-Scotland Tent at **Carronshore,** Falkirk. Dennis Barnes will be the preacher again. Walter M. Anderson commences tent work in the north soon.

REPORTS.—C. F. Hogg and J. M. Shaw gave appreciated help at Workers' Gatherings, Netherhall, **Largs,** also at Jubilee Day Conference, which was largely attended. Good numbers at **Dreghorn** Annual Conference, when J. M. Shaw, John Ritchie, R. D. Johnston and T. J. Smith ministered the Word helpfully. C. F. Hogg gave valued help in ministry at Quarterly Meetings of brethren in **Glasgow** and **Ayr.** C. F. Hogg ministered the Word in **Kilmarnock, Plann, Dreghorn, Irvine, Galston** and **Newmilns.** Good numbers came together and help appreciated. John Brown and John Carrick had a series of Gospel meetings in **Hurlford,** with a good measure of interest. R. Broadbent had meetings in Bethany Hall, **Glenburn.** W. Gilmore had meetings in **Newmains,** with a goodly measure of interest. Conference followed with helpful ministry and good attendance. Half-yearly Gatherings in **Glasgow** not quite so large. Appreciated ministry and reports from many brethren. Tract Band work has commenced in many districts, with some interest. The cold spell has been rather against open-air meetings. S.S. Teachers' Conference in Victoria Hall, **Ayr.** Numbers not quite so large, but excellent

and edifying ministry given by H. F. Wildish, J. Peebles and Ernest Barker. John Gilfillan gave special addresses on "Ruth," in **Stranraer.** J. McPate visiting and giving help in Western Highlands, with some blessing. The meetings in the New Hall at **Tarbolton** continue with some interest amongst old and young. Women's Missionary Conference, Roman Road Hall, **Motherwell,** well attended. Interesting and instructive reports given by Mrs. Melville, China; Mrs. Wilcox, India; Mrs. McLaren, Angola; Miss Miles, Argentina; and Miss Melville, China. Tract Band Workers' Conference in Central Hall, **Kilmarnock,** fairly well attended. Helpful ministry from Alf Wallace, R. S. McLaren, W. A. Thomson and Wm. King much appreciated. S.S. Teachers' Conference in New Hall, **Crosshill,** Maybole. W. D. Whitelaw had class of 3 boys and 7 girls with scheme lesson, which was both interesting and profitable. A. H. Abrahams and T. H. Cooper also took part. Annual Conference in Y.M.C.A. Hall, **Saltcoats.** W. A. Thomson, J. Coutts, W. King and W. McAlonan giving help, which was much appreciated. A goodly number turned out.

ENGLAND AND WALES.

FORTHCOMING—Conference, Mt. Pleasant Hall, **New Malden,** Sat., 1st June. Speakers, B. S. Grainger, E. W. Rogers, Harold St. John. Twenty-fifth Anniversary Conference, Crescent Road Hall, **Stockport,** Saturday, 1st June. Speakers, C. F. Hogg and F. A. Tatford. Scripture Text Carriers Annual Convention, in Hatcham Mission Church, New Cross, Besson Street, New Cross Gate, **London,** S.E., June 7th to 11th. Commander Salwey and others expected. Full particulars, A. E. West, 107 Normanton Road, Derby. Tenth Annual Conference, Ranelagh Road Hall, **Felixstowe,** Saturday, 8th June, from 3 to 7.45 p.m. Speakers, F. A. Tatford, E. A. Wraight and C. Wyncol. Annual M.S.C. Conference Gatherings, **Keswick,** June 7th to 10th. Speakers expected, J. M. Davies, India; W. Hagan, Belfast; and James Stephen, London. Full particulars from Mr. Ronald Beattie, "Kenilworth," Talbot Road, Carlisle. Y.P. Conference, Gordon Hall, **Brighton,** June 8th, 3.30 to 6 p.m. Speakers, W. H. Begbie and W. A. Chilcott. Conference Gatherings at **Bradford,** June 8th to 10th. Speakers expected, H. T. Gander, C. F. Hogg and K. Hyland. Young People's Conference, **Brockenhurst,** June 10th, 2 p.m. Speakers, Dr. A. Rendle Short and E. S. Curzon. Particulars from S. Wharton, Wellisford House, Links Road, Winchester. Conference, **Shoeburyness,** June 10th, at 3 and 6 p.m. Speakers, J. Green and Alfred Mace. Conference at **Chesham,** June 10th, 2.30 and 6 p.m. Speakers, Ernest Barker, W. E. Vine. Annual Conference, West Street Hall, **St. Georges,** Wellington, Monday, 10th June. Conference in Ward Street Hall, **Guildford,** June 10th, 3 and 6 p.m. Speakers, W. Field, W. S. Kerr and S. O. Peake. Conference, Culverden Hall, **Tunbridge Wells,** Monday, 10th June, 3 and 6 p.m. Speakers, O. Speare and F. A. Tatford. United Fellowship Meetings, Wolseley Hall, **Plymouth,** Monday, 10th June, 2.45 and 6 p.m. Speakers expected, W. A. Norris, Cardiff, and David Roberts, Liverpool. Conference at **Horncastle,** June 10th, at 3 and 6 p.m. Conference at **Neston,** June 10th, 3 p.m. J. Gilfillan and others expected. Conference, Colville Hall, **Lowestoft,** June 10th. W. W. Fereday, P. T. Shorey expected. Conference, Landguard Hall, **Shanklin,** June 10th, at 3 and 6 p.m. Speakers, H. Dennett and J. Harrod. Conference, Central Hall, 37 Worple Road, **Wimbledon,** June 10th, 3.30 and 6 p.m. Speakers, H. L. Gammon, A. Fingland Jack and E. T. Tarrant. Young People's Conference at **Windsor,** June 10th. M. Goodman and others expected. Annual Conference, Gospel Hall, Rose Terrace, **Llanharan,** Tuesday, 11th June, 2 and 6 p.m. Conference, Grosvenor Street Hall, **Barnstaple,** June 12th. In connection with A. Mace's return from Australia, Conference has been arranged at 186 Aldersgate Street, E.C.1., **London,** Sat., 15th June, 3.30 and 6 p.m. Speakers, J. Green, J. W. Prior, E. W. Rogers, H. St. John, F. A. Tatford, C. J. Tisdall, E. F. Walker. Full particulars from Victor Levett, 1 Royal Exchange Avenue, London, E.C.3. Y.P. Missionary Conference, Shrewsbury Hall, **Redhill,** June 15th, 3.45 and 6 p.m. Speakers, J. Stephen, E. H. Sims and H. G. Young. Missionary Conference, Drummond Hall, **Boscombe,** June 18th to 20th. Young People's Conference, "The Goldings," **Hertford,** June 22nd, 3.30 and 6 p.m. Speakers, J. McCready, E. H. Sims, J. Stephen. Conference at **Morecambe,** June 22nd. J. A. Ferrier, W. Hagan and G. J. Hyde. Missionary Conference, in connection with Clifton Hall, **South Norwood,** in the grounds of the All Nations' Bible College, June 22nd, 3.30 and 6 p.m. Dr. Lindsay will minister the Word. S. S. Adams, from Malaya, and others expected. Annual Conference, Fitzwilliam Hall, New Road, **Peterborough,** June 22nd, 3 and 6 p.m. Scott Mitchell, H. G. Goddard and others expected. Conference, Belmont Hall, Pinner Road, **Harrow,** June 22nd. Speakers, J. Stephen, M. Goodman and others. Annual Gatherings, **Bath,** July 1st to 4th. Full particulars, H. A. Raymond, 1 Widcombe Crescent, Bath. Conference, Gospel Hall, **Marshfield,** July 13th, 3 and 6 p.m. W. E. Vine and others. Young People's Holiday Conference, **Southbourne,** July 13th to 27th. Particulars, F. A. Tatford, 72 Oakington Ave., Wembley Park, Middlesex.

M.S.C. Holiday Conference, **Malvern,** Aug. 3rd to 8th. D. W. Brealey, H. St. John, Dr. Rendle Short, H F. Wildish. **Yeovil** Conference, September 4th and 5th. Particulars, W. H. Higgins, Brabourne, Roping Road, Yeovil. W. H. Clare starts with tent in **Ellesmere,** Shropshire. John Gilfillan will have meetings for believers at **Barrow-in-Furness, Neston, Wallasey** and **Birkenhead,** and Gospel meetings at **Shrewsbury.**

REPORTS.—W. H. Clare had two week's good meetings in **Workington,** later at **Driffield, Hull** and **Leeds.** Splendid gatherings at **Newcastle.** H. Hitchman, C. F. Hogg, F. A. Tatford, J. Atkinson and W. Wilcox gave help. Good meetings at **Oldham,** when H. P. Barker, W. Harrison and F. A. Tatford ministered. **Wembley** Conference was well-attended. H. St. John, W. G. Hales and Dr. W. H. Lindsay spoke. Good gathering at Norwich Hall, **Bournemouth.** F. A. Tatford and A. Widdison spoke. Messrs. Butcher, Rendle and Scammell ministered to large gathering at **Norwich.** Full hall at **Rochford.** F. A. Tatford and C. S. Tisdall ministered. J. Andrews, A. Burr and F. A. Tatford spoke to packed meeting at **Basingstoke.** Fellowship gathering at **St. Georges,** Wellington, brought together goodly number. Ministry from L. Bamber, J. James, J. Baker and H. T. Glover. Much appreciated. F. G. Rose gave help at **Hartest, Woolpit, Soham** and **Ashley.** Ministry appreciated Purposes going forth shortly with Gospel Caravan into Fen Districts of Cambridgeshire. Prayer valued. A. Gilmour had meetings for believers in **Eccles, Pendlebury, Little Hutton** and Warwick Hall after the Manchester Easter Conference. Henry Hitchman gave a series of addresses to believers in Bethany Hall, **Newcastle-on-Tyne.** Meetings well attended and a good interest in the ministry. Good Conference at **Whipton,** Exeter, when W. Macfarlane, F. Surridge, H. Ware, T. Allen, A. J. Townsend and H. Hitchman ministered. Conference at **Heavitree,** Exeter. Help given by H. Hitchman, H. Ware, H. Burt, W. Macfarlane, J. Ford and T. Johnston. Good meeting. Conference at Warsen Road, **Torquay.** P. Austin, C. Bond, H. Burt, J. Sercombe and H. Hitchman. Conference at **Puddington,** North Devon. F. Mogridge, T. Allen, H. Ware, T. Fitzgerald, —— Singleton, and H. Hitchman gave help in ministry.

IRELAND.

Belfast Easter Conferences in Grosvenor Hall, hired for the occasion, were the largest yet. There were about 3,200 gathered on the Monday. The meetings went on from Saturday, April 20th to Wednesday, 24th. There is much to thank God for in these gatherings. Meals are served twice on Monday to the large companies. No mention of money is made at any of the meetings. Belfast assemblies provide for all and pay all expenses. The Lord's people rise to the occasion and also count it a real pleasure to open their homes to fellow-saints during the conference. There is no chairman, any more than a brother who makes the announcements on Lord's Day mornings should be called a chairman. A brother from some of the assemblies makes the intimations. There is no arrangement of the platform, secret or otherwise; God's servants being left in dependence on Him as to what they should speak, and when to do it. Brethren are invited from a distance, but not to take the conference. There is perfect liberty for any accredited brother to take part, if it should be only a five-word message. The brethren who ministered were, Dr. Bishop, J. M. Davies, J. K. McEwen, F. H. Logan, G. Gray, W. Rodgers, J. Moneypenny, T. Melville, B. Douglas, F. Knox, W. Gilmore, H. Bailie, W. Norris and D. Craig. There was not a hitch in the meetings, and no doubt this is due to the fact that our brethren have a week's prayer meetings to seek the Lord's face for His presence, guidance and blessing. What a testimony to the Lord and to the Word of His Grace these meetings are. The Lord is still able to guide in His own house and delights to be trusted. May others be encouraged to return to His perfect ways, and thus honour Him. **Portavogie** Believers' meeting, April 18. There was a full hall and profitable ministry was given by brethren Bailie, Douglas, Davies, McKelvey, Hawthorne, Lyttle, McCracken and Craig. Our esteemed brother, John Wells, of Venezuela, has taken to himself a wife, Miss Isobel Thompson, of Ballyhalbert, who is returning shortly to his field of service. Our sister is well reported of in her past service for the Lord in Donegal Road Assembly. After the wedding, a very profitable time was spent in Mrs. Thompson's home, when brethren Poots, Kells, Allen and McCracken ministered the Word to a large company of saints gathered, on vital godliness in the life and home as well as in the assembly and the gospel. A little meeting for young believers was held in the wooden tent, at **Tullycavey,** on May 6th. Brethren Lyttle, Hawthorne, Bailie, McKelvey, Strong and Magowan spoke short, simple messages that were much enjoyed, and will surely bear fruit in the help and blessing of those lately saved. C. Fleming continues in **Ballymaguire** Old Schoolhouse. Numbers and interest good. Duff and Allen have finished up at **Strabane.** Hawthorne and Johnston have commenced meetings some distance from **Templepatrick.** A new place—religious and stiff. Craig and Lewis continue with interest in **Killeter.** W.

McCracken has been helping his sons at **Tullycavey.** Hill and Craig are at **Drumconnick,** near Cavan, in a portable hall. Poots and Finnegan had good numbers in **Whitfield,** Richhill district. Douglas and Stewart at Old Schoolhouse, **Darkley,** with some encouragement. Annual Meetings for believers at **Drum,** Newbliss, Co. Monaghan, Wednesday, 17th July. J. M. Davies gave addresses to believers in Ebenezer Hall, **Belfast,** after Easter meetings, and later in **Ballymena.**

CANADA AND U.S.A.

The special Easter gatherings, held at Gospel Hall, 194 Broadview Avenue, **Toronto,** were times of spiritual profit and encouragement. Brethren ministering the Word were G. Gould, Senr., H. K. Downie, F. W. Nugent, Livingstone and Warr. R. Roberts had three weeks' Gospel meetings at **Cumberland,** Ind. A number professed faith in Christ. Three believers saved some time ago were baptised. Later at **Lonaconing.** R. McClurkin had good meetings in a schoolhouse at **Armley, Sask.** A good number professed faith in Christ. Some backsliders restored. Christians greatly helped. James Lyttle had four weeks' meetings in **Portland,** a large city with no assembly. Some interest was manifested, and prayer is desired for definite result to follow. D. Kirk and D. Leatham had good meetings at **Campbellton,** New Brunswick. The Lord has used His Word to the help of quite a number. John Ferguson had two weeks' meetings in Kelker Street Hall, **Harrisburg,** Pa. This was with the knowledge and fellowship of the meeting in Boaz Street. Meetings were well attended and ministry appreciated. It is to be hoped that the present intercourse between these two assemblies may be, by this, in a godly way, furthered (Psalm 133). A correspondent in **Visalia,** Cal., U.S.A., writes recently and mentions the great opportunities for a simple scriptural testimony in the district. He thinks there is a good field for service for any of the Lord's servants who will feel their exercise before Him.

MISSIONARY ITEMS FROM THE WEST INDIES.

Sent by H. P. BARKER.

Tobago. W. Bell helping in assembly at **Glen Road.** J. Teskey finds continued interest at **Runnymede** and **Franklyns.** J. Moore still with tent at **Les Coteaux.** Halls badly needed in several places. Meetings at **Bethany** held weekly by young brethren of Canaan Assembly.

Trinidad. Two fresh conversions at **Point Cumana.** Fresh work at **Coryal,** opened by brethren from Arima Assembly. A. C. Peterkin paid appreciated visit to **Belmont Hall.**

Grenada. F. W. Bryon (Woodford) had a fruitful visit. Went on to Barbados.

St. Vincent. W. Huxster writes of many blessed through visit of H. Huggins. Miss M. Nicholls had joy of leading five young lads to the Saviour.

Bahamas. M. Mackenzie and wife had considerable blessing among unsaved during two months at Spanish Wells. Now at Harbour Island. Have it before them to visit settlements on island of Elenthera. J. F. Spink had two weeks' meetings at Nassau.

FALLEN ASLEEP.

Emmalena Hagan, Pawtucket, R.I. On May 4th, after an operation. Born 1885, in West Hartlepool, Durham, Eng. Born again in 1912. Has been in assembly here since. Was a woman of prayer, and held in high esteem for her godly, consistent testimony and love of the Gospel. Her last words were entreating an attendant to put her trust in the Lord Jesus. A large gathering attended the funeral. Mr. William Hunter, of New Bedford, conducted the services. **John Robinson,** Portavogie, passed suddenly into the presence of the Lord, on May 14th. He took ill on Lord's Day evening, going to speak in an open-air meeting, and lived two days. He was a bright testimony in the district where he lived. **Miss Agnes Adams,** Walker-on-Tyne, aged 38 years. In Christ 24 years. In assembly at Walker-on-Tyne for 21 years. A diligent servant of Christ amongst the youngest children of Sunday School, who loved her. A sufferer from 11 years of age from accident in school to ankle-bone, which occasioned considerable pain, borne with courage and cheerfulness. A good visitor, when able, conveying spiritual and temporal supplies to sick and needy in the district, where she was widely known as one who belonged to Christ. Now at rest. **David Blair,** Edinburgh, aged 81 years. Saved in youth. He was for many years in Gospel Hall, Stirling, and in Tollcross Assembly, Edinburgh. Had a shepherd heart and took an active interest in children's work. Will be greatly missed. **Miss Mary Green,** Clydebank, aged 23 years. Saved 9 years ago. Over 8 years in fellowship in Victoria Hall. After much suffering, patiently borne, now at home. **Mrs. Hugh Wood,** Glasgow, aged 73 years. For many years in Bethany Hall, Paisley. Latterly in Gospel Hall, Plantation Street, Glasgow. A quiet and consistent sister. **Mrs. McCleary,** Darvel, aged 73 years. Last 35 years in Darvel, formerly in Bradford. A quiet, consistent sister who will be missed. **Peter Hughes,** St. Annes-on-Sea, aged 51 years (son of Edward Hughes, evangelist, Belfast). Led to Christ in the later nineties by the late Tom Baird, and has continued steadfastly

in assembly fellowship up till the time of his home-call. This is the third break in 12 months in our brother's family, and he should be specially remembered in prayer. **John Camp,** Pendleton, aged 50 years. Saved 40 years, and will long be remembered for his unswerving devotion to the Lord. His last words were, "I am going home." **Cooper Armstrong,** saved only a few months at Erryroe, baptised and gathered with the Lord's people there. He was a promising young man, whom it was hoped would be a real help in the assembly. He was called home suddenly while cycling home from the Lord's table, on Lord's Day, 5th May, from heart trouble. He had given out the hymn, "The cloudless day is nearing when Thou, O Lord, wilt come," little expecting he would so soon be with the Lord, whom he loved and served. **Robert Blackburn,** of Mullans, Clogher, Tyrone, aged 87 years, passed to be with Christ, April 29th. Saved over 30 years. Met with believers in this part.

HOME-CALL OF A VETERAN WORKER.

Our esteemed brother, **Dr. W. J. Matthews,** of Belfast, was called home to be with the Lord, on Wednesday, 15th May, at the age of 77 years, after a long illness. Dr. Matthews graduated at Queen's University as a Doctor of Medicine, in 1880, but never practised the profession. He was saved when at college, and henceforth devoted all his time to the preaching of the Gospel and the ministry of the Word. He had been widely travelled, having preached in Australia and America as well as in all the countries of the United Kingdom, but his greatest work was done in Ireland. He was zealous in the Gospel and "valiant for the truth." He neither courted the favour of saint nor sinner, but ever sought to discharge the responsibilities he believed the Lord had given him in a way worthy of Himself. He was a great friend with the first editor of this magazine, the late Mr. John Ritchie, and also the late Mr. Charleton Steen. The present editor valued his friendship too, and will miss him much. He was a stalwart on principle, and ever had the courage of his convictions. For the long period of fully fifty-five years he saw the wonderful development of God's work in Scriptural assemblies being raised up in many parts. He, with others, saw the commencement of the Easter Conferences in Belfast fifty-four years ago, when about five hundred believers came together. Now, well over three thousand gather. This year was the first time he missed, on account of his health. His last address was given in Newtownards, on Christmas Day last, which he had to give sitting on the platform. At the funeral, on 17th, Mr. T. Campbell spoke in the home, and Mr. H. Bailie at the grave. Many of his own children in the faith, and other saints from the assemblies he had the joy of gathering, were present. And now his earthly race is run. He has kept the faith and finished his course. His record is on high. Much more could be written, but in deference to his wishes, we refrain. He will be much missed by his devoted wife and only son, by the assemblies in Northern Ireland, and by the many in other parts privileged to know him.

Lines written by L. W. Russell, on the late Dr. Matthews, are being printed in neat form, and may be had on request for cost of postage.

PERSONALIA.

Our missionary brother, **Alex Soutter,** of India, has now reached Scotland with Mrs. Soutter, and is already much improved in health. Present address—c/o "Beulah," Buckhaven, Fife.

Our esteemed brother, **George Menzies,** fully commended from Australia and New Zealand, has arrived in London, on a visit to the homeland, and will be open for ministry as the Lord may open doors. Correspondence can be forwarded to—c/o 157 Walm Lane, London, N.W.2.

Mr. and **Mrs. Noel** have returned to India from New Zealand, both much the better of change, and are going forward to open up a new work. Remember in prayer.

Our brother, **W. J. Miller,** has now got over his serious operation, in New Zealand, although still very weak. He hopes to visit Victoria, B.C., Canada, for some further service in the will of the Lord.

ADDRESSES.

Assembly, formerly meeting in Abbot Hall, **Dunfermline,** now gather in Y.M.C.A. New Hall, Damside Street. Correspondence to Mr. Thomas Swan, 66 Halbeath Road, Dunfermline. Believers now gather to remember the Lord in the home of Mr. Wm. Harrison, four miles south-west of **Maryfield,** Sask., Canada. Ministering help valued. Correspondence, Mr. Wm. Harrison, Maryfield, Sask., Canada. Correspondence for Bridgend Hall, **Kilwinning,** should now be addressed to Mr. Gilbert Speirs, 56 Main Street, Kilwinning. Visitors to **Redcar** could have information about accommodation from Mr. W. Smith, 21 West Dyke Road, Redcar, Yorks. Correspondence, Fisher Street Hall, **Stranraer,** to Mr. A. Baird, 38 Lochryan St.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

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TREASURY NOTES

By THE EDITOR.

"Trust in the Lord with all thine heart: and lean not unto thine own understanding"—(Prov. 3. 5).

THAT we cannot do the former too much is clear, but why should this exclude the latter? Is not our understanding a gift of God? Surely, and we are thankful for it, but at best it is very limited, even in those who think they have most. For instance, how little men of science understand their own discoveries, the latest of which seems so often to jeopardise, if not negative, the discoveries of yesterday. Especially are our limitations marked in spiritual things; for in that domain man in a special sense "has his understanding darkened" (Eph. 4. 18), for here the moral equation comes in, and man would willingly get rid of God; so that apart from a divine revelation and a willingness to bow to it, man's understandings are, for the far greater part, misunderstandings. The unregenerate cannot trust God, though it is common to hear them claim to do so. They trust rather to chance or good fortune; for they cannot trust One Whom they do not know. Like the lord of 2 Kings 7. 2, "on whose hand the King leaned," they can only reply to the divine promise: "Behold, if the Lord would make windows in heaven (a thing passing their understanding, though not God's: see Gen. 7. 11, and Mal. 3. 10), might this thing be?" The solemn reply was, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." So will it be with all the sons of unbelief: "Ye shall see Abraham . . . and all the prophets in the Kingdom of God, and you yourselves thrust out." Yes, Abraham will be there, for "he leaned not to his own understanding": "being not weak in faith, *he considered not his own body now dead* . . ., he was strong in faith, giving glory to God, and being fully persuaded that what He had promised, He was able also to perform" (Rom. 4. 19-21). Had Sarah followed his steps she would not have laughed that laugh of unbelief later (Gen. 18. 12). But God had her in His school of grace, and though she was a slow learner, like others whom we know, she did at long last learn to laugh the laugh of triumphant faith (Heb. 11. 11; Gen. 21. 6).

Perhaps it was for this reason that God dealt so severely with His otherwise "blameless" servant, Zacharias (Luke 1. 18, 20). He was tested on much the same lines as Abraham. He must have known the Old Testament story, and he might have become Abraham's New Testament exemplar, but "he leaned to his own understanding." He asked for a sign and was granted that of his own dumbness. But those five† words of faith on the slate—"John is his name"—loosed his tongue. Mary, too, raised a query, but it was not "Whereby shall I know this?" but "*How* shall this be?" There was no scriptural precedent in her case. It is no unbelief, which in a spirit of submission, asks the Lord, to enlighten the understanding. If men insist on shutting God out of His own creation, they, naturally, stumble before the majestic periods of the first of Genesis; they cannot understand the how and the when; but once let "the eternal power and Godhead" of the Creator be recognised, then "by faith we understand that the worlds were framed by the Word of God."

EXAMPLES of unbelief are not far to seek in the Scriptures. The history of Israel's wanderings in the wilderness

† Five words in the original.

afford many such examples. Can God furnish a table in the wilderness . . ., can He give bread also? Can He provide flesh for His people? (Psa. 78. 19, 20). They could not understand, therefore they did not believe. But of the various instances that might be quoted, we will close with one specific case, where we see one of the greatest of Jehovah's servants—a man of God and a man of faith—failing in this very way. I refer to Moses himself, and that only because he leaned unto his own understanding." How could God feed with flesh for a whole month, not only the "six hundred footmen," that is the men of war of Israel, but also the women and children. As far as his understanding went, there were only two ways in which God could do this: the slaughter of all the flocks and herds, entailing irreparable loss, or the capture of all the fish of the sea, involving impossible labour. But there was a third and better way in the mind of God: a way that not only provided the flesh, but delivered it at their very tent-doors. "There went forth a wind from the Lord and brought quails" (Num. 11. 18.—22. 31). Truly "there is no searching of His understanding"; there can be no limit to His resources, or to His wisdom, love and power.

They that trust Him fully,
Find Him fully true.

GOD'S REMEMBRANCE.

He remembers HIS PEOPLE—Isa. 44. 21; 49. 15.

He remembers WE ARE DUST——Psa. 103. 14.

He remembers THE SPARROWS—Luke 12. 6.

He remembers DEEDS OF KINDNESS—Jer. 2. 2.

He remembers MEN'S WORKS—Amos. 8. 7.

He remembers HIS MERCY AND TRUTH—Psalm 98. 3.

He remembers His holy promise—Psa. 105. 42.

He remembers HIS COVENANT—Lev. 26. 42, 45; Deut. 4. 31; Ezek. 16. 60; Psa. 105. 8: 106. 45.

But in Hebrews 10. 7 there is a contrast: our sins are not merely forgiven; not merely blotted out; but REMEMBERED NO MORE.

A MEDITATION.

By John Law, Norwich.

MY heart has been inditing a good matter, so I am desirous just to pass on a few thoughts which I trust will be very sweet to each reader. How precious are such words as these. "While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4. 18). When we were unsaved, we were occupied altogether with things under the sun, but all these things never gave us any satisfaction, for all these things are to pass away, the world and all its gilded glory, but blessed be God, He has given us to know Jesus, the Son of God, the brightness of the Father's glory, yea, He has given us Him as the Object of our souls, the One Who fills the heart of God, who fills the heavens, and Who is the Object of worship of all these, and Whose glory is shortly to fill the whole earth, and we are thus to be occupied with Him where He now is, the Enthroned, the Exalted, and the Glorified One, and all the glory that is connected with Him, and what a privilege is this, to be walking by faith, and not by sight (2 Cor. 5. 7), gazing with open or unveiled face, beholding as in a glass, or mirror, the glory of the Lord (2 Cor. 3. 18). What attraction there is in Him, Whose visage was so marred more than any man (Isa. 52. 14), and yet the glory of God now shines in the face of Jesus Christ (2 Cor. 4. 6). Oh to thus ask ourselves, are we thus occupied with Him, upon whom God's eye rests with infinite satisfaction and delight, and are we thus taken up with the things that are eternal. If we are, our souls will be under the power of such an Object and of such glory, and the result will be a moulding after the divine pattern; which will be seen in our being changed into the same image and from glory to glory, as by the Spirit of the Lord (2 Cor. 3. 18), and by our affections going out after the Man Christ

Jesus; and our walk will be characterised by walking in the truth, in fellowship with the Father and the Son, and we shall be answering to the mind of God as expressed in Phil. 2. 15-16; while we shall be thus unto God a sweet savour of Christ (2 Cor. 2. 15). Oh, to be thus kept exercised and occupied before the Lord by His Spirit, so as to yield ourselves to the leading of the Holy Spirit, that we may ever be saying, Whom have I in heaven but Thee? and there is none upon earth, that I desire beside Thee (Psa. 73. 25), but the device of the Devil is to get us taken up with things down here, so as to fail to lay hold of the things which are eternal. We see even this was his way with the Lord Jesus in His temptation in the wilderness. He shewed Him the kingdoms of this world and the glory of them in a moment of time (Matt. 4. 8-9; Luke 4. 5-6) (here were things temporal), but our Lord refused them. They had no attraction for Him, but we find that our Lord was occupied with the things that are eternal, for it is written of Him, who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of God (Heb. 12. 2). Truly He has a joy in the many sons He is now bringing to glory (Heb. 2. 10). May we thus copy Him, the glories of earth had no attraction for Him; for they were being presented by the god of this world, because of the greater glories that were filling His soul, even the sight of bringing many sons unto glory (Heb. 2. 10), but what was presented by the Devil and refused, He will in the coming day receive from the hand of Jehovah (Psa. 2. 8-9). Even now the Devil is seeking to draw aside the child of God, from the pathway of faith, by presenting well-watered plains, vineyards, glorious processions, world heroes, and gorgeous exhibitions, which are all to end up in the admiration of the beast, of whom it is written, and all the world wondered after the beast (Rev. 13. 3). May it be ours like Daniel, to be so separated from the earth, standing in the mind of heaven, that while the course of this world passes before Nebuchadnezzar in glorious attraction as seen in Dan. 2. 31-35, the same course of this world passes before Daniel, but oh how different the sight, to the man who had the mind of heaven, whose eyes were anointed with eyesalve, for what was so attractive to the king, to Daniel was as four terrible beasts (read Dan. 7. 2-9), and if we read the course of this world and all its tinsel glory in the light of the Cross (Gal. 6. 14), we shall rejoice to be crucified unto the world and the world unto us.

AND while we are thus separated from the world, walking and keeping our garments unspotted from it, we learn a marvellous lesson from the disciples and our Lord as recorded in Matthew 24. 1-2. The disciples were admiring the buildings of the temple and drew His attention to them, but oh how different it was in the eyes of the Lord, for at once He began to say, there shall not be left one stone upon another, that shall not be thrown down (Matt. 24. 1-2), so that what was so beautiful and attractive in the eyes of the disciples, were in the eyes of the Lord under judgment, which was soon to be carried out, and such is the world and all its glory, and its fashion, it is not of the Father, but is under judgment, and as such shall pass away (1 John 2. 17; 2 Peter 3. 7, 10, 12.

May we then like our father Abraham, so lay hold of, and walk by faith, that we shall be in deed and in truth, strangers and pilgrims on the earth, as those upon whom the things of earth have no power, because of the God of glory filling the soul. Christ engaging the vision, His beauty ravishing the heart, leading the whole being to long intensely to be with Him, where there will be nothing to hinder, nothing to draw aside, but where Christ will be known and enjoyed to the fulness of our own spiritual capacity, even now it is ours to endure Moses-like as seeing Him who is invisible (Heb. 11. 27) and Abraham-like to be looking for a city which hath foundations; whose builder and maker is God (Heb. 11. 10); while

like the Thessalonian saints, serving, and waiting for His Son from Heaven (1 Thess. 1. 10); while Paul-like forgetting the things which are behind, and reaching forth unto those which are before (Phil. 3. 13) in marked contrast to Lot who was occupied with well-watered plains, and Demas who loved this present world (2 Tim. 4. 10). May God our Father thus give reader and writer to know the increasing blessedness of being occupied with the Man upon the Throne awaiting His return!

Will ye also go away?

By William Williams, San Filipe.

THERE was a note of sadness and disappointment in His question. The testing time had come and many were going back to walk no more with the Lord. Would He not repeat the question were He with us to-day? Every great movement in the religious world, carries with it, for good or evil, a certain enthusiasm. When the smoke clears away, and the excitement dies down, things get back to normal, and then true discipleship is put to the test. This is why Sardis is such a disappointment, looked at from God's viewpoint. Much was made of justification by faith; but little was made of God's only Centre of gathering-the Lord Jesus Christ. National churches were organized, but little or no heed was paid to God's word, as to how a church should be planted and sustained. The great masses of professing Christians went back to a modified form of Romanism. The same sad tale is true of all the great revivals, from the 16th century to the present time. There has been a tragic four cycle of events, in all God's dealings with His people—Defection—Discipline—Deliverance—Degeneration. Well may the Lord say: "Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2. 22).

Some time ago a lengthy circular letter was sent to us seeking to prove that the church order in Acts 2 was primitive and imperfect; and that 1 Corinthians was the order for to-day, as unity was the first thing and order a secondary matter. Then another article comes to us to show that the church spoken of in Matt. 18. was the Jewish gathering in the synagogue; and that there can be no local church to-day. Then a third article comes to tell us that Matt. 18. 20 is for a prayer-meeting, and that later research in the Greek proves Darby, Newberry, etc., incorrect in their interpretation of this text—and that we must not use it to say that we are Christians gathered to the name of the Lord Jesus or else we make ourselves a terrible sect.

IN the articles referred to, there is usually an appeal to the Greek, and an air of superior knowledge is manifested—similar to the *higher critic* over the fundamentalist. Many of God's beloved people who only know a little English and less grammar are perplexed and unsettled. Now it means all to us, the right or wrong interpretation of God's holy Word. Twenty-eight years ago, God's order in the Acts was brought home to us, as we knelt before an open Bible. We were baptized, and left human names behind, and we were received into an assembly, gathered to the name of our Lord Jesus Christ. Three years later, that same assembly commended us to the Lord's work in Venezuela. For 25 years, with the help of others, whom God has raised up, we have preached the gospel to the benighted Roman Catholics—not where others have laboured; and as we could see no place where the great pattern gospel preacher—the Apostle Paul—used a musical instrument, or spoke about one in the churches that he planted; we followed the same course here and we have found that God can use the gospel to draw, save and keep. Hundreds of Roman Catholics have been saved, baptized and gathered in church-fellowship in accordance with the Acts and Epistles. Now we hear, that because we only knew the English version, that we are all wrong in not having an organ; and a grevious sect because we

have taught the Lord's people to gather in the name of the Lord Jesus.

WE marvel how some of those writers talk so glibly about the Greek. We have been studying Spanish—one of the easiest languages—for 25 years, and yet how deficient we find ourselves, even at translating English to Spanish. But withal, some of those writers, fear not to speak lightly of men of God, who have made Greek a life study.

The way some of those writers speak of Matt. 18. 20 would lead us to think, that this is the only passage in God's Word where it speaks about being gathered to the name of the Lord Jesus.

BUT let us turn to 1 Corinthians and we will find that the word "church" is used some 18 times where it could not possibly refer to the Church in its universal aspect; but only to a local company of Christians as in Corinth. Then at least some 8 times the Apostle refers to being gathered together, in the name of the Lord Jesus. If he does not always use the full expression, it is implied. "In the name of the Lord Jesus Christ when ye are *gathered together*"(1 Cor. 5. 4). Here no fanciful interpretation can make this to mean a prayer-meeting. It was an assembly meeting for discipline; and the fornicator was to be put away from "among yourselves" not the Lord's table merely—as a "wicked person." "Now in this I declare unto you that ye *come together* not for the better but for the worse" (1 Cor. 11. 17). This coming together refers to the Lord's Supper and not to a prayer-meeting. In 1 Cor. 11. 18 the *coming together* refers to any church meeting. 1 Cor. 11. 33-34 clearly refers, as we know, to the Lord's Supper. 1 Cor. 14. 23 would speak of a ministry meeting. 1 Cor. 14. 26 instructions as how to conduct a profitable ministry meeting.

"The Lord preserveth the simple" (Psa. 116. 6). We firmly believe, that it is still possible to carry out the New Testament principles of preaching the gospel without organs, of baptizing believers, of forming a local church, and of receiving into and putting away from that church. Yea we go further, and state that we have seen it in practice in Venezuela for 25 years, and quite a number of local churches have been planted—not "mission stations"—where there has been room for all God's word to be ministered—the Lordship of Christ has been owned, and room for the Holy Spirit to use whomsoever He will. We certainly do not believe that in seeking thus to honour the Lord and His Word we form a sect.

THERE is a great fear among preachers to-day of speaking out the simple, wholesome Word of the Lord. But let us be loyal to the truth in love. Let us encourage every believer to be baptized, and then let us encourage them to be separated from all that is contrary to God's word and then to gather in the blessed holy Name of our adorable Lord Jesus Christ. Yes, let us meet in His name to pray, we need more of it—let us gather in His name to study His Word, there is nothing like it; and then best and highest of all, let us gather together to remember Him, whom God delights to honour; and gathering thus we will not forget the preaching of the gospel, both in the hall and in the open-air, nor shall we forget the gospel for those who sit in darkness and the shadow of death in what is called the "foreign field."

Beloved children of God, do not let the sophistry of men, who run from assembly to assembly, take from us the old "land marks." We have proved that God's word works. It goes and grows. Are we to give up that for an amalgamation of Christians with no fixed principles, no decided convictions—a wishy-washy, sentimental sort of a thing, where God's Word is at a discount and men's arrangements at par? Will ye also go away? The Lord help us one and all, who love His name, and His beloved people to say with outspoken Peter: "Lord to whom shall we go? Thou hast the words of eternal life" (John 6. 68).

The "Brethren" Movement:

Its Rise and Progress.

ARTICLE XIX. By DAVID J. BEATTIE.

THE OLD CLOCK FACTORY AT WIMBLEDON.

OF the three assemblies at Wimbledon, Haydon Hall, in the North Road, is some few years the senior in point of time, although Central Hall, or its predecessor, the Old Alexander Rooms Meeting, would represent the original assembly, it having been first housed in the drawing-room of that beloved Christian brother, John Churchill. It was afterwards transferred to the Old Alexander Rooms, and finally to the present Central Hall, which was erected by Mr. Churchill.

In his early Christian course, Mr. Churchill manifested a desire not only towards the furtherance of the Gospel, but in teaching and the pastoral care of the flock of Christ. He was greatly helped and encouraged in this, through his close friendship with Sir Arthur Blackwood, a prominent Christian, in whose house Bible readings were regularly held, to which all who had a love for the Scriptures were welcome. A number of years were happily spent with believers at Malden Hall, Kentish Town, where Mr. Churchill found ample opportunity for service. On his removal to Wimbledon, he found no company of Christians assembled together with the desire to be guided by the Word of God, and it was thus that Mr. Churchill, with a few others of like mind, commenced to break bread in his own house.

JOHN CHURCHILL.

IN this way began the testimony at Wimbledon, which in the goodness of God, very soon developed in a remarkable manner.

"In looking back on his life," one, who knew him well, wrote some time ago, "I am greatly impressed with the amount of time which he, a man of considerable responsibility in business, gladly gave to God and His people. He generally had nearly two hours before breakfast for reading and prayer, and would often read his Bible in the morning train, and, in addition, would read in the evening his Hebrew Bible or Greek Testament. At one time on Sunday he would gather his children around the Word after breakfast then go to the morning meeting, conduct a Bible reading in the afternoon, visit some lonely neighbour, and preach the Gospel in the evening. This surely was a full day for a man hard at work all week, and who would usually go to three week-night meetings. In looking back on this life of active service, one must heartily praise God, too, for Mrs. Chur-

chill, who, though very delicate, was always willing to spare him for these manifold calls upon his time."

EDMUND ILES.

FROM its inception, in 1879, the work carried on at Haydon Hall is inseparably associated with the names of two brothers, Edmund and William Iles. In early life both were wild and dissolute men, but God by His grace touched their hearts, and ultimately called them to serve Him in the Gospel. From living a prodigal life of waste and extravagance, the brothers very soon proved that their new Master not only provided them with brighter homes to live in, but paid them better wages, and being good and efficient tradesmen, they were able in course of time to commence business on their own account. And while the brothers built up a thriving business they laboured diligently for the Lord, praying that He would open up the way for a Gospel testimony in their midst. Their prayers were answered in a singular way.

There being a need for stabling accommodation in connection with their business, the brothers purchased a site in North Road, containing a wooden building of two storeys, which had formerly been used as a clock factory. This was regarded as likely to make very suitable stables, but as Edmund was one day ascending the stairs to the upper floor (as he afterwards related), he seemed to lose sight of the floor above him, and see the large building as it would be were the stairs and floor removed. At that moment it was as though a voice said, "Would not this make a splendid hall for the preaching of the Gospel?" He at once replied, "Well, Lord, if Thou dost want it for that purpose, Thou shalt have it." And realising that God had spoken, Edmund Iles and his brother William at once set to work upon the conversion of the one time clock factory into what proved to be quite a suitable place for worship. They named the building, Haydon Hall, after Haydon's Lane, the then old country lane, now known as Haydon's Road. The next concern was to find a preacher who would draw the people together, and proclaim the Gospel faithfully. Their choice fell on William Grove, who at that time was stirring up the east end of London. Possibly the novelty of religious services being held in the old clock factory, together with the captivating personality of "Happy Bill" (who was ably assisted by his wife) drew large numbers to those meetings, and from the first souls were saved. God had indeed set His seal to the preaching; strong men being broken down and melted to tears by the preacher's impassionate appeals. So great was the Spirit of God manifested that in many cases the awakened and anxious ones would not leave the building until they were brought into peace with God, and often in those early days the workers were dealing with the anxious until midnight.

"But those were glorious days," a brother writes; "times when the Holy Spirit was manifestly felt amongst us, breaking down and ploughing up so that men and women in soul agony were continually crying out, 'What must I do to be saved?' "

It was not long before those who found the Saviour came together for the study of the Scriptures. Thus there was revealed to those simple believers the truths

of baptism and the Lord's Supper, which are so dear to the heart of the child of God. Accordingly, provision was made for the carrying out of the Scriptural command of baptism by immersion, and almost simultaneously the Table was spread that the little company of Christians might come together on the first day of the week in remembrance of their Lord and Saviour in his dying love. It was in this way that an assembly of believers was formed, which has continued to the present day.

BUT it was not to be expected that the old wooden clock factory should stand the stress of time indefinitely. It was about the year 1884 that the main wooden support showed an advanced state of decay, so that the building became dangerous, and it was determined that another hall be erected, the present brick structure being the result. The removal into the new hall was signalised by a season of much blessing. Since then the work has been continuously progressive, and with such evangelists as Richard Weaver, W. R. Lane, Charles Inglis, E. H. Wells, George Hucklesby, Russell Hurditch, Ephraim Venn and W. H. Dunning, God has been pleased to save and add to the church.

Sunday school work was carried on from the early days; the first school being held in rooms over a five-stall stable, which had been adapted for the purpose, but this soon became too small, and produced the problem of the provision of greater accommodation. In course of time, additional land at the rear of the premises, with a frontage to Garfield Road, was purchased, and the present substantial Sunday school building erected. In these successive schoolrooms have gathered hundreds of scholars, in many cases reaching down to the third generation from those people who formed the original gathering, and the majority of those now in fellowship are those who have been scholars in the Sunday school.

About the year 1885, two brothers, Henry and Tom Poulton, became exercised regarding the lack of testimony in the Cross Road neighbourhood of Wimbledon, and after a time of prayerful waiting, upon God for guidance, they, with others, were ultimately led to build the present Cross Road Hall, where for several years Gospel services were continued. God graciously honoured the labours of His servants, many of those who attended the meetings being led to the Saviour, which resulted in an assembly being formed. Thus from small beginnings in Mr. Churchill's drawing-room, over half a century ago, there are to-day in Wimbledon three assemblies of believers all in happy fellowship with each other.

(To be continued).

Some Old Testament Conversions.

By James Forbes, Strathaven.

No. V.—A KING'S CONVERSION

(Dan. 4. 37).

IT is a matter of thankfulness to have a conversion to narrate. Here, in Dan. 4., is a divine record of a king's conversion, specially written for all the world to hear. Let us see how it came about.

(1)—Prosperity.

This was the king's condition in his kingdom; but a prosperity existing in ignorance of God, the Creator.

(2)—Enmity.

Such is the effect of sin, it turns the creature into a very enemy of the ever blessed Creator. God's gracious purpose was to bring this man out of that state.

(3)—Adversity.

From the height of universal authority he was brought down to the level of the brute creation, until he learned that it was the God of heaven Who was the supreme ruler.

(4)—Majesty.

At the end of years of the deepest humiliation, the affliction was removed, and the lesson of the Creator's supremacy over all was learned. After this the king's honour and majesty was restored, and he was brought into the knowledge of God.

As to our own experience, we know, it is after we discern, by the Holy Spirit through the Word of God, the kindness and love of God, as revealed in the Crucified Saviour, then we also are converted, and are able to say, "We love Him, because He first loved us."

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

VII.—"—AND IN PRAYERS."

My Dear M——,

TO urge that it is as incumbent upon you to attend the church's weekly prayer meeting as it is for you to participate in the breaking of bread each Lord's Day would, doubtless, seem extreme to some minds. I am convinced, however, that it is justified, not only on the grounds of Scriptural principle and precept, but also in the highest interests of the church of God with which you are associated.

The first local church—that at Jerusalem —set us a laudable example. They continued steadfastly in "prayer,"[1] collective prayer. When, later, James had been put to death and Peter was in apparent danger of a similar fate, the church is seen in full prayer-session for Peter.[2] God answered by miraculously delivering Peter from Herod's clutches.

Later, Paul in his inspired letter to Timothy, with its instructions as to church order and practice ("These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth"),[3] exhorts that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men.[4]

IT is surely almost impossible to overrate the importance of the prayer meeting. One feels that too often there is a feeling—indeed it is palpably a very general attitude—that it is much less important than the breaking of bread. Such a difference finds no support in Scripture. It is the will of the Lord that we meet together to remember Him at the breaking of bread, with its outcome of worship. It is the will of the Lord that a church of God should meet for praise and prayer. No occupation takes precedence of worship. No service is higher than prayer.

Yet from all quarters we hear laments at the neglect by church members of the assembly prayer meeting. This may be both the result and the cause of spiritual poverty, of the scarcity of conversions, and of the decreased missionary zeal so manifest to-day. Show me an assembly where there is an ardent general desire for attendance at the weekly prayer meeting, and there I can almost certainly show you a spiritually healthy assembly enjoying much of God's presence, power and blessing. But an assembly is not like a *regiment of soldiers housed together* and under military discipline. It is an aggregation of individuals, each of whom should regard as privileges their opportunities to honour the wishes of Him Whom they own as Lord. The assembly only meets for prayer in proportion as each member who can, attends the prayer meeting. In the measure that the individuals absent themselves, in that measure the assembly is weakened in spiritual effectiveness; for the prayer meeting is as essential to an assembly's spiritual power as charging to a battery.

SURELY every member of the church should join in the meeting for praise and for thanksgiving for blessings and privileges. I have already referred to the second chapter of the first Epistle to Timothy with its explicit instructions as to subjects for public prayer, too often overlooked. There are always many matters needing to be brought before the Lord with regard to the church with which we are associated and other churches. Think, for instance, of the Sunday school alone with its hundreds of children. This is a work of the church in which every member should have fellowship in prayer. Then we have a responsibility towards many missionaries overseas, who have gone out in faith, and whom we must help by prayer and financially. Again, as children of the same Father, we meet

before the Throne of Grace to pray about the many and various difficulties and perplexities of individual members of the family, such as illness, unemployment and burdens of one kind and another. We also have some responsibility for the spiritual welfare of the thousands of people who live around us, and whom we ought to be influencing. There is no reason why several brethren should not pray about the same matter. All repetition is not vain repetition. After all, those who led the church at Jerusalem in prayer at the meeting to which I have already referred had but one subject ("for him"—Peter[5]), and there must have been considerable repetition.

REFERENCES to the dullness and deadness of prayer meetings are sometimes heard. They surprise me. Such references ignore the supreme fact that in a prayer meeting we spend the time in the presence of God. If there was nothing else, surely this would be sufficient. Naturally one cannot expect an assembly prayer meeting, which ought to be attended by every member of the assembly who is not prevented by circumstances outside his or her own control, and is only attended by a comparatively small proportion, to exercise that power and influence which a fully-attended meeting would. You might just as well expect a four-cylinder motor car to do its work properly when three cylinders were misfiring. Of course, I am not suggesting that God will not honour the twos and threes who meet together and answer their prayers. He is sovereign. But I do think that the meeting of a large proportion of an assembly regularly for prayer is glorifying to God, is bearing an important testimony to its own faith, and is proving both its spiritual health and its Scriptural vocation. Right at the very beginning of things a Scriptural order was laid down, and we do well to remember it. Conversion, baptism, adding to the church, and steadfast continuance in doctrine, fellowship, breaking of bread and prayers.[6]

THE question is often asked, "Why may not women lead the assembly in prayer at the prayer meeting?" The answer is that there is a categorical prohibition in Scripture. The New Testament assumes that every believer will be associated in fellowship with a local church, for the conduct of whose meetings clear and definite guidance is laid down. Our duty is to obey. Of course, for activities outside those of a local church, where apparently those participating make their own rules, these may or may not be in accordance with Scripture. But the Scripture could not be more definite than it is that the men should pray everywhere. The categorical prohibitions as to prayer meetings are in 1. Tim. 2. 8: "I will that the men (Gk., males) pray in every place" (*i.e.,* clearly in the sense of leading in prayer), also in 1 Cor. 14. 34, 35: "Let your women keep silence in the churches," and "It is a shame for women to speak in the church," and in 1 Tim. 2. 12, where it is said that a woman is to be in silence, and where the reason for the general prohibition is given. This prohibition covers all assemblings of the church.

Sooner or later you will be met with the suggestion that there should be an appointed human leader ordering the meeting. But this leading is the work of the Holy Spirit. Is He not sufficiently able? If He is not leading in the prayers, the appointment of a leader will not bring His power into the meeting; if He is, it would be presumption for a human being to meddle. I have attended assembly prayer meetings for twenty-five years and never experienced any difficulty. The meeting has gone smoothly, hymns have been given out, portions of Scripture have been read, with perfect spiritual freedom —without a human leader. Complete freedom under His guidance can equally be left with all the brethren assembled as with one. Periods of silence may be definitely spiritual, affording time for meditation and communion. Do not overlook the great fact that it is God Who has to be considered and not the appearance of a meeting as before men, although,

of course, everything should be done "decently and in order,"[7] *i.e.*, according to God's order as guidance is given in Scripture.

Every true child of God is longing for signs of a real spiritual revival. My own feeling is that we may legitimately regard it as being on the way, when we see believers flocking to prayer meetings, and treating prayer as a practice and not a theory. But those assemblies and individuals who practise prayer find it wholly true that they that wait upon the Lord renew their strength; mount up with wings as eagles; run and are not weary; and walk but do not faint.[8]

Your affectionate brother and friend,

C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1. Acts 2. 42.
2. Acts 12. 5.
3. 1 Tim. 3. 14, 15.
4. 1 Tim. 2. 1-3.
5. Acts 12. 5.
6. Acts 2. 42.
7. 1 Cor. 14. 40.
8. Isaiah 40. 31.

RIPPLES OF SPIRITUAL THOUGHT.

A hundred candles shining all together,
All fade before the Sun's more glorious light!
So joys of Earth are far eclipsed, for those
Who JESUS know, and walk as in HIS sight!

The Devil, like a "roaring lion" prowling,
Is ever on the watch to seize his Prey!
No one he fears, but HIM, the ONE who CONQUERED!
Let us walk close to JESUS "in the way."

As we wend our way toward the Glory Land,
Passing on through the Sin and the Strife.
May our lives ring true to the "perishing ones,"
As a "SAVOUR of LIFE unto LIFE."

E. M. T.

Early piety presents a heart to God unsoiled by the world; like the morning fire, it burns clear, being free from ashes.

Let Christ be with you wherever you go, and let it be known that His presence is with you.

Studies in the Epistle of James.

II.—THE TESTED LIFE.

(James 1. 2-12).

By Andrew Borland, M.A.

THE background of the New Testament is red with the blood of many a martyred saint. Political authorities were more than ready, upon the slightest provocation, to sanction endeavours to suppress, or, at least, retard the rapid growth of a "new cult," the strange teachings of which menaced the entire fabric of existing social distinctions within the Roman Empire. If not as yet in the Capital itself, already persecution had begun to harry the Church in the Provinces. The "new religion," originating in Palestine, and having generally for its earliest adherents people of hated Jewish extraction, made for a standard of righteousness so exacting that it condemned without partiality the corrupt practices prevalent with all classes within the Imperial bounds. The arena and the stake, the lictor's rod and the executioner's block, were possible awards for faithfulness to the New Leader, Christ. The martyr's crown beckoned to a valiant confession of faith. Lions licked the blood of the noblest of the earth's children. The Imperial sword, wielded by sacrilegious hands, "broke ope the Lord's anointed temple, and stole thence the life of the building," releasing the exultant spirit from its muddy vesture of slow decay. The faggot flames were greedy to embrace the frail flesh of the undaunted disciple on the bridal day of the soul, liberated by untimely death to wing its flight into everlasting bliss.

IN the ominous days of the middle of the first Christian century, James, the Lord's brother, was specially fitted to minister comfort and advice to his

suffering fellow-believers. Persecution and hardship, forfeiture of goods and ostracism of person, were much more than vague possibilities to the recipients of his letter. Christianity had been advancing with a rapidity disconcerting to Roman officials, who had begun to tremble for the dignity of authority. Even from its birth on the day of Pentecost, from the days of Saul of Tarsus and Herod, The Monster, the cruel hand of the persecutor had not been slow to claim its victims. Rugged reality had been tested in the sifting process of suspicion and trial. To encourage such as were suffering, to nerve their resistance even unto death, to inspirit them with an unworldly gladness in the hour of vicious outrage, James wrote, "Count it all joy when ye fall into manifold testings, knowing that the proving of your faith worketh patience. And let patience have her perfect work, that ye may be perfect and entire, lacking in nothing." These are noble words. They strike a chord in a heroic strain. They convey a message of stern joy, the Christian doctrine and gospel of suffering.

TESTING is not temptation. The former arises from untoward outward circumstances; the latter from inward and depraved desire. Testing is not to be avoided simply for the sake of ease; temptation which will lead so sin must always be shunned. The one proves the honesty, the reality, the reliability of the saint, while the other appeals to the sinful propensities of the old nature still part of the believer's constitution. Testing with a view to the perfection of Christian experience is the subject matter of this section of the epistle; the avoidance of temptation the concern of the next. No saint, even in these days of seeming safety in some countries, knows when the need may arise for the life to be strengthened by the advice proffered by the writer of this ancient letter. How many in Russia and Germany and China in our own day must have been nerved to stability by the bold words of counsel. Observe its message in its several details.

I.—DIVINE INSTRUCTION REVERSES THE HUMAN ATTITUDE.

It is a characteristic of the Bible so to encourage those who believe in God. That our Lord foresaw the outburst of persecution against His followers is patent to readers of His words. With language identical in meaning, and so closely resembling the phraseology of this epistle that the mind cannot fail to catch the echo of the words of the Sermon on the Mount in the later pronouncement, He stiffened the uncompromising attitude of His own, telling them, "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven: Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad, for so persecuted they the prophets which went before you" (Matt. 5. 10-12). The human attitude is one of resentment. Men complain of the irksomeness of laws and circumstances which restrict their so-called liberties. Even disciplinary measures, legitimate in themselves and corrective in their purpose, are denounced as interferences with personal pleasures.

BUT divine instruction reverses this attitude. Ignorance as to what is expected of a Christian in such conditions can result in nothing else than a resorting to the methods adopted by men of the world to circumvent the difficulties arising therefrom. The Bible does not counsel simply to submission, stoical and uncomplainly brave, but to a positive delight in that which to others in the same circumstances would be multiplied misery. "Count it ALL JOY," embrace the opportunity, hail with gladness the occasion, greet the untoward events as bringing an unexpected joy, the joy of the anticipated reward of a perfected Christian character, than which there is no possession more honourable.

Trials may be many and varied, James suggests; but the joy is as manifold as the trials are. The compensations are over weights of joy. *(To be continued).*

Discipline in the House of God.

THE VAIN TALKER.—Titus 1. 9-14. *(Continued).*

By The Editor.

THE whole subject of public ministry needs to be studied afresh, both from the point of view of the speaker, and of the hearers: especially of those who have some responsibility to see that public ministry in the assembly is for general edification. A difficulty has sometimes arisen from confusing priesthood, which all believers share in common, and ministry, which is a question of gift, and is limited to a minority.

Thus Peter writes to all saints: "Ye are a holy or royal priesthood (chap. 2. 5, 9; see, too, Rev. 1. 6); but of the gifts we read, "Christ gave *some* apostles, *some* prophets, *some* evangelists, and *some* pastors and teachers" (Eph. 4. 11). All believers are qualified as priests to offer audibly or inaudibly, "spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2. 5); but all cannot bring spiritual ministry acceptable to the saints. This is sometimes waived aside with a claim to the "liberty of the Spirit." But this does not mean the liberty to anyone to get up and claim to do so by the Spirit's leading, for that has to be proved, but the liberty of the Spirit to choose whom He will, from those whom He has qualified for the service. In this case the one used will not need to claim anything for himself. But even the Lord's servants must be "waiting on their ministry" to be meet for the Master's use, and walking in the Spirit to distinguish between a mere impulse of the flesh, and the guidance of the Holy Spirit, Who often directs, as we learn from 1 Cor. 14., not by sudden uncontrollable impulses, but by such matter-of-fact considerations as—Have there been enough speakers? (v. 29). Can the message be understood? (v. 19). Would it be for edification? (vv. 12, 26). Few there are, perhaps, of the Lord's servants who have not had to humble themselves for failing in one or other of these respects.

THERE are other considerations to be borne in mind by responsible brethren. Not all who are gifted are necessarily suitable. They must be also sound in doctrine, "Holding the mystery of the faith in a pure conscience" (1 Tim. 3. 9). Also their past public conduct must bear a rigid scrutiny (v. 10), as the Greek word translated blameless *(anenkleetos)* implies.† It would certainly seem that a man who has ever as a professing Christian, been guilty of fraudulent bankruptcy, of misappropriation of funds, or of immorality, and who is notoriously in debt to his creditors, is definitely excluded from public ministry, though he may by grace be restored to fellowship. It is true that we are exhorted: "Quench not the Spirit" (1 Thess. 5. 19), and the Scripture, even when wrongly applied, exercises a great influence over the tender conscience. Certainly these words are sometimes understood as a warning against interfering with any speaker professing to be led by the Spirit; but I cannot, personally, feel sure that they rightly apply thus, but rather to refusing to submit to the Holy Spirit's injunctions in His Word.

If we refuse to obey some direction of the Scriptures as to our walk and conduct, we certainly grieve the Spirit, and may eventually quench His voice. It cannot mean that to "stop the mouths of vain and unruly talkers," as is here enjoined, men who are manifestly themselves grieving the Spirit, can be "quenching that Spirit." This, then, was the first action to be adopted—a precautionary measure—silence them!—to be followed, if necessary, by a disciplinary measure—"Wherefore rebuke them sharply, that they may be

† See Trench's Synonyms. § ciii.

sound in the faith" (v. 13). The apostle seems to return to this at the close of his epistle, warning them to avoid, what seems to describe the stock-in-trade of these men, "foolish questions, and genealogies, and contentions, and strivings about the law" (chap. 3. 9). This seems to throw light on the somewhat vexed question of the exact meaning of "heretick,"* as not so much one who starts some fundamentally unsound doctrine, as one who chooses some course of conduct or doctrine, and obstinately persists in it. It becomes his constant theme—his "parrot cry," and how are such to be dealt with? "A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (v. 10). It is hard to conceive of this as entailing anything short of excision from the assembly. Such is the deceitfulness of sin: the man who began as an "unruly and vain talker," may find himself, eventually, a heretical person in the outside place.—*(To be continued).*

PLEASING GOD.

There are several ways by which we, as believers in Christ, may please the Lord.
By not pleasing ourselves—Rom. 15. 1.
By walking worthy of the Lord—Col. 1. 10.
By suffering wrongfully—1 Peter 2. 19, 20.
By walking with God—Heb. 11. 5.
By believing in God—Heb. 11. 6.
By ministering to the need of others—Heb. 13. 16).

RELATION OF CHRIST TO THE FATHER.

He is the Only-begotten—the Eternal Son—of the Father—John 1. 14.
He ever dwelt in the bosom of the Father, and was glorified with Him—John 1. 18; 17. 5.
He did the will of His Father—John 5. 30.
He lived by the Father—John 6. 57.
He did the works of the Father—John 10. 37.
He spake of the Father—John 12. 50.
He glorified the Father—John 17. 4.
He is the Way to the Father—John 14. 6.

* The word is from a verb to take or choose—the heretic is the man who, on what are to most people quite insufficient and unscriptural grounds, chooses for himself, and insists that his choosing is right. He is generally a self-willed or self-sufficient man, and he is the only one who does not see it, except others of the same spirit.

The Work of the Holy Spirit
AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, S. India.

IV.—*Continued*—Relative to Salvation and the Saints.

6. Fallen (10. 44; 11. 15). New relationship to God as sons and servants.

The word is used in Luke 15. 20, where we are told that the Father "fell" on the prodigal's neck, depicting God's prompt anxiety to restore the banished to a place in His affections and at His table.

It is again used in John 13. 25, when John was "lying" on Jesus' breast. John had found a place to rest his head. As the dove let out of Noah's ark could find no rest except by returning to the ark, so the Holy Spirit can only find rest in, or fall on a person who has been delivered from the curse.

In the Acts the word is used in chapter 10. 10, "Peter fell into a trance," or a trance fell upon Peter. Also in 13. 11, when a mist fell upon Elymas. In both of these places it is the thought of control, subjection and submission to that which fell upon them that is connoted.

GROUPING these scriptures together and applying the meanings to this aspect of the work of the Holy Spirit, we learn that when the sinner repents, he is given to experience the comfort of the Holy Spirit, or the love of the Spirit, the Holy Spirit falling upon his neck in affection, as it were. Then the Holy Spirit finds in such an one a place of rest, an abiding place. He comes to dwell (Rom. 8. 9). Moreover, He comes to control, to take over the reins of the life. Henceforth the believer is to walk in the Spirit as a willing servant, abandoned to the will of another, to be entirely dependent upon Him for guidance.

7. Filled (Acts 2. 4; 4. 31). "All were filled."

Of all the terms used, this is the only

one that is used in a way that depicts an experience which may be repeated, or to denote a state of soul rather than an initial experience, In all, there are nine references to this in the Book. Then in Eph. 5. 18, we have the exhortation to believers, "Be filled with the Spirit." "He that is spiritual" may be another way in which one thus filled is spoken of.

The difference between the baptism in the Spirit and the filling of the Spirit may be illustrated by the two ordinances committed to the church—Baptism and the Lord's Supper. Baptism is an initial act exemplifying our union with Christ in death, burial and resurrection. No believer needs to be baptized twice. As Christ has died once, so the believer has died once in the death of his substitute. But of the Lord's Supper we read, "As oft as ye do this." This is an oft-repeated remembrance feast. Thus with the Baptism in the Holy Ghost and the filling of the Holy Spirit, the one denotes an initial experience; the other an experience or state of soul that may and should be repeated.

The word rendered, "filled," is not the one used in Luke 15., where we read of the prodigal who fain would "fill" his belly with the husks. This filling of the Spirit is not for self-satisfaction, but for the blessing of others. It is the word used of the sponge, when it was full of vinegar. The sponge gets filled by no self-effort, but simply by being put in the element. It is used of a river when full of water (*c.f.*, Ezek. 47.). When there was water to swim in, the head was practically all that could be seen. In like manner a spirit-filled man will magnify the head—Christ. His language will be that of John the Baptist, "He must increase, but I must decrease." Again the word was used when speaking of the "full-moon," and in this we have a true picture of the man who is full of the Holy Ghost. Four such are spoken of in the Acts. Peter preaching, Stephen suffering, Barnabas shepherding and Paul rebuking. As the full-moon is but the reflection according to its capacity of the sun, so the Spirit-filled man is the man who most reflects the absent Lord, the Sun of righteousness. One fears most of us are like either new or waning moons. Few give a full-orbed view of the glory of Christ. Many are seemingly in a state of perpetual, partial or total eclipse. Instead of revealing Christ, they but mirror the earth and earthly things. May God preserve us from such a condition of soul and keep us as bright luminaries for Him in the midst of a crooked and perverse generation.

(To be continued).

JOTTINGS FROM THE MAY BIBLE READINGS AT NETHERHALL, LARGS.†

Collected by D. J. Beattie.

The best credential of the Christian teacher is Christian character.

* * *

In Christian service there should be no personal ambition, no mixed motive; but with a single eye the worker should be prepared to do just what the Lord wants done.

* * *

In presenting the Gospel be natural; avoid play-acting; let the message be characterised by the ring of reality.

* * *

Self-confidence is the great enemy of our souls. Remember Paul's injunction: "Let him that thinketh he standeth take heed lest he fall."

* * *

Bring your evil thoughts into the presence of Christ: an effectual antiseptic atmosphere.

* * *

Continuance is the proof of reality.

* * *

A sheep falling into the mire struggles to get out: swine are quite happy there.

* * *

A teacher instructs; a pastor trains.

* * *

Man failed to bridge the gulf from this side; God has bridged it from the other side.

* * *

We cannot enjoy the privilege of carrying the Gospel to others without being prepared to pay the price.

* * *

The great need of God's people to-day is the need of a forgiving spirit.

† The Bible Readings were conducted by Mr. C. F. Hogg and Mr. J. M. Shaw, of London, and were attended by workers and friends from many parts of the country.

The glory of God is that which shines out from within: an outward expression of an inward reality.

* * *

Is there trouble and dissention in the church? Here is the application: Let the peace of Christ have the last word.

* * *

It is better to be in a difficulty with a good conscience, than be out of one with a bad conscience.

* * *

Faith does not ignore difficulties but faces them.

* * *

Where there is difficulty in the interpretation of Scripture it is well to remember that whatever is not clear is not vital, and whatever is of vital importance has been made clear by the Holy Spirit.

* * *

The Lord of the universe had an eye to the trifling thing of washing the disciples' feet.

* * *

As the grey peaks of a distant range of mountains are seemingly joined together, so events in prophetic history which appear to have taken place at the same time may be separated by a thousand years.

REVIEW.

"The Revelation of God in His Eternal Son."* It has been said that the attacks of the enemy of Divine Truth, which have so often harassed the Church down the ages, especially in the early centuries, have ever served in the Providence of God to the Scriptural definition and establishment of that truth. This witness is true, and in presence of the latest denials of Divine Relations before the Incarnation, God is raising up His witnesses to affirm and define the true Scriptural doctrine of these Relations, as being eternally what is described in the terms, Father, Son and Spirit.

The object of above book is stated in the foreword to be "The Confirmation in the heart of the certainty of Divine Relations and immutability of the truth"—and we might add—and the continuity of the Revelation.

The author bears witness (p. 28) to "the truly wonderful harmony in the interpretation of the Word, as it unfolds the real Godhead and true Divine Sonship of our Lord Jesus Christ." This is in reference to the Nicene period of Church history and the ages following. This is true and ought to be emphasised. It is not only in the last hundred years that the Lord has been caring for and enlightening His Church. The present-day denials of Divine Relations are not new, but have been known sporadically in the past, though never accepted by orthodox communions as such. Arius based his deadly attacks on Christianity on the same fleshly reasonings and "logical deductions," which influence the present-day denials, which we have in view, though from a different angle. He admitted "the generation of the Son before all worlds"—but "He who was begotten must have a beginning"; hence he denied the true Deity of Christ. The heresy before us, in order to ascape the same fancied difficulty, asserts the Deity, but limits the Divine generation of the Son to the Incarnation. Whereas, the very expression, "eternally begotten," might have shewn them that their difficulty was only a human reasoning; for what is eternal cannot be subsequent to anything. Of course, if you insist on making what is Divine subservient to the laws of time and human generation, no Christianity is left, and the Eternal Being of God is negatived, because incomprehensible.

It is not less true of companies than of individuals that we are known by the company we kecp. Is it not a lamentable sight to see large assemblies of believers, once zealous for the truth which they now destroy, and once taking the Scriptures as their final appeal, turned aside at the **dictum** of one man, and taking their stand alongside Arians, Socinians, and their modern successors, Unitarians? We are thankful that some have by grace remained true to God and His Word, and that some of them have been enabled to raise a standard of testimony against these sad innovations, amongst them being the author of the book under review. Were this rather more apologetic in form, than a positive testimony to the Truth, it might appear here and there, that the writer assumes what has to be proved. In any case we are always on safe ground when we assume that what God says is intended to mean what it says, rather than by the elaborate system of reversals, adopted by these present-day deniers of the Eternal Sonship, the exact opposite.

We are glad to commend this book to the earnest attention of our readers.

* By V. W. J. H. Lawrence. Thynne & Co., Whitefriars Street, E.C.4. 2/3 (3d. for postage).

WARNINGS.

Many a believer lives in the cottage of doubt, when he might live in the mansion of faith.

He that is not afraid of temptation is not afraid of sin, and he that is not afraid of sin, is in danger of being destroyed by it.

Those are marked for ruin, that are deaf to reproof and good counsel.

Heaven and the Heavens.

By A. R. Prentice, Paisley.

"In the beginning God created the heaven and the earth" (Gen. 1. 1).

THIS sublime and majestic statement with which the Bible begins informs us that the world and all that we see above, around and beneath us are the product of a creative act of God. Though both words appear in the singular in our version it should be remembered that "heaven" is actually plural and is very often translated so, the earth on the other hand is always in the singular. The question may then be asked, how many heavens are there? Some have suggested that there are seven, the Scriptures teach that there are at least three, see 2 Cor. 12. 2, where the apostle speaks of having been caught up into the third heaven. The Word of God abounds with references to all three, we propose to look at a few only of these.

First of all there is the Aerial or Atmospheric heaven (Gen. 1. 20) which is the sphere and natural element of bird life. This heaven is spoken of in the following and many other scriptures, "The Lord shut up the heaven that there be no rain" (Deut. 11. 17). "The beasts of the field and the fowls of the heaven" (Dan. 2. 38). "Behold the fowls of the heaven" (Matt. 6. 26 R.V.). "Henceforth ye shall see the Son of Man coming in the clouds of heaven" (Matt. 26. 64). It may be that in this heaven we shall first see the Lord when He comes in accordance with 1 Thess. 4. 17, and we are caught up to meet Him in the air and so to be forever with Him.

SECONDLY, there is the starry heaven (Gen. 1. 17) in which God has placed the luminaries which give light on the earth by day and by night. Toward these heavens Abraham was directed by God to look, when He made promise to him of a seed that should outnumber the stars in multitude (Gen. 15. 5), and to them nearly every Old Testament writer makes some reference. The Psalmist David continually refers to them. "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast ordained" (Psa. 8. 3). "The heavens declare the glory of God" (Psa. 19. 1). "The heavens declare His righteousness" (Psa. 50. 6). These heavens are an unceasing witness to God's existence, power and divinity (Rom. 1. 20) a witness irrisistible and incontrovertible in spite of man's sceptical denials.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens a shining frame
Their great Original proclaim.

The unwearyed sun, from day to day,
Doth his Creator's power display;
And publishes to every land
The work of an Almighty hand.

What though in solemn silence all
Move round this dark terrestrial ball?
What though no real voice nor sound,
Amidst their radiant orbs be found?

In reason's ear they all rejoice,
And utter forth a mighty voice;
For ever singing as they shine,
The hand that made us is divine.

THIRDLY, there is, what might best be described in the words of Solomon, "the Heaven of Heavens" (1 Kings 8. 27); "God's dwelling place" (1 Kings 8. 39, 43). To this the eye and the heart of the Old Testament saints were ever directed and from it their hopes were drawn. David has it in mind when he says, "Whom have I in heaven but Thee" (Psa. 73. 25) and to it Daniel refers when he says

"There is a God in heaven who revealeth secrets" (Dan. 2. 28). That the men of God in the Old Testament looked and longed for this place is borne out in Hebrews. "But now they desire a better, that is, a heavenly country" (Heb. 11. 13, 16). From this heaven the Son of God came down (John 6. 51; 12. 3), and thither when His work on earth was finished He returned again (Mark 16. 19) from thence He, in fulfilment of His promise, will come again (John 14. 3). Presently, as the Ministry of the Sanctuary, He is appearing there for His people as their great High Priest (Heb. 9. 24). To this heaven the redeemed of past and present ages will ultimately be gathered, this we see symbolically set forth in Rev. chapters 4 and 5.

Of the first two heavens man has acquired a wonderful knowledge. Science, with its research, has enabled him to master the Aerial heavens, and to probe many of the secrets of the starry heavens, but for what we may presently know of heaven we are still cast on what God has been pleased to reveal in His word; even with this to guide us, we believe our highest imaginations must fall far short of the reality. Some things, however, we may rejoice in knowing, these can be briefly stated as follows:—Negatively, there will be no Sin, no Sorrow, no Sighing, no Pain, no Parting, no Tears, no Trouble, no Darkness, no Death. Nothing that defileth (Rev. 21. 27). Positively, we know (1) that all who have fallen asleep in Jesus are already present with the Lord (2 Cor. 5. 1 to 6). (2) When the Lord comes we shall join them, and in bodies like unto His glorious body shall go in to occupy the place He has there prepared for us (1 Thess. 4. 13 to 18). (3) It will be a place of Light, Life, Liberty, and Love, all in perfection. (4) Everything there will be infinite in measure, changeless in character, glorious in manifestation and everlasting in duration, peace and plenty will be the portion, and joy and gladness ever fill the hearts of all who dwell therein.

Hunger and thirst are felt no more,
Nor suns with scorching ray;
God is their sun, whose cheering beams
Diffuse eternal day.

The Lamb which dwells amidst the throne
Shall o'er them still preside;
Feed them with nourishment divine,
And all their footsteps guide.

'Mong pastures green He'll lead His flock,
Where living streams appear;
And God the Lord from ev'ry eye
Shall wipe off ev'ry tear.

(Concluded from page 191).

it is a question of the gifts of the Risen Christ, evangelists, pastors and teachers† (Rom. 12. 6; Eph. 4. 8, 11), we never read of the brethren choosing or appointing them; only the One whose gifts they are using can do this. These gifted brethren are called ministering brethren or deacons, from a Greek word, dioko, to pursue. An overseer may or may not have a gift; if he rules well and has a gift besides, and labours in the Word and doctrine, he is to be counted worthy of double honour (1 Tim. 5. 17). The Lord raises up overseers. When Paul, in Acts 20. 15, reached Miletus, he sent to Ephesus, about thirty-five miles distant, and "called the elders of the church." Such were known and responded to his call. Later he says to them, "Take heed unto yourselves and to all the flock, **over which the Holy Ghost hath made you overseers** to feed the church of God." Those who are thus called will both addict themselves to the work, correspond in a measure to the standard set up in 1 Tim. 3. 1-7 (which all would do well to study), and generally be recognised by the spiritual in the church.

There is such a thing, of course, as unsuitable men, not called to the work, pushing themselves into it, and they, too, will be detected. But, however fitted or faithful a man may be, he will not escape the hard criticism, and even jealousy of the unspiritual and self-seeking. We should all pray for those who believe themselves called to this work, for it is not an easy one, and there is much to try the spirit. But they will, if faithful, receive a crown of glory, that fadeth not away, at the hands of the Chief Shepherd when He appears (1 Pet. 5. 4).

† Men who have received gifts, and then become themselves gifts to the church. Usually they will not be characterized by a pushing spirit.

Surveys of Service.

JAPAN.

By R. J. Wright.

SUPPOSE a country like Ireland or Scotland in population, or even a crowded city like London, with its seven or eight millions of inhabitants, with streets full of motor travel, with great Departmental Stores, Tramways, Buses, Tubes, Public Parks, and all the usual accompaniments of a great modern city, and yet bereft of the Gospel, could you, my reader, say, that is no business of mine!

Well, there is such a city with a population, not so far removed from that of London, or four times the population of Glasgow, and that is the great city of Tokyo, the capital of Japan. The vast majority of its inhabitants have never yet heard the Gospel, or to put it in another way, only about half per cent are even Christians in name, and the great majority of these are only so by the fact of being baptised as infants, or by signing a register. Alas, how few there are of all those who really know the Lord as their Saviour, a mere drop in the ocean of the swarming heathen millions around.

Japan has been called the Britain of the Far East, and we may notice in passing that there is a part of Japan which corresponds somewhat closely to the England of the British Isles. For is not England the southern part of the largest island; that part which is most typically Anglo-Saxon in race, customs, speech, etc., also which contains the capital, the greatest industrial and commercial centre, the chief wealth and greatest density of population.

IF the reader will look at Japan in an atlas or a map, and will draw a line across the largest island at the 37th parallel, this will correspond to the Tweed, and south of this line will be for present purposes, the England of Japan. The area of this large island (Hondo) south of the line is approximately that of England, 53,000 square miles, but the arable land is much less and, alas, the population is much more, *viz.*, over 43,000,000. In this section is Tokyo, the capital (5,500,000), now the metropolis of the east, and the third largest city in the world. Hulland fishing villages can be found on the north coast or Japan North Sea (Japan sea). The Tyneside is missing in this area, but other districts are strangely present. The Pottery district, Nagoya (1,000,000) is also about one hundred and fifty miles from the capital. The Sheffield district, Kyoto (1,000,000) is about two hundred miles distant. Manchester and Birmingham are merged on the Manchester site, *viz.:* Osaka, now approaching three millions in population. Osaka, like Manchester, has only facilities for landing small cargoes, so most of the exports especially are sent via Kobe.

Japan's premier shipping port, some twenty miles distant, Kobe, Japan's Liverpool, has a modest population of 800,000. Yokohama (700,000) is the Port of Tokyo, and makes Tokyo's population more comparable to London.

WHAT is the responsibility of English assemblies to this field. England has taught them to build and use a powerful navy, modern aircraft, etc, etc. The Post Office, Banks, Railways, etc., remind one of England. Her merchant ships are in the every sea. "Is it time we gave her the Gospel, and who will bring it?" are soul exercising questions. Had the gospel gone east instead of west, we would be in their condition. To-day, as I have said, less than half per cent are nominal Christians (Protestant, Catholic,

Greek Church). How many assemblies and evangelists should be in this field of forty-three millions to make the Gospel needs compare with England. To-day, there are three little assemblies in this vast field: a flickering little testimony to the Name of our Lord Jesus. But a glow-worm cannot light a forest. Count the assemblies and evangelists in London, if you can, and you will see what this city needs, and then consider what she has. I cannot tell you what your business is, but you can pray to the Lord of the Harvest to thrust forth labourers into this part of His harvest, and you can say—Lord, what wilt Thou have me to do? but I pray you do not answer this appeal to the words of Proverbs 24. 12!

The Surveys of Service hitherto published have been of service actually carried on in past years (and we have still such, which we hope in due course, to present to our readers). The present survey is of service which needs to be undertaken.

CORRESPONDENCE.

With reference to the article in May issue as to prayer for the powers that be, an esteemed correspondent writes from North Wales:—"May I point out that it is useless praying for the rulers without doing so first for the ruled (i.e., 'for all men'). Tyndale, the martyr, saw and emphasised that it is the condition of the people that determines that of the rulers. Distress and misrule are God's discipline on a disobedient people, which has transgressed against God's Law, and then refused to accept chastisement. Hence the first need to-day is that God's people realise and acknowledge their solidarity with their own nation, and also with all mankind, confessing, lamenting and forsaking all evil, against God and against human government, humbling ourselves under God's almighty hand, accepting the punishment of our sins, even the misrule and oppression of governors as God's visitation.

Such repentance is the basis then for the prayer as above for all people, ruled and rulers.

The misrule, disorder, turmoil and oppression, so widespread to-day, are just the conditions calling for the obedience laid down by God; so not only shall we escape falling a prey to those in power."

An esteemed correspondent in the North asks:—"Do you know anything about some believers who hold what is termed 'Mystery Truth'? To them the Church is not the 'Bride,' but the 'Body,' and the 'Prison Epistles' their special portion, while the Acts is considered as applying to Israel only, and the period therein covered is considered transitory, with no special meaning for the present Church age. The ordinances of Believer's Baptism and the Lord's Supper are set aside or spiritualised out of existence. These people have made their appearance locally, and their appeal seems directed to the simple saints in assemblies. Perhaps a note of enlightenment would be beneficial in the Magazine."

"Whatever 'mystery' there may be about the 'Truth' these teachers advance, there can be little or no mystery as to who they are. They can be none other than the lineal descendants of the late Dr. Bullinger, and we fear it is not his better points that they have retained, but his extravagances and evil doctrines. He brought out in his earlier days one or two works on Church Truth, which were considered valuable, in which the heavenly standing and blessings of the believer of this dispensation were emphasised in contrast with the earthly place and blessings of Israel. But then, as in the case of some discoverers of special remedies for particular diseases, who begin to find that nearly everyone has more or less these diseases, and must be dosed with their panacea, so Dr. B. gradually got to see dispensational truth out of all proportion, and was led into the vagaries, which his disciples still hold, that the ordinances of baptism and the Lord's Supper are Jewish; that there was a church in the Acts period, but quite distinct from 'the Church which is His body,' of Ephesians. Of course, no one ever held that each church referred to in the Acts was the entire body of Christ, but that the true believers composing those local churches were members of the Church Universal—'the Church which is His body.' Instead of rightly dividing the Word of Truth, these teachers seem to spend their time in splitting imaginary hairs. They are generally very unsound, too, on the future state. Dr. Bullinger taught that at death the soul ceases to exist till resurrection. He really was an Annihilationist, though he never came out into the open, but he taught the error. Most of his followers in the United Kingdom are also Annihilationists. Most in America believe in Universal Reconciliation (Universalism). **'After an unconscious slumber in the lake of fire"** (for death for these men, under whatever form, must mean a ceasing to exist consciously), all the wicked will be reconciled to God, except a few incorrigibles, who are annihilated! Bullingerites in America are now beginning to observe the Lord's Supper, but here the sect still reject it, so that it depends on

your longitude whether you may or may not obey the Lord's command. May the Lord keep the feet of the saints from these pretentious and dangerous teachers who, under guise of having great light, are walking in darkness, and leading simple souls with them.

We would venture to recommend to the attention of any troubled by this system, a pamphlet we wrote two or three years back to combat principally the system in America, entitled, 'Bullingerism Examined,' to be had from Messrs. John Ritchie, Ltd., 3½d., post free."—[Ed.].

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 4.—QUESTIONS—SUFFERING.

1. What did the Lord Jesus say to His disciples? Luke 9.
2. What was the desire of the Lord Jesus at the Passover? Luke 22.
3. What did the risen Lord say to the travellers on the road to Emmaus? Luke 24.
4. Why did Christ suffer? 1 Pet. 3.
5. How did He suffer? 1 Pet. 2.
6. Why is the Lord Jesus able to succour those who are tempted? Heb. 2.
7. How did the Lord Jesus learn to be obedient? Heb. 5.
8. How did Jesus sanctify the people? Heb. 13.
9. Can one member of His body suffer alone? 1 Cor. 12.
10. How will the heirs and Christ be glorified together? Rom. 8.
11. What is the condition of our reigning? 2 Tim. 2.
12. When are Christians acceptable with God? 1 Pet. 2.

—Berean.

No. 3.—ANSWERS—REST.

1. Gen. 2. 2; Heb. 4. 4.
2. Exodus 31. 15.
3. Lev. 25. 4.
4. Prov. 29. 9.
5. Psa. 55. 6.
6. Isa. 30. 15.
7. Mark 6. 31.
8. Matt. 11. 28.
9. Luke 11. 24.
10. Heb. 4. 11.
11. Rev. 4. 8.
12. Rev. 14. 11.

—Berean.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—Is a man commended to the foreign field by his local assembly or by others? and to whom? Can Acts 13. be taken as a model send off? Are younger workers expected by the fact of their commendation to take a place of subjection to older and experienced workers in the field, and to be willing to be controlled by them?

Answer A.—The subject of letters of commendation in the home assemblies is one that calls for consideration; but here we must limit ourselves to the above questions, which have come to us from an experienced missionary in the foreign field. Certainly letters of commendation are Scriptural and necessary, except when the visitor is well-known: has himself, for instance, founded the church, as in the case of Paul and Corinth. He deprecated needing letters to or from them. They were his letter written on his heart, i.e., he knew them by "heart," and when leaving them, they were again his letter, this time "known and read of all men" (2 Cor. 3. 1-3). But when Saul came as a stranger to Jerusalem, and apparently had no letter, Barnabas was able to commend him by word of mouth, and that was enough (Acts 9. 26).

We never read in the New Testament, as far as we remember, of young men or women leaving their daily calling and **proposing themselves** as candidates for the commendation of their brethren to such-and-such a locality in the foreign field. The send-off of Paul and Barnabas in Acts 13., though containing principles for all time, can hardly be taken to justify the above methods, or even as a model for us in all things. Probably the Spirit indicated the two chosen by some prophet in their midst; but we have no prophets to-day, though the same Spirit can, without doubt, impress His will on His servants. But Paul or Barnabas were workers of long experience—men of apostolic and prophetic gift. There was no question of "letters" here, for there was no one to write to, but the Spirit later sums up what passed, as that "they were recommended to the grace of God for the work" (chap. 14. 26). Generally those who go forth to-day, are, without doubt, young men who have manifested some gift and activity in the home field, but we still wait for some Scriptural examples of the way in which a certain proportion of them leave these shores.

Thank God for the many whom the Lord of the Harvest has thrust not "taking nothing of the Gentiles"; though we likewise thank

God for His servants in the homeland, who have addicted themselves to the honourable ministry of "holding the ropes" for those who have thus gone forth. As for "who commends"—that depends on circumstances; there does not seem to be any hard and fast rule to go by.

In Acts 18. 27, we read of Apollos being "disposed to pass into Achaia, and of the brethren writing, exhorting the disciples to receive him." Apollos was "mighty in the Scriptures"—a highly gifted speaker, "fervent in spirit," and "diligent" in the things of God. Truly he had commended himself, and given ample proof of his ministry, **before** the Ephesian brethren commended him. Here again it was no inexperienced, untried man, asking for a letter of commendation, but an assembly commending to a sister assembly, one whose value thew knew. Not only so, and this seems to be one more acid test, he commended himself at Corinth, both in helping the saints, and in public testimony among the Jews. We cannot imagine a company of Christian workers in any land who would not be thankful for such a recruit. In the case of Phœbe the apostle gave his individual commendation: "I commend unto you, Phœbe, our sister"—but it was not for nothing. She had earned it, as we ought all to have earned our "letter." We have no right to a "hearty commendation," if we have not heartily commended ourselves. She was a servant of the Church of Cenchrea—"a succourer of many," and Paul adds, "of myself also,"

After all, looking at it from another point of view, a letter is only worth the person who sends it. Saul's commendation had the value of Barnabas behind it. A weak assembly can only give a weak commendation, hardly more; the commendation of a spiritual, intelligent, vigorous assembly will count for much. A letter of introduction to certify that a certain believer is on a certain church-roll is useful; but it ought not be confounded with a real letter of **commendation.** Phrases that apply to servants of Christ, like Apollos or Phœbe, become hackneyed or misleading, when applied to all and sundry. Certainly the commending of anyone to the foreign field, who has not already commended himself in the home field, and shewed a humble spirit, is a poor kindness to any group of foreign workers from the homeland. Labourers are few, but fellow-labourers are fewer, and it is difficult for brethren in the field, even though communicated with, to gauge a "candidate's" fitness for their special field. The method (if we may call it so) which seems to have commended itself in the early days, was for elder workers to look out in the assemblies they visited for younger men to accompany them, as in the case of John Mark. Even apostolic discernment was sometimes at fault, and, as we know, this young man ran prematurely, though afterwards he became "profitable" to the Apostle Paul (2 Tim. 4. 11). Perhaps the case of Timothy is the most relevant and illuminating instance of a call of a younger man to foreign service in the whole of the Acts (see chap. 16.). Paul seems to have been on the look-out for some younger man to go forth with Silas and himself as a help in the work. He meets a young man, called Timothy, and discovers in him a "true son in the faith," probably converted at his first visit to Derbe. Timothy is not a "candidate" for the foreign field, but he has evidently been moving about in a circle of neighbouring churches, for not only is he known in Derbe, but also well reported of by the brethren at Lystra and Iconium, and Paul is thus clear to put the matter before him, and to take him with them. This young man became a great comfort to Paul, perhaps, the best fellow-worker he ever had, a pattern, indeed, "serving in the gospel" with the apostle, "as a son with a father" (Phil. 2. 22).

Some little time back a brother of experience in the foreign field informed us of the going out to his field of one whom he had had in view for many years. Together they had unitedly waited on God to open the way in His own time, and now the looked-for moment had arrived. Such a going forth seems to justify bright hopes of divine blessing in their future fellowship. Younger workers, if spiritual, would naturally look up to experienced elder brethren in the field, and be subject to them, not so much as a condition imposed on them by brethren commending them, but as a matter of godly order, just as the young are expected to submit themselves to their elders in any assembly at home, and are dealt with, if they are unruly, by the united action of their elder brethren. A young brother does not become an elder by the fact of going forth into the mission field; but he is likely to become one if he learns first to submit to his elder brethren.

It is indeed well that many should be waiting upon God as to going forth into the regions beyond, but let them not run unsent, or be lightly commended. "Pray ye therefore the Lord of the harvest, that **He** will **send forth** (lit., cast forth) labourers unto **His** harvest.

Question B.—It has been laid down in certain circles that in order that the Lord's Supper be Scripturally observed, the bread must be a loaf, that this must be lifted and

held in the hands of the brother who gives thanks, and that after thanks are offered, he must then break it before passing it to those who partake. How far do you judge such order as above to be Scriptural?

Answer B.—The word, **"artos,"** translated **bread** in Matt. 26. 26, is usually so in our Authorised Version, though sometimes **loaf.** But in the three synoptic accounts of the Institution, as also in 1 Cor. 10. and 11., we always have **bread.** Revised Version adds loaf in margin, in above cases, except in 1 Cor. 11., where bread stands alone. Grimm's Standard New Testament Greek Dictionary gives as the meaning of artos—(1) Food composed of flour, mixed with water and baked, so that a biscuit would seem adequately to meet the case. Certainly a passover-cake would, being presumably the bread at the first occasion, though not strictly a loaf according to our ideas. (2) Food of any kind. The important point for us is that the bread should be a whole (not cut up, or broken into pieces), as representing the Lord's perfect human body, of which "a bone should not be broken," as also His mystical body, in its spiritual unity (1 Cor. 10. 17). As for the loaf being necessarily **"lifted,"** the verb for "take," one of the commonest in the New Testament, is not once so translated therein, and certainly not in the five references to the Lord's Supper above mentioned. It is the same word as, **Take,** eat!—where there is no thought of **lifting,** but rather of receiving.

As I have already pointed out in a previous answer, I do not see from Scripture that the breaking of the bread **by the one who leads the assembly in thanks** is a ceremonial act, but only for convenience. It is the bread which **we** break. All break the bread; the thanksgiver for the house divides the bread, so as to make it available for his fellow-saints. Such questions as these show the importance of holding revealed truth in equal balance, the omitting nothing, but not making additions either.

Question C.—Is the body in 1 Cor. 12. 13, "For in one Spirit were we all baptized into one body," the same as in Eph. 4. 4., "There is one body and one Spirit."

Answer C.—I cannot see any valid reason for doubting their identity, though the truth of 1 Cor. 12. never reaches the spiritual "breadth, length, depth and height" of the later Ephesian, and does develop an epistle restricted reference to the local assembly in verse 27, where the Corinthians are for the first time since verse 3 directly addressed in the second person plural, "Now ye are (the) body of Christ and members in particular." But here it is simply "body," not "one body"† as in verse 13, where the apostle joins himself with the Corinthians. "For in one Spirit were we all baptized into one body ... and were all made to drink one Spirit" (lit.). Water baptism is excluded here, as baptism in one Spirit is specified, and as Paul was baptized in water at Damascus, he could not have been baptized into the local assembly at Corinth by that act. Baptism in the Spirit certainly has nothing to do with the local assembly. Indeed 1 Cor. 12. 12 describes what takes place for every believer of the present dispensation at the moment of conversion. Paul predicates it for all the Corinthians, carnal though they were as a company. It is true that the Epistle to the Corinthians was written at Ephesus (Acts 19.), and the Ephesians at Rome (chap. 28.), but that a dispensation separates the one from the other, as the ultra-dispensationalists teach, or that the Church of the Acts is quite distinct from that of Ephesians is, I believe, 'a delusion and a snare.' There is a very close analogy indeed between 1 Cor. 12. and Eph. 4; in both there is mention of the "one body" and "one Spirit," and in both the administration of the gifts is in view. There is no mention of two bodies, let alone of some transference from the old one to the new, in the Ephesians. The mystery had been already revealed when Paul wrote "the Romans" (see chap. 16. 25), and the truth of the one body in chap. 12. 4, 5. It would be as reasonable to assert that King George has had two families: one of young children before his accession, and another of adults to-day. The Acts gives us the history of the founding of the early local churches; the epistles reveal the origin, character and destiny of the Church which is His body, of which the others were microcosms or as a drop of water to a lake.

Question D.—Is it scriptural for four or five brethren to rule an assembly, taking upon themselves the name of "The Oversight"? and in view of Acts 6. 3 and 5 (brethren and they) is it orderly (1 Cor. 14. 40) for one brother to choose whom he cares?

Answer D.—The procedure in Acts 6. does not help us here, because there it was not a question of the brethren choosing **overseers,** a thing of which we never read in the Scriptures, but of their choosing men as secular **deacons** to serve tables, or, as we should say, be "treasurers." These men were chosen to manage and distribute the assembly gifts, and so the assembly had a right to choose who should do it. When

(Continued on page 186).

† The absence of article before body in verse 27 is vital; it may be included in verse 13 in the preposition, "into (the) one body."

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion. **JULY, 1935.** Made up 24th June.

SCOTLAND.

FORTHCOMING.—The Annual Missionary Rally at Livingstone Memorial, **Blantyre,** Saturday, 6th July, 3.45 p.m. Speaker, Harold St. John. If weather unfavourable Rally will be held in Memorial Church, opposite. Annual Open-air Workers' Gospel Rally at **Saltcoats,** Saturday, 6th July. Meet Y.M.C.A. Hall for prayer, 3 p.m., where tea will also be served at the interval, about 5.15 p.m. The Burnham Brothers and others expected. The help of all Tract Band and Open-air Workers will be valued for this special effort to reach the holiday crowds. Annual Open-air Conference on Low Green, **Ayr,** Saturday, 13th July, 3 p.m. Tea served on Green about 5 o'clock (weather favourable, otherwise Victoria Hall, Main Street). Annual Open-air Gospel Rally, **Largs,** Saturday, 13th July. Meet for prayer, Brisbane Hall, 2 p.m. March to Pier Head, 2.30 p.m. Annual Summer Convention for Bible and Missionary Study, at Netherhall, **Largs,** July 13th to 27th. Speakers, H. P. Barker and H. St. John. Full particulars, W. E. Taylor, Netherhall, Largs. Women's Annual Missionary Meeting, Brisbane Hall, **Largs,** Wednesday, 17th July, 3 p.m. Annual Gatherings, **Craigellachie,** July 23rd and 24th. Commencing each day at 10.30 a.m. Messrs. Alexander, Borland, Hogg, King, Thomson, M'Alpine and others expected to give help in ministry of the Word. Open-air Gospel Services continue at Main Pier entrance, **Rothesay,** Lord's Days, at 7.30 p.m. Help valued. Conference in Lanarkshire Large Tent, **Baillieston,** Sat., 27th July, 4 p.m. Speakers, John Henderson, Busby; W. R. Matier, Glasgow; James Moffat, Glasgow; and Jack Atkinson, Belfast. Conference in the Smaller Tent at Bridgend, **Chryston,** Saturday, 27th July, at 4 p.m. Speakers, John Currie, Newmains; Alex. Smith, Coatbridge; Robert Prentice, Uddingston; and James M'Culloch, Prestwick. Annual Conference, Assembly Hall, High Street, **Inverurie,** August 7th, 10.30 a.m. Annual Open-air Rally of Gospel Workers at **West Kilbride,** Saturday, 24th August. Meet Masonic Hall, 3 p.m., for prayer. E. T. Tarrant, of Folkestone, and A. Borland, M.A., of Irvine, will minister the Word in Brisbane Hall, **Largs,** during August. Open-air Gospel Rally at **Kilwinning,** Saturday, 31st August. Meet Bridgend Hall for prayer, 3 p.m.

TENTS AND CARRIAGES.—Ayrshire Gospel Tent still at **Muirkirk,** with T. Richardson in charge of the work. Lanarkshire Large Tent will be removed from **Gartcosh,** and pitched at **Baillieston,** on 27th July, for second part of season. Jack Atkinson will continue the work there. The Smaller Tent will be removed from **Bothwellhaugh** and pitched at Bridgend, near **Chryston,** on 27th July, with James M'Culloch in charge. Glasgow Assemblies' Tent at Ardoch Street, **Possilpark,** with John M'Alpine in charge of the work. John Brown and John Carrick have commenced the work in Fifeshire Gospel Tent, pitched at **Hill of Beath.** M. H. Grant is working the Midlothian Gospel Tent at **Granton,** near Edinburgh. Walter M. Anderson has pitched his tent at **Kirk,** a small place about eight miles from Wick. Reuben Scammell and Harold Wildish had large tent in George Street district of **Aberdeen.** J. A. Jones is working tent at **Port William,** Wigtownshire.

REPORTS.—Quite a good number professed conversion during the Gospel meetings at **Hurlford,** where John Brown and John Carrick preached. Following the meetings sixteen believers were baptised, and a little later on one brother in the river. R. Broadbent had a fortnight's Gospel meetings in Bethany Hall, **Glenburn.** Good interest and large attendances. Later at **Tillicoultry** and **Plean.** Good gathering at Opening Conference, Ayrshire Tent, at **Muirkirk.** Helpful ministry from T. S. Veitch, T. Richardson and Gavin Currie. A good Open-air Rally followed, and quite a good interest was aroused. The meetings in the tent have been rather stiff, and more prayer is desired that there might be an awakening among the people. Help from surrounding assemblies would be valued. It is encouraging to hear

there has been a break. Helpful ministry given at Conference in large tent at **Aberdeen,** and a good measure of interest has been maintained in the meetings, despite the inclement weather. R. Scammell and H. Wildish have rendered valued help in the preaching of the Word. Some have professed conversion. The Opening Conference in Lanarkshire Large Tent, at **Gartcosh,** well attended and ministry helpful. Meetings well attended in tent and some have professed conversion. The Smaller Tent was filled to its utmost capacity at Opening Conference at **Bothwellhaugh.** Ministry helpful. Meetings have increased in interest and attendance each night. A good start at **Granton,** near Edinburgh, in Midlothian Tent. E. W. Greenlaw, A. Brown and M. H. Grant ministered. M. H. Grant proclaims the message nightly. Alex. Philip gave help at **Macduff, Dundee, Perth** and **Aberdeen,** and later in the **Orkneys.** Good work being done at Dundonald Street, **Dundee,** and **Invergowrie,** amongst old and young, with help from Dundee and other assemblies. G. Bond has been giving help at **Stornoway, Fortwilliam** and **Mallaig,** and will value prayer. Good interest at **Catrine,** when about sixty workers met for Annual Gospel Rally. Many heard the Word clearly proclaimed, and a good distribution of Gospel literature was made. Conference in tent at **Port William.** Attendance good. Messrs. Graham, Walker, Kennedy and Jones ministered the Word. J. A. Jones continues with tent at **Port William.** Some have professed conversion.

ENGLAND AND WALES.

FORTHCOMING.—Annual Meetings, Widcombe Chapel, **Bath,** July 1st to 4th. Speakers, M. Goodman, C. F. Hogg and Harold St. John. Full particulars, H. A. Raymond, 1 Widcombe Crescent. Conference in tent at **Wallingford,** July 6th, at 3 and 6 p.m. Speakers, G. Howley, A. Lawes, F. Lawes and W. J. B. Warner. Conference at **Woodford Green,** July 6th. Speakers, E. S. Curzon, A. Ginnings, W. Wilcox. Text Carriers' Conference, Green Lane Hall, Small Heath, **Birmingham,** July 12th to 14th. Young People's Conference, Oak Lodge, Springfield, **Chelmsford,** July 13th. Speakers, E. S. Gibbs and A. Fingland Jack. Conference, Gospel Hall, **Marshfield,** July 13th, at 3 and 6 p.m. W. E. Vine and others expected. Young People's Holiday Conference, **Southbourne,** July 13th to 27th. Full particulars from F. A. Tatford, 72 Oakington Avenue, Wembley Park, Middlesex. Conference at the "Glen," Colchester Road, **Harold Wood,** July 20th, 3.45 and 6 p.m. Speakers, G. Goodman and other. M.S.C. Holiday Conference at **Malvern,** August 3rd to 8th. Speakers, D. Brealy, Dr. Rendle Short, Harold St. John and H. Wildish. Annual Young People's Conference, **Wylam-on-Tyne,** August 3rd to 5th. H. Steedman and James Stephens expected. Particulars as to accommodation, F. Brown, Humford, Wylam. Conference, North Street, **Cheddar,** August 5th, at 3 and 6 p.m. Young People's Rally, St. Mary's Hall, **Ilminster,** August 8th, at 3 and 6 p.m. Speakers, E. Barker and F. A. Tatford. M.S.C. Conference, "Plas Menai," **Llanfairfechan,** Aug. 31st to Sept. 7th. Speakers, Dr. Latimer Short, F. A. Tatford, W. E. Vine and W. Wilcox. Conference, **Yeovil,** September 4th and 5th. Full particulars, W. H. Higgins, "Brabourne," Roping Road. Half-Yearly Gatherings, Civic Hall, Queen Street, **Exeter,** September 10th and 11th. Full particulars, F. Pester, 23 Barnfield Rd., Exeter. Home Workers' Conference, **Bristol,** September 20th to 24th. Annual Missionary Gatherings, Central Hall, **Westminster,** Oct. 24th and 25th.

TENTS AND CARRIAGES.—H. Steedman working tent in **Wendover,** Bucks. The assembly ceased here a few years ago. Pray for this place. E. H. Grant has South-west Essex Tent at **Finchingfield.**

REPORTS.—Good meetings at **Westcliff-on-Sea,** when W. W. Nicholls, E. H. Sims and F. A. Tatford ministered. Conference at "Slavanka," **Bournemouth,** was well attended. Appreciated help given by H. P. Barker, G. C. D. Howley, J. T. Mawson, E. W. Rogers and F. A. Tatford. Representative gathering at **Stockport** 25th Anniversary. C. F. Hogg, F. A. Tatford and F. Whitmore gave encouraging messages. C. F. Hogg continued for a few days' meetings. A. W. Drake and P. T. Shorey gave appreciated help at **Eastbourne.** W. W. Fereday and P. T. Shorey ministered helpfully at **Lowestoft.** F. A. Tatford, E. A. Wraight and C. Wyncoll ministered at **Felixstowe.** Numbers small. Full hall at **Tunbridge Wells.** Help given by O. Speare and F. A. Tatford. H. Steedman had encouraging meetings in Clapton Hall, **London,** also in **Forest Gate, Southend** and **Romford.** Encouraging number at **Shoeburyness,** on June 10th, when A. Mace and J. Green ministered the Word. Meetings at **Aldersgate,** to welcome home Alfred Mace, were large and representative. J. Green, V. G. Levett, A. Mace, J. W. Prior, E. W. Rogers, H. St. John, P. T. Shorey, F. A. Tatford, C. J. Tisdall, E. F. Walker and J. Weston took part. Conference at **Salwell,** Co. Durham. Numbers gratifying. Excellent ministry by H. Bell (Jarrow); J. Clacherty (Stockton); and G. Jones (Paris). John Gilfillan had well attended meeting at Trinity

Hall, **Barrow in Furness,** for Christians. Also assisted **Birkenhead, Wallasey** and **Whitechurch.** Later had Gospel meetings at **Shrewsbury.** W. G. Morley reports: "The Lord is still using and blessing open-air Gospel efforts in **Isle of Wight,** in connection with adult and young people's meetings, well aided by local and visiting saints, and free distribution of Gospel literature." Conference at **Okehampton** much helped by ministry from Messrs. Burt, Townsend, Johnston, Dunn, Ford and Hitchman. At **Newton Abbott,** Messrs. Ware, Pester, Surridge, M'Culloch and Hitchman ministered the Word. Conference at **Way Corner,** North Devon. Messrs. Norris, Wreford and Hitchman ministered. H. L. Gammon, of Central Africa, reported on his work at **Musbury,** and gave help in ministry with H. Hitchman and others at annual meetings. Well-attended meeting at **Tiverton,** when ministry dealing with the Lord's coming was given by W. Macfarlane, A. J. Townsend, E. Bragg, J. Ford, F. Mogridge and H. Hitchman.

IRELAND.

E. Hill has commenced in canvas tent near **Castlederg.** Craig and Lewis have commenced in the tent at **Springfield.** Poots and Finnegan are putting up their tent in the **Lecky** district. McCracken and Henderson are erecting wooden tent near **Newbliss,** Co. Monaghan. R. Hawthorne has pitched his tent at **The Maze.** A fair start. M'Kelvey and Murphy are holding forth at **Plumbridge.** Wilson and Logan are having large meetings in tent at **Eden.** McCracken and Eadie have moved wooden tent to **Balligan,** where they have had a good start. Wright and Beattie continue meetings at **Fintona.** R. Love hopes to pitch his tent in **Moneydig** district. Wallace and Kells have pitched their tent in **Armoy** district. Gilpin and Duff have commenced in tent at **Ligoniel (Ballysillan).** Young brethren from Matchett St. Assembly have pitched at **Templepatrick.** Diack and Campbell are continuing in the tent near **Derriaghy.** Frew and Hamill are preaching under canvas near **Rasharkin.** J. Hewitt has been at **Curlough,** near Caledon, where some professed to be saved. **Ballyshiel** Believers' Meeting, June 5th. Profitable ministry was given by Messrs. Hawthorne, Matier, Bailie, Lyttle, Douglas, Stewart, Russell. **Lisnagat,** on June 12th. Ministry by Matier, Bailie, Lyttle, McCracken, Stewart and others. **Bangor** (Central Hall). The Annual Believers' Meeting for Prayer, Praise and Ministry of the Word, will be held on Saturday, 13th July, in the large Dufferin Hall, Hamilton Road, Bangor, commencing at 11 a.m. **Ballyhay.** The Annual Meeting of Believers will (D.V.) be held in Canvas Tent, on Friday, 12th July, commencing at 11 a.m., and continuing throughout the day. **Portrush, Port Stewart** and **Coleraine** United Annual Meetings in Orange Hall, Union Street, **Coleraine,** July 18th. Commencing at 12 o'clock noon—summer time. Believers' Meeting, **Atomagh** was good. Ministry by Bailie, Stewart, Megaw, Moneypenny, McCracken and others. Believers' Meetings at **Growell** were large. Ministry by Hawthorne, Stewart, Russell and others. **Magherafelt.** Ministry by Hutchinson, Lyttle, Stewart, Douglas, Megaw, Craig and Hughes. J. Hutchinson and S. Moore had tent near **Newry.** Meetings stiff. Johnston and Allen near **Battleford Bridge.** Meetings fair. Stewart and Douglas in a very needy district near **Newtownhamilton.** T. Glover near **Balygowan.** Fair meetings but interest increasing. Believers' Meeting was fairly large at **Aughavey.** Ministry by Rodgers, Hawthorne, Craig, Stewart, Megaw, Bailie and others. Farewell meeting to Mr. Wells and his wife, who are going to Venezuela, via America. A large, helpful meeting it was. Ministry by Wells, Allen, McCracken, Stewart and Douglas. Bingham in **Ballyclare** with tent. Craig (Belfast) at **Quilly.** Meetings fair. Rodgers and Alexander near **Brackagh.** Fleming in the **King's Mill** district. Glancy at **Mossely Way** with tent. Wallace and Kells at **Magheracastle** with tent, and Bailie at **Finaghy.** The Annual Missionary Gatherings will be held in Victoria Memorial Hall, May Street, **Belfast,** from Friday 11th to Monday 14th October. Correspondence, J. McLeod, 8 Cabin Hall Gardens Knock, Belfast.

CANADA AND U.S.A.

R. Roberts, of Toronto, has been at **Lonaconing,** ministering the Word to the saints, also preaching the Gospel to the unsaved. The Lord has been pleased to bless the Word ministered to His own, also to the unsaved. Some that were out of fellowship have been restored, and two believers were baptised and added. Annual Conference Gatherings at **La Crosse,** Wisc., August 31st, September 1st and 2nd. **Central Park,** B.C. A. N. O'Brien had a week's meetings for believers, following the Vancouver Easter Conference. Meetings were well attended, and the ministry much appreciated. He also had a week's meetings in **East Burnaby,** New Westminster. Saints gathering together from other assemblies to share in the wholesome ministry. C. O. Bowen labours on in the interior of **British Columbia,** visiting isolated settlements. Our brother labours in the Gospel where there are no assemblies, enduring hardship as a good soldier of Jesus Christ. Quite a few have been saved during the winter, and

are following on in ways that be in Christ. A. Stewart and C. Patrizio gave help in the ministry of the Word and the work of the Gospel at **Rochester**, N.Y.

MISSIONARY ITEMS FROM THE WEST INDIES.

Sent by H. P. BARKER.

Jamaica. W. D. Hynd had special meetings at Mt. Vernon, Huntley and Somerset. Conversions at each place. L. H. Bewick reports increase in four Sunday schools in his sphere of labour. Appeals for (1) Children's magazines; (2) Library books; (3) Lantern slides. Five baptised at Huntley. Mrs. Bewick's meetings for women at Somerset and New Monklands much blessed.

Antigua. J. D. H. Annan, writes of fresh conversions. Three baptised at St. John's. Village work progressing. Longs for help of older and experienced worker. Many difficulties; bitter enemies, but a sense of God's presence and help.

St. Lucia. C. Brown and wife back in Canada. Mr. and Mrs. Wm. Gillespie here for a month on their way to the more southern islands.

Trinidad. Land obtained for new hall at Arima. H. Spencer has permit to hold open-air meetings in centre of Port of Spain, a city of 75,000 souls. Assembly at San Juan rejoices in increase.

Tobago. F. Mansfield and family in England on furlough; also R. B. Wyeth. A. C. Peterkin (Barbados) paid visit for a few days; gave appreciated ministry. W. D. Bell reports good interest at Montpelier; hall packed out, many standing outside. Calls come for meetings in many places; hands of all workers very full. J. Teskey says, at Buccoo Bay, biggest companies yet seen; great interest. Canaan Assembly growing fast; five baptised and added in May; fine piece of land obtained at nominal rent; help towards building hall urgently needed.

Bahamas. M. Mackenzie has had times of blessing at Spanish Wells, Harbour Island and Current; hoping next to go to Palmetto Point for a series of meetings. R. A. C. Jewers in England for short furlough. W. Kendrick also on way home.

FALLEN ASLEEP.

William E. Endersby, Gt. Yarmouth, aged 84 years. Saved over 50 years ago. In fellowship at Gt. Yarmouth and Gorleston. Well known amongst the Scots fisherfolk as a faithful minister and preacher of the Gospel on the fish markets, during the herring fishing, also in Norfolk, Suffolk and Cambridgeshire. He had much joy these last 18 months in anticipation of his home-call. His favourite texts, which would summarise his life:—**Conversion**—1 John 5. 11, 12; **Conviction**—Isaiah 41. 10; **Consideration**—Matt. 11. 28-30. He will be much missed. Leaves a widow, three sons and three daughters—all believers. **Wm. Gilmour,** Galston, aged 73 years. Saved at Ballochmyle 48 years ago. In fellowship in Galston for many years, where he was well known and highly respected. Had a great appetite for the ministered Word, and was a regular attender at district conferences and ministry meetings. Will be much missed. **James Withers,** Ayr, aged — years. Saved — years ago. In fellowship in Kilmarnock for many years, and latterly in Victoria Hall, Ayr. A quiet, consistent brother who will be much missed. **Peter Fenton,** Coatbridge, aged 59 years. Saved 42 years ago in Abingdon Hall, Partick, under the preaching of Robert McMurdo. In fellowship in Glasgow, Coatbridge, Kirkcaldy, and the last few years in Coatdyke assembly. Was well known for his consistent walk and steady testimony for the Lord. In business as Chemist and Optician was well known too, and will be much missed. After 13 weeks' illness he passed peacefully into the presence of the Lord, Whom he loved and served so faithfully. **William Morrison,** Kilbirnie, aged 77 years. Converted 47 years ago in cottage meeting in Inkerman, Paisley, held by John Climie. 44 years in Kilbirnie assembly. Father of David Morrison, Evangelist, Inverness, and Wm. Morrison, Irvington, U.S.A. **Mrs. Stirrat,** Linthouse, Glasgow, aged 70 years (widow of the late John Stirrat). For many years in Gospel Hall, Graham St., Gogan, and Bethesda Hall, Linthouse. **Mrs. Fred McCallan,** Newark, New Jersey. Saved over 30 years ago in Belfast. Was in fellowship in Matchett Street Gospel Hall before coming to America. Has since been in fellowship in assemblies in Newark and Arlington. Funeral services were held in Arlington Gospel Hall. Bro. Hurley spoke to a large company both at the hall and the grave. **Mrs. D. A. Sommacal,** Toronto, Canada. After a long sickness which was patiently borne, went home to be with her Lord, Whom she loved. She often spoke of Him as her Beloved, her Friend. Saved in Mullertown, North Ireland, when a girl. Was in happy fellowship in Central Hall for over 20 years. A. Jackson and T. Wilkie spoke to a large company at the funeral service. **Ada F. Stallworthy,** New Malden, Surrey, aged 78 years. Converted through the preaching of the Gospel by the late Dr. W. T. P. Wolston. A gracious, loving saint of God. For nearly 56 years the beloved wife of George E. Stallworthy, a well-known preacher in London and elsewhere for the past 60 years. **Mrs. John Stevenson,** Nanaimo, B.C., aged 74 years.

Saved in Scotland 50 years ago, and in Plann assembly before going to British Columbia. She loved to tell what great things the Lord had done for her. **Wm. J. Pitcher,** York, aged 61 years. Saved 45 years ago. Several years in Carshalton and Sutton (Surrey) meetings. About 38 years in York. Superintendent of Sunday school many years. Will be sadly missed. **Wallace M. Campbell,** Bramhall, near Manchester, aged 63 years. Saved in youth, and in fellowship in assembly ever since. A good helper in the assembly, who will be much missed. **Nurse Evelyn A. Melville,** Glasgow, aged 25 years. Younger daughter of Mr. and Mrs. T. Melville, China. After a long, serious illness, now at home with the Lord. Will be much missed.

ADDRESSES.

Correspondence for Annathill Assembly, **Glenboig,** should be addressed to Mr. Donald Campbell, 222 Annathill Terrace, Glenboig.

Believers still meet in Abbot Hall, **Dunfermline.** Correspondence should now be addressed to Mr. Frederick McFeate, 138 Appin Crescent, Dunfermline.

David Morrison, Evangelist. New address, 49 Union Road, Inverness.

Believers formerly meeting in Bethany Hall, **Grangepans,** now meet in Learmouth Band Hall, Grangepans. Correspondence, Mr. R. Ferguson, Bellford Place, Stewart Avenue, **Bo'ness.**

Mr. and **Mrs. Thomas Melville,** of China, should now be addressed at 37 Merrylee Park Avenue, Giffnock, Renfrewshire.

Correspondence for the New Hall, No. 4 Square, **Old Cumnock,** should be addressed to Mr. Robert Robertson, 4 Square, Old Cumnock.

Correspondence for Bethesda Hall, 16 Holmfauldhead Drive, Linthouse, **Glasgow,** should now be sent to Mr. David Brown, 32 Langlands Drive, Glasgow, S.W.1.

MISSIONARY INTELLIGENCE.

Our esteemed missionary brother, **Matthew Brown,** Ambajipeta, East Godaveri District, South India, writes us regarding the work as follows:—"The past season has been full of strenuous labours in Gospel, Medical and Pastoral work. Preaching has been maintained in our large market where people listen and buy gospels, but in many cases we never see them again. From camping places we reached about 30 towns and villages, and both men and women heard once more the Way of Salvation. Between times my wife ministered to the sick, and established friendly links with heathen homes. We had special meetings in three different centres with record gatherings of Christians, and a good percentage of heathen. Following one of these meetings a caste man came up to me and said that he was determined to become a Christian in spite of what his people would say or do. This was a great encouragement, and God is working in that corner of the field. In another place a young woman, the fruit of S.S. work, has asked for baptism. Her young husband and his people are heathen, and they have done their best to get her to denounce Christ by burning her Bible and persecuting her, but she stands firm and desires to confirm her faith by being baptised. Pray for her. A party of twelve of us (men and women) were able to attend the great festival at Kotipalli. We camped in a friend's Dispensary and found ourselves, after the roar of the first night, in the midst of 50,000 pilgrims. At dawn we took our stand beside the beggars, lepers, and all kinds of deformed specimens of humanity, close to *the human stream of people going to and* coming from the bathing ghaut. We preached and sold gospels until 11 o'clock, when the auspicious hours had passed for bathing, and the heat had driven the people to seek shelter and refreshments. During the afternoon we preached in the crowded streets around the famous temple. Please pray for the seed sown. Our Central Assembly and Meeting-place is in Amalapuram, and the hall must be sixty years old. No repairs have been done for 40 years. It is dangerous and must be re-built. We have erected a temporary shed for the meetings, and hope to lose no time in carrying out the repairs and alterations."

We solicit your prayers that the Lord may open up the way for all to be carried through to His glory.

From **Mr.** and **Mrs. Wm. Orr,** Missao Evangelica de Biula, Caixa Postal 10, Vila Luso Angola, Port West Africa:—"The news of Mr. Louttit's home-call made a profound impression on the natives. A meeting was held in the hall to thank God for the life given for Chokweland and to pray for the dear ones left behind! Some backsliders have been restored lately. There are real evidences on the part of many to go on in the ways of the Lord. The old hall is in a bad state and a new one will have to go up in its place. The corn crop has been free from locusts this year, but the effects of the recent famine remain still."

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

A. P.,	£5	0	0
A Friend, Ontario,	7	0	0
Matt. 25 and 40,	4	0	0
Fellowship,	2	0	0
J. N. Sr., Coutts,	1	0	0
Total to 24/6/35,	£19	0	0

TREASURY NOTES

By THE EDITOR.

"I have loved thee" (Jer. 31. 3). "Lovest thou Me?" (John 21. 15). The Song of Solomon might be divided under the above verses, the love of Christ to His people, and His desire for their love in return.

THE Song of songs is no oriental love-song as some have profanely affirmed; nor yet a song of espousals, but a marriage song, and that on a spiritual plane. It represents primarily the communion of Jehovah and the true Israel, and then it applies to the believer and his Lord. Solomon is one of the seven mentioned in the Scriptures who received their name from God before their birth; but he had another name, subsequently, also from the Lord. "And the Lord loved him, and He sent by the hand of Nathan, and he (David) called his name Jedidiah, because of the Lord" (2 Sam. 12. 24, 25). This means "beloved of the Lord," and is nearly the same word as that applied by Moses to Benjamin. "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders" (Deut. 33. 12): a prophecy in part fulfilled, no doubt, by the fact that Jerusalem, where God's glory dwelt, fell within the inheritance of Benjamin. There are other Jedidiahs in the Scriptures; Hezekiah, for instance, and Daniel, and Paul, who said "He loved me and gave Himself for me"; and Martha, and Mary, and Lazarus, and pre-eminently John the apostle, who knew himself as "the disciple whom Jesus loved." But he claimed no monopoly of that love; it was to be enjoyed by all, for he says to the seven churches in Asia: "Jesus Christ Who *loveth us* and washed us from our sins in His own blood, and hath made us kings and priests unto God." The Song of Solomon was written by its author in his Jedidiah character, as the opening words imply: "Let *him* kiss me with the kisses of his mouth." And then occurs a notable change in the pronoun from the third to the second person: "For *thy* love is better than wine." It is good to speak *of* Christ, it is better to speak *to* Him. These changes of pronoun often occur in the Psalms, *e.g.*, Psa. 103. 1 and 104. 1, and mark a growth in intimacy of fellowship. And then he continues, "Because of the savour of thy good ointments, thy name is as ointment poured forth," reminding us of the holy ointment of Exod. 30., compounded of the precious spices and the oil so redolent of Christ as presented to us by the Holy Spirit. The fragrance attracts the virgins; who they are we shall see later. Now follows another change—of number—from the singular to the plural. Draw *me, we* will run after thee. Should we not have the much-needed revival in our various assemblies, if every member prayed this prayer, Draw me? Surely the collective blessing would be included in the individual. The prayer is at once answered, The King hath brought *me* into His chambers—His very dwelling place—*we* will be glad and rejoice in thee; we will remember thy love more than wine—the upright love thee. Wine represents in Scripture two things: That which cheers the heart of God and man (Judges 9. 5), and in this connection it stands for the drink-offering—the devotion of Christ to the Father. Clearly it cannot mean that here. It also stands for the legitimate joys of earth "which make glad the heart of man" (Psa. 104. 15) all that the world can give at its best.

Solomon tells us in his Ecclesiastes what he had found even in that . . . "Vanity of vanities; all is vanity; and

what can the man do that cometh after the King?" (Chap. 1. 2; 2. 12). The heart is too big for its object. Here he finds something that is better than all the world can give—the love of Christ, an object too great for his heart.

THIS brings us to another change, by no means as desirable as the other two—a change of subject. Before it has been one that Satan hates—the Bridegroom Himself; now that awkward letter comes in for the first time—the big I. The bride gets a sight of herself, and sees herself black. This is perfectly true, and is no doubt a salutary experience, but we should avoid introspection as a habit of mind; it easily breeds morbidity. Certainly self is black, as black as our sins. But the former has been dealt with at the cross in the sinless Person of Christ, and put away out of God's sight, as completely and as effectively as the very sins which He bore in His own body on the tree. We would not forget that we are sinners and sinful in His sight, nor should we fail to see ourselves now as before God in Christ in all His beauty and perfection. If failure come in there must be confession and self-judgment, but nothing more remains to be done. The flesh that has unhappily budded forth again to that failure has been once for all condemned and put out of God's sight. However, here the bride does not forget her comeliness in Christ. If she be black as the tents of Kedar, and some of us have seen those black, unsightly Arabian tents, she remembers, too, that she is comely as the curtains of Solomon. However, she is on the downward grade, for she loses sight now even of this comeliness, and can only see her blackness; it is as though she had got inside a tent of Kedar, where she sees only blackness around. All this is a very painful experience. To make it worse her mother's children, that is to say, her brethren, are angry with her—there is a fall-out between them and her, and there is scarcely a greater trial than this. They have given her some service to do and apparently she has not done it to their satisfaction, in spite of the fact that she has neglected a humbler and more homely service, which the Lord had given her, for she calls it her vineyard. But mercifully her troubles do not drive her from the Lord but back to Him, and she makes two discoveries—that He had not changed personally, nor in His estimate of her: She is still to Him the fairest of women. *(To be continued).*

CHRIST IN HEBREWS 2. 9-18.

By C. H. Darch, Taunton.

I.

Here we find eight things the Lord does for His people:—

1. He tastes death for them (v. 9).
2. He brings many sons to glory (v. 10).
3. He sanctifies them (v. 11).
4. He declares God's name to them (v. 12).
5. He destroys the Devil (v. 14) in the sense of renders powerless.
6. He delivers them from the fear of death and bondage (v. 15).
7. He makes reconciliation for their sins (v. 17).
8. He succours them who are tempted (v. 18).

II.

The Lord is identified with His people in eight ways:—

1. He is the Captain of their salvation (v. 10).
2. He is one with them (v. 11).
3. He calls them brethren (v. 11).
4. He is one with them in their worship (v. 12).
5. He is one with them in their path of trust (v. 13).
6. They are given Him by God and become His children (v. 13).
7. They being flesh and blood, He took part of the same (v. 14).
8. He was made like unto His brethren (v. 17).

III.

The humiliation of the Lord is brought out in eight ways:—

1. He was made lower than the angels (v. 9).
2. He suffered.
3. He tasted death.
4. He was made perfect (v. 10).
5. He condescends to call His people brethren (v. 11).
6. He took part of flesh and blood (v. 14).
7. He was made like unto His brethren (v. 16).
8. He suffered being tempted (v. 18).

HONOURED BY THE KING.

By the late H. Arthur Woolley (Author of *Gleanings of Golden Grain*).

THE LORD'S parable in Luke 14. 7-11 has been enacted time and again. Many examples might be given from history or present-day experience, but the book of Esther furnishes what is surely the most striking instance of all.

You remember the story of Haman, the man whose one aim in life was his own personal advancement. Self-advantage and self-exaltation—these were the things that counted most with Haman. Proud and ruthless he ever sought "the chief rooms" for himself, and woe betide the individual who did not fawn to him or dared to stand in his path—especially if the opposer happened to be a Jew. Haman hated and subtly schemed to exterminate the whole chosen nation; but his worst venom was vented on Esther's kinsman and guardian, Mordecai.

Things seemed most promising in chap. 5. Promotion was already his, and now further honours awaited him, although the sight of the despised Mordecai turned wicked Haman's joy into ashes. Zeresh, his wife, and all his friends, however, unhesitatingly suggested a swift and effective method of removing Mordecai. "And the thing pleased Haman, and he caused the gallows to be made."

But behind the scenes a Divine hand was working, and the abiding principle of the parable was about to function in startling fashion. "A more honourable man" than he was to enter the lime-light Haman loved so well. "On that night" (chap. 6.) King Ashasuerus, a mighty monarch with large dominions, unable to sleep, called for the records-book. Therein was found details of a foul plot, hatched against His majesty, which but for Mordecai's prompt action might have succeeded only too well. Learning that for this loyal service Mordecai had had neither recognition nor reward, the king soon has Haman near by for reasons of his own!) in. "And the king said unto him, What shall be done unto the man whom the king delighteth to honour?"

THINKING the greatest moment of his life had come—for to whom would the king delight to do honour more than to him?—Haman promptly names everything he would like for himself—royal apparel, the king's horse, the crown itself even!

Get the scene into your mind's eye if you can, and then try to picture Haman's reversed feelings when into his ears came the staggering command to do all this at once—"Make haste!"—*to Mordecai, the Jew!*

Thus with shame does Haman "take the lowest room." He obeys the royal command as if in a dream, and then "hasted to his house mourning and having his head covered," while still his ears ring with the words, "Give honour to Mordecai—give this man place."

So was Mordecai honoured by this great Gentile Ruler, and raised to high dignity, whilst Haman went down to a felon's death, his dead body swinging from the very gallows he had prepared for Mordecai (chap. 7. 10). Is there anything practical here for us? Indeed, there is, for we, too, have pride lurking within. Though saved by grace the natural man remains, and the "flesh" when least expected becomes active. To seek the chief place, to put self forward is so easy: our concerns, our ease, our plans, our position, our rights—all these intrude and obsess the fleeting hours, while God is ever seeking to bring Christ into our earth-clouded vision—the man He delighteth to honour. Let us hear and heed the Divine call that reaches us again and anew—perhaps through painful and strange circumstances—and bids us in patient, tender tones: "Give this Man place."

The time is short. The Lord Jesus Christ is worthy of the chief place in our affections. May our hearts lovingly respond for His glory, and henceforth give Him the supreme place. Thus shall He be magnified in our daily walk, and others will be attracted to Him.

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

VIII.—THE ASSEMBLY AND THE GOSPEL.

My Dear M——,

YOU will be asked—as I have often been asked—why in the kind of church with which we are both associated we do not have a minister? The answer is that, of course, we do. Indeed we go better. We have several ministers in each church. That usually mystifies the questioner. So strong is the preconception that each church must have a human president that even reference to the plain teaching of Scripture fails to convince not only of the propriety of such a state of affairs but of its practicability. There is a commendable willingness in many, many real Christians to receive Scriptural teaching in relation to God and His salvation and their individual lives, but a curious and almost incomprehensible unreadiness to accept Scriptural teaching—equally authoritative and plain—upon such subjects as baptism and the constitution, government and ministry of churches. They seem to prefer the fallible traditions of men. Yet a considerable portion of the New Testament was written to instruct upon such matters.

The Roman Catholic Church and the Church of England reckon themselves, broadly speaking, to be composed of priests and laypeople, and the Free Churches of ministers and laypeople. Never forget, however, that the churches of God have no laypeople. Every true member of such a church is both a priest and a minister.

I want to lay emphatic insistence—I can think of no stronger phrase—upon the fact that plain church principles are clearly taught in Holy Scripture. With His command to the pioneers of the Gospel to make disciples from among all nations, our Lord Jesus Christ coupled instruction that such disciples (not nations) should be baptized and taught to observe all things whatsoever He had commanded these first heralds of the glad tidings.[1] For forty days after His resurrection He taught them, giving "commandments unto the apostles whom He had chosen."[2] It would be incredible that He should omit to instruct them upon such an important matter as their corporate worship and service, that He should be less careful in that regard for the Church which is His Body than for the children of Israel. Think of the meticulous character of the instruction given through Moses![3] It is unthinkable that He would have left such a matter to human discretion with its whims and fancies.

NO, there was a clear-cut policy obviously explained by the Lord to His disciples and committed to them for execution. Every true Christian's highest aspiration is to please God. We want to do His will in His way. He has revealed both His will and His way as to this matter in His Word. In His sovereignty, omniscience and wisdom He has shewn us Christ as Saviour and as Lord and Master, Who bids us preach, baptize and teach. So that we shall not misunderstand He lays down the policy and then goes on to shew us the policy in action in the Acts of the Apostles. In His wisdom He decrees that those who believe in Christ shall be (more or less) immediately baptized. Furthermore, He desires that these baptized believers gather together (in the Name of the Lord Jesus Christ) in local churches for worship, prayer, teaching and community of interest (or fellowship) as local expressions of the unity of the members of the Body of Christ and, in another aspect, of the family of God.

The wisdom and graciousness of God in providing these local churches for His children become more and more apparent to me every day. In even a small church there are those who from time to time

need teaching, or help, or encouragement, or guidance, or compassion, or even loving reproof. Every Christian is better for wholehearted co-operation in local church life, which indeed is essential. Then God in His wisdom (and in spite of His foreknowledge of our repeated failures) desired that His children in these assemblies should be a testimony to Him, that from the world there should be won by life and word those who would also seek to glorify Him. "From you (the local church at Thessalonica) sounded out the word of the Lord."[4] Those thus won were to be baptized and added to the local church. There was to be a continuous and increasing (in intensity and distance) reaching-out, by the radiation of the Gospel, to other perishing souls, with the subsequent establishment of additional local churches in other centres as circumstances required. These newer churches were, in their turn, to reach out similarly, and so the Word of God was to increase and multiply. But, always, conversion, then baptism, and then "adding."

EVERY assembly ought to be a "live" centre of evangelistic effort and enterprise. It must be much more also. But it ought to be that. If it is not, it is not Scriptural. If it is not, its doom is sealed. It may continue for years, but its end is inevitable. It cannot live indefinitely upon the successful evangelistic endeavours of other agencies. Nor is this altogether honest. In time-honoured words, an assembly must either evangelize or fossilize. And fossils are not reproductive!

Remember that an assembly cannot fulfil its evangelistic functions without the loyal co-operation in some form or other of every one of its members. First, each member should have a love for souls, and a yearning desire to see the unsaved converted. Not everyone is to preach in public, although each should grasp opportunities to testify to individuals of the saving and keeping power of Christ. God has graciously bestowed gifts upon individual Christians for the exercise of the functions of ministry.[5] These gifts are not the result of human ordination. With their character and purpose I will deal generally in a future letter. Here for the moment I am concerned with one particular gift—that of an evangelist.[6] Such an one God uses to preach the Gospel and to lead souls to Christ. Doubtless natural aptitude and ability are utilised by God in bestowing the gift, but the gift comprises much more than either or both of these. The proof of the possession of the gift is the winning of souls. If a brother's preaching of the Gospel is habitually followed by conversions among his hearers, he may reasonably be credited with having the gift. He may be called of God often to exercise this gift away from the immediate neighbourhood of the assembly with which he is associated, but there is ample Scriptural precedent for the statement that he ought to exercise it in fellowship with the assembly, and that he should not violate the Scriptural principles of the assembly in such exercise. Moreover, he should remember local needs as well as others which may be more spectacular and alluring.

Your affectionate brother and friend,

C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1. Matt. 28. 19, 20.
2. Acts 1. 2, 3.
3. Exod. 25. 40; Heb. 8. 5.
4. 1 Thess. 1. 8.
5. I Cor. 12.
6. Eph. 4. 8, 11, 12-16.

There are three ways to which the Lord's Supper points:—It bids us LOOK BACK to the cross, and reminds us of what Christ HAS DONE; it beseeches us to LOOK UP to the THRONE, and tells us of what Christ IS DOING; and it beckons us to LOOK ON to the COMING Christ, and proclaims what He is yet GOING TO DO.

STAND ye STILL and see the SALVATION of the LORD.—2 Chron. 20. 17.

HE who has fed—will feed.
HE who has led—will lead.
HE who has kept—will keep.
HE who has saved—will save.

REVIEWS.

"IS THE SERMON FOR THE CHURCH"†

A Criticism of "Chapters on the Sermon on the Mount."

As the sub-title indicates, Mr. Bell's thoughtful study is a critique of the recently issued exposition of the Sermon on the Mount, by our well-known and esteemed brethren, C. F. Hogg and J. B. Watson (Pickering & Inglis. 1/-).

Mr. Bell is no innovator. His study is an earnest plea for the maintenance in the interpretation of Holy Scripture of that moderate dispensationalism which hitherto has found general acceptance in circles best known to our readers. His especial object is to show why the Sermon on the Mount should continue to be viewed in a "kingdom" rather than in a "church" setting. Reverently, and with much ability, he contends that any effort to interpret the Sermon on the Mount to believers to-day, as their supreme and binding charter of morality, is retrograde, and must result in confusion and loss. Such a course, he suggests, removes the Sermon out of its Scriptural setting, and Christians out of theirs.

Mr. Bell's criticisms call for and deserve the most careful consideration. Their cogency and force must be admitted by the candid reader, and not least when he directs attention to the surprising manner in which the stern and lofty standards of the Sermon have been "whittled down" so that the "hard sayings" are brought within the range of relatively easy practice.

But Mr. Bell does not rest content with destructive criticism: he gives constructive guidance, and shows what we believe to be the Scriptural solution. If not in the Sermon on the Mount, where does the Christian find his peculiar charter of Christian ethics? Surely (though all Scripture is profitable) in those commandments which our Lord gave through His Apostle Paul, and through the other apostles, in their epistles, wherein God's written revelation was completed and fulfilled. The Christian is not relegated to the less favoured position and relationships of the pre-Pentecostal dispensation: though whatever may be supra-dispensational in the "Sermon" is preserved. But there is more. The epistles bring to light not only the final Christian ethic, but also the marvellous standing of acceptance in a glorified Christ from the apprehension of which all suited conduct flows; and also that supernatural Power for a supernatural life, consequent upon the coming of the Holy Ghost from heaven, who was not given so long as Jesus was not glorified. And with it all, there is the sense of exultant joy and inviolable security in Christ, which does not appear quite to coalesce with some of the teaching under notice.

Mr. Bell's able contention is that the Sermon on the Mount is not grace, but law—law intensified—a law more rigorous and scorching than that of Sinai. Yet the esteemed authors whom he criticises seem to teach that in our dispensation the great test and touchstone of eternal destiny for all men, saved and unsaved alike, lies in their attitude to the Sermon on the Mount, and in their "reaction" to its sayings: that obedience to its laws is the one foundation of all building for eternity: that the penalty for not fulfilling it is to be left without home or refuge for eternity. In addition to faith and new birth, an **anterior** condition of entrance to the kingdom seems to be, according to these writers, "right conduct" and obedience to the Sermon on the Mount (page 44). We are distinctly perplexed, especially as on page 135 the authors so rightly tell us that "a completely regenerated man is needed before the far-off possibility of this ethic can even be seriously regarded." We are prepared to believe that the teachings of the "Sermon" may have been the terms of Israel's testing before the Cross, and that they may be the terms of a future preaching of the Gospel of the Kingdom. But, we beg to ask, Is this how the Blessed God is pleased to be addressing Himself to men to-day? Is He approaching men on these "kingdom" (we would almost say legalistic) lines? Is not this the wondrous day of the full-orbed Gospel—the Gospel of His free, sovereign, and boundless grace? For ourselves, we thankfully believe that the glad tidings to-day are to be announced in absolute consonance with the terms of the Apostolic gospel: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood."

Messrs. Hogg and Watson's exposition ends with the following deeply solemn words concerning the teachings of the Sermon on the Mount:—

> "They abide in full moral applicability to us; they are supra-dispensational, and reveal the moral laws upon which the judgments of the Day of Christ are founded."

If these impressive words are to be taken in their literal meaning, and if the Sermon on the Mount, with its doctrine of non-resistance, has unqualified application to the believer to-day, we can but express surprise that our authors are so completely silent as to the most anxious question which arises out of such an interpretation, viz., that of the relation of the Christian to military service.

We are grateful to Mr. Bell for his faithful words, and have difficulty in supposing that his motives are those suggested by the authors on page 14 of their work. His plea is not for an easier standard of morality, but for the priceless boon of a rightly divided Word.

In conclusion, we would call attention to the Editor's brief foreword, and venture to

suggest that he would be placing the Lord's people under deep obligation if he could give more detailed guidance on the important matters which Mr. Bell has discussed in his helpful work.

—A. W. Phillips.

† "Is the 'Sermon' for the Church?" By G. W. Bell. To be had from Author, Bryndhurst, Mulgrave Road, Sutton, Surrey, or from the Editor, "Believer's Magazine," 157 Walm Lane, N.W.2., or from John Ritchie, Ltd., Kilmarnock. 2d. 2½d., post free.

The Work of the Holy Spirit

AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, S. India.

V.—RELATIVE TO SERVICE.

"MINE eyes shall be on the faithful of the land, that they may dwell with Me; he that walketh in a perfect way, he shall serve Me" (Psa. 101. 6).

Service for God in any capacity is a blessed privilege. It should dignify the character. The New Testament speaks of the Lord's servants as witnesses (1. 8); heralds (1 Tim. 2. 7); and ambassadors (2 Cor. 5. 20). Being a spiritual service, it should only be carried on in the energy of the Holy Spirit. And in the Acts we have a true pattern for us in the service of the apostle of the Gentiles.

1. "The Holy Spirit said Separate me Barnabas and Saul unto the work where unto I have *called* them" (Acts 13. 2).

This must mark the commencement of all true service. Apart from this and the definite assurance of it in the soul, the difficulties that will be met with, and they are inevitable, cannot be overcome.

Moses was called of God and so was Joshua. The workers in connection with the erection and ministration of the Tabernacle were called and commissioned. The prophets raised up of God for the blessing of Israel were called men; men burdened with a message; men who had a spiritual vision and had seen the Man on the Throne, and their responsibility to Him and to His people. Though they would fain keep quiet, the fire burned within them, necessity was laid upon them. Enraptured and enslaved, their tongues became the pen of a ready writer. With Paul they could say, "Woe is me if I preach not the Gospel."

2. "So they being *sent forth* by the Holy Spirit departed" (Acts 13. 4). They were called and now their commission was made effective.

The prophets and teachers "sent them away" (v. 3), or more properly, "let them go," that is they set them at liberty to go. They released them from any ties or responsibilities that would have kept them at Antioch. The same root word is found in John 11. 44, "Loose him and let him go." Thus the sending in the work of the Holy Spirit. The setting of them at liberty was the responsibility of the church, through its representatives, the prophets and teachers. They were thrust forth of the Holy Spirit. With this in view the apostle says, "How shall they preach except they be sent?" (Rom. 10. 15).

Paul's call synchronised with his conversion, and I take it that this is generally so; but it was only years after, possibly twelve or more, that it was ratified by the church. First through Barnabas calling him to Antioch, and then by the prophets and teachers in the Antioch assembly. As there was a period of five years at the commencement of the service of the Levites from the age of twenty-five to thirty (Num. 8. 24; 4. 3) which seems to have been a period of apprenticeship, as it were, so in the New Testament there is a time of testing. It is of this period of his life I take it that the apostle wrote afterwards, saying "God, counting me faithful, putting me into the ministry." Thus the fact of his call became evident to the church, and with joy they set him at liberty. If this pattern was more closely followed, there would not be the commending of individuals inexperienced in church life and gospel testimony to the work abroad.

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3. "Then Saul filled with the Holy Spirit" (13. 9).

At the very commencement of their service in this wider sphere, they met with severe and very subtle opposition. To meet such in carnal energy would be very natural, but if the emissary of Satan was full of all subtlety, the ambassador of the Cross was filled with the Spirit. And under his rebuke the enemy was defeated. Elymas was blind for a season, whereas the Deputy's eyes were opened to behold the gospel of the glory of Christ. Later the apostle wrote, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

IN the Old Testament there is a phrase used just three times in connection with the work of the Holy Spirit that seems to correspond to that in the New Testament spoken of as "being filled with the Spirit." It is used of Gideon (Judges 6. 34); Amasa (1 Chron. 12. 8); and Zechariah (2 Chron. 24. 20). In the authorised it is rendered, "But the Spirit of the Lord came upon . . .," but a marginal translation renders it, "But the Spirit of the Lord clothed himself with Gideon." This gives it a new and added meaning, and serves to bring out the full contents of the passage. It is thus that the apostle was clothed upon with the Spirit. May God enable us to know more of it.

4. Guided of the Spirit.
   "They were forbidden of the Holy Ghost to preach the word in Asia" (16. 6).
   "The Spirit suffered them not to go to Bythynia" (16. 7).
   "Assuredly gathering the Lord called us to preach the gospel unto them" (16. 10).

In the service of the gospel, the apostles were led to the strategic centres of population first. These were made the centres where the truth of the gospel was established, and from which it was to radiate. This is important to note and to remember, to-day, in the prosecution and preaching of the gospel in lands unevangelised or but partially evangelised.

The ascertaining of the will of God regarding a special sphere of service is often difficult. One needs to be guarded against false principles and false guides. One's feelings, conscience, or experience, whether our own or of someone else, are no safe guide. We need to pray with the Psalmist, "Send out Thy light and Thy truth, let them guide me."

The servant of God needs to be careful lest he be subtly influenced by financial considerations, or by the prominence attached, to service in certain places.

Here in India the word "guidance" has become to have amongst many an almost cheap and unsavoury usage. On arriving at a certain place for some gospel meetings, a few years ago, I found that one who had been serving there in the gospel had just left that day, after knowing I was coming, saying he had had a special guidance to go to ——. This is an extreme example, but is an example of much that one hears, so much so, that one is almost afraid to use the word. In these matters sterling honesty is an absolute necessity.

(To be continued).

Alexander the Great had a soldier of the same name, who was a bad character. One day Alexander said to him, "Either you change your conduct or you change your name."

Epitaph.

The greatest evil we can fear
Is to have our portion here.

It's vary easy to find fault, can ye no suggest?

Hope sees a possible fountain;
Faith draws the water and drinks;
Love distributes the water to others.
—J. H. Jowett.

Mr. Borland's papers on "James," unavoidably omitted this month, will, it is hoped, be resumed in September.

The "Brethren" Movement:

Its Rise and Progress.

ARTICLE XX. By DAVID J. BEATTIE.

THE TESTIMONY AT WOOLWICH.

IN our survey of the work of the Holy Spirit it is of more than passing interest to observe that not a few assemblies throughout the country can trace their origin to a tent mission. It was at the conclusion of a Gospel campaign, conducted by John Vine, at Lewisham, in 1874, that Captain Orde-Browne, a retired officer of the Royal Artillery, who had become keenly interested in the work, got the idea of having the tent pitched at Woolwich. Thus in the autumn of the same year the tent was erected on a piece of waste ground on Hanover Road, about five minutes' walk from the site of the present Gospel Hall, Nightingale Vale.

The Lord mightily used this effort, and between seventy and eighty people were led to the Saviour. To this work Captain and Mrs. Orde-Browne devoted themselves with untiring energy of heart and soul, not only in visiting almost every house in the district, but by their consistent Christian influence. The tent mission continued every night for about two months, and conversions were followed by many being led to see the truth of believers' baptism, opportunity being afforded for the carrying out of this Scriptural ordinance at Lewisham.

CAPTAIN ORDE-BROWNE, R.A.

WITH the removal of the tent a pressing need to consolidate the work presented itself to the few Christians who had a spiritual care for the young converts, many of whom having already expressed a desire to gather together once a week that they might remember the Lord's death. Bible readings and prayer meetings were convened, and as the interest continued and numbers increased, it was realised that a suitable meeting-place would soon be required. This presented some difficulty, but the Lord wonderfully opened up the way by laying the matter on the heart of Captain Orde-Browne, who, with the help of others, purchased a piece of land in Nightingale Vale, upon which was erected the present Gospel Hall.

At the first special services held in the new hall the late Lord Radstock was much used in the salvation of souls, and fresh numbers were added to the assembly. In later years, among those who were used in the building up of believers and in preaching the Gospel, the names of F. C. Bland, A. J. Holiday and J. W. C. Fegan are still remembered. Towards the close of 1879 God had prospered the work so greatly, and the numbers had increased to such an

extent that an addition to the hall became necessary. The building was extended to the present dimensions, and the Nightingale Vale Gospel Hall became the largest assembly meeting-place in South-east London.

"The outstanding features of the work in those early days," writes one who was actively associated with the fruitful times which are now recalled, "seem to have been intense love to the Lord, and a longing desire for the salvation of souls; and these traits were common to all members of the assembly, which was composed for the greater part of young believers."

Subsequent years proved how signally the Lord blessed the testimony begun in the Woolwich neighbourhood, a distinctive feature of Gospel evidence being open-air work in Arsenal Square. In connection with aggressive Gospel effort, mention should specially be made of the labours of Lieut. H. A. Mandeville, who relinquished a commission in the Navy that he might devote himself entirely to spiritual work, particularly amongst the people of this neighbourhood; also of S. Trevor Francis—remembered as the author of many beautiful hymns—who helped the assembly very constantly by preaching and singing.

WITH the march of time, town residents have been attracted to more up-to-date houses in outlying districts, thus there has been an exodus from the locality, particularly in the vicinity of the Gospel Hall, which has in some measure depleted the numbers of those in fellowship.

UNUSUAL MEETING PLACES.

THERE is still imprinted on my mind an early recollection of attending, as a very small boy, a Gospel meeting up a rickety old wooden stair, which led to a long, narrow room over a stable, where, during the service, the ceaseless crunching of the bit, and the erratic movements of restless horses below, could be distinctly heard as the preaching proceeded.

It was indeed a primitive and unpretentious meeting-place. The walls and ceiling were white-washed, the only attempt at decoration being a few modest-looking card texts displayed here and there as if to break the wearisome monotony of this bare, uninviting meeting-room. Those were the days of what is now regarded as old-fashioned Gospel preaching; but preaching which drew many a lost one to the Saviour, and where, at those hallowed meetings, even the most luke-warm soul could not fail to perceive a truly spiritual atmosphere.

IN my search for data in connection with this work, I have been struck as I have noted the number of assemblies of Christians which first came together for the breaking of bread in a room above a stable, or in some such apartment, where believers, faithful to the Word of God, sought in all sincerity to worship the One they adored. And there have they continued, until circumstances led them into premises more fitted for the purpose, where they might meet in a manner honouring to Him Whose name they were not ashamed to bear.

IT may have been observed, as we have sojourned together in thought from one assembly of believers to another, that I have carefully avoided indulging in any form of criticism, particularly in what may be assumed as that pertaining to the various meeting-places chosen for the remembrance of the Lord's Supper. Nor would I even now dare to cast a stone. Nevertheless, it has often occurred to me, as it must have been obvious to most, that there are occasions in the early life of an assembly when its transference to a more suitable room or hall would have been more honouring to the testimony. In clinging to the old place, doubtless actuated in a measure by sentiment, there may be just that subtle danger of unconscious pride having a semblance of feigned humility, which surely cannot be in accordance with the will and purpose of God.

A good number of years ago I had occasion to stay over the week-end in a

small town in the Midlands. Not having had the opportunity beforehand of ascertaining the address of an assembly of believers, should there be one, I set out on the Saturday evening to make enquiries, and, after some considerable search, I was eventually directed to the proprietor of a prosperous-looking business establishment in the town. Having placed me under some cross-examination as to my credentials, he rather reluctantly gave me the address and time of the meeting. Next morning I sought out the address given, which was in a poor locality, and, after passing through a lane and up a badly-lighted stair, I found myself in a mean apartment over a stable, where the table was spread for the celebration of the Lord's Supper. There was but a handful of people present, the brother whom I had met the previous evening taking the leading part throughout the meeting. I was young in the faith at that time, and while I did not lose sight of the fact that the real object of that little gathering was to meet our Lord, nevertheless, I could not help inwardly contrasting the apparent affluence of our brother who owned the big store in the town, and the cold and uninviting room above the stable, all that was provided in which to meet for the remembrance of our Saviour's dying love. This may have been an isolated case, but the circumstance is indelibly imprinted on my memory.

STABLE LOFT AT HARLESDEN.

IT was in some such place as the one to which I have alluded that a number of Christians met to remember the Lord in Wendover Road, Harlesden, in North-west London. For a time the little company came together in a room immediately over a stable, but eventually the unsuitable character of the place for the gathering of God's people, and for the testimony of the Gospel, led them to seek other premises. In this, the way was wonderfully opened up. Previous to the time of which we write, Mr. Edward Stevens (who was called home to be with the Lord last year, at the advanced age of 93) came to Harlesden. This was in the year 1880. Having learned Scriptural truth regarding the gathering together of believers for the breaking of bread, he found no one in this quiet little village—as it then was—of like mind to himself. He commenced Gospel meetings in his house, afterwards holding open-air services on the village green. This continued until the following year, when Mr. Stevens with another brother and their wives came together to remember the Lord for the first time. Others were added until, as we shall see, the way was opened up for removal to better adapted premises. Negotiations were entered into with the late Mr. Robert Bilke, the director of what was then known as The Union Hall Mission, for the renting of a hall which, owing to lack of funds had been closed. This resulted in a hall eminently suitable for the purpose being secured at a moderate rent. In the days that followed the Lord graciously helped, the assembly receiving much spiritual assistance from the fellow-

KENMONT HALL.

ship and ministry of such well-known brethren as Dr. Neatby and Mr. John Jewell Penstone. "They and others," says Mr. G. Radwell, who was closely associated with the founding and building up of the assembly, "frequently came and remained in the afternoon to take a homely cup of tea in the hall with fellow-believers who stayed between the Sunday school and evening meeting. On such occasions we had never-to-be-forgotten conversational ministry, and at the evening meeting which followed, there was on many occasions an increase of the Body of Christ through souls being born again by the Holy Spirit."

AFTER a period of spiritual prosperity, the assembly was unexpectedly called upon to pass through a time of testing. The trustees of the hall, finding themselves in a precarious financial position, decided to sell the place. This seemingly dark cloud, however, had its silver lining, and proved to be a blessing in disguise, for not only did the Lord give the assembly the ownership of the hall, through the generosity of the late Mr. John Pike (who with his wife had been much helped spiritually by the ministry in the assembly), but the whole of the premises, which were in a rather dilapidated condition, were thoroughly renovated when the building was handed over. In later years the freehold of the hall was purchased by their son, Mr. Charles Pike; thus the present Kenmont Hall was provided without the necessity of appealing to any outside source.

From this assembly there went forth those seeking to lend a helping hand to Christians in neighbouring parts, who had expressed a desire to follow in paths revealed to them by a closer study of the Scriptures. Thus a testimony was commenced at Leighton Buzzard, where the large Victoria Hall was hired for a Gospel mission, in which those engaged in the effort had the co-operation of the veteran brother, Mr. Ashby. The lesser hall was afterwards rented, and regular meetings on Lord's Day were instituted and continued with the happy fellowship of believers from neighbouring assemblies.

Three Short Sketches

(Prov. 25. 11).

I.

Whilst an elderly business man was waiting to see our manager, and he and I were speaking together, another came in—a younger man, and so far as I knew, not a believer. He accosted the elder one warmly, saying that he had not see him for a long time; and then, recollecting himself, he added, "I caught sight of you the other day going down —— Street, but could not catch your eye as you were looking down."

"Me looking down," replied the elder, "you surprise me, and I am such a believer in looking up."

A word fitly spoken indeed; and the character and reputation of the speaker fully justified it.

II.

An old pilgrim, who had been in one employ well over fifty years, was at the Bank one day in the course of his duty, and he and the cashier had a little conversation. Here also a third party came in, known to both, and congratulated his old friend on his evident health and vigour. His reply was that he came off a long living family; but said he, "For over fifty years I have known quiet, settled peace with God, and that accounts for much."

One more little sketch.

III.

I found myself many years ago in a very small meeting on the outer rim of London, where outside help was rarely given, and the gospel meeting was very much left to me; in fact, I had no relief for nigh on six months. But one evening a good suburban brother came down and relieved me, and, as we walked back to the station, I told him of this. He replied, making reference to the things new and old.

"Yes," I said, "but far more old than new."

"Never mind," said he, "Jeremiah found the old cast-clouts and rotten rags exceedingly useful, and we must never forget they came out of the King's treasury."

I thanked him for his suggestion—it is worth considering.

S. Turner,

Northwood.

Our place of worship is "INSIDE the vail," for Christ IS there (Heb. 10. 19-22); our place of testimony is "OUTSIDE the camp" for Christ WAS there (Heb. 13. 12, 13).

THE FIVE PILLARS OF EXODUS 26. 37.

By M. W. Gatty, California.

THE Tabernacle of Testimony as a whole, or any one of its parts, vessels or services, being "a pattern of things in the Heavens" has a practical value in our day.

A most striking confirmation of this is found in the seven-fold allusion to these very vessels in the language employed in Acts 2. 41-42, where the inception of the original Assembly of God is recorded.

We read here of some who "gladly received" Peter's word, or as some translators prefer to render the word, "welcomed" it. This is agreeable to the Lord's words in the parable of the Sower. There, it was those "who anon *with joy* received the Word" who fell away; but these in Acts 2. "continued."

The rule is that where groupings of items in "sevens" in the Word of God occur, these groups are in reality two groups—the one consisting of three, and the other of four; wherever this arrangement obtains, we see a Divine order established in the midst of man's disorder!

The seven outstanding features of the typical Tabernacle that are seen underlying the language of Acts 2. 41-42, and the corresponding statemente of this portion are as follows:—

The Brazen Altar—with—They welcomed his word.
The Brazen Laver—with—Were Baptised.
Entrance of Tent—with—There were Added.
The Lampstand—with—The Apostles' Teaching.
The Ark—with—The Fellowship.
The Table—with—Breaking of Bread.
The Golden Altar—with—The Prayers.

Not only is there a distinct break after the third item, but this is parallel with a great variation in the character of the two groups of vessels; the four latter ones are all *golden* vessels, and furthermore are all *inside* the Tent, or House of God.

One may gather the importance of this from the circumstance that the "cherubim of glory" (Heb. 9. 5), is the Holy Spirit's own way of interpreting His figurative expression in Exod. 25. 18, "cherubim of gold."

THE "Entrance to the Tent," with its Five Pillars of Sayal† wood set upon five sockets of brass, and furnished with hooks of the same metal, are our present theme, but we should contemplate the position of the House with respect to the enclosure called the "Court," which was specified as being one hundred cubits long and fifty broad (Exod. 27. 18).

This can be readily visualised as a rectangle consisting of two squares placed side by side, one line representing a part of each. This easily gave rise to the expression "courts," as found in many Scriptures.

The eastern end of this area was the only one pierced with a Door, and was the enclosure within which were placed the two brazen vessels mentioned above; the great Altar of Burnt Offering occupying the Centre, and the Laver being between that and the entrance, or door of the House.

Yet, within that very confined space all the Service of the Tent had to be performed! It was the ONLY sphere of priestly operation.

What a rebuke this is to the so-called "liberality" of many to-day, who claim that the Assembly of God offers no suitable or sufficient sphere for their transcending "gifts." They may deign to be present at a "morning meeting," but as for anything else they must act as free-lances, or go to the sects and systems of men, anywhere, in fact, if only there is an opportunity of being prominent.

† "Acacia": (Marg.), is the Generic name; "Sayal" the specific name of the true native of Syria.

Such have never learned to say with the Psalmist, "A day in Thy Courts is better than a thousand" spent anywhere else. Neither can they know the spiritual significance of the numerals 100 and 50.

"Fifty" throughout Scripture speaks of "Fellowship in the Truth," and "one hundred" is the number of a "Corporate Testimony."

THE entrance to the House stood exactly upon that line that we mentioned, as cutting the length of the Court, and from that point westward twenty cubits was suspended the Veil that cut off the Most Holy Place, or the Holy of Holies, in the exact centre of which stood the Ark, surmounted by the Mercy seat, or Propitiatory, upon the ends of which were the cherubim. It must be plain that the Holy of Holies was the centre of the second square, and the Ark occupied the centre of that, in the midst of the Mercy-seat was the Dwelling Place of God!

Thus, just as the Sacrifice upon the Brazen Altar was the Centre, in an outward and public manner and place, so the Ark was the Centre for those within, each being placed geometrically, and the whole, Tent and Courts, being orientated.

The Brazen Altar, then, suggests and typifies the Gospel and the Person of the Lord Jesus Christ as presented therein. Happy theme! but not the only theme of Scripture. Many stop there, and even say that nothing else is worth preaching, but it is after all only the starting point! Important, yes; but not all-important. It should lead to further knowledge and a treading of the Pathway traced for us in Acts 2. 41-42—"the Footsteps of the Flock" (Cant. 1. 8).

Neither this nor Baptism is our subject now, but having enquired into these, we now address our inquiries to the third clause of this series, "And there were added unto them about three thousand souls."

"Three thousand"—saved on the day of Pentecost, the day that reminded every Israelite that the Law was given by Moses upon Sinai. What scenes of terror accompanied that event! The sword of judgment smote three thousand of them (Exod. 32. 28). But grace and truth came by Jesus Christ; no man could have faced the truth alone.

Thus was this day of grace ushered in, the ministration of the Spirit, in utter contrast to the letter that had been graven in stone, the ministration of death had been superseded by that of Life!

The "brass of the offering" of which these five sockets were made, was a part of the large quantity mentioned in Exod. 38. 29-31, and we gather from the uses to which it was put that brass (or "copper"), stands as a symbol of judgment, frequently of self-judgment. The laver is not included in this list, as the material came from an entirely different source (Exod. 38. 8), but the sockets are all of one entire origin and character, and have one general import.

(To be continued).

A Precious Promise.

"Thine eyes shall see the King in His beauty."—Isa. 33. 17.

THE prophet Isaiah is reckoned as the greatest of the writing prophets, and his chief theme is that of redemption. No matter where we search we cannot find any other writings, penned during the dispensation of the Law, which can give us a clearer view of Divine grace.

Israel had sinned and forgotten God, and because of this they were to be taken into captivity by the king of Babylon. As the prophet wrote concerning the coming captivity, and of the judgment which God must surely mete out on His people, he was able, however, to give them promises of cheer for the future, and to show that hope was not entirely gone. How good it must have been for the people of Israel, when they were downcast and in despair, to hear these words of hope and comfort from the

prophet, as he looked beyond the captivity into a glorious future of glory: "Thine eyes shall see the King in His beauty." What a precious promise to a downcast people! And how really precious it is to us!

The first thing which presents itself to our notice is

THE INDIVIDUALITY OF THE PROMISE.

The use of the word "thine" reminds us of this fact. The word of God does not say "your eyes" or "their eyes," which would speak to us of a collective company, but it says "thine eyes," declaring to us that although this promise can and does apply to the company of believers as a whole, yet it is a promise given specially to the individual. Oh how blessed it is to realise, that no matter how many other people will be there, nor how vast that great multitude will be, there is one thing at least of which we can be sure, and that each true believer can say with assurance, and that is that "*I* shall be there." It is when we get to realise something of what God has done for each of us as individuals, and of what He is yet going to do, that our hearts bow in praise and adoration to Him for all His wondrous love and grace.

The second thing to arrest our attention is

THE CERTAINTY OF THE PROMISE.

The statement seems to ring with Divine fact, and makes use of words which make a denial of it impossible. The verb which is used, "shall," is not the ordinary form for making a statement about the future, but what is used is the imperative, or commanding, form, laying emphasis on the truth that nothing can hinder or interfere with the fulfilment of the promise.

It is a promise for the future, and it reminds us that at present we do not see our Saviour and King face to face. There is only one way whereby we can see Him while here in the body, and that is by faith. When writing to the Corinthians the Apostle Paul stated that "We walk by faith, not by sight" (2 Cor. 5. 7). Our whole life has rested on our faith since the moment when we first trusted in Christ. Faith was where we started our Christian life; and our whole life should be a life of faith until that time comes when "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" (1 Thess. 4. 16, 17). Not till then shall we realise the truth of the little hymn—

Face to face! O blissful moment!
Face to face—to see and know,
Face to face with my Redeemer,
Jesus Christ Who loves me so.

Our closing thought is in connection with

THE KING OF THE PROMISE.

A wonderful description is given here to our Lord Jesus—"the King in His beauty." We remember that at His first advent He was cast out by His people, and rejected by His brethren. Speaking of that time Isaiah could say "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53. 2, 3). The prophet's description was true to the letter, and when He offered Himself to the Jews as their King, they rejected Him, crying "Let Him be crucified" (Matt. 17. 22). Truly, "He came unto His own, and His own received Him not" (John 1. 11).

But what a change has now taken place! He is now in His rightful place in all the glory and splendour of heaven. He now occupies the throne, and is Lord of

lords and King of kings. No longer is He rejected, but He is now worshipped by His saints, and served by His people. He is now All in All, the Supreme One, the Ruler of the Universe.

As we gaze upon that wondrous sight, and see all the beauty of the scene, our eyes centre upon the Object of all the praise and worship, and the Source of all the joy and happiness which has come to that vast multitude, and we also bow the knee in worship and thankfulness to Him Who "loved us, and washed us from our sins in His own blood" (Rev. 1. 5).

May each of us be able to rest more firmly on this promise, and to consecrate ourselves daily to the service of our King, until the moment comes when our faith will give place to sight.

W. B. C. B.

FRAGMENTS.

"Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21).

If it be true, then, that bad men **could** not and **would** not have written so holy a book, and that good men **could** not and **would** not have written a forged book, the Bible must be what it claims to be—the Word of the living God.

—A. Bonar.

HOW A BELIEVER SHOULD WALK.

Wisely in the House (Psa. 101. 2).
Circumspectly in the World (Eph. 5. 15).
Continually in the Light (1 John 1. 7).
Thoroughly in the Truth (2 John 4.).
Dependently in the Spirit (Gal. 5. 16, 25).
Submissively in the Lord (Col. 2. 6).

CONFIDENCE.

When you don't know what to do, don't do it. When you run into a spiritual fog-bank, don't tear ahead; slow down the machinery of your life. If necessary, anchor your barque and let it swing at its moorings. We are simply to TRUST God. While we trust, God can work. WORRY prevents Him from doing anything for us. We must put our hand into the hand of God like a little child, and let Him lead us into the bright sunshine of His love (Psalm 46. 10).

—Anon.

Survey of Service on Austria, by our esteemed brother, Mr. A. Goll, has been unavoidably delayed, but will, we hope, appear in September issue.

"OUT IN THE WILDERNESS"

(A new version).

Out in the wilderness, wild and drear,
Millions are perishing every year,
Crushed by oppression of sin and fear,
Who will arise and go?
Seeking his Heavenly Father's face,
Trusting His word and unfailing grace,
Willing to take but a servant's place,
Who will arise and go?

Refrain—
Out to the deserts of sin,
Bringing the wandering in;
Who will arise and go
Out to the deserts of sin?

Why should they perish in dark despair
When there's a Saviour to help and care?
When there is mercy and grace to spare?
Who will arise and go?
He will forgive them the wrong they've done,
Give them the Spirit of His dear Son,
If they believe on His name alone,
Who will arise and go?

Sweet are the visions that come to me,
Thoughts of the home where I soon shall be,
But many faces I fail to see!
I will arise and go!
Jesus will ever be with me too;
He will my faltering strength renew;
How can I linger with home in view?
I will arise and go!

Guiding the feet that have gone astray,
Into the light of the 'gospel ray,
Back to the Life and the Truth, the Way—
I will arise and go!
For Thou dost pity and love them still,
Though they have treated Thy love so ill;
I must not wait; 'tis the Master's will;
I will arise and go!

—W. Montgomery,
Belfast.

BY LOVE SERVE.

Can you make a bit of sunshine?—Make **it**
And to some dark clouded corner—Take **it**,
Any thoughtful little action—Do it,
You will never, I assure you,—Rue it.

And the sad are soon encouraged—By **it**,
So throughout the days now coming—Try **it**,
BE YOUR BEST, and unto others—Give **it**,
By God's grace be all HE wants, and
—Live **it**.

—H. E. Jennings.

"What a privilege is this, to possess God in all things while we have them, and all things in God when they are taken from us."

Discipline in the House of God.

FACTION-MAKERS.

By The Editor.

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16. 17, 18).

WE might perhaps have expected the epistle to end with the closing greetings of verse 16, but the apostle had an important message, that he had reserved for the end of his letter, which must first be delivered. It is a warning against a pressing danger, which he had reason to believe was threatening the saints, for he speaks of "*the* divisions and *the* offences," that is, so well-known that he need not specify. He had seen them working himself elsewhere and knew their character.

This is a more serious evil than the vain-talkers of the Epistle to Titus. Such may be sincere up to a point, and convince themselves that their ministry is useful to their hearers, but the division-mongers, here referred to, are self-willed men of a different type. Self-interest is their ruling motive: "They serve not our Lord Jesus Christ, but their own belly," that is, seek their own material advantage or position, rather than the interests of Christ, or the spiritual profit of the saints. Self-exaltation is their object, and to become a centre of popularity in the assembly. Anyone who stands in their way, they oppose secretly at first, and then, when strong enough, openly. The true servant of Christ is not characterised by a pushing spirit; his service seeks him rather than he his service. With these, alas, it is otherwise.

What then is meant by these "divisions" and "offences"? how were they made, and how were they to be dealt with? At this early period of the church it is hard to conceive of "divisions" in the sense with which we are unfortunately familiar: the actual split up of a church into two or more distinct fragments, one side meeting in one building, or set of buildings, and the other in another distinct from them. The word is *dichostasis,* from two words meaning to stand apart, occurring only thrice in our Authorised Version; here, Gal. 5. 20 and 1 Cor. 3. 3, though some authorities omit the last, while others include it (*e.g.,* Dr. Elliott's Commentary). The word is translated in Gal. 5. 20, "seditions," which has with us a political meaning, and may be eliminated as a translation here.

FACTIONS is given in the margin of the Corinthian passage, and is probably the true meaning. There were factions or parties at Corinth. "I am of Paul, I am of Apollos (though Paul substituted his name and Apollos' for certain troublers," chap. 4. 5, so as to avoid naming them). "I am of Cephas, and I of Christ," in an exclusive sense. The Corinthian church was not yet actually in fragments, they were still professedly one, but they were like a cracked piece of china ware, ready to fall to pieces at any moment, when the occasion should present itself, into rival sects, as we see around us to-day in Christendom, glorying in national position, or in men's names, or in some particular doctrine or ordinance, to which they attach peculiar importance. All this they justify by the analogy of the regiments in an army, though it must be admitted that it is not usual in practice for one regiment to recruit from another, or for a deserter from one regiment to be received with open arms by another.

In some circles a particular teacher is set up: when he speaks it is not only

"as the oracles of God," that is, according to the teaching of the Scripture, but as "an oracle" through whom alone God speaks, and whose teachings must be accepted on pain of excommunication. The moment we get our eyes off Christ as Head of His Church, and Lord of His Churches, we must accept some one as Pope in His room. But the word of the Lord is, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2. 22).

HOW then do these faction-makers obtain their ends? In a surreptitious way. Not by cross words or hard speeches, but by "good words and fair speeches." They talk much perhaps of the importance of shewing our love to the Lord by obedience to his commands, but the obedience they propose is to some little commandment of their own, as to the exact composition of the bread and the wine at the Lord's Supper, or the precise time, order and manner in which certain acts are to be performed, or forms of words used in its observance. Everything is mapped out, and what should be a spirit-led service, within the limits of the Scripture, becomes a mechanical observance, based on far-fetched inferences, which are exalted to the plane of "Thus saith the Lord," in which they go far beyond what is written, in an overwhelming zeal to carry out the exact requirements of their own interpretations. No real principle is involved by observance, and no order of the New Testament infringed by non-observance. However, they alone are obedient, and all others come short of true submission to God's Word. All this is, in reality, "contrary to the doctrine we have received," which is as much negatived by addition as by subtraction. But alas! the simple are often not proof against such devices, and are deceived by these fair speeches, and a spirit of faction results, accompanied by "offences" (lit., scandals), *i.e.*, bickerings, estrangements, and possibly divisions. For, the Spirit continues, "your obedience is come abroad unto all men," as though to imply that these men would play on their very obedience to the Lord's commandments, to impress obedience to theirs. The final unmasking of these men is found in verse 20. It is only Satan working as an angel of light, and the promise is, "The God of peace shall bruise Satan under your feet shortly." How are these to be dealt with? They are to be tested by the plain teachings of the Word, which exposes their methods and influence, and are to be marked and shunned. Men of this category should not be invited to minister in assembly meetings or conferences, for one of their characteristics is that they cannot keep off their favourite topic, and are sure to cause dissension and division, wherever they are allowed to teach the saints. *(To be continued).*

ABOVE THE STORM.

"Light is sown for the righteous."—Psa. 97.11

How fitful is the light of earth!
How oft obscured by clouds
That rise; and quickly in their gloom
Our little world enshrouds!

Just so, our lives all smooth and fair,
Illumed with love's own light,
Are quickly changed in one short hour
To scenes of darkest night!

But let us look beyond the gloom;
Beyond our grief and pain,
To where the sun is shining still,
Above the mists and rain.

There, in a space all clear and still,
No storm its light can dim.
So through the darkest hours of grief,
We raise our eyes to HIM.

He knows! He cares! He's waiting there,
In heaven's unsullied light!
He welcomes His redeemed ones home,
From Earth, and all its night.

"A little while," we too, shall share
That glorious place with Him!
Where no more grief or storms of Earth
Its light shall ever dim!

E. M. T.

The Pentecostal Error.

By W. E. Taylor, Grenoble, France.

THE Pentecostal Error is based upon the pretention that the three transition gifts of healings, prophecy and tongues are still given to certain men to-day; whereas the truth is that they were only given to certain saints whilst God was completing the composition of His Book (The Holy Bible), which Book was destined to become the COMPLETE revelation of His holy will. These three transitory gifts are no longer given to men, because God has transmitted them to His Bible, in order that by means of the COMPLETED Holy Scriptures we might always have the same blessings in a superior or more convenient way.

The divine object in the gift of tongues was that of the propagation of His truth. That object is now realised in a superior manner by the COMPLETED Bible translated in nearly every tongue, in order that all might possess the full truth on the spot, without needing, as before, to travel miles in order to meet the one that had the gift. How merciful is our God!

His object in the gift of prophecy was that of propagating the revelation of His will regarding future happenings. That object is now realised in a superior way by means of the COMPLETE canon of the Holy Scriptures, that contains ALL the prophecies of ALL future happenings, even unto the end of the world. Since John, the last divinely inspired writer, wrote in the first century the very last prophecy, God has ceased to speak to man, having revealed ALL His will in His Book. He has nothing more to reveal in this respect, so that one has no need to wait the coming of the prophet as before. What love!

GOD, then, having transmitted ALL these gifts to His COMPLETED WORD, it follows that all these Pentecostal pretentions are doctrines of demons, and at the same time serve as signs that we are in the last days (1 Tim. 4. 1).

Dear reader, beware of these false teachers that go about as angels of light, with the power of demons (2 Cor. 11. 13). In principle, they dare to deny the truth that we have in our hands ALL the prophecies, and the COMPLETE and final revelation of God's Holy Will in a COMPLETE BIBLE. This error troubles souls, shakes their faith in His Word, and leaves them in the terrible suffering of uncertainty and doubt. The Bible is either COMPLETE and final or not. God either has spoken His last prophecy through His last prophet or not.

Blessed be God, He has; for even as His Person and Work of Salvation are perfect and complete, so His Word is completed for ever, and woe to anyone that adds to It, for saith the Spirit: "I testify unto every man that heareth the words of the prophecy of this BOOK. If any man shall add unto these things, God shall add unto him the plagues written in this BOOK" (Rev. 22. 18).

REVIEW.

"The Son of His Love"† This book is a valuable contribution to the defence of "the faith once delivered to the saints," especially as it relates to the Person of Christ, and the Eternal Relations of Divine Persons in the Godhead, in contrast with the serious denials we hear to-day. We are thankful to find ourselves in the main in full concurrence with our author in his exposition and defence of the truth, though there are a few points here and there, e.g., in chapter 7, as regards the interpretation of Psalm 2. 7, which we would have expressed differently. Is it correct, for instance, to say that "begetting . . . is associated in Scripture with incarnation of the Son," p. 67, when the expression "Only-begotten" is consistently applied, as we read the Scriptures, to His Eternal Sonship, and not to His birth at Bethlehem, though He it was who was born there? We think that the true meaning of the verse lies in another direction, which we hope to indicate in the near future. In the meanwhile it seems clear that the vast majority of those who have so suddenly espoused these denials of the Eternal Fatherhood and Sonship have done so at the bidding of a trusted leader, in order to avoid complications or excommunication, and seem

† By W. J. Hocking (C. A. Hammond, 3-4 London House Yard, E.C.4.). 191 pages.

ready to accept any frail cobweb of reasonings, if only they may go on quietly and keep the peace. But as one of our own poets has said: "The pendulum ever swings between truth and peace; choose which you will, you cannot have both." How then deny the Eternal Relations of Father and Son in face of such divine affirmations as, "The Father sent the Son to be the Saviour of the world"; "I came forth from the Father and am come into the world"; "God so loved the world that He gave His only-begotten Son"; "Father, glorify Thou Me with the glory which I had with Thee before the world was?" Moreover we enquire how it can be denied that the Son was the Eternal Word, when we find written, "In the beginning was the Word, and the Word was with God, and the Word was God," and "the Word became flesh?" How indeed! How could such passages be made to harmonize with a denial that the Father was the Father when He sent the Son, or the Son the Son when He was sent? How could it be denied that the Word was in the beginning, or that the Word was God, or became flesh? Only by a system of reversals which would do credit to the notorious founder of so-called Christian Science. Some unhappy person bethought him of an English idiom (whether such a turn of phrase exists in Greek is very doubtful) by which a man may say, "I met my wife on such and such an occasion," meaning her who afterwards became his wife. This be it said is a quite exceptional idiom, and can only be used in the absence of all ambiguity. However, such a straw was eagerly grasped at, and what is confessedly exceptional is imposed as a rule, and the English idiom is made to govern the Greek, instead of the reverse.

Instead of reading the Scriptures in their direct and natural order, a laboured periphrasis is introduced. It is not the Father Who sent the Son, but One Who afterwards became the Father, Who sent One, Who afterwards became the Son. The Son did not come forth from the Father, though He affirms He did, but One Who afterwards became the Son, etc., etc. It was not the Word Who was in the beginning with God, Who was God, Who became flesh, though the Spirit affirms it to be so in each case, but an Unknown Person, Who afterwards "acquired the name among the saints," and so ad infinitum. Would that these teachers had learnt what even Balaam learnt: God has spoken, "I cannot reverse it!" Were Christadelphians or Christian Scientists to suggest such shufflings of Scripture, we should not be surprised, only confirmed in our view of their lack of spiritual life; but when men, professedly deeply taught, subvert Scripture in this fashion, we can only remember the solemn warnings of Gal. 1. 8. And yet one of these men asks, "Is anything taken from Him by saying that the intelligible expression of every thought was in manhood, and that it awaited His incarnation to be expressed." What expressing an expression exactly means we must leave to our questioner to explain, but if, as the Scriptures affirm, it was through the Only-begotten Son alone, that God had **at any time** been seen or **known,** then to rob Him of this as true before the incarnation is certainly to detract from His peculiar glory in the past as the interpreter of the Father (John 1. 18).

To compare great things to small it recalls the question once asked by a hostile American critic regarding the seventh Earl of Shaftesbury*: "What was **he** doing, when Lord Ashley was fighting the cause of the oppressed in the Commons?" Was it not to take something from the Earl to rob him of the credit due to him for past services? We are afraid the expression which seems such a favourite with these teachers, "Scripture does not say so," should really read, "Scripture must not be allowed to say so."

Only a few weeks back we were staying in the provinces at the house of Christian relatives. One evening our hostess, in many ways an exemplary sister, but unstable in doctrine, though never known till that evening as denying the Eternal Relations in the Godhead of Father and Son, came to us with her Bible opened at Matthew 1., and referring to the words, "She was found with child **of the Holy Ghost,"** and "that which is conceived in her is **of the Holy Ghost,"** asked us, "Ought it not to be the Father, not the Holy Ghost? She was intelligent enough to see that her views were compromised by the fact that the Father is never mentioned in connection with the incarnation, but only the Holy Spirit. I pointed out that there is no M.S. authority, even suggested, to justify such a change; but she was adamant, and refused to yield. It might have been hoped that she would have changed her unscriptural notions, but no, the Scriptures must be changed. It seems to us that the directions of the Word of God as to the treatment of false teachers should not be set aside here. "A man that is an heretick after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3. 10, 11).

We heartily commend to our readers this book as a weighty testimony to the Revealed truth concerning the Person of the Son of God.

* It will be known to most that Lord Shaftesbury was Lord Ashley before he came into the Earldom.

CORRESPONDENCE.

RE REVIEW OF "IS THERE NOT A CAUSE" IN JUNE ISSUE.

We have received from an esteemed correspondent, north of the Tweed, a protest, in a kindly spirit, for which we thank him, but in strong terms, against the above tract and our review of same. He has read both, though he pleads ignorance of the case or cases, which the author or reviewer had in mind. But in admitting that, he really gives his case away. The writers in question are firm believers in the restoring grace of God: they do understand something of the glorious truth of recovery, but let it be a "recovery" which bears the divine mark. Our critic cites the case of the prodigal of Luke 15 (not at all a case of recovery, as we believe, but of repentance and turning to God, for does he not represent the "publicans and sinners" of verses 1 and 2?); then the case of David, in Psalm 3., fleeing from Absalom, and who yet speaks of Jehovah, under whose righteous government he is suffering, as the "lifter up of my head" (and our correspondent speaks of 'the wonderful ministry of David after his fall'). And then he refers again to the case of Peter, which was specifically mentioned in our review. We suggest that our beloved critic has overlooked one point, and that the essential, which is, that what we oppose, is not recovery, but **premature** recovery; that is recovery divorced from repentance and confession. What was it that governed the return of the prodigal? Not merely the father's love, but those magic words, "Father, I have sinned." David had uttered the same words, and had written the 51st Psalm, before the experience of Psalm 3. Of Peter we read, "He went out and wept bitterly." It is only, "If we confess our sins that God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Lord's own words were, "If thy brother sin against thee, rebuke him, and **if he repent,** forgive him. These are the determining factors in true recovery, anything else is premature because of the fruit of mere sentimentality. We trust we know too keenly our own weakness, and need of restoring grace, not to make full allowance for an erring brother, but we make no claim to be more loving than Christ Himself, and when a man, as in the case referred to in our review, merely evades all reference to past scandals by terming them "ancient history," it is to be feared that no very deep work of repentance has taken place in his soul. When we have tasted the restoring grace of our Lord and Saviour, we shall find no insuperable difficulty in taking a low place before our fellow-believers. But even then the question still remains whether the Word of God (e.g., 1 Tim. 3. 10) contemplates one, who has fallen into gross and public sin, again taking the place of public teacher to his fellows. We know so little of David's ministry after his fall, that it is hardly safe to build much upon it.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace" (Isa. 52. 7).

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10. 15).

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. 52. 11).

"Likewise must the deacons (i.e., ministering brethren) be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon (lit.—let them minister) being found blameless" (1 Tim. 3. 8-10).

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts" (2 Tim. 2. 21, 22).

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 5.—QUESTIONS—GLORY.

1. What do the heavens declare? Psa. 19.
2. What is the whole earth full of? Isa. 6.
3. What filled the tabernacle in the wilderness? Exod. 40.
4. What should we give to the name of the Lord? 1 Chron. 16.
5. With what did God crown man? Psa. 8.
6. Who is the Lord of hosts? Psa. 24.
7. What was seen in the Word? John 1.
8. What was the outcome of the Lord's first miracle? John 2.
9. Why does the Lord Jesus want His people *to be with Him? John 17.*
10. With what was Jesus crowned after dying? Heb. 2.
11. What should be the motive behind all our doing? 1 Cor. 10.
12. What is long hair to a woman? 1 Cor. 11.

—Berean.

No. 4.—ANSWERS—SUFFERING.

1. Luke 9. 22.
2. Luke 22. 15.
3. Luke 24. 26.
4. 1 Pet. 3. 18.
5. 1 Pet. 2. 23.
6. Heb. 2. 18.
7. Heb. 5. 8.
8. Heb. 13. 12.
9. 1 Cor. 12. 26.
10. Rom. 8. 17.
11. 2 Tim. 2. 12.
12. 1 Pet. 2. 20.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—I would like further light on Romans 11, especially in the verses connected with "grafting." Are the "branches" Israel only? and what does the olive-tree represent?

Answer A.—Chapter 11 of Romans follows on the closing verse of chapter 10. God is still "stretching forth His hands unto a disobedient and gainsaying people"—His earthly people, Israel. In our chapter, verses 1 to 7, the apostle shews that God has still "a remnant according to the election of grace" from Israel, which remnant is being called out to form part of the church with believing Gentiles, while the rest—the people as a whole are blinded—a confirmation of Isa. 6. 10 and Psa. 69. 22, 23. But they have not been "cast away" (see v. 1, i.e., not finally forsaken, apotheo) but cast away (see v. 15, apoballo) put on one side temporarily. It is generally held that the olive-tree stands for the place of privilege and testimony. Israel are God's chosen witnesses on the earth—they are "the natural branches," but have now been cut off from the place of preferential treatment owing to unbelief and the rejection of their Messiah, whereas the Gentiles (and it is in this character that for the nonce the apostle addresses his Roman readers)—branches of a wild olive-tree are grafted into the good olive-tree. Naturally you never graft a wild scion into a cultivated stem, but always the reverse; but God in grace acts above nature. The Gentiles, however, have failed no less deplorably than Israel, and they, too, will be cut off from the place of privilege. Their day will last till the "fulness of the Gentiles," i.e., the last Gentile convert, be brought into the church, then the day of Israel's restoration to favour and testimony will dawn, and when Christ is manifested in glory, all, who survive till that hour, will be saved.

Question B.—To what time do the references to the Kingdom belong in Matt. 26. 29, "My Father's Kingdom; Mark 14. 25, "the Kingdom of God" (see also Luke 22. 16) and 2 Pet. 1. 11, "the Everlasting Kingdom." Are these terms interchangeable?

Answer B.—It is evident that the expression, "My Father's Kingdom" in Matt. 26. 29 refers to the same Kingdom as "the Kingdom of God" in Mark 14. 25, for the same occasion is referred to. It may be noticed that the Lord does not say **our** Father's Kingdom, but My Father's Kingdom. It reminds us of "My Father and your Father," where there is a distinction with a difference. We might refer also to Matt. 13. 43: "Then shall the righteous shine forth as the sun in the Kingdom of **their Father**." The one whose Kingdom it is, will be in special relation to the redeemed—His own children—who will share in it; but as the Kingdom in its millennial aspect (which is specially in view here) will embrace in its scope many, who will not be children of God, born in the earth during its course, it is called also "the Kingdom of God." He will be God of such, but not Father. Though the Millennial Kingdom is only the first stage of the Everlasting Kingdom, of 2 Pet. 6. 11, and though our Lord Jesus Christ will reign over both in the Father's Name, the two are quite distinct. In the Millennial Kingdom, though Satan will be excluded, evil will still be present, and the reign will close with the last great rebellion under Satan, who will be liberated for a short space. Then will all the enemies of God and of His Christ be subdued for ever under His feet and judged, so that in the Everlasting Kingdom, in which Christ will continue to reign for ever, there will be no "evil concurrent," no opposing will, and righteousness will no longer reign as in the Millennium, but "dwell."

Question C.—It has been stated lately by a "popular teacher" that the words, "crowned with glory and honour," in Hebrews 2. 9, do not refer to our Lord's present glory bestowed on Him as the reward of His sufferings, but to a glory bestowed on Him before His sufferings to enable Him to undergo them. Do you think this is the meaning of the verse?

Answer C.—I certainly do not, though the interpretation of the verse is admittedly complicated by the claims of various readings, and by the last phrase, "that He by the grace of God should taste death for every man." Does not this shew that "the crowning" came before the death? No, for that has just been made dependent on His death by the preceding words, "Owing to the suffering of death." This fact does, I think, render nugatory the interpretation of our "popular preacher," though it does not free us from all difficulty. That must depend on the true meaning to be attached to the closing words of the verse. They describe not the fact of His sufferings, but their **value.** The "suffering of death" led to the crowning (this corresponds exactly with the truth of Phil. 2.: "Therefore God also hath highly exalted Him"), the "crowning gives" value to the death. "If Christ be not raised ye are yet in your sins." The context seems

to show that this is the true interpretation. The quotation from Psalm 8, and verses 7 and 8 of Hebrews 2. mark four epoch-making events, of which two are accomplished and two await their fulfilment:—

(1) "Thou madest Him a little lower than the angels," marking the period of 33½ years of our Lord's ministry and passion.

(2) "Thou crownest Him with glory and honour." Though the Lord did receive honour and glory from the Father, during His ministry, especially on the holy mount, He is never said to have been crowned as a Victor then: the word used for it here. He could not receive the victor's reward without being first the Victor. However, now we contemplate Him thus. The crowning followed on His humiliation, this period has lasted just over 1900 years. There is nothing after this crowning to correspond to the sufferings of Christ, which could not fail to be there, if the theory we oppose were correct.

(3) "Thou settest Him over the works of Thy hands." This points to the future earthly reign of a 1000 years.

(4) "Thou didst put all things in subjection under His feet." This describes final subjection of every foe (see Rev. 20.) and the beginning of "the Everlasting Kingdom of our Lord and Saviour, Jesus Christ."

Of these two latter epochs the Spirit of God says, "We see not yet all things put under Him."

The verse we are considering can be read in two columns:—

(1) **His Humiliation**—(a) "Who was made a little lower than the angels"—The **fact** of His sufferings. (b) "The suffering of death"—Their character. (c) "That He, by the grace of God, should taste death **for every man**"—Their value.

(2) **His Exaltation**—"Crowned with glory honour" (estaphomenon)—Present participle of a continuing condition.

Question D.—Lately it has been stated that the F. Crosby hymn, "I shall know Him by the wound-prints in His hands," is unscriptural on the ground that it was rather the Jews in the last days who would be convicted by these wounds, that it was He whom they had crucified.

Answer D.—In judging of hymns we must remember that there is such a thing as poetic license, that is that sometimes poetical thoughts are couched in the language of hyperbole or metaphor, which it is as impossible as impermissible to take literally. If the words of the hymn referred to only mean that the Lord will still bear the marks of His atoning sufferings, and that His people will recognise them, then I judge they may pass muster. But if they mean that the redeemed will only know their Saviour by such marks, I do not think there is any ground for such a thought. If the apostles knew Moses and Elias in the Holy Mount, can we suppose that the saints will not know immediately their Lord and Saviour? I find it impossible to believe that in that day there will not be sufficient spiritual recognition, quite apart from any material marks, to enable every saint, instantaneously, to recognise his Lord. It is true the Lord did assure His apostles of His personal identity by shewing them His hands and His feet, but even then He put believing without such signs on a higher plane than believing by them. It is true that the Lord says of the remnant of Israel, in Zech. 12. 10, "They shall look upon Me, whom they have pierced," though it does not actually affirm there what the hymn states. However, both in their case and in that of the apostles, they were or will be men still in the flesh to be convinced by physical, visible signs, whereas the church will be raised and changed, when she meets her Lord, and will no longer need material proofs of identity.

Question E.—If a man falls into grievous sin and then absents himself from the assembly meetings, are brethren justified in simply letting him go, without notifying him that they consider he has cut himself off, and is no longer in the assembly fellowship?

Answer E.—Certainly there is such a thing as an offender cutting himself off, or of God removing him, as Paul said would have been the case, had the Corinthians mourned instead of boasted, in the case of the grievous offender in their midst. But unless this "removing" be by death, the situation ought to be defined, and the offender notified that he is no longer considered in fellowship. Otherwise what can prevent his returning one day and claiming to take his place? A case of this kind came once to my notice, when one, who was being dealt with for financial malpractices, suddenly left the place, and thus escaped the jurisdiction of his **quondam** assembly. They simply let him go, and ever since the delinquent has persisted that he was never put away, but left on principle. This has deceived some, who did not know the facts, but it could hardly have happened, had the matter been dealt with rightly at the first. This also assists in godly restoration, if such becomes possible, as is the hope.

Erratum.—July No., Answer B, "for the house," six lines from end, should read "for the nonce," i.e., for the time being: a corruption for "for then once."

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion. **AUGUST, 1935.** Made up 23rd July.

SCOTLAND.

FORTHCOMING. — Annual Conference, Assembly Hall, High St., **Inverurie,** August 17th, 10.30 a.m. Annual Open-air Rally of Gospel Workers at **West Kilbride,** Saturday, 24th August. Meet Masonic Hall, 3 p.m., for prayer. E. T. Tarrant, of Folkestone, and A. Borland, M.A., of Irvine, will minister the Word in Brisbane Hall, **Largs,** during August. Open-air Gospel Rally at **Kilwinning,** Saturday, 31st August. Meet Bridgend Hall for prayer, 3 p.m. Annual Christian Conference, on September 14th, in Gospel Hall, **Chapelhall,** commencing at 4 p.m. **Linwood,** Conference, September 14th. Ebenezer Hall, Camp Street, **Motherwell.** The Annual Christian Conference will be held (D.V.) on Saturday, 14th September, 1935, in the Motherwell Town Hall, from 3.30 till 8 p.m., with interval for tea at 5.15. Speakers expected: Messrs. J. Fraser, Dalkeith; J. Coutts, Glasgow; R. D. Johnston, M.A., Burnside; W. D. Whitelaw, Irvine. Believer's Hymn Book will be used. Conference in the Temperance Institute, Bridge Street, **Stranraer,** on Wednesday, 25th September, at 2.30 p.m. Speakers, John Gilfillan, Dunoon; W. R. Hood, Kilmarnock; Joseph Hamilton, Kilmarnock.

REPORTS.—Conference at Central Hall, **Prestwick,** on Saturday, June 22nd, when the Lord's servants ministered the Word to much profit. Alexander Philip is visiting some of the Northern Isles of Orkney. Had well-attended meetings in **Papa-Westray,** where there is a good interest. Presently having meetings in **Rackwick** and **Rapness** district of Island of Westray in barns. People are getting busy on the land, etc., which hinders; but fairly good attendances on the Lord's Days. Expect to visit **Eday** and **Stronsay,** where herring fishing is in progress. R. Rendall, of Kirkwall, while on holiday, had well-attended children's meetings with good interest. Will value prayer for future service for the Lord. **Lerwick.** John Stout finding encouragement in tract distribution and personal work among the many fishermen presently working from this port. Seeks to help in small country assemblies on Lord's Days. R. W. Broadbent had season of blessing at **Carron Shore** and **Camelon.** Saw some saved. Geo. Bond is now in **Mallaig,** Inverness-shire, giving help. Fair interest in meetings held in School Room. J. D. M'Pate writes:—The need in the West Highlands and in the North generally is very great. To reach the people with the Gospel, and planting of new assemblies, can be done only by resident evangelists. Many large areas in the North-West are quite untouched. In coming north where ministry is appreciated among the little companies, I have been privileged to minister at **Nairn, Forres, Elgin, Dingwall,** etc., and to visit in outlying districts. The meetings are small, and as a rule have no well-to-do brethren among them, and they do appreciate help. Although poor materially they go on, in spite of their circumstances. May God send men who know Him into this needy field. Great times were experienced at the Annual Open-air Workers' Gospel Rally at **Saltcoats,** Saturday, 6th July. The Burnham Brothers have had a splendid time at **Saltcoats, Kilmarnock** and **Largs,** reaching large holiday crowds. Annual Open-air Conference on Low Green, **Ayr,** was held on Saturday, 13th July, 3 p.m., in fine weather. Large crowds. Annual Open-air Gospel Rally was held at **Largs,** Saturday, 13th July. Great gathering in beautiful weather.

TENTS AND CARRIAGES.—M. H. Grant continues with the East of Scotland Tent at **Granton,** near Edinburgh. Christians have been helped, and some have professed. Thomas Richardson, in charge of the Ayrshire Tent, reports that tent meetings at **Muirkirk** were good on Sundays, but small on week nights. The soil very hard. Please pray for us. May remove after holidays. The Lanarkshire Large Tent meetings have been very encouraging at **Gartcosh,** and a few have been saved. The Large Tent will be pitched at **Baillieston** for the second part

of the season, with Jack Atkinson, Belfast, in charge. Mr. M'Culloch has also had very good meetings at Palace Colliery, **Bothwell Haugh,** and a few have also been saved. This tent will be pitched at **Bridgend,** near Chryston, for the second part of the season, with Mr. James M'Culloch in charge. Glasgow Assemblies' Tent at Ardoch Street, **Possilpark,** with John M'Alpine in charge of the work. John Brown and John Carrick have charge of the work in Fifeshire Gospel Tent, pitched at **Hill of Beath.** Walter M. Anderson's tent is at **Kirk,** a small place about 8 miles from Wick. Reuben Scammell and Harold Wildish have large tent in George Street district of **Aberdeen.** J. A. Jones is working tent at **Port William,** Wigtownshire.

ENGLAND AND WALES.

FORTHCOMING.—Workers' Conference, **Bristol,** September 20th to 24th (Workers' Sec: W. Rouse, BM/WRB, London, W.C.1; Gen. Sec: W. J. Stenner, Berkeley Square, Bristol). **Cotswold Hills**—Camp for young men during August. Details from H. G. Young, 29 Wordsworth Avenue, St. Mark's, Cheltenham. **Dorking**—Hampstead Rd. Hall, August 5. F. Mansfield, W. W. Allen, G. Gough. **Liverpool**—In tent at Cabbage Hall, August 5. J. J. Ruddock and others. **Moor Common.** August 5, at 3 and 6 p.m. H. J. Brealey, F. A. Tatford. **Wing**—Congregational Church, August 5, at 3 and 6 p.m. E. Barker, H. P. Barker. **Melksham**—British Legion Hall, August 21, at 3 and 6 p.m. W. Clarke, J. R. Huntley, H. E. Marsom. **Vernham Dean**—August 24, at 3 and 6 p.m. F. A. Tatford, W. Wynne. **Claverham** (Som.)—Gospel Hall, August 28, at 3.30 and 7. W. Soper, A. G. Westacott, F. Mansfield, Dr. Maclachlan. **Leicester**—Annual Missionary, September 28th to 30th. (T. A. Judson, "Oakleigh," Sandown Road). **Bloomsbury**—Central Church, October 12, Counties' Evangelistic Work Conference. **Warrington**—Foster Street Hall, October 5. M.S.C. Holiday Conference at **Malvern,** August 3rd to 8th. Speakers, D. Brealey, Dr. Rendle Short, Harold St. John and H. Wildish. Annual Young People's Conference, **Wylam-on-Tyne,** August 3rd to 5th. H. Steedman and James Stephens expected. Particulars as to accommodation, F. Brown, Humford, Wylam. Conference, North Street, **Cheddar,** August 5th, at 3 and 6 p.m. Young People's Rally, St. Mary's Hall, **Illminster,** August 8th, at 3 and 6 p.m. Speakers, E. Barker and F. A. Tatford. M.S.C. Conference, "Plas Menai," **Llanfairfechan,** Aug. 31st to Sept. 7th. Speakers, Dr. Latimer Short, F. A. Tatford, W. E. Vine and W. Wilcox. Conference, **Yeovil,** September 4th and 5th. Full particulars, W. H. Higgins, "Brabourne," Roping Road. Half-Yearly Gatherings, Civic Hall, Queen St., **Exeter,** September 10th and 11th. Full particulars, F. Pester, 23 Barnfield Road, Exeter. Annual Missionary Gatherings, Central Hall, **Westminster,** October 24th and 25th. Annual Meeting, Barnard's Cross Gospel Hall, **Salisbury,** Wednesday, September 18th (D.V.). Afternoon, 3; Tea, 5; Evening 6. Speakers, C. F. Hogg and others.

REPORTS.—Drewsteignton, June 17th. Messrs. Large, Wreford, Avery, Pester, Ford, Manning and Hitchman ministered the Word. Believers were greatly encouraged. **Exminster,** June 19th. Ministry by Messrs. Wreford, Burt, Pester, Macfarlane, Manning and Hitchman. Very profitable meetings. **Lusleigh,** June 20th. Ministry by Messrs. Surridge, Parkin, Burt and Hitchman. Helpful season of fellowship. H. Hitchman giving help among the needy meetings of Devon during the summer, and shall value prayer. **Swalwell** Conference on Whit-Monday was time of blessing and much encouragement. Real spiritual ministry and goodly numbers present. The following brethren have given useful help during two weeks' visit to **Isle of Wight** among the assemblies here, also in Gospel testimony at our daily seaside, open-air and well-attended meetings:—Alex. Ingram, Aberdeen; Wm. Macfarlane, Exeter; and Bro. Bristow, Senr., Rexhill, Sussex. W. H. Clare now finishing with Tent Mission in **Ellesmere,** Shropshire. Had Rally in tent this evening, Saturday, 20th July. Ministry by A. J. Robinson and W. H. Clare. Great encouragement in the work. F. G. Rose has been encouraged both at **Coveney** and **Wardy Hill,** and in visiting from house to house tracts have been gratefully received, and this has given many opportunities for individual conversations. Will shortly be moving on to **Witcham,** Ely, Cambs. The Pengam and Tremorfa Housing Estate, **Cardiff,** is situated about 1½ miles from Adamsdown Hall, and 1 mile from Minster Hall. A wooden building near Pengam Bridge (off Newport Road, near the tram terminus) has been purchased and fitted out as a Gospel Hall, to seat about 150 adults. The Opening Meetings for prayer, praise and ministry was held on Saturday, 6th July, at 7 p.m. School and Gospel Meetings commenced on the following day. Adamsdown and Minster Hall believers volunteered as teachers. Robert Coles, 9 Sanquhar Street, Cardiff, will act as Superintendent and Correspondent. Mr. W. H. Huggins, recently returned from his gospel tour in the West Indies, will conduct a Tent Mission near by, during part of August and September.

IRELAND.

Joseph Glancy had four weeks' meetings in tent at **Mossley.** Hopes to commence near **Ballyclare** after holidays. Fleming and Stewart had meetings at **Glenmaquin.** Fairly good attendance. Bingham at **Ballynure,** near Ballyclare. Murphy and M'Kelvey at **Plumbridge.** Rodgers and Alexander have pitched their tent at **Tempo,** Co. Fermanagh. A fair start. Wright and Beattie continue at **Fintona,** with good interest. Craig and Lewis finished up at **Springfield.** Some received into the little assembly at Currien. They have now pitched at **Florencecourt.** People coming fairly well. R. Hawthorne continues in tent at **Maze.** Some have professed. H. Bailie is having Sunday night meetings in a schoolhouse at **Finaghy.** Diack and Campbell have had good meetings outside **Lisburn.** Poots and Finnegan found things stiff at **Ballintra,** a needy district. M'Cracken and Henderson continue in wooden tent near **Newbliss.** Meetings large on Sunday nights; small on week nights. Wilson and Logan have finished up at **Eden.** R. Love continues in the tent in **Moneydig** district. Wallace and Kells hope to move their tent to County Down side. Gilpin and Duff continue in the tent at **Ligoniel.** Some interest. J. Hewitt had to give up meetings at **Curlough,** as he could not get the hall any longer. He is building a wooden tent and hopes to erect it in that district. M'Cracken and Eadie continue in tent at **Balligan.** Numbers and interest continue good. C. Fleming hopes to resume meetings in **Kingsmills** district after the holidays. E. Hill finished at **Castlederg,** and purposes starting at **Baronscourt** after the holidays. F. Knox has pitched his large tent on the Shore Road, **Belfast.** Stewart and Douglas at the **Flush.**

CONFERENCES.—Ballykeel, on June 27. Hall filled. Profitable ministry was given by Stewart, Douglas, Lyttle, Hawthorne, Megaw, Graham, Hagan and Allen. **Killycurragh,** June 19th. Weather was very severe, but meeting was good and helpful. Brethren Stewart, Hawthorne, Bailie and others ministered. **Ballyclare,** July 4th. An enjoyable meeting. Ministry by Bailie, Lyttle, Beattie, Edgar and M'Cracken. **Ballyhay,** July 12th. Gould, Gilmour, Campbell, Cole, Graham and M'Clay spoke. **Kingsmills,** July 12th. Considered helpful. Ministry by Beattie, Curran, M'Cracken, Wallace and Craig. **Ballybolan.** Large and good. Brethren Stewart, Hughes, Glancy, Hawthorne, Bingham, Allen, Lyttle, Douglas and Duff ministered. All nine spoke in three hours. No long addresses. **Ahorey.** Large and helpful meeting. Ministry by Matier, Campbell, M'Kelvey, Fleming, M'Ewen and Moneypenny. **Dunmullan.** Plain and wholesome ministry was given by Rodgers, Beattie, Megaw, Wright, Love and Irvine. **Bleary,** July 13th. Large meeting. Practical ministry by Rodgers, Moneypenny, M'Ewen, Matier and Douglas. **Ballymagarrick.** A searching time. Stewart, Gould, Poots, Hawthorne and Curran spoke. **Bangor.** Not so large. Brethren Gilmour, Campbell, Bingham, M'Kelvey, Edgar and M'Cune spoke. **Coleraine.** Large and good meeting. Ministry by M'Ewen, Gould, Bailie, Campbell, Stewart, Craig and others.

As Christians coming from a distance sometimes find a difficulty in finding place of meeting etc., Miss Graham, Tea Rooms, Ann Street, **Ballycastle,** Co. Antrim, would give information and direct Christians to the Gospel Hall situated at top of Castle Street.

CANADA AND U.S.A.

An all-day Conference was held on June 16th in connection with the opening of new and up-to-date quarters at Main Street and Broadway, **New York.** Brethren taking part in the ministry were Messrs. Watt, Lyttle, Pennington, Ingles, White, Munro, and others. Largely attended; ministry edifying. Hoping (D.V.) to have Conference annually in this part of New York state. The Corresponding brother is Samuel T. Mathews, P.O. Box 273, Euclid Avenue, Ardsley, New York. Andrew Craig had a week of encouraging meetings at **Framingham,** when two were baptised, and two who have been saved for 40 years added to the assembly, also a week's ministry meetings at **Lowell,** Mass. **Cumberland,** Ind. Gospel Hall (located corner of Arch and Third Street). We have been encouraged recently with an addition of eight to the meetings. Through meetings held by Bro. R. Roberts, of Canada. Any visitor coming along will please bring a letter. The Lord's servants walking in the old paths will be made welcome. Correspondent for the meeting is Robert Rennie, 511 Rose Hill Ave., Cumberland, Ind., U.S.A. John Rankin, formerly of Motherwell, Scotland, who has laboured in this Country for some time, has been exercised about the work here, and has pitched a tent at **Visalia,** California. This is real pioneer work for this part of the country. It will be uphill work, 50 miles from any assembly. We would appreciate your fellowship in prayer. Dominion Day Conference for Believers, in **Truro,** N.S., was large. Practical and edifying ministry given by S. Allan, C. F. Archibald, D. Kirk and D. Leathem.

MISSIONARY INTELLIGENCE.

Miss Pearl Muir, from Kilsyth Assembly, has landed safely in Buenos Aires and is assisting in the work there. Address: Miss Pearl Muir, c/o Dr. Hamilton, 572 Calle Bulnes, Buenos Aires, Argentine.

MISSIONARY ITEMS FROM THE WEST INDIES.

Sent by H. P. BARKER.

Interest well maintained in **Tobago.** J. Teskey reports children turned away from Sunday School at Canaan from lack of room; larger hall urgently needed. Tent work at **Les Coteaux** ended when rainy season set in. A. C. Peterkin (Barbados) helped at last meeting. J. Teskey says: "Quite a reviving at Patience Hill; our brethren Bell and Moore greatly cheered." A small company now break bread at **Franklyns.**

F. W. Bryon, visiting **St. Lucia,** found interest at low ebb; circulated notices and soon hall was crowded and people standing outside to listen.

Wm. Gillespie and wife have changed plans, and are remaining for the present at **Castries.** Address, P.O. Box 4.

In **Trinidad** increase is reported at **Woodbrook** and **Point Cumana.**

ADDRESS.

Correspondence for Penzance Assembly, Oddfellow's Hall, Parade Street, to John E. Burt, Holly House, Madron.

FALLEN ASLEEP.

William Strachan, Boginspro, late of America, aged 70. Passed away to be with the Lord on 11th July. Saved many years ago. Called home rather suddenly. Interred in New Cemetery, Huntly. Appropriate burial service conducted by R. Taylor, Aberdeen. **Mrs. Samuel James Spence,** of Lowell, Mass., aged 59 years. Saved 44 years ago, and associated with the assembly at Lowell since her conversion. A faithful sister. Andrew Craig conducted the funeral, a large company attended. She came from Waterloo, Co. Antrim, many years ago, then Miss Marshall. **Mildred Elizabeth Soper,** died June 10, aged 65 years. For over 35 years in assembly at Gerston Hall, Paignton, Devon. Much loved and respected. Had great interest in workers in regions beyond. **Thomas Wilkinson** passed away suddenly, on June 12th, after a sudden heart attack, at the age of 77 years. He originally came from Bradford, England, where he was in fellowship, and was for 43 years in fellowship with the assembly in Methuen, being correspondent for the assembly for many years. The assembly loses an esteemed and well-beloved brother. **Mrs. Cromie,** Pittsburgh, Pa. On June 18, 1935, went home to be with Christ, aged 74 years. Born first in County Down, Ireland. Came to this country 47 years ago. In Christ 45 years. A quiet, consistent Christian who loved the Lord and His people. Preceded by her husband, who went home to be with the Lord about two-and-a-half years ago. Both were identified with the Friendship Avenue Assembly for many years. **Robert Murdoch, Glenbuck,** on June 29th. Was converted nearly 43 years ago under the late Tom Baird, and was connected with the assembly there during that period. A quiet, consistent brother. **John M'Laglan,** Sunderland, on 11th July, aged 77 years. Passed away in the Hall at Gillbridge Avenue, after speaking at the assembly meeting. He was saved 55 years ago while a soldier in India. 54 years with the assembly in Sunderland. Will be much missed. **Mrs. M'Kenzie,** Sunderland, wife of our blind brother, James M'Kenzie, passed away to be with the Lord on 14th July, after 11 years illness, aged 41 years. For 22 years connected with assembly meeting in Gospel Hall, Gillbridge Avenue, Sunderland. On 5th July, **Mrs. James Smith,** of Bethesda Hall, Glasgow, aged 50 years. Converted over 30 years ago. Formerly of Townhead and Abingdon Halls. After years of suffering is now at home with the Lord. **Robert Tweedie,** aged 61 years, suddenly on July 11th. Converted over 40 years. In fellowship at Gospel Hall, Bellshill, over 30 years. A consistent brother. Will be much missed.

RE LETTER FROM INDIA.

We have received a letter from several honoured brethren, long engaged in the Lord's work in the Indian field: Messrs. W. C. Irvine, F. M'Laine, W. M'D. Redwood, and others, on a matter which has been much exercising their minds. The letter is too long for insertion, but the substance of it is the possibility of opening some kind of Home in India itself, in a suitable position, for incapacitated workers. The advisability of this step has been unanimously agreed upon at the May (ult.) Conference at Ootacamund; the general opinion being that for certain retiring workers (not necessarily for all), India has definite advantages as a domicile over the home-lands, both from the climate point of view, and from that of fellowship. Those retiring in old age, while often finding themselves unfitted, by many years in the tropics, for our climate, and also comparative

strangers in the home-land, have many links of fellowship on the field, and continued opportunities of service by counsel, etc. In any case this seems a purely local matter, which esteemed elder brethren in the field are best qualified to settle themselves. Our brethren would value fellowship in prayer that, if this project be of the Lord, it may be realised in His time and way.—[Ed.].

A HAPPY DAY BY THE SEASIDE.

The Annual Tract Band and Open-air Workers' Rally at **Saltcoats** proved to be a happy day by the seaside. It was one of glorious sunshine, and the town was crowded with holiday visitors. The workers gathered for prayer in the Y.M.C.A. Hall, and a good company marched through the streets to the beach, where large crowds were attracted around. The workers were privileged to have the help of the Burnham Brothers, with their fine Gospel Car, so beautifully displayed with Gospel Texts. Mr. Harold German, presently labouring in Nitshill, also accompanied them. These three brethren gave splendid help in the declaration of the Glad Tidings, as did also Messrs. M'Pike, Hamilton, Rabey and others. There was a good hearing given to the Word. Many stayed through both meetings. At the interval tea was served in the hall, and a large crowd gathered round at the evening meeting. Many tracts were given away. Passers-by heard the Word, in addition to the many who sat or stood around. Eternity alone will reveal the results of such blessed service.

Christians who had come specially to show fellowship in the spread of the Gospel were themselves greatly helped and encouraged. All returned to their homes happy in the knowledge that the Lord Jesus is a wonderful Saviour; that His Happy Service brings real joy and gladness; that a day like that is profitable to body as well as soul, and possibly eternally profitable to many through the faithful witness borne.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

A. S. H., - - - - £0 5 0

FORTHCOMING MEETINGS.

Rudmore Hall, **Portsmouth.** Annual Conference, September 18th, 3 and 6.30 p.m.

Annual Conference will (D.V.) be held in Town Hall, **Loanhead,** on Saturday, 31st August, at 3 p.m. Speakers, Dr. Bishop, Wylam; Mr. H. I. M. Davies, India; and Mr. William King, Dalmuir.

THE UNSEEN GUEST.

Into the innermost Room of my heart,
An UNSEEN GUEST has come.
He has settled there in that humble place,
To make it thro' life, His home.
He entered the wondrous day that I met
The Lord Jesus, face to face.
And He "set to His seal" that I am HIS,
When He chose this abiding place.

Oh, I blush with shame, that I can forget
That heavenly GUEST within;
For often He's grieved into silence, when
I slip, or give way to SIN.
Oh, what a place for that UNSEEN GUEST
A grievous place, I know.
His "groanings, unuttered within," are felt;
For often I grieve Him so!

But oh, the grace of that UNSEEN GUEST!
So patient; so faithful still;
As ever He seeks, "in a still small voice,"
To conquer my wayward will.
As ever He seeks to entice my heart
To lean to the things divine.
That my SOUL may feast on "the children's meat";
The choicest CORN and WINE.

That these long-blinded eyes, unsealed at last,
No beauties in SELF may see,
But gazing, be filled with the "things of Christ,"
As He shows HIM unto me.
Oh, the wilful strugglings; the grievings oft,
That faithful GUEST still bears.
Yet day and night He is waiting to bless;
To control my walk, and prayers.

Oh, what a place for that heavenly GUEST!
A grievous place, I know!
Yet He's there to stay; till my Lord shall come
He will never let me go!

E. M. T.

THE BOOK OF THE REVELATION.

It is a book of stupendous facts.
It is a book of symbols.
It is a book telling of present and future judgments.
It is a book of precious realities.
It is a book full of Old Testament allusions.
It is a peculiar book, if we contrast it with the Gospel and the Epistles of John.
It is a book revealing Christ.
It is the Revelation of Jesus Christ— not of John.
When are these things to take place? Shortly or Speedily.

"Surely I COME QUICKLY."
"EVEN SO COME LORD JESUS."

TREASURY NOTES

By THE EDITOR.

"LOVEST THOU ME?"

(Song of Solomon 2. 16; 6. 3; 7. 10).

THE bride's return to her Lord effects her restoration to communion, and also further revelations, first of Himself: "I am the rose of Sharon" (2. 1). This word only occurs in one other place in Scripture: "The desert shall rejoice, and blossom as the rose" (Isa. 35. 1). It will be the presence of Christ which will make all the difference. The Ethiopian of Acts 8. went on his way *rejoicing*. It was a desert way, but he had found Jesus there, and it "blossomed like the rose." This simile speaks of the beauty of the Lord. And then He adds another: "I am the lily of the valley." This speaks of purity and lowliness: "I am meek and lowly of heart."

But there is something else, He reveals to the bride yet more of His appreciation of her. "As the lily among thorns, so is My love among the daughters." He sees in her His own image and likeness. What a contrast between her and a bunch of thorns, black and ugly. Yes, and she is among them exposed to their hate and hurt. He had trodden the path before and felt the briars and thorns of the wilderness way. How defenceless she would be were it not for His sympathy and protection. This brings out in her soul a fresh sense of His worth and beauty. She sees Him in comparison to the common trees of the wood, as an apple, or more likely it is thought, an orange-tree, laden with fruit. She tells of her experience as sitting under His shadow with great delight, tasting the sweet fruits of communion, under the banner of His love.

What then does the Bridegroom look for in return for such love? That He may enjoy her love. "Oh my dove that art in the clefts of the rock (the place of safety) in the secret places of the stairs (the way of access), let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely" (2. 14). In chap. 6. 10 the bride is seen in her standing of beauty "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," as a queen in her royal robes at the right hand of the King, but what a contrast appears in chap. 8. 5, there she is seen in her feminine weakness and dependence, "leaning on her beloved."

HER experiences have not taught her that she needs the Bridegroom less, but more. And as He looks down on her, He does not forget her upbringing under the apple-tree, and the experience of His love which she had there. Now He would have her learn that His love is a jealous love which can brook no rival. There is a fleshly jealousy which is selfish and despicable; there is a godly jealousy which is divine and cruel as the grave: the coals thereof are coals of fire which hath a most vehement flame (8. 6). This corresponds with James (4. 5): "Doth He say in vain, The Spirit that dwelleth in us lusteth to envy?" So He would have her set Him as a seal upon her heart, in the very secret recesses of her being, and upon her arm, the place of public testimony. A young man might give his fiancée a locket, but in it the only permissible portrait would be his own. The old Queen Victoria used to be photographed with a large gold bracelet on her wrist exposed to view, but it was not the gold she wanted to be seen, but

the portrait of her beloved Prince Consort, which the bracelet contained. The word used here for seal is the same that occurs in Exodus of the names of the twelve tribes graven like the engravings of a *signet* on the onyx stones on the shoulders of the High-priest, and on the precious stones of his breast-plate, and recalls the words of Jehovah to His people: "Behold I have graven thee upon the palms of My hands" (Isa. 49. 16). Verse 7 is the basis of it all. If the bride would measure the love of the Bridegroom it can only be at the place called Calvary, where all the waves and the billows went over Him, and yet neither quenched nor drowned His love.

BUT who are they who can best reciprocate the Bridegroom's love; First, the Jedediahs—who, like the beloved apostle, know they are the object of that love. "We have known and believed the love that God hath toward us . . . We love Him, because He first loved us." Then in chap. 1. 3 we are told, "Therefore do the virgins love Thee"; they best return His love, who are weaned and separate from all other loves. In the following verse we learn of another class of lovers, "The upright love thee." Those who are upright in their ways, because obedient to His word: "He that hath My Commandments and keepeth them, he it is that loveth Me, and he that loveth Me, shall be loved of My Father, and I will love him and will manifest Myself to him" (John 14. 21).

The result is seen in verses 11 and 12 of our last chapter. Verse 11 represents law. Solomon let out his vineyard to keepers at a fixed rental of 1,000 pieces of silver, but we do not read that they paid it. If we may judge from Matthew 21., they never did. But verse 12 represents the grace bestowed upon the redeemed. She offers cheerfully out of gratitude to her lord what law demanded, but could never attain—"Solomon must have a thousand." Neither does she forget her lord's servants "and those that keep the fruit thereof two hundred."

Standing in the Breach.

By W. Halsted, Tooting.

"HE said He would destroy them, had not Moses His chosen stood before Him in the breach, to turn away His wrath, lest He should destroy them" (Psa. 106. 23). Thus wrote the Psalmist when recording the terrible sin of Israel in making and worshipping the golden calf. Sin had opened the floodgates of the wrath of God, and the people would have been destroyed had not Moses stood in the breach. Willing to sacrifice himself for them, he effectually pleads with God; and through his mediation they were spared.

Later on in their history "they provoked Him to anger, and the plague brake in upon them. Then stood up Phinehas and executed judgment, and the plague was stayed" (vv. 29, 30). During the reign of Saul, Goliath of Gath, the champion of the Philistines, stood up and defied the armies of Israel; and "Saul and all Israel were dismayed and greatly afraid" (1 Sam. 17. 11). Then David stood in the breach, and brought down the boasting champion with a sling and a stone. He met him in the name of the Lord of hosts, the God of the armies of Israel (v. 45). The Philistine's challenge was, "Choose you a man for you and let him come down to me." Saul and his army could not supply such a man, but God had His man in reserve, prepared, and ready to fill the gap.

When, in the days of Nehemiah, the broken walls of Jerusalem "began to be stopped," their enemies "were very wroth" (Neh. 4. 7). "and conspired all of them together to come and fight against Jerusalem to hinder it." Having by force failed to stop the work—for there came a time when "there was no breach left therein"—they sought by craft to attain their purpose. Maintaining the wall of separation between the Lord's people and their enemies, always stirs up their hatred.

In the time of Ezekiel, when the priests, princes, prophets, and all the house of Israel "had become dross," the Lord, sorrowfully, said, "I sought for a man among them that should make up the hedge and stand in the gap before Me for the land, that I should not destroy it; but I found none" (Ezek. 22. 18. 30). So they were consumed with the fire of His wrath.

THE LORD, speaking through Isaiah of the time when Israel shall be restored, says, "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58. 12). This directs our thoughts to the time when He, the true Israel, should come: the Christ of God; the Man of His choice and purpose, Who should repair all the breaches, and stop all the gaps which sin had made. He alone could, and did, stand in the gap, exposed to the full flood of God's holy wrath against sin, to preserve the present world from destruction, and provide a safe hiding-place for all who trust in Him, and His sacrifice on the cross.

All through the ages it was God, Who prepared and brought out the right man, at the right time, to stand in the breach. Such an one was always a lover of God and His people. This was manifested in David, a man after God's own heart. When, because of his sin, seventy thousand men had died, and Jerusalem was threatened, he pleads for the sheep, and offers to suffer instead of them. "I have sinned, and I have done wickedly; but these sheep, what have they done? Let Thine hand, I pray Thee, be against me" (2 Sam. 24. 17). So with David's greater Son, the Good Shepherd. When His betrayers came to take Him, He said, "Whom seek ye? If therefore ye seek Me, let these go their way. That the saying might be fulfilled which He spake, Of them which Thou gavest Me, have I lost none" (John 18. 7-9). "Having loved His own, which were in the world, He loved them unto the end" (John 13. 1).

THE APOSTLE PAUL, a loving and faithful servant, was much grieved by the knowledge of the breaches in the wall of separation which would be made by the enemies, after his departure. He solemnly warns the overseers and shepherds in the Church of Ephesus to watch and beware of those grievous wolves which would enter the breaches made, and scatter the flock; the Church of God, purchased with precious blood; also of those "of your own selves, speaking perverse things to draw away the disciples after them" (Acts 20. 28-31). The wolves would enter in through the breaches; the others go out by the same. From that time until now those breaches have remained; and, in these last days, the wall of separation is still being broken down. Sectarians and false teachers increase and abound. The beautiful flock is scattered; but as the apostle wrote, we still have "God and the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified" (Acts 20. 22). God is faithful and always "The Same." The wall that man has broken He will not repair; but will bring in that which will be perfect and lasting; satisfying to Himself.

Nehemiah wept over the broken walls and burned gates of Jerusalem (Neh. 2. 13). Christ wept over the same city. Paul wept as he contemplated the ruin of the church on earth (Acts 20. 31). John wept in the Isle of Palmos; but his sorrow was turned into joy. Transported in spirit to a great and high mountain, he was given a vision of the holy city, Jerusalem, descending out of heaven from God. The city foursquare, having the glory of God. Its walls of Jasper, great and high, with foundations garnished with precious stones. No breaches there, but gates. Access to God and the Lamb. Perfect security from all enemies. No sin, sorrow, weeping, or night there; but eternal glory for all the redeemed of the Lord (Rev. 21.).

"Weeping may endure for a night, but joy cometh in the morning" (Psa. 30. 5).

GOSPEL FIRE

By James F. Spink
(Editor of *Light and Liberty*).

I TAKE the following from a contemporary:—"A responsible brother recently deplored the lack of 'fire' and vigour in Gospel preaching nowadays. A few decades ago, it seemed scarcely possible to sit unmoved in a Gospel meeting; man's ruin and need, and the consequences of acceptance or rejection of the Divine provision were set forth in all their seriousness, with a forcefulness which stirred and convinced. Much of the gospel preaching of to-day, however, seems comparatively insipid and forceless. Addresses are well-prepared, phraseology is excellent, illustrations are well-chosen, but the message does not seem to grip. If the fire of the Holy Ghost filled the preacher and preaching, results would not be so few as at present."

Many of the saints agree with the views of the responsible brother as stated above, and in some cases the remedy lies in the hands of the oversight brethren who engage the preachers to occupy the platform on a Sunday evening. An evangelist, preaching the Gospel one Sunday evening in a London assembly, was told "that it was many years since they had heard the good old-fashioned Gospel told out so plainly and so powerfully in their hall." This preacher had "fire" and "power," and has been used for years in the salvation of many hundreds of precious souls.

Gifted teachers are booked up, perhaps a year ahead, to fill the platform on a Sunday night, and they are expected to preach the Gospel, which they themselves will tell you they find difficulty in doing. They feed the saints, it is true, but the poor sinner's conscience is not reached, and much of what is said is like a foreign language to them. I know that this method *brings out the saints* to hear a gifted, well-known teacher, but it does *not bring the sinners in,* and surely the Sunday-night meetings should be set aside for the purpose of presenting the Gospel by those who are able to do so, and whose records have proved that they are fitted for this work. Many of the Sunday-night Gospel meetings are just "religious services," and while such things are allowed to continue, I am afraid that few results will be seen.

We have got to get back behind our Gospel guns. Only rugged evangelistic preaching will reach the conscience to-day. The old-fashioned Gospel preached in the power of the Spirit will surely do its work.

THE preacher must have that warmth of heart, and passion for souls, and love of the Gospel, without which he will not accomplish much in the saving of souls. The evangelist addresses himself to those that are *without,* but he needs the presence, prayers and fellowship of those that are *within,* and there is a danger of magnifying the gift of the teacher at the expense of the evangelist. Evangelization must come first. That is God's order in mentioning the gifts, and the sphere of the evangelist is the world; the sphere of the teacher and pastor is the church. When the evangelist has done his work, the work of the teacher and pastor begins.

Philip is the only one in the Bible who is called an "evangelist,"* and in Acts 8. 29, we read: "The Spirit said unto Philip, Go near and join thyself to this chariot." He was divinely directed, and immediately obeyed the call of the Spirit. In Acts 16. 9, 10, there was the Macedonian cry, "Come over unto Macedonia and help us," but Paul assuredly gathered that the Lord had called him, before he went with Silas. It is not enough for the evangelist to receive an invitation, but he must ascertain the Lord's mind before accepting. The appeal for help should be a great factor in forming a decision, but this must not precede the leading of the Spirit.

In every instance recorded in the Acts

* Probably only to distinguish him from the Apostle. —[Ed.].

where preachers or evangelists were sent by the Lord, there were immediate results. We need to be directed and controlled by the Spirit, and then there will be real results, and evangelization will once more occupy the place that it did in the early days. "Do the work of an evangelist," is Paul's exhortation to Timothy.

THERE is an immense danger in trying to reach souls, to condescend to worldly methods, and the character of some of the work, forced upon some of the assemblies, is a libel on New Testament evangelism. Religious concerts and other entertainments to make the Gospel more interesting are entirely out of place. "Preach the Word." That and that alone will find its way to the hearts and consciences of men. The Lord's commission to us is to "Preach the Gospel." We cannot improve on the Scriptures, and we must remember that the Bible was not written for a certain time or age, but for *all* time. If the Gospel is preached carefully, prayerfully and faithfully, you can count on "fire and power," for then the preacher is in touch with God, and you can expect results that will bring glory to God and blessing to saints as well as sinners. Perhaps we have become too sedate, and do not desire the preaching that has "fire" and "power," and prefer that which is more directed to the head, than to the heart and conscience.

A certain section of Christians practically gave up evangelistic meetings and went in for Bible readings instead. Where are they to-day? It seems that the Lampstand has been removed. One sign of a healthy spiritual condition is fellowship with the Gospel (Phil. 1), and all should co-operate in this grand and glorious work, which keeps the saints fresh and happy, as well as strengthens the assemblies, through new converts coming into their midst.

There is a great deal of wasted energy in service, because Holy Spirit's guidance has been ignored, and servants move around without direction and instruction from the Lord.

The Work of the Holy Spirit
AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, S. India.

PART V.—*Continued.*

5. Owned of the Spirit (13. 52; *c.f.*, 2 Cor. 2. 14; 1 Cor. 9. 2).
"For the seal of mine apostleship are ye in the Lord."

Paul and Barnabas saw fruit for their labours. Souls were converted, assemblies were formed, and of the believers we read "they were filled with the Holy Spirit." So much did the blessing of God rest upon their work that the enemy was made to confess, "These are the men which have turned the world upside down." Even though not in the same measure, yet in a similar manner, the servant of the Lord should seek for the seal of God upon his service to-day.

VI.—RELATIVE TO THE SAINTS WHO SINNED.
(Acts 5. 1-11).

HOW swift and summary was this visitation of judgment. In the joy of their new-found inheritance many, who were possessors of lands or houses, sold them and brought the money, laying it at the apostles' feet. Among them was Barnabas. This was entirely spontaneous on their part. There was no command from the apostles or any word from the Lord. In view of the fact that Jerusalem was not long afterwards sacked by the Romans and all the believers had to forsake it, it was good for them that they had sold their properties. Those who thus sacrificed their all would evidently be held in esteem, and seeing this, Ananias and Saphira, anxious for a place of prominence, sought to do in the energy of the flesh what the others had done in the energy of the Spirit. Consequently they professed to be doing what they were not really prepared to do. Unitedly they had agreed to give a part as though

it was the whole. Thus they lied to the Holy Ghost (v. 3), and tempted the Spirit of the Lord (v. 9). It was the leaven of the Pharisee—hypocrisy that they had been guilty of. By their death, so sudden and drastic, great fear came upon all. The truth that holiness becometh the House of God, and therefore the Christians who constitute that house, was engraved deeply upon all.

Of the sins against the Holy Spirit, possible of commitment by believers this seems the worst. The other two are "grieving the Spirit" (Eph. 4. 30), and "quenching the Spirit" (1 Thess. 5. 19). Obliquity in the life and opaqueness of character are alike reprehensible. Hypocrisy is grouped in Gal. 5. with the works of the flesh, and sad to say Peter himself was rebuked for this sin of hypocrisy at a later date (Gal. 2. 12, 13). When hypocrisy is analysed, it will be found to have many ingredients, all gathering around self, and finding its root in the natural heart.

Of the saints at Corinth we read that because they would not judge themselves they were chastised of the Lord. Some had died, some were sick, and others were weak. Such chastisement, the apostle says, is evidence that the individual thus child-trained will not be condemned with the world. In other words God chastises His own now, whereas the judgment of the wicked awaits them.

Ananias and Saphira were cut off in the midst of their years. Their life was cut short. They held on to part of the money and lost their life and their reward, and from their funeral pyre blaze out the words, "Our God is a consuming fire. Judgment must begin at the House of God." *(To be continued).*

"TWO ARE BETTER THAN ONE"

(Eccl. 4. 9).

They work more successfully (v. 9).
They walk more safely (v. 10).
They keep warm more easily (v. 11).
They withstand more effectually (v. 12).

He sent them forth by two and two.

—W. H.

REVIEW.

"Heresies Exposed."* Some years ago when the Apostacy was in its beginnings, and a protest was raised by astonished believers against the subversive views of the neo-infidel school of modernism, the cry was raised by the heresy-mongers of "heresy-hunting," and many, even orthodox Christians, counselled the champions of the faith to be more moderate, and not to oppose error, but to preach the truth. We do not hear so much now-a-days of heresy-hunting, not, unfortunately, because things are doctrinally better, but because the roles have changed, and the heresy-mongers are now the "hunters" of those who still stand in the old paths, though salaried to stand there themselves. And the central point of attack is the Person and Work of Christ. That is common to all heresies. "They only consult to cast Him down for His excellency," and the reason is that Satan is behind them all. "The weapons of our warfare are not carnal, but mighty through God to the casting down of strongholds." "Truth is great, and will prevail." In the meanwhile, whatever men may say, and however little we desire to be contentions, we do not profess to be wiser than God, Who has told us to "contend earnestly for the faith, once delivered to the saints."

Mr. Irvine has done a real service in bringing out this book, of which the present is the eighth edition. It consists of a series of papers, twenty-five in number, by himself and others, with four appendices. The heresies exposed include Modernism, Spiritism, Buchmanism, British Israelism, Roman Catholicism, etc. We do not need to be expert in heresies to detect them, but we do need "by reason of use (of the Scriptures) to have our senses exercized to discern both good and evil." True controversy while opposing the evil, witnesses to the truth. It is very helpful for us all to have a compendium like this book to which we may turn and see how these specious errors can be all met and pulverized by the Word of God. We heartily commend Mr. Irvine's book as a suitable armoury of the faith.

* Compiled by W. C. Irvine, Editor of "Indian Christian" (Scripture Literature Depôt, Bangalore), or Messrs, J. Ritchie, Ltd., Kilmarnock. Price 2/- net.

RIPPLE OF SPIRITUAL THOUGHT.

Job 17. 9.

"The righteous shall hold on his way,"
Though legions against him should rise;
For his strength is renewed day by day,
From exhaustless stores in the skies!

E. M. T.

The "Brethren" Movement:

Its Rise and Progress.

ARTICLE XXI. By DAVID J. BEATTIE.

EARLY HISTORY OF WELBECK ASSEMBLY.

THE history of Welbeck Assembly goes back to the early days of the Movement in London, it being one of the first to be established after the start at Rawstorne Street. Originally meeting in a room in Orchard Street—a name which figures largely in early Brethren records and correspondence— the assembly in the year 1860 removed to premises in Welbeck Street, from which it took its name. Lord Congleton was in fellowship here for thirty years, a period marked by seasons of blessing and spiritual calm, following hard upon anxious and disturbing times. A brother, who for many years was associated in the oversight at Welbeck Hall, has left behind remembrances which give us some insight into the life and character manifested in the assembly at that time. In this connection his allusion to Lord Congleton's care and interest in the welfare of the assembly is recalled.

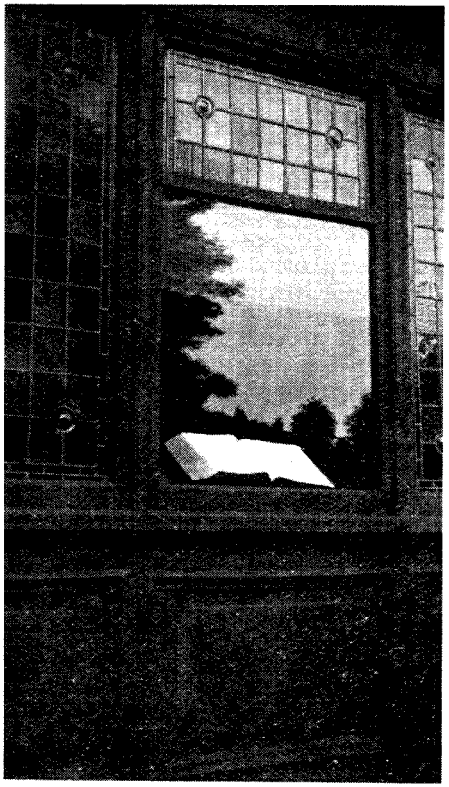
"My early impression of him," says the writer, "was that he was a stranger and a pilgrim on the earth, his chief pleasure being to meet with those who were introduced to him as Christians walking according to the light they possessed; to such he had always a word of encouragement, and was always meek and gentle in his manner towards them. Usually he would take their names and addresses in order, if possible, to shepherd them, no matter what their social position in life might be . . . He had a large heart for Gospel and Sunday School work, in which he was always interested, and set a high value on prayer meetings and on Bible readings. When acting in Church discipline he never flinched, however painful the duty. He was ever willing to receive into fellowship any who were commended by those known as sound in the faith. Where there was a difficulty he was always ready to have it cleared up, and very slow to take up or to repeat any charges brought against

CHOLMELEY HALL.

an individual or an assembly."

Other notable names to be found in the register, of those who had a powerful influence in the spiritual good of the assembly, include, Earl of Cavan, Mr. and Mrs. Yapp, Lady Queensberry, Lord and Lady Radstock and family, and Mr. Underwood.

It was at Welbeck Hall that the quarterly missionary meetings were held, and the names of brethren who were present at those early gatherings conjure up memories of some of the pioneers who went out from the assemblies: Messrs. Arnot, Hunter, Baedaker, Hudson Taylor, Crawford, Blamire, Wigston and others. It is worthy of note that the missionary interest thus fostered has been strikingly maintained in a very practical sense, and there are many still out in "regions beyond" in the Lord's work, who spent the whole of their assembly life at the Welbeck Hall meeting. In the days of which we write there were from 300 to 400 in fellowship. Since then the number of assemblies in London has, as we have seen, increased in a considerable measure, and with the tendency of late years to remove to the suburbs, the present assembly now numbers less than quarter of its original size.



MRS. COOPER'S OPEN BIBLE.

One pleasing instance of happy Christian unity, which other assemblies of the Lord's people might well seek to emulate, has marked in a very real way the unhindered leading of the Holy Spirit. A well-known Exclusive assembly, formerly meeting at Marble Row, Oxford Street, and formed just after the first division among brethren, has in the last year or so come together with the Welbeck Hall assembly, and now meets in happy fellowship at No. 1 Rossmore Road. The united meeting still bears the old name of Welbeck Hall.

CHOLMELEY HALL ASSEMBLY.

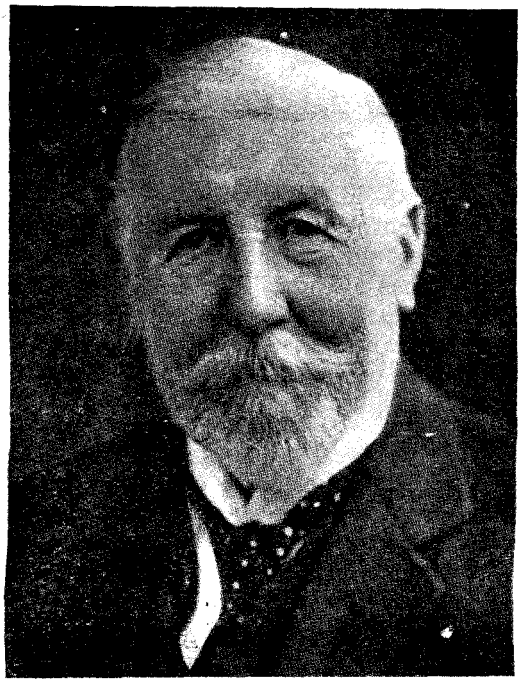
ABOUT fifty years ago, a few brethren living in the East Finchley district of North London, were for some time meeting with an assembly in Hampden Road, Holloway. There being no assembly in their own neighbourhood, and the distance to Hampden Road being considerable, it was thought desirable to commence a testimony nearer home. With this in view, the help and guidance of Mr. Charles F. Bilson—who was at that time, and still is in fellowship with the Archway assembly—was sought. He at once offered his own drawing-room, which was a large apartment over his shop, and very suitable for the purpose of worship meetings. It was here that the Cholmeley Hall assembly, which to-day has a membership of 250, was formed. Soon afterwards, Mr. Robert Farie became associated with the little gathering of believers, and remained to guide the assembly almost until his home-call in 1924.

On Sunday afternoons, when the weather was fine, a Gospel meeting was held in Highgate Woods. A public footpath passing that way, numbers of people would gather around the speakers, or remain nearby, where the trunk of a fallen tree afforded seating accommodation. As interest in this effort became evident,

an unoccupied shop was rented, and later the premises were enlarged to meet the growing need.

ABOUT this time a women's meeting was commenced by Mrs. Cooper. It was held on Sunday afternoons, and was followed by a homely cup of tea; thus many of the women remained to the evening Gospel meeting, resulting in a number of them, as they came to know the Lord, being added to the assembly. In the window of the shop premises, where these meetings were held, a large open Bible was placed by Mrs. Cooper for passers-by to read. These meetings have been carried on since that time, and have proved a source of much spiritual blessing. Five years after the start in Mr. Bilson's drawing-room, and the subsequent removal of the little assembly to the shop premises, it became necessary to seek larger and better adapted accommodation, and the present hall was built. It received its name from Cholmeley Park which is nearby. A special window was provided in the new building for Mrs. Cooper's Bible, with an arrangement for the illumination of the pages when the nights were dark; and the Word has been displayed ever since.

Few assemblies have shown a more practical concern in the furtherance of the Gospel in foreign lands than the company of Christians meeting at Cholmeley Hall, there being at the present time eight missionaries serving the Lord, who went out from this assembly. In this connection it is of interest to mention that among the number is Mr. Sidney Adams, of Malaya, one of a family of eight sons and four daughters of Mr. A. Adams, of East Finchley (one of the original brethren who met fifty years ago), all of whom were brought to the Lord and baptised at Cholmeley Hall.



JAMES W. C. FEGAN.

THE START AT GREENWICH.

THE assembly at Greenwich had its inception, in a considerable measure, through the labours of Mr. J. W. C. Fegan, whose name has already been mentioned in connection with Gospel activities in the London neighbourhood. With a view to establishing a testimony where at that time no Gospel evidence existed, he purchased a large public house in the High Street, Deptford, and turned it into a Gospel Hall, which became the spiritual birth-place of numbers who were attracted by the faithful message. Following this undertaking, a Gospel testimony was also commenced by Mr. Fegan at Greenwich, where largely-attended meetings were held both in tent and theatre. The converts from this fruitful effort, and from the activities at the West Greenwich Ragged School were, under the guidance of Mr. Fegan and Mr. J. W. Jordan (whose name is also notably associated with many of the London assemblies) gathered into a room in the town, where the little company first broke bread. This was in the month of August, 1875, and marked the commencement of the Greenwich assembly. The meeting was later transferred to the King George Street Hall, these premises hav-

ing been purchased from the Wesleyan body, and converted into a suitable assembly hall and schoolroom.

THOUGH the name of James W. C. Fegan is more directly connected with the founding and maintenance of Fegan's Homes for destitute boys, yet he ever found time and opportunity to evangelize and teach amongst the assemblies, in and around London, wherever a door was opened. In his early years, he was brought in close contact with many prominent brethren, whose names take a notable place in the narrative of events before us. During the frequent visits of J. N. Darby to Southampton, and later to London, the Irish leader on several occasions was a welcome guest at the home of the Fegans. The mother of Mr. Fegan, who died in 1907, was wont to relate how she recalled Mr. Darby as a clergyman, coming down from the pulpit of the church where he ministered, and walking along the street in his black ministerial robes, to join the company of Christians, who had been in the habit of coming together in apostolic simplicity each Lord's Day for the Breaking of Bread.

Brought up in this spiritual atmosphere, it is not to be wondered at that young Fegan, soon after his conversion, seized every available opportunity, both in hall and open-air work, that he might lend a helping hand in the exhilarating work of soul-winning. And as we have already seen, there were few assemblies in the metropolis where an aggressive work was being carried on, that his presence was not felt in a very practical way.

(To be continued).

RIPPLE OF SPIRITUAL THOUGHT.

Job 19. 25.

"I know that my Redeemer liveth,"
Lives now for ME in realms on high;
This precious truth shines on unchanging,
The "silver lining" to life's sky!

E. M. T.

Whatever man possesses God has lent.

The FIVE PILLARS of Exodus 26. 37.

By M. W. Gatty, California.

PAPER II.

THIS fact determines one value common to them all, while we are about to see that each has its own individual and distinctive note. To a reflective mind the location of these pillars is striking, as it is obvious that anyone seeking to enter the Tent must necessarily pass between them, these forming the only entrance. Evidently they set before us a truth associated with entering, and one Scripture that meets the case is "there were added unto them."

"Wisdom hath builded her house; she hath hewed out her SEVEN pillars) (Prov. 9. 1), and our New Covenant books know only one application of the term "House of God," and that is the Assembly of God, or the scripturally gathered company in any one place. Seven descriptive words or phrases are thus employed to meet this declaration, and these are in substance and outline the essential features of the assembly, in this particular case the original church in Jerusalem, which is the Divinely given pattern for the churches of the Gentiles (1 Thess. 2. 14).

One can read all the Epistles, and in fact, all the books of the New Testament, and the details of the picture will be filled in as one proceeds. Undoubtedly some will regard this as a burdensome task, but it should be a life-long and holy experience. The five pillars will be found in 2 Corinthians 6. 11; 7. 1), and beginning at the right hand pillar and reading to the left (the Hebrew method), the parallels will become evident.

The apostle speaks of five spheres in which the believer can become diversely yolked with unbelievers. These misalliances are enumerated as follows:—

I.—What fellowship hath righteousness and lawlessness?

II.—What communion hath light and darkness?

III.—What concord hath Christ with Belial?
IV.—What part hath a believer with an unbeliever?
V.—What agreement hath the temple of God with idols?

The last one is followed by the explanation, "For ye are the Temple of the Living God, as God hath said, "I will dwell in the midst of them, and walk in them, and I will be their God, and they shall be my people, . . . and I will receive you in, and will be a Father unto you, and ye shall be my sons and daughters," saith the LORD ALMIGHTY."

The first verse of chapter seven says, "Having therefore these promises" (the seven already mentioned in chapter six), "let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

THE first four of these promises are quoted from Lev. 26. 11-12, and one should read the entire chapter in order to grasp the full force of the words. The exhortations of the passage are based upon the fact that God had previously "broken the bands of their yoke" in Egypt, and this evidently suggests the opening word in 2 Cor. 6. 14—"Be ye not diversely yoked," etc.

Between the fourth and the fifth of these promises is inserted the exhortation, "Wherefore come out from among them and be ye separate," saith the Lord, "and touch not the unclean, and I will receive you in." In plain language then we are commanded to first of all *come out,* and after that to *stay out.* The three words "be ye separate" are but one in the original—(*aphorizo*)—and signifies to fence off. The word receive has a prefix—(*eis*)—into, and this gives it the force of "I will receive you in," or into, the HOUSE being in prospect.

This part of the passage is a reference to Isa. 52. 11-12, and was a prophecy regarding the return of the Jews from the Babylonian Captivity. (Compare Isa 48. 20-21, and related prophecies).

As it stands in the quotation, it represents the marginal rendering rather than the text—"and the God of Israel shall gather you up."

The two promises that follow are an extension of Nathan's words to David, spoken with respect to Solomon, primarily, but with an ulterior reference to the millenial reign of Christ; they here have an appropriated application to those who obey God's call to a path of utter severance from all the five unholy alliances specified under the antithetical questions above. (See 2 Sam. 7. 14, etc.).

We can now investigate the truth of the five pillars.

FIRST. "What fellowship hath righteousness and lawlessness?"

The word "fellowship" is one form of the word elsewhere given as "partners" (Luke 5. 7). "They beckoned unto their partners which were in the other ship," for "James and John were partners with Simon" (v. 10). It is customary for the Holy Spirit to give us some indication in one part of the Word of God as to the significance of words used elsewhere. Here one is aware of a business partnership, a commercial alliance. The question then, is a challenge to one who lays claim to righteousness but who indulges in this form of iniquity. The questions need no answer, they imply and infer negation. "What fellowship?"—NONE.

The very promptings of the new nature ought to be sufficient to lead any believer in the Lord Jesus Christ to forsake such a union if it exists, or thrust away the bare thought of entering into one. Yet one meets numbers of Christians who are quite unexercised in this matter though they claim to be teachers. Their assumption of "authority" enables them to forbid that such things be mentioned in the meeting. Like some in Israel of old, they would even make God to serve with their sins. The inevitable outcome of this is that ungodly practices must be resorted to, and unholy gains sought, in the effort to mix two things so dissimilar; they simply are not miscible.

(To be Continued).

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

IX.—"AND HE GAVE SOME . . ."

My Dear M——,

IT is always well to remember that every believer in Christ is a member of His body, the Church. The youngest believer is as much a member as the eldest; the weakest as the strongest. Each has functions, as well as a place, in that Body, of which the Lord Himself is the Head. None other than true believers belong to this Body. Each person who is born again, born "from above," born of the Holy Spirit, has been baptised by the Holy Spirit into it, and is united by the Holy Spirit to the risen and glorified Head, the Lord Jesus Christ.

To grasp these simple, yet profound, facts clearly stated in the Scriptures, is a healthy preventive of much current error as to authority in the Church, and as to its membership and its government. No human being can ever be the head, or a head, of the Church. No person can enter the Church by any other baptism than that of the Holy Spirit. Baptism in water is not a condition of entrance into the Church, although it is proper for those who are members of that Church, after they have been baptised by the Holy Spirit into the Body, as I explained to you in a previous letter. No member of that Church will ever be severed from the Head or the Body.

PAUL, in presenting such aspects of truth to the Corinthian believers, emphasised the fact that there was one body, but many members. As the human body has many different members, so the members of the Church which is His body have gifts to enable them to perform different functions. These gifts are bestowed by the Holy Spirit upon the individual members. No member is without a gift. As the human body suffers if any member fails to function effectively, so with the Church. But Paul was at pains to demonstrate that the member with the humbler or less showy gift is as necessary to the well-being of the Church as the recipient of the most coveted gifts.

Every church of God, or assembly, is a local expression of the Church which is Christ's body. Each member of such a local church has a gift or gifts. We cannot choose our gift. The Holy Spirit distributes to each as He wills in His divine sovereignty. Failure to use these gifts means that some need of the church will be unmet. Herein is a cause of many a church malady. It seems to be assumed in the Scriptures that there will be a conscientious exercise by the individual of the gift confided to him. Where this is the case, there is real unity and co-operation. On the other hand, if some seek to exercise gifts not granted to them, trouble in the church is bound to ensue.

WHAT are these gifts? Some of them which have an element of miraculous manifestation are called "sign-gifts." The manifestation of Divine power in miracles has usually been confined to periods of transition. Miracles are not a permanent feature of spiritual life. So it was with "sign-gifts." They had their day, and if they did not cease to be, at least they passed into the abeyance in which they are to-day. It is quite conceivable that God might in circumstances of unusual crisis again bestow them upon men.

The principal "sign-gifts" were the miraculous powers granted to the apostles, and tongues. Some of these miraculous powers were promised by the Lord Himself: "In My name shall they cast out devils; they shall speak with tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt

them; they shall lay hands on the sick and they shall recover." These powers, generally speaking, passed with the apostles.

Tongues—*i.e.*, the genuine gift—were apparently as liable to misuse in the early churches as the spurious imitations of the gift in these days. The use of the gift of speaking in unknown tongues was to be regulated and restricted to times when an interpreter was present.

Prophecy was not merely what we usually understand by the word, the prediction of forthcoming events. It was a gift by which direct revelations were received from God and were conveyed to the people of God. But the canon of Scripture was completed with the record of the "Revelation of Jesus Christ." There was no further need of prophecy, for there was no more to be revealed. So to-day, with a complete revelation from God, we can safely say that anything taught which is contrary to the Word of God is not of God, for God cannot contradict Himself. The Ephesian epistle speaks of "the foundation of the apostles and prophets"—a clear indication that these gifts were not to survive the foundation stage of Church history.

LET us turn now to three other gifts still bestowed by the Lord Jesus Christ: evangelists, pastors and teachers. With the first I dealt in my last letter. The work of the evangelist begins with the preaching of the Gospel, and ends with converts being baptised and added to the assembly, to enjoy the ministrations of pastors and teachers. In this connection there is a patent weakness in much inter-denominational evangelistic work, a weakness which is apparently as irremediable as it is inevitable. There is faithfulness to the Scriptures in the preaching of the Gospel, and souls are saved. But instead of teaching these converts to confess the Lord in baptism, and to seek fellowship with God's people along Scriptural lines, the Word of God is too often forsaken for the Prayer Book, or for other traditions and errors of men, and the convert is either introduced to humanly-devised systems or, what is even worse, left unshepherded.

TO take next the other gift connected with public ministry, that of teachers, we find its functions described by the title. They are concerned with the teaching of the Word of God to the members of assemblies. I have said before that the proof of the gift of an evangelist is in the conversions which follow his preaching of the Gospel. So the proof of the gift of a teacher is in the edification of the people of God by his ministry of the Word. There is a queer idea in some quarters restricting teaching to instruction. Alas! sometimes instruction fails to effect more than a mental exercise in the acquisition of knowledge. But true teaching has several other phases than the mere impartation of knowledge. It should lead to a closer walk with God. It may partake of the character of exhortation in matters of conduct within and without the church, and in relation to preparation for, and participation in, Christian service. It has a high mission in comforting those suffering in mind or body, in cheering those who are downcast, in encouraging the faint, and in strengthening the weak and weary. Even rebuke of sin or neglect or lethargy is within its ambit.

But one thing is obvious. I am almost tempted to define the obvious as that which is usually overlooked. Christians cannot be instructed, comforted, cheered and exhorted by the exercise of the gift of teachers, unless they present themselves at the appropriate meeting. While such teaching needs to be reinforced by individual Bible study, it is also true that individual Bible study needs to be reinforced by teaching. And frankness compels me to add that many who would excuse themselves for such absences as I have indicated by pleading pre-occupation elsewhere with service, would be among those to benefit most by sitting under the ministry of the Word. Oh! the folly of the untaught seeking to teach!

LASTLY, but perhaps most important because of comparative rarity, there are pastors, the under-shepherds of the Chief Shepherd's flock. What grace, patience, wisdom and experience are required! No work in the church is more complex and difficult. To win back the straying soul, to feed the spiritually hungry, to restore the sinning, to nurse the ailing, to reconcile those at variance, and to advise the perplexed, are but instances of the variety of service to which pastors are called. Only those who have been in such work realise its trying character, and understand why to such a "crown of glory" is promised. It is work for those with wide experience of life, and not for those whose lives are confined to narrow grooves and restricted human contacts.

These are the gifts bestowed by the Lord for the "perfecting (or the development of full-growth in godliness) of the saints unto the doing of service." Very rarely indeed does one man possess and exercise all these gifts. The Scriptural intent is that the whole body, of many members, *all* "fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body unto the edifying of itself in love." What a picture of beauty and perfection! No wonder the aged Paul wrote to young Timothy, "Neglect not the gift that is in thee," and again, "Stir up the gift which is in thee"!

Your affectionate brother,

C. S. KENT.

P.S.—Chapters to be read: 1 Corinthians 12. 13 and 14; Ephesians 4.

CORRESPONDENCE.

An esteemed London correspondent's comments on the review in August "B.M." of W. J. Hocking's book, "The Son of His Love":—

"I consider that what you narrate concerning the lady objector to 'conceived of the Holy Ghost' is **most telling.** Does the New Testament contain anything which connects **The Father** with the conception of our Lord's **human** nature? If not, then there is a Sonship in our Lord which is necessarily a **Divine** and eternal relationship, having its existence in His **Divine nature.**"

It is becoming increasingly evident that Christianity as a Divine Revelation is being completely dislocated for those who deny the Eternal Sonship. It opens the door to other denials of fundamental truth.—[Ed.].

QUESTION B.

(Concluded from page 247).

Me, throughout your generations" (that is, it was only to be used for sacred anointing). "Upon man's flesh it shall not be poured" (that is it was not to be used for ordinary purposes or ordinary persons). "Neither shall ye make any other like it" (It was not to be imitated). "Whosoever compoundeth any like it, or putteth any of it upon a stranger, shall even be cut off from his people." This is a warning against imitating the unction of the Holy Ghost, when out of communion with Him through unjudged, unconfessed sin, or professing to give the Holy Spirit, as "bishops" of the Church of England do to their candidates for "confirmation," many of whom are not only unregenerate, but have never even been taught the necessity of the new birth, except in the sense of "baptismal regeneration," that terrible and soul-destroying delusion.

The Holy oil was also used for the anointing of God's kings, e.g., Psa. 89. 20, "I have found David, My servant; with My holy oil have I anointed him"; though we should not have known from 1 Sam. 16. 1 that the oil that Samuel used was "holy oil." In 1 Kings 19. 16 Elijah is directed by Jehovah to anoint Elisha, the son of Shaphat of Abel-Meholah, to be prophet in his place. God had his successor ready, but we are not told whether this was always done in the case of God's prophets, and if so, whether it was done with holy oil.

In the case of our Lord, we know that He was born the Christ, i.e., the anointed One. "To you is born this day in the City of David a Saviour, which is **Christ** the Lord." Later He was anointed as God's prophet on Jordan's banks, when the Holy Spirit descended upon Him: "God **anointed** Jesus of Nazareth, with the Holy Ghost, and with power" (Acts 10. 38; see also Isa. 61. 1; Luke 4. 18). In Acts 2. 36, Peter shows the people, "God hath made that same Jesus, Whom ye have crucified, both Lord and **Christ.**" Clearly also is the Lord God's anointed King, e.g., Psa. 132. 17: "There will I make the horn of David to bud: I have ordained a lamp for Mine anointed."

The Tempted Life

(James 1. 13-21).

By Andrew Borland, M.A., Irvine.

THE section immediately preceding has dealt with "the tested life," proving the reality of faith, and furnishing a basis upon which God can reward a Christian for his loyalty to Himself in the years of trial. The present section, on the other hand, treats of a subject, to many much more difficult, and certainly not without problems which find an answer only within the pages of Scripture. The writers of the New Testament may not have been psychologists, trained in the modern scientific method of approach to the subject of temptation, but they undoubtedly were clear thinkers whose writings gave expression to deep meditations on fundamental questions which have always agitated the minds of men. James, on this matter of temptation, strikes at the root-cause, leaving to others the elucidation of the intermediate process which lead men astray.

Then, as now, Christians questioned among themselves regarding the origin of temptation. They evidently blamed God for the sins (v. 13). In so doing they had fallen into the error of confusing their trying circumstances with the corruption that resided within their own evil hearts. That state of affairs was due to their ignorance of the source of the trouble. Self-deception is oftentimes a root-cause of our faulty attitude towards the question of temptation to sin (vv. 16, 22, 26). Observe in our writer's treatment of the subject. First,

THE FACT OF TEMPTATION.

This he asserts in a very simple fashion, "Every man is tempted." That fact is incontrovertible. History, observation, experience, conjoin to corroborate the statement of Scripture. Notwithstanding the universality of the fact, questions urge themselves for answer. Why should a man be held responsible for yielding to what to him appears like a "conspiracy of circumstances," exciting desires and precipitating his downfall? Why should he be held accountable to God for "temperamental infirmities" for the possession of which he is not individually chargeable? Why does not God remove illicit desire to sin, when, in His mercy, He regenerates us? To all of these difficulties there are solutions, but the solutions are not to be found in the researches of man, but in the declarations of the Word of God.

MAN, it must be remembered, is not a mere machine controlled and directed by outside influences. He is a personality, possessing qualities that differentiate him from every other earth-dwelling creature. He has volitional capacities denied to them: he acts, not as a pawn in the grip of irreversible fate, but as an independent being, able, within certain limits at least, to direct his own course, and to submit to or overcome his immediate circumstances. In other words, he possesses a will that he may exercise either for his own well-being or for his own undoing. God cannot force that will, and at the same time announce in the Scriptures that everyone must give account of himself to God.

Again, it must not be forgotten that the development of character is one of the principal issues of life here. Perfection is not attainable, and certainly is not to be coveted, for when man ceases to strive, when his ideal has been achieved, progress ceases, aspiration dies, and life stagnates. Only in the battle against temptation can powers be developed which otherwise would remain undiscovered; resistance of evil produces powers for good. The motto of an old Scottish

family puts this truth thus, "Virtus vulneribus virescit"—courage increases by the wounds it receives. And if physical qualities owe much of their development to the hardships endured and overcome, how much truer is it the case when spiritual character is concerned!

STILL further, temptation is part of the scheme of life inalienably associated with human experience. It proves the reality of the Fall, and indicates that the stream was poisoned at its source. Since Eden until now men everywhere (with but One exception) have been assailed in the same way and by the same foes, so that not one of us dare expect immunity from solicitations to evil thoughts and evil deeds. Secondly,

CONSIDER THE SOURCE OF TEMPTATION.

(a) IT IS NOT FROM GOD. "God cannot be tempted with evil." His nature is so absolutely righteous that there is no taint in His character. His holiness is impregnable. If He cannot be tempted, then He cannot in any sense be the originator of sin. Further, all that comes from God is good. His name suggests His beneficence. He is the Father of Lights. From Him to us comes down every boon and every perfect gift—nothing evil reaches us from God. His nature, too, determines His bounty. Two interesting words are used to express the writer's thought. With God there is "no variableness." The original says "no parallax." The term is a scientific one, used often by astronomers, both ancient and modern, to express the idea of change of position of the stars. As Father of Lights (*i.e.*, as Originator of all good) God never changes, because He cannot. With Him, too, there is "no shadow of turning"—no tropics. This is a term used by geographers. "The tropics" are the apparent turning places of the sun in its journeys north and south over the earth. The sun does not remain stationary always overhead, and as it moves, shadows are cast. But with God there are "no tropics." He remains stationary—His love is always overhead, at meridian splendour. No temptation to evil can ever come from such a God as that.

"Yes, midst the maddening maze of things,
And tossed by storm and flood;
To one fixed trust my spirit clings—
I know that God is good."

(b) TEMPTATION IS ALWAYS FROM SATAN. None of us denies that there is a sinister spirit of evil whose object is to bring dishonour to Christ, disaster to the testimony to His name, and defeat to His followers. That he is responsible for much cannot be gainsaid; but he finds his task much more easy when he discovers a vulnerable point of attack in the Christian's armour. He succeeds most readily where an avenue of approach has been prepared for him by the carelessness of the saint. Our downfall is due, not to his strategy, but to our own lack of vigilance.

(c) TEMPTATION IS USUALLY FROM WITHIN. "Every man is tempted when he is drawn away of his own lust, and enticed." A man's desires—for riches, ease, fame, pleasure, etc.—play the part of the tempter. They "draw him away." Here is a word that suggests treacherous force applied. It is the word used to describe how a crocodile was "hooked by the nose," and made an unwilling captive. So our desires hook us, and draw us away. A man's desires "entice" him, too. Just as food was laid on a trap to lure birds to their destruction, so our illicit desires act as a bait, enticing us to evil deeds.

The advice of James is as needed to-day as in his own day: we need to remind ourselves that temptation to evil is a result of the Fall, and that none are to blame but ourselves. *(To be continued).*

The OLD TESTAMENT closes with the word CURSE. But it is expressive of the great desire of God's love to avert it, for He says, "LEST I come and smite the earth with a curse." The NEW TESTAMENT closes with BLESSING.

Surveys of Service.

AUSTRIA.

By Ad. T. Eoll.

THE actual configuration of the map of Europe presents an uncemented conglomeration of states which might be called the Dis-united or *Un-united States of Europe.*

Of this area post-war Austria, reduced to one-eighth in area and population of what was the pre-war Austro-Hungarian Empire, forms a small but pivotal portion.

Pre-war Austria-Hungary was indeed, with an area of over 240,000 square miles and 54 millions of souls, twice as large as Great Britain and Ireland, and one-sixth larger than Germany, extending west and east from Switzerland almost to the Black Sea, and north and south from Saxony to Montenegro.

A British statesman, referring before the war to Austria-Hungary, said that if this empire, grouping so many nations and languages in one family, did not exist it would yet have to be created.

It was indeed a vital league-of-nations, permitting, within a large area, *free intercourse, technical and commercial* co-operation and adjustment—things lacking, and therefore craved for in all the world to-day.

Old Austria was a prosperous country, and no one knew this better than the Pope, who found in R.C. Austria his chief source for "Peter's pence." Here indeed was *"plenty of everything but the Gospel,"* if we may invert the famous word of the captain of the *Mayflower,* referring to the Puritan pilgrims.

Of Austria proper, with about 30 millions of inhabitants, only 2 per cent were, prior to the war, nominal Protestants, although in Hungary were some 20 per cent Lutherans and Calvinists—alas, mostly dead.

It was not always thus, for the Reformation had spread over large parts of Austria, so that, for example, in Styria, Carinthia and Carniola (Steiermark, Kärnten and Krain) some two-thirds were "reformed." Regarding Tyrol, Bohemia and Moravia, I would refer to the inspiring records of heroes of the faith in that unique work, by Mr. E. H. Broadbent, *The Pilgrim Church.* Many also of the nobility had taken their stand for the Truth and for liberty of conscience, and, in the time of the Counter-Reformation, preferred exile, losses and sufferings to a denial of the faith.

NAMES such as Count Bartholomew Khevenhuller and his son Hans (1539-1613) and (1597-1632) as also Baron Hans Ungnad von Sonegg (1493-1564) are worthy of special mention. The latter, after fighting the Turks, held high official posts, and was at last five years, governor of Styria, but went into exile to Wurtemberg. There, with the aid of good Duke Christoph, he established a printing press at Urach and Tübingen, and worked with the Slovenian reformer, Truber, a converted R.C. priest, and with others, for the supply of the Scriptures and Protestants writings in Croatian, Slovenian and Italian tongues, using Glagolitic, Cyrillic and Latin types.

The ruins of the castle of Landskron, near Villach, remind one of the godly counts, Khevenhuller, who by a Scripture depôt, and by harbouring Christian colporteurs, made the spread of the Scriptures possible even down into the Turkish provinces of Bosna and Herzegovina.

Count Hans Khevenhuller went to Sweden, and besides his services, gave large financial aid to King Gustavus Adolphus.

Austria as well as Germany would doubtless have become very largely if not

quite "Evangelical" but for the Jesuitic Counter-Reformation, and but for the disastrous dissensions amongst the "Reformers."

There were in 1579, when the Jesuits entered, no less than 2,000 Protestant places in Hungary; and in Austria, even after 200 years of oppression when an "Act of Toleration" was published in 1781 by the kindly Emperor Joseph II., no less than 270,000 persons owned to the Evangelical creed. Thus when slightly reviewing Austrian history we see the Life-giving power of God's Spirit and His Word, but also the hatred, the power and guile of the one who wrought in Cain and made him a religious murderer.

How many a "Valiant-for-the-Truth" of Austrian blood, on Austrian soil, has played a hero's part—in fearless faith and devoted toil. Even whilst still attached to the R.C. Church, there have been such who were light-bearing pioneers. Thus it was with the converted priest, Martin Boos, of Gallneukirchen, near Linz (1762-1825). To-day, where he lived and laboured, is a centre of Evangelical work, and, besides other enterprises, a deaconesses institute, with some 150 Protestant deaconesses, who, as far as Czechoslovakia and Rumania, reach out in their work.

COMING to more recent times we note a few special data. In Austria, liberty of faith was granted in 1861 to the Evangelical Churches (Lutheran and Reformed). In the Tyrol such churches could not be formed before 1875. According to laws framed in 1867 and 1874, for the "Protection of Minorities," Austria guaranteed "life and liberty to all inhabitants irrespective of birth, nation, language, race or religion," and it is stated that "all have the right to practice publicly or in private any form of faith, religion or creed, as long as it does not conflict with good morals or public order."

According to the law given under the Socialist regime, in April, 1922, re "liberty of the press, it is permitted to circulate gratis and without let or hindrance, any kind of religious printed matter."

All this seems fair enough on paper, but those who knew pre-war Austria can tell how difficult all truly evangelical work was. The work of Bible-colporteurs was hampered by the interference of priests and officials in country places. I know one who suffered so much by slanderous attacks and imprisonments that he eventually gave it up and betook himself to work in a coal-mine. Being thus engaged when the war broke out, and coals being in demand, he was spared military service, whilst God used him as a testimony and a blessing to a number of miners. By the shifting of frontiers they are now under Yugoslavian rule. Thus, in spite of difficulties, God's work proceeds though often taking other forms than sought for.

(To be continued).

CHRIST IN HEBREWS 2. 9-18.

(C. H. Darch).

The eight-fold superiority of Christ to His people:—

1. They were appointed to death, but he died for them (v. 9).
2. They were sanctified, but He is the Sanctifier (v. 11).
3. They need salvation, but He is the Captain of their salvation (v. 10).
4. He is not ashamed to call them brethren, implies superiority (v. 11).
5. He declares God's name, thus becomes their teacher (v. 12).
6. They are His children (v. 13), not tekna, but paidia—little ones.
7. The children are partakers of flesh and blood, but He took part of the same (v. 14).
8. They are weak and sinful. He is a merciful and faithful high priest.

He also brings out His glory by presenting Him in an eight-fold way, as:—

1. Higher than the angels, inasmuch as he was made lower (v. 9).
2. Crowned with glory and honour (v. 9).
3. Receiving from God a gift of the people (v. 13).
4. Superior to Satan and destroys him (v. 14).
5. Faithful in things pertaining to God (v. 17).
6. Merciful to His people (v. 17).
7. As able to taste death for every man (v. 9).
8. As having all things put under His feet (v. 8).

Discipline in the House of God.

WICKED WORKERS.

By The Editor.

WE now come to the last and gravest cases which may arise in the churches: serious moral and doctrinal lapses, the former of which we propose to consider now, while reserving the other for a final paper. Hitherto we have not had one case of direct assembly discipline, in the sense of excommunication, though this extreme seemed imminent in one or two cases. Excommunication, now become in certain circles a minor action, is in Scripture regarded as an extreme measure. The special sin at Corinth was the immorality of a marriage within the proscribed degrees, such as not even the Gentile world would name without disgust, that a man should marry his step-mother, for this is, it seems, without doubt the meaning of the words translated "have" and "father's wife." It was an incestuous union and a grave lapse of morals, punishable with death under the Levitical code (Lev. 18. 8-29).

Of course, it is important in all such cases that the accused should be dealt with judicially, and given the opportunity of being heard in his or her own defence. Even the world recognises this, and the church should not be behind them in fair dealing. How far have we travelled from the paths of righteousness, when we hear of brethren being cut off without trial or notice on some pretext, though no Scriptural reason for their exclusion can be alleged. Of course, it is presumed that the one accused is willing to have his case investigated. It is not, however, in any way advisable or Scriptural that the whole assembly should examine into the details of each case. How unsuitable this would be in circumstances like those of 1 Cor. 5. is evident. The elders do that and communicate their judgment to the church. In the case at Corinth, the facts were well-known; apparently there was no attempt to conceal the course: it was open sin. The apostle rebukes the Corinthians for being puffed up, not of course on account of the scandal, but in spite of it; instead of mourning it before God, that He should intervene and remove the evil-doer. He himself, though absent in Thessalonica, whence he was writing, had already made up his mind that the evil-doer should be put away in the Name of the Lord Jesus, that is on His authority; they being gathered together, it was to be a collective assembly action, and he, too, gathered with them in spirit, and the sentence would be carried out in the power of the Lord Jesus. There was authority to act on His word, and power to carry it out by His Spirit.

All this is summed up in the closing verses of the chapter as "God judging them that are within": that is the Divine side, and their "putting away from among themselves that wicked person": the assembly side. There is no indication that the person in question was actually present when put away, but no doubt he was fully advised of the fact.

HOW clear all this is and yet there are persons who raise objections to any such course as is here indicated, on the ground that, Were a member cut off from the body of Christ, that body would be maimed and defective. The difficulty arises from confusing the Body of Christ in its Divine aspect, with local churches in which a human element also enters. All true believers are baptized into one body in the Spirit (1 Cor. 12. 13), but this is independent of the local fellowship, but, as in the primitive churches, so now, there are sometimes false brethren, mere professors, who are manifested as such, who either leave of their own accord (see 1 John 2. 19), or

have to be cut off in discipline, as here. Not that it always follows that one excommunicated is void of divine life. Many prove afterwards, by their repentance, like the delinquent at Corinth, to be true members of Christ, and are restored to fellowship, whereas there are others who never return, and whose subsequent course throws grave doubt on their reality.

But to return to our chapter, the apostle, while clearly stating his own conviction as to the course to be pursued, desires that the church may act, not by necessity, but by conviction. He reinforces his decision with a two-fold argument—one a warning: they were incurring a grave risk in boasting of their state, while tolerating this evil, for "A little leaven leaveneth the whole lump"; that is evil connived at or tolerated will surely spread, and will be contaminated. They should realize, too, that their greater privileges carried with them corresponding responsibilities. If Israel after the flesh, who had the literal pascal lamb, were called to put away leaven, much more should saints of the new covenant. *(To be continued).*

THE BOOK OF THE REVELATION.

1. It is the closing chapter of the Divine Book.
2. It tells of Satan's final defeat, and of Christ's final victory.
3. It is a book in three parts (chap. 1. 19).
4. It is a book, the reading of which brings special blessing (chap. 1. 3).
5. It describes Christ taking possession of the earth by power.
6. It is the Revelation, not of things merely, but of a Person (chap. 1. 1).
7. It will be a short book when once chapter 6. begins (Rom. 9. 28).

Surely I come quickly,
Even so come Lord Jesus. W. H.

CORRESPONDENCE.

We have received from an esteemed correspondent in the north of Ireland a letter dated April 1st,.1935, which we desire to publish in part, because for one thing we have been accused, in quite a friendly way, "more in sorrow than in anger," of being unsympathetic to those in debt, because the question was raised in "B.M." as to whether those habitually in debt ought to minister the Word in public: we thought not, according to 1 Tim. 3. 10. However, this present letter had come to us previously in another connection. We trust the impression conveyed to our reader's mind was a false one, though it is certain that, in accordance with the Word "Owe no man anything," there would be less indebtedness if everyone strenuously resolved to live within their income, and not to **begin** borrowing. We are also glad to acknowledge our misquotation which was intended rather as a summary of the teaching of the passage in 1 Cor. 6. Our brother writes:—

"I notice that in your article in 'B.M.' on discipline, you assume a quotation from the Scriptures that 'brother should not go to law with brother.' As quite a few of the readers of such an article are rather careless readers of the Scriptures, and are likely to form a false impression, you should be careful to have this corrected as soon as possible. Now that we are all Greek scholars to a greater or less extent, we are likely to be careless in our English, indeed one might be tempted to think that in our process of straining the 'Greek' gnats, we might swallow quite a few 'English' camels.

Personally I am frightened of going to law, as it does not always result as the litigant would desire, still 'the law is not made for a righteous man, but for . . .,' and I think you leave this inspired word out of account, when you should have balanced it with the correct quotation that 'brother goeth to law with brother,' just as you very nicely put the answer to question 'A' overleaf with reference to the 'sword,' with which a balanced judgment must agree.

Here is an instance which is not hypothetical. If you can give any scriptural help on it, it would be appreciated.

Brother A at brother B's solicitation lends him a sum of money on the promise that it will be paid 'next Friday.' 743 Fridays have come and gone and no money has been paid against this. I ask, Is this a righteous man? Is God unrighteous? It is now clear that in making that promise he knew that he was repeating promises he had made to others on earlier occasions and had failed to fulfil. Is this a righteous man?

Moreover, brother A at the solicitation of brother C gives his signature to the Bank with others to obtain for brother B a considerable sum of money for a business venture, brother B representing himself as a competent master-worker in that particular branch of his business.

It comes to light later that not only had brother B no money or capital of his own, but that he was secretly in debt to brethren in another place where he formerly lived."

It is hardly necessary to go into further details. We will only add that these and

similar happenings have driven A to compound with his creditors, and that B is preaching and teaching about as though nothing had happened." Our correspondent closes with a question for which we confess we have not a ready answer: "What would you do if a brother, by actions such as these, brought you to bankruptcy, and you could not get your brethren to interfere in the matter?" The conclusion of the whole matter is, seeing that every one of the first five verses of 1 Cor. 6. teach that brethren are bound to interfere in such matters, that the injunctions of the chapter are by no means intended to allow men who act unrighteously to go scot-free, and that our sympathy is due, not only to those who are in debt, but also to their creditors, many of whom can ill afford to lose, or be kept waiting indefinitely for, their money.

We need scarcely add that we are not attempting to judge the above on its merits, as we only know what our correspondent says on one side, and we have no knowledge of the persons involved.

We have received two letters: one from a Belfast brother, and another from Tasmania, criticizing our answer "A," in April ult., as to our Lord's words in Luke 22. 36-38: "And he that hath no sword let him sell his garment and buy one." The words run in the Greek, "And he that hath not, let him sell his garment and buy a sword." Hath not what? The previous verse seems to supply the missing word—purse; this, as Alford points out, is borne out by the first part of the verse. The man who had a purse (presumably not empty) could buy a sword; but if he has not one, he must realize his garment. As one has said, "Even the garment (**himation**) is less indispensable than the sword: so dangerous are their surroundings." What was formerly unnecessary, became indispensable now, as their Lord was about to leave them, or in other words, be "numbered with the transgressors" See Isa. 53. 12, where the words occur prophetically: "He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, etc.

Now we ask our readers to consider the various phrases of this passage, and ask themselves whether there can be any legitimate doubt that they **all** refer to the cross, and that the transgressors, with whom our Lord was numbered, were the two robbers? However, the argument of both our critics circles round these words, "numbered with the transgressors," in which they both find, what we must term, a loop-hole of escape from our conclusions in their explanation thereof: "Who was the transgressor?" asks our Belfast brother. "Clearly Peter," comes the surprising answer, given by himself. "Peter had constituted himself a transgressor against the State."

Our Tasmanian correspondent varies this by making the Lord Himself "the transgressor" (!) and explains the Lord's words, "It is enough," as "Enough to convict Him as a leader of being a transgressor of Roman law, the more so seeing he was found under cover of darkness, in a secluded retreat at the head of an armed (!) band, the possible nucleus of a large force." Nothing of all this was said to Pilate by the high priests at our Lord's trial, so that it is necessary to use our imaginations vividly in order to believe it. It entails besides, believing that our Lord in His directions to His disciples in Luke 22. 36-38, was **staging** a fulfilment of Isa. 53. 12, and facilitating His own condemnation, a thing entirely foreign, as I think most will agree, to His whole manner of acting.—[Ed.].

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 6.—QUESTIONS—GOODNESS.

1. In what is the Lord abundant? Exod. 34.
2. What is the earth full of? Psa. 33.
3. For what should men praise the Lord? Psa. 107.
4. What endureth continually? Psa. 52.
5. What did the Psalmist say would follow him all the days of his life? Psa. 23.
6. With what does the Lord crown the year? Psa. 65.
7. What leads men to repentance? Rom. 2.
8. What is part of the Fruit of the Spirit? Gal. 5.
9. What did Paul pray concerning the Thessalonians? 1 Thess. 1.
10. Of what was Paul persuaded concerning the Romans? Rom. 15.
11. What will Israel do in the latter days? Hos. 3.
12. In what have saints to rejoice? 2 Chron. 6.

No. 5.—ANSWERS—GLORY.

1. Psa. 19. 1.
2. Isa. 6. 3.
3. Exod. 40. 34.
4. 1 Chron. 16. 29.
5. Psa. 8. 5.
6. Psa. 24. 10.
7. John 1. 14.
8. John 2. 11.
9. John 17. 24.
10. Heb. 2. 9.
11. 1 Cor. 10. 31.
12. 1 Cor. 11. 15.

—Berean.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—What is the true sense of Psalm 2. 7? There is no verse quoted so often as referring to the Incarnation by deniers of the Eternal Sonship of our Lord. Have they sufficient ground for this?

Answer A.—No, for to do so merely begs the question; it is exactly what has to be proved. The Psalm begins prophetically much later than the Incarnation, namely, with the rejection of Christ, for the apostles by the Spirit quote verse 1, as fulfilled in His rejection by "both Herod and Pontius Pilate, with the Gentiles and the people of Israel" (Acts 4. 27). The Psalm is divided into four sections: (1) Verses 1-3—the language of the rebels against Jehovah. (2) Verses 4-6—Jehovah's answer of derision and wrath. So sure is His purpose, that it is as though already executed, "Yet have I set My King upon My Holy hill of Zion," though naturally this purpose did not begin then. (3) Verse 7—the King Himself speaks, "I will declare the decree." What decree? Would the Lord refer at such a juncture to His incarnation, which to the eyes of men had proved a failure by His rejection. No, it was the Eternal decree, on which all God's purposes rest, concerning the Eternal generation of the Son. "Thou art My Son, this day have I begotten Thee." (4) Verses 10-12—words of the Holy Ghost through David to living kings and judges of the earth to be wise and serve the Lord NOW, and rejoice before Him. "Kiss the Son* lest He be angry and ye perish from the way when His wrath is kindled but a little, blessed are all they that trust in Him." The word NOW shews that this closing section is not prophetic at all, but was, we might say, a lesson drawn by David to his fellow-kings. In the language of to-day he is turning the occasion to profit to lead them to repentance and reconciliation to the Divine Son. In "NOW" the sense is adversative, in contrast with what has gone before, and with the future reign, when it will be too late to turn. David warns his brother rulers of their present duty. Surely such an appeal, addressed in about 1030 B.C., to kings living at that date, to "kiss the Son," evidently a Divine Person, the equal of Jehovah, does bear witness to the Eternal Sonship of Him who was at once the progenitor of David, and later "made of his seed, according to the flesh." How shallow then are the thoughts of those who deny the relation of the Son to our Lord in the Divine Trinity, on the ground that such a relation is not recognised in the Old Testament Scriptures. How soon, alas, the Scriptures become so far a closed book to those who close their eyes to its teachings!

Now let us return to the immediate object of our consideration, the words, "Thou art My Son, this day have I begotten Thee," and enquire whether these words do indeed refer to the Incarnation. If so, we should expect to find them addressed to the Lord in the manger, or at anyrate that some allusion to them would be found in the herald angels' announcement, but we search in vain for any reference to such a thing. All they say is, "Unto you is born this day in the City of David, a Saviour, which is Christ the Lord," but no hint that in that birth, a Divine Person, hitherto unknown, had become the Son of God. Not even do the words of Gabriel to Mary bear this meaning. In answer to Mary's legitimate question, he makes a double statement: (1) "The Holy Ghost shall come upon thee," that is the Holy Ghost will become to thee the Divine agent of thy conception, or in the words of Matthew 1., "Thou shalt be found with child of the Holy Ghost." But that conception, unlike any other human birth, was to be of One who had already existed in another form, and who, by the fact of human birth, would enter into manhood. Hence we read, (2) "The Power of the Highest shall overshadow thee," that is, a Divine Person shall, at the moment of the human conception by the Spirit, become flesh, or in other words, the Eternal Son will take to Himself perfect human nature in the womb of the Virgin. Hence the words of the Angel Gabriel: "Therefore that holy thing that shall be born of thee shall be called the Son of God." To assert that Christ only became "the mighty God" at the Incarnation would be to deny His Deity; to assert that He only then became the Son of God is to deny His Person. If the babe were only Son of God by human birth, then the Incarnation was an exaltation, not a humbling, and must be the predominant truth of the New Testament, though we know that neither our Lord nor His disciples ever grounded their testimony to His Sonship on it. The Lord in the words of Jehovah's decree, "Thou art My Son, this

*That the word here is Bar not Ben does not invalidate the argument, for as Gesenius notes, Bar is Son in Psa. 2. 12, is the sense of one begotten, and is applied to Jehovah, namely, the King, and Tregelles adds "that is Christ." Genesius goes on to compare the word here, with the more usual word, Ben, in Isa. 9. 5. Indeed here again we must note that the Son was not born at Bethlehem—but given ("A child was born"), that is, the Lord did not become Son by His human birth, He was born a true human child. The Word became flesh.

day have I begotten Thee," goes back to the Eternal Truth of Him as the Son. This He was "declared to be with power by the resurrection," which as Alford shows is not less the subject of Romans 1., because foreshadowed by resurrections on a lower plane. Not that the Lord became Son at the resurrection, any more than at the Holy Mount, or at the Jordan, but "declared to be the Son of God with power." Recognition of His Divine Sonship is repeated again and again, but the Relation was Eternal.

Now in considering the three-fold quotation of the words in the New Testament, if the Incarnation be ruled out in one case, it must be in all. Acts 13. 33 must refer to resurrection. In verse 24, certainly incarnation is in view, and the word is "**agein**"—to lead, to bring. "God hath **raised** unto Israel a Saviour." In verse 30, a general word is used for raised (**egeirein**), the same verb as in verse 22 of David's appointment as king, but in verses 33 and 34 we have another verb altogether (**anistesthai**) which is found eleven times in the Acts, of resurrection, and the substantive **anastasis** is translated resurrection forty times, out of its forty-one occurrences. As Alford says, "The meaning, 'raised from the dead,' in verses 33 and 34 is absolutely required by the context, both because the word is repeated with 'from among the dead,' verse 34, and because the emphasis throughout is on the resurrection."

In Heb. 1. 5 the reference is not only to resurrection, but further back to that eternal past, when He, the Risen, Glorified One, had received a name, that of Son, more excellent than they, by inheritance. He was Son, before He was appointed Heir of all things, and before He created all things.

In Heb. 5. 5 the subject is Christ's call to priesthood. This could not be by the fact of incarnation, seeing He was not of the priestly tribe of Aaron. He must first ascend, where another order reigns, that of Melchizedek, "made like unto the Son of God," the chief point of which likeness, if not the only point, consisting in the fact that His eternity in the past as Son goes equally with His eternity in the future.

Some have attempted to divide the decree into two: "Thou art My Son," referring to the Eternal Sonship, and "This day have I begotten Thee," to the Incarnation. To our mind this seems forced and unjustified by the context. It seems to arise from a fear of applying the word "begetting" to the eternal past, but this was Arius' objection, and can only be justified by applying laws of time to eternal truths. When we can fathom the mystery of the Divine Being without beginning, then we may be able to solve the eternal begetting without beginning. To what day then does the Spirit of God refer in Psa. 2. 7. We have been reminded so often of the varied meaning of day in Scripture that we hardly need insist on this—indeed it is sometimes used so broadly that the question of time hardly enters into it. This, we believe, is the case here: "The use of **seemeron** (the Greek word, translated here in LXX. for "this day," and in the New Testament) in the sense of 'eternally' or 'in eternity' is well established (it is found in Philo). Consequently an orthodox reader would understand it: 'Thou art My Son, I have **eternally** begotten Thee'" (cf. Heb. 1. 5)‡ This fits in with the New Testament quotations—a testimony in time to a fact beyond time, in the eternal NOW of a past eternity.

Question B.—What do the words in Exod. 30. 32, with reference to the holy anointing oil mean? "Upon man's flesh it shall not be poured" Were the priests the only exceptions to this rule, or were the Levites anointed too?

Answer B.—I do not think it is correct to speak of the priests as **exceptions** to the rule. The Holy anointing oil was specially made for their anointing, and as far as I can find out, we never read of the Levites being anointed with it. This was called "an oil of holy ointment," and it was compounded after the art of the apothecary of the four principle spices: pure myrrh 500 shekels,† sweet cinnamon 250, sweet calamus 250, and cassia 500, "after the shekel of the sanctuary," compounded "with a hin"* of oil. The ointment represents the perfections of Christ, as revealed in the gospels, and applied to the believer in the power of the Holy Ghost. All believers possess this anointing (2 Cor. 1. 21; 1 John 2. 20). Here in this chapter we see that the tabernacle itself, the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot (seven objects in all), and all speaking of Christ, were set apart to be most holy unto the Lord, and "whatsoever toucheth them must correspond with the holy character and be holy also." Then in v. 30, the anointing of Aaron and his sons is directed, and Moses was told to say to the children of Israel that Jehovah ordained, "This shall be an holy anointing oil unto

(Continued on page 238).

‡ "Creeds or No Creeds." Dr. Charles Harris. Page 368.

† A Shekel weighs just over ½ oz.

* A hin of oil, according to Josephus, equals a little over one-and-two-fifths of a gallon.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. *Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month.* All announcements are subject to the permissive will of the Lord.

No charge for Insertion. **SEPTEMBER, 1935.** Made up 26th May.

SCOTLAND.

FORTHCOMING.—Annual Conference, Gospel Hall, **Annbank,** Saturday, 7th Sept., 3 p.m. Speakers, David Weir, W. B. Farmer, Jack Atkinson and Tom Sinclair. Annual Conference, Townhead Gospel Hall, 45 Rottenrow, **Glasgow,** Saturday, 7th Sept., at 4 p.m. Speakers, W. M'Alonan, M. H. Grant and A. Miller. Annual Conference, Gospel Hall, Roberton Street, **Chapelhall,** Saturday, 14th September, at 3.30. Speakers, A. Gilmour, Denny; John Douglas, Ashgill; M. H. Grant, Airdrie; and Walter Scott, Whitburn. Conference in Gospel Hall, Montgomery Street, **Kinross,** Saturday, 14th September, at 3.30 p.m. Annual Conference, in connection with Ebenezer Hall, in Town Hall, **Motherwell,** Saturday, 14th September, 3.30 p.m. Speakers, J. Fraser, J. Coutts, R. D. Johnston and W. D. Whitelaw. Conference, Gospel Hall, **Linwood,** near Paisley, Saturday, 14th Sept., at 3.30 p.m.. Renfrewshire Missionary Conference, Caledonia Hall, **Greenock,** Saturday, 21st September, at 3.30 p.m. Speakers, S. Lander, Bolivia; James Caldwell, Northern Rhodesia; and others. Annual Conference, Gospel Hall, **Cockenzie,** Saturday, 21st September, 3 p.m. Speakers, E. H. Grant, Blantyre; Wm. King, Dalmuir; W. B. Farmer, Glasgow; and Jack Atkinson, Belfast. Half-Yearly S.S. Teachers' Conference, in Wellcroft Hall, **Glasgow,** Saturday, 21st September, at 4 p.m. Tract Band Workers' Report Conference, Gospel Hall, **Dalry,** Saturday, 21st September, 3.30 p.m., followed by Open-air Gospel Rally. Ayrshire S.S. Teachers' Conference, in Victoria Hall, **Ayr,** Saturday, 28th September, at 4 p.m. Conference, Temperance Institute, **Stranraer,** Wednesday, 25th September, at 2.30 p.m. Speakers, John Gilfillan, Dunoon; W. R. Hood and Joseph Hamilton, Kilmarnock. Half-Yearly Meetings, Christian Institute and City Halls, **Glasgow,** September 28th to October 1st. Speakers, Dr. A. Rendle Short, E. H. Broadbent, L. W. G. Alexander, R. D. Johnston, F. Mansfield, Geo. Menzies, A. Ginnings, H. T. Gander, S. Lander, and others. Annual Missionary Conference, Town Hall, **Motherwell,** Saturday, 5th October, 3.45 p.m. Speakers, A. Ginnings, Spain; James Caldwell, Central Africa; S. Lander, Bolivia; W. Kendrick, West Indies; and H. T. Gander. Annual Conference, Music Hall, **Inverkeithing,** Saturday, 19th October, from 3 to 7.45 p.m. Sisters' Annual Missionary Conference, Central Hall, John Finnie St., **Kilmarnock,** Saturday, 5th October, at 3 p.m. Expected, Mrs. Melville, China; Miss Shaw, Miss Gilmour and Mrs. Caldwell from Northern Rhodesia; Miss Lindsay, Dreghorn.

TENTS AND CARRIAGES.—Alex. Philip will work a tent in Torry district of **Aberdeen** during September. Tom Richardson has Ayrshire Gospel Tent at **Old Cumnock.** W. Duncan hopes to visit Deeside and other northern parts with "God's Way of Salvation" Car. J. Atkinson has large Lanarkshire Tent at **Baillieston.** J. McCulloch has Lanarkshire smaller Tent at **Bridgend.** John McAlpine has Glasgow Assemblies' Tent at Possilpark.

REPORTS.—Conference Gatherings at **Craigellachie** were well attended. Helpful ministry from Messrs. Alexander, Borland, Hogg, King, McAlpine and Thomson. John A. Jones reports much encouragement in tent work at **Port William,** Wigtownshire. Some have professed faith in Christ, and others are anxious. Brethren Bentley and Walker have visited over forty towns and villages in the **North** of **Scotland,** going from door to door with the "Gospel Messenger" and "Herald of Salvation." Several thousands of homes have thus been reached, and many others have heard the Gospel by the wayside. Pray for this effort to reach needy districts. Alex. Philip had some meetings in tent at **Condorrat,** Dumbartonshire. Opening Conference well attended. W. King, J. A. Jones, J. Govan, J. Campbell and A. Philip ministered the Word. Open-air Rally followed. A goodly number gave help. The meetings have been stiff, but interest growing, and some have professed to be saved. Helpful and encourag-

ing ministry was given by J. Henderson, Wm. R. Matier, R. Chapman and J. Atkinson at opening of large Lanarkshire Tent at **Baillieston,** on 29th July. Meetings are being very well attended, and a number have been saved. Profitable and encouraging ministry was given by Messrs. J. Currie, R. Prentice, A. Smith and J. M'Culloch at opening of small tent at Bridgend. Meetings are also very encouraging, and a few have been saved. Ayrshire Gospel Tent has been removed to **Old Cumnock,** commencing with a Conference. W. Duncan had "God's Way of Salvation" Car at **Methil** and **Wemyss** districts, where Gospel meetings were held and some interest manifested.

ENGLAND AND WALES.

FORTHCOMING.—M. S. C. Conference, "Plas Menai," **Llanfairfechan,** September 1st to 7th. Speakers, Dr. Latimer Short, F. A. Tatford, W. E. Vine and W. Wilcox. Conference Gatherings at **Yeovil,** September 4th and 5th. Full particulars, W. H. Higgins, "Brabourne," Roping Road. Half-Yearly Gatherings, Civic Hall, Queen Street, **Exeter,** September 10th and 11th. Full particulars, F. Pester, 23 Barnfield Road, Exeter. Conference at **Parndon,** September 7th. S.S. Teachers' Conference, Coleman Street Hall, **Southend,** September 11th. Speakers, Scott Mitchell and P. T. Shorey. Conference, Gospel Hall, **Cinderford,** September 12th, at 3.30 and 6.30 p.m. Speakers, L. Gould and L. Phillips. Annual Fellowship Gathering, Bitton Street Gospel Hall, **Teignmouth,** Thursday, 12th September. Particulars, F. C. Tothill, "Fernworthy," Exeter Rd., Teignmouth. Lancashire Missionary Conference, Hebron Hall, Mayor Street, **Bolton,** Sept. 14th to 16th. The following missionary and ministering brethren expected. Messrs Spargo and Proudfoot, Africa; Davies and Wilcox, India; Wilson and Jordan, China; Adams, Malaya; Williams, Argentine; Dr. Bodman, Portugal; Ginnings, Spain; Scott Mitchell, London; A. H. Boulton, Bebington. Conference, Village Hall, **Burbage,** September 14th, at 3 and 6 p.m. Help appreciated. Conference, Alexandra Hall, **Hornsey,** September 14th, 3.45 and 6 p.m. Speakers, P. T. Shorey and J. B. Watson. Conference and Report Meeting, Joseph Street Hall, **Leeds,** Sept. 14th. Speaker, F. A. Tatford and others. Conference, Rudmore Hall, **Portsmouth,** September 18th, at 3 and 6.30 p.m. Conference, Barnard's Cross Gospel Hall, **Salisbury,** September 18th, at 3 and 6 p.m. Speaker, C. F. Hogg and others. Young People's Conference, The Octagon, **Taunton,** September 19th. Text Carriers' Conference, Crindau Gospel Hall, **Newport,** Monday, September 20th to 22nd. Conference, Callet Road Gospel Hall, **Ware,** September 21st, at 3.30 p.m. Special addresses on "The Tabernacle in the Wilderness," with models, in South Parade Hall, **Nottingham,** September 21st to 25th, at 7.30 p.m. Young People's Conference, Cholmeley Hall, Archway Road, **Highgate,** London, September 28th, 3.30 and 6 p.m. Speakers, Dr. McDonald, J. M. Shaw and J. Stephen. Y.P. Conference, **Hove,** September 28th, at 3.30 and 6 p.m. Missionary Conference, Denmark Hall, **South Norwood,** London, 28th September, 3.30 and 6 p.m. Expected, James Stephen, W. Ganz and J. W. Clapham. Annual Conference, Cemetery Road Hall, **Sheffield,** Saturday, 28th September, at 3 p.m. Speakers, H. P. Barker, Harold St. John and W. H. Huggins. W. H. Huggins continues the week following with a series of Gospel meetings. Annual Missionary Conference, **Leicester,** September 28th to 30th. Particulars, T. A. Judson, "Oakleigh," Sandown Road. Annual Conference, Eltham Park Hall, Elibank Road, Eltham Park, **London,** S.E.9, Saturday, 6th, at 4.45 p.m. Speakers, Ernest Barker and R. R. Guyatt. Autumn Ministry Conference, Town Hall, Paradise Street, **Birmingham,** Saturday, and Monday, 5th and 7th October. Correspondence, E. H. Whitehouse, Maxwell House, Maxwell Avenue, Handsworth, Birmingham. Conference, Assembly Hall, **East Ham,** London, October 5th, 3.45 and 6 p.m. Speakers, H. J. Vanstone, R. R. Guyatt and Scott Mitchell. Conference, Foster Street Hall, **Warrington,** October 5th. Counties' Evangelistic Work Report Conference, Bloomsbury Central Church, Shaftesbury Avenue, **London,** W.C.2., Saturday, 12th Oct. Conference, Skinner Street Hall, **Gillingham.** Speakers, B. S. Grainger and F. A. Tatford. Annual Meetings, King's Hall, Willesden Green, **London,** N.W.10., October 19th, at 3.30 and 6 p.m. Speaker, Geo. Menzies, New Zealand, and another. Conference, Gospel Hall, Church Row, **Fulham,** October 19th, 4 and 6.30 p.m. Speakers, E. S. Curzon, J. M. Shaw and F. A. Tatford. Central Hall Missionary Conference, **Westminster,** Oct. 24th and 25th. Particulars, W. Stunt, 62 Cheapside, London, E.C.2. S.S. Teachers' Conference, Metropolitan Tabernacle, **Newington Butts,** London, S.E., 26th October, 3.15 and 5.45 p.m. Full particulars, A. Cousins, 83 Clapton Common, London, E.5.

TENTS AND CARRIAGES.—J. M'Aulay is working tent at **Minster,** near Ramsgate, and H. E. Dunsford at **Farnborough.** H. Elphick is at **The Chart,** near Limpsfield. T. W. Hickley at **Polegate,** and G. Woodhead at **Burnham,** near Arundel. J. Prentice at **Blisworth.** Henry Steedman at **Weston Turville.** G. Davis at **Braughing,** Herts. E. H. Grant at **Thaxted.** E. M. Warnock in

Cambridgeshire, **Burwell.** S. Glen at **Layer-de-la-Haye.** A. Brotherton at **Yaxham.** W. Steedman at **Wetheringsett.**

REPORTS.—F. G. Rose has Gospel Caravan at **Witcham, Sutton** and **Mepal,** where there is interest, specially in the latter. Tracts well received, and many opportunities for personal work, with some **result.** G. T. Veitch had over 6 weeks' meetings with "Beulah" Caravan and Tent at **Three Oaks,** in Sussex, for Juniors and Seniors. The Word was blest to saved and unsaved. On August Bank Holiday, we had special meetings, and ministry was given by Messrs. A. C. Gates, G. Ingram, Philip Veitch and G. T. Veitch. Tea was served on a lawn, kindly lent by a lady, and a very profitable time was spent together. Hope to finish on the 19th. Commencing at **Westfield,** near Battle, on August 25th. Prayer will be valued. Y.P. Conference, **Wylam-on-Tyne.** Numbers as large as ever. Christ exalting ministry from H. Steedman and J. Stephens. Splendid time at **Southbourne** Holiday Conference. J. A. Briddon, A. Burr, A. J. Cornish, A. W. Darke, A. L. Rose, F. A. Tatford, W. J. B. Warner, and W. C. Wingfield ministered on "Our Glorious Lord." A. W. Darke and W. Smith spoke at **Pinner** Conference. F. A. Tatford and W. J. B. Warner gave help at **Moor Common.** Good numbers at **Ramsdell,** when Messrs. Andrews, Burr, Webber and Wynne ministered. Helpful time at **Ilminster** Y.P. Rally. E. Barker, O. Speare and F. A. Tatford took part. Full hall at **Romford** at opening of new Rush Green Hall. W. W. Fereday, F. A. Tatford and H. J. Vanstone gave words of encouragement. Reports from Tents in connection with Counties' Evangelistic Work, encouraging.—E. M. Warnock has found quite an interest and much to encourage. E. H. Grant, good interest, and some have received blessing. J. M'Aulay expecting much fruit from the preaching. H. E. Dunsford in a dark district, but interest growing. H. Elphick finds the interest amongst the children very good. G. Woodhead has reaped some fruit. J. Prentice has had some definite cases of conversion. Henry Steedman has had some blessing. G. Davis, in spite of difficulties, there have been some good results. A. E. Brotherton has had many results, and asks prayer for converts. W. Steedman asks to be remembered at **Wetheringsett.** A nice company gathered at **East Budleigh** Annual Meeting, when several brethren gave warning, comforting and supporting ministry. A good open-air meeting was held between the Conference Gatherings.

IRELAND.

Duff and Allen are near **Armagh.** Numbers and interest good. Rodgers and Alexander near **Tempo.** The numbers are good, and there is some interest. The people coming are not accustomed to hear the Gospel. F. Bingham has pitched his new tent at **Ballynure.** A hard spot; yet the people are coming fairly well. E. Hill has some interest in his meetings in the tent at **Baronscourt,** and the numbers are good. Craig and Lewis have moved into the town of **Enniskillen** with their tent. The numbers are fair, and a young man awakened last year has now professed. M'Kelvey and M'Cracken are having fair meetings in the tent at **Drumbo,** with signs of the Lord's hand at work. J. Megaw is going on in tent between **Killinchy** and **Killyleagh;** fair numbers coming. R. Hawthorne has seen the Lord's hand at **Dunmurry.** A needy but stiff village. Campbell and Diack have moved to the Co. Down side of **Lisburn,** and are encouraged by the numbers coming nightly. H. Bailie has started at **Lisdoonon** in a barn. Numbers fair. M'Cracken and Eadie have seen some fruit in the wooden tent at **Balligan.** M'Cracken and Henderson were cheered at the close of a number of weeks in wooden hall near **Newbliss** by seeing some profess faith in Christ. They have moved it nearer **Monaghan.** Love is still in **Moneydig** district, with encouragement. W. L. Wilson has commenced in a hired hall in **Islandmagee.** J. Murphy has moved to **Cookstown,** and hopes to labour around the district. Wright and Beattie have had good meetings at **Fintona.** Wallace and Kells are having large meetings at **Cloughmills.** Poots and Finnegan have commenced in a barn at **Drumnascamph.** Good numbers coming. Whitten and Gilpin have tent pitched near **Kells,** Co. Antrim. Attendances are encouraging. F. Knox continues to have large gatherings in the big tent on the Shore Road, **Belfast,** with blessing. **Ballycastle** Conference, on 5th August, was a profitable season. Brethren Gould, Hawthorne, Bailie, Buick, M'Cracken, M'Kelvey and M'Cune ministered. **Clones,** also on August 5th, was also a profitable time. They were able to secure another hall, and in spite of the burning of their hall, were able to go on with the meeting. They hope soon to have it repaired. David L. Craig had meetings in tent at **Downpatrick,** where there is no assembly. Fairly good attendances. Good interest amongst young folks. The Annual Missionary Conference, Victoria Hall, **Belfast,** 11th to 14th October. Correspondence to John M'Leod, 8 Cabin Hill Gardens, Knock, Belfast.

CANADA AND U.S.A.

W. H. Ferguson has been busy with Bible Carriage work, visiting former fields of labour, and taking in new ground. Seeing some fruit from last year and former years. Going on to **Lake Superior.** Prayer will be valued. James F. Spink spent eight weeks in tent at **Houston,** Texas. Interest increased, about 18 professed to be saved. Now in **Harper,** where there is no assembly, and it is difficult to get people in tent. Expects to take tent to **San Antonio** in August and work there until end of September. Alexander Livingstone had a few meeting at Frost Avenue, **Rochester,** N.Y. F. Trulli, of Natick, Mass., also visited us with his Gospel carriage. W. J. Wells gave a graphic description of the work in Venezuela and South America. He sailed on August 30. Our brother Andrew Craig was also present. We held our S.S. Children's Outing, and Christians from **Buffalo,** N.Y., and Toronto, Canada, showed fellowship by coming to our help and encouragement. R. Roberts had three weeks' meetings at **Frostburgh,** with encouragement—six professed faith in Christ; and later had about three weeks' meetings in a tent at **Woodlawn,** Maryland. Though few came out, one professed faith in Christ. Four were baptised that were saved some time ago. He intends starting tent work in **Eckhart,** and prayer is requested for the work. We regret our note appearing in June, with reference to meetings in Kelker Street, **Harrisburg,** has to be withdrawn, as we are now informed it does not represent the true state of matters. Our report was given in good faith, and we should have rejoiced if the hope then expressed had been realised.

MISSIONARY INTELLIGENCE.

Enock Wangberg, Box 24, **Tromso,** Norway, writes:—"Our Summer Convention is now past. It was the greatest we ever have had—friends coming from all the district to enjoy the fellowship. We were gathered from Friday to Monday, the middle of July, and about 300 attended the meetings. We had the pleasure of having R. Hawdon, from Newcastle, at the Convention. He ministered the Word with much blessing, specially to the many newly-converted, who for the first time were at the Convention. At the Gospel meeting we also saw some souls saved. Indeed, it was a great time. Brother Coneg is going on fine with the language, and the Lord has opened many doors for him. He was sent as an answer to prayer. Please remember us much in prayer. Opportunities lie ahead as never before."

John Ruddock, Trujillo, Rep de Honduras, Central America, writes of a visit of Don Juan Garcia, a native brother from San Pedro Sula, and of good help given in the meetings. He also visited Olanchito and San Jose, where there is some interest. Brother Ruddock had meetings at Trujillo, in a rented house in another part of the town, and later visiting the Carrib villages. The opposition is very strong, and our brother will value help in prayer.

W. J. Miller has visited Suva, Fiji Islands, where a good work is carried on by our brother E. A. Berry. Brother Miller is giving help in the Gospel Hall, where there has been a good interest. Some have been baptised lately, and a small company meet to remember the Lord.

C. Gordon Smith, of Georgetown, British Guiana, paid appreciated visit to Trinidad, giving help at the Conference Gatherings. The Lord's presence much in evidence.

Our esteemed missionary brother, **Alex Soutter,** of India, presently at "Beaulah," Buckhaven, Fife, is still far from well. His recovery from the serious nervous breakdown, which came on in November last, will take some time. Rest and quiet essential. Remember in prayer.

Our esteemed correspondent, E. D. Berry, Thomson Street, **Suva,** Fiji, writes:—Concerning the progress of the work in the little assembly. Twelve believers now gather to remember the Lord—"Outside the Camp" (Heb. 13. 13; Matt. 18. 20). Another to be baptised shortly. W. J. Miller (Shetland) paid helpful visit, and has a deep exercise about the great need in these parts. Remember in prayer.

MISSIONARY ITEMS FROM THE WEST INDIES.

Sent by H. P. Barker.

In the Roman Catholic Island of **St. Lucia** some have been saved, including three R.C.'s, through the labours of Wm. Gillespie, evangelist from Canada. Many R.C.'s interested, asking for Bibles.

In **Tobago** work is hindered by complete breakdown of car. Premises for preaching the Gospel offered to our brethren at Mason Hall and Lambeau, but workers too few to occupy them. Several young men who confessed Christ are going on well. W. D. Bell reports good interest at Patience Hill, Plymouth, and Franklyns.

J. D. H. Annan erected tent in **Antigua,** good companies. Helpful young brother in hospital in serious condition; work loses by his absence. Sunday school at Jennings so increased that younger children have to be taught outside under a tree.

We have received a letter and brief report from Brother W. Templeton, Victoria Street, Separia, **Trinidad,** B.W.I., telling of interest in the "Egypt to Canaan" addresses," with much blessing to saint and sinner. At Repasia the interest is keeping up, and some are expressing appreciation of the "printed page" as well as the open-air meetings. A hall has been rented for inside work, and the attendances are growing. Remember in prayer.

ADDRESSES.

Correspondence for **Knockbracken** assembly to John Bloomer, Lisnabreeny, Newtownbreda, Belfast.

Believers now gather in Eastwick Gospel Hall, 7906 Eastwick Ave., **Philadelphia,** Pa.

Harold P. Barker should now be addressed at "Goodfellows," Fernhill Ave., Weymouth.

Alexander Philip, Evangelist. New address, 17 Albyn Grove, Aberdeen.

Mr. and **Mrs. Samuel M'Cune** from B.W.I. Present address while in homeland, 40 Bow Street, Donaghadee, Co. Down, Ireland.

FALLEN ASLEEP.

James Flett, Footdee, Aberdeen, aged 68 years. Saved at his own fireside when 27 years of age. For over 40 years in happy fellowship with saints at Walker Hall, Footdee. A good man, a brother beloved, and fellow-helper to the truth. He was a patient sufferer for the last five years. His testimony to the end was, "The Lord is aye precious." Known as a cooper at the herring-fishing stations in the north of Scotland, and also at Yarmouth. **Sandford Hynd,** nephew of the late Peter Hynd, Dreghorn, aged 22 years. Suddenly called home to be with the Lord. Saved 3½ years ago, under the preaching of T. Richardson. Bore a bright testimony. A young man of promise, with a good report from without. Will be much missed. **John Mathieson,** Winnipeg, aged 48 years. Saved as a boy in Grove Street Institute, Glasgow. For a short time in assembly in Glasgow prior to going to Winnipeg 26 years ago. Since then has been active in all departments of assembly, especially among the young, being Sunday-school Superintendent for over 20 years. Greatly valued as gift to church; will be sorely missed; loved by all. **Wallace Melville Campbell,** Cheadle Hulme, aged 63 years, after six months' suffering. Saved when a boy, and continued steadfastly to the end. In fellowship in the Bramhall Assembly over 40 years, where he will be greatly missed. Given to hospitality, and had a welcome for the Lord's people. **Samuel Watt,** Bangor. Passed away quietly on Monday, 15th July. Saved through the late Dr. Matthews and David Oliver at Mullafernaghan 54 years ago. In fellowship in the meeting for 35 years, and for the last 19 years of his life in Central Hall Assembly, Bangor. Mr. Watt loved God's Word, and read it continually. He was a man of prayer, and had the joy of seeing all his family of eight children saved and in fellowship. **Wm. Henry Smith,** Douglas, I.O.M., aged 63 years (formerly in India on mission work). Suddenly called home to be with the Lord while giving a telling discourse on God's love in the open-air at Douglas Promenade to the thousands of visitors. The solemn event caused quite a sensation, and a warning note was sounded out to be prepared. Tracts which Mr. Smith had with him at the meeting were also given away, and a further opportunity made to press the claims of Christ. **David MacGill,** New Bedford, Mass., U.S.A., aged 74 years. Born in Rosewell, near Edinburgh. Saved when a lad of 17 years. The late Donald Ross had been carrying on meetings in a barn, and these were being continued by local brethren when Mr. MacGill was saved. Shortly after his conversion he emigrated to U.S.A., and was for eight years in the Boston Assembly. The last 47 years have been spent in New Bedford, where he was a tower of strength and help in the assembly. His home was ever open for the Lord's servants, and he was much given to hospitality. Mr. MacGill was a true shepherd, and his gracious ministry was a real help to the people of God. He was well known and highly respected by all. Representatives from the Cunard Steamship Co., and other business people, as well as a great number of believers from different assemblies, attended the funeral. Brethren Ferguson, Bulman, and H. Marshall took the services. Mr. MacGill leaves three of a family—Mrs. MacGill having been called home to be with the Lord eighteen years ago.

SHEPHERD PSALM AND DISCOURSE, by Ernest Barker. A suggestive comparison based on Psalm 23. and John 10. Paper Covers, 6d, by post, 8d.

THINGS TO COME, by F. A. Tatford. A suggestive outline on prophecy, making a valuable contribution to the subject for brief reference. Attractive Covers. Post Paid, 2½d.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

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TREASURY NOTES

By THE EDITOR.

BEWARE! (Col. 2. 8).

THE Apostle, in writing to the Colossians, though he has "a great conflict for them," that is, is in real anxiety for their spiritual wellfare, commends them for what he can, amongst other things which he does with joy, for their "order and the steadfastness of their faith in Christ." Some Christian leaders seem to undervalue Scriptural "order," but Paul was not one of them, and we may be sure it is no small matter to the Lord to see His people gathering together to His Name, according to the order of the Word, in contrast with the mechanical and lifeless display of man's order. And yet Paul discerned dangers threatening the saints at Colosse, which even divine order was not sufficient to avert. It is said that in nature there is, and often in the vicinity, an antidote for every poison. But there is no panacea, or cure-all, in nature, and if a remedy professes to be one, we distrust its claims. But God has not only an antidote for every ill, arising from sin, but a panacea in the Person and work of our Lord Jesus. So here we may notice that as Paul warns of dangers, so he presents the One Antidote available for every need, the Lord Jesus Himself, in His different characters and resources.

THE first danger the Apostle warns of is, "Lest they be moved away from the hope of the gospel" (chap. 1.). He has been speaking of the desire of Christ to "present them holy, and unblameable, and unreprovable in His sight," but this is conditional on their faithfulness. There are three presentations spoken of in the Epistles: the first where Christ presents the church to Himself a glorious church, "not having spot or wrinkle or any such thing" (Eph. 5.); the second when He will "present His people to God with exceeding joy" (Jude 24.). Both these seem to be unconditional—by grace alone. But the presentation before us is conditional. It is a question of walk and conduct. "If ye continue in the faith grounded and settled, and *be not moved away from the hope of the gospel.*" In this our responsibility is involved. How strenuously Satan has persevered in this attack. He has pointed to the long "delay" of the coming; he has promulgated the idea of the partial rapture, including only the very devoted—the élite of Christians; he has denied any rapture of the church as distinguished from the coming in judgment.

The antidote is found in verse 27, "Christ in you the hope of glory." If Christ be in you, and He is, if you are in Him, then, "He won't be in glory and leave you behind." How could the marriage of the Lamb take place before the coming in glory, as it will, "if part of the bride were left behind" (see Rev. 19. 7, 11).

THE second danger is, "Lest any man beguile you with enticing words." The word translated "beguile" here has the sense of one paying short change, or partly in good or partly in bad coin. This is an attack on Christ by enforcing His fancied "limitations!" These men seem more concerned with the "limitations" of Christ than with their own which are very real. The result would be, if their blasphemous doctrines were true, an ignorant, fallible, peccable Christ, unable to save us, because unable to save Himself.

What is the antidote? To acknow-

ledge Him as the Mystery of God—that is as nothing short of God manifest in flesh, in whom are hid all the treasures of wisdom and knowledge. How foolish and wicked it is for men to drag such an One down to the level of their own defective experience! Rather, the Apostle continues, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Did you receive Him by faith, on the principle of grace, and as a complete Saviour, from the guilt of your sins? Then walk in Him by faith and by grace, and receive Him as a perfect Saviour from every power of the enemy, and from the power of sin as well. At your conversion you were rooted to Him, let that root grow deeper and deeper. You were made stones in the temple of God, then be built up in Him. Living stones can grow and increase in strength. "As ye have been taught": it is not novel lessons we need, but to learn the old ones better.

THE third danger is seen in verse 8, "Beware lest any man spoil you (or rob you) through philosophy or vain-deceit. Philosophy is an attempt to account for the universe around without God, or at all events, without the God of revelation. "Evolution" is such a philosophy—an attack on His Creator-glory, and reducing Christ to the highest point reached in the age-long process. But here is the antidote: "In Him dwelleth all the fulness of the Godhead bodily, and ye are complete (or filled full) in Him." It is only, however, as we enter by faith into the truth of the gospel—of our cutting off with Christ at the cross by a circumcision made without hands; a truth of which our baptism is a figure, and of our actual quickening with Him, that we can enter into these truths.

But seeing these things are so, "let no man judge you (here is another attack of the enemy) in meat and drink, or in respect of an holy day, or of a new moon, or of a Sabbath which, it adds, are a shadow of things to come, but the body or substance is Christ." All spoke of Him, whether "meat or drink," as the bread and water of life, or a feast-day, of Him as the paschal lamb, the sheaf of the first-fruits, the body of Christ formed at Pentecost, etc. It is the shadow of Christ that falls on the sacred page, and He is the substance which casts the shadow. Here again instead of being judged by vain teachers as to externals, the substance of the bread and wine, the exact hour for the observation of the feast, let us be taken up with Him of whom all speak. It is not the ascetic principle even of abstinence from this or that, but as risen ones, to seek the things that be above, where Christ sitteth at the right hand of God.

"THE FATHER
Seeketh such to Worship Him."

Thy favour—wondrous favour,
O God, doth lead to praise;
To worship Thee, our voices
How gladly now we raise;
For in Thy well Belovèd
We have our blessèd place,
Fruit of eternal counsel,
And Thine exeeding grace.

Brought near to Thee—Thy children,
We joy in that deep love
Which marked us out beforehand,
For bliss with Christ above;
For nothing would Thy nature—
Thy glory—satisfy,
Than with Thy Son for ever,
Our place should be on high.

Not only **with** Him—**like** Him—
We are exceeding blest,
The proof of love's perfection
Where Thou, O God, wilt rest;
For only where each loved one
Reflects His glory bright,
Shall all be for Thy pleasure—
Thy fulness **our** delight!

"Spiritual sacrifices acceptable to God by Jesus Christ."

The great question comes, whether we are willing to take His word in all simplicity in its divine fullness of meaning, and to rest in the promise; "Lo I am with you all the day."

Let us not rest until we have bowed before Him and said; Yea, Lord, I do believe.

The Movements of the Ark.

By C. H. Burchell, Birmingham.

A BIBLE STUDY.

THE Ark of God was the most sacred vessel of the Sanctuary, and occupied the most distinguished place in the Tabernacle. It was mentioned first in the inspired list (Exod. 25. 10) to shew its peculiarly sacred character, and, as indicated by verse 22, it was the place where Moses received divine communications, and where Jehovah dwelt among His people (Psa. 80. 1). It journeyed with the children of Israel all through the wilderness along with the Tabernacle, which eventually was erected in the land at Shiloh (Joshua 18. 1), then Nob (1 Sam. 22. 11-19), and Gibeon (1 Chron. 21. 29). It was the duty of the priests to cover the Ark with the beautiful vail before it was carried by the Kohathites in the various movements of the camp (Num. 4. 5, 15), but in 1 Sam. 4. 3, the "elders of Israel" laid impious hands upon this holy vessel and removed it for their own purposes. From that time forward the Ark *never again* occupied its place in the Tabernacle. "Ichabod"—"the glory is departed from Israel" (1 Sam. 4. 21) was thus true, and Psa. 78. 60, 61 records God's solemn judgment in connection with such unholy work. Captured by the Philistines the Ark remained in their possession seven months (1 Sam. 6. 1) and was then returned, finding a resting-place at Kirjath-Jearim—"city of woods" near Jerusalem—where it dwelt for twenty years (1 Sam. 7. 2), but there was then no movement for its restoration, and it remained there for a further period of about eighty years (see 2 Sam. 6. 2—the margin of the Bible shews that "Baale" was "Kirjath-Jearim." This period (100 years) included the judgeship of Samuel and the reign of Saul, which passed without recovering the Ark, and eight or ten years of the reign of David. It is, however, stated in 1 Sam. 14. 18, that "at that time" the Ark was with the children of Israel and Saul called for it, but no use was made of it, and 1 Chron. 13. 3 states distinctly that it was not "enquired of" in the days of Saul.

BUT when David began to reign over *all* Israel (see 1 Chron. 12. 38) the utterances of Psalm 132 indicate the yearning of his heart to recover possession of the Ark. Verse 6 of this Psalm seems to imply that it had been lost—we "heard" of it—we "found it in the fields of the wood"—which latter is the meaning of "Kirjath-jearim"—already mentioned as the place where the Ark rested (1 Sam. 7. 2).

And having "found" the Ark, David with divine intuition does not return it to the forsaken Tabernacle at Shiloh, but eventually brings it to God's new centre (2 Sam. 6. 17; 2 Chron. 1. 4), for Jehovah's dwelling-place was now ZION (Psa. 76. 2; 132. 13), and the Ark being no longer covered as in Num. 4. 5, a new order of service is instituted by David, who becomes the King-priest in 1 Chron. 15. 27 and 16. 2. In verse 4 of 1 Chron. 16. the Levites are appointed to a praise ministry before the Ark—there had never been anything of this kind in connection with the Tabernacle ritual—*that* was for *sacrifice; this* for *thanksgiving.*

And from the tent that David had pitched for it, the Ark of God is brought to the Temple in 2 Chron. 5. 5, and the staves are taken out (v. 9), its travelling days were done, and the glory (which had departed in the days of Eli) now returns and "filled the House of God" (v. 14).

Surely here we have a voice for our own times. Christ is the antitype of the Ark, and He has been fully revealed in the Gospel. It is the day of the "tent" and not the "temple," but faith sees the "glory of God" in the face of Jesus Christ

(2 Cor. 4. 6), and the "sacrifice of praise" (Heb. 13. 15) is the happy privilege of our priestly position.

But the routine of sacrifices continued up to Solomon's day at the Tabernacle (2 Chron. 1.), although there was no Ark or mercy-seat, and the "Holiest" was in darkness! The High Priest might officiate in connection with the great day of Atonement (Lev. 16.), but he could not sprinkle the blood upon and before the mercy-seat, for it was not there, and so propitiation—God's part of that solemn day's ceremonial—was absent from the time of Eli to that of Solomon.

And has not this a message for us? All around professing Christendom pursues its so-called religious worship, but to those who know the Christ of God this has no attraction, for they recognise that the great essential (the Ark) is absent, and that God's new centre now is not earth, but heaven, where the "glory of God" rests upon Christ, the true antitype of the Ark, and having access to the "Holiest" in that heavenly sanctuary, the "blood of Jesus" is revealed (Heb. 10. 19), on the ground of which we are invited to draw near (v. 22).

"And now we draw near to the throne of grace,
For His blood, and the Priest, are there;
And we joyfully seek God's holy face,
With our censer of praise and prayer.
The burning mount and the mystic veil,
With our terrors and guilt, are gone;
Our conscience has peace that can never fail,
'Tis the Lamb on high on the throne."

NOTHING TO DO.

There is nothing to do, for, being born dead,
You must needs have another to work in your stead;
And Jesus, in Calvary's terrible hour
Has done all the work in such marvellous power,
That, raised from the dead, He is offering to you
E'en life everlasting, and nothing to do!
No, nothing to do, until saved from your sins,
When the power of doing good only begins.

The Conquered Man.

By John Ferguson, Detroit.

THE beginning of God's dealings with man brings before us three facts: a Garden, a Test, and a Failure. It was in the most benign surroundings that man first found himself. All that could be conducive to his earthly comfort was at his disposal. Storms that are ever against his progress were absent. Disease that is the constant menace of his well-being was not there. All that could make him truly grateful to a beneficent Creator was his lot, and yet he failed. It was necessary that he should have obedience demanded of him, and he was plainly told how that obedience was to be carried out. No great demands were made upon him, only the abstaining from one Tree in all that lovely place, EDEN. For a time he obeyed, and it is evident that in that obedience he was truly blest.

But there was an enemy of God looking on, Satan, who had long ere this, disobeyed and had fallen, filled with a desire to see the fair creatures, who were in such happy enjoyment, brought down to his own level. He managed his point, and we know too well the story. The Test put upon man failed to be kept by him. The fair Garden was sullied, the good creation was marred, and man in his folly is seen to be afraid to meet God, and thus his failure was manifested. A Garden, a Test, and a Failure.

When we turn to the last scene of the history of man as far as his earthly career is concerned, we see the same three facts before us—A Garden, A Test, and A Failure. The Millennial State is but A Test, and is the last one God will ever subject his creatures to. He has tested man in Innocency and he failed. He tested him without Law and he failed, and under every rule, even the Rule of Grace, man has wrecked and ruined himself. Satan is looked upon by man as the means of his failure.

As at first, the man put the blame on

the woman, so now man puts the cause of his failure on the presence of the Devil on the scene. God, Who is ever ready to justify His dealings with man, now accedes to His last thought. He is about to try man without any Devil to tempt him. He orders that Arch enemy, public enemy number ONE, to be shut up in prison for 1,000 years, and a seal put upon him.

MAN is now left to his own resources. How does he do? Is he any better that there is no Devil abroad to tempt him? Is he now able to stand the Test? No, it is again a failure, and too apparent is the time-long tendency to sin, the master he obeys. The Millennial Reign is a Garden; this poor earth, stripped of the baneful effects of the Curse, blossoms forth into a Garden, perhaps rivalling in beauty that of Eden. Man has all that he feels is able to be contributing to his comfort. But SIN is there. It is true that as far as open and foul evidence is concerned, it has its head hidden, but it is there. The evil propensity, so fully manifested in the past to do evil, is there in all its vitality. The pleasing surroundings all fail to keep man from the latent desire to disobey, and at the end of the Testing time he is found to be as ever, a disobedient creature. He has a fine start this last time, for all who pass into the state known as the Millennium will be possessed of Eternal Life. How then does man's propensity to sin become so manifest? It is his progeny, his descendants that have all the vital hatred of sin in them, and when God has completed His designs as to the Test, man is ready to enroll himself under the banner of the Devil, who is to be loosed from his prison at the end of the 1,000 years—A Garden, A Test, and A Failure.

This completes man's last trial on his own resources, and to the glory of God it is found that only in Christ can man be again, not only an obedient Son, but one, who, graced with all the graces of the Saviour, is enabled to glorify God on the earth as well as in heaven.

Reflection in verse following a meditation upon THE RIVER IN EDEN.
(Gen. 2. 10-14).

God's love is like a river,
That floweth full and free;
It floweth out for sinners,
To such as you and me.

God's love it flows through Jesus,
Our Saviour and our Lord,
Who left His Home in Glory,
Then be His Name adored.

God's love it found expression,
In Christ His only Son,
When at the cross of Calvary,
Redemption's work was done.

God's love it streameth onward,
To earth's remotest bound,
Where sin and darkness reigneth,
It sheds its light around.

God's love it never faileth
To rescue man from sin,
When once its waters reacheth,
To cleanse the heart within.

God's love it bringeth sweetness,
To know our sins forgiven,
To know our Saviour liveth
At God's right Hand in Heaven.

God's love it never resteth,
Until at last we stand,
Around our blessed Saviour,
A ransomed happy band.

Then let us sing His praises,
Who died on Calvary's Tree,
Who died to tell His Father's
Great love to you and me.

Stanley H. Sayers.
Tune—"Barton." 12/7/35.

"I AM."

I AM He—the Christ (John 4. 26).
I AM the Bread of Life (John 6. 35).
I AM the Light of the World (John 8. 12).
I AM the Door of the Sheep (John 10. 7).
I AM the Good Shepherd (John 10. 11).
I AM the Resurrection and the Life (John 11. 25).
I AM your Master and Lord (John 13. 13).
I AM the Way, the Truth, and the Life (John 14. 6).
I AM the True Vine (John 15. 1).
I AM JESUS of NAZARETH (John 18. 5).

These words "I AM" identified our Lord with the covenant name of Jehovah in the Old Testament. "Before Abraham was 'I AM.'" John wrote his Gospel that men "might believe that Jesus is the Christ, the Son of God; and that believing they might have life through His name" (John 20. 31).

"IT IS HIGH TIME!"

AN OPEN LETTER.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

Dear Brethren,

FEW problems present greater difficulty than that of maintaining a correct balance. This remark applies both to the church and to the individual Christian. Some churches are what are sometimes called "morning meeting assemblies," by which expression one is to understand that while the members of such an assembly gather in goodly numbers on Lord's Day morning to remember the Lord, the interest and participation in assembly matters of the majority begin and end there. It seems never to enter their minds that they should rally enthusiastically to the support of the Gospel meeting, or that they are called upon to attend the prayer meeting, or are needed to visit the sick, or should help in any other assembly activity. Too often, alas! from their ranks are recruited "armchair critics," not unnaturally, for one's energies are usually employed in either the constructive or destructive, and the idle still find mischief to do.

An assembly, like an individual Christian, should be leading a full-orbed life. Worship, prayer, spiritual feeding and service should comprise the "daily round, the common task." To worship and not to serve is to fail to achieve a considerable part of the Divine purpose for the people of God. To serve and not to pray is necessarily a waste of effort. To take in spiritual nourishment and not to indulge in spiritual exercises must result in spiritual dyspepsia, and there are many such dyspeptics about. Exercise without nourishment, on the other hand, leads to spiritual enfeeblement. An assembly—again like an individual—is a testimony of some kind or other. It can be leading a self-centred life, oblivious of responsibilities and privileges alike, neglectful of opportunities. It can be in a groove which gradually deepens, until it differs little from a grave.

Maintenance of doctrine is good and increasingly necessary. It is not sufficient. Maintenance of Scriptural church principle and practice is also good and increasingly necessary, but, again, it is not sufficient. Maintenance of regular meetings for prayer, teaching and Gospel preaching is good, but may also be insufficient. All these are eminently desirable, but it is possible to maintain them religiously and yet be spiritually poverty-stricken.

THE time has come for the assemblies of God to wake up and bestir themselves. The time has not come to lament that things are not as they used to be. They never were! Or to lament that it is a day of small things. It isn't. Every assembly is surrounded to-day by hundreds and thousands of men and women in spiritual darkness and the shadow of death. Gospel opportunity was never greater and never more urgent. What is your assembly doing about them? You reply: "We have a Gospel meeting for them." Yes, but what are you doing about them? They don't come, do they? Why not? It is no good wringing your hands and bemoaning the fact. Have you invited them? When did you invite them last? And how did you invite them? And if they accept the invitation, will they be attracted or repelled by the ordering and the atmosphere of the meeting? Will it be just an hour's service, or will it be obvious that you are concerned with winning them for Christ? Is it the kind of meeting that it is fair to ask an unsaved man to attend? Is the power of God present in the meeting, or is it a moribund religious fixture? It is time we got to grips with reality. Let us not push our heads into the sand, and persuade ourselves that things are as they should

be if they are not.

Pursue another line of thought for a few moments. Think how few conversions you have had in your assembly Gospel meeting this year so far. Why so few? The Gospel is still God's power unto salvation. Has it been faithfully preached, and by those with the gift to preach it? Is the preaching merely a theological discourse on the doctrinal aspects of the Gospel, or is the Lord Jesus Christ presented as a living Saviour Who hath delivered, doth deliver and will yet deliver? Does the assembly really rally to the support of the preacher by fervent prayer and by presence at the meeting?

I REPEAT myself for the sake of emphasis. It is high time we overhauled our thinking about our Gospel work. Conservatism has its benefits and advantages, but, like other good qualities, it can be overworked. This is an age of enterprise. And what more glorious enterprise than that of winning souls for Christ? And who exhibited more enterprise with the Gospel than Paul, the pioneer? We have been ultra-conservative and have allowed convention and precedent sometimes to gain a strangle-hold on Gospel enterprise. Custom is not necessarily justified by precedent, or progress to be condemned because something new is attempted. What has always been is not all that should be, and what has never been may yet be desirable, permissible and advantageous. I am not advocating the adoption of sensational or undignified or anti-Scriptural methods. (I believe the current trend towards the formation of choirs to be unwise, undesirable and subversive. If continued, it will defeat its own object).

"Ah!" exclaims the cynic, " it is easy to point out the failure, but what is the remedy?" I had that stone thrown at me in connection with my booklet, *Whither are we Drifting?* Well, if there is a malady, the first step requisite is diagnosis. What are the contributory causes? If, as in the case of *Whither are we Drifting?*, the reconciliation of practice with Scriptural principle will cure the serious trouble, it is not necessary to prescribe laborious treatment. Cure is automatic. But something more active and potent is required in connection with our Gospel work.

WHAT are the causes of low vitality of Gospel work? Perhaps first among them is a poor spiritual tone of the assembly. This will directly affect service. Lack of spirituality means, to churches and individuals, little enthusiasm for the Gospel and the salvation of souls. Every member affects the spiritual tone of a church, and thus influences the Gospel work for good or ill. Then it is vital that every member of the assembly should realise individual responsibility to bear some share in its evangelistic activities. It cannot be too often or too emphatically repeated that we are members of one body, that no one member can be spiritually weak or ailing without lowering the spiritual vitality of the whole body, and that no one member can fail to function, whether from worldliness, laziness or indifference, without loss to the whole body.

When these causes are realised and remedied, attendance at the Gospel meeting will follow as a matter of course and conscience, unless service for the Lord or other duties prevent. What a change would be wrought in our Gospel services if all Christians strove to come and, more, to bring unconverted people with them. Furthermore, it will speedily be recognised that prayer is vital. There will be no power without prayer. Private prayer will increase, and the assembly prayer meeting will soon be growing in size and power. Real spiritual enthusiasm is infectious. Would that it might become epidemic among the Lord's people!

All these factors are cumulative. With an assembly alive and alert, it will not be long before there is a cry, "How can we get more people to the Gospel meeting?" Well, again, I ask, "What are you doing? There are numerous possibilities. Have you, for instance, tried a periodical house-to-house visitation?" It is seldom any good merely to leave in the letter-box a tract, so old-fashioned in appearance and matter and form as

to evoke a smile or worse. Especially is this the case in urban districts. A carefully-planned campaign of visiting, so that the inhabitants of all houses within reasonable radius are invited in person courteously and tactfully at regular intervals, is a good investment of time and energy in the Lord's service. Some will come. Others will appreciate the interest and feel that at least somebody cares for them. But do let the printed matter be well produced and on good paper. The difference in cost between good and poor printing is negligible. But some of the productions one sees issued in connection with Christian activities would be unworthy of a cheapjack in a slum area. "Nothing less than the best" should be the motto for everything and everybody in the Lord's service.

WHAT kind of a welcome do people get at your Gospel meeting? Do they get a welcome? All should receive a handshake and a smile when they come and when they go. We should do our best to make them feel at home and that they are welcome. This is far more important than is generally appreciated. People will not come again if they feel uncomfortable or out of place. We need to dispel a prevalent idea that all our meetings are "close" corporations, and that the attendance of the general public is not encouraged.

It would do us good to put ourselves in the place of the man in the street, and to try to judge his psychological reaction to what he sees and hears in our meetings. Does he find a lack of the dignity and the reverence which he instinctively looks for in a place of worship? He is used to regularity. We can overdo informality. Dignity and reverence are not incompatible with brightness. Let the singing be worthy of the Gospel. There is no spiritual virtue in "dirge-like" singing. Keep faith as to time. If the meeting is supposed to last an hour, let it last an hour. A forty-five minutes' sermon is often a mistake. Surely a sermon to unconverted people need not exceed twenty-five or thirty minutes. We must remember that, generally speaking, people are used to fifteen or twenty-minute sermons nowadays.

We are losing sight of another point, namely, that we have developed a theological language of our own. We understand it, but other people don't. Many well-educated people have not even an elementary understanding of such an expression as "the grace of God," and so with other phrases common among us. The Lord preached simply and clearly. Let us follow Him in this as in all else, that we may be clearly "understanded of the people."

In conclusion may I suggest the following points :—

(1) Let us each do our individual part to maintain and improve the spirituality of our respective assemblies, by having our affections set on things above, and by seeking first the Kingdom of God and His righteousness!

(2) Let us unite in support of our assembly Gospel work! This is both Scriptural and common-sense. We shall not help by avoidable absence. We are helping the whole Church if we help our assembly. We cannot help or hope to build anything better or more pleasing to God than a Scriptural church. Work outside an assembly may compromise an assembly's position and fellowship. Let us always remember that the Scriptural order, and the only Scriptural order, is conversion, baptism and adding to an assembly.

(3) Let us be enthusiastic, but not eccentric or unbalanced!

(4) Let us remember that thousands are perishing around us!

> Shall we whose souls are lighted
> With wisdom from on high,
> Shall we to men benighted
> The lamp of life deny?

(5) Let us pray and work!

(6) Let us honour God by our faith in Him and He will honour our faith!

(7) Let us preach the Word—in season and out of season!

(8) Maranatha!

Yours sincerely,

C. S. KENT.

This article "It is high time!" may now be had in neat pamphlet form from the office of "The Believer's Magazine." Price 1d each (1½d per post); 1/2 per dozen; 8/- per 100, post paid.

The "Brethren" Movement:

Its Rise and Progress.

ARTICLE XXII. By DAVID J. BEATTIE.

THE ARCHWAY ASSEMBLY.

COMMENT has already been made upon the rather odd places which have been brought into commission for the holding of Gospel meetings and assembly gatherings. And yet, as we have seen, from small and not always dignified beginnings, God has been pleased to graciously give His blessing upon those who have sought in simple faith to carry out His will according to the Scriptures. Thus, as has already been observed, to such primitive beginnings not a few assemblies date their origin.

It was in a Dancing Academy which stood upon the site now occupied by the Highgate Tube Station, London, that the Archway Assembly was formed, just over fifty years ago. A few friends, keenly interested in the needs of the Gospel in that neighbourhood, hired the premises for use on Sunday evenings. From the start the effort received God's smile, and before many months had elapsed numbers who attended these meetings were led to trust the Saviour. This resulted in the workers and converts coming together for divine guidance, as many of those who had recently professed faith in Christ expressed a desire to follow the Lord in baptism and in the breaking of bread. Their prayers were signally answered, and in the month of November, 1883, a little company of believers assembled around the Lord's Table for the first time. The workers were principally composed of two families, *i.e.*, Mr. and Mrs. Ferriman, their son and daughters, who were members of the Upper Holloway Baptist Chapel; Mr. Charles F. Bilson and relatives, who were in fellowship with the Kilburn Hall assembly. Of that number Mr. and Mrs. Bilson, who were the principal workers in the early days, are the only members left since the work was founded fifty-two years ago. For twenty-eight years the activities of the meeting continued in the old Dancing Academy in Junction Road, when, through the assistance of Mr. Arthur Garstin, the hall came into the possession of the assembly. Later, when the property was acquired by the Underground Electric Railway Company, the handsome compensation given by the directors was used to purchase a new site and build the present hall. The assembly has ever shown a warm interest in missionary work, and from the Archway Assembly Hall, brethren and sisters have gone forth to China, India, Ceylon, Central and South Africa, Jamaica, Russia and France.

C. F. BILSON.

In its early days the assembly received much spiritual help from such brethren as Henry Varley, R. C. Morgan and Ned Wright, besides others whose names are familiar to the reader, such as the late John Farie, already men-

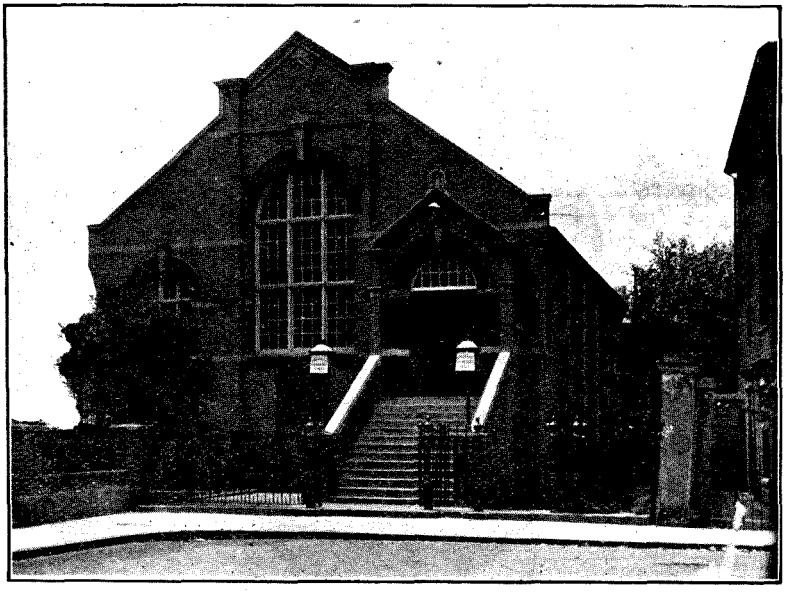
tioned, a true pastor of the flock, who passed away some years ago at West Mersea; David Anderson-Berry, a beloved physician, widely known by his writings and by his public ministry in conferences, and also David Kenning, of N. Ireland, for many years a stalwart supporter of the Lord's work in the assembly, and who lately passed away at the advanced age of 82 years.

FROM a paper before me I take the following testimony, which is worthy of recounting here, as it gives in simple yet forceful language the impressions of a visitor to those meetings:

"Converted in the Church of England and a communicant and worker for five years, it was indeed a great contrast when I paid my first visit to the old Archway Assembly Hall. I was conducted by a friend into a rather bare looking hall, over some stables, and reached by a flight of stairs, with a platform at one end and the area occupied by high-backed forms and plain wooden chairs. As I sat at the back of the hall watching the proceedings, my attention was drawn to an inscription in bold letters on the wall behind the platform, which read,

JESUS DIED TO SAVE,

and I wondered why such beautiful words were not placed prominently in churches instead of the Ten Commandments and the Lord's Prayer. Who the preacher was I cannot remember, but the face of one of the friends on the platform particularly attracted me, and I felt that here was a brother who could help me in my spiritual life, for although converted I was ever seeking after some deeper experience. One evening I stayed to what was called an 'After Meeting,' and witnessed the salvation of a man convicted of sin during the evening service. It was a revelation to me to see a number of men and women on their knees wrestling with God in prayer over a lost sinner, patiently reading the Scriptures to him, and crying to God that he might be brought into the light. As an interested onlooker I marvelled still more when, after perhaps half an hour, the man suddenly rose from his knees and exclaimed, 'I see it now! I see it now! Bless the Lord I'm saved!' After this all stood and sang with joy and thanksgiving:



ARCHWAY ASSEMBLY HALL.

'I do believe, I will believe
That Jesus died for me,
That on the Cross He shed His blood,
From sin to set me free.'

"This incident made me ponder, and I saw that here was a place where work for the Lord was being honoured, and I determined to see more of what was being done through this band of wholehearted followers of the Lord Jesus Christ. Soon afterwards an invitation was given me to attend the Breaking of Bread meeting, quite a new experience to me after years in the Church of England. To my surprise there were no ministers, no priests, no surplices, etc. All the elders were laymen, and dressed just like other people. The method adopted of meeting around the Lord's Table to remember His dying love for His children, and the simple service of worship and praise offered to our blessed Lord won my heart. I began to attend every Lord's Day morning. The teaching given at various meetings began to occupy my thoughts. I then learnt what believer's baptism really meant: a confession of faith in the Lord Jesus Christ as Saviour and Lord, of being dead to self and alive unto Christ, to walk henceforth in newness of life. Subsequently I was immersed as a believer, and became a member of the gathering."

Such personal testimonies, no doubt typical of what is not infrequently met with amongst our gatherings, is indeed refreshing to recall.

. . . . . .

THERE are at the present time upwards of 120 assemblies of believers known as Open Brethren in the London area. I have only been able to sketch a brief outline of the spiritual birth and growth of a few of these. To call up each assembly, and tell the story of its inception and subsequent life, would indeed be a formidable undertaking, even if the exigencies of time and space would permit the pursuit of such indulgence; and yet one hesitates to pass by with little more than passing reference, the many gatherings of the Lord's people, who, for long years, in times of stress, as well as during seasons of fruitful ingathering, have been faithful to the Word.

As we have seen, from small and unostentatious beginnings in London, little companies of believers, leaving behind the alluring dazzle of ecclesiastical conventionalism, that they might carry out the will of God in true apostolic simplicity, have, since the earliest times of this remarkable movement, increased with an influence which has made its presence felt in the religious world, spreading abroad in a wonderful way from the spiritual birthplace in Camden Town to the farthest suburb of the great Metropolis.

(To be continued).

LOWLY SERVICE.

I asked the Lord to let me do
Some mighty work for Him;
To fight amidst His battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still;
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way
That seemed of earth alone;
I, who had longed for conquests bright,
To lay before His throne.
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him,
And open wide the door.
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring thee victory.
The battle has been planned by Me,
Let daily life thy conquests see."

M. S. P.,

Cromarty.

FORTY YEARS AFTER:

Being the Story of The London Missionary Meetings. **By David J. Beattie.**

FEW gatherings of the Lord's people have in recent years so powerfully influenced the work amongst the heathen as those soul-inspiring meetings, where, from the far-flung fields of labour in regions beyond, ambassadors of the Cross meet in happy concord with fellow-Christians from almost every corner of the homeland, to render an account of their stewardship in the Lord's vineyard.

It was about the year 1894 that Frederick Stanley Arnot—whose name will ever live in the annals of missionary pioneer work in darkest Africa—conceived the idea of commencing a weekly prayer meeting, having as its object the remembrance before the throne of grace of those, who in obedience to the call of the Gospel, had gone forth in implicit faith, looking solely to the Lord to supply their needs. The first meeting was held at the Aldersgate Street Y.M.C.A. in the afternoon, but the hour not being suitable for business men and others who were interested, few were able to attend. It occurred to Mr. Alfred W. Fisher that a monthly prayer meeting at a convenient hour in the evening would probably be found to be more suitable for such a purpose, and after consulting Mr. Arnot, who at once expressed his full agreement with the suggestion, a meeting of elder brethren was called at the Gospel Hall, Lewisham.

London overseeing brethren responded happily to the invitation to that meeting, which was quite conversational in character. The idea of a monthly prayer meeting in the evening was favourably received, and God gave a wonderfully unanimous judgment to those present, as to the desirability of such a meeting. After further waiting upon God for guidance, it was provisionally agreed that the prayer meeting be held at the Friends' Meeting House, at Devonshire House, Bishopsgate Street, on the last Friday in the month. A circular letter, giving an outline of what had been considered and proposed, was drawn up and addressed to the London assemblies, signed by John Churchill, J. G. McVicker and Joseph W. Jordan, commending Francis Stunt, Alfred W. Fisher and A. Milne Kyd, as suitable brethren to undertake the responsibility entailed by such meetings. These monthly meetings, it was suggested, would afford an opportunity for Christians from different parts of the Metropolis and district to come together, for the purpose of supporting by prayer,

F. S. ARNOT.

those whom they knew serving the Lord in other lands. The first meeting took place in April, 1894, not in the Friends' Meeting House, but in an upstairs room on the Devonshire House premises.

Recalling those epoch-making days, Mr. A. W. Fisher writes:

> "Missionary brethren were not so well known in those days in the London meetings, and it occurred to a few of us to have a gathering at which some of those who had returned from the foreign field should be asked to address us. The first of these meetings—now called the Annual Missionary Meetings—was held in 1895. On that occasion we simply had the afternoon and evening of Friday. In 1896 there was a prayer meeting on Thursday evening, and other meetings on the Friday."

IN the year 1912 several changes took place which necessitated the appointment of other brethren to act as conveners. Mr. Fisher had gone to Canada, and Mr. Stunt intimated that his age and the distance of his residence from London prevented his continuing, while Mr. Kyd, whose activities in connection with Clapton Hall made increasing demands upon his time, expressed a desire to be free for the work of the assembly with which he was so closely attached. Consequently, a meeting of elder brethren was held at Devonshire House, when the position was reviewed, and Mr. J. T. Churchill, Mr. G. J. Hyde and Mr. Joseph W. Jordan were asked to act as conveners, which position they accepted, continuing to serve in that capacity until 1925. Mr. Fisher, Mr. W. Stunt and Mr. Kyd then took over the work, and with other fellow-workers have discharged this important service till the present time.

DURING the long years since the inauguration of those gatherings, meetings for prayer and intercession continued with increasing interest, the fruits of which will only be revealed in a coming day. The prayer meetings were held at Devonshire House until the buildings were demolished, and about the year 1924 it became necessary to remove to the premises of the Sunday School Union, in Old Bailey. Later, the meeting was transferred to the Aldersgate Street Y.M.C.A., where it is still held.

Whilst those seasons of intercession on behalf of the Master's business in other lands continued to occupy a prominent place in the hearts of the Lord's people, so the Missionary Meetings, the offspring of those hallowed hours of prayer, increased in number, till, in 1913, it became imperative that larger premises be secured. These gatherings had grown to such an extent that many were unable to obtain access, causing much disappointment, particularly to friends who had come up to London from the country to attend. It was decided, therefore, to remove to Kingsway Hall, which provided nearly double the accommodation. Here the meetings were held for nine years, but owing to the increased numbers of Christians attending, a still larger hall had to be found. Thus the Central Hall, Westminster, with a seating capacity of 2,700 was secured for the purpose, and the Annual Conference has taken place there since then. Only those who have been privileged to attend the inspiring meetings at the Central Hall during recent years, and to feel the impulse of the spiritual atmosphere which pervades, can in a measure realise how mightily God has wrought through this divinely-ordained channel, since the advent of that little prayer meeting in a hired room in Aldersgate Street less than fifty years ago. And it is consistent with these gatherings having arisen out of a prayer meeting, that two hours are apportioned for prayer on Thursday, the opening day of the conference, and forty-five minutes on Friday, the time for prayer occupying the beginning of each day's proceedings.

"Again I say unto you, That if 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. For where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18. 19, 20).

The FIVE PILLARS of Exodus 26. 37.

(Continued).

By M. W. Gattey, California.

"THEIR five sockets were of brass" "Exod. 36. 38). We live in a day when assembly reception is a mere matter of form, and the general remark one hears is, "If you have confidence to baptise them, you should have no doubt about receiving them." But entering the House of God was not a matter to be treated with lightness, nor flippancy. The one who did enter must pass those brazen sockets! A five-fold self-judgment is essential, and no one has the right to enter who has not duly examined himself and given a satisfactory account of himself to those whose fellowship he seeks.

This is not entirely in the future, for the following verse says, "I, Jesus, have sent my angel to testify these things IN THE CHURCHES" (Rev. 22. 14-16). He also calls attention to the fact that His Own coming is near, "I am the bright, the Morning Star."

In this manner is the truth brought right on down to our day, so that it is useless to speak of changes in the times, as though that would make allowances for laxity.

We have heard of people raising the objection, "have you judged the question?" but, alas, they have not a *scriptural* subject; but here are five questions that God Himself raises, and that each individual believer will have to answer. That first pillar set upon its huge socket of brass cannot be avoided, and you must answer its challenge:—"What fellowship hath righteousness and lawlessness?"

THE second pillar bears this legend, "What communion hath Light and Darkness?"

Light has ever been the symbol of God and His Truth. It was God who spake the light out of the darkness, and divided between them (Gen. 1. 2-5; 2 Cor. 4. 6). As a development of this truth we find that believers are called "sons of the light," in contrast to others who are "sons of this world" (Luke 16. 8), and, by implication, sons of the darkness. (See also 1 Thess. 5. 1-8; Eph. 5. 8-14; 6. 10-13; Rom. 13. 11-14). Darkness is thus the world's moral state as before God, and it was ours before He sent from above and took us up out of the dense ignorance that enveloped our souls. This having been done, we became "light in the Lord" and "sons of the light." Did we receive such Grace in vain? or is there any practical result manifest in our lives?

This covers a large portion of our daily walk, in fact it embraces all those things that really make us what we are before others. As we examine this pillar there will appear such matters as smoking, novel reading, life insurance, carnal pleasures and a host of others. "The Bible doesn't say I mustn't smoke" is a common retort when the habit is mentioned. Oh, but it does. Did not God separate between darkness and light? What do they have in common? Is smoking a fruit of the Spirit? Does not your baptism mean anything to you?

"According to their pasture so were they fed," was the Psalmist's comment upon Israel of old, and it really began in the Wilderness, for when God rained down manna upon them they were not at all pleased or satisfied, but said, "Our soul loatheth this light bread," so they began to cook it, fry it, bake it and what not. So it is to-day with many; they want their ministry to be dished up in the form of "religious novels," that never touch the conscience or stir the heart. "Prophesy unto us smooth things" is the cry still.

"Have you taken out a life insurance policy?" This is frequently the first question when meeting a brother. Often the intended victim of this scheme is told that "the 41st chapter of Genesis is the insurance chapter of the Bible," and he is not carrying it out unless he gets himself some "protection." A mere assertion such as the above means nothing, because there is no other place where the "theory"

can find substantiation. "Let the potsherd strive with the potsherds of the earth," but who, once having known the Everlasting Arms and Protecting Wings of God the Father, could stoop to such a vain thing as the help of man? Besides, there is a curse upon it! Did the Lord make provision in His lifetime for the care of Mary? No; for in His last moments He placed that responsibility upon John, "Son, behold thy mother."

Which is the better portion, a bright and blessed hope of soon seeing the Lord, and of ardently expecting Him to come and take not only myself but all who are dependent upon me, or to be living in a continual dread lest I cannot meet the premiums on a policy? Life insurance is one of the world's traps to rob the believer of a living faith in God, and it substitutes a morbid dread and an agonizing suspense.

"Let ours be careful to follow honest professions" is one marginal reading of Titus 3. 14.

Here again is the brass socket. Prove your own selves.

(To be continued).

The Work of the Holy Spirit

AS SEEN IN THE BOOK OF ACTS.

By J. M. Davies, S. India.

VII.—RELATIVE TO STIFF-NECKED ISRAEL AND THE SINNER. (Chap. 7. 51).

MORE space is given to the events connected with Stephen's death than possibly any other in the book. Hence it is one of the most important events recorded therein. Stephen's appeal seems to be in the last made to the nation, as such. In an address that he was not allowed to finish he goes over the history of the nation, choosing out such events and persons as would suit his message which he applies with the words, "Ye stiff-necked and uncircumcised in the heart and ears, ye do always resist the Holy Ghost," persecuting the prophets, slaying those who announced the coming of the Just One, and now reaching the climax in the betrayal and murder of the Lord Jesus.

In his appeal Stephen refers to four special persons, each of whom had suffered rejection at the hands of the nation, and each of whom was afterwards made a blessing to them and received by them. The experiences of these four serve to typify four aspects of the rejection and final glory of the Lord Jesus. The four persons are :—

1. Joseph rejected becoming their preserver (vv. 9-14).
2. Moses rejected becoming ruler and deliverer (vv. 20-42).
3. David rejected becoming king (v. 46).
4. Solomon rejected becoming King-prince of peace (v. 47).

Stephen lays special emphasis upon the first two. He details the facts of the Patriarchs having sold Joseph into Egypt, how he was delivered and made governor over Egypt, and finally made known to his brethren and thereby his kindred made known to Pharaoh.

Of Moses, he says, "He was thrust away" (v. 27), refused (v. 35), and again they thrust him from them in the wilderness (v. 39). This double rejection typifying the rejection of our Lord by Israel, as in John 1. 11, and also by the professing church in the last Laodicean days, when the Lord is portrayed as outside. This Moses whom they refused, the same did God send to be a ruler and deliverer.

Similarly, David was rejected, not only in the days of Saul, but also towards the end of his reign in the days of Absalom. But of David it might be said as it is of Moses, this David whom Saul thrust away, him did God anoint to be their king.

Prior to the coronation of Solomon, Adonijah "exalted himself, saying, I will be king." He was Absalom's younger brother, and sought the kingdom in the same way. Joab and Abiathar helped him. However, his usurpation lasted but a short time. The public coronation of

Solomon, with Nathan, the prophet, and Zadok, the priest, anointing him king in Gihon, put an end to the temporary and ill-founded merriment of Adonijah. On that day David's oath was fulfilled. The whole event pre-figures Satan's final attempt to supply a world-ruler, not one who will exalt himself, but one whose reign will be brought to a sudden close by the manifestation of the Lord in glory. In that day will be fulfilled the Lord's oath to David regarding the enthronement of Him who is of David's seed, the Lord Jesus Christ.

Thus in Israel's rejection of these four, Stephen finds four illustrations of Israel's rejection of Christ. Before he could apply the message of their final glory to the present and coming glory of the Christ, they gnashed upon him with their teeth, but ere his mouth closed in death, he said, "I see the heavens opened, and the Son of Man standing on the right hand of God." Stephen saw Him in His capacity as Judge, "Behold the Judge standeth at the door," ready to vindicate the cause of His servants. In rejecting Christ they had rejected the Holy Spirit.

The New Testament speaks of three sins against the Holy Spirit possible of commitment by unbelievers. Resisting (Acts 7. 51); doing despite to (Heb. 10. 29); and speaking against or blaspheming against the Holy Spirit (Matt. 12. 31, 32). All three are manifestations of the same root unbelief. Unbelief first resists, withstands or stands against; then does despite to, or goes against; finally speaks against or blasphemes against the Holy Spirit.

The dearth and great affliction when the Patriarchs found no sustenance drove them to the feet of Joseph, and him whom they had last seen in his sorrow in the pit, and crying out in the hands of the Ishmaelites, they now saw in glory. This dearth and the affliction of Israel under Pharaoh, together with Israel's helplessness to meet the Phillistinian giant of Gath—Goliath—are events with prophetic import. They portray clearly the day of Jacob's trouble, the great tribulation, the time of indignation that is soon to dawn, by virtue of which Israel will be brought to see in the crucified Son of Man their long-looked-for Messiah. In that day the Spirit of grace and supplication will be poured upon them, and Israel shall become holiness to the Lord.

Who of the Lord's people can contemplate this coming glory without finding his heart echoing, "Come, Lord Jesus, come quickly."

Herewith concludes our brother's series of papers on "The Work of the Holy Spirit in the Acts." Our best thanks are due to him for this long-continued and valued service.—[Ed.].

Survey of Service

AUSTRIA.

By Ad. F. Eoll (Concluded).

SOME six decades ago the converted Countess *Latour* began a work at Treffen, near Villach, amongst drunkards, aged and weak, poor and endangered or neglected children. An old inn was transformed into a house of prayer, and there is a large farm to work. A pastor from Würtemberg, who dates his conversion to a conference in Treffen years ago, is now at the head, since the death of the Countess during the war. Her money was not lost through the inflation since she had given it to the Lord beforehand!

Not far off, at the foot of the castle Landskron, at St. Andrae, is a *Bible-school,* started 11 years ago for the aid of young men from Balkan countries. The founder was Mr. Phildius of Geneva, whose mother was Scotch, and who formerly worked in the Student Movement. The whole enterprise has been supported through committees in Scotland and Switzerland. Some good workers have gone forth.

Protestant communities are found in various towns. Unfortunately many of the pastors are unconverted, and often modernists by training. Some, however, are truly converted, grateful for Christian intercourse, and ready also to open doors for the Gospel. We need to pray for such, so that these days, when many

former R.C.'s are attending Evangelical churches, they may hear the Truth as it is in Jesus.

Y.M.C.A. and *Christian Endeavour* work are represented in Vienna and some other places, notably Graz. At the latter place Dr. Clarke and Mr. and Mrs. Gordon-Oswald were special helpers years ago. There is in this the second largest town of present-day Austria, a fairly large Protestant section and an Evangelical school with 500-600 children.

Honourable mention might be made of the *Salvation Army,* and of several mission agencies at work amongst *Jews* in Vienna.

Also of *Brethren "beloved and longed-for"* but labouring still to their detriment under an hereditary obsession. Then I may specially mention how a Scriptural assembly "sprang into existence" in Vienna during the war, as the result of a conversation of a brother with a person whilst travelling on the railway.

This new-born sister could not but testify of her joy and peace of her relations by which several others were won to the Lord and a work commenced. It is a joy to see believers of two languages gather in unity, and a happy fellowship.

There are beginnings in two other places and open doors elsewhere, but it is a great drawback that they cannot receive more outside help, and that workers are lacking. Such few brethren in the country who could help are greatly tied for total lack of means or time. To speak in ordinary terms "it seems really too bad" that so much that is false, seductive or a mere caricature of the Truth has numerous advocates who seem never to lack the wherewithal for their wide-spread propaganda. Amongst these we will only name Seventh-day Adventists, Irvingites, Mormons, Russelites, Theosophists, Anthroposophists and Spiritists. Adventists at least supply the Scriptures though they lead from one bondage to another, whilst certain so-called "Pentecostalists" do not preach or teach Christ as the apostles did.

IT has been my privilege and joy to "lend a helping hand," here and there, now and again, in this and in other countries to the east of Switzerland, but one ought to be able to do a great deal more, also in spreading the Scriptures and Scriptural tracts, etc. Nearly three years ago, with a brother from Switzerland, I also went from door to door in a number of villages and small towns in the Vorarlberg, placing gospels and tracts in the hands of the people. We had various experiences, but also saw the power of priestcraft. But such work needs regular repetition to be effective.

A year ago the Romish power "stole a march" politically over what was Socialistic on the one hand, or National-Socialistic on the other. They may for the present rule with force, but, though the people are desirous of retaining Austrian national independence, if there were a free election, at least 75 per cent would vote National-Socialist. One sign of the times is the increased demand for the Scriptures, and a preference for non-R.C. Versions.

On the point of starting in the Lord's Name on another tour in Austria, Yugoslavia, Hungary, and (D.V.) a few places in Czechoslovakia, I would ask for special prayer for God's continual guidance, help and blessing. This journey will again mean, in various places, series of public evangelistic addresses, private meetings for Bible study, and edification of believers, as well as much visiting of poor, isolated, or troubled ones needing spiritual help or counsel. The oft-repeated calls: "When will you be coming again?" or "Do come again soon," or "Do not pass us by whenever you can come our way," show how in this humble service as a spiritual factotum we may fill a gap and help where help is needed and, by God's grace, bring glory to His great Name.

If the great Apostle Paul pleaded "pray for me" (Eph. 6. 18-20), and that in such a way as if he had been all-dependent on the prayers of fellow-saints for "utterance," for courage and for fitness, how much more do we need such constant

help in sustaining prayer. Pray for Austria! Forget not, *there are more persons in Austria* under the R.C. persuasion, *praying for the "conversion of England"* to Roman Catholicism than there are Christians in England praying for the *true conversion* of souls in Austria, *conversion to the Lord Himself! Help "send the Light!"* May God grant, too, that it does not go out in the *Home-country,* or *liberty* will also go by the board.

By grace, yours in the Lord and His sacred service,

Discipline in the House of God.

By the Editor.

WICKED WORKERS (Concluded).

BUT assembly responsibility does not end with the act of excommunication: the saints are forbidden to keep company, or even to eat with one under discipline. The responsibility in this respect is not sufficiently realized, and Christians are found keeping up social relations with persons under discipline. Anything more likely to incur judgment or to hinder the restoration of the evil-doer can scarcely be imagined. Already had the apostle written to them in this sense, but now he specifies, as referring chiefly to anyone called a brother, be he, as in the special case before us, an immoral person or any other grave offender. Then follow a list of such, *representative* of still other grave delinquents, who are all *characterized* by their special offence. Thus the word here for the immoral person *(pornos)* includes elicit sexual intercourse of various forms (1 Cor. 6. 9); Matt. 5. 32; 19. 9). The covetous man *(pleonectēs,* Eph. 5. 5; 2 Pet. 2. 14; 1 Thess. 4. 6) is not merely a man who desires to have more, but whose desire translates itself into deeds: crooked ways and shady expedients for making money; speculating with other people's money maybe, or lotteries, etc. The next on the list, idolators, need not detain us, except to remark that the fact that his sin is viewed here as one disqualifying from Christian fellowship, is a sufficient answer to the present-day theories of modernistic missionaries, who speak of idolatrous systems, such as Hinduism, as only other forms of approach to the true God. Then comes the "railer" (*loidoros,* 1 Cor. 6. 10; 1 Tim. 5. 14; Acts 23. 4), often translated "reviler," which is something much more than a man who insists on ministering unprofitably to the saints, or trying their patience in other ways, but a man of bitter retort and accusation, degenerating sometimes into abuse. "Then they reviled him and said, 'Thou art his disciple, but we are Moses' disciples . . . As for this fellow, we know not from whence he is" (John 9. 28). The drunkard (*methusos,* 1 Cor. 6. 10; Luke 12. 45; 1 Cor. 11. 21) needs little explanation, and then we come, lastly, to the extortioner (*harpax,* Matt. 7. 15; 11. 12; Luke 18. 11), from a verb, to clutch at or snatch away. This sin seems to embrace all phases of misappropriation of others' property, cheating, embezzlement, breach of trust, fraudulent bankruptcy and theft.

The delivering the offender to Satan for the destruction of the flesh was a special prerogative of the apostolic gift to which none to-day can lay claim. All that affects us to-day is summed up in the closing words of the chapter, "Therefore put away from among yourselves that wicked person"; that was the assembly's responsibility carried out in due order.

EVIL TEACHERS.

(Rev. 2. 14, 15).

SOME who admit the necessity for excommunication in grave moral lapses, deny that this should ever be carried out in the case of false doctrine. But the serious way this latter is viewed in the Scriptures forces us to an opposite conclusion. The same words already quoted from 1 Cor. 5., with reference to the evil worker at Corinth: "A little leaven

leaveneth the whole lump" are applied by the apostle in Gal. 5. 9 to the question of unsound doctrine, from which we infer that it must not be allowed to remain any more than the others. The apostle's words in verse 12 confirms this: "I would they were even cut off which trouble you." In reality evil doctrine is more dangerous to the assembly even than loose morality, because it propagates itself more readily. The natural conscience may avail to preserve in the one case, whereas immunity from unsound teaching is only guaranteed by a knowledge of the Scriptures and humble dependence on God. Scarcely any sect publicly preaches immorality, whereas evil teaching is spread everywhere as true. This accords with our Lord's parable of the leaven, which the woman hides in three measures of meal till the whole is leavened, leaven being here as everywhere evil in the energy of its working. This is very much like where Christendom is to-day: the whole is leavened, either with the evil doctrines of baptismal regeneration, or transubstantiation, or where this self contradictory figment is too crude for general acceptance, of what is equally idolatrous, the unscriptural notion of consubstantiation. Even where one or other of these errors is not accepted, though possibly taught in the formularies of their church, we find nearly everywhere the serious, though usually much under-estimated evil practices of clerisy or official ministerialism, the former of which robs believers of their common priesthood, and the latter, those gifted for public ministry, of the exercize of their gifts. No doubt there are clerics who are priests unto God, but they exercize another and spurious priesthood at the expense of their fellow-priests, whom they call "laymen." No doubt, too, there are men truly gifted as evangelists, pastors and teachers in the "ministerial" ranks, but they have no right to monopolize preaching and teaching which their fellow-servants are also gifted for, or oust priesthood with sermonizing. How many a stunted gift vegetates in the pews of ecclesiastical buildings! and when liberty is granted to laymen to exercize their gift, it is as underlings of their superiors, whose leave is substituted for the leading of the Spirit.

The use of ecclesiastical titles, for which there is not the faintest Scriptural warrant, is found everywhere. We have not in Scripture a single instance of a professed servant of Christ applying to himself the title of "reverend," a term only applied in the Scriptures to Jehovah: "Holy and reverend is His name" (Psa. 111. 9), or that of "lord," a term only referred to by Peter to warn elders against adopting any such relation to their brethren: "Not as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5.).

IN the "Church of England" the title of "spiritual lord" is no empty phrase, as those who know something of her inner workings can testify. Let one of the subordinate clergy take a bold and independent stand in defence of evangelical truth, or fail to side with his bishop in some matter of dispute in the diocese, and he will soon find himself on the *index*, and his name ruled out for preferment. Both clericalism and ministerialism, though held to tenaciously even in the evangelical and interdenominational movements of the day, who must have their vicars, padres, chaplains, with titles and distinctive ecclesiastical dress are grievous offences against the teachings of the Scriptures, which only recognise a heavenly priesthood, and a Christ-bestowed gift regulated by the Holy Spirit sent down from heaven. Are these aberrations to be treated among God's people as matters to be connived at and of practically no account? On the contrary, they should be viewed as serious departures from, and denials of, the very principles of Christianity, which make its true corporate practice impossible.

(To be continued).

What folly to toil on ALONE,
Letting "terrors" make us afraid,
When they should but drive us to HIM,
Who LIVETH and LONGETH to aid!

E. M. T.

"THE ONLY-BEGOTTEN SON."

Trying to measure the Divine by the human, is like trying to plumb the distance of the stars with a foot-rule. The results are unreliable. No doubt there are distances in both, but they are incomparable. Those who seek to comprehend Divine generation by human, are falling into the same error. "The Son is not made by the Father, but is of the same essence as the Father" (Theodoret).

—W. H.

REVIEW.

"Reading for Profit." This is a Type-Script pamphlet of eleven pages, by Mr. F. W. Schwartz, of U.S.A., containing some suggestions and warnings to Christian readers, with helps toward the selection of profitable reading for the better understanding of the Holy Scriptures. The schedule of study recommended begins, of course, with the Scriptures themselves. Truly it is better to be taught direct by the Holy Spirit, than think to save ourselves trouble, or seek a short-cut to the knowledge of the Scriptures, which puffs up and will always be superficial. Our compiler does well to begin there. As a matter of fact one is slow to recommend commentaries, though we may be sure the Lord would not have given gifts to men, had He not seen His people's need of such, but it is those who are best instructed in the Word for themselves who will know how to avoid the false and benefit by the true in the writings of others.

The author certainly gives a wide choice of literature, which one would judge to be mostly sound and helpful. "Of **making** many books there is no end." Perhaps there is a difference between **"making"** a book and **writing** one. Anyone can **make** a book. It consists, we believe, in buying or borrowing a few pamphlets on the subject, and "creaming" them into one. But such a book hardly meets a felt need. Writing a book is the result of years of study of the Word in private, while benefitting, too, by the teachings of others, which one truly assimilates. These are not hurried plagiaristic productions, but have cost the writer spiritual toil. These are not adopted children, but of one's own labours. Of course no one could possibly read all the books Mr. Schwartz names; but a wise and limited selection would no doubt be profitable, and is all he would advise. A copy of the Type-Script can be had direct from the compiler, at 6040 Fifteenth Street, Detroit, Michigan. One copy, 6 cents or 3d; for five or more at the rate of 4 cents each or 2d.

EDITOR'S NOTE.

We would be much obliged to valued contributors if they would always put their **name and address in full on their contributed articles.** We cannot accept anonymous papers, and initials are not always sufficient to establish identity. We have at present a short paper on "He died, He rose, He went," and another on "Nehemiah, an exercized believer," only signed with initials, which to our regret we fail to recognise. Name and address clearly written at the beginning of the article, and then signed in full, would be esteemed a favour.

We call special attention to the short history on pages 264-265, by Mr. David J. Beattie, of the London October Missionary Meetings. We hope many may thus be encouraged to attend the Monthly Prayer Meeting, held in connection with these meetings, on the last Friday of each month, at 6.30, at 186 Aldersgate Street, E.C.

Mr. Kent has interrupted his "Letters to a Convert" to put out a special Appeal to the Lord's people on behalf of the Gospel, on page 258. We bespeak for it a careful and prayerful reading.

CORRESPONDENCE.

We find it well to recur once more to the subject of "the sword" of Luke 22. 36-38, as we have received the following from a valued correspondent in Staffordshire:

"With reference to Luke 22. 36-38, I think you will agree with what the late beloved William Barker said on these verses. He thought (and J. N. D. expresses himself similarly) that they are not to be taken literally. He thought that 'It is enough' forbids it, and that they imply the disciples had not understood.

J. N. D. says somewhere, 'Humanly speaking, they would have to take care of themselves.'

It seems perfectly clear that 'It is enough' is equivalent to saying, 'That will do,' as we sometimes do when wishing to have done with talking to an unintelligent person who does not comprehend our meaning. Your Tasmanian correspondent's observations are shocking."

We hesitate to dogmatize on a matter of interpretation, when teachers of weight differ; but we would remark that the two quotations from Mr. Darby hardly seem consistent, and in one or other he may have been misunderstood, for how could the disciples "take care of themselves" with a figurative sword? If the purse and scrip are literal (and how can they be otherwise?) then the sword must be likewise so. As for the meaning to be attached to the words, "It is enough" (**hikanon esti**), it is true that

grammarians affirm that the expression is sometimes used in the sense that our correspondent suggests, and they quote this verse to prove it, but we may well question whether our Lord would break off a conversation abruptly because of the slowness of comprehension of his hearers. The record of the gospels, on the contrary, presents Him to us as bearing with the slow intelligence of His disciples, not leaving them in the darkness of their own misunderstandings. It is noticeable, moreover, that no one who objects to the literal meaning of our Lord's words, seems able to explain what He did really mean; at least they omit to do so.

We are not much surprised that strong exception should be taken to the words of our Tasmanian correspondent in making the Lord Himself "the transgressor!" This is a most unfortunate expression, but we think it must be pointed out in fairness that, as the context shows, it is only used in a technical sense. Still we believe that, however used, such an expression, as applied to our Lord, does rightly shock any spiritual mind, and is entirely mistaken.

We feel we must return again to the question of going to law between brethren (1 Cor. 6.), lest our note be taken as excusing such action under certain circumstances. We do not think that the plain prohibitions of the chapter can be set aside by a reference to 1 Tim. 1. 8: "The law is good, if a man use it lawfully," and "the law is not for a righteous man, but . . ." and then follows a sinister list of ungodly and depraved persons. Here the law in question is the Sinaitic law, but in 1 Cor. 6. it is the law of the land. Of course it is very serious and a bad testimony for a professed believer to act unrighteously, but such a fall does not necessarily constitute him an unrighteous person, in the sense of 1 Tim. 1. 9, nor justify the aggrieved person in unchurching him. In 1 Cor. 6., the Spirit does specifically forbid believers to go to law with their brethren: (1) Verse 1. **He dares them to do it:** "Dare any of you having a matter against another (i.e., a brother), go to law before the unjust and not before the saints?" (2) Verse 5. **He shames them for doing it:** "I speak to your shame"; verse 6, "Brother goeth to law with brother, and that before the unbelievers." (3) Verse 7. **He charges them with the sin of it:** "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? (i.e., lit., be treated unjustly). Why do ye not rather suffer yourselves to be defrauded?

But are we then to gather from these exhortations that the wronged person has no redress? On the contrary, running parallel with these Scriptures forbidding going to law before the world, there are equally clear directions as to what should be done by the church. Notice in verse 1, the concluding words, "and not before the saints," which is clearly the alternative to be followed, that the matter should be gone into in a definite way before brethren convened for the purpose, for if as verses 2 and 3 point out, the saints shall judge (i.e., as assessors) the world and angels, how much more the things of this life. Even the least esteemed would be better than none at all, but is it really that there is not a wise man among you? not one that shall be able to judge between his brethren?

But in any case, "there is utterly a fault among you because ye go to law one with another"; better suffer injustice and loss than that. Still the responsibility of brethren is great to see to it that the delinquent should be dealt with according to Scripture.

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 7.—QUESTIONS—WICKEDNESS.

1. What did God see was great in the earth? Gen. 6.
2. In what has God no pleasure? Psa. 5.
3. What does God hate? Psa. 45.
4. What will not establish a man? Prov. 12.
5. What is an abomination to kings? Prov. 16.
6. How can the wicked live? Ezek. 33.
7. What do men reap who sow wickedness? Job 4.
8. What did Jesus perceive in the hypocrites? Matt. 22.
9. What proceeds from the heart of men? Mark 7.
10. What are men, who do not retain God in their knowledge, full of? Rom. 1.
11. How should Christians keep the feast? 1 Cor. 5.
12. Against what do Christians wrestle? Eph. 6.

No. 6.—ANSWERS—GOODNESS.

1. Exod. 34. 6.
2. Psa. 33. 5.
3. Psa. 107. 8.
4. Psa. 52. 1.
5. Psa. 23. 6.
6. Psa. 65. 11.
7. Rom. 2. 4.
8. Gal. 5. 22.
9. 2 Thess. 1. 11.
10. Rom. 15. 14.
11. Hosea 3. 5.
12. 2 Chron. 6. 41.

—Berean.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—Are the 144,000, mentioned in Rev. 7. 4, the same company as those mentioned in Rev. 14. 1?

Answer A.—I am aware that this is a disputed point, and that a great effort has been made to emphasize the differences between them, but such seem to me of no great account. For instance, it has been pointed out that the 144,000 in chap. 7. are said to be sealed in their foreheads, without the character of the seal being specified, whereas in chap. 14. they are said to have "His Father's name written on their foreheads." But this does not entail a serious difference: the process is sealing; the result has the appearance of something written. Of course it is admitted that much is added in chap. 14. as to the character of the walk and testimony of these faithful Israelites, whereas in chap. 7. they are spoken of merely as "servants of our God." This is very natural, for in chap. 7. they are set apart for the service; sealed to pass, through immune the opposition and persecution of those terrible days; but in chap. 14., they have actually been brought through, and their faithful service is described. Someone will perhaps ask, Are not the 144,000 from the tribes of Israel, clearly said in v. 5, to be "before the throne"? That would not be a serious objection, even were it valid. The words, "before the throne," however, do not occur in the best MSS. This is a fatal reply to those who insist, in contradiction to all dispensational differences, that these 144,000 represent the faithful Christians, who alone have past the "rapture."

The church's history on earth ends at the beginning of chap. 4., where John is caught up representatively. The last mention we have of the church on the earth is in chap. 3. (if we except the conclusion of the book in Rev. 22. 16). Here the 144,000 are not seen in heaven, but on Mount Zion. Some difficulty may be felt in believing that a company called out in chap. 7. can have survived till chap. 14., but when once God begins to pour out His judgments on the earth, "He will make a short work on the earth" (Rom. 9. 28): Events will travel very fast, and the judgments of the trumpets and vials will be condensed into a few years —probably seven at most.

Question B.—It has been said there are two orders of apostles, one of the Lord's earthly ministry (Matt. 10.; Mark 3.; Luke 9), and another of His heavenly (Eph. 4. 11). Could you define the difference if any?

Answer B.—Of course Pentecost made a great difference to all believers. They had "life" before, now they had it "more abundantly" (see John 10. 10). Before they had been individual believers united in a common love and fealty to the same Master. Now their relationship both to Him and to one another had become profoundly modified. During the Lord's ministry, if we except the special mission in Matthew 10., when they received a special enduement of power (v. 1), and a unique commission (v. 6), they came little into prominence. It was the Lord who led and worked; they followed and learned of Him. Now they became perpetually "endued with power from on high," subject to the leading of the Holy Spirit. They were now united to Christ as members of His body, and for the first time were indwelt by that Spirit. But that the eleven apostles of the Lord's earthly ministry remained, or ever were a different apostolic order to Paul, and perhaps two or three others mentioned in the Acts has, I believe, no Scriptural authority whatever. We know that the eleven apostles of the original twelve, and Matthias, all passed through Pentecost, and Paul was no doubt Spirit-baptized later at his conversion. Pentecost certainly meant for the twelve a vast accession of apostolic power, so that it is quite permissible to view them as given by the risen Christ. "He gave some apostles," though they existed before potentially as apostles. They all became partakers of Ephesian standing and blessing. Now as he had advised them, the sphere of their action was greatly widened, for now they were sent "to preach the gospel to every creature." It seems to me entirely gratuitous and mistaken to assume that Peter and his ten fellow-apostles were not in the will of God in the appointment of Matthias. No hint of this is given in the passage or subsequently. The Lord had given them "Holy Spirit" (John 20. 22) to carry them over the interval between His resurrection and Pentecost—the true "giving of the Holy Spirit." They did it on the authority of the Scriptures, after prayerful exercize before God, appealing to Him to dispose the lot, and Matthias is recognised in Acts 2. 14 as completing the original member of the apostles. Not only so, but Paul himself did not acknowledge any difference. He recognised the twelve as "those who were apostles before him" (Gal. 1. 17), and if he insists on his having received his call and gospel from the Lord Himself, it was only to claim equality with the others, but in no way superiority. Some attach great importance

to his word, "My gospel," but this proves nothing, as he tells us in Gal. 1. 6-9, that there was only one true gospel, and in chap. 2. 2, that on his return to Jerusalem he checked the gospel he had been preaching with that of the apostles there, lest he had in any way deviated from the true gospel, which was theirs, before it was his. "In conference," he is able to affirm, "they added nothing to me," though they recognised that his special mission was to the Gentiles. So clear is this in this chapter that these mistaken teachers have imagined a theory to account for it that Paul got under Jewish influence at Jerusalem (by that right hand of fellowship given to him by Peter and James and John), and was absolutely switched off his true character of testimony. Certainly this would be strange considering that in the same context he tells us that he openly withstood his fellow-apostle for Judaizing at Antioch. That such a theory should be necessary to uphold their position, is surely enough to demonstrate its unsoundness.

Question C.—In Matt. 25., the Lord says to the faithful servants, "Well done!" but in Luke 19, only "Well!" There must be a difference intended. What is it?

Answer C.—The difference is only in the translation, for it is the same word in the Greek in either case—the commendatory adverb, EU., Well! Perhaps "It is well," would do in both places. This question suggests another which is very interesting, but not so easily answered. What is the difference between the two parables? Nothing but the most superficial reading can fail to note that a wide difference exists. In Matt. 25., there are three servants; in Luke, ten. In Matthew the sums entrusted vary, five talents, two or one; in Luke each servant receives the same, one pound or mina. In Matthew the faithful servants gain proportionately to the talents received, the one who had received five doubles it, and so with the recipient of two. In Luke the sums gained vary from ten to one. In the two gospels the unfaithful servant received different treatment; in Matthew he is cast into "outer darkness," in other words he is a lost soul; in Luke all reward is withheld and his pound taken from him and given to him that had gained ten. There is a fourth and very important difference, which throw light on the interpretation of the parable; in Matthew there are only two classes—the faithful and unfaithful servants; in Luke there is a third and distinct class—the citizens who hated their Lord, and were dealt with in condign judgment at His coming. This indicates, I believe, the true key to the parables. In Matthew the three servants include profession, in fact all men, as we might say, three divisions of humanity, the Jew, the Gentile, and the Church of God. They have all received some talent from God, for which they must give account to Him. A man does not escape responsibility by refusing it. Each man, godly and ungodly alike, will be held responsible for his talents, his faculties of mind, education, privileges, opportunities, and while no one will be saved by these things, there will be a reward to have by grace used them for God, and judgment on those "who have not," corresponding to the rebellious citizens of Luke. In the case of the ten servants, they all start with the same amount, a pound. What exactly this corresponds to is uncertain, perhaps the life which each one has to live and make the most of for God. They will be rewarded in proportion to their faithfulness. The unfaithful one is not consigned to the place of punishment, but he is so far deprived of the opportunity of future service, from which it seems evident that the Lord's servants are qualifying in this world for their service in the next.

JUDE (Christ our Keeper).

First. We are to keep the Faith.

Second. We are to keep ourselves in the love of God that He may be able to keep us.

Third. The Lord is able to keep us from falling, and **finally,** to present us faultless before Him in that GREAT DAY.

There are those who promise better than they prove, and there are those who prove better than they promise.

Head knowledge is our own, and can polish only the outside; heart knowledge is the Spirit's work, and makes all glorious within.

EARTH.

O what a bright and blessed world
This groaning earth of ours will be,
When from its throne the tempter hurled,
Shall leave it all, O Lord, for Thee.

HEAVEN.

But brighter far that world above,
Where we as we are known shall know;
And in the sweet embrace of love,
Reign in His ransomed world below.

"Even so, come, Lord Jesus. Amen."

—Probably Sir E. Dennett.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

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SCOTLAND.

FORTHCOMING.—Half-yearly Missionary Conference Gatherings, City Halls, **Glasgow,** Tuesday, 1st October. All day. Farewell Missionary Gathering, Abingdon Hall, **Partick,** Glasgow, Wednesday, 2nd October, with Mr. and Mrs. S. A. Williams returning to their sphere of service in **Argentine.** Annual Conference, Shuttle Street Gospel Hall, **Paisley,** Saturday, 5th October, at 3.30 p.m. Speakers, John Ritchie, E. W. Greenlaw, M.A., R. D. Johnston, M.A., and Harold German. Dumbartonshire Missionary Conference, Victoria Hall, Crown Avenue, **Clydebank,** Saturday, 5th October, at 3.30 p.m. Speakers, H. T. Gander, James Caldwell, G. Jones and others. Annual Conference at **Forfar,** Saturday, 5th October, at 3 o'clock. Sisters' Missionary Conference, Central Hall, John Finnie Street, **Kilmarnock,** Saturday, 5th October, at 3 o'clock. Missionaries expected, Mrs. Melville, China; Mrs. Caldwell, Miss Gilmour and Miss Shaw, Northern Rhodesia; and Miss Lindsay, Dreghorn. Annual Conference, Gospel Hall, **Newton Mearns,** Saturday, 5th October, at 3.30 p.m. Speakers, W. F. Naismith, Carluke; W. King, Clydebank; and T. Richardson, Grangemouth. T. Richardson follows on with Gospel meetings for the month in the New Hall. Annual Missionary Conference, Town Hall, **Motherwell,** Saturday, 5th October, at 3.45 p.m. A. Ginnings, Spain; James Caldwell, Central Africa; S. Lander, Bolivia; W. Kendrick, West Indies; and H. T. Gander, India. Annual Conference, Bethesda Hall, Linthouse, Govan, **Glasgow,** Saturday, 12th Oct., at 3.30 p.m. Speakers, E. W. Greenlaw, M.A., Edinburgh; W. F. Naismith, Busby; S. E. Bebbington, Clydebank; and James Milne, Glasgow. Annual Conference in Gospel Hall, **Auchinleck,** Saturday, 12th October, at 3.45 p.m. Speakers, T. Richardson, Grangemouth, and others. Annual Conference, Union Hall, **Glasgow,** Saturday, 12th October, at 3.30 p.m. Speakers, R. D. Johnston, M.A., M. H. Grant, Tom Sinclair and A. Campbell. Missionary Conference, Gospel Hall, School Wynd, **Kilbirnie,** Saturday, 12th October, at 3 p.m. R. D. Johnston, M.A., Wm. Hagan, S. Lander (Bolivia), and E. E. Clarke (China). Annual Conference, Letham Road, **Strathaven,** Sat., 12th October, at 3 p.m. Speakers, A. Borland, R. McKechnie, W. D. Whitelaw and J. Moffat. Annual Conference, Music Hall, **Inverkeithing,** Saturday, 19th October, at 3 p.m. Annual Conference, Ebenezer Hall, Young Street, **Wishaw,** Saturday, 26th Oct., 3.30 till 8 p.m. Speakers, J. Pender, Bo'ness; T. Kerr, Dumbarton; A. Wallace, M.A., Irvine; J. R. Rollo, M.A., Buckhaven; Conference in Shiloh Hall, **Coatbridge,** Saturday, 2nd November, 3.30 till 8 p.m. Speakers expected, Harold St. John, W. D. Whitelaw, Arthur Lamb, and Jack Atkinson. Conference in Gospel Hall, Low Waters, **Hamilton,** Saturday, 2nd November, 4 till 8 p.m. Speakers, John Feely, Newmains; James Stothers, Dalmuir; and John Douglas, Ashgill. James Petrie, of Shetland, hopes to have meetings in Wolseley Hall, **Glasgow,** during October. Tom Richardson, of Grangemouth, has Gospel meetings in the New Hall, **Newton Mearns,** during October. John Brown and John Carrick have Gospel meetings in **Hurlford,** and also in **Newmilns.** Farewell Missionary Conference, with Miss Lindsay proceeding shortly to Belgian Congo, in **Dreghorn,** Saturday, 26th October, at 3.30 p.m. Several well-known brethren expected. Annual Conference, Evangelistic Hall, **Galston,** Saturday, 30th November, at 3 p.m. Speakers, J. R. Rollo, M.A., Jack Atkinson, Wm. King, and W. B. Farmer.

REPORTS.—Harold German experienced times of reaping in the Renfrewshire Tent at **Kilbarchan.** A goodly number have professed faith in Christ. T. Richardson finished up with some meetings for believers in **Old Cumnock.** Some 6 or 7 souls have been saved, and Christians attending the meetings greatly helped. Burnham Brothers paid short visit to **Hurlford** with Gospel Car, and had several open-air meetings. Annual Conference at **Annbank.** Helpful time with timely ministry. Renfrewshire Missionary Conference held in Caledonia Hall, **Greenock,** with S. Lander, Mr. Naow (Egypt), J. Caldwell

and Harold German giving reports. Large gathering; hall packed. George Bond has had encouragement with cottage meetings in **Stornoway,** where some have recently trusted Christ. Gave help on way South at **Fortwilliam.** Dennis Barnes found the work in Mid-Scotland Tent stiff, both at **Fallan** and **Denny.** There has, however, been some fruit from the preaching of the Gospel, and the closing meetings have been most encouraging. Loanhead Town Hall was filled for Annual Conference, Practical and profitable ministry from Dr. Jones, J. M. Davies and Wm. King. James M'Culloch had very encouraging meetings in the small tent at **Muirhead,** and a goodly number have been saved. The mission was brought to a finish on 11th ult., and profitable and encouraging messages were given by Messrs. R. Chapman, J. Richmond, R. Leggat and J. M'Culloch. The meetings have been very well attended in the large tent, good interest been maintained all the time, and tent filled each night; a large number have been saved. The mission was brought to a finish on 12th ult.; tent had to be extended to accommodate all who came, about 500 being present. Stirring and encouraging messages were given by Messrs. J. Govan, J. M'Culloch and J. Atkinson. T. Richardson finished up with Ayrshire Tent at **Old Cumnock.** The work was stiff, but some souls have been saved. A few meetings followed in the Gospel Hall for believers, and the interest was quite good. **S. Williams** gave reports of work in Argentine in some Glasgow assemblies, also in Central Hall, Kilmarnock and Bridgend Hall, Hurlford. **S. Lander,** of Bolivia, has been giving help in Ayrshire assemblies and reporting on the work in Bolivia.

ENGLAND AND WALES.

FORTHCOMING.--Conference Gatherings in Town Hall, Paradise Street, **Birmingham,** October 5th and 7th. Particulars, E. H. Whitehouse, Maxwell House, Maxwell Ave., Handsworth. Young People's Gathering, Orange Street Church, Charing Cross, **London,** W.C.2., 4th October, 6.30 p.m. Speakers, M. Goodman and S. V. Mitchell. Conference, Assembly Hall, **East Ham,** October 5th, 3.45 and 6 p.m. Speakers, H. J. Vanstone, R. R. Guyatt and Scott Mitchell. Conference, Kemball Street Hall, **Ipswich,** October 5th, 2.30 and 6 p.m. Harold St. John and H. F. Wildish. S.S. Teachers' Conference, Regent Hall, **Swindon,** October 5th, 3.30 and 6.30 p.m. Geo. Goodman expected. Conference, Foster Street Hall, **Warrington,** October 5th. Sisters' Annual Missionary Conference, Clifton Hall, **South Norwood,** October 9th, 3.30 and 7 p.m. Miss Habershon, Mrs. Player, Mrs. Wildish, Miss Richards, Mrs. Ginnings and Mrs. Oliver. **Haydock** Annual Conference will he held in the Wesleyan Church, Clipsley Lane (kindly lent for the occasion as usual), on Saturday, 12th October. Speakers, Mr. B. Leach, Lancaster; Mr. George Murray, Southport; Mr. H. Lockyer, Liverpool. Particulars from C. Storey, 278 West End Road, Haydock, Lancs. Conference in Elmsleigh Gospel Hall, Elmsleigh Drive, **Leigh-on-Sea,** Saturday, 12th October, 3.30 and 6 p.m. Speakers expected, Dr. R. W. Raven and Mr. Drake (Argentine). Annual Report Conference, Counties' Evangelistic Work, Bloomsbury Central Church, **London,** Sat., 12th October. Conference in Glenfarg Hall, **Catford,** Saturday, 12th October, 4 and 6 p.m. Speakers expected, J. W. Clapham, J. M. Shaw and A. Fingland Jack. Annual Conference, Eltham Park Hall, Elibank Road, Eltham Park, **London,** S.E.9., Saturday, 6th October, 4.45 p.m. Speakers, Ernest Barker and R. R. Guyatt. Scripture Text Carriers' Conference, Paragon Hall, **Hackney,** October 12th, at 3 p.m. Com. Salwey and others expected. Annual Conference Gatherings in **Reading,** October 15th, 16th and 17th, at 11 a.m., 3 p.m. and 7 p.m. each day. Speakers, W. W. Fereday, H. P. Barker, H. St. John, Ernest Barker and others. Tea provided for visitors. Missionary Sale of Work in King's Hall, Harlesden Road, **London,** N.W.10, Saturday, 5th October, at 3 p.m. An address will be given to sisters by Miss D. Mitchell, on the work in Northern Rhodesia, and at 4 p.m., Mrs. A. Gordon will open the Sale. Annual Meetings in same hall, Saturday, 19th October, 3.45 and 6 p.m. Speakers expected, Messrs. Beales, Moneypenny and Menzies. Annual Conference, Gospel Hall, **Hertford,** Saturday, 19th October, at 4 p.m. Speakers, Messrs. Dennett and Hartridge. Annual Believers' Conference, Gospel Hall, Church Street (off Harnall Lane West) **Coventry,** Saturday, 19th October, at 3 p.m. Speakers, H. P. Barker and Ernest Barker. The occasion will also serve to bid God-speed to Miss N. A. Hooper who hopes to return to her sphere of service at Malvalli, S. India. Conference, Skinner Street Hall, **Gillingham,** October 16th. B. S. Grainger and F. A. Tatford expected. Conference, Gospel Hall, Church Row, **Fulham,** Saturday, 19th October, 4 and 6.30 p.m. Speakers, E. S. Curzon, J. M. Shaw and F. A. Tatford. Conference in Billet Lane Hall, **Hornchurch,** October 19th, 3.45 and 6 p.m. Speakers, F. Mansfield, H. E. Marsom and H. St. John. Annual Missionary Gatherings, Central Hall, **Westminster,** October 24th to 25th, 11 a.m., 2.30 p.m. and 6.30 p.m. Particulars, W. Stunt, 1-3 St. Paul's Churchyard, E.C.4. Conference, Forest Hall, **Nutley,** October 26th, at 3 and 6 p.m. Speakers, G.

Goodman and O. Speare. S.S. Teachers' Conference, Metropolitan Tabernacle, **Newington Butts,** October 26th, 3.15 and 5.45 p.m. Speakers, A. Burr and T. G. Moore. Sixty-third Annual Conference, Edgmond Hall, Old Town, **Eastbourne,** November 2nd, at 3 and 6 p.m. Speakers, E. T. Tarrant and D. Brealey. Conference in Shirley Hall, Headington, **Oxford,** November 2nd, 3.30 and 6.30 p.m. Speakers, E. Barker and A. Fingland Jack. Annual Conference, Chester Street Gospel Hall, **Rugby,** 9th November. Speakers expected, Mr. Foster and Dr. Bishop, Wylam-on-Tyne. Yorkshire Annual Missionary Conference, **Leeds,** November 16th and 18th. Correspondence, H. T. Parkin, *22* Weetwood Avenue, Leeds, 6. S.S. Workers' Conference, Rudmore Road Hall, **Portsmouth,** November 9th, at 3 and 6 p.m. Speakers, G. Russell, E. Humphreys, W. Kendrick. Diamond Jubilee Gathering, King George Street Hall, **Greenwich,** December 14th. Speakers expected, G. Goodman, W. E. Vine and J. B. Watson. Phil Mills will have Gospel meetings in Hebron Hall, **Carlisle,** 6th to 27th October. H. E. Dunsford hopes to give help at **Marshfield** with children's work and other activities.

REPORTS.—G. K. Lowther had fully 8 weeks with tent and caravan at **Bere Regis,** Dorset. Children interested and Sunday meetings good. Later at Winterborne, Kingston. Geo. T. Veitch had six weeks' good meetings with tent at **Three Oaks.** The Lord blessed the Word to saved and unsaved. Later at Westfield, near Battle. G. C. D. Howley, G. E. Jeffrey, F. A. Tatford and W. Wynne gave help at **Vernham Dean** Annual. Good meetings at **Llanfairfechan** M.S.C. Conference. Searching ministry given by Dr. Latimer Short, F. A. Tatford, W. E. Vine and W. Wilcox. **Parndon** Conference was well-attended. Messrs. Ives, Pulleng and Tatford ministered. Encouraging time at **Burbage,** when G. C. D. Howley, F. A. Moore and O. Speare ministered. Good numbers at Yorkshire Tent Report Meeting at **Leeds.** Reports and ministry given by W. A. Chilcott, G. H. Grant, D. M. Miller and F. A. Tatford. H. E. Dunsford had good times this season with tent, and has finished up at **Farnborough,** Kent. Souls have been saved at each place this season, and the interest good. G. Davis had a time of blessing with tent at **Great Hormead,** near Buntingford, Herts. Souls saved; saints refreshed; some baptised. An assembly may be formed later. Prayer desired. F. G. Rose continued with Gospel Caravan in **Cambridgeshire.** Visited five villages, engaging in house-to-house visitation, and preaching the Word with some little encouragement.

IRELAND.

Fleming and Murphy continue in the **Ballyvenney** district, where the numbers have been encouraging. Some are concerned. Christians in the sects have been helped, and a few brethren have been added to the Kings Mills Assembly. F. Bingham continues in tent at **Ballynure;** numbers and interest good. E. Hill continues near **Baronscourt.** Numbers small, yet several have professed to be saved. M'Cracken and M'Kelvey have finished up at **Milltown.** R. Hawthorne has finished up at **Dunmurry;** some blessing. Campbell and Diack continue in tent near **Lisburn.** Numbers and interest good. Poots and Finnegan have finished up at **Drumnascamph.** A good number came, and our brethren sought to visit the people, plough, sow the seed, and leave the results with God. Wallace and Kells have been getting the people at **Cloughmills** for a number of weeks. Duff and Allen continue in tent near **Armagh.** People coming fairly well. J. Hewitt has built a wooden tent which he is pitching in the **Clogher Valley** district. M'Cracken and Eadie have finished up in tent at **Balligan;** some have professed. W. and J. M'Cracken are preaching in portable hall near **Smithborough.** R. Love has taken down his tent in **Moneydig** district. J. Megaw continues at **Killyleagh,** Co. Down. Numbers are fair. D. L. Wilson finished in **Browns Bay;** some professed. He has now gone to the other end of **Islandmagee.** S. Moore is being encouraged in a new district near **Glasscar;** good ear and interest. E. Knox continues in large tent in **Belfast.** A number have professed conversion. G. Gould, Senr., has been visiting a number of assemblies through the north of Ireland. Rodgers and Alexander have moved their tent to **Tullyreagh,** some distance off; keeping in touch with those recently saved. The numbers still are fair. Wright and Beattie have moved tent to **Ednafogery,** outside Fintona. Some have professed faith in Christ. Craig and Lewis have moved their tent to **Mullaghmeen,** near Ballinamallard, a new district. They saw some saved in **Enniskillen.** Believers' meeting at **Templegate,** on September 17th, was its usual size, although the weather was rough and wet. God gave help in the ministry of precious but solemn truth as to life and godliness in the home, the church and the world. Brethren Wright, Rodgers, M'Cracken, Beattie, Finnegan, Craig and Lewis ministered. During the heavy gales, middle of September, the large tent, used by Frank Knox for the preaching of the Gospel, was blown down. An Orange Hall near at hand was procured, and a few meetings were held there. The concluding meeting was held in Dunmore Hall, accom-

modating about 1500, and was crowded. Mr. Knox told the story of his conversion, "When, How and Where" the great transaction took place. A good number have professed faith in Christ as a result of the meetings. Strong and Magowan are having good meetings in a Portable Hall at **Ballymacormick,** between Dromore and Dromara, Co. Down. Whitten and Gilpin finished up with tent at **Kells,** Co. Antrim. Good meetings on Lord's Days. Small during the week, some helped. The tent was pitched a few yards from the spot where the late Jeremiah Meneely and other three young men prayed nightly prior to the great awakening in 1859.

CANADA AND U.S.A.

R. Roberts, of Toronto, had tent meetings at **Eckhart,** Ind., a new field. God has given blessing. Some half-dozen professed faith in Christ. Believers have been helped and are likely to gather with the assembly. The Annual Conference at American Thanksgiving time, November 28th to December 1st, in Bethany Gospel Hall, 1940 23rd Ave., **Oakland,** Cal. Remember in prayer. Visitors welcomed. G. Gould, Senr. is on a visit to his native **Ireland,** after long years of service in these parts. **San Antonio,** Texas. James F. Spink had four weeks of Gospel meetings here in tent with large audiences. A number saved, and the Lord's people were greatly helped. Our brother spoke over the Radio, which was a great help to the meetings. **Oakland,** Cal. The Annual Conference will be held in Bethany Hall at Thanksgiving, November 28th to December 1st. Invited speakers, C. W. Ross, G. T. Pinches and J. F. Spink. Wonderful time of blessing at Old Orchard Conference, **Maine.** Large and representative gathering with suitable ministry from Messrs. Waugh, Ferguson, CcCrory, Greer, Robertson, Craig, Lyttle, McEwen, Trimble, Stebbings and Dickson.

MISSIONARY INTELLIGENCE.

Mr. and **Mrs. S. A. Williams** are leaving Glasgow on 4th October, and Southampton the following day for their sphere of service in the Argentine. Mrs. Williams has not been well for some time, but has greatly improved lately. Remember in prayer. Special prayer is asked for believers in **Italy,** and other troubled parts of the world. In Italy the Lord has been pleased to bless the testimony of His servants in a special way recently in some outstanding cases of conversion.

Mr. and Mrs. Rew, of Central Africa, sailed from Lobito on 27th September, and are expected in London about 24th October.

Miss Lindsay, commended from Dreghorn Assembly, is proceeding shortly to help in the work at Luanza, Elizabethville, Belgian Congo.

Our young brother, **Wilson Beattie** (son of Mr. and Mrs. D. J. Beattie, Carlisle) is leaving shortly for Northern Rhodesia, Africa, to help in the work there as the Lord opens up the way.

Brother **Robert Allison,** of Galston, who has been in Portugal for some time with a view to preparing himself for work in Central Africa, has had a short run home, and is hoping to leave early this month for Africa.

A letter from **Mr. J. W. McAllister,** Casilla 161, **Asuncion,** Paraguay, tells of a visit to Altos with booklets and gospels. Until recently, being situated among the hills, war conditions prevented visiting Altos with the Gospel. Now that the war is over our brother ventured forth to find that there is not a single "evangelista" (Christian) known in the place. While the majority of the people were friendly, a fanatical element carried the literature to the Chief of Police, which resulted in our brother being cautioned and hindered in his work. Prayer will be valued for this priest-ridden country, and for the Lord's servants who labour there.

W. Williams, Local Evangelist, San Felipe, Venezuela, sends an interesting account of "pioneering work." At **El Mene,** after some special meetings in the New Hall, a goodly number professed faith in Christ, and twenty believers were baptised in the presence of a large gathering. At **Chichirwiche,** in spite of much opposition, there was much blessing too. Ten believers were baptised. At El Mene the Word ministered was deeply appreciated. Many other parts were visited, and long journeys taken to cheer and help isolated believers, and prayer is desired for blessing on the good seed sown.

MISSIONARY ITEMS FROM THE WEST INDIES.

Sent by H. P. Barker.

Four Scottish brethren send tidings of interest and encouragement.

Murdo Mackenzie and wife (from Brora) write from **Eleuthera Island, Bahamas.** They have been at several coast villages, finishing

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at Tarpum Bay. They were especially cheered at Savannah Sound, where a number were led to trust in Christ.

Wm. M'Culloch and wife labour in **St. Ann's, Jamaica.** They say, "The work here is going on, and meetings are still well attended. We have seen two more brought to the Lord." In **St. Mary's,** A. I. Hart writes of blessing in several districts. W. Spence has joined L. H. Bewick in his thriving work in **St. Thomas** parish. (These "parishes" are like our "counties" in Britain).

Wm. Templeton (from Galston, Ayrshire) continues open-air meetings at **Sipparia, Trinidad.** He has also rented a hall and notes increasing attendance.

Wm. D. Bell (from Kirkcaldy) mentions difficulty of travel in **Tobago.** Workers have to tramp weary miles, no light task in tropical heat. A new hall has been opened at Plymouth, on the north side of the island. Quite a number of baptisms at the Glen Road Hall, mostly from the outlying districts. J. Moore, also working in Tobago, confirms what is said as to need of a car, or motor-cycle with side-car.

ADDRESSES.

Correspondence for the Assembly Gathering at **Westfield,** West Lothian, should be addressed to Mr. John Hunter, Station Cottages, Westfield.

Personal address, **Mr. Harry Barham,** now at 23 Elibank Road, Eltham Park, London, S.E.9.

Correspondence for Dunnikier Evangelistic Hall, **Kirkcaldy,** to Mr. James Robertson, 15 Bandon Avenue, Gallatown, Kirkcaldy.

Correspondence for Bethany Hall, **High Blantyre,** to Mr. John Turner, 62 Morris Crescent, Blantyre.

Correspondence for Ebenezer Assembly, **Saltcoats,** to Mr. A. Fraser Urquhart, Bay View, Sharphill Road, Saltcoats.

New Assembly, Preston Road District of **Wembley,** in fellowship with other assemblies. It is hoped to erect new hall, in the will of the Lord, soon. Correspondence, Mr. W. Culpitt, 28 Toley Avenue, Preston Road, Wembley, Middlesex.

PERSONALIA.

Henry Hitchman, author of "Some Scriptural Principles of the Christian Assembly," is leaving Liverpool, on 10th October, for Bermuda, to give help in the ministry of the Word. His address will be, c/o Mr. A. M. Hodgson, Crawl, Bermuda.

G. Gould, Senr., is on a visit to Ireland, his native land, from U.S.A., and giving help in the ministry and preaching the Gospel.

FALLEN ASLEEP.

Mrs. McMurdo, Bergen, Norway (wife of our esteemed missionary brother, David McMurdo). Mrs. McMurdo has not been well for the last year or so, but the end came suddenly. She was a great help to our brother. The Scriptures were her constant stay and delight, and her last hours of consciousness were spent around them. **Mrs. Wm. Brown,** Kilmarnock. After a long illness. Many years in Kilmarnock assemblies. A quiet sister with a consistent testimony. **Robert S. McLaren,** Johnstone, aged 74 years (father of R. S. McLaren, missionary, Angola). Saved over fifty years ago in Kilmarnock. Had a long and honourable connection with Waterloo and Wellington Hall assemblies. The last 12 years in Johnstone. Mr. McLaren was a faithful minister of the Word to saint and sinner, and in spite of disabilities he did much to extend the Kingdom. He was of a peaceful and loving disposition, and will be much missed. **James Weir,** Glasgow, aged 84 years. Saved in youth and in fellowship with a few believers in Newmains. The major part of his life was, however, spent in Wishaw, where he was very well known and very highly esteemed. Mr. Weir had all the gifts of Pastor, Teacher and Evangelist, and used them to the full. His interest in the work of the assemblies never abated, and he will be very much missed, especially in Ebenezer Hall, Young Street. In business circles Mr. Weir was highly respected, and a large company attended the funeral. **Mary J. Stothers,** Clydebank, aged 46 years. Saved over 30 years ago, and ever since in fellowship in assemblies. Latterly in Victoria Hall. A consistent sister who will be missed. **Robert Russell,** Heads Nook, Carlisle, Many years in fellowship in assemblies at Gateshead, Wallsend-on-Tyne, and latterly in Hebron Hall, Carlisle. A brother beloved. Constant in testimony.

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"A MISSIONARY MAGAZINE AND ITS WORK" (Echoes of Service) is the title of a series of articles by Mr. W. E. Vine, M.A., in "THE CHRISTIAN WORKER," beginning with the October issue. Many other items of interest, including Sunday School and Bible Class Lesson Notes, by Andrew Borland, M.A., Editor. Price 1½d. net.; 2/- per annum, post paid.

TREASURY NOTES

By THE EDITOR.

"When ye come together this is not to eat the Lord's supper" (1 Cor. 11. 20).

IT ought to have been, but there was a hindrance, as stated in verse 21, *"For* in eating, every one taketh before other *his own* supper." They had mistaken the character of the Supper and were making a private meal of what was intended to be a collective memorial act. It is noticeable how Paul, in laying down the divine order to be followed, emphasizes again and again the Lordship of Christ. We might have expected him, perhaps, to present Him in His character as Redeemer, or of High-priest, or as the Centre of the gathering of His people, each of which would have been in keeping with the occasion, but it is rather as Lord. And may it not be that it is just through neglect of this great truth, that the Supper has been too often an occasion of departure and division, rather than of conformity and unity. This title of Lord carries with it responsibility, as we remember His words, "Why call ye Me Lord, and do not the things which I say?" "If ye know these things, happy are ye if ye do them." This then is the first occurrence of the term—"It is the Lord's Supper; He is the HOST and He prepares it." Strangely enough this fact has been used as a plea for promiscuous reception. It is the Lord's Supper, not ours, so let all who choose come! Such has been the reasoning. Really it ought to be exactly the opposite. Were it ours, we could make it free to all, but as those responsible to the Lord of the Supper, only those who there is reason to believe are His invited guests can be received. That is the crucial test. Has He received them? then we can, too. Though no one now looks on the Lord's Supper as an individual meal, there is a danger of regarding it only as an individual remembrance and not as a collective act of the assembly.

Though we do not think it is Scriptural to say that we "meet on the ground of the one body," the one loaf does speak of the unity of those partaking, and of the whole body. It is the Lord, too, who is the REVEALER of the Supper. He it is who made this special revelation to Paul of its ordering. "I have received of the Lord that which also I delivered unto you. Were the Supper a Jewish ordinance (as some vainly teach), then the institution as narrated in the gospels would have sufficed; this fresh revelation through Paul to a Gentile church shows its universal application.

IT is the Lord, too, who was the INSTITUTOR of the Supper, and it was "the same night that He was betrayed" under the shadow of the cross, that He thought of His own and, knowing their feeble memories, instituted the memorial Supper. He commands us to do it in memory of Him, and thus show our love; He desires to be remembered, and thus shews His love. The Lord, too, is the INTERPRETER of the Supper—"This is My body which is broken (some authorities omit) for you." "This cup is the new testament in my blood." This should be well-understood as metaphoric by Romanists and Ritualists, as Peter whom they claim as their head shews, by quoting "All flesh is grass" (Isa. 40. 6), as "All flesh is as grass" in his first epistle (chap. 1. 24), so the bread represents the body of Christ; the cup, or that which it contains, represents the blood of Christ. "For as often as ye eat this bread and drink this cup, ye do shew (or better, proclaim—the word used for preach in chap. 9. 14) the Lord's death till He

come." He, too, is the SUBSTANCE of the Supper. The cup separated from the loaf speaks of the blood, not in the veins which is life, but separated from the body; that is death, and it is the Lord's death. This gives value to the death—the greatness of the Person who died. It was the Word become flesh who hung on that cross, so that, His death, must have infinite value. Yes, it is the Lord's bread and the Lord's cup. This brings in the thought of responsibility. Only children are worthly to have a place at the Father's table, but even they can only partake worthily, if they are in a fit state. Otherwise they are "guilty of the body and blood of the Lord," which means, I believe, not actually guilty of His death, which would be impossible for a believer, but as regards that which symbolizes His death. Therefore let each come in a spirit of self-judgment—"Let a man examine himself," else he will bring on himself the Lord's judgment, for He is Himself the ADJUDICATOR of the Assembly. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. If we do not discern our own inconsistencies, perhaps much of the same character as existed among the Corinthians, "debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults," we shall so far fail to discern the holy body of the Lord.

This no doubt explains much of the weakness and formality among us, and even *in some cases* the bodily afflictions which visit our assemblies: "For this cause many are weak and sickly, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord that we should not be condemned with the world." The path of revival lies through the Valley of Humiliation—true self-judgment and confession—to a fresh acknowledgement of Him, as Lord of the Assembly. How many sorrows might have been spared to the saints had He had His true place in their midst. The Assembly is His, let no man usurp His place.

Some Messengers.

By M. G. Hussey, Canada.

THE word messenger first occurs in Gen. 32. 3, 4, "And Jacob sent messengers before him to Esau . . ., and he commanded them, saying, Thus shall ye speak . . ."

The last book of the Old Testament begins thus: "The burden of the word of the Lord by Malachi (My messenger) to Israel, I have loved you, saith the Lord."

Love has its burden towards its object: thus the apostle writes, "I am jealous over you with a jealousy of God" (marg.).

Another writes, "Thy word was a fire in my bones under the law, the priest was God's messenger to his people (Israel), for the priest's lips should keep knowledge and they should seek the law at his mouth, for he is the messenger of the Lord of hosts" (Mal. 2. 7).

On occasion we read, "Then spake Haggai, the Lord's messenger, in the Lord's message unto the people . . ." The general testimony was that Israel were mocking the messengers of God (2 Chron. 36. 16).

After a silence of some four hundred years, John the Baptist, according to promise, appears, whom God calls "My messenger": his message was a testimony to the Light that all men through him might believe. It might be said of him, "As snow waters in time of harvest, so is a faithful messenger (or ambassador) unto him that sendeth him, for he refresheth the soul of his masters."

The closing prophecy of the New Testament, the Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass, is sent and signified by his angel to his servant John, who bare record, etc.

The common testimony of the apostles, he had given, "This then is the message (angelia) that we have heard of him and declare (anangelein) unto you, that God is light, and in Him is no darkness

at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth."

The path of the just is as the shining light that shineth more and more unto the perfect day.

The seven assemblies in Asia are addressed through their messengers,† individuals there (T. Newberry, *Notes on the Revelation*) signified by seven stars in the right hand of the one seen as like unto the Son of Man: the hand holding fast the seven stars, he laid on the apostle John: the various gifts remain under the authority of the Giver, Who, when He ascended up on him, gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all arrive at the unity of the faith and of the knowledge of the Son of God.

HOW far such ministry of individuals had been after the pattern of the previously given apostles' doctrine, in accordance with the charge. "Take heed, therefore, unto yourselves and to all the little flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood," *and as responsible to be ensamples to the flock,* is reviewed in the seven letters, with acknowledgement of faithfulness and with reproof of unfaithfulness; a foreshadowing of the gain or loss of the Judgment Seat of Christ, the past reviewed whilst, however, in contrast, future opportunity yet remains.

Valuable for us are these messages. We may examine our past in their light, whilst opportunity of walking in it, before the coming manifestation of each one, at the bema, may peradventure yet be given.

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2. 7, 11, 17, 29; 3. 6, 13, 22).

† We think this is very doubtful. The word is not "through" but to the "angel." The one addressed occupies a position of responsibility.—[Ed.].

"Jah is Comfort."

By Herbert S. Douglas, Venezuela.

SUCH is the meaning of Nehemiah. Behaviour at times is a denial of the name given; but as we study the Book, Person and Work of this wonderful man of God, we cry: "Lord help us to walk worthy of our calling!"

The last of the historical Books of the Old Testament, it occupies an important place as companion to the Book of Ezra, forming with it a unique narration of God's providential dealings towards His chosen people in a day of calamity.

He was a special man, raised up by God, and brought forward at the right time to undertake an arduous work. He was a real Jew, yet as a servant in a Gentile court estimation of him was such that he had risen to be "the king's cupbearer" (chap. 1. 11). The wealth gained thereby was employed in the work of the Lord, and administering to his fellow-brethren (chap. 5. 14-18; compare Rom. 12. 18; 13. 1; Col. 3. 22). A man of much prayer, with a knowledge of God's law, judgments and ways: that made him mighty in character, and exemplary in humility and piety. He was of princely Juda, and with Ezra, the priest, constituted a desirable unity; succeeding Zerubbabel and Joshua the olive trees that supplied the lampstand with oil (Zech. 4.) A further sequence of sovereign interposition during the ages, forming a link in the continuous chain of divine testimony to a dark world, an apostate people and a sure haven for godly exercise. Manifested in the two or three (Matt. 18. 20), the royal priesthood (1 Pet. 2. 9) of this dispensation, repeated by the two witnesses (Rev. 11. 4) in the tribulation period, and finally consummated with the presentation of Jehovah's King and Priest (Psa. 110), at the end of the days (Dan. 12. 13).

The men (prophets, priests and princes) whom God had raised up to lead, guide and feed His people, Israel, had failed, introducing into their midst things that

were obnoxious to Him, for which He gave them over to strange hands, and many were carried away into captivity.

THE immense care that is necessary for a healthy, spiritual condition in teachers, worshippers, and those who are recognised as guides among the assemblies of saints. Paul's tears and warning to the elders of Ephesus (Acts 20.) have often been forgotten down the ages of church history, and in our days too; what havoc has been caused by smooth-tongued, sophisticated teachers, callous worshippers and perverse men, marring the simplicity of Christian practice with innovations.

Nehemiah was born in Babylon, and although well accommodated there, his heart was in Jerusalem, and he desired the prosperity of its rightful people (chap. 1. 2). How precious when neither money, position nor friendships can allure the Lord's servant (Psa. 84. 5). Three had gone up by divine commandment and had built the Altar and Temple (Ezra); time goes by and Nehemiah inquires about his beloved people and city. He is told of their affliction and reproach, the city lying in ruins (chap. 1. 5). Could sadder news have fallen upon the ears of an exercised heart? "They have the Altar and Temple!" "What more is needed?". "Ah! our hearts desire to see the city compact together (Psa. 122) with its wonderful bulwarks (Psa. 48), for glorious things are spoken of thee, thou city of God" (Psa. 87. 1).

Many hearts are burdened with the confusion around, and what ardent desires there are to see that primitive distinction between the church and the world! When Jesus, the Eternal Son of God, His death, burial and resurrection were presented as the only remedy for sin and sinners: water baptism was not an ordinance of contention, but vehemently desired by those who confessed Jesus as Lord, separating themselves from Jewish ritual, philosophical pretention, and Pagan superstition; displaying one united front to all.

The report produced deep exercise, and God who had begotten it caused Artaxerxes, like his predecessors, to do His commandment: Nehemiah being the chosen one to go (chap. 2. 8). After arriving in Jerusalem he rested three days, days of silence to everybody. Alone with God he gets strength and counsel from God. With no man did he confer: passing the night viewing the broken-down walls of the city. Then he gathered his brethren and spoke of the ruin, saying to them: "Let us build," and told them of God's hand upon him. Unanimity was instantaneous, for no doubt they were not ignorant of what was written of Cyrus concerning Jerusalem: "Thou shalt be built" (Isa. 44. 28), and perhaps fresh in their memory the words of a later prophet: "My house shall be built and a line stretched forth upon Jerusalem" (Zech. 1. 16).

THE importance of the beginning of this work is set forth by many expositors of prophetic Scripture as the key to the right setting of the tribulation week (Dan. 9. 25).

Praise God! for the leaders that in these difficult times seek to guide the flock along the simple lines of Holy Scripture (1 Tim. 4. 16).

Like every work of God it was assailed by enemies without; by fears, difficulties, and even attempted treason within (chap. 6. 13); but prayer and a practical knowledge of God's Word overcame all. The work finished, order at once is established, and Ezra takes prominence reading the law of God and instructing the people in it. How precious the results of the harmony of these two mighty men so distinct in gift and character. But ere the Book closes there is sad departure, the high priest being the instigator; having in the House of God an enemy, and occupying the chamber of the offerings: the Levites being forced to labour in their fields.

How sad when, after much effort, a testimony is raised that men of confidence should introduce harmful things into the bosom of the assemblies, and the called servant is neglected in his ministry.

Another glaring abuse was the unequal yoke, which forced Nehemiah to use extreme discipline. He has been assailed by many commentators for this; but considering candidly the trend of his godly activity—Can we judge harshly? And remembering that the people had taken an oath, was there not a cause?

At times extreme discipline is necessary; but to carry it out in the fear of the Lord as did Nehemiah (chap. 13. 30) should be the aim.

"Jah is comfort," so that "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and *prepared unto every good work*" (2 Tim. 2. 21).

The FIVE PILLARS of Exodus 26. 37.

(Continued).

By M. W. Gattey, California.

THE central pillar bears two famous names, or perhaps we should say One Famous and one infamous; Christ and Belial.

"Belial" is an Old Covenant name, not that we find it borne by an individual, but as an appelative "Sons of Belial." It signifies worthlessness! It may thus be a name given in irony to Satan or one of his fallen princes. Thus we read that the "sons of Eli were sons of Belial" (1 Sam. 2. 12), but Hannah was not "a daughter of Belial" (Chron. 1. 16). They are mentioned prophetically in Deut. 13. 13, as idol-worshippers and the cause of insurrection. The subject occupies the rest of the chapter, and is followed by the words, "Ye are the sons of the Lord your God," evidently by contrast and as having been chosen out of all nations as a people for God. The name is found sixteen times, and is variously translated evil, naughty, ungodly, or wicked. They are still on the scene when Samuel anointed Saul to be king, and we hear them ask contemptuously, "Can this man save us?" and it is added that they despised him, and deliberately refused to make any tribute (1 Sam. 10. 27).

If one weighs carefully the entire twenty-seven cases of this word being employed, it becomes self-evident that one is tracing the activities of a political opposition to God's established order. The entire political power of the world was later given over to King Nebuchadnezzar, and his successors in Gentile rule. The fourth universal dominion was in power before and after the personal ministry of Christ, but He made no effort to overthrow it or even to take any part in its affairs. He was scrupulously careful not to offend them, recognizing that "there is no power but of God." The believer's path does not bring him into conflict with ordered government, but on the other hand he is not called upon to meddle in its business.

Taxes, etc., are to be paid to their officers as to God's agents in ordering national affairs. They are to be the subjects of the believers' prayers and intercessions. But as for taking any active part in electing men to office, whether by one's own ballot or by inducing others to vote, that is forbidden by our God.

This is another diverse yoke that is popular in our day, but such incongruous admixtures as Truth and Error, Right and Wrong, seem to have no startling effect on peoples' minds. There is the dreadful possibility that indifference to these things has so benumbed the conscience that it is cauterized!

Only under such circumstances can a man be, at the one and same time, an "elder" in an assembly and the "best known politician in the county." Being a politician at all renders him unfitted to be in the church, at all respects the local assembly, for "whoso fondly loveth a lie" is an outsider! He is an enemy of the Cross, since he minds earthly things. He cannot truthfully say with the apostle, "Our citizenship is in Heaven," for his is on the earth. No wonder Paul wept over such a wretched scene, "Many walk,

of whom I spake to you often, and now even speak weeping that they are the enemies of the cross of Christ; whose end (or objective) will be destroyed, whose God is their appetite, and who glory in their shame, who mind earthly things" (Phil. 3. 18-19). Paul's own example is ours to imitate (v. 17). The time to rule and reign is yet future for us, although the Corinthians made the mistake of reigning already, but, says Paul, without us. Do they glory in their shame? they do. Hear this man's foolish, idle and shameful boast, "I get my wife up at four o'clock on election morning so that we can be first to vote. This has been our record for forty-two years." And all the time pretending to be a Christian, and exercising discipline in the assembly, but never once allowing the word of God to reach himself.

What concord hath Christ and Belial? We have seen God's answer—and also man's denial.

Again we have the brazen socket which says, "If you are not self-judged and clean in this matter, then you have no right to pass this portal!" *(To be continued).*

"BREAKING THE BONDS."

WE have recently been reading a book entitled, "A Woman Who Laughed," published by the Religious Tract Society and the China Inland Mission, and written by two lady missionaries of the C.I.M. It is the life story of Henrietta Eliza Soltau, a daughter of the late H. Soltau, one of the early brethren, and highly esteemed for his writings on the Tabernacle. The book gives an intensely interesting account of a soul on fire for God, who lived a life of faith for many years, and the account of remarkable answers to prayer is like a breath of heavenly air in the vitiated atmosphere of a materialistic age. Miss Soltau, unable herself to go to China as a missionary, at the suggestion of Hudson Taylor, founded and carried on a home for missionaries' children whose parents were abroad. No servant of Christ who knows the blessedness of dependence on God for daily needs could fail to be stimulated by such stories as how God supplied the necessities for the children's Christmas dinner. Her adventures, too, in seeking to enter the most inaccessible homes with the Gospel message should stir up fresh zeal in this good work. Indeed we believe the book will do a great deal of good, and yet we have the feeling that along another line it will do a lot of harm. It tells of him Miss Soltau "broke her bonds," as far as public ministry is concerned. Many of the well-known early brethren were frequent visitors at the Soltau home, and the children were brought up in an atmosphere of unquestioning obedience to the Word of God. The precepts of Scripture with regard to the public ministry of sisters were no exception. But this book infers that Mr. Soltau in later life changed his views on this subject and encouraged his daughter in a path of disobedience to the Word of God. We have no means at hand of proving or disproving this, but as this spirit of "breaking the bonds" is a characteristic of the present day, we only wish to give a warning in connection with it.

Disobedience to known light is lawlessness and self-will, which is the very essence of sin. We have every sympathy with devoted sisters who, out of love to Christ, wish to serve Him in every way possible; but when it comes to publicly preaching the Gospel to mixed audiences, or teaching in the assembly, the Word of God simply says, "Let your women keep silence in the churches" (1 Cor. 14. 34), and then to give added emphasis, the inspired apostle says (v. 37), "If any man think himself to be a prophet or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord." Again in 1 Tim. 2. 11, the principle is laid down, "But I suffer not a woman to teach or to usurp authority over the man, but to be in silence." In both passages the context deals with order in the assembly. We have heard and read many ingenious attempts by those who have an ecclesiastical position to maintain to explain away the plain meaning of these simple commands, but anything that needs an ingenious explanation is, to say the least, suspicious.

Here in Central Africa we have seen the labours of many sisters who maintain in most cases their proper sphere, and their work and results are beyond all praise. Many a dark-skinned African will praise God throughout eternity for the humble, Godly lives lived before them, and the quiet service which has been the means of bringing them to Christ. We would appeal to the sisters of the assemblies of those gathered to the Lord's Name, that in spite of the defiant spirit of the age with its invasion of man's sphere by women, who in many cases have been shorn of their beauty and glory (1 Cor. 11. 3-15) to maintain simple obedience to the Word of God. "Breaking the bonds" will surely be dealt with at the Judgment Seat of Christ.—T. E. Wilson, Angola.

The "Brethren" Movement:

Its Rise and Progress.

ARTICLE XXIII. By DAVID J. BEATTIE.

SUFFOLK AND HENRY HEATH.

IN the days when the unsophisticated taste for things in general and meeting-places in particular was rather less fastidious than is the case in the times in which we live, it is not surprising to find even the most incongruous and least expected building brought into use for the holding of Gospel meetings. From John Wesley's *Journal* we learn that when no public meeting room was available in the parish where his itinerant excursions led him, he very soon had the sombre looking barn of a kindly disposed farmer transformed into a bright and congenial place, with a score-and-a-half tallow candle illuminants; and here the celebrated evangelist would preach to the assembled country people with a vigour and sincerity which rarely failed to captivate his audience.

We remember, too, that it was in a barn in the remote district of Codymain, in Ireland, that Augustus Toplady, who in after years wrote the immortal hymn, "Rock of Ages," heard the way of salvation from the lips of an unlettered preacher, and was converted.

Nearly a hundred years ago, within the bare walls of a barn which stood on the edge of a meadow at Tostock, in the county of Suffolk, a Gospel testimony was commenced which led to the establishment of an assembly in that district. Night after night the barn was filled to overflowing, numbers coming many miles from neighbouring parishes to hear the Gospel. Those were indeed primitive times, when few people of the labouring class could read, and as hymn books were less popular than they are to-day, many of the meetings were carried through without singing. To some of us a songless Gospel meeting would seem an incongruous proceeding, knowing, from happy experience, that on such occasions the pent-up joy

WOOLPIT MEETING ROOM.

of a soul redeemed had but one safety valve, in the lifting up of the voice in exultant praise to Him who saved us! Nevertheless, the Lord placed His seal on the labours of those pioneer preachers, and numbers of the people who attended the meetings in the barn were saved. Many afterwards sought to follow the Scriptural command and were baptised, the only convenient place where this could be carried out being a large slate tank in the neighbouring graveyard. As the result of those meetings in the barn there are to-day a number of assemblies in the county of Suffolk, among which are Stowmarket, Fakenham and Rougham.

HENRY HEATH.

THE adjoining parish of Woolpit, whose assembly will ever be remembered in association with the name of Henry Heath, came under the sway of the Gospel about this time, and mainly through the labour of Captain Towers many of the country people were led to the Saviour. A man of untiring energy and undaunted courage, Captain Towers relinquished the calling of a seafaring life that he might devote his time and talent in the service of the Lord; and there were few village greens and market places in the county of Suffolk in the days of which we write, where his voice, proclaiming the Good News, was not heard. Nor did he and those faithful to the Truth escape the subtle attention of the enemy. But despite the bitter persecution through which they passed, the "New Lights," as the little company were satirically named, became the nucleus of a testimony which has been honoured of the Lord up to the present time.

But it was the coming of Henry Heath to Woolpit that marked in a very real way the working of the Holy Spirit in that untouched district of Suffolk. To many it seemed strange and unaccountable that a servant of the Lord, endowed with such natural abilities as a teacher and expositor of the Word, should take up the work begun by Captain Towers in that isolated village of a few hundred inhabitants, six miles from a town, and two miles from the nearest railway station. Here, for nearly thirty years this faithful pastor and shepherd ministered to a flock, the boundary of whose pastures extended far beyond the limits of the almost unknown hamlet of Woolpit; and it is reputed that "people from fifteen different villages—some of them six miles away—would come regularly to Woolpit Room to have the privilege of sitting under his ministry and go away refreshed and strengthened."

HENRY HEATH was engaged as a schoolmaster in the Devonshire village of Tawstock when he was brought in contact with Robert Chapman, a circumstance which was to alter the whole course of his career. He was then in his early twenties. His school was connected with the parish church, and this, no doubt, led Mr. Heath to take up the study of the Scriptures, with a view to entering the ministry of the Church of England. Thus his visits to the home of Mr. Chapman at No. 9 New Buildings, Barnstaple, became frequent, which resulted in an entire change coming over the young schoolmaster, subsequently transforming his outlook on life, and directing his steps in other paths. To him this wonderful unfolding of the Scriptures

during those memorable Bible Readings was altogether a new experience. Of this transitional stage, which marked the opening of a life wholly devoted to the Master, Henry Heath revealed to a friend that "the Scriptures had become a new power to his soul, and he was learning that the Bible was a living book, not only a theological work, fitting his mental powers for study in Hebrew and Greek, but that it was the inspired Word of God, given to the Church of God in all ages."

IN the year 1848, Mr. Heath took up residence at Hackney, London, where for about twenty years, as we have already seen in a former paper, he was constant in ministry, not only in connection with Paragon Road Assembly, but at provincial conferences and other gatherings of Christians where opportunity was afforded for expounding the Scriptures. It was from Hackney that he went to Woolpit, where, till called home in 1900, Henry Heath laboured with a fervent love for the One he ever sought to exalt: a labour of love which has left a sweet savour.

After Woolpit, the Gospel was carried to other parts of Suffolk, meetings being held not only on available open spaces in town and hamlet, where the ear of the passer-by might be arrested, but in the kitchens of those whose hearts had been reached by the call of the Gospel. Following upon those times of spiritual revival, there were formed what were then known as Reading Meetings, where believers young in the faith came together under the guidance of men inbued with the power of the Holy Spirit, that they might learn from the Scriptures what was the will of Him whom they had come to know in an experimental way as the Lover of their souls.

Moats Tye Room in the village of Combs, is the outer shell of an old cottage with a thatched roof, certainly unique in Suffolk as a meeting room. Gospel meetings were begun there in 1843, followed by Bible Readings, which were largely attended by those who had been led into the light of salvation at the Gospel Meetings, and by others who had a real desire to become acquainted with Bible truths, of which up to that time they had been in darkness. The outcome was that as they came to learn the will of God concerning believers' baptism and the Lord's Supper, many desirous of carrying out the Scriptural injunction, walked to the neighbouring town of Stowmarket, about three miles distant, on Lord's Days, to join the little company of Christians in that town, who had only a short time before come together to remember the Lord's death in the breaking of bread. Two years later the way was opened up for a permanent testimony in Combs, and after waiting upon God for guidance, an assembly was formed in the old Moats Tye thatched cottage. Thus, "On the 30th day of March, 1855," says an old record book still in existence, "a meeting of believers was held in the above place. It was agreed they should meet there in future, for the breaking of bread simply as believers in Christ Jesus; and willing to receive all such for His sake, according to Romans 15. 7." Then follows a list of eighty-two names, and it is interesting to observe that the grandchildren of several of them are in the assembly at Combs to-day. For many years Mr. W. M. Hewitt, an able and gracious servant of God, was constant in his care for the flock. Then followed Mr. Salmon, of Stowmarket, and Mr. Tidmarch, of Bury St. Edmunds, who for a long period were real helpers at Moats Tye; and many to-day testify to the help and blessing they received through the ministry of these brethren. *(To be continued).*

Beware of novel interpretations of Scripture: Cream lies on the surface.—J.N.D.

There is no craft of Satan that the Word of God is not sufficient to meet.—J.N.D.

The more God shines out in His Character, the more man comes out in his.

Erratum.—We regret that by inadvertence a few lines applicable only to Cholmeley Hall found their way into the paper on the Archway Assembly, page 261.—[Ed.].

Surveys of Service.

MOROCCO.

By A. Fallaize, Morocco.

MOROCCO was called by the Arab invaders who conquered it in the seventh century, Mogreb El Aksa, "Farthest West." Since that time its inhabitants have been followers of Mohammed. The Sultan and his subjects are members of the Malekite branch of Sunnite Moslems, which is accounted among the strictest of the four great divisions of Islam.

In 1912, the land became a protectorate, and the Sultan's dominions were divided into three—an international zone, a Spanish zone, and the largest, richest, and most thickly populated part, a zone under French protection. The country was a seething mass of insurrection; life and property were insecure, and the Sultan only ruled over a mere fraction of his so-called kingdom. With the incoming of European powers the task of subjugating the tribes commenced. Military operations have continued for twenty-two years, and in 1934 the whole of the country was pacified, and the last tribes submitted. It has been a long and costly struggle owing to the colossal difficulties of the mountain fastnesses, and the inherent warlike qualities of the Berbers, and his unconquerable spirit.

With the advance of European military and political power, twentieth century civilization has been rapidly introduced. By the side of centuries-old walled Moslem cities, new European towns have sprung up, with all the characterictics and inventions of present-day civilization. A land of Eastern dreams is living side by side with all that human progress can produce. As the country has been brought under subjection, each year new tribes have been thrown open for civil occupation, and thus God has opened a door for the preaching of the Gospel. Over three hundred great tribal markets have been visited in recent years for the first time, and the Gospel has been publicly preached to thousands of Moslems. Although fanatical opposition and objections have had to be faced, tactfully and fully the Word has been proclaimed, and thousands of colloquial Arabic portions have been sold.

THE testimony in the cities should be three-fold. First the whole of the large native quarters represent a solid block of Islam. Then there is always the considerable Jewish Mellah, and on the outskirts the European district of nominal Roman Catholics. The language problem is considerable. For the Moslem work Arabic is absolutely necessary, and the work is mainly carried on in this. For the Europeans, French and Spanish must be used, and for the Jews, besides these a knowledge of Hebrew is very useful.

Gospel work was commenced about fifty years ago by two missions with headquarters in England and Scotland, and a small branch of a mission from America. The assemblies of England are represented by three married couples occupying three centres.

The Mohammedan problem as it confronts the Lord's servants is mainly of a three-fold character:

(1) Islam denies and attacks the doctrine of The Trinity and the deity of Christ.

(2) It denies the Cross and the Resurrection and all that they imply.

(3) It denies the purity of the Scriptures.

For contact with the people simple medical work is carried on, and dispensary mornings are full and busy ones. Kindness and medical help have broken down

many prejudices and have opened many homes, and also hearts, to the Gospel. Results cannot be conveyed in figures. Recently a widely-travelled authority on Moslem work, after a visit to nearly all the world-fields of Islam, wrote: "Arabia and Morocco seem the two most difficult fields of all for results." A regular breaking of bread in Arabic is established in the south, and from time to time at various places we gather with a few from Islam at the Lord's Table. There are possibilities of establishing other small testimonies in the near future. There are two assemblies which use Spanish as their medium for the expression of their worship. One at Melilla, where the late Mr. John Crane laboured for his last few years, and one at Rabat, planted by the late Mr. Percy Moore, of Oran. Also another small assembly uses French. Undoubtedly a number of true believers in Christ have been buried as Moslems in Mohammedan cemeteries. The outstanding features of to-day are the opportunities which abound on every hand, and the change of attitude on the part of many of the people.

Morocco is only three-and-a-half days' journey away from England by steamship, and its boundaries reach from the Mediterranean and the Atlantic to the far confines of the vast Sahara Desert. It has a population of over six millions of Mohammedans, and two hundred thousand Jews, besides Europeans. Here is a Moslem field whose doors have opened for widespread preaching of the Gospel practically *during the last fifteen years. How long* these doors will remain open one cannot say, with political situations so rapidly changing, but divine wisdom and divine power are needed to continue the testimony. Because work among Moslems is very difficult, and few have been converted, to some it seems a hopeless task; but many of those who have laboured longest are the most hopeful. Such a work calls for faith in God, and it is a stimulus and encouragement to share the fellowship in prayer of many of the Lord's people as they survey the fields.

A HIDING PLACE.

Hail! Sovereign Love which first began,
That scheme to rescue fallen man,
Hail! Matchless, Free, Eternal Grace,
Which gave my soul a hiding place.

Against the God who built the sky
I fought with hands uplifted high,
Despised the mention of His grace,
Too proud to seek a hiding place.

Enwrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure without a hiding place.

And thus the Eternal counsels ran,
"Almighty Love, arrest that man,"
I felt the arrows of distress,
And found I had no hiding place.

Indignant Justice stood in view,
To Sinai's fiery Mount I flew,
But Justice cried with frowning face,
This mountain is no hiding place.

On Jesus, God's just vengeance fell,
Which would have sunk a world to hell,
He gave it for a sinful race,
And thus became their hiding place.

Should sevenfold storms of thunder roll,
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my Hiding Place.

A few more rolling guns at most,
Shall land me on fair Canaan's coast,
Where I shall sing the song of Grace,
And see my glorious Hiding Place.

Written by Major André a few days before he was executed as a spy during the Revolutionary War in the United States.

BE TRUE.

Thou must be true thyself,
If thou the truth wouldst teach;
The soul must overflow if thou
Another's sould wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—H. Bonar.

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

X.—SOME SCRIPTURAL ASPECTS OF THE ASSEMBLY.

My Dear M——,

HAVE you noticed the different aspects in which the New Testament views the local church? The more I think of them the more I am struck by the practical lessons they convey, and the more I am impressed by the incontrovertible fact that the Scriptures exhibit to us no other kind of local church than the assembly. No doubt other forms of church government are effective, differing bases of church membership are convenient, and various systems of church ministry are attractive; but when all that can be said in their favour has been said, it remains impregnably established that, wherein ecclesiastical order and practice differ from the order and practice of the Scriptural assembly, therein they depart from Scriptural authority, and to that extent they are unauthorised human institutions.

One of the most suggestive and beautiful of the Scriptural conceptions of the assembly is that of a family, exhorted, comforted and charged as children by a father, that we walk worthy of God Who has called us to His Kingdom and glory.[1] Immediately we are reminded that we are sons of God.[2] What a privilege and a dignity! We expect princes of a royal house to comport themselves in becoming fashion, and we should be shocked if we heard of their behaving unworthily. So we should take heed that our conduct is worthy of the family of which God is the Father.

Family life should be marked by mutual affection, trust and forbearance. So in assembly life should we love one another, as we are exhorted by the Apostle John, for love is of God, and every one that loveth is born of God and knoweth God.[3] How readily differences of views are dissipated in the rarefied atmosphere of love! Love is forbearing and self-abnegating. And forbearance and self-abnegation never yet engendered strife. How happy is the family where the spirit of love is predominant! How blessed the assembly where mutual love prevails! Love is unselfish and inexhaustible. What better objective could we have than striving that our assembly should be composed of Christians who do not behave themselves unseemly, and who seek not their own but the good of others? Those who love are not easily provoked, so that none should be short-tempered or "thin-skinned," and none back-biters and mischief-makers, for love thinketh no evil.[4] O that love may reign unthreatened in the family circle of our assembly!

BUT the analogy of the family suggests mutual interest and intimate acquaintance with our brothers and sisters also. Interchange of hospitality is an excellent way of improving mutual acquaintance. "Given to hospitality"[5] need not be a characteristic limited to bishops. There should be a sharing of burdens, a weeping with those who weep, and a rejoicing with those who rejoice. So, too, we should seek to further one another's interests and to help each other in all possible ways, especially in the cases of those who meet adverse circumstances, whether spiritual, physical or material. Love is always self-sacrificing and always giving. It is no mere coincidence that those who give most for the Lord's sake often receive most from the Lord in this life, and of course every act of kindness and sacrifice for the benefit of a child of God is recorded in heaven in readiness for that great day of reward.[6]

Following the example of the Apostle Paul we should expect the assembly to cherish spiritual children as does a nurse in a family circle.[7] In previous letters I

have stressed the necessity for the training and education of the young in the Faith. This is an indispensable function of the assembly. The wise and assiduous cultivation of young life is of major importance. And a convert should be cherished and instructed and trained in the assembly. In the providence of God an assembly is peculiarly endowed to perform such a task through its teachers and pastors. Patience and persistence are necessary, and young men and women should be encouraged to fit themselves to carry the burdens of assembly life. While special instruction may be necessary for them, it is desirable that they should not be segregated from the remainder of the assembly.

I hear frequent laments of lack, in one assembly and another, of systematic teaching on the principles, privileges and responsibilities of local church membership. Where such a lack exists it should be remedied. No convert should be added to a church without careful pre-instruction in these matters, and especially if the convert is a child of church members. In this series of letters I have endeavoured to show that fellowship is not merely attendance at this meeting or that, when one is so inclined, but a real partnership in spiritual life and activity, and a pooling of spiritual resources for the benefit of the saints and the blessing of sinners.

IT is to be feared that participation in activities outside the assembly (however good in themselves, and however thoroughly the participator may be successful in self-justification) results in a general weakening of loyalty to assembly work and principle. One member becomes interested in a particular "movement," and seeks to attract others to co-operate; another, imitating the first but not drawn in that direction, finds some other activity (perhaps even less Scriptural and spiritual), and so on. After the flux of some time, the assembly gradually wakes up to the fact that its meetings have become poorly supported. Even those members who have been loyally doing their bit are becoming discouraged, and the general result is a progressive lowering of the spiritual tone of the assembly.

But by the time the awakening takes place these fugitive members have become so interested in their work, and believe themselves to be so indispensable to it, that they are not disposed to relinquish it. Their general attitude is that there are plenty of others in the assembly to carry on its work. They have completely overlooked the cardinal principle of fellowship on a Scriptural basis, namely, that it is an honest and whole-hearted mutual sharing of resources, time and energy with other members of the assembly. They fail, too, to realise that if they contributed the interest and energy to assembly activities that they expend in outside "movements" (to which, generally speaking, more or less serious exception can be taken on Scriptural grounds) the results accruing would often be far greater and more satisfactory.

PAUL bade the assembly at Philippi to "stand fast in one spirit, with one mind striving *together* for the faith of the gospel."[8] Here is an exhortation to team work. I would that our good friends who are so engrossed in other activities would give themselves time to ponder this verse. It would be illuminating (if it were possible) to hear their explanation of how, if they abstain from assembly Gospel activities, for instance, the assembly can possibly strive together with one mind for the faith of the Gospel. The more I study and ponder the matter, the more I am convinced that a great need of the assemblies to-day is an awakening on the part of many of their members to a sense of responsibility to take fair shares in the activities of their local churches and so obey the Apostolic exhortation to team work.

In previous letters I have pointed out the emphasis laid in the Epistles upon the assembly as a body of many members. If we turn to the Second Epistle to Timothy we find Christians likened to soldiers.[9] This provokes the thought of an assembly

as a regiment or battalion, drilled and under discipline, and with a distinctive uniform. All followers of Christ should render to Him the instant and unquestioning obedience of a well-trained soldier. We should study not to dishonour Him Whose uniform we wear. And we are exhorted not to walk disorderly, but in step with each other.[10]

A last, but by no means minor, characteristic of an assembly is that of an infirmary for the spiritually ailing, where the weak may be strengthened and the "feeble-minded" comforted.[11] Truly an assembly after the pattern of the Scriptures is a really wonderful provision of our gracious God for the benefit of His children.

Yours affectionately,

C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1. 1 Thess. 2. 11, 12.
2. John 1. 12, 13; 1 John 3. 2.
3. 1 John 4. 7.
4. 1 Cor. 13.
5. 1 Tim. 3. 2.
6. Matt. 10. 42.
7. 1 Thess. 2. 7, 8.
8. Phil. 1. 27.
9. 2 Tim. 2. 3, 4.
10. 2 Thess. 3. 6.
11. 1 Thess. 5. 14.

"What is that to us?"

By James Forbes, Strathaven.

THIS question was once addressed by the religious leaders of Israel to Judas Iscariot when in despair.

As one of the dupes of Satan, he sought refuge from the thrashings of a guilty conscience, in the sacred precincts of what was once, the House of God. But instead of finding relief, his remorse was only intensified by the cruel indifference of the very men who had, but the night before, gladly communed with him, in their dastardly scheme (Luke 22. 5).

No doubt, every sincere and thoughtful person, must look back and view with sorrow such a transaction. Sorrow for him who deceived, and who was deceived, and who sought comfort from those who disowned all responsibility in his crime. But it will not have been recorded in vain if it serves as a beacon of warning, to one young man or young woman in this generation. Judas made a fool's bargain, selling Christ for 30 pieces of silver and, while Jesus allowed him to act the deceiver, yet the night of terrible retribution had already set in, to which there never will be a morning, for into the blackness of despair he rushed and hanged himself. What an end for one who had been privileged to enjoy the Holy friendship of the Blessed Saviour of the world. "Good would it have been for that man if he had not been born" (Matt. 26. 24). "Lost! Lost," eternally lost. On the highest authority it is stated "Judas is LOST" (John 17. 12). "What is that to us"? many are yet saying. It may not appear anything, although it is enough to cause many a careless heart to tremble. With Judas and all who have sold Christ for passing pleasure, for the transient glory of this world, or for any of its unsatisfying possessions, you will certainly find your place, unless you repent (Luke 13. 5). It is that you may avert such a doom that we now write.

With some degree of consciousness given of God concerning the reality of revealed danger, we beseech you to be reconciled to God (2 Cor. 5. 20).

He who in the necessity of His nature exposes the true character of man as a moral ruin (Rom. 3.), yet, with unspeakable love and tenderness, waits to receive whosoever will come to Him (Rev. 22. 17). He is ready to pardon, to save, to justify freely, all that believe (Acts 13. 38-39).

Remember Judas had a right conviction, when he said, Christ was "innocent." This cannot be said of either writer or reader. Christ, the Just One, "died for the ungodly" (Rom. 5. 6). What God waits for is your willing reception of His love, manifested in His Son's death for sinners, and now commended by the Holy Spirit through the Word, that all who believe in Him, should not perish, but have eternal life (John 3. 15).

No sleep of the soul between death and resurrection.

Discipline in the House of God.

By The Editor.

THE concluding chapters of the Judges illustrate the familiar fact, that whereas moral lapses are usually treated with severity in ecclesiastical circles, offences against *true* Church order, no less serious in God's sight, are held in high esteem, as were the idols of Micah and his hireling "priest," Jonathan, the grandson of Moses. Micah even thought such violations of God's commands insured to him God's special blessings (Judges 17. 13). But there are greater abominations than these—the Modernistic denials of every foundation doctrine by men who have solemnly vowed, and are also solemnly drawing a salary, to preach these very truths, and banish their own errors. There are noble exceptions. God has His true people everywhere, and His faithful servants, but they are what they are in spite of, not because of, their ecclesiastical surroundings. Their testimony is greatly discounted by their continuing where the Word of God is made void by man's traditions. What reward would accrue to such were they to "come out and be separate, and touch not the unclean thing," and what blessing to the people of God in general!

It is very often difficult, owing to a general lack of discernment on the part of Christians, or a natural reluctance to face difficulties, to get any unanimous action in view of doctrinal error. To many the apostolic exhortation, "earnestly to contend for the faith," has become a dead letter, and they do their best to stifle any action with the cry, "It will do more harm than good." It can hardly be doubtful what attitude such teachers would have taken had they been at Antioch, when Paul publicly blamed his fellow-apostle. They would have surely deprecated Paul's action, and been blamed themselves, and yet his stand for the truth had the seal of the Lord's approval, and for nearly two millenniums has stood on the page of Holy Writ as a warning to saints, heeded alas by too few. Practically the whole of Christendom has run greedily in the way of Peter's error, and but for this recorded, there might be none to-day free from it. It has been pointed out by one teacher, opposed to any action in doctrinal departures, that whereas the saints at Corinth were blamed for not acting in the case of the moral lapse, the false teachers, as to the resurrection in 1 Cor. 18., were not dealt with. The answer is, they were dealt with in this very chapter. Till then the saints, though responsible to judge grave cases, if only by the light of natural conscience, and the law of the land, were in the absence of definite teaching on the resurrection, they were incapable of dealing with false doctrines. But after the reception of this Epistle, it is unthinkable that these false teachers were allowed to continue unhindered in the fellowship, and much less allowed to teach their errors.

Later in 1 Tim. 1. 19, Paul speaks of some who had put away a good conscience, and "concerning the faith had made shipwreck," and cites by name, Hymenæus and Alexander, adding the same words as of the incestuous man at Corinth, "whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1. 20). In the second epistle these two men are mentioned again, but there is no sign of restoration. Hymenæus is linked now with another false teacher, Philetus, "who," the apostle writes, "concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2. 18). Entire separation from such is clearly inculcated, for it is impossible to keep clear of false doctrine, if you frequent false teachers, whose "word doth eat as doth a canker." It is probably the same Alexander who appears again in chap. 4. 14 as an opponent of Paul's. Here withdrawal is

enjoined, the precious must be taken from the vile as the evil is in the majority. Timothy is exhorted henceforth to "follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart."

IF we needed further proof of the need of purging ourselves from these evil influences, we find it in the messages to the seven churches, where Pergamos and Thyatira are blamed for allowing in their midst those who hold and teach evil doctrine (Rev. 2. 14, 15, 20). Of course, we must understand that not all unsound teaching is to be dealt with by excommunication. But we hear of brethren of undoubted soundness in the faith being put away or withdrawn from (which comes to the same thing) for not accepting some decision, the history of which they know nothing, or opposing a change of important doctrine, or refusing to change their assembly hymn-book at the bidding of some outside authority, or on other slender pretexts. Surely there must be other ways of dealing with such matters than excommunication. When we speak of evil doctrine in the sense of this paper, we mean something that touches the Being of God, or the Person, Work or Word of our Lord Jesus; fundamental departures from the truth as are involved in denials of the Trinity, the creation glory of God, the Lord's essential Deity, His true Humanity, His Eternal Sonship, His Incarnation, His Sinlessness, His Divine Attributes, His teaching as to Atonement, the Holy Spirit, Everlasting Punishment, the Infallibility of the Scriptures, the Resurrection, etc. But there are differences of interpretation with which we have to bear and wait for further light.

In conclusion, let us remember the words of Solomon, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19. 27), and of one greater than he, not only, "Take heed *how* ye hear!" (Luke 8. 18), but, "Take heed *what* ye hear!" (Mark 4. 24).

We hope to conclude this series with a final chapter on "Restoration"—[Ed.].

"THEY THAT MUST GIVE ACCOUNT" (Heb. 13. 17).

By E. O. Bullock, Sydney, N.S.W.

WHEN shall they give account? This is a truth for present application and practice; and what a sense of responsibility must these words create in every saint in assembly fellowship, who has given them, at least, some of the consideration which they deserve.

As to the responsibility of the overseers, shepherds, or guides in each assembly, first towards the Chief Shepherd, and then to the saints; it should be remembered that short accounts are by far the easiest to keep, therefore the under shepherd will be continually telling the Chief Shepherd all he knows of the sheep under his care (Acts 20. 28), sometimes with joy, and at other times with grief.

Now to do this will entail a true and sincere care, a "labouring amongst" them, and an oversight "in the Lord," and in consequence, the brother who has assumed the office of a bishop, but was never fitted for the "work," should find a heavy test here in regard to this very exercise.

But the true guides, by this same means, must necessarily be brought into more intimate touch with their brethren and sisters in Christ; "For they watch for your souls," not in the sense of an inquisition, but with watchful care and guidance according to the truth, earnestly desiring some response, which, when seen, will surely cause a joyous account to be given to the Lord, even as the apostle John could say, "I have no greater joy than to hear that my children walk in truth" (3 John 4.).

One other thing regarding the overseer's responsibility—his account must be unbiassed, impartial, and true in detail, that it may agree with the account already recorded in heaven.

To the reader who may be a guide in an assembly, we would put this question, Is this a part of your "work"?

If the children of God were to realise that accounts are being given concerning their behavious in "house of God," what carefulness, Godly fear, and restraint would be manifested in every one; not with any suspicion or resentment, but from a spirit-begotten desire to "know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake . . ." (2 Thess. 5. 12, 13).

If we are "following His steps," rest assured the "account" will be given with joy; but, if for any cause it must be given with grief, that would be unprofitable for us.

Judah, the Praise and Lion of the Family.

(PART II).

By G. Radwell, Tring.

WHEN last meditating upon this portion of Scripture (Gen. 49. 8-12) we mentioned that Judah was the fourth son of Leah, and at his birth she called him praise, and as we then said it was the commencement of praise, which was not only to be given and known to Judah, but more particularly by his descendants, the tribe of Judah, and pre-eminently to that one who is "the Lion of the tribe of Judah, the root of David," and so at His birth, there began praise, which by the faithful has been going on since to this time, and will continue through the millennium and eternal state, to the greatest of all, the tribe of Judah. We were dwelling on the first part of the blessing given to us in verse 8, with its threefold statement. In verse 9, we come to the assembling of the characteristics of the Lion: perhaps more in connection with the without, where the young lion is found taking his prey. First he is described as a Lion's whelp, that is a cub. The next thought is that of a young lion, and a young lion of victory, gone up from the place where the prey is to be found, and taken, foreshadowing the glorious victory and resurrection of Him who died for our sins, and rose again for our justification; the One who led captivity captive and gave gifts unto men. Then we have indicated the way of the conqueror: he stooped down, he couched as a lion. What a wondrous shadowing forth of the coming stoop of Him who thought it not robbery to be equal with God, yet was found here in fashion as a man—the Lion of the tribe of Judah—humbling Himself unto death, even the death of the cross.

After this we have him as the old lion, or as it should be rendered, "lioness," with her maternal instinct, and surely here we see the secret of it all—love, eternal love. He is thus brought before us, not only as the young lion, devoted to the will of God, but as the strong lion, willing and able to overcome the foe, and with more than all the affections of the lioness for her offsprings. Well may we say of the substance of the shadows, according to holy writ, "He loved the Church and gave Himself for it," and wondrous grace, "He loved me and gave Himself for me."

LET us think of the young child in the Temple, sitting in the midst of the doctors, hearing them and asking them questions, to the end, that all who heard Him were astonished at His understanding and answers; but they perceived not that He who was in their midst was the One the Lord possessed in the beginning of His way, before His works of old: the One who had been brought up with Him, and daily His delight, now manifested in flesh, yet still walking in Wisdom's ways and the path of understanding—a path unperceived by mortal ken, even the learned doctors of the Temple. Afterwards, in public ministry, He goes up from step to step in life's way as one who takes the prey, the sick, the suffering, the blind, the lame, the dead, and even the corrupt of the tomb. He then lays Himself down at the cross, for He who is the Lion of the tribe of Judah is also the Lamb of God, and in His atoning work manifests greater strength than any roaring lion, and deeper affection than any lioness for its offsprings, thus shewing His devotion for the children God had given Him in a love strong as death.

Other lions of a different character were there according to Psalm 22., but the Lion of the tribe of Judah, also the Lamb of God, who cried with a loud voice, swallowed them all up, as Aaron's rod swallowed up the rods of the magicians of Egypt.

Then in verse 10, we have what we may say is the effect within as the result of the work without, for surely such a mighty, victorious One is the One to receive the homage of His people, and to rule over them; for though we have the cry of lament and judgment from Jehovah in the fifth chapter of Isaiah, concerning Judah, His pleasant plant, we get after much exercise of heart and chastening, the twenty-sixth chapter, which declares that in that day of coming restoration and glory, this song shall be sung in the land of Judah: "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." *(To be continued).*

Studies in "James."

THE TESTED LIFE.

By Andrew Borland, M.A.

THE disciplinary testing permitted of God for the development of nobler and fuller Christian character may confront us in a variety of ways. God as Master-Craftsman with a Perfect Model, according to the pattern of which He graciously and unweariedly works—the earthly life of His own beloved Son—labours with an unerring knowledge of the material at His disposal. He suits His methods, not according to our desires, but according to His own beneficient purpose, and He transforms us towards the image of Christ by a process which His heart of love controls.

Sometimes the testing comes through solitude and isolation. The Christian finds himself alone—separated from visible circles of fellowship and sympathy, and that often because of a good confession for his Master. Such isolation proves him: it sifts and searches and tests the genuineness of his faith in God. But should he simply resentfully submit to such a set of circumstances, and murmuring in his heart, sigh for relief that comes too slowly? Would saints, who have understood what God's intention is, after having passed through the experience, have wished it to be otherwise? Enquire at Peter as he escapes by divine intervention from his prison cell, where he had, without fear, awaited execution with some quality finer than mere fortitude. Ask the loyal-hearted John as he retires to Ephesus, delivered from the rude confinement on Patmos Isle, where his sea-girt prison had become a jewelled highway opening on to heavenly glories. And what would Bunyan say, and Madame Guyon, and Samuel Rutherford, and John G. Paton, and Adoniram Judson? What would an innumerable host of heroic confessors for Christ's sake declare? With unfaltering voice each would protest, "We count it all joy."

BUT isolation and solitude do not always lift us into the category of the martyr-bands who suffer heroically for Christ. No! Sometimes they leave us in the loneliness of social abandonment with a heart-breaking sense of studied neglect by even those whom we love and respect and serve. That test is never easy to bear. As the slow but continuous drip of water on the temple of the mediæval prisoner eventually assumed the proportion of a sledge-hammer and drove the sufferer mad, so do these small trials tend to become larger than they really are. To be scorned, avoided, despised, maligned, treated with disrespect and contempt, to live under suspicion and uncalled-for criticism, to be hated in spite of services of sacrificing love done to one's detractors, what ordinary spirit can endure? Yet just here is the note of triumph in a new teaching, the very essence of a psychology which cannot be explained in the language of the natural man's experience—"Count it all joy." To be able to do so does not require a supreme and Spartan endeavour to brace

one's moral being to an attitude of resignation, but IT DOES REQUIRE the constant adjustment of the daily life to the divine attitude which reverses the teaching of resentful and aggressive minds.

Such testing may come, too, through the avenue of violent persecution, resulting perhaps in death. Thus was proved Stephen, the protomartyr of the Christian faith. Thus, too, have been tested multitudes since, each sufferer realising, almost without conception, that in the fiery trial there was "One like the Son of God" Who stood with them, and went through the portals of death as Companion guiding to Realms of fadeless day. No furnace has been so fierce, and no pang so bitter as to destroy the sense of the Saviour's presence. We may not see immediate prospect of that type of test befalling our lot, but which of us is not wise enough to discern the elements in modern life of the spirit similar to that which provoked persecutions in days gone by? If such should the Lord permit, let us prepare our hearts therefor, by quietly repeating the advice of the first-century saint, "Count it all joy."

The apostle Paul faced his last trial so. "At my first answer," wrote the courageous little man with memory still thrilled with his recent experience in Nero's court, "no man stood with me, . . . notwithstanding, the Lord stood with me and strengthened me, . . . and delivered me out of the lion's mouth." But a short time afterwards, if tradition is reliable, he passed out into the joy of the Lord by way of the executioner's sword, murmuring and complaining not. Of his last hour one has written in lines most tended:

He, tender but untearful (as for whom we wept again:
The Lord's full presence thrilled all thoughts with love,
But into bliss exhaled the fount of grief)
Stepp'd on with youthful vigour, and discoursed
Largely of endless hopes, with mingled strains
Of ancient memory dear, and mention made
Of distant friends he soon should hail in Life.

Job 31. 4.

"Doth not He see my ways; count all my steps?"

Then let me only trust when He doth lead;
Nor murmur if the going should seem rough,
'Tis His prerogative to STARVE or FEED.
His WISDOM that withholdeth things of earth,
That heavenly things may fill the heart's deep need!

E. M. T.

THE BELIEVER'S QUESTION BOX

(Concluded from page 303).

whatsoever is not of faith is sin" (Rom. 14. 22, 23). Once, staying abroad with a well-known teacher, I was startled when he came into my bedroom to wake me, one morning, with a little black pipe in his mouth. He explained that he smoked by doctor's orders *against sleeplessness. One could not help* thinking 7 a.m. rather early to be warding off insomnia. Years afterwards, one learned, and this was the sad part, that this brother before he passed away confessed with tears that he had long had a controversy with his conscience about smoking. Only yesterday a friend was telling us how one day he saw a gentleman on his way to the station smoking a cigar. He saw him suddenly stop, look at his watch, and begin to run. He was evidently late. But before doing so, he threw away his cigar. It was a hindrance to him, he felt, in running. The moral was, "Get rid of every weight and hindrance and run with patience the race set before you looking unto Jesus." Of course, one expects the world to smoke; it is one of the few things they have got, and one would not deprive them of it. The heaven below is all the heaven they'll know, unless they repent. But to see professing Christians indulging in this unclean and selfish habit, reminds us of the prodigal son, who would fain fill his belly with the husks that the swine did eat. It is a bad testimony to the world and to the church.

REVIEW.

"Is it true that infant baptism is Scriptural?"* The reason its author gives for his booklet is the great exercize which he is obliged to recognize among young Church people to-day, as to the Scriptural authority for Infant Baptism. We are thankful to hear of this, and pray to God that they may go to the Scriptures and study the ten cases of baptism, given in the Acts, in all of which a change of attitude toward the Lord Jesus had confessedly taken place before baptism. This accords with our Lord's

* By E. L. Langston, M.A., Church Book Room, Wine Office Court, E.C.4.

words, "He that **believeth,** and is baptized, shall be saved" (Mark 16. 16), and "Go make **disciples** of all nations (not by baptizing them, which as the late Dr. Handley Moule, of Durham, used to say, was interpretation not translation, but by preaching the gospel and then) baptizing them," etc. (the disciples). Mr. Langston begins with a very well-known device of a certain kind of controversialist—He strongly insists on a truth we all admit, that not all who are baptized with water are truly baptized by the Spirit, but how that is supposed to justify baptizing knowingly those who have not been baptized by the Spirit, he does not explain, but he ends up with, "Therefore baptism by water is the divinely-chosen outward sign of an inward and spiritual experience," which is near enough to what the Scripture teaches, and what we stand for, but which torpedoes Mr. Langston's whole position.

He then proceeds, "Who then should be baptized?" and replies: (1) "All converts," etc. (which is quite right) and then with calm assurance, (2) "All children of Christians," which certainly is not the logical deduction (but the exact reverse) of all that he has hitherto alleged. Nor does he attempt to prove his point by one Scriptural example, but merely by affirming that, "The principle of Infant Baptism has been accepted and practised by the whole Church ever since the first century" (!). Now even were this true, we should still have to ask, What saith the Scripture? But it is not true, as Mr. Langston as a beneficed clergyman of the established Church, and Master of Arts at that, ought to know perfectly well. To quote only one writer, the late Dean Stanley,† no mean authority on Church history: "In the Apostolic age, and in the three centuries which followed, it is evident that as a general rule, those who came to baptism, came in full age of their own deliberate choice. We find a few cases of the baptism of children. In the third century we find one case of the baptism of infants . . . Chrysostom, Gregory Naziausen, Basil, Ephraem Edessa, Augustine, Ambrose, were all the children of Christian parents, but yet were not baptized till maturity."

Mr. Langston once more attempts to justify Infant Baptism by the analogy of circumcision. But really the two ordinances are wide asunder as the poles. A boy born of Jewish parents was as much a Jew as he would ever be, but he had to be circumcised as a sign of the national covenant; but to-day a child does not become a Christian, by the fact of natural birth, but only by the new birth. He is thus born again into the Family of God, and as a new-born babe (though in age he may be a man) should be baptized, as a public confession of his faith in Christ—"For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3. 27). But to put on a uniform, without being a soldier is a punishable offence, and to put on a Christian profession without the reality is sheer hypocrisy. Mr. Langston, however, offers what he calls five encouragements to his perturbed co-religionists. They have often served before, but rather blind the eyes of the unwary than encourage them in the ways that be in Christ. Here they are—Did not the Lord say, "Suffer little children to come unto Me?" Yes, but He did not baptize them. As Bishop Jeremy Taylor, himself of the Church of England, writes, "Such an inference proves nothing so much as that there is a want of better arguments. Christ blessed the infants, but baptized them not, the inference being therefore **that infants are not to be baptized."** Then our author refers to the five (?) households baptized in the New Testament, and adds, "In these households there must have been many children." How does he know this? We know of a number of households where there are not, and never have been, children. The whole argument is based on inference, and not a single child is mentioned. Of one thing we may be sure—if there were children, they were old enough to believe (see Acts 16. 33, 34 and 18. 8). Next 1 Cor. 7. is cited—"Else were your children unclean, but now are they holy"; The children are only holy or set apart in the same sense as the unbelieving husband (for the same root is used of both), if they are to be baptized, so is he, or are we to suppose that under Mr. Langston's system, he had already been sprinkled as an infant? Then again, he asks us to believe that when all Israel were baptized in the Red Sea, a purely figurative thing, all the unconscious infants were baptized too. But it is perfectly clear that the infants were not counted, else they must have eaten the manna and drunk of the smitten rock, for **ALL** are said to have done so. Mr. Langston is no stronger in his chronology than in his history or Scriptural exegesis. According to him Paul was alive in 78 A.D., whereas the latest date allowed by the authorities to the apostle is 68 A.D. Many people are discipled (that is led to Christ) to-day in their childhood, but that does not prove that infants, who are not discipled, should be baptized. Truly these baptismal-regenerators have a lie in their right hand. They profess that it is in answer to their believing prayers that the infant is regenerated, but it is really the baptism that is supposed to do it, for it is only when the child has

† Christian Institutions.

been sprinkled, that the declaration as to its regeneration is made. This is borne out subsequently by the catechism, in which the child is taught to say, "In my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of God." Not a word about believing prayer, etc., but of promises and vows and renouncements, as much a covenant of works as that of Sinai. I fear it must be said in all faithfulness that the Ecclesiastical organisation of which our author forms a part is a system in which "make believe" largely takes the place of faith. Alas! for the myriads who will wake up when it is too late to find themselves deceived, and alas, for those who are deceiving them.

CORRESPONDENCE.

Our much esteemed contributor, "Berean," writes:—"The papers on 'Discipline' I have much enjoyed, and have often wished that stronger measures had been taken years ago so that the assemblies to-day might have been purer. I do trust that many elder brethren will read the articles, and have courage enough to be strong when the occasion arises. 'Gospel Fire' I enjoyed. Mr. Spink puts his finger on the spot; it is only too true that our Gospel meetings are becoming simply religious services. I find it very difficult indeed to find real gospellers; there are plenty of good preachers but so little 'compassion.' The 'Surveys of Service' are excellent and are much enjoyed."

RE MARRIAGE AND DIVORCE.

We have received from an esteemed correspondent, fifty-nine years a Christian, now residing in London, but originally from Merrion Hall, Dublin, the following query:

"'What therefore God hath joined, let no man put asunder.' Would you say that God has joined every infidel and atheist in their married state? In these cases God is never consulted on the question. I think there ought to be emphasis put on 'whom **God** has joined.' Of course, the trouble is where the command is broken and a Christian is unequally yoked to an unbeliever."

We do not think that the ordinance of marriage depends for its validity on the faith of the parties concerned, or its absence. The ordinance was given to unfallen man certainly, but to man as such, and the fall did not abrogate it. The married relation is divinely established for all, and cannot be dissolved except by death, or the specific reason given by our Lord in Matt. 5. 19. To dissolve a marriage for differences of faith would be contrary to the law of the land, "Marriage is honourable for all." If a Christian marries a worldling, he sins in entering the forbidden relationship, and will reap, it is probable, a bitter harvest, but he must not ignore it. David sinned in the matter of his marriage to Bathsheba, but it was not dissolved thereby. Indeed she became the mother of his successor. It seems hard to conceive how marriage between unconverted persons could not be recognised by God. What disorder and confusion would result. If both parties were converted would their union be then recognised of God? or should they be married afresh? We think that 1 Cor. 7. 12-18 shews that the sacredness of marriage is unaffected by differences of faith. When we affirm that God recognises, as proved by His ordinance, all legally married, i.e., according to the law of the land, of course, we do not mean that He has necessarily approved of the marriage, but respects the relation established thereby.

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 8.—QUESTIONS—SALVATION.

1. What did Jacob say concerning Dan? Gen. 49.
2. What did Moses tell the children of Israel at the Red Sea? Exod. 14.
3. What did the Lord become to moses and the children of Israel? Exod. 15.
4. What does David tell the earth to do from day to day? 1 Chron. 16.
5. What belong to the Lord? Psa. 3.
6. What did David ask the Lord to restore to him? Psa. 51.
7. What did Jesus say to Zacchæus? Luke 19.
8. Where did Peter say salvation was to be found? Acts 4.
9. What is the Gospel? Rom. 1.
10. When is the day of salvation? 2 Cor. 6.
11. What is the head-piece in the Christian's armour? Eph. 6.
12. What have Christians to work out? Phil. 2.
13. What was said in heaven when the Devil was cast out? Rev. 12.

No. 7.—ANSWERS—WICKEDNESS.

1. Gen. 6. 5.
2. Psa. 5. 4.
3. Psa. 45. 7.
4. Prov. 12. 3.
5. Prov. 16. 12.
6. Ezek. 33. 19.
7. Job 4. 8.
8. Matt. 22. 18.
9. Mark 7. 22.
10. Rom. 1. 29.
11. 1 Cor. 5. 8.
12. Eph. 6. 12.

—Berean.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—Please explain the last four verses of Colossians 2: "Wherefore if ye died with Christ from the rudiments of the world," etc., etc.

Answer A.—The church at Colosse, though in many ways favoured and praised by the apostle for their faith, love and fruitfulness, as also for their "order and the steadfastness of their faith in Christ" (chap. 1. 3-5; 2. 5), were nevertheless giving him cause for anxiety, as he detected evil influences at work, and a tendency among them "to be moved from the hope of the gospel" (chap. 1. 23); to be beguiled with enticing words (chap. 2. 4); to be despoiled through philosophy and vain deceit (v. 8); to allow themselves to be "judged in meat or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ" (vv. 16, 17). In fact they were being drawn back to the principles of worldly religion—the Jewish religion—the shadows instead of the substance, Christ.

"Wherefore," argues the apostle, "if ye died with Christ" (Aorist, apothanete), as he had shewn them was the fact in verse 11, where they are seen as being cut off with Christ in His cutting off (i.e., at the cross), and raised "with Him through the faith of the operation of God, who raised Him from the dead" (v. 12). Why, as though living in the world, i.e., as though you had come back from resurrection ground on to the old worldly plane, are ye subject to ordinances, such as "touch not, taste not, handle not, which all are to perish with the using, that is, meats and other articles of diet (described above as "meat or drink"), which are appointed by the Creator for destruction (i.e., in their original form) by their using or consumption by man?

The principle of worldly or Jewish religion is that of rules of abstinence as though the Kingdom of God was meat and drink. Certainly these principles, which we have around us to-day in total abstinence from certain things, according to the "commandments and doctrines of men," especially religious men, have indeed a show, or reputation for wisdom in will-worship (or voluntary worship), and humility and neglecting of the body (The ascetic-looking, thin-faced person is often spoken of in certain religious circles as "the saintly father"), but are not in any honour to the satisfying of the flesh (A.V.), or according to R.V., "not of any value against the indulgence of the flesh." The objection to these is that A.V. does not convey any clear meaning, and that the clear meaning the R.V. conveys is difficult to find in the text. But Dr. Thayer in Grimm favours the rendering of **pros.** (sometimes against) which the Revisors adopted, and quotes this passage as a case in point, so I think we may, though with some hesitation, adopt it too. What then is to be the object before the Christian, not systems of rules and regulations, pledges and covenants, but Christ and what is fitting to Him. "If ye then be risen with Christ, seek thou things which are above where Christ sitteth at the right hand of God."

Question B.—Is Mary of Bethany the same as Mary Magdalene? (See John 11. 2; Matt. 26. 7; Luke 7. 37, 38; Luke 8. 2).

Answer B.—The idea that Mary Magdalene is to be identified with Mary of Bethany rests on no Scriptural authority whatever, that I can discover, but on two or three assumptions, which, if examined in the light of Scripture, seem lacking in force. The first assumption is that Mary Magdalene is to be identified with the woman who was a sinner of Luke 7. 37, 38. Now, though the Lord did cast out of Mary Magdalene seven devils (Luke 8. 2), there is no proof whatever that she had lived an openly sinful life. The fact that she comes on the scene in chapter 8. for the first time apparently, and is there described as one of the women who went with our Lord and ministered to Him of their substance, without any reference to the events of the previous chapter shews sufficiently that she is not the woman spoken of there. The next assumption is that the incident in Luke 7. is the same as that described in Matt. 26. and John 12. It is true that the house in which both incidents occurred belonged to a man called Simon, but the one was a Pharisee, and no disciple of the Lord; the other was known as "the Leper," probably one of the several cleansed by our Lord, and seems to have been a disciple. The two incidents, when examined, shew marked differences patent to all. Mary of Bethany knew the Lord long before her act of service; in the case of the other, she had been living an immoral life till then; it was the day of her conversion. The action of the two, though broadly alike, is quite distinct, and the conversation with the Simon of Luke 7. is replaced in Matt. 26. by the murmurings of the disciples. Our conclusion must be that neither of the Marys is found in Luke 7., and that Mary of Bethany is quite distinct from Mary Magdalene.

Question C.—Would you please explain why Paul went to Jerusalem after being warned through the Spirit that He should not go in Acts 21. 4.?

Answer C.—Though it can be shown that the inspiration of the Apostolic writings is included in the terms of 1 Tim. 3. 16—"All Scripture is given by inspiration of God," there is no passage which guarantees to us the infallibility of all the apostles did or said as recorded in the Acts period, and in the Epistles. Thus Peter was to be blamed for his course at Antioch (Gal. 2. 11), and Paul in Acts 24. 21 seems clearly to admit his action before the council (see chap. 23. 6) was faulty, as also his retort to the high priest (vv. 3, 5). However, this being said, we may well shrink from passing judgment on the apostles, when the Spirit of God does not do so. I believe there is sufficient proof in the case before us, that though it appears on the surface that Paul was **forbidden** to go to Jerusalem, the words referred to are rather a warning than a prohibition. The first mention of Paul's desire to go to Jerusalem is found in Acts 20. 11. He hastened, if it were possible for him to be at Jerusalem the day of Pentecost. We must remember in this connection, that however clear the divine revelation was as regards Gentile converts, Jewish converts were in a translation state in the Acts, and so we see myriads of these latter still zealous of the law (chap. 21. 20), and even Paul still making vows, shaving his head, and attending "feasts." No doubt he saw himself later on an altogether higher plane, and in no way under law. All converts, Jew or Gentile, were in the only Church known in the New Testament, but they did not yet know their position. The Church was born at Pentecost, but did not come of age till much later. In verses 22 and 23 of chapter 20, we further read Paul's words: "And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city (probably by prophets residing there) saying that bonds and afflictions abide me." The expression "bound in the spirit" speaks of compulsion. He feels his spirit by a higher power; the inference is by the leading of God. This throws light on Acts 2. 4, where they said to Paul through the Spirit that he should not go up to Jerusalem. Alford (in loco) has an interesting note, an instance of 1 Cor. 14. 32, "The spirits of prophets are subject to prophets, i.e., that the revelation made by the Spirit to each man's spirit was under the influence of that man's will and temperament, moulded by and taking the form of his own capacities and resolves. So here: these Tyriar **prophets** knew by the Spirit, which testified these in every city that bonds and imprisonment awaited Paul. This appears to have been announced by them, and shaped and intensified by their own anxiety for him . . . But he paid no regard to the prohibition, being himself under a leading of the same Spirit, too plain for him to mistake it." It was as though God for His servant's sake would spare him, but for His greater glory's sake would let him go. It was a test for the apostle—that he did not take this as an absolute prohibition seems clear. The Agabus incident bears this out. It was again a warning to Paul to count the cost. When he shewed his determination to go forward at any sacrifice "for the name of the Lord Jesus," the significant words were altered by those who had hitherto tried to dissuade him. "The will of the Lord be done." Henceforth his way is open; others joined his escort, and he has a royal welcome in Jerusalem. It is true he seems to have followed faulty advice from James, but though this did lead to his arrest, it did not prevent the Lord's approval of His beloved servant. "The night following the Lord stood by him, and instead of reproaching him with having transgressed His will, said, 'Be of good cheer, Paul, for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.' We never read subsequently that the apostle had any misgiving, that he had been mistaken in any up to Jerusalem, nor need we.

Question D.—What can young brethren and sisters do when it is thrown in their teeth by the school children that "the elder brethren smoke, so why should not they"?

Answer D.—They should remember first the exhortation of the Apostle Paul in writing to Timothy, "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5. 19). Then, that we are never told to follow the bad example of our elders, but the good. Even Paul said, "Be ye followers of me, even as I am also of Christ," but no further. When speaking of the guides of the past, the apostle says, "Whose **faith** follow" (Heb. 13. 7), not whose **failings** follow. Many sin like David, who never sing like David, and many smoke like Spurgeon, who never spoke like Spurgeon. Besides we are not called to judge the conscience of others, but our own. "Happy is he that condemneth not himself in that thing which he alloweth . . .

(Concluded on page 299, second column).

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion. **NOVEMBER, 1935.** Made up 25th October.

SCOTLAND.

FORTHCOMING.—Shiloh Hall Conference, **Coatbridge,** on Saturday, November 2nd, from 3.30 till 8 p.m., in The Lesser Town Hall. Speakers expected, Harold St. John, W. D. Whitelaw, Arthur Lamb and J. Atkinson. Conference in Gospel Hall, Low Waters, **Hamilton,** Saturday, 2nd November, 4 till 8 p.m. Speakers, John Feely, Newmains; James Strothers, Dalmuir; and John Douglas, Ashgill. Conference, Gospel Hall, **Dumbarton,** Saturday, 2nd November, 3 p.m.. Speakers, E. W. Greenlaw, J. R. Rollo, W. A. Thomson and John Gray. Conference in Bethany Hall, **Camelon,** Falkirk, Saturday, 2nd November, at 3.15 p.m. Speakers, James Govan, John A. Jones and H. German. Annual Conference, Gospel Hall, Hillkirk Place, **Springburn,** Glasgow, Saturday, 2nd November, 3.45 p.m. Speakers, John Fraser, James Milne and Jack Atkinson. Conference in Town Hall, **Airdrie,** Saturday, 9th November, 3.30 p.m. Speakers, M. H. Grant, John Douglas, Jack Atkinson and J. Strothers. S.S. Teachers' District Conference in Abingdon Hall, **Glasgow,** Sat., 16th November, at 5 o'clock. Annual Conference, Evangelistic Hall, **Galston,** Saturday, 30th November, at 3 p.m. Speakers, J. **R. Rollo,** M.A., Jack Atkinson, Wm. King and W. B. Farmer. New Year Conferences in usual districts. Full details next month. Correspondents might please send particulars as early as possible. The Annual Christian Conference, Falconer St. Hall, **Port Glasgow,** on Wednesday, 1st January, 1936, commencing at 3 p.m. Speakers expected, David Weir, Kilmarnock; W. F. Naismith, Clarkston; and James Milne, Glasgow. J. McAlpine will have Gospel Meetings in **Dreghorn** part of November. Wm. Hagan Gospel Campaign, Bute Hall, Prestwick, during November. Jack Atkinson hopes to have Gospel effort in Shiloh Hall, **Coatbridge,** during November.

REPORTS.—Dumbartonshire Missionary Conference was held on Sat., 5th Oct., in Victoria Hall, Radnor Park. A large company gathered. The following brethren took part: James Caldwell, Northern Rhodesia; H. T. Gander, India; Captain Carré; F. Mansfield, West Indies; and J. A. Jones, Blantyre. Reports were most interesting. Ministry very refreshing and heart searching. Good spiritual tone throughout. J. A. Jones commenced on Sunday, 6th October, in same hall with special Gospel Campaign. Meetings interesting. Goodly company gathering to hear the messages. Joseph Glancy commenced in **Bellshill,** Lord's Day, 6th October. The meetings are very encouraging; the largest seen in the hall for many years. As a result of visitation, many unsaved strangers have come to the hall. The Missionary Conference, in Town Hall, **Motherwell,** on 5th Oct., was largely attended, when interesting reports of the Lord's work in other lands were given by Messrs. S. Lander, Bolivia; W. Kendrick, West Indies; J. Caldwell, Central Africa; H. T. Gander, India; A. Ginnings, Spain; and A. McGregor, Poland. Mid-Scotland Gospel Tent (Dennis Barnes, Evangelist), pitched in **Denny,** Stirlingshire. Interest continued unabated until September 26th. Tent filled nightly despite inclement and stormy weather. About 15 have openly professed faith in Christ. Closing Tea Meeting, on September 27th, in Masonic Hall. Helpful ministry by John Cairns, Robert Easson, Thomas S. Veitch and Dennis Barnes, Evangelist. 160 present. As a result of above, believers now meet in Masonic Hall, Hall Street. **Loanhead** Town Hall was filled for Annual Conference, when practical and profitable ministry was given by Dr. Jones, J. M. Davies and Wm. King. Bethesda Hall, **Linthouse** (Glasgow) Conference, held on October 12th. Quite a good attendance, and helpful messages were delivered by Messrs. E. W. Greenlaw, M.A., Edinburgh; W. F. Naismith, Clarkston; S. E. Bebbington, Clydebank; and James Milne, Partick. Temperance Institute, **Stranraer,** was well filled for Conference. Practical and profitable ministry from T. Gilfillan, W. R. Hood, and J. E. Hamilton, was much appreciated. Samuel Gilpin had some special meetings for believers in the Loan Hall, **Stevenston,** Ayrshire, speaking on the chart, "The Feasts of Jehovah." The attendance

and interest was good. There was blessing to saved and unsaved. W. S. Gelder visited Ayr and Perth Races with tracts. Texts displayed and spoken. Work also in the Fair Ground. Also gave help in ministry and the Gospel in Ayr, Irvine, Forfar and Dundee. Saints refreshed. Good company of unsaved in. Going on to Frazerburgh then the Shetlands. John Brown and John Carrick had Gospel Meetings in Bridgend Hall, **Hurlford.** Good attendances and interest. Later in Drygate Street Hall, **Newmilns.** James Caldwell gave help in **Kilmarnock** in the Gospel, also reporting on work in Northern Rhodesia in various parts of Ayrshire. Large gatherings at Half-yearly Meetings in **Glasgow.** Helpful ministry. Missionary Report Conference one of the largest yet held. Pilgrim Preachers gave help in **Galashiels,** when returning south. Saints encouraged and interest amongst unsaved. Alexander Philip had meetings in tent in **Torry,** during Sept. Fairly well attended and a few young folks professed to be saved. At present in **Tillicoultry** (Gospel Hall) and we have had a good start. Christians are showing a good interest in prayer meetings and open-air work. Will value prayer for season of rich blessing. James Petrie, of Shetland, had good Gospel meetings in Wolseley Hall, **Glasgow.** Annual Conference, Gospel Hall, **Auchinleck.** Large gathering. Very helpful ministry from T. Richardson, G. Currie and W. King. T. Richardson in New Hall at **Newton Mearns** for Gospel meetings following the Conference. Brother John Stout writes:—"Owing to Mrs. Stout's low condition of health I am unable to get away all night to have meetings in the country, except on the Sunday, to help some of the little country assemblies, but I find my time fully occupied in Lerwick in visiting from house to house, also the Hospital, Sanatorium, and County Home on visiting day, when I can get."

ENGLAND AND WALES.

FORTHCOMING.—Conference in Shirley Hall, Headington, **Oxford,** Saturday, 2nd November, at 3.30 and 6.30 p.m. Speakers, E. Barker and A. Fingland Jack. Conference in Walton Street Hall, **Hull,** Saturday, 2nd November, at 3 and 7 p.m. Speakers, George W. Ainsworth and Fred Tatford. Sixty-third Annual Conference in Edgmond Hall, Old Town, **Eastbourne,** Saturday, 2nd November, at 3 and 6 p.m. Speakers expected, E. T. Tarrant and D. Brealey. Annual Conference, Chester Street Gospel Hall, **Rugby,** Saturday, 9th November. Speakers expected, G. Foster and Dr. W. H. Bishop, Wylam. S.S. Workers' Conference, in Rudmore Hall, Rudmore Rd., **Portsmouth,** Saturday, 9th November, at 3 and 6 p.m. Speakers expected, G. Russell, E. Humphreys and W. Kendrick. A meeting for prayer and Conference on the Lord's work in certain London lodging houses, in Express Dairy Rest, 15 Aldersgate Street, London, E.C. (near G.P.O.), Tuesday, 12th November, at 5.45 p.m. Speaker, P. T. Shorey. Reports, prayer. Correspondence, F. W. Payne, 53 Lyndhurst Road, Thornton Heath, Surrey. Annual Conference in connection with Connaught Hall to be held in Ventnor Hall, Blatchington Rd., **Hove,** Wed., 13th November, at 3 and 6 p.m. Speakers, Harold P. Barker and C. D. Howley. Yorkshire Annual Missionary Conference, Nov. 16th to 18th. Correspondence, H. T. Parkin, 22 Weetwood Avenue, Leeds, 6. **Nottingham** Annual Missionary Conference, in The Albert Hall Institute, November 16th, at 3.15 and 6.15 p.m. Parade Hall, November 17th, at 3.45 and 7 p.m. November 18th, at 7 p.m. Correspondence, A. Bowler, 84 Trent Boulevard, West Bridgford, Notts. The 67th Anniversary Meeting, to be held in The Gospel (Lyonsdown) Hall, East Barnet Rd., **New Barnet,** on Saturday, 23rd November, at 4 and 6 p.m. Speakers, Alfred Mace and E. H. Sims (East Africa). Conference in Welcome Hall, **Bournemouth,** November 20th. Young People's Conference in Old Palace, Glebe Road, **West Tarring,** November 20th, at 3.30 and 6.15 p.m. Speakers, W. A. Chilcott and W. J. B. Warner. Young People's Rally, Foresters Hall, West Street, **Fareham,** Nov. 23rd, at 6.30 p.m. Speaker, A. Burr. Diamond Jubilee Gathering, King George Street Hall, **Greenwich,** December 14th. Speakers, G. Goodman, W. E. Vine and J. B. Watson. **Manchester** New Year Conference, Tuesday, 31st December, in Hope Hall, Ardwick Green, at 7.30 p.m. Addresses, Wednesday, 1st Jan., 10.30 a.m. to 1 p.m., for brethren only. Afternoon Gathering, in Hr. Ardwick Methodist Chapel, Ardwick Green (near Hope Hall), for ministry of the Word, at 2.30 and 6 p.m., for brethren and sisters. Speakers expected, J. E. Atkinson, Phil Mills and E. T. Tarrant. Fuller particulars, G. S. Bowker, 18 Snowdon Road, Eccles, Manchester. **Other Special Meetings**—Orange Street Church, Charing Cross, **London,** W.C., Friday, 1st November, 6.30 to 8 p.m. Speakers expected, J. M. Shaw and E. Barker. Subjects: "The Incarnation," "Spiritual Equipment." Stuart Hall, **Norwich,** at 7.45 p.m. November 1st., M. Goodman; 8th, E. S. Curzon; 15th, A. Fingland Jack; 22nd, Mark Kagan. S.G.M. Meeting, Eccleston Hall, **Victoria,** November 1st. J. B. Watson and J. W. Clapham expected. Bible School Gatherings, **Wimbledon,** November 1st, 8th, 15th and 22nd, H. Thorpe; November 29th, H. Hutchinson. Cross Road Hall, November 2nd, at 7.30 p.m., R. Scammell. **Birmingham**—

November 2nd, Ebenezer Rally, 6.30. Speaker, S. R. Hopkins; November 16th, E. Jones; November 30th, P. T. Shorey. In Priory Rooms, November 9th, 6.30 p.m., A. Fingland Jack; November 23rd, 6.30 p.m., D. Daisley. In Y.M.C.A. Halls, Sudell Cross, **Blackburn,** November 2nd, R. H. Pritchard; November 9th, L. W. Kern; November 16th, P. J. Wiseman; November 23rd, T. A. Judson; November 30th, C. E. Wainwright. Mark Kagan will give lantern addresses at West Street Hall, **Carshalton,** on Wednesdays, November 20th, 27th and December 4th, at 8 p.m. Burnham Brothers have Gospel meetings—**Northampton,** November 3rd to 17th; **Liverpool,** November 24th to December 8th. John McAlpine has meetings in Clapton Hall, **London,** November, and Folkestone Road Hall, **Walthamstow,** for the Thursdays of month.

REPORTS.—F. G. Rose has given help at **Soham, Newmarket, Higham** and **Ashley**; goes on to **Colchester.** J. H. McCulloch had good times in Bethany Hall, **Islington,** London. Saints helped. Some saved. Later at **Bedford** and **Strathneston.** Encouraging time at **Haywards Heath.** Help given by J. Hodson, M. Prior and F. A. Tatford. Large attendance at Y.P. Conference at **Hove,** when F. A. Tatford and L. J. Webber ministered. Good gatherings at **Birmingham** Autumn Conference. J. McCready, Scott Mitchell, F. A. Tatford, G. H. Vine and E. Lewis ministered. L. Burrows, A. F. Eoll, W. H. Huggins and C. Jones gave missionary reports. Helpful time at **Gillingham,** when B. S. Grainger and F. A. Tatford took part. John McAlpine had two weeks' meetings in **Wallasey,** with good interest. Some fruit gathered. Later at **Penarth,** South Wales, with a good start. **South Tottenham,** Woodberry Hall. Large company met October 12th for Annual, and the helpful ministry of the Word by Messrs. G. Carter, S. Rogers, P. Austin and Hitchcock, Senr. was much appreciated. **Haydock.** Assembly Annual Conference in the Wesleyan Church, Clipsley Lane, October 12th. Over 400 were present. Much appreciated ministry by Messrs Broadhurst, Lockyer, Leach and Murray.

IRELAND.

Magowan and Strong continuing meetings at **Ballymacormick,** Dromore, Co. Down. Interest good and number saved. D. L. Wilson finished up at Gobbin's Cave, **Islandmagee.** People came fairly well. Some interest was manifest. F. Bingham had good finish at **Ballynure.** Craig and Lewis at **Mullaghmeen,** near Ballinamallard.. Some conversions. Duff and Allen commenced in a barn at **Mondooey,** Co. Donegal. Stewart and Murphy are commencing in town hall, **Newtownstewart.** T. McKelvey is continuing in **Portavogie.** A good ear. R. Hawthorne has commenced in **Bushmills.** Finnegan and McCracken have finished in wooden tent near **Smithboro.** Some baptized and gathered to the name of the Lord. R. Love hopes to commence in **Ballycastle** district. Moore and McIlroy have been encouraged in **Glasscar** district. They still continue in a barn. H. Bailie has commenced in **Knockbracken** Orange Hall. D. Walker has been labouring in Gospel Hall, **Moira. Lurgan** meetings, October 14th to 16th, were larger than ever. The large meeting was packed out. Helpful ministry was given by Dr. Bishop, Messrs. Hoste, Nightingale, McEwen, Eoll, Aboo and Stewart. **Donemanagh,** 17th October, was very profitable. Those who ministered were, Rodgers, Wright, Megaw, Whitten, Craig, Hawthorne and McCracken.

CANADA AND U.S.A.

G. T. Pinches had a tent, during the season, at **Cherokee,** Iowa. Some little to cheer though very uphill work. Nearest assembly was 85 miles away. Hoping to see an assembly established there in the will of God. Later at **Minneapolis** for Conference time. Brief visit to **Chicago,** then on to **Champaign,** Ill., where the work is hopeful. Goes on to **Portland,** Oregon, and then to **Oakland,** Cal. Prayer desired.

MISSIONARY INTELLIGENCE.

Cheering news reaches us from **A. W. Sloan, Thorshaven,** Faroe Islands:—"A little Gospel Hall, built entirely by the brethren, has been opened nearby **Thorshaven.** There is a small assembly there. In another little village in the north, another small hall has been built, and will be opened soon. Several fishermen have been saved lately. Five on a schooner recently returned. Four were saved on a smack which encountered a heavy gale, at **Cape Farewell,** and was rendered useless for the return journey. The brethren were rescued at a small place in **Newfoundland,** and are returning by steamer. The wreck has meant a big loss to them and its owner, but God has been gracious to them in saving them."

W. J. Miller writes us further about the

EARLY STEPS IN THE CHRISTIAN LIFE, by F. A. Tatford. Dealing with such vital subjects as The New Birth, Eternal Life, Baptism, The Lord's Supper, Prayer and Bible Study, Responsibilities and Relationships. Very helpful to young believers. Art Covers, 6d, by post, 8d.

THE VISIONS OF JOHN THE DIVINE, by Wm. Hoste, B.A. A new and lucid exposition of the "Revelation." Chapter by chapter through this important Book. With three-colour explanatory chart. Cloth Boards, Gilt Title, 3/6, by post, 4/-.

work in the Gospel Hall, Thomson Street, **Suva,** Fiji Islands: "The hall is in a nice central position, and in spite of much opposition there has been some real times of blessing. Five believers were baptised in the sea lately. Brother Miller hopes to continue with them awhile before returning to New Zealand, but he feels there is real need for strong, healthy young men to enter in at the open doors. There are about 90,000 Fijians, 80,000 Indians, 5,000 whites, and many Chinese in the Islands. Prayer valued."

Mr. E. C. Adams, Mission press, Chagallu, India, writes as follows:—"Among the things impressed on the minds of the first missionaries to India was the need, and importance, of having the Gospel message clearly set forth by the printed page. For this purpose, a Society was established in Madras about the year 1818. That need is, with a widespread increase in education, greater than ever; as is the importance of the message being made "clear and plain," and such as will be intelligible to Hindu and Mohammedan readers. Such tracts and handbills must be written remembering the lack of a 'Christian' background in the minds of the people. A saved Brahmin said: 'You have a background, we have only a blackground.' Many tracts written for English readers touch on matters which assume a knowledge these people do not possess. To help meet this great need is our object, and our small press has been putting out a steady stream of Gospel handbills since 1928, averaging more than 214,000 a year. Since the opening of the press to date, more than a million and a half gospel tracts of many kinds have been produced representing over six million, six hundred and thirty thousand pages containing life-giving messages. This year there has been a considerable falling off in the number of sales, due probably to financial stringency necessitating missionaries cutting down their expenditure. More than eight years have elapsed since returning from our last furlough. Health, and other considerations make necessary a change to England next spring, for at least five or six months. This will mean, owing to the lack of anyone able and willing to undertake the care of it, the closing of the press, the suspension of the publication of the Magazine for Christians, and the dismissal of the printers. To do this will be a thousand pities, but it appears unavoidable. We are having daily prayer for guidance about this. Please join us."

MISSIONARY ITEMS FROM THE WEST INDIES.

Sent by H. P. Barker.

Trinidad. J. McCallum reported seriously ill; prayer requested.

Tobago. Visit of J. W. McLachlan appreciated. Helped at Montpelier and country assemblies. Large number at farewell meeting for our aged sister, Miss Hill. Ministry by brethren Teskey, Bell and Moore. New Hall opened at Plymouth, formerly the capital of Tobago. Huge crowd attended; many unable to gain admission. Gospel messages by brethren Bell, Howard and Pitt. Opposition strong, and a "curse" has been placed on the hall; no small thing in the eyes of the superstitious. Open-air meetings largely attended.

St. Lucia. Wm. Gillespie, evangelist from Canada, still here. Believers, tried by poverty and unemployment, cheered by his presence and ministry. Workers urgently needed in the large villages of this island (British), where Rome is in power.

ADDRESSES.

Correspondence re New Assembly about to commence in the district comprised of **Wembley Park** and **Preston Road** to Mr. W. R. Culpitt, 28 Toley Avenue, Preston Road, Wembley, Middlesex.

Personal address, **Mr. Wm. Rouse,** 6 Alder Parade Flats, Westbourne, Bournemouth.

The new hall of the assembly in **Montreal** is located at 687 Ogilvy Street, Park Ave., Extension, Montreal, Canada.—Wm. E. Reid, 5928 Clanranald Ave., Montreal.

As a result of the tent work believers now meet in the Masonic Hall, Hall St., **Denny.** Correspondence to A. D. Gillies, Oaklea, Glasgow Road, Denny.

Believers now gather to remember the Lord in Maranatha Gospel Hall, Watson St., **Belfast.** Correspondence should be addressed, Maranatha Gospel Hall, 22 Watson Street, Belfast.

"WITH CHRIST."

William Brown, Newmains, on October 1st, in his 81st year. In Newmains Assembly since its inception over thirty years ago. Previous to that met with the Lord's people in Morningside. Had the joy of seeing Newmains Assembly grow from a dozen to almost 200 persons. **Harold Denby,** Leeds, aged 53 years. Very suddenly whilst on holiday at Menton, France, where was interred. Long associated with the late Mr. James Corson,

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of Harrogate, and in happy fellowship at Fenton Hall, Leeds, for nearly 30 years. A brother greatly beloved by all, rendering long and valued service in the Sunday School and in the assembly generally. Will be sadly missed. **Mrs. Hugh Reid,** widow of Hugh Reid, late of Douglas, Douglas Water and Lanark. She was saved 50 years ago, and met with the Lord's people in above mentioned places all those years. Last 6 years in Lanark. Suffered much the last 3 years. Many of the Lord's people will remember her spirit of hospitality. Now she rests from her labours. **Mrs. William Brown,** Victoria, Australia, aged 74 years, died 23rd August, late of Abingdon Hall and Clydebank. Converted over 50 years ago. Well known to many of the Lord's servants. Given to hospitality. **Mrs. Moneypenny,** wife of John Moneypenny, evangelist. After about three weeks' illness called home to be with the Lord, while in London. Our sister was saved 54 years in Co. Armagh, and was in the assembly at Ahorey for quite a number of years. For over 20 years in Wallasey in Hebron Assembly. Latterly most time in London. Well known in both England and Ireland as one who loved the ways of the Lord and a helper of many. Will be much missed by her husband and daughter and all who were privileged to know her. The body laid to rest in Paddington; the real person is with Him. **Mrs. John White,** Jerome, Iowa, U.S.A. After a long illness borne with much patience, now at home with the Lord. Was greatly given to hospitality, entertaining many of the Lord's servants from all parts. A quiet sister who ever manifested the grace of patience and kindness. Will be much missed. Mrs. White was the mother of Mrs. Geo. T. Pinches.

WITNESSING IN THE VILLAGES.

A most inspiring and encouraging report Conference, in connection with above, was held in North Street Gospel Hall, **Dalry,** Ayrshire. The gathering consisted of workers from many parts of Ayrshire, as well as a goodly number of local friends. It was an unexpected pleasure to welcome our esteemed brother, Mr. Menzies, from New Zealand, and have his help in a short word of encouraging ministry. Mr. Robert Cumming, of Glasgow, gave the message to workers based on 1 Cor. 15. 58. The ministry was of a very practical, helpful and searching nature, and was much appreciated by all. Mr. Gilder, an English brother who devotes much of his time to text carrying, and tract distribution at race meetings and fairs, gave a short report of this special work. God has used the testimony of our brother to the conversion of some. Brother John Caldwell, of Glasgow, made mention of a definite exercise which he, along with Brother Cumming, had in connection with reaching with the message of the Gospel the crowds that frequent "Barrowland" in Glasgow. Our brethren have rented a "Barrow" for the display of Scriptures and portions, and they hope to take up their stance there, the main purpose being to put into the hands of the many passing by a Gospel tract as well as to engage in personal conversation on eternal matters as opportunity occurs. Please remember this effort in prayer. After tea, reports of Tract Band and Open-air work were given. In every case there seemed to be a good ear for the Gospel, and a favourable reception given to the printed page. Some had definite cases of conversions to report on, but most are looking forward to a coming day when eternity will reveal the results.

It was good to know that as a result of visits paid to some parts in the summertime, doors are being opened for Gospel testimony in the winter months, and prayer is desired for much blessing on these efforts.

In addition to the Tract Band work, mention was made of special work amongst soldiers, sailors, holiday crowds, sanatoriums and lodging houses, and altogether there was much to encourage and thank God for. One brother made mention of the possibilities of tract distribution around the hall doors, with a view to encouraging people to come in under the sound of the Gospel. Much might be done in this way as well as by house-to-house visitation around the hall districts.

Following the Conference a march through the town took place, many workers joining, and a good Gospel meeting followed at the Cross. Many listened around to the faithful declaration of the Gospel in song and story.

A very happy, enjoyable and encouraging day was thus spent together, and one could only wish that more of our young people in the assemblies were thus engaged.

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A. P.,	5	0	0
A Friend,	10	0	0
J. N.,	1	12	0
Total to 24/10/35,	£17	16	3

TREASURY NOTES

By THE EDITOR.

"Now we have received, *not the spirit of the world,* but *the spirit which is of God,* that we might know the things that are freely given to us of God" (1 Cor. 2. 12).

IT is characteristic of the Holy Spirit's method in presenting to us the truth of God, that He does so in a double way—negative and positive, excluding the false and enforcing the true, thus emphasizing and safeguarding "the deposit." Thus, "*By grace* ye are saved through faith . . . *not of works* lest any man should boast" (Eph. 2. 8, 9) : not of works *and* grace, but by grace alone. Again, "Ye are *not* redeemed *with corruptible* things, such as silver and gold . . . *but by the precious blood of Christ.*" Not by the most precious things of earth, but by the most precious thing of heaven. "A house full of silver and gold" could buy entrance to the palaces of men, but not to God's presence. Money payments are excluded; that which transcends them all suffices; nothing more is needed. So here we do not learn God's open secrets by "the spirit of the world," but by "the spirit which is of (literally—out of) God." It is by that "we may know the things that are freely given to us of God." What these things are forms the subject matter of the chapter.

In coming to the Corinthians, gifted, intelligent and eloquent though they were, he determined to know nothing among them save Jesus Christ, and Him crucified. He could only feed them with milk, for they were carnal and walked as men. But among the perfect or full-grown he would speak "wisdom"—the hidden wisdom—the deep things of God—the mysteries of Christ, which far surpass all that eye hath seen or ear heard, or that ever entered the heart of man to conceive. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things,† yea the deep things of God.

If it be asked how and where the Spirit has revealed them, the answer is in the Word of God. All that it has pleased God to reveal is revealed there, but that does not necessarily imply that we know it all; far from it, but it is potentially revealed. We may know it little by little. Experimentally we shall never exhaust it. With this in view we have received "not the spirit of the world, but the spirit which is of God.

NOW what exactly is meant by "the spirit of the world" and "the spirit which is of God." It will be readily conceded that the "spirit" in the first phrase should be with a small "s." It represents the intelligence, education, culture, scholarship of the world, which, however valuable on certain counts, have never and will never in themselves grasp a single item of spiritual truth. It is to be feared that it is exactly this "spirit" that predominates in the moral Preachments, "Biblical Introductions" (often introductions to infidelity, rather than to God's truth), Evolutionary theology and Modernistic teaching of the present day. It is the spirit of the world—religious if you will—but the *world* just the same, which is behind it all. "The natural man receiveth not the things of the Spirit of God . . . neither can he know them because they are spiritually discerned" (v. 14).

What then is needed? The Spirit has revealed all in the Word, but that Word re-

† These words may throw light on the much-discussed verse, Mark 13. 32, which is supposed to involve a defect in the omniscience of our Lord in spite of the context, and all the positive assurances of His omniscience contained in many Scriptures, that "He knew what was in man," "He knew all things," "He knew the Father." If the verse really limits Christ, it must equally limit the Spirit, who is, however, here said to "search all things, yea the deep things of God." The writer would refer readers for a fuller discussion of this verse to his booklet, "Is God Limited" (Messrs. J. Ritchie, Ltd., Sturrock St., Kilmarnock).

mains a dead letter except to the spiritual, namely, "he who has 'the spirit which is out of God.'" I think with many that spirit here should be printed with a small "s" too, meaning not "the Spirit of God," but the renewed spirit of the believer. Man as such, whether believer or not, is tripartite; he has still "a spirit, soul and body,"* but apart from regeneration, the spirit, like the rest, is dead and cannot receive the things of the Spirit of God.

When a man is born again, his spirit receives life out of God, and becomes the highest part of the renewed man, and by that he is in contact with God (Who is Spirit) and can worship Him aright. By it alone can the believer receive the Spirit's instruction, and know the things that are freely given to him of God.

Christian progress does not consist in *getting* more, but in knowing, appropriating, and using what we have received. God is a free Giver, but all has been procured for us at infinite cost—redemption, forgiveness, salvation, union with Christ the Spirit of God, and all spiritual blessings. The blood never loses its efficacy, nor does the offering of Christ ever need repeating. The Spirit of God never leaves His people; they never lose their place before God, nor cease to be the objects of Christ's love. How important then it is that the renewed spirit should be "cleansed from all filthiness of the spirit," and preserved blameless until the day of Christ in moral health and purity, and thus in a state to learn from the Word of God by the teaching of the Spirit of God!

GIVE THANKS.

We thank and praise Him for the sunny days;
But nobler heights are reached by him who dares
To sing God's praises when the mists enfold,
When all the way lies hidden, unperceived,
When hands must lie inactive in God's hand,
And blindfold trust believes the way is best.
—Anon.

* Present-day deniers of the Eternal Sonship of Christ, add to this serious error, that of substituting for the human spirit in Christ His divine Spirit, thus overthrowing His true humanity. This approaches very closely to the Arian doctrine as to His Person.

SAMSON:
Defeats & Victories.

(Judges 13-16).

By John Wardlaw, Dublin.

"AND the children of Israel did evil again in the sight of the Lord, and the Lord delivered them into the hands of the Philistines forty years. And there was a certain man of Zorah (a place of hornets) of the family of the Danites (judgment) whose name was Manoah (rest) and his wife was barren."

Man sinned and brought judgment on himself and his posterity; sin—typified by leprosy, was judged at Calvary and put away from before the presence of God. God was satisfied by the work of His beloved Son, and so far as He is concerned, rest was restored. God is now gathering out from every tongue and nation (nameless wife) a people for His name. A barren wife visited by the Angel of Jehovah and told of the miracle that would duly take place, called the child Samson (Bright sun). He was "not to touch wine or strong drink, and not to eat any unclean thing," no razor was to come upon his head, for "the child would be a Nazarite from the womb." What a glorious miracle took place at Pentecost when the Holy Ghost came down upon that small handful of disciples in the upper room, and they "were all baptised into one body" (the church).

In those early days the church was in the full glow of the mighty power of the Spirit which shook the place where they were sitting; thousands answered the call to repent and believe the Gospel, and the mighty empire of Rome was helpless to stay the power of God. Persecution and death only added strength and glory to her testimony, and believers were glad to be counted worthy to suffer for the Name. So long as the church maintained this position and condition, nothing could stay the onward march, but what Satan could not do by persecution and death

he did by subtlety. Evil men crept in unawares and spread strife and evil doctrine that soon rent the church and marred her testimony.

Samson went down to Timnath (image) and saw a woman who captivated and drew away his heart (for he told his parents "she pleaseth me well"), when the Lord† should have been his portion.

A wretched, sin-besotted world soon beguiled the church into an unholy alliance, which has been maintained until this present. Samson's going down soon brought its toll of difficulties: he met the lion which opposed him, but this he overcame by the Spirit of God, but did what he should not have done—touched a dead body.

One downward step led to another and soon he was making merry with the ungodly, and this union with the Philistines soon sifted the secret of the riddle. Chapter 15. gives Samson's visit to his wife, and is a sad story of deception by the ungodly on one who had begun to play fast and loose with his testimony. How like the church, which soon became entangled with the world's troubles and perplexities, and instead of a closed door to all its entreaties for help, opened and invited an unwholesome guest, who has remained ever since.

IT is true Samson did some mighty things for God and His people, but if we are to be of any source of joy to Him, we must be separated from the world. God does honour His Word, and blesses where He can see any trace of true-hearted devotion to Him, but He must have all our love and worship if He is to receive any satisfaction and joy from our lives. Fits and starts of holy devotion and retracing of our steps do not last for long; it is only as we keep in view the awful cost of our redemption and what the Son of God endured that we might be freed and set at liberty, can we be pleasing to Him.

† We must not, however, overlook Judges 14. 4, which explains Samson's action as a work of faith, and he finds a place in Heb. 11.—[Ed.].

Samson could smite the Philistines, hip and thigh, on account of his father-in-law, the Timinite, and with the jaw-bone of an ass slay a thousand men and thereby be refreshed, but "what hath God wrought" with men in the past, who were whole-hearted in their obedience to Him who swept this scene from end to end by the power of His Spirit and His holy Word.

In chapter 16. "Samson went to Gaza (strength) and saw there a harlot and went in unto her." Alliance with the world has wrought sad havoc with the testimony of the Lord's people, and men who profess to follow Him and own His power in their lives can, with impunity, be mixed up in its politics, its associations, get on its platforms, and indulge in its efforts to put things right, spending their time and strength for nought, when the very same world took the Lord of Life and Glory outside the walls of Jerusalem and spiked Him to a cross of wood. These people will never settle things in this scene, and certainly never enhance the church's testimony.

Delilah soon had Samson's head in her lap, and his ruin with the Philistines was assured. She bound him with the green withs, the ropes, and the pin of the weaver's beam, but he overcame by the Spirit of God who was unwilling to leave Samson to his fate. *(To be continued).*

ONE BY ONE.

Bound for glory! Pressing onward!
To the rest we nearer come!
One by one, or altogether,
We shall shortly reach our home.

As each evening closes round us,
Nearer to the "rest" we come;
One by one, or altogether,
We shall shortly reach our home.

"One by one," if Jesus tarries,
And the stamp of death we bear;
"Altogether," if our Saviour
Comes to call us in the air.

"Always confident" and happy,
Onward through the waste we roam;
One by one, or altogether,
We shall shortly reach our home.

—A. Midlane.

A Few Thoughts on Bondservant.

By John Law, Norwich.

HOW beautifully the Epistle to the Philippians commences. Paul and Timothy, the bondservants of Jesus Christ. Here Paul drops his official title of apostle, and calls himself a bondservant, and in this calling he associates Timothy with himself. What grace shines in this, that the great Apostle of the Gentiles has so learnt the mind of Christ, and so beautifully expresses it, that we can see him taking common ground with Timothy, ground which through infinite grace we can take. Then there is a sweet thought in the combination of the names, Paul and Timothy. Paul means little, Timothy means one who honours God. Does not this combination suggest, that if we would honour God, we must be content to be little. How Paul had thus learnt of His Master, whom he so graphically depicts in chapter 2. 5-8 of Philippians. How the Lord Jesus became little, yea, even made Himself of no reputation, and by His becoming little, thus stooping in condescending grace, how He has glorified and honoured God, and now God has honoured Him (Phil. 2. 9). Yet this being little seems to be one of the hardest lessons to learn, for surely all the trouble in the heavens above came because the Anointed Cherub desired to be as God (Ezek. 28. connect with 1 Tim. 3. 6, 7), and truly all the sorrow and trouble that has come into the lower regions, namely the earth, has been brought about through the suggestion made by the enemy to our first parents and acted upon, that by eating of the tree they should be as God? (Gen. 3. 5), and a good deal of trouble in the Church of God can be traced to the same spirit, wanting to be somebody, instead of being content to be nobody.

This same spirit came out again and again in the disciples—how they fell out among themselves on the road, as to who should be the greatest, and then the Master had to teach them that the lesson of true greatness lay in humility (Matt. 18. 1-10), and then again it is seen in the desire of the mother of Zebedee's children, in wanting her two sons to sit, one on the right hand, and the other on the left, and when the ten heard it, they were all displeased, because they all wanted this place, but how beautifully the Lord taught them again, that he that would be chief, let him be your servant, and then in the next verse He tells them that He was expressing in Himself this wonderful truth (Matt. 20. 25-28).

THEN again, even at the Supper, there was a strife amongst them as to who should be the greatest; then He shews them how unlike they were to Him, because He was amongst them as one that serveth (Luke 22. 27), and this self-seeking spirit is seen in some (Phil. 1. 15, 16), but how Paul lovingly exhorts the saints in Phil. 2. 3, 4, to let the mind of Christ come out in them, instead of the mind which came out in the first Adam, and yet this spirit of self-seeking comes out at the close of the dispensation in that Diotrephes loves to have the pre-eminence (3 John 9.), but how sweet to know from the disciples and Diotrephes to see that, through the grace of God, Paul had learnt this lesson of the mind of Christ, true humility, in a threefold way, for twenty-four years after his conversion, he could say, "For I am the least of all the apostles" (1 Cor. 15. 9). Twenty-nine years after his conversion he could say, "Unto me who am the least of all saints" (Eph. 3. 8). And then three or four years later he could say he was the chief of sinners (1 Tim. 1. 15). And we are set to learn and practise the same lessons, and if we heed the words of the Lord Jesus in Matt. 11. 29, 30, the lesson will be learnt, and then in whatever sphere our service lies, we shall be able to serve in all humility (Acts 20. 19), and in so

doing we shall be able to honour God, and be honoured by Him, for our Lord said he that humbleth himself shall be exalted (1 Pet. 5. 6; Luke 14. 11), and before honour is humility (Prov. 15. 33).

What sorrow would have been saved in the Church of God, and would still be saved, if each bondservant had this mind of Christ of Phil. 2. 5-8, esteeming each other better than themselves. May the Lord keep reader and writer so learning of Him that we may livingly express this marvellous truth:

Oh to be nothing, nothing,
Only to lie at His feet;
A broken and empty vessel
For the Master's use made meet.

Studies in "James."

THE TESTED LIFE—*Continued.*

By Andrew Borland, M.A.

SO suffered the martyrs in later days and different climes. An Essex saint, in dark hours of the relentless Marian Persecutions, covenants, through the grating of his prison window, with his friends sorrowing at the prospect of his rude departure from the scene of his labours among them, that, if the Lord deserts him not in the faggot-fire, he will raise aloft his hand in token thereof. The morning procession brings disappointment to the grief-stricken mourners. The martyr's hands are chained! How will they know if the Blessed One companions with His noble witness? Then appears an almost incredible miracle. From the midst of the smoke, and breaking into the torturing silence, comes the clanking of a chain. A second time the noise is heard, and out from the wreaths of smoke and fire intermingling round the silent sufferer's head are raised first one charred stump and then another, both freed from the fetter that annoyed. The sign had been given—the Lord had kept His promise.

Mr. Edmund Gosse has described what he not inaptly calls, "the Renaissance attitude towards death," when men, conscious that their closing moments were upon them, staged for themselves a picturesque exit—sometimes, as did even Sir Philip Sidney, dying to the strains of music. But how much nobler, because less affected and more heroic, has been the exodus of martyred saints who could shout in anticipation of unalloyed bliss, "Count it all joy!"

Who knows how soon the hatred of unscrupulous men may break out afresh in acts of fiendish delight in killing the saints? Already massacre has begun in certain quarters of the world, and in others the fires of persecution are bursting into flame. The spirit of Antichrist is increasing. Paganism is becoming the culture of the many. Lawlessness is being restrained with growing difficulty. The doctrine of the sanctity of life is being discarded, and the heart of man is being hardened to endure the ghastly spectacle of unnatural death. In spite of all, this should be the Christian's encouragement, that persecution has always proved futile to suppress the spread of the truth. The blood of the martyrs has always been the seed of the church.

BUT however stern might be the test imposed by outside persecution, there was a subtler and more dangerous one to which the Christian might easily succumb. James' knowledge of the tendencies of human nature enabled him to discern the havoc which either poverty or riches could work in the lives of his fellow saints. Brethren both of low degree and of high degree had peculiar tests to their character. The epistle not only warns, it also guides. The value of its warning and guidance is as rare to-day as it was then. Our generation needs it as much as did the generation of the epistle, and none are outside the scope of its embrace. The peculiar tests that are placed upon Christians living in an age when the struggle for commercial supremacy is extremely acute, are those that arise from the concomitant evils of the race for wealth. *(To be continued).*

Letters to a Convert.

By C. S. Kent, Sutton. Author of *Whither are we Drifting?*

XI.—"ALWAYS ABOUNDING."

My Dear M——,

ENTHUSIASM is undoubtedly commendable. "Whatsoever thy hand findeth to do, do it with thy might," is a good motto for Christian workers. It has a counter part in the Colossian Epistle: "Whatsoever ye do, do it heartily."[1] Zeal and perseverance are qualities all too infrequently displayed in the Lord's service. As in secular enterprises, discretion should be an inseparable ally of zeal. Much harm is done by unwise over-exuberance. Do not be misled into judging Christian work by appearances, or even by results. This may seem strange to you. But the first objective of our service is to please the Lord, by doing His will. It may well be that the results of so doing may not be as spectacular as those of certain effervescent kinds of work much pressed upon young people in assemblies to-day. Have you ever thought that many of God's most honoured servants have had very little to show to human eyes for their labour?

There is a very understandable tendency in all of us to seek congenial service. How often one hears remarks as, "After all, it is all the Lord's work," and "But it is a good work, isn't it?" How superficial such comments are! It is not enough that work should be good and pleasant. Adam and Eve partook of the fruit of the tree of the knowledge of good and evil because it was good and pleasant,[2] but neither of these qualities justified their disregard of God's command. Alas! it gives me no pleasure to say that I can quote cases of God's children being attracted by work good and pleasantly congenial, but wherein principles plainly laid down in Scripture are contravened.

Enthusiasm should never be unbalanced. Indeed, it is usually overlooked that the literal root meaning of the word is "full of God" or "God within." Spiritual enthusiasm is therefore inspired by God or, in New Testament language, it is being led by the Holy Spirit. Let us be on fire for God by all means. The Lord needs burning and shining lights to-day, but let Him set us alight and let Him control the flame. Anything worth doing needs enthusiasm. Enthusiasm is contagious. It is difficult to visualise what the influence of a church would be if all its members were thus on fire for God. How much godly zeal, associated with faithful adherence to the Holy Scriptures and backed by godliness of life, can accomplish!

THE Apostle Paul was possibly thinking along these lines when he exhorted the Corinthian church, in words often quoted, to be "always abounding in the work of the Lord."[3] It is unfortunate that generally these words are divorced from their context, for they are preceded by injunctions to stedfastness and immovability, which may justly be deemed to be necessary antecedents to busy participation in the Lord's work. Stedfastness and consistency of faith, character and life; faithfulness and adherence to the Word of God, its principles and its doctrines; and God-directed zeal and assiduity in the Lord's service are all *desiderata* if we are to serve Him as we should, in doing His work in His way. In some efforts to adopt enterprising methods and to break new ground, there is disregard of Scriptural principles. Success is not success that is achieved by expedients in contravention of the Word of God.

We need to remind ourselves frequently that it is the Lord Himself Who is building His Church.[4] He is the great Architect. He has planned the building. By His grace, He permits us to be His fellow-workers. But we must work according to His plan. Any work on an earthly building which was not in accordance with the architect's plans would certainly be rejected by the architect and would entail loss to the builder. So will it be with us who labour

in connexion with the Lord's building. For us to substitute other plans in preference to His is not only wrong but stupid. Do we think that the Lord did not foresee present-day conditions, when He gave His commandments to His early followers? Or do we really believe that we can improve upon His plans? We look around us to-day and we see the sorry results of human endeavours to improve upon the principles of Scripture with regard to Gospel work and churches. Let us take warning. Doubtless these "improvements" were begun by quite well-meaning people, and in a way which deviated only slightly from the Scriptures. Two railway trains may run almost parallel to each other for a long way, and their lines may diverge very gradually at first, but their eventual destinations may be very far apart. Hence, we must be "stedfast, unmoveable."

IT seems that those who from their early years have been conversant with Scriptural doctrines are peculiarly prone to dabble in, and even become engrossed in, movements which in several important features contravene the Scriptures. One can only assume that they lack the experience of some of us of the lamentable conditions which obtain in so many denominational connexions or that, not having "bought the truth," they value it lightly. It is not without significance that Paul should twice in one letter[5] exhort Timothy to stedfast adherence to the Scriptures: "Hold fast the form of sound words . . . that good thing which was committed unto thee, keep . . ." and "Continue thou in the things which thou hast learned." The significance lies in the facts that Timothy was the only third-generation Christian in the Scriptures, and that he had been brought up under Christian teaching from childhood. How little some Christians value their assembly privileges to-day! How little they seem to understand that assemblies must have been founded by the apostles by the direct commandment of the Holy Spirit, and probably by the instruction of the Lord Himself after His Resurrection!

I was hearing from a brother a commendatory report of the work among young people of another brother in the same assembly over some ten years in the proximity of the assembly's hall. I thought I would apply an acid test. "Tell me," I said, "how many of the converts have been baptized and added to your assembly in these ten years?" My companion registered considerable surprise at the question. He thought awhile and then answered, "As far as I know, none." I asked, "Does that not seem to shew that something is wrong? If we ourselves are baptized after conversion because we know that to be the Lord's command, and if we gather with other members of the assembly in accordance with principles enjoined upon us by the Scriptures, how can we justify ignoring both the Lord and the Scriptures by neglecting to educate converts in these matters?" I have asked such a question many times, but it has never been answered. That is an example of abounding in the work of the Lord without being stedfast and unmoveable. I suspect that the converts in this particular case are not discouraged from joining themselves to the Established Church, despite its errors in doctrine and practice which time and space both forbid my even cataloguing.

THERE was never greater need than now for diligence, perseverance and enthusiasm in the Work of the Lord. Souls are perishing around us. Spare no effort of evangelism and prayer for their salvation! Christians are unfed and unshepherded. Help them all you can, not to forsake the gathering of themselves together, as the manner of some is. We love God because He first loved us.[6] If we love God, we must love all whom God loves. If we love, we shall be willing to spend and be spent. This is no time to be sluggards. The past is gone beyond recall: our future here may be brief: the present is not only the day of salvation, it is our day of opportunity, to embrace in enthusiastic and loyal service for the Lord, or to squander to our eternal loss. "Therefore . . . be ye . . . always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." No glory or honour or success which men

may attain in earthly affairs can profit beyond death, for we bring nothing into this world and we can take nothing out.[7] But inestimably great rewards lie ahead of those Christians who with pure heart labour for their Lord's glory in His service stedfastly and unmoveably.

Yours affectionately,

C. S. KENT.

P.S.—Here are the references to which the numbers relate:—

1. Col. 3. 23.
2. Gen. 3. 6.
3. 1 Cor. 15. 58.
4. Matt. 16. 18.
5. 2 Tim. 1. 13; 3. 14.
6. 1 John 4. 19.
7. 1 Tim. 6. 7.

The FIVE PILLARS of Exodus 26. 37.

(Continued).

By M. W. Gattey, California.

THE fourth pillar, if only found in its proper place, would dispute many a claim to assembly reception. "Assembly reception," did you say? *I* don't think there's any such thing!" Many have echoed these words, and added to them. A forgotten or neglected truth, but it is still in the Book. Once again God pries into the secrets of the heart, "What part hath a believer and an unbeliever?" In short, how about your intimate home-life?; and where do you find your amusements?; what kind of company do you keep? "That's my own business!" is the indignant reply. No! it is God's business, now that you have applied for assembly fellowship. It is also their affair. "Holiness becomes Thy House, O Lord, for ever."

Your social activities are to be investigated. Your old friends, the companions of your unconverted days, are not suitable to your new associations. Can you go with them to their parties, and balls, their matinées? Have you not been transformed by the renewing of your mind? Whose companionship do you enjoy? that of the world, or of Christ? Can you honestly say to God, "As for thy saints that are in the earth, they are the excellent thereof, in whom is all my delight"?

The pleasures of sin, which are but for a moment, were all that we had while unsaved, but now we should be learning and practicing such things as Col. 1. 8-11; the songs of this world should have been replaced by spiritual songs and praises unto our God. Is it so? What about the trade union? Do you still keep your card, go to their meetings, and share in all their crookedness and violence? To "belong" to anything other than The Assembly of God is to be in unscriptural surroundings, and to be a partaker with the ungodly in all their acts of violence, bloodshed and sabotage. Not a nice place for one who belongs to Christ, and certainly not one to be proud of, for it is "of the world" and opposed to God. Here are two letters, written and signed by the one man; the one as secretary of the "union" threatening a brother in Christ for not attending the lodge meet; the other as correspondent for the assembly inviting a brother to come to the hall for a series of meetings! Assuming that the man is in his proper place in the first instance, then it follows that he is *out of place* in the other! If he is a believer he has no right whatever to be identified with that which is not of the Father, but lying in the arms of the Wicked One. "Where envy and strife are, there is confusion and every evil work."

UP to this point we have seen how God would lead us out of four disgraceful forms of worldliness. He points to these diverse yokes in scathing terms to disturb the drowsy conscience. He insists that they who enter His House be holy, because He is holy, and this necessitates entire separation from all forms of dissimilar activity. Hence, we have Commercial separation; Moral, Political and Social also. The one remaining pillar is upon our left, at the extreme southern side of the House. Read its inscription again: "And what agreement hath the Inner-Temple of God with Idols?" (or "Idol-Temples"). Nor is there any room to question the application of the term "Temple of God," for it is elucidated in the same verse, "For YE are the Inner-Temple of the Living God, as God hath said." *(To be continued).*

Judah, the Praise and Lion of the Family.

(Continued).

By G. Radwell, Aylesbury.

AGAIN in Isa. 33. 20-22, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King, He will save us." Thank God they have now come to the end of the law. Christ, Shiloh, the pacifier, who alone will gather the people to the blessings of peace and fruitfulness, according to verse 10, of our chapter. Verse 11 goes on to tell us of Judah's future actions and walk in the midst of the people. Judah had been God's pleasant plant, planted in the vineyard of the house of Israel; but now the once pleasant plant restored finds delight in associating Himself with the choice Vine, with the Vine of John 15., who says, "I am the true Vine." The earthly vine had failed, but is now revived in association with the heavenly One, who is bringing forth fruit in Emmanuel's land, though man cut Him off in the midst of His days. I think Judah is now as a fruit-bearing branch in the true and living Vine, for it is only as he binds himself to the choice Vine, indicating Christ, that his fruit is found. A similar thought to that expressed with regard to Israel and the Olive root in Romans 11., where they are grafted in again. The true and choice Vine is now to be the centre of earthly blessing and praise; so the foal and ass's colt, representing the activities of Judah, are now only to be associated with that choice Vine; they are, so to speak, to abide in Him. No thought of going down to Egypt for horses, but they would ride, like the Son of Man did, upon an ass's colt, everything tamed and subdued in the presence of the "Pacifier." Did not Deborah and Barak sing in their duet, "Speak ye that ride on white asses, ye that sit in judgment, and walk by the way." They formerly used such beasts of burden for travel and field work, but now they no longer occupy themselves with travel and field work apart from their divine centre. No longer do they wander like a wild ass's colt in the wilderness: they are restored; they are bound to the vine, that is their own people, and above all to the choice Vine. Their efforts will no longer bring forth wind, for their labour will not be in vain in the Lord, the "true Vine." Abiding in Him, they will know much fruit in all the commercial activities of the land, and more, in spiritual exercise before Shiloh.

THEN we have the attention Judah will give in that day to his personal appearance. He cleanses or washes his garments in wine—wine, the result of fruit bearing in the true Vine, and his clothes in the blood of the grape. Whether the outward garments seen of men, or the inward ones that go next to his body for warmeth and comfort (garments which perhaps others do not see)—all are made clean in the blood of the grape, symbol of the Lord's most precious blood. Thus inwardly and outwardly they now know how to live a life of peace and praise, because of union with the choice Vine, and the cleansing power of the blood of the Lamb. Aaron and his sons had the blood placed on the right ear, on the thumb of the right hand, and the great toe of the right foot; and it was so with the cleansed leper.

Verse 12 gives us the effect of Judah's new position on his vision and teeth. He looks no longer on things by natural vision only; he views everything in the light of the atoning work of Christ. He has seen the wounds in His hands and

feet. He has mourned for Him as for an only son. The blood of the grape—the true Vine—clears the vision so that Judah has now dove's eyes—eyes that look off unto Jesus, the Author and Finisher of faith. No longer do Judah's lips hide the poison of asps, nor is his mouth full of cursing and bitterness, for his teeth, the sentinels of his mouth, are white with milk. All is cleansed, for as new-born babes they, the tribe of Judah, know the sincere milk of the Word, and all they take inwardly is according to Him, who is not only the true Vine, but the Word, the expression of God. They not only drink wine without money, and without price, but on the same gracious terms are fed with milk, the sincere milk of the Word, with all its recreative power for growth and service in the coming Kingdom, the last days. Then will Judah praise with joy, also in deed and truth. May we all anticipate him in the joy of the Holy Ghost, and the light of the Word, abiding in the true Vine. (END).

NOTES ON A PAMPHLET BY C.A.C. ON "THE ETERNAL SON."†

Stripped of all redundant verbiage, the sum of this extraordinary teaching is apparently this: That a "Divine Person"—really a God, Who was (page 33) "underived, unbegotten, co-equal and co-eternal" with two other "Divine Persons," or Gods, agreed to take the place of "Son" to one of them. In order to do this it was necessary, for some reason, that He should become incarnate. But, strange to relate, He became incarnate through the agency, not of the one He afterwards addresses as "Father," but of the other Who is never spoken of as "Father" but as the "Holy Spirit."

Until this time these "Divine Persons" were unknown to one another in these relationships. Obviously, if this "Divine Person" Who became "Son" was underived, unbegotten, etc., He could not in His divine nature, become a son in any real sense of the term, so that the only thing that would be said to be "begotten" was His humanity. But as they limit His humanity to a corporeal body and an animal soul, it must be said that their conception of a suitable vessel for the display of Deity is not very high.

These are some of the impressions I have received from a perusal of this pamphlet; and the bald statement of them has been to me extremely painful. Whether they are what the author intended to convey to his readers I cannot say. But the whole thing savours of unreality and must be subversive of faith. It is suggestive of a piece of play-acting in which the **dramatis personæ** consists of three gods, each of whom assumes a character and acts a part not essentially his.

How can we speak of a "God-head" in connection with three independent, unrelated deities? For it is obvious that if they are each "unbegotten and underived, co-equal and co-eternal" they are three independent unrelated gods, with independent minds and wills. This is known as Tritheism and is certainly **not** "new light." The relationship C.A.C. postulates is purely ficitious and amounts in the last analysis to a denial of the Father and the Son, as that relationship is taught in Scripture. This is solemn, indeed, and leaves us in no doubt as to the source of this teaching.

One is sorry that some should have adopted the idea that "only begotten" is merely a term of endearment. It does not get us over any difficulty, and is condemned by the best authorities. If He whom C.A.C. calls "Son" is not of the same substance with the Father, then He is not the Son. This is what is implied in "begotten," and contains in it nothing that is derogatory to the Deity of the Son; but, on the contrary, is that which places His Deity beyond doubt. In Heb. 1. 3 He is presented as the effulgence of God's glory and "the exact expression of His substance." "This," it has been rightly said, "implies derivation in which the derived is contemporary with His source, both being perfectly and infinitely co-existent. The Son is eternal with the Father as the proceeding splendour must necessarily be co-existent with the inherent splendour. If the one therefore be uncreated the other is uncreated; if the one be eternal the other is eternal."

What strikes one as significant is the **animus** displayed by the opponents of this and kindred truths. Apparently they would, if they could, stamp them out of existence; expunging them from their hymn-books and literature, and casting out those who continue to hold them. This, notwithstanding the fact that the truths they assail were the reasoned beliefs of men of the highest attainments, spiritual and natural, as J.N.D., W. Kelly, F. W. Grant, J. G. Bellet and others. Surely this should cause some concern to the rank and file, making them pause ere committing themselves to the acceptance of doctrines that these honoured servants of Christ opposed with all the energy of which they were capable, and not only they, but the whole Church of God from the first century until now. R. B.

†Reprinted from a leaflet received by us from Australia.

Surveys of Service.

MADRID.

By T. W. Rhodes, M.A.

WHEN the Inquisition in the 16th century almost stamped out the gospel in Spain by persecution and many burnings at the stake, a flickering witness was still given amid the general darkness by the writings of some few who had learnt the value of the Holy Scriptures. The version of the Bible in 1569 by Casiodoro de Reyna, edited and published by Cipriano de Valera about 1603, is the basis of the present editions published by the British and Foreign Bible Society: it is considered a Spanish classic and has needed but little revision. About the middle of the 19th century a number of Bibles were circulated in Spain by that strange genius, George Borrow. Mr. Robert Chapman twice visited Spain and was able to do some quiet work, and his unceasing prayers for the evangelization of Spain have undoubtedly in some measure been answered. Before the revolution of 1868, Matamoros and other valiant Christians were imprisoned and banished for meeting to worship God.

I wish to say that in this article I only deal with the work of the so-called "Brethren," whilst thankfully acknowledging the good work of other labourers and Evangelical bodies amidst our great population.

Madrid is a large city, and including suburbs contains about a million inhabitants, though in 1868 the population would not be more than 400,000. It is noted for its finely-built and imposing edifices.

Mr. Charles E. Faithfull was in the south of Spain as early as 1868. In October, 1869, Mr. and Mrs. Albert R. Fenn and Mr. and Mrs. Henry Payne arrived in Madrid, and were heartily welcomed by a faithful and gracious brother, Mr. Gould, who had visited Spain in the days of Isabel II. Mr. Gould had already opened a hall for preaching, with the help of a valiant Spaniard, Señor Cosidó. Mr. Gladstone, relative of the English statesman, lived with his family in Madrid, and had Mr. L. Armstrong as a colleague in his work. Mr. Armstrong later became editor of *El Cristiano,* a most valuable weekly review which continued its good service until quite recently. Large meetings were held by noted Spanish preachers, such as D. Antonio Carrasio (who was drowned in a shipwreck in 1873) and Señor Ruet, formerly a lawyer in Barcelona, and a very powerful gospel preacher. Other useful servants of God in those days were Mr. and Mrs. Greene and their son David.

AFTER six months, Mr. and Mrs. Payne removed to Barcelona, where our veteran brother still lives—a monument of God's grace and faithfulness at ninety-three, as did also Mr. and Mrs. Fenn and their family who returned to England for a time. Meanwhile Mr. and Mrs. Faithfull continued in Madrid, joined a few years later by Mr. and Mrs. Fenn.

In these early days great interest was shown in circulating the Scriptures, as it was feared that liberties might be curtailed. Mr. Gould had established a depôt for sale of Scriptures, and also sent out colporteurs, who covered a very wide field in their journeys.

Mr. Faithfull used to point out a central fountain in a large open space in the Retiro (a beautiful park) where he frequently preached the gospel to a circle of listeners. But this opportunity was not of long duration. Devoted work was done in visiting large courtyards surrounded by densely-populated houses, and in holding women's meetings and Bible readings. In addition to Mrs. Fenn, Miss Gieser and Miss Howard were active in this work. A small orphanage was established later on, and for some

time the Misses Wreford (one of whom was afterwards Mr. Cecil Hoyle's first wife, and the other a diligent worker in Marin) engaged in this good work. Mr. Faithfull also established a small hospital for poor evangelicals. Both these institutions had to be suspended for lack of suitable Spaniards to live with and care for the inmates.

BUT in another sphere the Lord gave great success. Schools were estiblished in various districts for boys, girls and infants. Even in one of the better residental districts some headway in gaining the children was made at first. There exist, in Mr. Fenn's handwriting, from 1874, school accounts recording his dealings with Mr. George Müller, of Bristol, who supported some schools in Madrid, also in Barcelona, until 1898. The children who attended, as a rule, were of the poorer middle-class or better working-class people. The total under instruction often reached 500, taught in buildings hired in various districts. One must mention as valuable teachers in these earlier days—D. Victoriano (who later did excellent work for God in Chile), and D. Mariano Trancho, the sisters Arrou and Da Carmen Portones on the girls' side, and Da Justa Bravo among the infants. These day-schools with their daily Bible instruction and the learning of Scriptures and hymns, have always fed the Sunday schools. A certain number of school-children have been converted and become useful members of the church, and some parents also have been brought to the truth through their children. The schools have had a wide influence in removing prejudices and creating a good impression of "the Protestants."

Preaching of the gospel was earnestly carried on in various halls, hired in the lower part of the city, until a more permanent centre was found in Chamberí, not far from the old Quemadero (or burning-place), where so many charred bones and remains of martyred saints were found sixty years ago. Chamberí is one of the ten districts of Madrid, and was mainly inhabited in 1870, said Mr. Faithfull, by people who carried the refuse of the city to that district (much as happens in Tetuan farther north now-a-days), or by people who had retired on small pensions, or had lost their work. The name *Chamberí* was given about 1871 by Queen Margaret, wife of King Amadeo, as she thought the view of the snow-clad Quadarrama resembled that from Chambéry in her loved Savoy.

IN the earlier days Messrs. Blamire and Wigstone rendered much valuable help in preaching before settling in other districts, also D. Pedro Castro. Mr. and Mrs. Faithfull left Madrid for a time and worked in Vitoria, in north-east Spain, and later among sailors in Marseilles, but they returned for a time when Mr. Fenn's health was giving way, when Messrs. Nisbet, Davis and H. S. Turrall also rendered valuable help. Dr. Robert Fenn also, son of Mr. Albert Fenn, practised medicine for a time in Madrid, and was a diligent preacher and tract-distributor, which gave many opportunities for dealing with individuals. After some years he returned to England. When Mr. Fenn finally retired to England, the work was resumed by Mr. and Mrs. Faithfull. The work was consolidated in the ten years they remained in Madrid, and in 1896, premises were bought and buildings erected for gospel preaching and schools, in Trafalgar Street, which are still the centre of our Madrid work.

When Mr. and Mrs. Faithfull retired to England in 1905, Mr. and Mrs. H. S. Turrall and Mr. R. Senington were responsible for the work during two years, ably assisted by Spanish brethren, Señors Martianea and Palameque, and a good Englishman, Mr. R. O. Riley.

In 1907, my wife and myself, then working in Galicia, were invited to undertake the Madrid work, and accepted with fear and trembling. Mr. Faithfull was an excellent organiser, and the various day-schools had a high reputation. A little had been done to reach a few places around the city, but we had a great desire to extend the gospel farther afield, and in 1908 a call came to visit the province of Avila, from a former pupil in our Madrid schools,

who, after seven months' instruction only, returned to his village with this message indelibly impressed on his heart, "The Bible is the Word of God." He with his wife, both converted by reading the Bible, sent the invitation in 1908. Now after much opposition and long persecution, there is a little church there meeting in a little hall built in 1932. In a neighbouring village another group of believers meet in a good-sized hall, and there are scattered believers in the district. Miss E. M. Watson (now Mrs. Houston) and Miss Payne(now Mrs. Harvey) lived and worked in this district for many years, with the help of a good Spanish Bible woman. In the last few years one of the three married evangelists, who went out from the Madrid assembly looking to the Lord for support, has lived in that region, and labours diligently over a considerable area. Another works in the province of Segovia, whilst the third has returned to his native Galicia for health reasons.

IN 1918, we were turned out of our house in Madrid for being Protestants, and removed to Tetuan de la Victorias (practically a northern suburb of the city), where the Lord has given us a measure of prosperity, and there is a small assembly. Many come to hear the gospel, schools have been established, and women and children's classes are held. In 1927, younger helpers, Mr. and Mrs. A. S. Chappell, came from Galacia to reinforce us, and the Lord has greatly encouraged them in the young people's work, many of them being now active in visiting places around and in the Sunday schools, etc. Mr. Chappell, in connection with the Religious Tract Society, manages a tract and book depôt, and is joint-editor with Mr. E. H. Trenchard of a monthly review, *El Joren Cristiano* ("The Young Christian").

A few months ago a converted mechanic gave for the Lord's work a motor car, which by special gifts from individuals and the church has been transformed into a Bible-coach. The British and Foreign Bible Society has received a special sum of money for wide evangelism, and is generously aiding in running this coach over well-marked areas, to carry the Word of God and the gospel to thousands of needy souls. This and other similar efforts may be the beginning of God's answer to our earnest cry for a *revival* during so many years.

As to the future prospect the outlook is not encouraging from either the political or social standpoint. But "our help cometh from Jehovah," and our trust is in Him. In spite of all man's opposition to the truth we go forward confidently, believing that there will yet be a great harvest of souls won for Christ in dark, indifferent priest-ridden Spain.

REVIEW.

"Suggestive Thoughts on Romans."* We think this pamphlet of a score of pages justifies its title. It is not exhaustive, but suggestive. Commentaries often go wider than the author's light, and obscure rather than illuminate. Our writer confines himself to the sixth, seventh and eighth chapters, on which having received light, he is able to share it. What makes these brief analyses helpful, is that the author illustrates the truth of the New Testament epistle with pictures from the Old Testament—the Passover, Red Sea, the Wilderness, the Giving of the Law, the Wanderings, the Brazen Serpent, and so faithfully, that we recognize in the chapters the Old Testament figures. We will not divulge further the contents, but commend the pamphlet to our readers for their careful consideration. We only make one small reservation: Is not the "obedience" of 1 Pet. 1. 2 (see page 8), in that it precedes "the sprinkling of the blood of Jesus Christ," obedience to the gospel, rather than the practical obedience of Rom. 6.

* C. W. Ross, 3315 S. Benton, Kansas City. Mo., U.S.A.

The atheist has no hope for his reason. The hypocrite has no reason for his hope. The Christian has a reason for his hope, and a hope for his reason.

What Christ was made for us (2 Cor. 5. 21).
What Christ is made to us (1 Cor. 1. 29, 31).
What we are made in Christ (2 Cor. 5. 21; Col. 2. 8-10).
What Christ made Himself (Phil. 2. 5-7).

"Cheer up" the sparrow chirpeth;
Thy Father feedeth me;
Think how much more He careth,
Oh, lonely child, for thee.
—Matt. 10. 31.

The "Brethren" Movement:

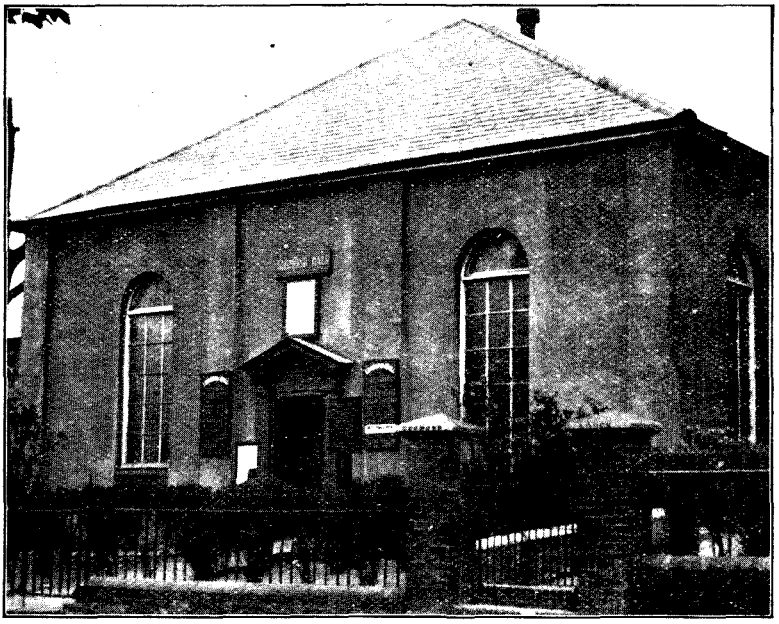
Its Rise and Progress.

ARTICLE XXIII. By DAVID J. BEATTIE.

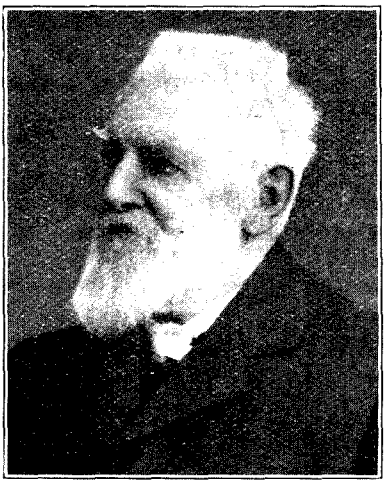
EASTBOURNE—1872.

THE commencement of a testimony at Eastbourne, on the English Channel, may be traced to the conversion, rather late in life, of two sons of a former vicar of that town. Lord Radstock was preaching in the Public Room of the Maidenhead Hotel, Uckfield, when William and Frederick, sons of Dr. Brodie, came under soul conviction, and realised for the first time that a pious upbringing in the religiously correct atmosphere of a vicarage would not obtain for them that peace of soul for which they now sought. Although it was Frederick who, in the year 1869, first began a Gospel testimony in the Old Town district of the now popular health resort, yet it is the revered name of William Brodie which will ever shine out in bold relief in any recorded consideration of the Lord's work in Eastbourne, as it was largely through his instrumentality, both spiritually and financially, that the testimony went forward. He was born at the old vicarage, which stood opposite the Parish Church of St. Mary, and in early life the boy ran rather an erratic course. On leaving school he became a midshipman, but quitted the service a few years later, and proceeded to the Island of Trinidad. Here the youth was employed on a sugar estate. He afterwards sailed for Australia, where, adopting the somewhat solitary life of a squatter, some years were spent in the bush.

Reduced in circumstances, the wanderer returned to England, and took up residence with his mother at Eastbourne. It was some years later that the crisis in the life of William Brodie took place. He then, after being a member of the Church of England for fifty years, felt constrained



EDGMOND HALL.



WILLIAM BRODIE.

to leave it. Let me quote his own words at that time, as given in an interesting little brochure issued to commemorate the diamond jubilee of Edgmond Hall, and to which the present writer is indebted for much information :

> "If ever I had a direct call from God it was when I came to this decision. When I went into —— Church one Sunday morning I had not the slighest idea of leaving the Church of England. On quitting the building I said to my wife, 'Never ask me to go into that church again; I was so uncomfortable that I will never go in there again.' "

His resolve was never broken. Such a solemn and deliberate action as this was only decided upon by reason of the enlightened apprehension of the truth of God as touching the simplicity that is in Christ, undoubtedly a direct result of the spiritual awakening which was to effect such a resolute change in his whole life.

FOLLOWING the Gospel testimony begun by Frederick Brodie, Mrs. Emma Grace his sister, along with Mrs. Benest, gathered the people together into the schoolroom of the Old Town Infant School, where they talked of the good tidings of grace revealed to them through the Scriptures, and many were pointed to the Saviour. From a diary left behind it is pleasing to observe that the foundation of this fruitful work was firmly laid in prayer. To them prayer was indeed a power with unlimited possibilities.

Encouraged by the evidence of spiritual fruit, William Brodie, in 1871, followed on during the winter months by giving Gospel addresses, to which people in large numbers were attracted. The kind of preaching to which they listened at these services was quite different to that of the parish church, which, as they said "was over their heads" altogether. The people crowded into the meeting room to hear the Word of God, because, as Mr. Brodie himself said, "They understood the preaching." A year later he purchased larger premises, and so great was the interest manifested in the town that before long it was realised that the meeting room would require to be enlarged, so Mr. Brodie proceeded to acquire the adjoining property. This he had converted into the present hall with a seating capacity of from 300 to 400, which on many occasions was tested to its utmost. In fact it was found necessary at a later date to hire another hall nearer the seaside, for the convenience of visitors and others residing in the locality. This, however, has been succeeded by Marine Hall in Longstone Road, with which the names of Steinle, Baddeley, Cummings and Hewer will always be associated.

Mrs. EMMA GRACE.

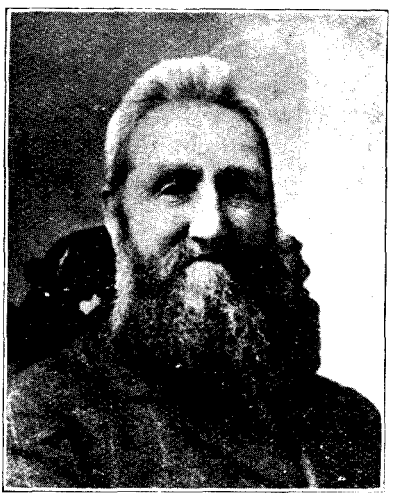
Previous to this a desire was expressed that the Bible truths which they had come to learn, should be carried out, not as man had devised, but solely according to the Scriptures. Thus a table was set up, and on the first day of the week many came together in happy fellowship to remember the Lord.

One is so accustomed to hear what is said by ourselves about ourselves, that the view of the outsider may be worthy of recounting here. Thus we read what a writer in the local press had to say some years ago concerning the Mission Hall, as it was then called. He writes:

> "This is a plain building in Church Street, in which a mission has been carried on for several years by Mr. W. Brodie, in connection with the communion known as 'Christian Brethren,' who have no clergy or stated ministry, and deny being a sect or denomination, but hold to the saying, 'One is your Master, even Christ, and all ye are brethren.' The Mission Hall . . . has been comfortabily fitted up and lighted. There are no pews, but forms and chairs are used as seats, and a platform serves the purpose of the pulpit . . . As we have said, there is no stated ministry, but brethren from various places give addresses at services, and in various ways efforts are put forth for the religious and temporal welfare of the inhabitants of the Old Town. The congregations nearly fill the building, and are made up chiefly of the working-class, with a sprinkling of the persons in the middle walk of life. From a conversation we had with an intelligent farm labourer who attends the meeting regularly, it seems that the services are greatly appreciated by the people of his class, and are preferred to the more formal services of the Church of England. The good man spoke gratefully of the efforts put forth by Mr. Brodie and his friends for the well-being of the people living in the Old Town."

SOME of the best known evangelists and teachers of that time, whose names are already familiar to the reader, were invited to assist Mr. Brodie in the work, among them being Shuldham Henry, Harry Moorhouse, Denham Smith, Harrison Ord, Dr. Macnutt, John Connor, Charles Inglis and George Hucklesby—the latter spending many of his early days of ministry in the assembly. Thus Edgmond Hall (or the Mission Hall, as it was formerly called) became the spiritual birthplace of many who are now with the Lord. A few years subsequent to the erection of the Mission Hall, the schoolroom was added at the rear of the building by Mrs. Grace, who also caused to be erected Edgmond Lodge, which afforded convenient accommodation for servants of the Lord coming from a distance, and those who sometimes stayed for weeks at a time during special Gospel services. These properties were eventually left by Deed of Gift to the assembly, the whole being in the control of trustees. "Of Mrs. Grace it may be remarked as it was of the Shunammite woman of Old Testament days, that 'she was a great woman,' who thought no sacrifice too large for her blessed Lord." She built and endowed several halls in various parts of the country, besides fully equipping at her own expense not a few labourers for the foreign field.

It is of interest to note that Edgmond



DAVID THORPE,
One of the pioneers of the work from its earliest days until his home-call in 1921.

Hall was one of the earliest—if not the first—"Dissenting" place of worship in Eastbourne, and those connected with it suffered much from the stand which they made against what has been termed "organised Christianity." "The assembly, of course, has experienced its vicissitudes," says the writer of the brochure already referred to; "it has had its joys and sorrows, but through them all the banner of testimony has ever been unfurled, and *through the grace of the Lord an unswerving* loyalty to the Holy Scriptures has been maintained."

As in the case of all healthy assemblies, the missionary spirit has been encouraged and developed, so that from Edgmond Hall ambassadors of the Cross have gone forth to India, France, Congo Balolo, China, Central Africa, Rangoon and Switzerland. In this connection I may be permitted to quote again from the writer already alluded to, and this I do with fullest approbation. "It is our firm conviction that a Church without a missionary outlook is in danger of dwindling away through its becoming self-centred." With this end in view missionary meetings are held annually, and have been a source of encouragement and enlightenment for some years past to believers in and around the Eastbourne district. *(To be continued).*

FRAGMENTS.

I have surveyed most of the learning found among the sons of men, but I can stay my soul upon none of them but the Bible.

With man, when God shews His holiness, all His goodness goes for nothing.

Martha said: "At the last day." Jesus said, "I am." The dying thief said, "When Thou comest." Jesus said, "To-day." Jesus is "God's everlasting now."

A FEW MORE RIPPLES.

Dear Saints, Tho' "NOW are we the Sons of God,"
By faith in Him Who is THE SON. Yet never
Can the glory that "shall follow" be upon us,
Until we "in His likeness" shine forever!

E. M. T.

Some Principles of Christian Service in Isaiah 6.

The substance of an address given at Westminster Central Hall, 25th October, 1935.

By Douglas Brealey, Cullompton.

ISAIAH chapter 6. is a scripture pregnant with truth, and full of instruction for all Christian workers. *Underneath the surface* will be found principles vital to effective service, and of general application; four of these principles I am going to indicate, firmly believing that they are foundation corner-stones upon which the superstructure of any work for God should be built. They embrace the infinite and the finite, the ultimate and the immediate; bluntly stated they they are these—We must have high views of God, and low views of self; wide views of His purposes, and clear views of our ministry. But when I speak of views, I do not mean ideas, but that which meets the eye—the eye of faith.

Isaiah had a vision, not a Bible; we have a Bible, not a vision; but in each case these four principles emerge as fundamental to effective service.

(1)—WE MUST HAVE HIGH VIEWS OF GOD.

Said Isaiah: "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up" (v. 1).

That not only indicates a date, it marks a crisis, and presents a contrast. On the one hand there is King Uzziah, and on the other, the King of kings.

King Uzziah, greatest of all the kings of Judah since Solomon, victorious in war, prosperous in peace, he must have caught *the imagination of the young prophet and* patriot; but perhaps that which appealed most to this young man, who was so essentially spiritual, was the godliness of the king; he would judge that to be the nation's greatest asset. And yet in the end Uzziah had become a disappointment and a failure; and now when war clouds are gathering black in the north, and the nation

needs him most, he is dead. It is then the prophet sees the Lord. Uzziah is dead, but the Lord lives!

Which of us has not set our hope upon some man, only to find that prop removed, that we might lean our whole weight upon the living God? There is this initial lesson to learn then, that if we would tell for Him, we must get our eyes off man, and firmly fixed upon Jehovah. And Jehovah of Hosts, so John tells us, is none other than the eternal Son. "These things said Isaiah, when he saw His glory and spake of Him" (John 12. 41). His vision is of One "high and lifted up" (v. 1), and what did he see?

1. *He gazed on majesty,* for He was "sitting upon a throne" (v. 1). Uzziah is forgotten in the presence of such awful majesty as God's; and as they wait alert before His awe-inspiring throne, the seraphim, highest of all creatural beings, cover their faces and cover their feet, in uttermost humility, and reverential worship. What majesty is here!

2. *He gazed on purity.* Ineffable music is filling the palace as the seraphim sing their antiphon of praise.

"Holy, holy, holy, is the Lord of hosts," cries one, while another answers, "The whole earth is full of His glory" (v. 3). Here is a vision of most awful holiness!

I HAVE read that the Hebrew word for holiness springs from a root meaning to set apart, to make distinct, to put at a distance from. Behold the most high God our Saviour Jesus, as to the intense purity of His being, at an infinite remove from sinful man.

In our service for Him, you and I, wherever we are posted, are bound to meet two things; we meet difficulty and we meet darkness.

Are we in difficulty? Let us oppose to it the majesty of God; let us recollect the Lord Jesus Christ sitting upon a throne, an unshakeable, eternal throne; and He is vested with all power; difficulty has no place in His vocabulary; no panic disturbs the peace of His presence; dwelling in the eternal calm, He is Master of every situation.

"A glorious throne, set on high from the beginning, is the place of our sanctuary" (Jer. 17. 12, R.V.).

"Thy foes in vain designs engage,
Against Thy throne in vain they rage;
Like rising waves with angry roar
That dash and die upon the shore."

And are we meeting darkness? There are those whose calling of God brings them into an environment of darkness that can be felt, not merely the darkness of ignorance, but the darkness of defilement, gross, glaring, ghastly evil. Then lest we be defiled, let us walk in the light of a thrice holy God, and ray the light of His holiness into Satanic darkness.

Oh what a glorious privilege it is to be the heralds of a God so holy, and to know that He can bring His sure holiness and purity into the lives of the darkest and most defiled, and make them holy like Himself.

With a vision of the sublime majesty and awful holiness of Jehovah, Isaiah was able to fulfil his ministry, and so may we.

(To be continued).

REVIEW.

"Riches of the Gentiles"† This is the fruit as its author tells us of twenty-five years of his written ministry, being reprints of some, out of many, articles that have appeared in the "Indian Christian," during Mr. Irvine's editorship. It often happens that an Editor of a Christian Magazine puts his best into such papers. They are not as the leaderettes of a daily paper, of ephemeral interest, but often messages from God's Word of perennial value. Our Editor has been enabled to do a most valuable work in India in these past years in "earnestly contending for the faith once delivered to the saints," and bad as "the present general state of the missionary cause is in India, it would doubtless have been much worse had it not been for the testimony rendered to the truth in the pages of the "Indian Christian." In this book, however, though Mr. Irvine touches on such subjects as the full Inspiration and reliability of the Scriptures: Creation versus Evolution, the Deity of Christ, etc., the bulk of the papers given are an appeal to Christian conduct. It is divided into 8 sections, and forms a useful compendium of instruction on a variety of important points, which we can commend to our readers.

† W. C. Irvine. Office of "Indian Christian," Belgaum, India. 1/4 post free.

Discipline in the House of God.

RESTORATION.

By The Editor.

RESTORATION is not used here as in Psa. 23. 3: "He restoreth my soul," a sense in which all need to experience the restoring grace of the Great Advocate, but in the special sense of the restoration to fellowship of those who have seriously lapsed doctrinally or morally, and are in consequence under church discipline.

There is a limit in tampering with sin, at which the Lord's advocacy must righteously cease to avert an open fall. The Lord did not pray that Peter might not fall, but that his faith might not fail.

This is more the sense in which David prays in Psa. 51. 12: "Restore unto me the joy of thy salvation!" He had been forgiven on the occasion of Nathan's visit, but he had to go through a deeper exercize in order to enjoy full restoration.

These two experiences seem to correspond with the sprinkling of the water of purification on the third day, and the cleansing on the seventh (Num. 19. 12).

This may sufficiently answer those who assert that there ought never to be the exercize of discipline, where the delinquent has made a confession. Were this accepted generally, it would account for much premature and shallow restoration. I remember the case of one in a certain fellowship, who was discovered as having obtained under false pretences considerable sums of money for several years from a number of brethren. She denied everything, until forced to confess by undeniable proofs. She was then brought before the assembly, and one of the oversight, voicing the judgment of his fellows, stated the case, and then added that, as she had confessed, and had already absented herself for some considerable time from the breaking of bread, there was no necessity for anything further, and she might return at once into full fellowship, and this was carried in spite of urgent protest. One wonders how far men who acted thus could have ever apprehended that "holiness, which becometh God's House for ever." There is divine forgiveness, but it is only by subsequent conduct that such can become evident to others. Then, and not till then, should church forgiveness be granted. "Whosoever's sins ye remit, they are remitted, and whosoever's sins ye retain, they are retained." The church is obliged to retain until repentance is evidenced. In any case discipline has in view the restoration of the offender, unless indeed the disciplinary measures bring to light, as is sometimes the case, a whole course of immorality or financial dishonesty, and the doubt be raised as to the genuineness of the case. Such need regeneration not restoration. Sometimes the one disciplined becomes an apostate—an open enemy—an antichrist (see 1 John 2. 18, 19).

Clearly there is no restoration for such. But in the case of an erring believer, that one is still precious to the Lord (though dealt with in discipline according to His word) and still necessary to the assembly, "For if one member suffer all the members suffer with it," and they cannot afford to allow a fellow-member to remain away permanently, if true repentance manifest itself. For this there should be exercize, prayer and effort to bring back the erring one. The heart must be reached by the love of God, as well as the conscience with the truth of God. As one has well said, "Man is not all conscience."

THE word employed in Gal. 5. 1 of less serious cases, "Ye which are spiritual *restore* such an one in the spirit of meekness," means to make complete, to reintegrate, and is translated, mend (of nets) in Matt. 4. 21, Mark 1. 19, or "perfectly join together" in 1 Cor. 1. 10. This would be another incentive to restoration, for if the erring member is out of joint, the body, on the other hand, is deprived of the use of that member. It is significant that the most serious act of assembly discipline in Scripture (if we except the case of Ananias

and Sapphira) issued in the restoration of the offender (see 2 Cor. 2. 4-11). This emphasizes the nature of discipline, not the final excision of a member, but an operation in view of recovery. In the Corinthian case, the one disciplined was brought to such heartfelt repentance, that there was a danger of his being "swallowed up with over much sorrow. Sufficient to such a man is this punishment, which was inflicted of many" (lit.—the many). On the other hand we are obliged to admit, that while much is said in the epistles of discipline in one form or another, we are told little of the restoration of delinquents named, such as Hymenæus, Alexander, Philetus, etc., marking the sad persistency of evil-doing, and the fact that restoration is by no means the general rule.

There is a danger, however, of missing the opportunity when it does occur. The Corinthian church, too slow to act in discipline, was too slow to restore the repentant one. In any case, restoration to fellowship is one thing, restoration to public ministry another. The deacon or ministering brother must not only be unimpeachable in the present, but he ought not to have a past tarnished by serious lapses. How can a preacher hope to have moral weight with others, if his own feet have wandered into the mire of gross sin. Let us pray for those who have gone astray, and take earnest heed lest we fall ourselves.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

(Conclusion).

You and I sometimes cannot forget if we would.

God only has power to forget. Only one thing God is wearied with—SIN. Only one thing God is said to forget—the sin that the blood of Christ has put away.

None but Christ can satisfy,
No other name for me.

SPIRITUAL INFLUENZA.

A cold in the soul means a spiritual chill,
And is the precursor of many an ill;
Constricted and short is the breathing of prayer,
For lungs earth-congested inhale not much air.

The appetite soon gets perverted—depraved—
Refusing the food which in health it had craved;
Oft dimness of vision and deafness ensue,
With stiffness of neck and head giddiness too.

The hands, as if paralysed, hang by the side,
The faltering footsteps incline to backslide—
Most feeble the knees, scarcely able to stand,
Or run in His way at the Master's command.

In sympathy with such discordance within
The memory fails, 'tis forgotten that sin
Was cleansed from the soul at a terrible cost,
True sense of its sinfulness thus being lost.

The Hope which at all times the Christian should cheer,
But faintly is seen; for, the eye, once so clear,
No longer can scan the horizon afar—
Perceives not the beams of the bright MORNING STAR.

These symptons are common, but all are aware
Still more might be named, such as Greyness of hair—
(Hosea 7. 9).
Great swellings and tumours of pride and conceit,
Disease of the heart well concealed by deceit.

Bone troubles appear, caused by envy and strife—
Twin poisons, corrupting the fountains of life;
Inflamed is the tongue, almost seeming on fire,
While through the whole system the fever runs higher.

Exhaustion, prostration of strength, and decay,
Are felt in the soul when disease holdeth sway;
It may be faith falters so far as to say
"I'll fall by the enemy's onslaughts some day."

When conscious of weakness, ah then is the hour
To consult that PHYSICIAN whose wonderful power
Heals all who to Him in their sickness apply,
Without Him the patient must hopelessly die.

He knows how to bind up the broken in heart,
Fresh life into broken reeds He can inpart;
His eye-salve the clearness of vision renews,
ONE touch of HIS hand the hot fever subdues.

Jehovah Rophecah (The Lord thy healer) as such He is mine,
Restoring my soul by His skill all divine;
I AM healed by His stripes, yet He HEALETH each day,
While leading me on through the wilderness way.

Made perfect at last, in His likeness complete,
Beholding the marks in His hands and His feet;
More fully we'll know what it cost Him to be
JEHOVAH ROPHECAH to you and to me.

—A. W. P. S.

CHRIST ALONE.

Whatever thy situation in life may be, there is but ONE refuge for thy soul. One sacrifice for thy sin, One advocate with thy God—Jesus Christ the Righteous.

This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent.

EDITOR'S NOTE.

Looking back at the end of one more flying year, we thank our gracious God and Father for His continued mercies, and for the help of the Spirit sustaining those who minister to the needs of the saints in the pages of our Magazine. Perhaps we have never received such a number of papers and verses as in the past year. Three thoughts emerge from same: First, thankfulness for the sterling and spiritual character of the ministry sent. Second, the need of condensation, the lack of which limits so lamentably the insertion of said papers. We must think of others and not be greedy of space for ourselves. Some papers could be well cut down by a third, and possibly more, and not lose any essential value. The third thought is that the number of poets among us is rather limited. If all is not gold that glitters, not all that rhymes is poetry, but there are a few exceptions and we are thankful for these, as also for the valued ministry of our brethren, D. J. Beattie, E. S. Kent, M. W. Gattey, J. M. Davies, J. Forbes, A. Borland, and a number of others, too numerous to mention by name.

Mr. Beattie hopes to continue his papers on the rise and progress of the simple assemblies, and we are hoping to have two or three papers on Ezekiel from Mr. F. A. Tatford, and some more Church Lessons from Mr. W. Rodgers, of Omagh, and also a few from Mr. T. Tipper, of Derby.

We heartily thank those who have contributed "Surveys of Service," month by month, and we have by no means exhausted these.

Will contributors, again we venture to ask, always put their name (**not** initials) and full address at the beginning of their papers. We cannot undertake to return or preserve indefinitely papers not considered suitable.

We are, above all, grateful to those who remember us in prayer. May their request be that the name of the Lord may ever be exalted in our columns, and that we may be kept on the old distinctive lines of those whom God in His mercy has called out of Christendom, and not be allowed to drift back to its ways and doctrines and places.

We have in view (D.V.) for 1936, a series of papers from different mission fields, as to the support of the Lord's servants at home and abroad. It has been laid down publicly not long ago in London that "the true servant of Christ should not be a burden (!) on the community," but "self-supporting." How far is this practicable or Scriptural?

We are presenting with the January Number a Dispensational Chart, which we hope will be of interest and help to all who desire rightly to divide the Word of Truth.

Mr. Kent's appeal for revived interest in the Gospel—'It is High Time' is, we hear, being well received, and in a number of cases is being distributed throughout the assemblies. This is a good example to follow.

The question column continues to evoke interest. May profitable questions be sent in, and edifying answers be forthcoming! For this we seek grace for ourselves and our readers, and above all may our motto be—"Cease from man whose breath is in his nostrils." "Trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength."

TREASURE SEEKING FOR THE YOUNG

FOURTH SERIES.

No. 9.—QUESTIONS—DESTRUCTION.

1. What is the forerunner of destruction? Prov. 16.
2. To what are the wicked reserved? Job 21.
3. How does destruction come? (a) Prov. 1.; (b) 1 Thess. 5.
4. What was a terror to Job? Job 31.
5. What are never full? Prov. 27.
6. Who redeems from destruction? Psa. 103.
7. Who is the destruction of the grave? Hosea 13.
8. Where does the broad way lead to? Matt. 7.
9. What is in the way of sinners? Rom. 3.
10. What is the end of the enemies of the cross of Christ? Phil. 3.
11. What do false prophets bring upon themselves? 2 Pet. 2.
12. What happens to those who obey not the gospel of our Lord Jesus Christ? 2 Thess. 1.

—Berean.

No. 8.—ANSWERS—SALVATION.

1. Gen. 49. 18.
2. Exod. 14. 13.
3. Exod. 15. 2.
4. 1 Chron. 16. 23.
5. Psa. 3. 8.
6. Psa. 51. 12.
7. Luke 19. 9.
8. Acts 4. 10-12.
9. Rom. 1. 16.
10. 2 Cor. 6. 2.
11. Eph. 6. 17.
12. Phil. 2. 12
13. Rev. 12. 10.

—Berean.

We find great things are made of little things, and little things go lessening till at last comes God behind them. Talk of mountains, now we talk of mould that heaps the mountains, mites that throng the mould, and God that makes the mites.

The Believer's Question Box.

Questions for this Column may be addressed to The Editor, 157 Walm Lane, London, N.W.2; or to office of "The Believer's Magazine," 20 Sturrock Street, Kilmarnock.

Question A.—I am engaged in a discussion with a Modernist Minister on the Deity of Christ, and he has quoted Heb. 5. 8 as proof that "Jesus had to learn like anyone else."

Answer A.—It may be questioned whether discussions with Modernists are of much avail; they need the conviction of the Holy Spirit. But it is a curious phenomenon that Modernists, Unitarians, etc., who deny without scruple the accuracy and authority of the Scriptures, when, as is usually the case, they wish to question its teachings, are suddenly transformed into rigorous verbal-inspirationists, when they can find a verse which it seems possible to turn to their advantage. Thus the Higher Critic, who cheerfully deletes whole chapters of the Bible and denies any real authority to the rest, will cling, like a drowning man to a straw, to some phrase such as "He emptied Himself" (the R.V. rendering of Phil. 2. 7), because he thinks he can use it as a jumping-off ground to drag down our Lord to his own level. But they ignore such words of His as "I and My Father are One," or even the words in this same chapter of the Philippians, a few verses higher up, "Who being in the form of God" (v. 4). Oh Paul says so, they reply; but who is Paul? The same writer who says lower down, "He emptied Himself." The only thing which our Lord asked to be restored to Him was His Divine glory (John 17. 5), and it was that, "the insignia of His Majesty," that He laid aside. But a king is no less personally, when wearing ordinary clothes, than when wearing the Coronation robes, and so we may be sure the Lord was no less a Divine Person, the Eternal Son of God, co-equal with the Father, when He laid aside His Divine glory, than when He was fully clothed in it "before the world was" (see John 17. 5). Do Modernists "confess Jesus Christ as Lord to the glory of God the Father"? It is noticeable rather how they avoid doing so. They speak of Him with less respect than of any earthly monarch. They would not call our King simply George, but "Jesus" is their habitual address of Him, Who is the "King of kings." When Thomas cried, "My Lord and my God," our Lord did not demur, but replied, "Because thou hast seen Me, thou hast believed, blessed are they that have not seen and yet have believed" (John 20. 28, 29). The case before us illustrates the same principle. This Modernist quotes Heb. 5. 8 as proof that "Jesus had to learn like anyone else," but really he misses the true sense. It does not say that He learned to obey, but that "He learned obedience," that is what it was to obey. We start by being disobedient, and gradually through many failures learn to obey. The Lord started as the Eternal Son of God: "being in the form of God," and thus equal with God. As such He had never obeyed, He could only command; but in taking the place of a servant He took orders for the first time, and knew for the first time the sensation of obedience. To use an illustration from a lower plane. While Peter the Great remained in his country as the Emperor of all the Russias, he could only give orders, but when he took the place of a shipwright on the quais of Deptford, he had to take orders, and so with our Lord. Though He were a Son (and so equal with the Father) yet learned He obedience by the things He underwent, and became obedient unto death, even the death of the cross, the most wonderful exhibition of obedience the universe has ever seen or could see. By this death He became Perfect, not morally, for He was always that, but officially. Apart from His sufferings He could save no one; now He can save all who trust Him. When men deny the atoning death of Christ, they deny Him as Saviour, and sign their eternal death-warrant.

Question B.—Is it true to say that there are two Gospels, Paul's and Peter's, each with a different aspect of the Lord's return in view; the former that described in 1 Thess. 4. 17, the latter, the coming in Acts 1. 11 and 3. 20?

Answer B.—This subject has been dealt with in part in our Oct. issue, pages 274 and 275. Certainly Paul's Apostolate was chiefly to the Gentiles, and Peter's to the Jews, and no doubt the **presentation** of the Gospel would vary accordingly. Compare Paul's address at Antioch in Acts 13. and that on Mars Hill to an Athenian audience. The former is full of Jewish history and of Old Testament quotations, the latter contains neither the one nor the other. Such references would have had no special weight with Gentiles, but the gospel in both is centred on the same Person —the Lord Jesus, and on the same work— His death and resurrection. It was the same gospel in a different setting. Naturally things in the Acts were in a transition state, especially in the earlier chapters. An offer was still being made to the Nation of Israel on the ground of the resurrection, in which certainly Paul had no part, not being yet an apostle. Had they repented and been converted, no doubt the Lord would have been sent back to them (see chap. 3. 20), but the nation did not repent and so was set on one side, and God's greater purpose "from before the foundation of the world" was gradually unfolded. Paul did become the special minister of this—the mystery of Christ—but he in no

way claimed the monopoly of it, which some would attribute to him, as his words in Eph. 3. 6 with reference to that mystery, show, "Which in other ages was not made known to the sons of men, AS IT IS NOW REVEALED UNTO HIS HOLY APOSTLES AND PROPHETS BY THE SPIRIT." It was revealed to them, as well as to Paul, but he became the spokesman. To say that Peter continued to the end to limit his hope to the return of Christ to the earth, is both arbitrary and unscriptural. He certainly does deal with that aspect of the Lord's return in his second epistle, but in his first epistle he speaks of a living hope . . . to an "inheritance reserved in heaven for you." This is not an earthly hope any more than the revelation of Jesus Christ in chap. 1. 13, or the appearance of the Chief Shepherd in chap. 5. 4. In both these it will be the revelation of Christ to the Church.

Question C.—How are we to explain the use of Alphabetical Psalms in the Holy Scriptures?

Answer C.—I am not sure that it needs more explanation than the use of the alphabet itself, or of ordinary language. Divine inspiration speaks to men in tongues and forms they can understand and appreciate. In the Scriptures we have great variety. Most of the forms in which men communicate their thoughts to one another are to be found in them—historical, didactic, poetical, etc. In this latter the Holy Spirit would use the forms with which those addressed were familiar, and one of these was the acrostic form based on the letters of the alphabet, with which each verse of the alphabetical psalm, i.e., Psalms 25, 34, 37, 111, 112, 145, and notably Psa. 119, in sections of 8 verses. Also Prov. 31. 10-31, and the book of Lamentations, are mainly in the acrostic form. This book, however, presents some curious anomalies. Thus chap. 1. follows the simple order of the alphabet, whereas in chapters 2., 3., and 4. there is a transposition of the 16th and 17th letters **ayin** and **pe,** and it will be noticed that the third chapter is a threefold acrostic beginning with 3 alephs, then 3 b's, 3 g's, etc., which accounts for the number of verses being 66—thrice the number of the letters in the Hebrew alphabet. Dr. J. B. Lightfoot suggests that this transposition of letters may be connected with the duration of the Babylonian exile—70 years—that being the numerical value of the letter **ayin.** In the 5th chapter all acrostic arrangements seems completely ignored. Why this is so is a problem that has taxed the ingenuity of expositors, and it has been pointed out by one of our esteemed contributors that the transposed **ayin** is actually in its place in the 17th verse, and that this completes the 7 seventies of the book the exact 490 years foretold by Gabriel to Daniel as "determined upon his people." This is certainly very ingenious, but it would be more convincing were the other transposed letter —**pe**—in its proper place in the 16th verse. I am afraid there is another fact which tends to discount this explanation, and it is that the same letter **ayin,** which is the crucial letter, occurs in four other places in the chapter besides the 17th verse, namely the 5th, 8th, 10th and 18th, which suggests that its appearance at the 17th is a mere coincidence: **ayin** being a common initial letter. If this be so, the problem still remains unsolved. Perhaps the lack of acrostic order in the last chapter may signify the scattered condition of Israel during the present dispensation, and the quite undefined length of it. In the meanwhile let me suggest two other minor problems. Why in Psalm 34. is the letter vav or "v" omitted after verse 6? and why does the final verse of the psalm begin with a repetition of the pe or p of verse 17? And why in Psa. 145. is the nun or "n" omitted after verse 13, and the number of the verses cut down to 21 instead of 22, as in other acrostic Psalms?

Question D.—In view of the persecutions of Christians in Russia and elsewhere, what is the significance of Rom. 13. 3, "For rulers are not a terror to good works, but to the evil"?

Answer D.—This difficulty was as great when the Epistle to the Romans was written as now, for Nero reigned from 54 to 68 A.D., and the date of the Romans falls within those years. Nero was certainly a persecutor and a terror to the early Christians, and they were in no way called to apostatize from their faith in order to win his favour any more than in the case of the Soviet atheistical government to-day. The fact is Romans 13. refers to "the things which are Cæsar's"—the laws of the land. Even a Nero would not be displeased with you for keeping his own laws. But the persecution would come when the question arose of "rendering to God the things that be God's"; then Peter's words give guidance: "We ought to obey God rather than man" (see Acts 5. 29). Though I do not believe that the church will pass through "the Great Tribulation," I can see no guarantee in Scripture that she may not have to pass through great tribulation here in England as she is actually doing in various countries. May we all seek grace to be found, faithful, even unto death, should the occasion arise! Nothing but divine grace will carry us through.

"He will guide you into all truth: . . . and He will shew you things to come" (John 16. 13).

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the Fellowship of Leading Brethren in Assemblies to send in brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publishers by the 18th of previous month. All announcements are subject to the permissive will of the Lord.

No charge for Insertion. **DECEMBER, 1935.** Made up 25th November.

SCOTLAND.

FORTHCOMING. — Annual Conference, Allander Hall, **Milngavie,** Saturday, 7th Dec., at 5 p.m. Speakers, W. A. Thomson, J. Wilson and T. Sinclair. Annual Meeting of Postal Workers, in Bute Hall, **Prestwick,** Wednesday, 11th Dec. Tea on assembling at 6.30 p.m. Speakers expected, James Moffat and Robert Scott, Glasgow, and G. Gray, Kilmarnock. Annual Gatherings of Christians at **Craigellachie,** December 25th, at 4.30 p.m. The Christmas Conference at **Inverness** will **not** be held this year. Annual Conference in Gospel Hall, **Overtown,** Saturday, 25th Jan., 3.30 p.m. Speakers expected, Mark Kagan, London; Harold German, Inverurie, and others.

SCOTLAND.

NEW YEAR CONFERENCES.

Wednesday, 1st January.

Ayr—Town Hall, 1.30 p.m. H. F. Wildish, West Indies; Andrew Borland, M.A., Irvine, and others.

Aberdeen—Y.M.C.A. Halls, 1st and 2nd, at 11 a.m., 3 p.m. and 7 p.m., and on 3rd, in Hebron Hall, at 3 p.m. and 7 p.m. Speakers, Reuben Scammell, London; R. D. Johnston, M.A., Glasgow; Harold St. John, Malvern; Fred A. Tatford, London; Sam Lander, Bolivia.

Dumfries—Bethany Hall, 2 till 7 p.m., with interval for tea. Speakers, M. H. Grant, Airdrie; D. Mackenzie Millar, Sunderland; J. Wilson, Glasgow, and others.

Dundee—Y.M.C.A. Hall, Constitution Road, 11 a.m. to 7 p.m. Speakers, James Stephen, London; Dr. J. Muir Kelly, Perth; James Coutts, Glasgow, and perhaps another.

Edinburgh—St. Columbas Church, Cambridge Street, off Lothian Road, 11 a.m. and 2.30 p.m.

Grangemouth — Mid-Scotland Conference, Town Hall, at 2.30 p.m.

Kirkcaldy — Dunnikier Evangelistic Hall, Mitchell Street, at 2 p.m. Speakers, R. Chapman, J. Feely, A. P. Campbell and R. Prentice.

Kilmarnock—Grand Hall, 11 a.m. and 2.30 p.m. Speakers, Mark Kagan, London; John Harrad, London; H. F. Wildish, West Indies, and others.

Motherwell—Town Hall, 10 a.m. Speakers, John McAlpine, Troon; F. Mansfield, West Indies; W. D. Whitelaw, Irvine; and W. Wilcox, India.

Port Glasgow—Falconer Street Hall, 3 p.m. Speakers, David Weir, Kilmarnock; James Milne, Partick; and W. F. Naismith, Clarkston.

Stranraer—Fisher Street Hall, 11.30 a.m. Speakers: Messrs. Dougary and Withie, Glasgow, and possibly others.

Thursday, 2nd January.

Aberdeen—See previous day.

Auchinleck—Gospel Hall, 1.30 p.m. Speakers, R. McKechnie, Glasgow; James Forbes, Strathaven; and M. H. Grant, Airdrie.

Cowdenbeath—Guthrie Church, High Street, 2 to 7.30 p.m. Speakers, J. Govan, Clydebank; J. Peebles, Glasgow; J. Carrick, Coatbridge; and J. A. Jones, Blantyre.

Glasgow—City Halls, Candleriggs, 11 a.m. and 2.30 p.m. Speakers, Mark Kagan, London; H. F. Wildish and F. Mansfield, West Indies.

Kilbirnie—Walker Memorial Hall, 12 noon.

Larkhall—Hebron Hall, 11.30 a.m. till 4 p.m., with interval. Speakers, A. Borland, M.A., Irvine; John McAlpine, Troon; Mark Kagan, London; and W. Wilcox, India.

Leven—Innerleven Gospel Hall, 11 a.m. to 7.30 p.m., with interval. Speakers, Dr. A. T. Duncan, Perth; James Stephen, London; John Rollo, M.A., Buckhaven; and W. McAlonan, Motherwell.

Prestwick—Town Hall, 2.30 p.m. Speakers, W. A. Thomson, Glasgow; James Coutts, Glasgow; Thomas Richardson, Grangemouth; and W. D. Whitelaw, Irvine.

Whitburn—Welfare Hall, 11.30 a.m. Speakers, John Douglas, Ashgill; R. Moody, Larkhall; J. Pender, Bo'ness; and J. J. Russell, Springburn.

Friday, 3rd January.

Aberdeen—See particulars under Wednesday.
Dalry, Ayrshire—Public Hall, 3 p.m. Speakers expected, Frank Mansfield, West Indies; Mark Kagan, London; John Harrad, London.

Saturday, 4th January.

Newmilns—Morton Hall, Main St., 2.45 p.m. Speakers and Subjects:—
Redemption—Christ died for us.—Mr. Andrew Borland, M.A., Irvine.
Justification—Christ risen for us.—Mr. R. D. Johnston, M.A., Glasgow.
Sanctification—Christ living for us.—Mr. Harold F. Wildish, West Indies.
Consummation—Christ coming for us.—Mr. Mark Kagan, London.

REPORTS—Large Gathering with helpful ministry at **Inverkeithing** Annual Conference. W. F. Naismith gave a series of special addresses to believers in **Newmilns,** on Saturdays of November, which were appreciated. Alex. Philip had good gospel meetings in **Tillicoultry.** A number professed faith in Christ as a result, and quite a number have been baptised. Gave help later in and around **Aberdeen.** Hoping to give help in **Island of Shapinsay,** Orkney, later, and will value prayer. Farewell Missionary Conference, in Ebenezer Hall, **Dreghorn,** with Miss C. Lindsay proceeding to Belgian Congo. Several brethren gave helpful ministry. A Sisters' Conference was also held in the same hall. Mrs. Boyd, Nurse Jacobs and Miss Lindsay taking part. Another good year has been experienced in the special medical and gospel work carried on amongst the Jews in **Glasgow.** Dr. Roberts, Dr. Manderson, R. Muir and others have rendered splendid help in this connection. Harold St. John had special meetings for ministry of the Word, in Roman Road Hall, **Motherwell,** with interest and blessing. Also in **Glasgow.** W. Hagan had gospel meetings in Bute Hall, **Prestwick.** Sunday meetings in larger hall and largely attended. Good measure of interest on week-nights as well. The Word has been faithfully proclaimed. Believers have been greatly helped, and there has been some blessing. Harold German had good meetings in **Falkirk,** with some interest and blessing. T. Richardson had gospel meetings in New Hall, **Newton Mearns,** near Glasgow. Jack Atkinson in Shiloh Hall, **Coatbridge.** A few brethren are carrying on a good work in the gospel at **Glespin,** near Douglas, where there is evidently a good ear for the Word. Prayer will be valued. Joseph Glancy finished at **Bellshill.** Meetings very large all through. Some saved, including an old man 84 years of age, and one restored.

ENGLAND AND WALES.

FORTHCOMING. — Annual Conference, Shrewsbury Hall, **Redhill,** December 4th, 3.30 and 6.15 p.m. Speakers, J. Stephen and F. A. Tatford. Conference in Gospel Hall, Station Approach, **Welling,** Saturday, 7th December, 3.30 and 6 p.m. Speakers expected, J. W. Laing, A. Mace and J. M. Shaw. Diamond Jubilee Gathering, King George Street Hall, **Greenwich,** Saturday, 14th Dec. Speakers, Geo. Goodman, W. E. Vine, M.A., and J. Borland. Annual Meetings, **Clare,** Suffolk, December 26th, at 3 and 6 p.m.. Annual Conference, in Clumber Hall, High Cross St., **Nottingham,** Thursday and Friday, 26th and 27th December. Speakers, C. F. Hogg, London; Harold St. John, Malvern; and Harold Wildish, West Indies. Full particulars, F. H. Munday, 134 Hucknall Road, Nottingham. New Year Conference, Hope Hall, Ardwick Green, **Manchester,** Wednesday, 1st January, 10.30 a.m. to 1 p.m., brethren only. Afternoon gathering in Hr. Ardwick Methodist Chapel (near Hope Hall) for ministry of the Word, at 2.30 and 6 p.m., for brethren and sisters. Speakers expected, J. E. Atkinson, Phil Mills and E. T. Tarrant. Fuller particulars, G. S. Bowker, 18 Snowdon Road, Eccles, Manchester. Annual Conference, Hebron Hall, Botchergate, **Carlisle,** Wednesday, 1st Jan., 11. a.m., 2.30 and 6 p.m. Speakers expected, E. H. Grant, Burnbank; E. W. Greenlaw, M.A., Edinburgh; and F. A. Tatford, London. Annual Meetings, Gospel Hall, Biscot Road, **Luton,** Saturday, 25th January, at 3.30 and 6 p.m. Harold St. John hopes to have special meetings for believers in Hebron Hall, **Carlisle,** first week of December. Monthly Missionary Meeting, in S.G.M. Hall, Eccleston Street, London, S.W.1, Friday, 6th Dec., 7 p.m. Expected, C. S. Kent, W. Drake, J. D. Rice and C. A. Baker. Special Y.P. Meeting, Orange Street Church, **Charing Cross,** December 6th, at 6.30 p.m. H. Dennett, W. G. Hales. Y.P. Rallies, Suddell Cross, **Blackburn** 7, each Saturday. Dec. 7th, Brothers A. and S. Burnham; December 14th, C. E. Lewis; December 28th, P. S. Mills. Brothers A. and S. Burnham hope to give help in the Gospel in **Deptford, Croydon** and **Woolwich,** during December.

An Excellent Gift Book.

"GOOD CHEER FOR THE HOMEWARD WAY." A Samuel Rutherford Daily Text Book. A verse of Scripture, and a quotation from the letters of Samuel Rutherford in his own quaint language for every day throughout the year. Perpetual calendar, 2 days to page. Compiled by Esther E. Enock. Size 2¾ x 4¼ ins. Printed on fine toned paper. Cloth Bound, 1/-. Ready early December.

"OUR YOUNG FOLK'S ALMANAC," 1936. Just issued. Full of amazing interest and information. Map of the Journeys of Israel through the wilderness. Chronological statement of their wanderings. The Kings of Judah and Israel. Their history set out in order. The Months of Scripture. Competitions. Daily Texts to find, etc. A wonderful pennyworth; 1½d each per post; 1/2 per dozen; 8/- per 100, post paid.

REPORTS.—D. MacKenzie Miller gave a series of special addresses in Gospel Hall, **Redcar,** illustrated by large chart. Good interest all through. Hall packed out closing nights. The meetings were a source of blessing to many. Annual Conference at **Hull** was well-attended. G. W. Ainsworth and F. A. Tatford gave encouraging messages. Helpful time at Welcome Hall, **Bournemouth,** when G. Harpur and F. A. Tatford took part. John A. Jones, of Blantyre, was greatly cheered by visit to Wallsend. Goodly numbers came together nightly to hear the message of salvation. The meetings for women were specially interesting. About 200 would come together some afternoons. Quite a work of grace was seen. Amongst others led to Christ was an old lady of 81. Another old lady of 72 rejoiced in the knowledge of sins forgiven with all her family. The saints were much encouraged by the ministry of our brother, and several additions are expected to the assembly. Large gatherings at **Westminster** Missionary Conferences. Interesting and encouraging reports from most quarters. Ministry of a helpful and appropriate character given by several brethren. Sunday School Workers' Conference brought together a large company in Spurgeon's Tabernacle, **London.** W. J. Wiseman spoke on conditions in Russia, past and present. A. Burr and T. G. Moore ministered the Word in a most helpful manner. A good meeting. John McAlpine gave appreciated help in Clapton Hall, and Folkestone Road, **London,** during November. Large attendances at Saturday Rallies in **Blackburn,** when W. J. Wiseman, Geo. Goodman, R. H. Pritchard, and L. W. Kern gave appreciated ministry. F. Whitmore had good meetings in Hope Hall, Manchester. Quite a number professed conversion.

IRELAND.

Wright and Beattie are having good numbers and some interest in **Banbridge.** F. Knox at **Hollywood** with some blessing. R. Hawthorne has finished in **Bushmills,** and is now in **Ballymoney.** T. Campbell is continuing with interest in **Portrush.** J. R. Diack has commenced in **Annalong.** Moore and McIlroy have had a long spell of meetings near **Glascar,** in a barn. A number have professed conversion. D. L. Wilson hopes to commence in a house near **Ballynure,** a new district. F. Bingham continues in **Conlig.** Some have professed. Craig and Lewis have gone to England, and are having some meetings in **Winchester** in the Water Lane district, with signs of the Lord's hand working. J. Murphy has commenced in **Tullynure,** a needy district. Lyttle and McCracken hope to have some meetings in **Armagh.** Finnegan and J. McCracken are in **Mullyash,** in an old house, which has been enlarged for the meetings. People coming out fairly well. H. Bailie continues in Orange Hall at **Knockbracken.** C. Fleming has gone back to a new district between **Kingsmills** and **Stewartstown.** S. Whitten is in **Ballyhay. Belfast**—D. Walker is having large meetings in Apsley Street. J. Poots is being encouraged in new hall at **Bloomfield.** People coming out well. R. Curran had a good time in Roslyn Hall. Continued for 7 weeks. A number professed to be saved. God's people greatly helped and encouraged. L. W. Russell has commenced gospel meetings at **Hyde-Park.** Through the efforts of a few brethren a house has been procured and the door opened for the gospel. A dark, needy place. Hagan and Magowan had meetings in **Gartade** Gospel Hall, near Kilrea. Large and interested gatherings. Duff and Allen about ten miles from **Letterkenny.** Rodgers near **Fintona.** Love at **Armony.** Hutchinson had a little encouragement at **Omagh.** Stewart and Murphy finished up at **Newton Stewart,** in Town Hall. Some encouragement. Wallace and Kells at **Ballywatermoy.** Fleming at **Tamlaghtmore,** in a barn. Joseph Glancy at **Clonkeen.** Large meetings. D. L. Craig had meetings in Mr. Crawford's barn, at **Moneyrea.** Interest and attendance good. Good measure of interest amongst children. Now at **Comber.** Samuel Gilpin commenced meetings in **Ballycarrey,** in an empty house, speaking from "Two Roads" Chart. Numbers encouraging. **Lurgan** Conferences brought together goodly numbers and proved to be a most helpful time again. The Editor and a number of other ministering brethren gave appreciated help.

MISSIONARY ITEMS FROM THE WEST INDIES.

Sent by H. P. Barker.

St. Lucia. Wm. Gillespie, evangelist from Canada, recovered from his illness, writes of further interest among Roman Catholics and others.

Grenada. J. H. McKay reports revived interest at **Laura,** freshness and interest at **Calivigny,** work prospering at **La Digue,** where a native brother, Solomon, gives useful help. A. J. Large having meetings in villages round **Gouyave,** with blessing. Nine native children cared for at their house.

"IT IS HIGH TIME." A clarion call to Gospel effort. An open letter by C. S. Kent (Author of "Whither are we drifting?"). In attractive pamphlet form. 1d each (1½d per post); 1/2 per dozen; 8/- per 100, post paid.

"THE WORK OF THE HOLY SPIRIT AS SEEN IN THE BOOK OF THE ACTS." Papers by J. M. Davies, India. These papers were originally printed in "The Believer's Magazine," and well received. Now in Pamphlet form. 48 pp., Art Paper Cover. 3d each net.

"CHURCH DISCIPLINE," or The Maintenance of Order in God's Assembly. By Henry Hitchman. 2½d by post; 2/4 per dozen, and 16/- per 100, post paid, from the Author, 81 Posloe Road, Exeter.

Jamaica. In **Kingston,** both at Assembly Hall and Maranatha Hall, much encouragement, with frequent conversions. Several fresh baptisms in **St. Thomas** parish, where L. H. Bewick and wife are working. W. Hateley had meetings in **Hanover** parish, in extreme west of the island.

Trinidad. J. McCallum has recovered from his very serious illness, but must no longer climb the hills. This necessarily curtails his pastoral work.

Dominica. No worker yet forthcoming for this large and mountainous island, predominantly Roman Catholic.

Antigua. Sunday School work extending. J. D. H. Annan and wife long for another missionary couple to help spread the gospel in the numerous villages.

CANADA AND U.S.A.

Bro. Herbert Webber, of Richmond Hill, N.Y., visited Frost Avenue, **Rochester,** N.Y. for a few regular meetings at the beginning of the month. On October 28th and 29th, Bro. Frank Carboni, Italian Evangelist, gave an account of the Lord's work among the Italians in U.S.A. In 1921 there were three Italian assemblies in the U.S., now there are seventeen and four evangelists labouring among them. Andrew Craig had some meetings at **Greystone,** R.I. Some have professed faith in Christ as a result. G. T. Pinches had ministry meetings with blessing at **Champaign,** Ill. C. W. Ross has been able to give help at Conferences lately, health having greatly improved. J. F. Spink had good meetings in **San Francisco.** A goodly number professed faith in Christ. New Year Conference, **St Louis,** Mo., December 29th to 1st Jan. J. F. Spink, J. Alrich and H. Harper expected. R. Roberts continued in **Frostburg,** after tent season for 2 weeks. Saints helped. A number saved, baptised and added. Later in **Cumberland.** Good meetings. Some professed. Some R.C.'s among them. J. H. Blackwood had good meetings in **New York.** Souls saved. Believers greatly helped and encouraged.

MISSIONARY INTELLIGENCE.

W. E. Taylor, 52 Rue Thiers, Grenoble, France, reports blessing on the work, and specially through the Printed Page. Has had many opportunities of late for personal dealings, and desires an interest in the prayers of our readers. **A. G. Clarke,** Mission House, Weihaiwai, North China, reports a good year's work. Recently the hall has been enlarged to accommodate more coming to gospel meetings and Sunday schools. The tent work was encouraging during the season, and brought many together to hear the Word. Work amongst women has gone on well. Conference-time was encouraging. Nine baptisms took place then. Besides this, between twenty and thirty others have been baptized in country stations of the district since last September.

ADDRESSES.

G. C. D. Howley, 49 Highbury Park, N. 5.

Fredk. A. Tatford (temporary address), 62 Cornwall Road, **Ruislip Manor, Middlesex.**

Assembly at Preston Road, **Wembley,** is meeting temporarily at College Road School, pending the erection of the new hall.

Assembly meeting in The Iron Room, St. James Lane, Muswell Hill, London, N. 10, are now meeting temporarily at 112 Duke's Avenue, Muswell Hill, London, N. 10. Correspondence to J. W. Longthorne, 103 Bow Lane, London, N. 12.

After December 14th, **Mr. C. F. Hogg** should be addressed, c/o Mr. Parker, 37 Mornington Road, Woodford Green, Essex.

Correspondence for Tranent Assembly should now be addressed to Mr. James Love, 34 Park Road, **Tranent,** near Edinburgh.

Correspondence for Dromore (Gallows St.) should now be addressed to Mr. John Sibbitt, Ballynans, Dromore, Co. Down.

PERSONALIA.

Our esteemed brother, **Archie Cousins,** of London, took seriously ill during the Westminster Missionary Gatherings, and was unable to be present for the Sunday School Teachers' Rally in Spurgeon's Tabernacle, for which he was largely responsible. We are glad to learn that our brother is a little improved, and although not yet out of danger, much better on the whole. Prayer will be valued for further improvement in the will of the Lord.

Henry Hitchman, writing from Bermuda (c/o Mr. A. M. Hodgson, Crawl, Bermuda), tells of interest in meetings at Paget in the Portugese Assembly. He hopes to minister among the coloured meetings, and would value prayer for further guidance. His booklet on "Church Discipline" has recently been printed and is obtainable from his home address, 51 Posloe Road, Exeter, price 2½d, post paid. It is a chapter reprint from his splendid work, "Scriptural Principles of the Christian Assembly," which volume can be had from the Exeter address, or direct from publishers of "The Believer's Magazine."

J. M. Davies, of South India, has sailed for U.S.A., where he hopes to minister among the assemblies. Address c/o 938 N. Parkside Ave., Chicago, Ill., U.S.A. Our brother has another volume coming from the press under title, "Wells of Salvation," being a treatise on the most important aspects of God's Salvation. The volume should prove a help-

"MONSIEUR SIMON," the dead Frenchman who came to life. 4 pp. Tract, by Wm. Hoste, B.A. 2½d per doz. From Author, 157 Walm Lane, London, N.W.2.

ful text book to preachers and students, and be useful in establishing those young in the Faith. With Foreword by Wm. Hoste, B.A. His articles on "The Holy Spirit in the Acts" has also been published in booklet form at 3d each. See advertisement.

Our esteemed missionary bro., **J. H. Aston,** 6 Bethany Crescent, Lower Bebington, Birkenhead, late of India, on account of continued illness, has been unable to get about much. Health has improved a little lately, and our brother has had the joy of engaging in a little more service. He has been a faithful distributor of the Printed Page for long years, and the Lord has blessed his service.

Our esteemed brother, **Alex Soutter,** of India (Beaulah, Buckhaven, Fife), who had to return home some months ago on account of a serious breakdown in health, has somewhat recovered and is able to be about for a little. Our brother and his wife are thankful for the manifested interest in prayer on the part of the Lord's people, and desire a further interest for a complete recovery in the will of the Lord.

"WITH CHRIST."

W. Holmes, Fern Lane, Lisnagat, Markethill, as the result of an accident, entered into rest on the 18th November. Saved six years ago through McKelvey and McCracken. A quiet, godly brother; a real help in the assembly. Leaves a wife and seven daughters. Will be greatly missed.. **W. H. Willis,** Exeter. He was returning from prayer meeting when he slipped on something, breaking his thigh, and passed away about a week later. A beloved brother who will be much missed. **Hamilton Frazer,** Dublin, suddenly, aged 74 years. Saved as a young man about 54 years ago, and gathered unto the name of the Lord Jesus Christ soon afterwards. Connected latterly with Ranelagh Hall Assembly, Dublin. A good man, and a brother beloved. He maintained stedfastly to the end a faithful and consistent testimony. **Robert Steele,** Pennyvenie, Dalmellington, aged 41 years, passed home on the 30th October, after much suffering, borne with wonderful patience. Will be missed. **George Younie,** Rothes, aged 86 years, long connected with the Rothes Assembly. **John Forster,** Stoke-on-Trent, entered into rest November 6th, in his 84th year. Saved through Edward Stack, and in the assembly here for nearly forty years. **Joseph Dennison,** of Punxsutawney, U.S.A., aged 70 years, has gone to be with the Lord. Suffered much the last two years. Funeral held in the hall. Connected with the assembly many years. Mr. Roberts and Mr. Beveridge spoke to quite a large company. **Mrs. Yule,** Aberdeen, aged 68 years (mother of Mrs. Suckling and Mrs. Caldwell, Central Africa). Saved 47 years ago in Cowcaddens, Glasgow, under the preaching of the late Wm. Ross. Early years in Union Hall, Glasgow. Last 36 years in Aberdeen. A consistent sister with a great interest in the Lord's work and workers. Given to hospitality. Will be much missed. **Bertie Douglas,** Missionary, Venezuela, aged 39 years. Mr. and Mrs. Douglas and their two children were all at home on furlough in Ireland since the spring. Mr. Douglas was seized with a sudden attack of pneumonia, and passed away in a week's time. Our beloved brother was saved during the Great War through reading a tract, given to him by an unknown person, on his way to Flanders. Immediately on his return to Ireland he began to make known the gospel to others in his spare time. Eleven years ago he went out to Venezuela, where he did a good work in a needy land. During this summer he laboured on in tent work and other ways in his beloved Ireland, and God abundantly blessed his service. He contemplated a return to the mission field soon, but the Lord has called him to higher service. An immense crowd gathered in Lurgan for the funeral—the largest known in the town. Messrs. Diack, McCracken and Stewart gave help with the funeral services. Our brother gave appreciated help at the recent Lurgan Conferences. He was held in high esteem and honoured for his work's sake. He will be greatly missed. Remember his widow and children and all his relatives in prayer. **James Brown,** Kilmarnock, aged 71 years. Father of T. Brown, missionary. Many years in Christ. Formerly in Netherburn, Lanarkshire. A quiet, consistent brother.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation.

J. W.,	£3	0	0
J. A. M.,	1	0	0
A. P.,	4	0	0
Ex. 36. 3.,	1	0	0
Total to 23/11/35,	£9	0	0

FROM THE NEWS EDITOR.

At the close of another year we wish to cordially thank correspondents and others who have so kindly sent us news items for our Intelligence Columns. We trust they will continue this good service for 1936 (D.V.). Short reports from workers in far-away parts will be welcomed and, we believe, would stir up a more intelligent interest in prayer. Reports of special work amongst young people, and intimations of special gospel efforts, ministry meetings and conferences are always appreciated. Our desire is to make these Columns as interesting and of as much value as possible. We would greatly appreciate more news of work in and around London, and our friends in the South are again reminded that Mr. Fred A. Tatford (new temporary address) 62 Cornwall Road, Ruislip, Middlesex, kindly undertakes to send us news items handed or sent to him before the 19th of each month. Friends sending news items direct should endeavour to have same in our hands by the 20th of each month, addressing correspondence to John Ritchie, Ltd., Sturrock Street, Kilmarnock.