

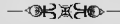


The

New Zealand
Treasury.

VOLUME III.

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Keep the Blinker's on!

SHORTLY after my conversion, in the year 1881, I spent a holiday with my father at Southport, a much frequented watering-place in the west of England, where he was engaged in Bible-carriage work. On the day I returned home two evangelists called, who accompanied us to the railway station. As the train moved along the platform one of them stepped up to the carriage window and said to me "Keep the blinkers on. Good-bye." For a time I was left puzzling over what he could mean, until I remembered the blinkers are to keep the horse looking one way—straight before it—and to prevent its attention being taken with objects to right or left, or things coming up behind. He did not say much to me, but they were words "fitly spoken," and oft remembered with profit.

Solomon may have known something about "blinkers" when he wrote "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. iv. 25-27). It had been well for Solomon had he kept his own advice. Concerning him we read "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father" (1 Kings xi. 4). Such was the sad ending of the wisest man that ever lived, and Israel's most illustrious king. By all means let us finish well. Keep those blinkers on, and keep them on all the time; the danger lies in taking them off—even for a moment. No carter or farmer, with his wits about him, would take the blinkers from the heads of his horses while still harnessed to his waggon.

Keep the blinkers on! for age and experience are not always a guarantee you will keep well to the road. Many an old steady-going mare, whose owner laughed at the mere suggestion of her "playing up," has done so, and smashed his cart and harness. Remember it was an old Noah who turned husbandman, and got drunk; an old Uzziah whose heart was lifted up to presume to do what was not within his province, and became a leper to his death. It was an old prophet who caused the man of God that cried against Jeroboam's idolatry to turn out of the way so that a lion slew him

for his disobedience. Beware, ye elderly men and ye elderly women, that disaster mars not your closing days. "The hoary head is a crown of glory, if it be found in the way of righteousness." The bushman's aim is to get a number of smaller trees in the line of an old big tree he is felling, that when it falls it may bring down the lot. Should the Devil be planning the overthrow of some young saints, right well he knows the infernal work is best achieved by bringing down some aged respected believer, and stumble the whole by his fall. "Therefore, let him that thinketh he standeth take heed lest he fall."

Keep the blinkers on! for childhood and youth are vanity. The young colt dislikes its freedom interfered with. You see it shake the head, and prance about, and try to get the blinkers loose. The will is strong. The spirited young creature must be subdued, and the master have his way. His patience and perseverance gains the day; and though at first it fancied the part-binding of the sight a hardship, its master has carrots and oats for it as well as blinkers. "Be not as the horse, which has no understanding," thinking it hard of thy Lord to say "Love not the world, neither the things that are in the world." Thou art in His service, and that through infinite grace, and if He bid thee turn thine eyes from the delusive pomp and glitter of this world do so with right good will and cheerful heart; for thou, too, shalt surely find that He hath for thee abundance of sweet carrots and the finest corn, as well as blinkers. We, as the Father's children, must not love the world for the plainest of reasons—"it is not of the Father." That is quite enough for an obedient child who loves the Father. Must you crave the pleasures of that which is stated to be against God, even at enmity with Him? (Rom. viii. 7). Do you really wish for an evening's enjoyment in the society of those who are lying in the wicked one? (1 John v. 19). When invited to a social or a party with those who are guilty before God, can you go? (Rom. iii. 19). Those who cannot receive the Spirit of truth, are they fit companions of a child of grace? (John xiv. 17). Can it be that a Christian has a liking to be at shows, dressed up and sauntering to and fro in the giddy throng who will soon have upon them "the day of the Lord," when both the earth and the works that are therein shall be burned up? (2 Pet. iii. 10). Do not turn aside from thy path to pick any of earth's roses, for under the scented leaves is a wasp that will sting thee. Nay; keep the blinkers on, and thine eyes shall not see them; and what thine eyes do not see thine heart cannot want.

What more canst thou desire all the road to Heaven than the enjoyment of the Father's love?

Keep the blinkers on! for the well-watered plains of Jordan stretches temptingly before you. "Be content with such things as ye have; for He hath said 'I will never leave thee, nor forsake thee.'" Behold the man who is contented with what the Lord allows him; he hath a continual feast. He knows no real scarcity, for his God doth bless him, so that oft hath he found "a scanty fare for one has been a royal feast for two." A man's life consists not in the abundance of the things which he possesses, but in being blessed of the God of Heaven and earth.

"I would not ask for earthly store—Thou wilt my need supply;
But I would covet, more and more, the clear and single eye,
To see my duty face to face, and trust Thee, Lord, for daily grace.

Then shall my heart keep singing, and well it may. Let them be rich who will. Those roses may stay where they are, the thorns are too many and sharp. Wait on; there are fairer flowers without briars. They who will be rich may pierce themselves through with many sorrows, and may fall into many and hurtful lusts. He who lays up treasure in Heaven is the wiser man, and the coming day will declare it. Remember Abraham and Lot. Abraham sought not after flocks and herds, silver and gold, menservants and maidservants, yet God gave him abundantly of all these things. His eye was single, his body full of light. God was sought first; other things were added. Lot, on the contrary, could not keep his eyes off the well-watered plain. He coveted—he sought for more; he got it—he lost all. Wretched man! Let ours be to "seek first the kingdom of God and His righteousness," and He will add to us just what he knows will be for our good. Perhaps we could not all be trusted with as much as Abraham, not being sufficiently single-eyed.

Keep the blinkers on! for we move among sights and sounds enough to scare the wits of the stoutest. When men will stage the crucifixion of the Son of God, and make a theatrical show of the agonies of Calvary, nothing will be restrained from them which they have imagined to do! This shocking blasphemy and blood-curdling travesty of the sufferings of Christ is done in Europe to-day, and multitudes go to see. We have not yet come to that in this land—God grant we never may—but contagion spreads. There is done among us, however, under the guise of religion, things

which stink in the nostrils of God. Where the power to fill the "Churches" is gone, and the preaching of the Cross attracts no longer, we see religious men introducing what a great London preacher appropriately called "The Devil's Mission of Amusements." We must keep the people together, they argue, and we must have money to carry on, and anything to this end seems to their diseased sight quite legitimate. These gentlemen stick at nothing; their stretching throats can swallow any camel—bazaars, raffles, concerts, theatricals—anything or everything! The services of a travelling opera company are eagerly snapped up for a Sunday evening sacred concert, and many a child of God is beguiled into listening to the Lord's songs from profane lips. Look well to the buckles of your blinkers, and tighten up the straps when such things are about, that there be no possibility of them slipping over your ears.

Keep the blinkers on! for there is among all classes a hideous familiarity with that which is "fast" and indelicate. I challenge anyone to deny that novels and romances are read nowadays in many a household which contain scenes and descriptions that would not have been tolerated fifty years ago. There is a widespread decay of delicacy and nice feeling among the rising generation, and little wonder, when the filthiest proceedings of the Supreme Courts are published in the daily press and read by those of tender years. The very foundations of the social fabric are giving way—and what shall the end be? Even as fire and brimstone destroyed licentious Sodom, and wiped them out, so "the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. iii. 10, 11). We live in perilous times. Keep the blinkers on!—F.F.

"The Glory of God did Lighten it."

THE glory of God did lighten it and the Lamb is the light thereof" (Rev. xxi. 23). These words were written of the holy city Jerusalem, which John saw coming down out of Heaven from God, and which was shewn him as "the bride, the wife of the Lamb." But they are equally applicable to God's Holy

Word as well as his holy city. It has come down from God to man, the glory of God enlightening it, and the Lamb being the light thereof. Like the city, it hath no need of the sun, neither of the moon to shine upon it. No created thing can add to its splendour nor enhance its glory. It needs no light that anything created can throw upon it to manifest its beauty and sufficiency. The God from whom it emanated alone can add lustre to its sacred page; the Lamb alone is the light in which its glory can be seen, and at the same time give us light to see that glory.

As at the creation, when the world lay in chaotic darkness, God spake, saying "Light be," and light was; so again when the darkness of sin had settled down upon the earth, bringing about moral and spiritual chaos, God's voice was heard from Sinai, and "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). And when God thus spake light was cast upon the confusion wrought by sin, revealing its nature and heinousness, while anticipating the time yet future when the Sun of righteousness would arise to bless the long-darkened earth, and to put away sin for ever by the sacrifice of Himself. God spake in old times to the fathers in the prophets, and these very prophets searched by the Spirit of Christ that was in them what time or manner of time the Spirit did point unto when it testified beforehand the sufferings of Christ and the glory that was to follow (1 Pet. i. 11); the sufferings and succeeding glory of Him apart from whom the whole prophetic word is dark and unintelligible. Again, it is God that said "Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ" (2 Cor. iv. 6. r.v.). The "glory of God" has been defined as "the outshining of His character, or the manifestation of what He is," and it is only as we read "Jesus" into God's Word, from Genesis to Revelation, that we get from it the knowledge of the glory of God. Apart from Christ, we have already said, the word is dark and unintelligible, and it is here that the wise and prudent of this world stumble. "He that walketh in darkness knoweth not whither he goeth" (John xiii. 35), so those rejecting Jesus only stumble and stray when they try to walk through God's Holy Word. Like Judas, of whom we read "he went out and it was night," they, turning from Jesus, go out into the night, the black, dark night of unbelief, to grope and speculate, to criticise and find fault with what they can neither see nor understand. But it is different with the simple-minded and humble believer; he is a "son

of light," and walking in the light, which is but another way of saying "walking in Christ Jesus"; he is of the day, and he will find how truly the glory of God enlightens it, and how the Lamb, by whose blood he has been redeemed and sanctified, is the light thereof. He will find the Lamb in Genesis, before man was cast out of Eden, and he will find tokens of the Lamb and of the blood of the Lamb running through the book, though written in different ages, in widely different places, and under different circumstances, right on to its last page. And as he thus discerns Jesus, he will see how the glory of God, the outshining of His character, and the manifestation of what He is is unfolded. He will find that as "one star differeth from another in glory," so does one age or dispensation differ from another (1 Cor. xv. 41, 2 Cor. iii. 9-11). There is in each some fresh revelation of what God is and what His character. In Eden He is seen as the Creator and as the Holy One who could not pass over the sin of disobedience; but in the promise of the seed that would bruise the serpents head, and in the skins with which He clothed man and woman, He also manifested mercy and grace. Yet it is only as we read Jesus into these things that we see the Divine beauty and fitness of them, and then the glory of God, as the gracious One, doth lighten them. This is equally true of the different offerings of Cain and Abel, and in what resulted from them, also in the "God will provide Himself a Lamb" of Abraham to Isaac, of the passover in Egypt, and in all the various sacrifices instituted in the wilderness. These scenes speak to a rationalist only of a "religion of the shambles," but to the Christian, to whom the Spirit has given "eyes to see and ears to hear," they, in the light of the Cross and of the Lamb slain from the foundation of the world, manifest and tell out in a most marvellous manner the Gospel of the grace that is "of the glory of the blessed God."

This light that God in grace cast upon sin, etc., by the revelation of Himself and His character, was at first committed to Israel. The first in importance of the many special privileges granted them was that "unto them were committed the oracles of God," but the light thus granted became darkness when they used it to minister to their own carnal pride. And they made the word of none effect by their traditions, so that when He, who was to be the glory of His people Israel, came to them they received Him not; they stumbled at the stone of stumbling, and a hardening in part has befallen them until the fulness of the Gentiles be gathered in.

The glory of God which filled the Tabernacle in the wilderness (Ex. xl. 34) did so only when the sacrifices that spoke of Christ and the perfect sacrifice yet to be made for sin by Him had been slain, and their blood sprinkled before the place in which God was to dwell. And it is very interesting to follow the various manifestations of this glory. The Shekinah glory rested upon the blood-stained Mercy Seat inside the Veil until Eli's sons, at the instigation of the people, sought to make the Ark of the Covenant a sort of talisman, and took it from its resting-place within the Holy of Holies at Shiloh into the field of battle. There the Ark was captured by the Philistines, and the sons of Eli slain, and when the news reached the ears of the wife of Phinehas she died giving birth to a son, whom she named "Ichabod," saying "The glory has departed from Israel, for the Ark of God is taken" (1 Sam. iv. 22). And it is instructive to note that however easy and simple a thing it may have been to grieve the Lord, so that His glory was withdrawn, it was only after long years and many sad afflictions that the Ark again found a resting-place in Israel, and then not in its old place at Shiloh, in the Tabernacle made by Moses, but at Jerusalem, in the place prepared by David, where we find no mention of the glory being manifested. It was not until the Temple was built on Mount Moriah, and the Ark found its resting-place within the thick curtains, that the glory of the Lord reappeared and filled the house (1 Kings viii. 11). But as Israel under the Judges sinned until God withdrew the manifestation of His presence from among them, so under the Kings they did no better, but went on sinning, so that God could only withdraw again from them, and gave His Temple, His Ark, and His people up to their enemies and captivity. Ezekiel was shewn the glory of the Lord as if loath to leave the Temple, linger first over the threshold of the house (Ezek. x. 4), then departing from off the threshold (verse 18), standing at the east gate of the Lord's house (verse 19), then it went up from the midst of the city and stood upon the mountain which is on the east side of the city (chapter xi. 23), and from thence I suppose it went back into Heaven. From the time of the destruction of Jerusalem by Nebuchadnezzar, the Jews, although they had two Temples, each of which God recognised as being His house (Ezra i. 3, vi. 14, Matt. xxi. 12, 13) never had the Ark of the Covenant again within the Veil, nor do we ever read of another manifestation of the glory of the Lord therein. The next glimpse we get of the glory is in Luke ii. 9. When the glory of the Lord shone round about the

shepherds on Bethlehem plains on that memorable night on which Jesus was born the glory was returning to earth, not now manifest in a Temple made with hands, but in the Temple of the body of Jesus; and John tells us that they "beheld His glory, glory as of the only begotten of the Father, full of grace and truth." And the writer of Hebrews says that He was "the effulgence (the outshining) of His Glory, the very image (character) of His substance" (Heb. i. 3). In Luke ix. 32, Jesus gave three of His disciples a glimpse of the future glory, when in a way hitherto unseen, "being fully awake, they saw His glory." But, however, a few might recognise the glory of God in Him. Jew and Gentile, as a whole, saw no beauty that was to be desired in Him; to them He was a deceiver, so they cast Him out. And again we find the glory, after lingering for about forty days, going back again from the mountain on the east side of the city (Mount of Olives) into the Father's presence. There Stephen bore testimony that he saw the glory of God and Jesus standing, whom the Jews finally rejected, when they gnashed their teeth upon this witness and murdered him. Now, during the time of our Lord's sojourn at God's right hand, we, by faith, see that glory as we gaze on the face of Jesus, and as we do so, we, as mirrors, reflect it, while we ourselves are changed from glory to glory as by the Lord the Spirit (2 Cor. iii. 18), and in proportion as we are thus conformed to His likeness will we rejoice in the hope of the glory and be found "looking for that blessed hope and the appearing of the glory of our Great God and Saviour, Jesus Christ" (Tit. ii. 13, R.V.). The Jews have yet to build a Temple at Jerusalem such as God gave to Ezekiel the plan of, and when that is completed the glory of the Lord that departed by the way of the east will come again by the same way (Ezek. xliii. 2). "This same Jesus shall so come again in like manner" (Acts i. 11.), and to like place from which he went (Zech. xiv. 4), "and the glory of the Lord will come into the house and fill the house" (Ezek. xliii. 5), and then will Isa. lx. 1, 2 be fulfilled. Israel will "arise and shine," for the glory of the Lord will have risen upon them and be seen upon them. After this "the whole earth shall be filled with the knowledge of the glory of the Lord" (Hab. ii. 14), and God will indeed dwell with men in that holy city, Jerusalem, which came down out of Heaven, having the glory of God, of which we read in our opening verse "The glory of God did lighten it, and the Lamb is the light thereof."—R.N.

Love.

"We love Him because He first loved us" (1 John iv. 19.)

BELOVED, let us love one another; for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Love! What a subject! Who knows its height, depth, length, and breadth? Where dwellest thou?—thou holy virtue of the universe; pure as the morning light, clear as crystal, and, as one hath said, brighter than the sun (Acts xxvi. 13). There is a love, but it is earthly, sensual, etc., that beguiles unstable souls, and drags the hireling with the ungodly down to perdition, to become the companions of devils. There are many kinds of love—holy and unholy, lawful and unlawful, but none like that which came from the Man of Sorrows; love beseeching (Matt. xi. 28, 29, 30), love weeping (Luke xix. 41), love groaning (John xi. 38). Then He says "Simon, son of Jonas, lovest thou Me?" Again, "If ye love Me, keep My commandments." It is an undisputed fact that God loves us, but let us be candid, and pause ere we answer "Do I love Jesus?" This question was asked of the chief Apostle, Simon: "Lovest thou Me?" Just drag yourself away from busy life, and get alone with God for fifteen minutes with this question staring you in the face: "Do I really love Jesus?" God has endowed us mortals with the faculty of love, but where is its centre? It may be to my wife, children, houses or land, business, etc.—things lawful in themselves. Yet an *echo* is heard saying "Lovest thou Me?" Twenty-four years ago, in England, these words came home to my soul with power as I sat in an assembly, and I have never forgotten them. The earthly vessel, moved by the Holy Ghost, dwelt pointedly on those words, "Do I love Jesus?"—not loving Him on Lord's Day, and then the world all the rest of the week; not *used to love Him*, but do I *now*? Busy fingers often run along the key board while voices prepare to blend in harmony; but is it out of love to Jesus? Israel's joy at the Red Sea was undoubtedly to Jehovah God, and our's ought to be to Him who gave Himself for us. Pure, unselfish love is of God, and cometh down from above, from the Father of Lights (James i. 17). Jesus came to declare that love. Do I possess it? Oh, what a Saviour! He breaketh not the bruised reed, nor quenches the smoking flax. What encouragement to our feebleness! Man for the second time has been infused with pure love from above—not the old man, but the new; and the new only when it abides in the vine has any power to display this holy virtue. It has been said some are born to love, while others cannot. It is a mistake to think so, for the new nature is part of the Godhead (John xvii., Eph. v. 30), and is of love, for "God is love." As the woman's oil was multiplied according as she poured out to fill other vessels (2 Kings iv), so we

develop in this holy grace as we are poured out, spending and being spent for Jesus' sake. Try it, child; and when thou art increased, give God the glory. Pure love went forty miles to meet an uninterested outcast sinner (John iv.); begotten love washed feet with tears (Luke vii. 44); returned, and in public confession fell at His feet (Luke xvii. 15, 16); expressed gratitude by washing the stripes of the witnesses of *Jesus* (Acts xvi. 33). Standing upon a pile of human collections that Jewish Synods or schools were able to give—philosophy (science falsely so-called), shadows of things, etc.—begotten love counted all things but dung that it might attain to the source from whence love came (Phil. iii. 8). Two things are essential to prove Christianity—faith and love. “Without faith it is impossible to please God” (Heb. xi. 6). “If any man love not the Lord Jesus Christ, let him be accursed” (1 Cor. xvi. 22). Are these two graces found in me?

In the first century Holy Writ gives evidence that they abounded in love when the hounds of Hell were let loose to do almost what they chose, and the defenceless women and children were hunted from place to place, yet were to God a sweet-smelling savour. Love and faith will ever be tested while we live. One passage of Scripture has become very perplexing to many—Matt. vii. 16: “Ye shall know them by their fruits.” Our Royal Master gave the standard, and the early Christians used it (1 John iii. 10). We lack power in the Church. Why? Because other things have been substituted for unfeigned love. The head has been exchanged in many cases for the heart, and made to supply a need that belongs only to the bowels of compassion. O thou holy virtue, abide with me. “Covet earnestly the best gifts; and yet show I unto you a more excellent way.” The Christian faith is Godwards. Heaven's best gift was manward. Faith has no standard. It rises from man to God. I mean the common faith concerning things not seen; and the day will come when faith will vanish away. Love has a standard. Its holy origin is of God, who gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. *Oh! what a love is Thine, O Lord?*

One who was imprisoned for being wrong in mind, left scratched on the plaster of his cell the following lines:—

LOVE OF GOD.

If the ocean was filled with ink,
The sky of parchment made,
Each stalk that grew a *quill*,
Each man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

1 Cor. xiii. is *God's* standard for His children that we might endeavour to attain, some thirty, some sixty, some one hundred-fold. Unfeigned love to Jesus goes right through and leaves far behind in shadow-land such things as empty show, tongues of men and of angels, gifts of prophecy and the understanding of all

mysteries, and all knowledge, all faith, and such zeal that can part with its last penny, even bodies to be burned, and yet destitute of that vital spark that manifests God's own flock. This most excellent way spoken of can only be laid hold of according as we have realised the bounties of a thrice holy and righteous God who had mercy and not sacrifice on a poor Hell deserving sinner like me. Excellent way, “suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, endureth all things.” Unfeigned love never faileth; she lives not in the hearts of pride, and is not at home where covetousness is practised, and is a stranger to the extortioner, and knoweth not him whose god is his belly, who mind earthly things, and hold men's persons in admiration because of advantage. She has dove's eyes (Sol. Song iv. 1), and loves the children of men. She is an entreater and beseecher, a seeker and a finder, and has found even me. Her voice was heard saying “Come into my house, and she constrained the witnesses to partake of her hospitality (Acts xvi. 15). She furnished a room for the man of God as he passed that way (2 Kings iv. 10). A restored Peter could say “Love as brethren”; yes, as brethren that lived in the first century, who called not that which they had their own, but took joyfully the spoiling of their goods; who sent bounties to Jerusalem for the poor of the flock, as brethren who would bow to the holy authority, and acknowledge the oversight to be of God (Heb. xiii. 17, 1 Thes. v. 12, 13). True love is pitiful, and will never say “Be ye warmed and filled,” but will act in conjunction with their word, and the fruit of such sowing will be treasures in Heaven. Oh, my brother or sister, hast thou left thy first love?—H.M.

THE MEDICINE CHEST.

In hours of unrest—Thy peace, Lord (John xiv. 27, Phil. iv. 6, 7, Col. iii. 15).

In hours of irritation—Thy patience, Lord (Rom. v. 3, 2 Peter i. 6).

In hours of temptation—Thy purity, Lord (Matt. iv. 1-10, John viii. 29, Heb. iv. 15, 1 Peter ii. 22).

In hours of weakness—Thy strength, Lord (2 Cor. xii. 9, Phil. iv. 13, Ps. xviii. 2).

MY COMING LORD.

He is coming, my beloved;
Coming soon to take His own;
In Him I am now accepted,
Soon shall share His royal throne.
I shall dwell with Him above,
Praise His worthy name and love.
I shall see Him, and be “like Him,”
Free like Him from taint and sin,
Worship and adore Him ever,
By His blood alone made clean.
Jesus, Lord, my friend, Divine,
By Thy mercy I am Thine.—S.A.W.

Conference Notes.

CHRISTMAS AND NEW YEAR CONFERENCES.

These special meetings are once more a thing of the past. It has been our privilege to attend three of them, while reports from other places prove that they have been on the whole good and profitable. The Palmerston meetings, 25th and 26th, started in weakness through lack of prayer and waiting on the Lord, but they increased in interest and power as they continued. Perhaps the weak start was over-ruled for blessing, as it served to cast us more upon the Lord. Tuesday afternoon was good, and the Gospel at night was exceedingly solemn and powerful. Wednesday was good throughout, and in the evening meeting one previously convicted was delivered, while another good case was saved on Thursday. One or two conversions serve to sweeten these meetings and cheer the hearts of saints. Those who ministered the Word were Messrs. James and Wm. Coppin, Loudon, McIvor, Dickie, Chrystall, Lawrence, F. Migill, T. Rowe, and the writer (C.H.H.). Two or three open-air meetings were also held, at which a number took part; and on Wednesday afternoon two sisters obeyed the Lord in baptism. The meetings were very largely attended.

The following day most of the above-named speakers journeyed to Manakau, where two more days of special meetings were held, and a very good time it was. The meeting here is small, but with a goodly company from Ohau and Palmerston there was, altogether, a fair muster. The Word was searching and powerful throughout.

On the 29th and 30th Maharahara was the centre of interest, and a good number of the Lord's people were gathered together. These meetings were good, and resulted in some restoration and one conversion. The Saturday night Gospel-meeting appears to have searched the foundations of many. During the day the subject of "growth" and "fruit," from John xv. and Ps. xcii., occupied much attention, with profit. Those who took part in ministry were F. Martin, E. Whitehead, J. and W. Coppin, Loudon, H. Isaacs, and the writer (C.H.H.).

From the testimony of several we learn that Ngaire had very good times on the 25th and 26th. The principle line of ministry seems to have been responsibility to the world—"go out into the highways and hedges," etc.; "go to where the fish are, instead of waiting for them to come to you." Many were a good deal searched and humbled through this line of teaching, so we may expect to see a good deal of activity in the Gospel as the result of these meetings. The Word was ministered by Bros. Curran, LeCouter, Pearson, Isaacs, Anderson, Marsam, Perkins, Aiken, Marshall, and Milne.

At Waverley, on the 30th and 31st December and 1st January, the Lord gave much solid searching and helpful ministry of the

Word. We have seldom heard so much exposition in the same time, and nearly all of it was most profitable. The Gospel, too, was preached with much power, and there appeared to be a good deal of conviction. Although they had been together for three days, and had heard so much, when the last night came there seemed to be no desire to leave; yet when at last they did separate they went away thankful and satisfied, and we trust with good portions for those who had not the privilege of being present. We regret that our brother Curham, who came for the meetings, was kept in bed nearly the whole of the time and suffered much. He was able to minister but once. The following also took part: F. Ferguson, Perkins, LeCouter, Curran, Dickie, Milne, Marshall, Hill, Pearson, Phillips, and the writer.

At Feilding, on the 1st and 2nd of January, there was a good deal of useful and helpful ministry, notably the warnings from the Word of God against the unequal yoke; and there was, we regret to hear, some that was not profitable. Concerning this and any other waste of time in Conference Meetings we need to be deeply exercised. We contend that at these meetings the deepest reverence should be cultivated, and more waiting upon the Lord in prayer to be saved from the scourge of the flesh. The hands of Moses had to be kept up in intercession (Ex. xvii.) in order to prevail against Amalek, Israel's first enemy, and the same ministry is needed now. Some need also to learn the value of "time" at these meetings, and the force of the Scripture—"swift to hear, slow to speak." The general good and the Lord's glory is infinitely more important than getting our "say" or airing our eloquence. May the Lord enable us to learn from our failures. There were, as usual, a large number of believers present.

DUNEDIN.—The annual Conference was held in the Gospel Hall, on Tuesday and Wednesday, 1st and 2nd January. A large number of Christians from all parts of the colony were present, and these, together with local ones, brought the attendance to about 400 at each meeting. It was pleasing to notice a goodly number present from the different sects in the city.

The meetings were, as usual, chiefly taken up with addresses by different brethren. Exhortations were given on various subjects, and if all are but carried out by the hearers the result cannot fail to be widespread blessing to God's people. It was, however, the ministrations of Christ that made the deepest impression, and that will doubtless be most lasting in its results. The times spent in prayer were most refreshing, and the hymns were well chosen and heartily sung. On the whole, the Conference will be looked back upon by those who attended it as a time of spiritual blessing and profit.—W.B.

LAUNCESTON, Tasmania.—The usual Christmas Conference is now being held. We have Brethren Geo. Grove, Hunter, and Bond with us, also Bro. H. J. Barnett, recently from China. The

succession of like meetings up the coast are purposed to follow as usual. Bro. Barnett's short account of some real work of the Lord in China was appreciated.—R.S.

Questions and Answers.

QUESTION: *When a brother is led by the Spirit to give thanks for the bread and wine at the Lord's table, is he to do it as the Lord did, and as Paul received it of the Lord (1 Cor. xi. 23-26), or do it in his own way?—H.H.*

ANSWER: If a brother is truly led of the Spirit to give thanks at the Lord's table, he, no doubt, will do it in a right way, and it will be after the pattern given by the Lord Jesus in practice, and the Apostle Paul in precept. No brother can take the place the Lord did when He instituted the Supper; but as, when giving the disciples a pattern prayer, He said "After this manner pray ye," so Paul tells us how he received the pattern from the Lord to deliver unto us, and we ought always to follow it as near as possible. The attitude of sitting or standing, of going up to the table or staying in one's place, is not touched upon in the instructions, so must be left to the individual knowledge and conscience, and in these and other details we have no right to judge a brother.—R.N.

QUESTION: *Is it right for a Christian who has lent another a few pounds to charge him interest?—R.McL.*

QUESTION: *Is it right for a Christian farmer to grow tobacco?—R.McL.*

ANSWER: Replies to the two questions asked by R. McL. depend very much upon the force put upon the word "right." Does he mean absolutely sinful, or a thing lawful in itself but not expedient because of its effect upon others. The rightness or wrongness in both questions is much a matter of the circumstances peculiar to each case, and which it is impossible to rightly judge without knowledge of them. It may be, in the first case, that the Christian who lent the money is, as in many instances, dependent upon the interest derived from it for his or her livelihood, or for other reasons may not be very well able to spare the interest. Usury was prohibited by the law of Moses when borrower and lender were fellow-Israelites; but usury generally means excessive interest forced upon the borrower because of circumstances which he cannot withstand. This no doubt would be sinful on the part of a Christian. But while the question of right or wrong may enter into the charging of interest, it is quite clear that a Christian should not borrow or get into debt beyond the reach of his present capital to cover principal and lawful interest. "Owe no man anything" is a clear injunction upon that point, and it is a true proverb which says "He that goes borrowing goes a-sorrowing."

In the other case, the question arises about the right or wrong of the use of tobacco as a luxury. I do not know any Scripture

which makes its use absolutely sinful, although I am persuaded it is not an expedient thing for a Christian. Yet tobacco is only one among the many luxuries of the world, and I do not know that providing for it is any worse than providing for many others. For the Christian to adorn himself or herself with gold, silver, or costly raiment is clearly wrong, yet I never heard the manufacturing or selling of these things to the world called in question. It may be that the tobacco in question is grown for other purposes than use as a narcotic, in which case, of course, there could be nothing wrong. But here, as in all other things, the grower ought to maintain a conscience void of offence before God and man, and act remembering that the Lord is at hand and His judgment-seat is just beyond.—R.N.

Jottings.

Our brother Mr. Alex. Marshall, of Glasgow, editor of *The Herald of Salvation*, has, after a good voyage, just reached our shores. He writes that he is much better, has slept very well, and was able two or three times to take part in meetings aboard ship. One night a passenger who had attended the meeting took ill at 12 o'clock, died at 4 a.m., and was buried at 8.30. Our brother has no definite plans before him, as his future path will depend entirely upon whether his health is restored or not. Fresh air and rest is what he needs at present. He has gone to Dunedin, and may be communicated with care of Mr. R. Laidlaw, 19, Rattray Street. We trust that through the change and the good hand of our God upon him our brother may be fully restored to health.

Many of our readers will have heard ere this of the "home-call" of our sister Miss Hankins, at Singapore. She had only been there a few months, but being a bright and happy Christian had won the hearts of some. She was attended in her last illness by Mr. A. R. Thoburn and our sister Miss Emmerson, who read and prayed with her up to the end, which took place at 9 p.m. on Sunday, November 11th, the cause of death being cholera. The funeral took place the following day, when a goodly number of friends came together, and a very solemn time was spent. Our sister's sojourn in the mission-field was short, but perhaps it may be said of her as of another "She hath done what she could." Tidings of her death first came to hand by cable from Mr. W. Macdonald; now from the same source, and several others, we get full details by letter. We commend the bereaved to Him who is spoken of as "the God of all comfort."

Letters from Miss Reeve and Mr. Blick give the latest news of themselves and fellow-workers. Mr. Blick has been unwell, and was ordered to take a change, which has resulted in his recovery.

Three and a half weeks were spent at Singapore—during which time he got an insight into the work there—then nearly two months at Kuala Lumpur. At this latter place our sister Miss Shircliff is helping Miss Simpson in dispensing work, also in Malay and English visiting. Miss Davies has been obliged to take a ten weeks' change at Singapore, but is back again now in the work with Miss Reeve at Penang. Miss Dron is teaching a school ten miles out of Penang, and, although getting on well, is badly in need of a fellow-worker. Bro. Blick, writing of his visit to Kuala Lumpur, says: "Although laid aside for a short time on two occasions, it is with much joy and comfort I look back upon my visit there, for the spiritual refreshment as well as the opportunity of serving in the Gospel.

Two brethren from Oamaru visited the goldfields at Maerewhenua, and had the privilege of baptising a brother and sister. They also preached the Gospel with much liberty, and received much kindness from the people. They are praying for a work to be done there.—J.L.

A zealous brother in the North Island has succeeded in getting a number of subscribers for the *New Zealand Ambassador* from people of the world in his district. These he will deliver monthly, and, we doubt not, reap the fruit from the seed thus sown. Could not many others do likewise?

We have received several letters from esteemed correspondents *re* interpretation of Heb. iii., vi., x., which has decided us to reprint a careful exposition of these difficult texts by Mr. A. J. Holiday, of Featherstone, England. We hope to have the first in next month's issue.

The compilers of the new hymn-book "Light and Love" have kindly sent us a specimen copy, and after a careful look through we have no hesitation in saying the worship part of it is the best we have seen. It contains the best hymns from several books known to us, and quite a number of new ones. In Part I. there are 600 hymns for worship, while Part II. contains 298 Gospel hymns. They can be obtained separately or bound together, at prices to suit anyone, from the office of "Echoes of Service," 16, Paternoster Square, London.

As the census is to be taken again in this Colony about the month of April, we invite suggestions from readers of the TREASURY as to what ought to be written under the heading of "What religion?" For the sake of testimony we ought to come to something like uniformity in the matter, and be able to speak the same thing. We suggest that the most Scriptural and suitable name should be chosen, and all believers gathered in simplicity should be advised to adopt it.—ED.

"The Memory of the Just is Blessed."

(Prov. x. 7.)

SINCE our last issue the hand of Death has been at work in a very marked manner, and amongst others dear to us that have been taken is our beloved and Sovereign lady Queen Victoria. Under God we have received many and great privileges and blessings during her long and prosperous reign, for which we need to be thankful. As she evidently knew the truth in its simplicity herself, her interests have ever been in the right direction for her many subjects. As Queen, woman, wife, and mother she has been a noble example to all nations. A lover of the Bible herself, it has been her constant companion, and she has had the joy of seeing it circulated more during her remarkable reign than at any other period in the world's history. We are informed, too, that she personally taught a Bible-class at Buckingham Palace, composed of the children of her attendants, in which she took great interest; even the birthdays of her class being remembered and calling forth some kind recognition.

As a reader of the Word of God she had evidently learned the truth of the Lord's second coming, for it is not a great time since she is reported to have said she thought it highly probable she would not have to lay aside her crown until it was laid at His feet. This, however, has not been realised; but we are thankful, and we are sure our readers will be too, that she thus knew the truth of the Lord's second coming.

Her life has been simple, pure, and full of good works—a pattern to many. With true womanly consideration, sympathy, and modesty she has added queenly tact and diplomacy, giving her the confidence and affection of all her subjects. In the Highlands of Scotland, where so much of her life was spent, the many virtues of a true woman have been seen in a way that will not easily be forgotten. Her life has been full—full of days, riches, and honour; and we trust she is now in the presence of Him who is King of kings and Lord of lords. For all the blessings received from the great Head of the Church through her we are profoundly thankful, and our prayer is that her successor, King Edward VII., may follow in her steps. A monarchy is the Divine form of government, and the Apostle Paul exhorted Timothy that prayers and supplication should be made for kings and for all in authority;

while the Apostle Peter says "Love the brotherhood. Fear God. Honour the king" (1 Peter ii. 17). May our readers loyally, faithfully, and constantly remember this.—C.H.H.

Thoughts on Acts xx.

By C. F. Hogg, China.

PAUL arrived at Troas early in the week, apparently on the Monday morning, since he remained there seven days, leaving early on the following Monday morning (verses 6, 7, and 11). The length of his stay seems to have been determined by the mutual desire of the local brethren and the visitors to unite in the breaking of the bread. From the language of the narrative we conclude that the first day of the week, known now as the Lord's Day, Sunday, or First Day, was the day on which a meeting for that purpose was ordinarily held; indeed, we might go further and say, without violence to the passage, that on that day such a meeting was regularly held. We may note further that notwithstanding the eagerness of Paul and his party to reach Jerusalem in time for Pentecost, and that the journey before them was long and uncertain, a meeting for the purpose was not held in the interim.

Whilst the object of this meeting was to remember the Lord in the breaking of the bread according to the commandment, advantage was taken of the opportunity thus afforded for the edification of the saints. As to the order of the meeting the record again is explicit that the breaking of the bread was neither the initial nor the final act. The hour of assembling is not indicated, but the place was lighted artificially, and midnight had passed before Eutychus met with the accident which demanded and received Paul's immediate attention. When anxiety about the lad had been relieved, it was then that Paul broke the bread, resuming his discourse later and continuing in conversation with the disciples until the day broke. Thus before and after the act that gave character to the meeting the Word was ministered to those assembled; indeed, it is worthy of note that there is no mention of either singing or prayer on the occasion, though that such had place we may conclude from 1 Cor. xiv., when the same apostle who took the leading part at Troas writes at length on the order to be observed in the assemblies of the saints.

Of the subjects which occupied the attention of the assembly Luke says nothing in his narrative. That they were appropriate to the occasion and to the needs of the people we need have no doubt.

Not the presence of Paul, but the presence of the Lord the Spirit secured that. Where He is to-day the ministry will be appropriate, pleasing to God, helpful to saints. Rules and laws, written or understood, will not secure an edifying ministry, for where the Spirit of the Lord is there is liberty, but always liberty in submission to the Spirit of the Lord. Let no man, however gifted, deceive himself into supposing that he has right to be heard on any subject at any meeting of the Lord's people. Neither he nor any other has right of any kind in the presence of the Lord Himself. Let him rather see to it that, as a steward of the mysteries of God who must one day answer for his stewardship, he realise his responsibility to minister the Word only in the Lord. For those who hear let them not usurp the judgment seat whereon the Lord sits. Let patience have her perfect work rather, that by prayer and a humble mind we may grow in unity of thought and action. 1 Cor. xiv. 29: "Let the others discern (or discriminate)" is different. Here is imposed a responsibility to maintain purity of doctrine, but the spiritually-minded will not misuse this word to justify a censorious spirit, or to excuse lack of patience with one who differs, not in matters of doctrine but of judgment.

Of the character of the ministry in style and form not a little may be gathered from the words used to describe it. In verse 7 we must substitute "discoursed with" for "preached to," a change made in the Revised Version. (Compare Acts xvii. 17 and xxiv. 5—where A.V. translates the same word by "disputing"—and Rom. xiv. 1, where the noun appears as "disputations"; see also Luke xx. 14.) Thus we gather that Paul was not the only speaker, though seemingly he was the only teacher, on the occasion. Many difficulties had arisen, some in the individual mind, some in the assembly. Much that had occupied the thoughts of saints was dark or doubtful, on many points information was lacking. There was liberty at Troas to seek help in the assembly, to ask questions, to suggest difficulties, to seek light, to correct misconceptions, to explain mysteries, to seek and to give counsel on matters of common experience. Hence we are told the apostle "discoursed with" the saints in the liberty secured to them by the presence of the Spirit of God. Verily in many things we have failed to return to apostolic practice!

The prohibition of speech to the sisters in the assembly (1 Cor. xiv. 34) is obviously written in view of the custom in the early Church to ask questions of those whom the Lord had called to take the lead in the ministry of the Word. It is not seemly for sisters

to call attention to themselves, hence the prohibition, the very terms of which suggest that was both proper and usual for the brethren so to do. The word used may no more be translated "chattering" here than in Matt. xiii. 3, Rom. iii. 19; neither is it more permissible for brethren to "chatter" than for sisters to do so. The truth is that, for reasons not plainly revealed, the conduct of the sexes met together for worship is the subject of the explicit expression of God's will. The prohibition is no mark of inferiority, neither does the obligation to observe it depend on our being able to trace its reason. These passages, Acts xx. 7-12 and 1 Cor. xiv. 34-36, throw light one on the other, and suggest a feature of Church life in the apostolic age unknown to-day.

Returning to the meeting at Troas, we read that Paul "prolonged his speech," indicating that he was the principal speaker. To him queries were put, difficulties stated, and by him replies were given and difficulties solved. The word translated "speech" must not be held to mean a sermon or its equivalent in this place, whatever it may mean elsewhere. It must be understood in harmony with the word translated "discoursed" earlier in the verse, and with that rendered "talked with" in verse 11. A word or two with reference to this last must bring these notes to a close. It is found elsewhere in the New Testament in two places only—Luke xxiv. 14, where we read of two men who "communed with each other" on a subject very near their hearts, and again in Acts xxiv. 26. The noun formed from the same word is used in 1 Cor. xv. 33.

Complaints and Accusations.

A VERY common sin in the Church of God, the cause for much of the deadness and poverty occurring in assemblies of saints, is the sin of speaking against one another. We ought to deplore its existence with its baneful effects. On this diseased spot let the finger of the Lord be placed! May the Spirit convict with a "Thou art the man," and may our hearts acknowledge "I have sinned against the Lord"; then shall it be said "The Lord also hath put away thy sin" (2 Sam. xii. 1-14).

That "little member," so sternly denounced by the Apostle James in the third chapter of his epistle (nothing exaggerated), will give all a good deal to answer for when "the Lord shall judge his people." Do let us then be careful of our conversation at the meal-table, and at other times when chatting together, and never let us

expose the Lord's people in the hearing of the *world*, for that is an awful thing to do. When visiting believers in their homes one is distressed at so often hearing complaints and accusations—the influence is soul-withering in the extreme—and on such occasions you feel it quite a pleasant relief to be outside again, and breathing purer air. But the depressing effect is not easily shaken off, and should you meet on the road the Christians you heard about, why you can hardly love them! It is better to cultivate a spirit that can love the children of God through thick and thin, through "evil report and good report," and it cannot be done unless we resolutely refuse to make the failures of our brethren and sisters a matter of conversation. "Jesus . . . having loved His own which were in the world *He loved them unto the end*" (John xiii. 1) is a text worth writing on "the door posts of thine house." In the midnight hours on lonely Olivet, with His "head filled with dew and His locks with the drops of the night," was the time and place for the sins and failures of His beloved disciples to be rehearsed in His Father's ears. What an example and a rebuke to you and me! "Pray, brethren, pray!" In Rev. xii. 10 we have Satan represented as accusing the brethren of our Lord before God; whilst in John xvii. 9 we have Jesus engaged bearing us up in prayer. There is great solemnity in the thought that when we are speaking evil of another, and enlarging on their faults, we just then are very closely resembling the Devil himself. Shall we continue in so Satanic a practice? Let us hope not. How much better is it to be manifesting the spirit of Christ in making intercession for the saints.

The aged and honoured servant of God, Mr R. C. Chapman, of Barnstaple, stopped an "accuser of the brethren" with the remark "My brother, they are beautiful sheep, they are beautiful sheep!" Possibly the accusation was quite true, but he could not lend his ears to tales of the shortcomings of those who, in spite of all, were yet "precious as the blood that bought them" in God the Father's sight. How different had this one come and said "Bro. Chapman, may I see you alone?" Then in the privacy of some inner room to tell his brother, with sorrowing heart, the bad news, saying "I thought it would be nice that we should pray together about this dear erring Christian." We might picture the two brethren kneeling before the Lord, bowed in their hearts at the shame brought on that worthy name by a member of the Body of Christ. This would lead to an exercise of heart for the restoration of the offending one; and a friendly call, made in a spirit of meekness and love, would have

the Lord's blessing upon it, and nothing more would be heard or known of the fault which came to light.

I do not say that we should refuse ever to hear an evil report of another believer, but it seems to me that both he who brings the news and he who listens have both sinned in the sight of God, unless the occasion is made one of supplication and intercession. When "faults" are spoken of between brother and brother, the Scripture is careful to introduce prayer. We may learn this from James v. 16: "Confess your faults one to another, and *pray one for another*, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." I am aware this has nothing to do, strictly speaking, with telling tales *about* one another, my point being that when "faults" are in anywise referred to prayer ought certainly to follow on. How else can love be maintained for all the children of God—that Divine love seen in our Heavenly Master? Let us paraphrase 1 Cor. xiii. 4-8 to see His spirit as He moved among men, and remember "I have given you an example." "Christ suffered long and was kind; Christ envied not; Christ vaunted not Himself, was not puffed up, did not behave Himself unseemly, sought not His own, was not provoked ('easily' omitted in R.V.), thought no evil; rejoiced not in iniquity, but rejoiced in the truth; bore all things, believed all things, hoped all things, endured all things. Christ never failed." Now, "let this mind be in you, which was also in Christ Jesus," for wayward, wandering, straggling are many of the "sheep"; far from lovely and pleasant in their lives, and often in life divided. There is nothing else for it, brethren, than that you and I shall get to the top of the rock, as Balaam did, and from its calm eminence view the "Israel of God" as the people which are Jehovah's portion. Then, with the eye on the eternal purposes of God concerning them, it will be "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel" (Num. xxiv. 1-9).

The following incident will illustrate what I say. A military officer entered a shop, and whilst there observed through the window some of his men in what appeared white uniforms. "Whatever have my men been about," he said to the shopkeeper, "they have got on white uniforms!" "No; you will find they are alright," the other replied, "the glass in that window is red, and a red uniform through it appears white." So it is when God looks upon His saints through the atoning work of the Cross—the crimson blood makes "whiter than the snow." Oh, that we could contrive a little better to keep before us "the place which is called Calvary," when the

"faults" of fellow-Christians are in evidence. Remember what the Lord did to Miriam by the way, after that the people of Israel were come forth out of Egypt. Miriam and Aaron spoke against Moses because he had married an Ethiopian woman, and the anger of the Lord was kindled against them, and He said "Were ye not afraid to speak against my servant Moses." Miriam became leperous, white as snow. Aaron was so overcome at seeing what happened to his sister that he said to Moses "Alas, my lord! I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned." Upon Moses' intercession for her, the Lord commanded she should be shut out of the camp seven days as unclean, and after that she was received again healed. But we also read that during those seven days Israel journeyed not, reminding us that the sin of God's people, in speaking against each other, hinders the progress of His cause. (See Num. xii.)—F.F.

Should Elders be Appointed; and, if so, Who should Appoint them?

MANY have not hesitated to answer "Yes" to the first part of this question. Did not Paul and Barnabas ordain elders in every Church? Was not Titus left in Crete to ordain elders in every city? Surely this settles the matter. But when we come to reply to the second part of the question, we find that it is not going to be settled in such an off-hand manner. Who are to appoint the elders? Suppose the question was asked "Should miracles be performed in the present day, and who are to perform them?" what would be thought of the one who should answer "Of course; miracles were performed by the apostles, so we must perform miracles too"! The testing question would naturally follow: "Who is going to perform them?" There are not wanting those who boldly pretend to fulfil certain of the apostolic functions. So-called bishops of the "Church of England" lay their hands on the heads of would-be priests and say "Receive the Holy Ghost . . . by the imposition of our hands." They little think, while doing so, of the awful impiety of such a false pretence; and while probably few of God's children really suppose that the Holy Spirit is bestowed in any such fashion, there is no visible demonstration on the spot that the whole thing is a sham, and so it goes on from century to century. There are other powers that were exercised by

the apostles, which it would be too risky to imitate in the same way. It is told of one of the Popes of Rome that he was exhibiting to some illustrious stranger all the treasures of the Vatican. "You see," he said, with a complacent smile, "we cannot say, like our first predecessor, 'Silver and gold have I none.'" "No," answered the visitor, "neither can you say 'Rise up and walk.'" That sort of pretence would be exposed on the spot, and so men have prudently to abstain from it. But in the matter of bestowing the Holy Spirit, and in this other matter of appointing elders, men assume that, because they were done by the apostles, they must be done now, and they then proceed to carry out some performance of their own, without ascertaining whether the Scriptures ever indicate that God has empowered any of His servants to continue such acts. It is undoubtedly true that in the apostolic days elders were appointed by the direct authority of the apostles, or by persons whom the apostles had authorised to act in their stead; but when we come to look for instructions as to who are to continue to make such appointments, we find no trace of anything of the sort. In the same way we are told how the Scriptures were written by men of old, who were moved by the Holy Spirit; but we have no hint as to a continuation of such men all through the dispensation. We have no more right to go on appointing elders, merely because the apostles did so, than to add to the Holy Scriptures for the same reason. What, then, does the Word of God teach us about the continued oversight of the assemblies of His people? First, that if any man stretches forward to oversight, he desires a good work (1 Tim. iii. 1). Oversight is a work, not an office. The word "office" in this verse, again in verse 10, in connection with deacons, is an addition by translators. King James I. gave certain instructions to the learned men who made the translation of the Scriptures which we commonly use, and which is known as the Authorised Version. One of these instructions was that they were not to alter the existing ecclesiastical names. In obedience to this rule given them by the king, they magnified "oversight" into "office of a bishop"; while for the simple word to "serve," they give to "use the office of a deacon." It is needful to bear all this in mind, or we may fall into much confusion. What the apostle really wrote, then, to Timothy was "If any man stretches forward to oversight, he desires a good work." Oversight is a good work, and it must have a beginning. How does a man stretch forward to oversight? By doing the work. He is not to be put into an office first, by attending an oversight meeting, any more

than by the ordination of a State official, or the appointment of a conference or synod, or the choice of a congregation. "Elder ones, which are among you, I exhort," wrote Peter; and there is no article "the" before "elder." He was not speaking to official elders, but he was telling elder brethren how they were to become overseers. "Shepherd the flock of God which is among you, overseeing them, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. v. 1-3). There is no hint of appointment here. The first epistle to Timothy tells us that it is well if men stretch towards oversight; but points out what sort of men they must be if God is to use them in such work. The first epistle of Peter exhorts older brethren to exercise themselves in this good work, and bids younger ones to submit themselves to the older. For if there is to be no appointment, there is to be a recognition of the gifts which God has bestowed. Pastors and teachers are among the gifts which the ascended Christ bestows on his people (Eph. iv. 11). We dishonour Him, therefore, if we look to any other source for the supply of our need in this respect. But we equally dishonour Him if we fail to discern those whom He has given, and to thank Him for them. Hence we get such an exhortation as this: "We beseech you, brethren, 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" (1 Thess. v. 12, 13). There would be no need to exhort a congregation to know a man whom they had chosen and set over themselves. But there is great need that we should be ready to recognise God's gifts, and to know them by the work His grace is enabling them to do. Perhaps the further question may be asked "Why were elders appointed at the first if that was not intended by God to be His way for His people afterwards?" As there are other important matters connected with this subject, we purpose, God willing, to devote a special article to its further consideration next month.—SELECTED.

Misunderstood Texts.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

HERE is perhaps no passage in the Scriptures that more people have been perplexed over than the above. Believers have supposed it to prove, beyond a doubt, that it is possible for a child of God to perish, while yet they were persuaded from the whole of the New Testament teaching that such could not be the case. Anxious seekers after salvation, on the other hand, have been driven well-nigh to despair because they have been told that the passage

describes one who has come very near to receiving Christ, but has turned away again, and then the terrible "impossible" of the passage has seemed to shut and bolt the door of mercy against them for ever. We are persuaded that, in this case, the misunderstanding is not concerning a single text only, but that it affects a very large part of this important epistle. Because there are not a few passages of solemn warning to wrong-doers throughout the epistle, it is taken for granted that mere professors, as well as saints, are being addressed. But it seems to be quite overlooked that the exhortations which accompany these warnings are exactly the opposite of what would be said to an unsaved religious professor. Clinging to an unreal profession is the sure way to everlasting destruction. But here we find such words as these "Seeing then that we have a great High Priest . . . let us hold fast our profession" (chap. iv. 14). "We desire that every one of you do show the same diligence, unto the full assurance of hope, unto the end" (chap. vi. 11). "Let us hold fast the profession of our faith (R.V. the confession of our hope) without wavering" (chap. x. 23). These and other similar exhortations may fitly be addressed to a believer who is in danger of letting slip what he has learned, and losing what he has wrought; but what application could they have to one who has only a "name to live"? We believe that these passages, and the warnings with which they are closely associated, are spoken to the children of God, and to no others. We shall have something more to say about them in connection with chap. x. 26-29, "For if we sin wilfully," etc., which we hope to examine carefully on another occasion. But the particular passage which stands at the head of this article is of a different character altogether. Unlike all the others, the apostle neither speaks in the first person, "Let us hold fast," nor in the second, "We desire that every one of you do shew the same diligence," but in the third person, "For it is impossible for those who were once enlightened, . . . if they shall fall away." For he is speaking of that which can neither be true of himself nor of those he is addressing, and therefore the change in his manner of expression. But if this passage is neither applicable to saints nor to mere professors, what class of people can it describe? It seems perfectly plain to us that the apostle only imagines a case, such as was evidently supposed to be possible by the Hebrew believers, in order to make very plain how great a mistake they were labouring under. The Hebrews supposed, as many believers do to-day, that one might have trusted in Christ and fallen away from Him again, and afterwards be saved a second time. This the apostle here declares to be impossible, and he gives a reason why. "To renew oneself again to repentance," he says, "after having fallen away, would make it necessary that Christ should be crucified afresh, and would consequently put Him to an open shame." It is here that probably the chief misunderstanding arises. The Authorised Version says "It is impossible . . . to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame," and the Revised Version repeats the same words. But

these are not the exact words of the original, and the difference is an important one. Instead of "seeing they crucify" it should read "crucifying," which makes this wide difference. In the former case the words would mean that their sin, in falling away, was so great that it could only be compared to a crucifying of Christ afresh, and that there could be no possible restoration after so heinous a crime. But as the words really are, the act of crucifying Christ afresh belongs to the attempt to renew themselves to repentance; and the force of the sentence is that it would be impossible to renew themselves again to repentance, as that could not be done without crucifying to themselves (on their own especial account) Christ afresh. The meaning of this will be quite plain if we consider the words in connection with the Levitical sacrifices for sins.

It is perfectly plain that, in every case, the blood of the sin-offering was shed in order to restore the offender to his former standing before God. A fresh sin would not need any fresh offering, or the shedding of fresh blood, unless it was desired once more to bring about the sinner's restoration. We will take the case, then, of an Israelite who had sinned, and, having brought his offering, was accepted, and once more able to draw near to God. But he sins a second time, and is shut out of God's presence. The sin, by itself, has not slain another victim; but if the man is to draw near to God again it will be necessary that fresh blood should be shed. And if no fresh victim can be found there can be no fresh restoration, no renewing of the man again to repentance. Now apply this to the passage before us. The Hebrews, accustomed to the "often times the same sacrifices," which could never really take away sins, were very slow to learn the infinite difference between them and the "one sacrifice for sins for ever." Of course, they did not suppose that Christ would have to be crucified again when they "fell away," but they imagined, as how many do to-day, that they must go through something like a fresh conversion. This is what the apostle takes up. There can be no such thing without a fresh crucifying of Christ. He does not say that a child of God can fall away. Far from it. He does not say "If you should fall away," or "If we should fall away"; but he just takes the supposed case in the minds of those he is writing to, and he says that if there be such persons—persons who have been enlightened, etc., and have fallen away—then it would be impossible for them to renew themselves to repentance, as that could not be done without crucifying Christ afresh to themselves. Their falling away, if they were to remain fallen, would not crucify Christ afresh; but they could not be restored, if they had fallen away, unless He were crucified again on their own especial account. This is where the impossible comes in. It is not that their sin is of such a character that the blood once shed would not avail to save them. But they are supposed to be persons who have been saved by that blood, and then have got beyond its efficacy. If that be so, there must be another sacrifice before they can be restored, and it is just this that manifests the utter mistake underlying the whole notion. We have been both

grieved and saddened to see the attempts often made to show that the five points of verses 4 and 5 were not descriptive of a child of God. "Once en'lightened," is the same word as the "illuminated" of chapter x. 32, and will not, for a moment, admit of the idea that it only means head knowledge. Then again, they are said to have "tasted" three things—the heavenly gift, the good Word of God, and the powers of the coming age. But we are asked to believe that tasting is not actual partaking. Why, it is the same word that is used in chapter ii. 9, "That He, by the grace of God, should taste death for every man." Did He not really die? Was it only a sham? Again, when Peter is exhorting the saints to delight in the unadulterated milk of the Word he adds "If so be ye have tasted that the Lord is gracious" (1 Peter ii. 3). Could he more strongly express the thought "If you yourselves are partakers of the grace"? And even "partakers of the Holy Ghost," we are told, means only that He had influenced or moved them. And what then? If they had never really known Christ and trusted Him, why is the door of mercy shut upon them for ever? It is utterly contrary to everything else in the Scriptures. Many passages in God's Word warn us that professors, with the fairest outward appearance, may, after all, be self-deceived. And those who think themselves to be Christians, yet are not bearing fruit to God, will do well to let such passages search their consciences. But where are such professors taught to cling to their profession by way of making all right? Or where are they told that if they come to Christ as lost, guilty sinners they will be refused? It does not matter what point of view we start from, unless it is perceived that the apostle is dealing with an imaginary and impossible case, we land in utter confusion. Those who think that a child of God can fall away turn to this passage in support of their view. But it proves a great deal too much for them. If it means what they would have us believe, it says that for all such backsliders there is no remedy; and this they will not listen to for a moment. On the other hand, those who know from the Scriptures that nothing can touch the eternal life of one who is in Christ contend that it is not a true believer that is being described. But they are involved in the other difficulty, that words of warning are wasted on such persons, as there is no hope for them under any circumstances. The apostle was labouring to teach the Hebrews the everlasting character of the work of Christ and of all its results; and, as a clinching argument, to dispose of their idea of being saved, and falling away and being saved again, he says "Why, if you could be saved, and fall away, you never could come back at all."—A.J.H.

Photographs of the North Island Gospel Carriage, with workers, have been taken at Stratford, and can be obtained from Mr. Geo. Mumby, Pembroke Road, at 1s 6d each. They will be glad to dispose of a number.

Questions.

Please explain who the "man of sin" is spoken of in 2 Thess. ii. 3, etc. Have heard it affirmed to be Judas Iscariot. Is it so?—C.A.H.

Will Christ reign as Son of Man during the millennium? Will it be on the earth or over the earth?—C.A.H.

Is it right for a Christian farmer who has a ripe crop of wheat standing in the field to have it harvested on a Lord's Day for fear of wet weather?—A.W.T.

A Suggestion.

HERE might be a far heartier response, on the part of believers in fellowship, towards our little Gospel paper *The New Zealand Ambassador*. Perhaps the seeming want of interest arises, in many instances, from not knowing how to go to work, so a suggestion cannot at all be considered out of place. Without letting the left hand know what the right hand does, some who can afford could send Mr. Whitehead an order to supply the two Gospel carriages with a quantity monthly for free distribution. Others might pay for a parcel to be regularly sent to those labouring in the Word in New Zealand. Assemblies could take a quantity, and a few of the believers could go from house to house on a Lord's Day afternoon and distribute them. All might take a few, and each month post them to their unconverted relatives. Get some cheap envelopes, cut the ends—there you have a wrapper and gum too. For the small sum of a few shillings annually see what a number of Christians might do. Any Gospel leaflets lying by could be turned to account by putting one or two inside the *Ambassador*, the package will not be over-weight. One halfpenny will take it anywhere in the Colonies and Great Britain. The saying is "Example is better than precept." For my own part, I have bought a directory of the West Coast (where I am at present labouring), and am posting copies to as many of the country people as I am able to. Now, dear brethren, let us all show a little enterprise in these go-as-you-please days, and send along your orders to Mr. Whitehead if you think the little paper is worthy of a wide circulation—and I am sure it is, and others think the same.—F.F.

Jottings.

THE CENSUS.

DEAR MR. EDITOR,—In response to your invitation in last month's TREASURY, I will offer a suggestion on how to fill up in the census paper the column headed "What religion?" Some years ago I and others used to describe ourselves as "Christians, no denomination," but I learned somehow that that was not accepted

by the department in charge of the census, and that no good was gained. Since then I have always stated that I objected to describe myself as of any denomination—that is to say, I merely wrote the word "Object" in the religion column. That we are allowed to do. But I have heard others say that they called themselves "Brethren" or "Plymouth Brethren." Now, this is clearly contrary to the teaching of 1 Cor. i. 10-13 and iii. 3-5, and makes us a sect and denomination, going back to that from which we profess to have come out. The Word says "All ye are brethren"; and every believer, no matter what he calls himself, is a brother in Christ, and therefore as much one of the brethren as I am. The nearest we can get to what is required is to state that we are "*Christians, commonly known as Brethren.*" This will, I believe, suffice for statistical purposes, and is in some respects better than the word "Object." As the census is to be taken on March 31st, something should be settled at once.—C.J.A.H.

We have received other letters on this important subject, which we regret we have not space for this month. The principle suggestion, however, is "Christian, no denomination." This may be covered in the letter published.—ED.

Our brother Mr. Robert Grubb is still in Queensland, and having good times. He speaks of open doors on every hand, and great darkness prevailing. These are the right conditions for Gospel work. He attended a conference at Bundaberg on Boxing Day, where Bros. Manders, Scource, and himself ministered the Word with much joy and liberty. Thirteen young men told how the Lord saved them, and the next night four were baptized. After the conference Bro. Grubb expected to go to Rockhampton.

Since the New Year meetings a very cheering Gospel work has been going on at Waverley, and still continues. Some were brought under conviction during the conference who, with many others, have been brought into liberty through the labours of our Brethren Pearson and Isaacs, of the Bible carriage, and Alfred Perkins, of Maxwelltown. Altogether fifteen have professed conversion, all under the age of twenty, so believers in fellowship have had joy over their children. Some have been baptized and received.

Bro. Loudon, with Bros. Curran, Martin, and Le Couteur occasionally helping, has had good fruit in the Gospel in Rongotea since New Year. The meetings have gone on night after night, Saturday included, and quite a number have professed to be saved. Bro. Loudon is still there gathering up the fruits. His address for some time will be care of E. Whitehead, printer, Palmerston North.

In conjunction with the above, Messrs. Martin Curran and Le Couteur have held meetings amongst the Maoris around Bulls, two or three being brought to Christ.

Mr. Wm. Coppin has been in and around Feilding during January, with some blessing to saint and sinner. Bro. F. Ferguson has been at Hawera during the same time with similar results.

Messrs. Gordon Forlong and C. H. Hinman have had eight days in the Theatre Royal, Palmerston North. Believers helped, and a few saved. Scepticism in various forms has been chiefly dealt with, therefore we trust it may have far-reaching results. There has been encouragement and blessing here of late.

NELSON.—Our Bro. Mr. J. F. Gray has had much fruit in the Gospel in the back country districts, Motupiko and other places. He is now on a visit to Motueka to see two dying men and conduct Gospel services in that neighbourhood.—G.S.H.

We regret to learn that our Bro. J. Hall is again laid up at Rangiora. Bro. T. C. Rock has also returned to his home in Timaru, with his throat very little improved. These, with all the other workers, need our prayers.

HAWERA.—It is decided (D.V.) to hold all-day meetings here on Wednesday and Thursday, February 20th and 21st (Hawera races). Meetings at usual hours. Believers heartily invited. Trains met. Communicate early with Mr. D. Balneaves, Regent Street.

The second annual conference will (D.V.) be held in the Gospel Hall, Makaretu, Hawke's Bay, on Sunday and Monday, February 24th and 25th. All are heartily welcome. Intending visitors kindly communicate with Mr. Albert K. Howse.

We have a large number of last year's bound volumes of THE TREASURY on hand, and will be glad to dispose of them. Price 2s, or 2s 3d by post.—ED.

Offerings since last issue: For Indian famine—Mr. Muller, £3. For Gospel carriage—K.F., 11s.

PALMERSTON NORTH.—Our highly-esteemed and beloved brother Alfred Stannard departed to be with Christ on Wednesday, 23rd January, aged 63 years. For some time our brother had been unwell, having had two partial strokes, but on January 22nd he was with us at our Sunday School picnic, happy and hearty, and did quite a lot of walking, while some of us had much sweet fellowship with him. During the day, however, the news of a very sudden and unexpected death was brought to us, and this, coupled with the tidings that the Queen was sinking, greatly affected him. About ten minutes past four he was taken ill, but remained with us during the address to the children, after which he was taken home—or rather to his son's home, for his own house he never reached again. During the night he had a large number of fits, and never regained consciousness, passing away next day at five

minutes to one. Mr. Stannard was born when the Queen was crowned, and died almost with her. His eldest daughter, too, was born on the Queen's Birthday. Our brother's end was hard, and, being unconscious, there was no testimony, but his life was beautiful. The various characteristics that go to make up a "man of God" were not lacking in Bro. Stannard. His profound reverence for the Scriptures, his radiant face when Christ was exalted, his truly godly walk and testimony, will not soon be forgotten by those who knew him best. At the funeral there was joy and liberty, and well there might be, for his whole life spoke to us, and will yet speak.—C.H.H.

MAKARETU.—Our dear brother Alexander Stenberg passed away on the 8th January, happy in the Lord. The cause of death was cancer in the stomach. Not a cloud crossed his sky, save the regret he had not been more faithful. As I sat by his bed he drew attention to four texts on the wall: 1. "Serve the Lord with gladness." He said "I cannot do that now." 2. "Do good to all men"—"I cannot do that either." 3. "Overcome good with evil"—"That is past with me." 4. "The Lord shall be thy confidence." Fixing his eyes on this, he said "That will do for me now." Our brother's quiet and godly life will not soon be forgotten by any. We laid the precious dust in the little cemetery opposite the hall he had helped to build, at the opening of which much blessing had followed, his own share being the conversion of his eldest son. Our brother was fifty-nine years of age, and had been saved thirty years. He leaves a wife and seven of a family, some of whom are still unsaved, who, with many tears, promised to meet him again. These might be remembered in prayer.—J.C.

AUROA.—At the age of seventy, our brother James Mudford, formerly of Rongotea, "died in the Lord." His health had been failing for the last six months, and on the 15th January he passed away, without suffering pain. His son James, a few hours before death, read him 2 Cor. iv. 16-18, and the whole of chapter v., and never before had the old man been seen to drink in anything so eagerly. Three portions from chapter v. seemed to give him great comfort: 1. Verse 1—"If our earthly house of this tabernacle were dissolved, we have a building of God." 2. Verse 18—"God who hath reconciled us to Himself by Jesus Christ." 3. Verse 21—"He hath made Him to be sin for us." Then Mr. Mudford prayed and thanked the Lord for the precious blood that had cleansed him from all sin. After this his face was radiant with joy. He urged his sons and daughters to live for God. The funeral was a large one, twenty-two vehicles and a body of horsemen forming the procession, whilst others gathered at the cemetery, Otakeho. We had a good time at the grave. It was solemn and impressive, and much liberty was given with the Word preached to the large crowd of attentive listeners. Mrs. Mudford is bearing up well in the loss of her husband.—F.F.

Christ as the Kinsman Redeemer.

PART I.

THE Bible is a revelation of God and of redemption. The latter is unfolded in its origin, method, nature, and final issues. The need of redemption tells of the presence of sin. The question has often been raised as to whether God could have prevented the entrance of sin into the world. That He was under no compulsion to create men is certain; but it is not so certain that He could have brought *men* into being and hindered them from sinning. Freewill in man involved the possibility and capacity of disobedience. Both reason and revelation teach us that the Fall and all its consequences were foreseen by the Creator. Indeed, we learn that *all things were created*. "To the intent that (in order that) *now unto the principalities and powers in heavenly places might be known through the Church the manifold wisdom of God*" (Eph. iii. 7-10). From this it appears that the world was created and has continued its course to give the sphere and occasion for the manifestation of the wisdom, grace, and power of God in man's redemption. And here we must pause; for with our limited power and knowledge we can hardly even surmise the many and great ends this may subserve, now and in the coming ages, in the economy of the Most High. Redemption has various aspects and reaches different circles. It is God's great masterpiece. Hence, before Christ appeared there were many types and foreshadowings of Him; but in no type have we so clearly brought out certain features of His person and work as in the *Goel* or Kinsman Redeemer of the Old Testament. This word runs through the Hebrew Scriptures. Sometimes it is translated *Kinsman* (Ruth iii. 9); again it is rendered *Redeemer* (Job xix. 25, etc.); and on occasion it is given as *Avenger* or *Revenger* (Num. xxxv. 12-19). The word is found very early in use (Gen. xlviii. 16), but the function itself was even earlier (Gen. xiv. 14). In the first record of the title we see that faith discerned in God Himself the true *Goel*. (Compare Gen. xlviii. 16 and Chr. xxxi. 11-13.) With this agrees the use of the word in later Scriptures, where again and again Jehovah announces Himself as the Redeemer or *Goel* of His people (Isa. xli. 14; Jer. l. 34, etc.). But when Moses defined the duties of the *Goel* in certain matters we learn that he must be a brother or near kinsman of the one for whom he acts (Lev. xv. 25). The instructed Christian will with joy perceive how blessedly the two meet in the anti-type, for "the man Christ Jesus" is also "Emmanuel" or God with us.

For the sake of clearness and brevity, we will group what we have to say upon this subject under the following: 1. The qualifications for the work; 2. The duties to be undertaken; 3. The full results of Christ's work as the Goel.

1. THE QUALIFICATIONS FOR THE POSITION.—He must possess the *right* to act in the matter. A foreigner could not have held the position in Israel. Even one of the favoured nation could not act unless he was *the next of kin*. This is clearly brought out in the book of Ruth. From the history there recorded we find there was a regular gradation in the order in which one might serve as a Goel. "It is true I am thy near kinsman," answered Boaz to Ruth, "howbeit there is a nearer kinsman than I" (chap. iii. 12). Desirous as he was to serve her, a prior claim must be acknowledged. From this point of view our Redeemer has the perfect *right* to act on our behalf. For a man He became to redeem men, and not an angel to redeem angels. In agreement with this it is written "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same . . . verily He took not hold of angels, but He took hold of the seed of Abraham" (Heb. ii. 14-16; see also Gal. iv. 4).

Above we saw that there was to Ruth a nearer kinsman than Boaz. Typically this man may be taken to represent the law. For, apparently, the law was nearer to man than Christ. It was given an opportunity to work; Christ appeared to take up his case. But it failed to bring pardon and life to a single child of Adam. Therefore we read "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3).

Further, not only could the law not save men, but it must condemn them and bring them under its curse. To save us the law must have ceased to be *holy* and *just*. It could only have shewn mercy to the transgressor at the expense of righteousness, and thus, surely, would have *marred* its *inheritance* (Ruth iv. 6). But here the true Goel comes in. By being made a curse for man He can save us for ever from the curse of law.

2. The one who acts requires also the *ability* to serve as a Goel. Under certain circumstances it was essential that a kinsman should be well off. For example, a brother might have sold his property or even himself; and either one or the other required to be redeemed with silver or gold. Hence the aptness concerning Boaz in Ruth ii. 1, he was "a mighty man of wealth."

Already we have seen that by assuming manhood Christ obtained the *right* to be our Redeemer; but it is only because He was and is the true God that He has the power to save us. The very task He came to accomplish proclaims who He is, for only God could have undertaken the sinner's deliverance, and only by becoming man could He carry it through. But since he was God incarnate His death was of infinite and eternal value. Therefore He can well become the propitiation not alone for believers' sins, but also for the whole world.

3. The near kinsman must, in case of need, be *willing* to act. Many things might operate to make a man unwilling to carry out his duties as a Goel. We have noticed already the record of one man who had the right and the power to play a kinsman's part, but was *not willing* (Ruth iv. 6). Doubtless a certain amount of disgrace always attached itself to the name of such an one, but in the above instance even the fear of that was not sufficient to induce him to fulfil his obligations. A very important and precious aspect of the work of Christ is its *voluntariness*. He acquired the right and possessed the power to redeem us, and He, unlike the one mentioned above, was *willing* to act as the Goel of His brethren. We, however, unlike Ruth of old, had no claim upon Him. He might have left man to his doom in the same way that He left fallen angels, and no one would have dared to ask "What doest Thou?" Far be the thought that any dishonour would have attached to Him if He had not been willing to become the Saviour of men.

Marvellous grace and mercy! He willingly undertook our cause! At no point of the descent from equality with God to death, even the death of the Cross, was there any outside compulsion of that Blessed One. Once more we listen to His emphatic announcement: "I lay down My life . . . no man taketh it from Me, but I lay it down of Myself" (John x. 17, 18). And with holy joy we again meditate on the great event of the ages: "*Christ Jesus came into the world to save sinners!*" And with deeper meaning the old words come back to us: "*The Son of man is come to seek and to save that which was lost.*"

Reader, has His mission been fulfilled in *you*? Are you *saved*? If so, in view of the facts here presented, gladly will you look, and, with others of His redeemed ones, say—

"And, Lord, *Thy perfect fitness* to do a kinsman's part
The Holy Ghost doth witness to each believer's heart."

J. NORMAN CASE.

The Great Gathering.

(2 Thes. ii. 1.)

WHAT an high day that will be! Surely it will be Heaven's Diamond Jubilee! All Heaven will be in exultation over this mighty harvest—this ingathering of blood-bought souls. For this day the patriarchs Job, and Joseph, and Daniel, and thousands more have been waiting for ages past (Job xiv. 14, 15, and xix. 25-27; Heb. xi. 22; Dan. xii. 13). For this Christ Himself at the right hand of the Father is waiting now. For this every saint *should* be waiting in fellowship with his Master. "What a gathering of the ransomed it will be." From the catacombs of Rome, where the precious dust has slept, guarded by God for nearly twenty centuries, they will ascend; from the cold depths of the ocean's bed, from the tombs of the great civilised centres, from the plains of India and China, from the wilds of Africa, and from the islands of the sea they shall come to swell the ranks of that mighty host. It seems to me that all Heaven's interest will in that day be centred on this great and glorious event. The morning stars will sing together then and all the sons of God shout for joy with a shout far above creation's loudest note. From God the Father, God the Son, and God the Holy Ghost down to the humblest of those innumerable angels which excel in strength there will be the most intense interest. I firmly believe there will not be an angel there who will not behold one, or it may be hundreds, in whose salvation he has had an interest or an active part. "Are they not all—not some, but all—ministering spirits, sent forth to minister for those who shall be heirs of salvation" (Heb. i. 14). And may we not believe that no angel ever went on any mission with more cheerfulness and alacrity than on this? They sang the sweet and blessed chorus at Christ's birth, and there was one with Him in the dark hour of Gethsemane. They were about at His resurrection, and on the day of His ascension. And this mystery of redemption the angels desire to look into. They have been watching this great work of the gathering out and building up of the Church of God for centuries, and when the topmost stone is laid they will hail it with unutterable joy. It may be we shall have our eyes opened to recognise personally those very beings who have been our unwearied attendants in our sojourn here below. And for the saints themselves how sudden, how solemn, how strange and grand will be the occasion! The bodies of some will, as we have said, have been sleeping for centuries, others will not be

cold. Friends will be "watching for the parting breath" at the bedside of some loved one, when watchers and watched shall hear the shout and spring up to meet their coming Lord. Some will be standing round the open grave to which, in the sure and certain hope of a glorious resurrection, they are committing the mortal remains of their dear departed one, when the Lord Himself shall descend with a shout, with the voice of the archangel, and with the trump of God, and the frail tenement which contains that body shall burst asunder, and the fetters of death shall be loosed, and mourners and mourned over shall be once more united, never to be separated for all eternity. The sad farewells of but a day or two before will be forgotten in the joy and triumph of that blessed re-union. And the mind which was meditating on death and the dead shall now be occupied with Him who is the resurrection and the life, and the eyes shall turn from the coffin to gaze for ever on the face of Jesus, now radiant with unutterable and eternal glory. And this is the glorious prospect which lies before every blood-bought soul. They shall see His face and His name shall be in their foreheads. We shall be like Him, for we shall see Him as He is. This we cannot do until we are like Him. Man could see Him as He *was*, but to see Him as He *is* is not for them who dwell in houses of clay. But when this corruptible shall have put on incorruption then we shall see Him and be satisfied.

"When I shall gaze upon the face of Him
Who died for me, with eye no longer dim,
And praise Him with the everlasting hymn,
I shall be satisfied."

May this blessed hope fill our hearts, exercising a softening, sanctifying, refining influence upon our whole being, which shall be manifest in every department of our lives.—W.A.

2 Chronicles xxix. 11.

MY sons, be not now negligent, for the Lord hath chosen you to stand before Him, to serve Him, and that you should minister to Him, and burn incense." Yes, dear fellow-believers; God in grace has chosen us out of this world to be a people for Himself, to stand before Him as priests, to pray for one another, to serve Him as ambassadors to a people who are blinded by the god of this world; to minister as priests of the sanctuary to Him as

our faithful High Priest. But I fear there are many of us in this present day like the fathers we read of in the 6th verse; we have trespassed, and done that which was evil in the sight of the Lord. Yes; and, sad to say, many seem to have forsaken Him, and turned away their faces from the habitation of the Lord. Just at this time, when we are entering into a new year, one looks back over the past when the assembly of God's people was in a good state; they had, as it were, just been delivered out of Egypt, and, like the children of Israel, were full of redemption songs. They would come to meetings singing God's praises, no matter in what weather or how far; some driving miles, and some walking a long way, in cold and wet, but they felt not the cold or wet because their hearts were aglow with love to Him who had brought them out of darkness into His marvellous light. The living waters were welling out of unhindered channels, and God showed His approval by giving much liberty to His servants in reading and speaking from His Word, and showers of blessing were filling our souls, and sinners were being saved. Ah! but what a change to-day. Meeting nights come round, and what do we see? The appointed hour has come, and only one or two are there; so time goes on. Another comes, then two or three more. It is now nearly half-an-hour after the appointed time, and there is perhaps twelve out of four times that number of believers, and the excuses that are offered are about as bad as having "married a wife and cannot come." "The weather is so bad," says one, "and I fear to take cold." The fear has come too late, you have caught cold already in the heart, and when it gets there it affects the whole body. The consequence is one gets negligent about the things of God, and when someone drops in in the evening family worship is neglected, and those good times one used to have alone with the Lord are neglected too. The burnt incense, which is the prayers of the saints (Rev. v. 8), used to ascend up to the mercy seat as a sweet savour to God, but now it is—

"Room for pleasure, room for business,
But for Christ the crucified
Not a place that He can enter
In that heart for which He died."

Dear fellow-believers, how grievous all this must be to Him who shed His life's blood to save us from going to the everlasting burnings; and how discouraging to those who are anxious to go on with the Lord; and what a bad example to the lambs of the flock, who need as much encouragement by example as by word. And

those of you who are parents, what about the example to your children if it pleases the Lord to save them?

"And the priests went in to the inner part of the house of God to cleanse it" (chap. xxix. 16). Now we, as the house of God, need to be cleansed in the inner part, and it will have to be an individual cleansing. "Wherewithal shall a young man cleanse his way, by taking heed thereto according to Thy Word" (Psa. cxix. 9). Therefore get down before God with true purpose of heart and ask Him to search you, and maybe many a little thing that you saw no harm in will be revealed to you as a secret sin, something that was not manifest to man but was not hid from God; then confess it in a humble spirit and with a contrite heart, being fully determined by God's grace not only to confess but forsake the sins which so easily beset you. Then will you hear the voice of God, through His Word, saying "Now are ye clean through the word which I have spoken unto you" (John xv. 3). We shall then be able to look back on our past failings and profit by them as we enter in the new year. "For the Lord your God is gracious and merciful, and will not turn His face away from you if ye return unto Him" (2 Chr. xxx. 9). What was the effect of the cleansing of God's house? Why, sacrifices were offered, prayers ascended, they sang praises with gladness, and they bowed their heads and worshipped. So with us when we are restored again to the joy of that great salvation. Our prayers and praises will ascend as a sweet savour of Christ unto God, the living water will again flow, and the unsaved will marvel at our boldness, knowing that some of us are "unlearned and ignorant men," but they will "take knowledge of us that we have been with Jesus" (Acts iv. 13). May our God and Father speak to each one of our hearts, that we be not negligent, but go on unto perfection, not laying again a foundation of repentance from dead works, but walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—AZARIAH.

"THY KING COMETH" (Matt. xxi.). He found from the *many*—

1. Ignorance—"Who is this?" (verses 10, 27).
2. Robbery—"A den of thieves" (verse 13).
3. No welcome—"Sore displeased" (verse 15).
4. Reproof—"Hearest thou?" etc. (verse 16).
5. No fruit—"Nothing thereon," etc. (verses 19, 34).
6. Disobedience—"Went not" (verse 30).
7. No repentance (verse 32).

What does our Lord find in *us*?

The Words of my Mouth.

(Pro. xxiv. 9 ; 1 Tim. iv. 12 ; Eph. iv. 29, v. 4 ; Ps. xix. 14).

WE think it high time that a note of warning is sounded out to God's dear children, bought by the precious blood of Christ, against the harmful little foxes "foolish talking and jesting, which are not convenient" (befitting). We fear it is often the case that those who are alive unto God through the woes and agonies of Calvary can with easy conscience indulge in foolish, light, worldly conversation, and regard it as "harmless, innocent fun," whereas it is exceedingly harmful to the new life, mars our joy in the Lord, and consequently prevents us being vessels meet for the Master's use.

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." Dare any child of God say that jesting is of the Holy Spirit? If it is, where are we told that our Lord, who was filled with the Spirit, indulged in any of the nonsense that His redeemed are sometimes heard giving expression to? Then can anyone say that such conversation between those whose souls were atoned for in agonies and blood is *acceptable* to God?

Is He our strength and our Redeemer? Then let Him be our strength against this insidious foe of the Christian's life and testimony. Let Him who has paid an infinite price for our souls be enthroned in our affections. Let Him be the joy that shall be our strength. Think you, beloved, that foolish, light, and fleshly thoughts can be acceptable to our God and Father? How do we know your thoughts? "Of the abundance of the *heart* the *mouth* speaketh" (Luke vi. 45). That is how we know your thoughts, in measure. And for the foolish worldly thoughts that we hear expressed to occupy redeemed souls is a crying shame.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. iv. 29). "Corrupt! you never call it corrupt?" No, beloved, I do not. But will such profitless talk minister grace to the hearers? Will it build them up in the faith? Will it send them away praising the Lord, or be a help to their pilgrim path? Shrink not from the inevitable answer "No." Then it is corrupt, coming out of the crucified and buried "old man," for it cannot come of the born-of-God man, and therefore is "earthly

and sensual" (Jas. iii. 15). Put to such a fleshly use "the tongue is a fire, a world of iniquity; so is the tongue among the members, that it setteth on fire *the whole course of nature*. and it is set on fire of Hell" (Jas. iii. 6).

What progress was Israel making whilst occupied with the things in the wilderness? When Jehovah separated them from the nations around He "avouched them to be His peculiar people, holy unto the Lord." Yet their hearts turned back to Egypt and its flesh pots, fish, cucumbers, melons, leeks, onions, and garlicks—things according to their natural taste, yet without much nutriment, and the last three positively offensive. And so we are saddened sometimes by Heaven-born souls giving out thoughts and sentiments which belong to the world, which show that the flesh has been fed, and that the Devil has kept the heart of that Christian in Egypt or the wilderness.

"We are but strangers here,
Heaven is our home.
Earth is a desert drear,
Heaven is our home.
Danger and sorrow stand
Round us on every hand,
Heaven is our Fatherland,
Heaven is our home."

Strangers! Does the conversation of some dear Christians shew that they are "pilgrims and strangers"? If we are, let us "abstain from fleshly lusts, which war against the soul" (1 Pet. ii. 11). So long as our hearts are thus after Egypt we shall never be in the pilgrim spirit, and I am bold to say will not reach Canaan, where "the old corn of the land" is (Josh. v. 11). Do we really desire to live on Him who is typified by "the old corn of the land"? "Awake, thou that sleepest, and arise from among the dead, and Christ shall give thee light" (Eph. v. 14). Among the dead! Is it possible that God's dear people should be found with the enemies of Christ, indulging in "a little nonsense now and then." Shame on us, beloved! Eternal souls are going to a never-ending Hell, and are we content to joke and "make fun" with them? Then we cannot be happy in the Lord, nor are we fit to speak to them about Him.

Think not that the only alternative to what is called "innocent fun" is a long face. Away with the thought! "In *Thy* presence is *fulness of joy*; at Thy right hand are *pleasures for evermore*" (Ps. xvi. 11). Then let us, with subject hearts, seek often His presence; let us love to think of Him; let us seek in lip and life, before God, His people, and the unsaved, to "show forth the praises of Him who hath called us out of darkness into His marvellous light" (1 Pet. ii. 9). If we profess to be children of God the world will judge us by the saying "Like father, like son." If we are heirs of Heaven let us seek to know and speak more of our home. Then we shall not in vain pray "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." And I beseech you, brethren, suffer the word of exhortation (Heb. xiii. 22).—F.H.B.

Should Elders be Appointed; and, if so, Who should Appoint them?

WHEN writing on this subject in our last number, we promised to endeavour to answer the question "Why were elders appointed at the first if that was not intended by God to be His way for His people afterwards?" We would point out, in the first place, that this is by no means the only case in which God made special provision for the establishment of the new order of things belonging to the present dispensation. And, further, that when such special provision had fulfilled its purpose it was not continued. We may look at a few examples of the kind. When the Holy Spirit was first given on the day of Pentecost it was by visible, outward tokens, seen and heard, that He manifestly took possession of the disciples (Acts ii. 3, 4). The same was true in regard to the first inhabitants of Samaria who received the Gospel (Acts viii. 17, 18). Again, we have the same thing in connection with the first preaching of the Gospel to the Gentiles (Acts x. 44-46). And, lastly, when some, who had only heard John's teaching and been baptised with John's baptism, accepted the further witness of the Apostle Paul and were baptised in the name of the Lord Jesus there was the same visible bestowal of the Holy Spirit, accompanied with the gift of tongues (Acts xix. 6). But after these four representative cases we have nothing further of the sort. Every believer, upon believing, is sealed with the Holy Spirit (see Eph. i. 13, 14); but we never hear of outward signs accompanying the gift. The purpose of the outward signs is clearly enough declared in Acts x. 47 and xi. 17, 18. Without them Jews would utterly have failed to understand that all who believed, Samaritans and Gentiles as much as Jews, were baptised into the one body, and made fellow-partakers of all God's salvation. That purpose fulfilled, the outward accompaniments to the bestowal of the Spirit ceased.

Look again at the position of apostles and prophets in the early days of the Church's history. "Built upon the *foundation* of the apostles and prophets" (Eph. ii. 20) tells what that position was. In chapter iv. we read of the gifts bestowed by the ascended Christ for the edifying of His body, and the order given is as follows—apostles, prophets, evangelists, pastors and teachers (verse 11). This confirms the view previously given, and shows the work of apostles and prophets as belonging to the foundation; while for the carrying on of the work throughout the dispensation evangelists are given to preach the Gospel, and pastors and teachers to shepherd and instruct the disciples. When the New Testament Scriptures were complete the work of the apostles and prophets was ended. The voice of authority of the apostles was continued by the written Word, and the instruction out of that Word by teachers took the place of the revelations given through the prophets.

We have dwelt at length upon these examples because, unless the principle involved in them is clearly seen, believers are apt to be carried away with the idea that whatever was in the beginning of the dispensation must of necessity be continued to the end. In this way the hoary tradition of apostolic succession and the new-fangled pretence of revived apostles by Mormons and Catholic apostolics (so called by themselves) have deceived many. Before the Scriptures had set the matter fully before the people of God, apostles, and those to whom they delegated authority, appointed elders in the newly-formed Churches. For the guidance of the saints all through the age they left us the New Testament. There we search in vain for any hint of the continuance of such appointments. But we do find what was pointed out last month. Men who are earnestly desirous of doing oversight work are shown what character of persons they must be whom God will use for such work. Again, elder brethren are exhorted to do the work, being first conformed to the pattern. And, further, the saints generally are exhorted to recognise these gifts of Christ's bestowing by the work they do, and to honour them and submit themselves to them.

According to the human tradition, some person or persons in authority ordain the minister, who is thereupon appointed to be the overseer, pastor, teacher, and evangelist (all in one), to a parish or a congregation, with whom, in most cases, he never had the slightest previous connection. But God's way is "Elder ones *which are among you*, I exhort . . . shepherd the flock of God which is among you" (1 Peter v. 1, 2).

In thus setting aside the Word of God, God's children are setting aside Christ, as the risen Lord, bestowing all that His gathered saints need, and exercising His authority among them by means of these, His gifts. Would that our eyes and hearts were more opened to the grievous dishonour thus put upon the Lord Jesus, and the irreparable injury done to His people. We should not then treat these things as a matter of apparent indifference, and so, indirectly at least, help to maintain them.—SELECTED.

Be Not and Be.

IT is interesting and instructive to notice the contrasts in God's Word, and how almost without exception BE NOT is followed by BE, showing that the Lord does not intend our lives to be only negative as to evil, but positive as to good. "I would have you wise unto that which is good, and simple concerning evil" (Rom. xvi. 19).

A wise parent will not merely say "Don't" to the unwise acts of his child, but will endeavour to occupy his attention with something better, remembering that active minds and bodies must be employed. Is it not so with our Heavenly Father?

To Adam and Eve there was a "Ye may freely eat" as well as

an "Eat not"; and it was this permission to "freely eat" that left them without excuse (Gen. ii. 16, 17).

It has been said that we should read a beautiful poem or look upon a beautiful picture every day, in order that we may be lifted above our surroundings, and take on something of the likeness of the beautiful. This is the positive side, and it is easily seen how much more effective it is than the negative. We may carefully avoid all that is base and vile, but unless we have an object upon which to gaze we shall not be "changed into the same image from glory to glory" (2 Cor. iii. 18).

"A man is what his object is," and "as a man thinketh in his heart so is he," therefore let us think upon the true, the honest, the just, the pure, the lovely, the things of good report, of virtue, of praise, and we shall then have neither time nor taste for the soul-withering, false, dishonest, unjust, impure, unlovely things to be found in ourselves and others (Prov. xxiii. 7; Phil. iv. 8).

He who allows his soul to be satisfied with God's rich provision soon becomes a rebuke to those who are feeding upon ashes. "None of us liveth to himself," so if we are a success others will be encouraged, and as "no man dieth to himself," if we are a failure others will be hindered (Isa. xlv. 20; Rom. xiv. 7).

"What God hath joined let no man put asunder," therefore let no one think he has obeyed God's command if he has only attended to the "BE NOT." The barren fig tree was not a noxious weed, but as it yielded nothing for the Son of Man it was cursed. We cannot "cease to do evil" unless we are learning to do well (Matt. xix 6; Isa. i. 16, 17).

The Lord never leaves us in doubt. If He says "There is a way which seemeth right unto a man, but the end thereof are the ways of death," He says also "I am the way, the truth and the life," and this, and every other article will be helpful only in so far as it enables the reader to make the truth his own. Don't close God's Word when you find a prohibition, but look for the permission which follows. Feed upon it to the full, and when you are satisfied of course there is no craving (Prov. xiv. 12; John xiv. 6).—P.F.

Questions and Answers.

QUESTION: *Is it right for a Christian farmer who has a ripe crop of wheat standing in the field to have it harvested on a Lord's Day for fear of wet weather?*—A.W.T.

ANSWER: We are no longer required to observe the Jewish Sabbath, nor are we under law. Further, the New Testament teaches that if one esteems every day alike, and regards not one day above another, to the Lord he does not regard it, and he is not blamed (Rom. xiv. 5-12). To reap a crop on the Lord's day is not so much a question of right or wrong, as it is the *conscience of others*. Some

things Paul had a perfect right to do, which things he would not do—no, not as long as the earth stood—if it caused another to stumble. Most people look upon Sunday as a "holy day." Now imagine them seeing a reaper and binder at work in your field on that day! Comment is needless. Your testimony would get its death blow. Which are you valuing most, the crop of wheat or the good testimony? Can a single case be cited where a Christian let his wheat stand and became a loser in the long run? Cannot instances be multiplied of those who otherwise acted and became poor? "Them that honour Me I will honour."—F.F.

Conference Notes.

BULLS.—All-day meeting on Monday, 18th March, in the Gospel Hall; usual hours. All invited. Visitors communicate with Mr. E. Thompson.

EASTER MEETINGS.

WELLINGTON.—The usual Easter meetings for Christians will (D.V.) be held in the Gospel Hall, Herbert Street, on Friday, Saturday, and Monday, the 5th, 6th and 8th April. All are heartily invited to attend. Those from a distance kindly communicate with Mr. D. R. Lewers, Kelburne; Mr. F. J. Pinny, Manners Street; or Mr. J. A. Packer, Riddiford Street.

INVERCARGILL.—Believers' meetings in Temperance Hall, Friday, Saturday, and Monday, 5th, 6th and 8th April; usual hours. All heartily invited. Strangers communicate with Mr. Andrew Ross, Nith Street.

RONGOTEA.—Usual believers' meetings Friday, Saturday, and Sunday, 5th, 6th, and 7th April; hours as heretofore. All heartily invited. Those from a distance kindly communicate with Mr. Wm. Darragh, or Messrs. Rowe & Sons. Coach leaves Feilding and Palmerston daily after arrival of 4 p.m. and 4.10 p.m. trains.

POHANGINA (nine miles from Ashhurst).—The usual all-day meetings will be held (D.V.) in the Public Hall on Sunday and Monday, April 7th and 8th. All heartily welcome. Kindly communicate with Mr. R. A. Port, Pohangina.

STRATFORD.—All-day meetings will (D.V.) be held in the Masonic Hall, Stratford, on Sunday and Monday, April 7th and 8th; usual hours. A hearty invitation is given to all. Intending visitors kindly communicate with Mr. Geo. Mumby, Pembroke Road.

HASTINGS.—Annual all-day meeting on Good Friday instead of on the 24th May. Hearty invitation to all the Lord's people. Accommodation provided for all strangers. Kindly communicate with Mr. R. Sowersby, Auctioneer, Hastings.

AUROA, TARANAKI.—Annual all-day meeting will be held here on Friday, 5th April. Believers heartily invited. Strangers communicate with Mr. James Mudford.

RANGIORA.—A hearty invitation is given to all the Lord's people to attend the conference meetings on April 5th. Any coming from a distance requiring accommodation kindly write to Mr. G. H. Cone.

HAWERA.—Beautiful weather was experienced for the meetings on the 20th and 21st February, and the Lord's hand opened wide in giving good things to His saints. There had been no all-day meeting in Hawera since June, 1897. About seventy-seven visitors from West Coast Assemblies were present, and probably fifty townspeople. The town was thronged with race-goers, seeking the "pleasures of sin," but at the Oddfellows' Hall a different company gathered for the "fulness of joy" found only in the Lord's presence. It is thankfully stated that nothing really discordant or unprofitable occurred in the ministry, true harmony prevailing throughout. The brethren found that not only had the Lord fully answered their prayers and expectations, but, like Him, He had exceeded all. "How good is the God we adore" was twice or thrice sung. A lot of the Waverley young converts came up. At the street meetings big crowds gathered and listened well. Those who took a part in the ministry were Brethren Longman, Anderson, Dickie, Aiken, F. Ferguson, Pearson, Isaac, Perkins, Marsom, F. Reeve, Marshall, Hill, and Winnecot. For the last six weeks Franklin Ferguson has been preaching here with a little encouragement—four adults have professed Christ. Though not largely attended, yet his meetings were thought to be the best for a long while. No doubt it will be seen "after many days" more has been done than appears now. — F.F.

NELSON.—The meetings at Wakefield on 1st January were found very happy and profitable, more than a dozen of those from the Motupiko, etc., who have lately received blessing being present, and their presence was both cheering and stirring to us, as also was that of our Bro. Suisted, and since then of a new friend Mr. Hockley, and again on 1st February of Mr. E. Whitehead, all of whom had words in season and very refreshing, searching, etc., from the Lord.

Mr. Gray has started for Greymouth, overland, where for a few months (D.V.) his address will be care of Mr. Wisdom, Cobden. Previous to going there was a baptism, when nine came forward.

There was also a nice meeting, when one brother and sister were commended to the Lord in their journey and work.—A.M.P.

MAKARETU.—The conference here on the 24th and 25th of February was such a good time that it was decided to have a third day. The meetings from first to last were remarkable for the melting power in prayer. Truly a voice was heard in Ramah, lamentation, and bitter weeping—"Rachel weeping for her children . . . because they were not." The Lord regarded our cry, and the assurance was given "Thy children will come again to their own border" (Jer. xxxi. 15-20). Many were restored in soul. The early morning prayer-meeting was well attended each day, and the Lord enquired of with tears, the result being that the ministry was in freshness and power without discord throughout.

On the third day much of the glory and majesty of the Person of the Lord was brought before us, and at the commencement of the afternoon meeting the sacrifice of praise to God went up continually for an hour and fifteen minutes. At the closing meeting some of the speakers seemed to be up in the third heavens, beholding the glory of the Lord. The speakers were Bros. Chrystall, J. Coppin, Harrison, Milson, Blair, Jacobson, Hyde, and Martin. God grant that the reproof, correction, instruction, and cheer received from Himself through the Word and Spirit may remain in the heart and life of each hearer.—F.S.M.

Jottings.

QUEENSLAND GOSPEL CARRIAGE.

News has just reached me of the encouragement lately in this work. I send a short account, abridged from Brother Fleischmann's letter:—

At Dagandan, near the southern border, about ten were saved and eleven baptised. One result of the good work is a meeting or testimony to the glory of God. Eighteen are now in fellowship, and a Sunday School is carried on by a brother who resides in the place. At another village nearer Ipswich, which they have just left, eight were saved. February 10th was to be the last meeting, but a farewell one was arranged for on the Monday, at 10 a.m., when the eight converts dropped their farming implements and came for an hour and a half to hear what God the Lord had to say to them. Also, at a place between these two, crowds came along each night to hear the Word. We felt sorry to leave them; it did us good to gaze upon their smiling faces.

Our beloved young brother, W. White, of Allora, has resigned his earthly calling, and on April 28th leaves for the heart of Africa to let his light shine in the darkness for his blessed Lord. At present he is taking Bro. Fleischmann's place with Bro. Bates and the gospel carriage; Bro. Fleischmann being the only one of his

family now in Queensland to comfort his aged mother during the illness and since the recent loss of his father. Though it gives us all pleasure to see the reaping, it is well in our prayers to remember that the ploughing and sowing is not all in sunshine, even in Queensland.—R.S.

THE CENSUS.

The census is one of those ordinances of men we are to submit to for the Lord's sake, and the only right thing is to assist the Government by filling up the census papers as clearly as possible. Under the column headed "What religion?" we are expected to state just what we are generally known as. Names that only confuse the officials are wrong, and ought never to be given, such as "Christian," "The Church of God" (all saved ones are this). The terms "No denomination" and "Object" are all the same as declaring oneself an infidel. To be classed with them (and we should not be right. "Brethren" won't do, that is at once accepting a distinguishing name just as "Baptist" or "Presbyterian," and we teach that Scripture condemns it. "Open Brethren" has the additional objection that it declares to the world that there are divisions among us. "Christian, no denomination," is vague; such might take in some "unattached," not with us at all. In my judgment, C.J.A.H. gives it as near as we can get to what is required, without in the least violating the conscience: "Christians, commonly known as Brethren." A shorter designation could be used, "Brethren, so-called," but it lacks the dignity of the other.—F.F.

Offering since last issue—For Maori work, W.H., £3.

"GONE HOME."—Our young Bro. James Dickson (son of our beloved Bro. William Dixon) fell asleep in Christ on February 14th, aged 17 years. "Blessed are the dead which die in the Lord." He was brought to the saving knowledge of the truth on the 5th of November, 1896, and since then manifested the marks of true conversion in his life. While a boy at school he suffered persecution from his fellows through bearing testimony for Christ. During the past two years he had been a great sufferer, and was also much loved by those who knew him. Some time previous to His death he requested that hymn 210 in Sankey's book should be sung at the grave. The funeral service was conducted by brethren Messrs. George Underhill and David Young. A good time was felt at the grave.—J. C. ROCK.

WANTED—Believers to extend the circulation of THE TREASURY and *Ambassador*, and pray for the Lord's blessing upon them. One believer in a country district of the North Island has succeeded in getting twenty-eight subscribers for *The Ambassador*. These he receives monthly and distributes them around. "Bread cast upon the waters."—ED.

Christ as the Kinsman Redeemer.

PART II.

THE DUTIES OF THE OFFICE.

1. **D**ELIVERING THE CAPTIVE.—Though the special title is not used, yet Abraham certainly acted as the *Goel* to Lot. After Lot had been made a captive, his uncle, at the head of his armed servants, went forth and delivered him from his captors; and this he did because he was near kinsman to Lot.

Jehovah as *the Deliverer* of the people is the prominent feature of the type brought out in later scriptures. Because of their sins and disobedience they were once and again given into the hands of their enemies (Isa. xlii. 24). Hence they can be styled "the lawful captive" (Isa. xlix. 24). But in the end, because of the mercy and faithfulness of God, even the lawful captive is delivered.

Well is it for us that, among other things, Christ came to affect and "to preach deliverance to the captives" (Luke iv. 18). For man's spiritual captivity is an infinitely greater calamity than was the captivity of Israel to the King of Babylon.

And in a sense man was Satan's "lawful captive." As a sinner the great enemy had a certain legal claim over him. That much, at least, is hinted at in the casual mention of the contention between Michael and Satan about the body of Moses (Jude 9). It is even more definitely stated in Heb. ii. 14. Here we read of Christ destroying "him that *had the power of death*, that is, the Devil." (Compare Luke iv. 6.)

2. The *Goel* had the right and responsibility to ransom his brother in case he had sold himself to a stranger (Lev. xxv. 47-49). The word is added "If he be able, he may redeem himself." For it is possible that under certain circumstances an Israelite might have acquired the means to redeem himself.

Man is the slave of sin, as well as the captive of death and Satan (John viii. 34, Rom. vi. 16). He had "sold himself for nought"—for vanity; and he must be redeemed not with silver and gold, but with the precious blood of Christ. For it is certain that in the spiritual realm self-recovery is out of the question; and it is equally evident that no man can by any means redeem his brother nor give to God a ransom for him. For the redemption of the soul is so *costly* an undertaking that unless Jehovah Himself interpose it must be "let alone for ever." (See Psa. xlix. 6-8, R.V.) Thus for ages the matter stood. "But when the fulness of the time was

come, God sent forth His Son, born of a woman, born under the law, to redeem them that were under the law" (Gal. iv. 4, 5).

An Israelite to be deeply in debt in those times and unable to pay meant dishonour and disaster to the man and all connected with him (2 Kings iv. 1). That God is the creditor, and that man is hopelessly in debt to Him is the clear, uniform teaching of the inspired Word. And it is when the debtor knows and owns that he has nothing wherewithal to pay that he experiences the full, frank forgiveness of God. But this comes to pass not simply because God wills it. To understand "the Gospel of the grace of God" is to perceive the vicarious character of the death of Christ. Yes, our adorable Lord in His own person took over the *lien* which the law and holiness of God held on us; and having in his death satisfied their demands, He thereby opened up the way of pardon and life to all believers.

In Col. ii. 14 this truth is figuratively stated. We have, as it were, set our signature to a bond which not to fulfil involved disastrous and eternal consequences. Christ took upon himself that obligation, and discharged it. So now we rejoice as we read: "Having blotted out the bond written in ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to the Cross." Truly our near Kinsman has come to our help! He has bought us back from our debt and bondage!

3. Upon the *Goel* the obligation rested to *restore by purchase property which may have passed to another* (Lev. xxv. 25). It is true, speaking generally, a Jew could not sell land in perpetuity. All such transactions took place with the coming Jubilee year in view. For at that time, by the decree of the Lord, houses and land reverted to the original holder. I do not say *possessor*, because the land was viewed as belonging to God, as the people of Israel were His tenants. And though nationally Israel has been set aside, it is not for ever. The land is still preserved for them, and they are being marvellously preserved for it. Israel's true year of Jubilee is yet to come.

Now for the spiritual application. Adam, the appointed head of this lower creation, by transgression fell; thus, both for himself and posterity, he lost the inheritance entrusted to him, and creation generally was involved in the disaster (Rom. viii. 19-22).

But the Son of God, the last Adam, our true *Goel*, steps in and saves us from being for ever disinherited; and in God's gracious purposes He brings us into a much worthier inheritance than the

one we had forfeited—for the Heavenly paradise with Christ is much better than the earthly Eden with Adam; and through Christ we are to receive "an inheritance among them which are sanctified" (Acts xxvi. 18).

"Though our nature's fall in Adam seemed to shut us out from God,
Thus it was His counsel brought us nearer still, thro' Jesu's blood;
For in Him we found redemption, grace and glory in the Son—
Oh, the height and depth of mercy, Christ and we, thro' grace, are one."

4. THE *GOEL* AVENGED THE KILLING OF A KINSMAN.—A somewhat similar custom has been found among other races of people than Jews. It was probably known and practised before Israel came out of Egypt. The laws concerning it were evidently intended to control the custom and prevent its abuse. Hence the provision of the cities of refuge for the man-slayer (Num. xxxv.). But the Lord Jesus also takes upon Himself this function. He avenges His people upon sin, Satan, death and the grave. Satan is the great murderer. As far as in him lay, he irretrievably ruined man. Upon him in due time our Redeemer will take vengeance. As it is written: "And the Devil . . . was cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever" (Rev. xx. 10). And not Satan only, for all who believe his lie rather than God's truth, all who choose evil rather than good, all, in a word, who obey not the Gospel shall behold Christ revealed from Heaven in flaming fire, to take vengeance on them (2 Thes. i. 7-9).

By death our Redeemer has destroyed death. For the believer in His Cross and resurrection he has for ever abolished or nullified "The King of terrors" (2 Tim. i. 10). Already, in principle, death has been "swallowed up in victory" (Isa. xxv. 8). And ere long there shall be a manifest and complete fulfilment of that ancient prophecy: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues! O grave, I will be thy destruction!" (Hos. xiii. 14.)

5. The *Goel* was expected to take his kinsman's childless widow to be his wife. From the original instruction it might be inferred that this regulation applied to brothers only (Deut. xxv. 5-10). But from the book of Ruth we learn that it was binding on the nearest of kin, even though he was not a brother-in-law (chap. iv. 9). We may suppose that if already married he was thereby disqualified from this part of the *Goel's* duties. Perhaps it was that which hindered "the nearer kinsman" from acting, and left room and opportunity for Boaz to interpose. Ruth, the Gentile maiden, was

in this way taken to the heart and home of this wealthy and high-minded son of Abraham, and became, as concerning the flesh, an ancestress of Israel's Messiah and our Redeemer.

Typically, this points onward to God's dealing with a godly remnant in Israel in days to come. Their restoration to the land and to Jehovah's favour will be as manifestly of grace as was the admission of a Moabitess into the congregation of the Lord.

But surely there is also an application in this to the saints of this dispensation. Ruth, both in what she was and in what she became, is a striking picture of the saved from among the Gentiles. For of us it could once be written: "Ye were separate from Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12). But by His grace these words no longer describe our condition. For of all believers in Christ the word runs: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (verse 19).

But Ruth not only found a place among the favoured people; to one, even to Boaz, she was brought into a nearer and dearer relationship than all beside. Not only his wealth, but Boaz himself her portion and reward.

Thus is it with the saints of this age. They together form the heavenly Bride of Christ. Yea, nearer to Him still, they become members of His mystical body, and for ever united to Him, their great Kinsman Redeemer.

"His be the victor's name, who fought our fight alone,
Triumphant saints no honour claim, their conquest was His own.
Through weakness like defeat He won the meed and crown,
Trod all our foes beneath His feet, by being trodden down.
He Hell and death laid low; made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so, and death, by dying, slew."

J. NORMAN CASE.

Assemblies and Evangelists and Their Responsibility Towards Each Other.

IN looking into this subject we find there is a most distinct responsibility enjoined in Holy Writ on the part of evangelists towards scripturally gathered assemblies, and of those assemblies toward the evangelist.

The ministry of the evangelist is principally toward the world

—his message being the revelation of the infinite love of God toward them in Christ; but it is this message, when owned and blessed of God, that forms an assembly. After an assembly is gathered together on scriptural ground, through the labours of an evangelist, they have surely a responsibility toward that labourer that should not be forgotten; yea, it should be their delight to remember the one to whom, under God, they owe so much.

The *call* of the evangelist of course came from the risen living Head in glory—"He gave some apostles; and some prophets; and some evangelists," etc.—and as the call came not from man, but from the Lord, the Head of the Church, the evangelist has only *One* to serve, *One* to please, and *One* to look to for all his supplies, temporal and spiritual. Some may, of course, run into this work without being called and fitted of God, but of these we are not speaking just now. Those who run without being sent may do so with the utmost sincerity, but time and experience will generally prove that they have "missed the mark." The evangelist who is called of God will be fitted physically, naturally, and spiritually for the work to which he has been called; therefore, perhaps after much deep excise of soul before God, he gives up his worldly occupation, or calling, and steps out, like the children of Israel from the banks of the Red Sea, in entire dependence on the One who has called him. It is an important moment, a real crisis in his life, but if called and fitted he will soon gain the confidence of fellow saints, and his work will prove that God has sent him. Three things at least we believe will be his portion as he goes along in the path, and these are rest of heart and confidence; success in the work; and the inner consciousness that God is with him. These three things being present he will be enabled to look up to God to meet his needs in the path to which he has been called. He is not man's servant; he therefore needs to cringe to no man; and the consciousness that God is with him gives dignity to his work and calling.

Scripturally gathered assemblies, we believe, should seek to recognise all this, and have fellowship with the labourer in his work. The Apostle Paul told his beloved Philippian children that they had "done well" in communicating with his affliction. "No Church," says he, "communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessity." Now, in order to send once and again to a worker's necessity, *when that worker makes known his need to God*

only, the assembly needs to be in close touch with the Head, and this is the point we especially wish to press in this article. Doubtless an all-wise God allows His servants occasionally to be put into a corner—as is manifest in the lives of Elijah, Elisha, Paul and many others—to see what they would do in that corner, whether they will trust Him or not; but He delights, after testing their faith, to come in with His “exceeding abundantly.”

When a need is *known* assemblies as a rule respond liberally, as lately witnessed in the funds for India, etc.; but this response was simply because the need was told to them—that is, was known everywhere—whereas to meet the needs of those *who tell them only to God* fellowship with God is absolutely necessary. The tendency of the present moment is to send funds to workers in foreign fields to the neglect of those in home lands; largely, we believe, because the one need is known, through print, while the other is not.

Assemblies have funds in hand, and the question arises what shall we do with it? Then, perhaps, without any prayer, without any waiting upon God for guidance, as stewards for that which had been committed to them, someone suggests “Oh, send it to the *Echoes of Service*, they will know what to do with it.” Practically, let *them* do the praying, let *them* wait upon God and take the responsibility of disposing of it. This is not the custom in all assemblies, we thankfully acknowledge, but it is in a great many, even perhaps when some local worker is in the deepest need close beside them, but they were not sufficiently in touch with God to know it. Many godly, valuable workers have been discouraged and sent back to their trades and professions in the Old Country because of this neglect on the part of assemblies; while others, with more brilliant and attractive gifts, have been driven into un-scriptural paths in order to be delivered from the strain. We trust this will not be repeated in New Zealand.

With some assemblies the custom is to have fellowship with workers *while they are with them*, and on leaving it practically ceases; but the Apostle wrote concerning the Philippians “Ye *sent* once and again to my necessity”—that is when he was preaching in Thessalonica. They not only had fellowship with him while they were getting direct benefit and help through his ministry, but even when he was far away from them; and this is as it should be. Perhaps the Lord withholds blessing in some quarters because responsibility is not realised; and this may continue until self-judgment begins.

It may appear to some more romantic to send all their funds away to foreign fields; and if the Lord directs them to do so it is of course quite right; but we cannot help questioning it. The need there is doubtless great and ever increasing, and perhaps not one penny too much has been sent; but we know that saints in many places are occupied with this to the grievous neglect of real need at their own door. Perhaps some find comfort in the fact that the home evangelist lives by faith, and need to be reminded of another fact—that he does not live *on* faith. The thought seems to prevail in some quarters that it is all right with Bro. —, he lives by faith, the Lord looks after him; forgetting that the Lord *uses means* to meet the need of His people.

The Lord *will and does provide*; often in a most remarkable way, and apart from assemblies altogether. Whenever and wherever He is trusted He proves Himself to be faithful to His promise; but this does not relieve assemblies of their responsibility. Largely through the labours of God-sent evangelists, the assemblies in this Colony have been gathered together and helped; and we believe this somewhat delicate subject only needs to be brought before them to receive the attention it deserves—that is, more exercise of heart before God as to *how* and *where* their offerings are to be distributed.

The Native work in this Colony is important, and needs to be remembered, or we shall not be clear before God concerning them. “Withhold not good from them *to whom it is due* when it is in the power of thine hand to do it” (Prov. iii. 27).

We are happily conscious that little of the above is needed by some assemblies in New Zealand, for their love, care, and fellowship has cheered and encouraged the hearts of many again and again; but we most earnestly commend it to others, who very much need to lay it to heart, to whom we trust it may prove to be “a word in season.”—C.H.H.

“Come Along! Come Along!”

“**W**HEN travelling in Palestine some years ago,” the late Dr. Horatius Bonar writes, “we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, through Bethlehem, visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first

glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little the sun set, and we saw a man come out from the Jaffa gate and stand upon a small hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing. 'What is the man saying?' we asked our guide. 'He is shouting Yellah! yellah!' 'What does that mean?' 'Come along! come along!' We now found we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time—no more. We entered, and the gate closed behind us. 'The door was shut.' The lesson we learned was 'Make haste!'—a lesson which some of us never forgot. So near being shut out of the earthly Jerusalem! What if any of us were to be, *not almost*, but *altogether*, shut out of the Heavenly City!"

Brethren of the Heavenly calling, there is no time to be lost. Those laggards along life's way must quicken their pace or the gate will be closed upon them. Already the sun is well down on the horizon; the day of grace draws fast to a close; the "Master of the House" is about to rise from His seat and shut to the door. Get up, you there! stand on your hillock, and shout out to the loiterers "Come along! come along!" Show them you are in earnest; try and arrest their attention; shake them out of their lethargy. Emulate the angel who cried to Lot "Escape for thy life!" Look at those people, leisurely sauntering along as if they had ample time for salvation; visiting the places of pleasure by the way, and saying "It is all right, we are coming; we intend to enter before the door closes." Stand up, Christian, you are set as a watchman by the open gate on Zion's hill to give them warning from your God. "When I say unto the wicked 'Thou shalt surely die'; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn (i.e. instantly and earnestly warn) the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. iii. 18, 19). Let the solemn admonition bestir thee to action. Stand up, and with earnest mien and clear voice cry aloud to sinners far and near, like the man described by Dr. Bonar, "Come along! come along!"

There is nothing so contagious as example, whether for good or evil. Said Jesus unto His disciples "If any man will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it" (Matt. xvi. 24, 25). "Come along, Paul! come along, Paul!" the Lord seemed to say. The heart of the persecuting Saul of Tarsus had been won by the Son of God, who had loved him, and gave Himself for him. It is love which moves to action—"the love of Christ constraineth us." This new trophy of grace feels himself strangely moved and swayed by the magnetism of Christ. Does he hesitate to follow, like some do now? No; standing upon a pile of human collections Jewish Synods and Schools highly esteemed, he tramples them under his feet, exclaiming "What things were gain to me I count loss for Christ!" His immortal choice is made: "For to me to live is Christ!" Henceforth it ever must be the path which his Master has trod. And who may read the stirring narrative of Paul's devoted life and labours and not hear a voice calling to us dawdlers "Come along! come along!" if ye would win a prize 'make haste!' We cannot all be Pauls, nor can we all have the same reward as he; but we all can make sure of a prize if we "run with endurance," and "press on toward the goal" (R.V.). He has "finished the course," and can urge us on to redoubled energies, and say "Be ye followers of me, even as I also am of Christ." Each one may follow Christ and serve Him in his own particular way, as one writer well puts it: "One serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer, and bless; another by the living voice, whose eloquence moves men, and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in His Spirit, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower; yet each and all may serve Christ acceptably, hearing at the close of the day the whispered words 'Well done.'"

There is another voice which says to old and young "Come along! come along!" That voice is sin. Its persuasive tones have seduced multitudes. There are allurements and attractions in this world which, like the treacherous lights of the wrecker, lure only to destruction. Sin indulged in fastens on the soul, and will destroy all spiritual strength and life. An instance is related of Canon Wilberforce when taking a holiday in the Isle of Skye. He noticed a magnificent golden eagle, the strongest of birds, flying bravely upwards. He watched it with admiration and delight, but soon observed there was something wrong. It seemed unable to proceed, and by its uncertain movements showed that for some reason its strength was failing. It began to fall, and soon lay a few yards from his feet, a lifeless mass! What could have been the cause? No human hand had harmed it, no sportsman's shot had reached it,

He went to examine the bird, and found that it had carried up with it a little weasel in its talons; and as the eagle drew these nearer to its body for flight the little creature wormed itself out of them, and had drunk the life-blood from the eagle's breast. *That is just what sin does.* Let us beware lest we, too, find that we are carrying with us that which shall be our destruction. Our sin may seem only a little one, and we may think "There is no fear of me falling"; but one little weasel brought down the lordly eagle. "The little foxes spoil the vines"; and one leak can sink the noblest ship. When sin's enchanting voice is heard, crying "Come along! come along!" stop both thine ears and run for dear life; parley not with the fiend in angel garb, but haste thee to the pierced feet of Jesus, there shalt thou find both a refuge and a solace. Let thy hand be unsparingly against all that would come between thy soul and thy Saviour's heart. Cherish in thy bosom a deep desire for a constant, realised and unbroken communion. It might cost thee many a heartsearching in the closet, and wring from thee many a tear; but thou shalt learn the sweetness of that incomparable sentence in the Song of Songs "I am my Beloved's, and His desire is toward me."

It is said that among the Alps, when the shepherd wants to take his flock to higher and fresh pasture, and when the way is so rough and steep that the sheep will not go forward, he takes a little lamb in his arms and throws it up to the higher ground. At once the mother, hearing her lamb's voice, goes up too, and the flock follow her. There are higher and fresh pastures the Great Shepherd would lead us to; but He cannot always get His sheep there, they are so engrossed with what is here and with the difficulties of the mountain steps that lead up to God, and will not follow His leading. Then the Shepherd takes some little one from the family group, or some other fondly cherished one is removed. It seems hard; it is a bitter sorrow; but the sorrow is intended to bring us greater joy. How oft has the removal of those we held dearest restored our wandering souls, and as we heard their voices calling "Come along! come along!" we have felt higher and deeper aspirations after Christ and Heaven, whilst heavenly light and peace entered homes and hearts that had been filling with the world.

One word more, and I have done. "He (Jesus) died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Brethren, "Come along! come along!" let us live for that Christ, and "spend and be spent" for Him and His. We shall not regret it in "the sweet by-and-bye."—F.F.

"Moses wist not that the skin of his face shone while he talked with him" (Exodus xxxiv. 29). Mr. Spurgeon said of a certain man that he always thought he was sinless until the man said so himself!

Misunderstood Texts.

(HEB. x. 26-31.)

WE have frequently heard it said that this passage and the one in Hebrew vi. are very similar in character. We do not wonder that those who think so fail to give any satisfactory explanation of either. The passage in the sixth chapter, as we have already pointed out, is not applied by the apostle to himself or to those to whom he is writing. He does not say "It is impossible for *us*, if *we* shall fall away"; nor "It is impossible for *you*, if *you* shall fall away." He is writing of an imaginary case, such as never could exist in reality. But here, how different. "If *we* sin wilfully, after *we* have received the knowledge of the truth." It is no mere professors that are addressed, for the apostle includes himself; and the whole passage cannot possibly be separated from the verses before. "Let *us* draw near"; "Let *us* hold fast"; "Let *us* consider one another"; "Not forsaking the assembling of *ourselves* together." And then immediately follows "For if *we* sin wilfully." Here then we are plainly dealing with something that affects children of God; those who have access into the holiest; and, indeed, affects them all the more because they know their right of access there, and know that they have a High Priest over the house of God. It is the highest privilege closely linked with the heaviest and most solemn responsibility. We grieve to see the whole edge taken off this weighty passage by explanations that refer it to Jewish professors of Christianity apostatising from their profession and going back to Judaism. Of course, if it has any such meaning, it does not concern us at all. But then, it is said, it is a warning to all who make a profession of being Christians, while they are still living in the practice of sin. But that is just what it is not. It is addressed to those whose conversion is unquestioned, who are exhorted to hold fast their confession, and to be diligent in assembling themselves together and exhorting one another. It must, therefore, deal with a danger to which saints of God are exposed, and we are doing a serious mischief if we separate this solemn warning from the statement of our place of unspeakable privilege contained in the previous verses.

"If we sin *wilfully*," says the apostle. He does not specify any particular class of sin, for it is the wilfulness of it that is the especial feature he would draw attention to. There is no room, no allowance for self-will on the part of those who claim to have access to the holiest. Mind, it is not a question of falling away, like the imaginary case of the sixth chapter, but of wilful sin on the part of those who "have received the knowledge of the truth." And this last expression means much more than the salvation of the soul; for in 1 Tim. ii. 4 we read of "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth"—two distinct things. And the word for "knowledge" in both

these cases is something more than simple knowledge, and implies the "full knowledge." It has evident reference to the blessed summing up of the whole teaching of the epistle in verses 19 to 21. And here we think we shall get great help by turning to an exactly similar case in the Old Testament. And we may notice that it is continually God's way to lay down doctrines or principles in the New Testament, while he supplies us with examples to illustrate them in the Old.

Let us turn then to Lev. x. 1-3. In chapter viii. Aaron and his sons had been consecrated to the priesthood, and had been commanded to remain in the newly erected tabernacle for seven days. Up to this time no commandment had been given to hinder them from going at all times into the holiest (compare chap. xvi. 1, 2), and, consequently, they had had access to the very throne of God. In chapter ix. they came out on the eighth day, and offered the first burnt offering for all the people, and the glory of the Lord appeared, and a fire came out from before the Lord, and consumed the burnt offering that was upon the altar. This was the token of God's acceptance of that which was done according to His will. Now we follow on, without any break. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." The Revised Version says, more correctly, "which he had not commanded them." These two men, who had been called to enter into the holy place and abide there, who had beheld the glory of God, began to do something of their own devising, something which God had never commanded. And what happened? "There went out a fire from the Lord, and devoured them, and they died before the Lord." Just before the fire of the Lord had come out to consume the burnt offering, in token of God's acceptance of it; and now the Lord's fire comes out to consume the two men who did their own will in the holy place. And the glory of God was connected with the one as much as the other; for, in verse 3, Moses tells his brother, Aaron, "This is it that the Lord spake, saying 'I will be sanctified in them that come nigh Me, and before all the people I will be glorified.'" Now this so exactly corresponds with what we have in Heb. x. 26, 27, that it not only greatly helps us as an illustration, but convinces us that the Spirit of God had this circumstance in view when he caused the apostle to write the passage we are looking at.

Nadab and Abihu had been brought into the holiest, and so were in the place of highest privilege; but instead of humbly and reverently doing just what God had commanded them, they made additions of their own to His commandment. This was the sin of self-will; and for those who had been brought into the holy place it must be *judged instantly*, that God may be glorified. It is necessary here, perhaps, to point out that God's chastisements and judgments of Israel in the wilderness do not in any way teach us that those upon whom they fell were therefore eternally lost. It is also most important to remember that the various ceremonials and

offerings commanded under the law did not represent the way in which sinners are saved. That was shown out once for all on the passover night; and the people who were first placed under the shelter of the sprinkled blood, and then brought through the Red Sea, out of Egypt, were henceforth accounted as the people of God. They are to us, therefore, the types of God's redeemed children to-day; and as the different offerings of old time were not intended to save the people from Egypt, but to maintain their place of nearness to God and their communion with Him, so they represent to us the conditions under which our enjoyment of God's presence and our fellowship with Him are kept up. Consequently, when an Israelite fell in the wilderness, it does not speak of a soul being lost, but of communion with God being broken off. In the same way when we read of "no more sacrifice for sins" (verse 26) it tells us that God has not made any provision by which we can keep a place of nearness to Himself, and yet, at the same time, do our own will. When we are dealing with God's wonderful and perfect Scriptures, we need reverently and carefully to notice every expression, and weigh the force of every word.—A.J.H.

(To be continued.)

A Plea for the Gumfields.

(To the Editors of the NEW ZEALAND TREASURY.)

Dear Brethren in Christ,—Out of a sense of responsibility I should like, through the medium of the TREASURY, to draw the attention of some who are zealous of the Gospel to needy parts of this Colony which, it is sad to reflect, are as yet, so far as the testimony of Jesus Christ is concerned, still amongst "the regions beyond." Outside the province of Auckland it is probably little known that the gumfields of the north are occupied and worked by several thousands of an English-speaking population, the great majority of whom never hear the Gospel.

Just recently our brother Mr. Scouler and myself availed ourselves of a new tent furnished by the saints at Totara North, and spent some seven weeks amongst the diggers in one of the most northern districts. It made our hearts sad continually to witness the willing ignorance of God that everywhere prevailed, and listen to their "hard speeches" against Him who would willingly be their Saviour. With no one to keep before them the testimony of the Scriptures, they are left to their vain imaginations and the deceitful suggestions of the Devil. In two places where there happened to be a school a Church of England clergyman visited for one service every three months, while to the more remote places the Word of God was never carried. Apparently most of the people had not heard the Gospel for years, in some cases many years, and, moreover, seemed well content to have it so. The

gumdiggers are very scattered, living in tents or huts, sometimes isolated, but more often in camps of from half-a-dozen to twenty people, the camps often being within a mile or two of each other. Their days are spent in the search for gum, and the evening hours in cleaning it for sale, whilst the Lord's-days are devoted to cooking, washing, etc. Their time being so fully occupied made it difficult to get many to the meetings, although the attendance on the whole was sufficiently good to establish the utility of a tent for this work, the number varying from ten to thirty-six people. Being furnished with both English and Maori tracts, the day would be largely taken up in the distribution of these and seeking opportunities for personal conversation. In these places some strange characters were met with, one being the son of a prominent Church of England Bishop. He was not earning enough to pay for his necessary food, and not long previously had squandered a fortune. Another was an old man who could talk fluently about Scottish divines, their writings, and sermons, but had not enough rags to cover his skin. At the first place where the tent was pitched we found an elderly man and his wife who knew the Lord, and before our departure the wife was baptised in the sea, with much gladness of heart, because, as she said, she was "obeying the Lord." Much as we should wish, we are unable to tell of conversions, though there were evident tokens that the Holy Spirit was convincing of sin, righteousness, and judgment. We pray that this may be followed by faith in Christ in due time. Perhaps through the publication of these few notes some of the Lord's servants may be of Himself led to visit these neglected fields, and the prayers of His saints are asked to this end.—ALFRED CLARKE.

Gospel Carriages.

NORTH ISLAND CARRIAGE.—Our Brethren Pearson and Isaac have had the carriage at Waverley for two and a half months since the New Year conference. They had the help of another young brother, Alfred Perkins, lately "gone forth." The Lord has been working chiefly amongst the children of His saints. About twenty have professed Christ, thirteen have been baptised, and ten "added" to the assembly. Others are shortly expected. From Waverley the carriage passed on to Little Taranaki, where precious times were also experienced; five young folks between the ages of 13 and 16 declared they had "passed from death unto life." At both places strangers would not come out, so the attendance has chiefly been believers and their families. Our brethren are thinking of going on with the carriage throughout the winter (D.V.), as there are plenty of good metalled roads between New Plymouth and Palmerston North. After the Easter conferences they think of going to Kakaramea, near Patea. Address: C/o F. W. Johnston, East Road, Stratford.

SOUTH ISLAND CARRIAGE.—This year, so far, has been a trying one for Bro. Binskin. At the Dunedin conference he lost his two horses for a fortnight. After that he was delayed another four weeks waiting for a suitable companion in labour, as his wife has found her health would not stand the continual travelling about. Bro. A. Bryde has joined him. After visiting several places they reached Kaitangata. They camped one evening on the bank of the Clutha River, and during the night one of the horses got into the river and was drowned. As not a sparrow can fall without our Father, they are sure His horses cannot, and were waiting to know His purpose. In the meantime they were visiting about Kaitangata, and having good street meetings.—Address: C/o G. Derbyshire, Arcade, Dunedin.

Conference Notes.

BULLS.—The meetings on the 17th and 18th March was thought to be the best conference gathering ever held there, though very good times in the past are recollected. A lot of young Christians attended, many being recent converts of Rongotea. The ministry was specially helpful to them; you could tell it by their faces. Thankfulness was felt by everybody for the helpful time our God was giving us. A pleasing feature of the conference was to see the groups of believers wending their way to the bush near by for prayer during the intervals, and happy is the remembrance of those times spent with God. On the Lord's-day morning a large company went to a Maori meeting at Mateiwi (a place where there has been evidence of the Lord's goodness in saving souls of late), and at the close of the meeting two professed Christ—one a half-caste, being the third saved in that family since the New Year. The Gospel testimony, both in the street and indoors, was in much power. Those who spoke from the Word were Brethren Walton, Longman, Ferguson, Lowden, Pearson, Isaac, Perkins and Martin.

RONGOTEA.—The Easter conference (Friday, Saturday and Sunday) was considered very good throughout, and the ministry most profitable. The large hall was taxed to the full seating capacity, although it had been enlarged and now seats perhaps three hundred. A good deal of Gospel blessing has been witnessed in the district of late, and the already large assembly has had a considerable addition. Mr Gordon Forlong was with us, and his words were helpful and stimulating. During the meetings six were baptised—two brethren and four sisters. Though most of the visitors had left by Sunday, yet the hall filled up in the evening; one wondered where the people came from. Each evening Gospel meetings were held in the Square at 6.30. Brethren who took part in the ministry were T. Rowe, Moffatt, Lowden, Moran, Whitehead, Martin, Murdoch, Arthur Clarke, Harrison, Gordon Forlong, Walton and Alfred Clarke.

POHANGINA.—This place has again enjoyed the pleasure of a good all-day meeting. Usually the meetings here are refreshing and helpful. A nice number of visitors came along, and truly the Lord's people were not disappointed in their expectations, for He gave us a lift in our souls. The out-door testimony before the evening meeting was a blessed time, and some experienced great liberty in speaking. During the day we were ministered to by Brethren Whitehead, Ferguson, Arthur Clarke, Lowden, Harrison, Darragh, Alfred Clarke and Moffatt. The last named has remained on for a few days to gather up what may be found in the Gospel.

Jottings.

OBITUARY.—Our sister Mrs Goodson, the beloved wife of Mr. C. W. Goodson, so widely known in New Zealand, departed to be with Christ after a long and trying illness on March 18th. For three years our sister has been a great sufferer, but the end was *peace and praise*. Then, as our brother writes "Another saint has been welcomed to the Paradise of God." Mrs. Goodson died at Rotorua, and there the interment has taken place, brethren from Auckland and suburbs going over for it.

WORK AND WORKERS.—Mr. Hinman is visiting some of the South Island assemblies. Expected to be at Invercargill for the Easter conference. He speaks of need and wide open doors. Before leaving, had three weeks at Tokomaru with blessing—six being baptised in the river, four men and two women. A hall is being erected to accommodate eighty. Franklin Ferguson lately at Auroa, but with discouraging experience—few attended the meetings and little liberty enjoyed. Afterwards at Waverley, seeking to help the "lambs" recently gathered in. J. Lowden and Fred. Martin still going on at Bulls with blessing to souls—seven baptised and "added." C. Smith and wife been home in South Island since Christmas, but hoping to be back again soon at Pipiriki to resume their labours among the Maoris of the Wanganui River. Henry Curran preaching in the Hawke's Bay paha from his chart "Two Roads and Two Destinies;" listened to with great attention. Mark Harrison, James Chrystall, James Coppin and Watson LeCouteur been labouring in Hawke's Bay at various places. Henry Moffatt has been chiefly about Manakau, Manawatu Line. At Ohau two or three have been baptised in the last three months, and Bro. Rickard wishes it "wanted known" that they have a "prophet's chamber" there for any of the Lord's servants who may come along. At Kent Road the assembly is making an addition to their hall, and hope to have it completed before their all-day meeting on 24th May (D.V.).

We would record our gratitude to the Lord for the very favourable weather experienced during the Easter Conferences, and for thus answering the prayers of His people.

A Healthy Assembly.

THIS is what every assembly should be, but, alas! what comparatively few really are. Various things from within and without act upon the lungs, heart, and life-blood of an assembly, until they very frequently become weak, faint, and sickly—totally unfit to discharge their responsibilities as God's witnesses in this world—yea, they are almost sick unto death.

When an individual gets into this position a doctor is usually consulted, who, after examination, invariably prescribes a tonic, more fresh air and healthy exercise, and plenty of wholesome nourishing food. If this prescription be faithfully carried out it often results in a good measure of health and strength being restored, and the individual in question begins to look better and brighter, feel more fit for work and conflict, and withal to look upon life, with its responsibilities, as a privilege and pleasure, instead of a burden. Perhaps a consideration of the vigorous and healthy assembly at Philippi, with the conditions that ministered to and maintained it in health, may act as a tonic to some of us.

The apostle Paul had great joy in this assembly, and had to confess that he thanked God upon every remembrance of them. (chap. i. 3). What a cheer to the heart of a worker a godly assembly is! Every remembrance acts as a stimulant, and brings forth gratitude and praise. In hours of loneliness and isolation, when shut up in prison or forsaken by false brethren, the testimony of his beloved Philippians, we doubt not, often brought tears of joy to the eyes of the apostle.

But what was it principally that kept them in health, and made them what they were? Well, the first thing we would notice was their "*fellowship in the gospel*." The word "gospel" occurs six times in the first chapter, as follows:—"fellowship in the gospel" (ver. 5), "confirmation of the gospel" (ver. 7), "furtherance of the gospel" (ver. 12), "defence of the gospel" (ver. 17), "conversation as becometh the gospel" (ver. 27), "striving together for the faith of the gospel" (ver. 27). It was what we might term a *gospel assembly*. They had the heartiest fellowship in the gospel, in its furtherance and defence; and their conversation, or manner of life, was such as commended it to others.

A healthy church must be aggressive, and when it ceases to be aggressive it ceases to be healthy: for it fails to recognise its position in this world as God's witness. Activity in gospel work helps to bind hearts together, as it gives them one *common object* for their energies

and prayers; and the sweet story, in all its phases, of God's love in Christ to the perishing, helps to keep the heart tender, and makes us more conscious of what we ourselves have been delivered from. Gospel work, too, is a splendid thing to keep the Lord's people from quarrelling. We have often seen sheep in a paddock fighting each other, when they were full and no enemy was present, and sometimes with serious results; but let a dog be brought into the field and they quickly run together. The *common enemy* causes them to stop fighting each other, and become one in unity and purpose. Where assemblies have commenced to "fight and devour each other," we strongly recommend them to imitate the Philippian saints and get face to face with a common foe, the god of this world; and if you are all shoulder to shoulder in fighting him and his hosts, you will have little time and less inclination to fight each other. This will be found splendid exercise, a real restorative to the soul. Do not be ashamed to take your stand in the open-air ring, as this especially is the place where a united and bold testimony is needed. If our lives are no shame to the gospel, we certainly have no cause to be ashamed of it. Paul's exhortation was, "*Stand fast in one spirit, with one mind striving together for the faith of the gospel*" (Phil. i. 27). And again, to the Romans, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Another thing that ministered largely to their health of soul was their humility; or, as we read in chap. ii. 1, their "*fellowship of the Spirit*." This is of immense importance—not only to be clothed with divine righteousness, but to be "clothed with humility." In this second chapter the proper pattern is put before them, and they are exhorted to emulate the lowly mind that was in Christ. "Let nothing be done through strife or vainglory; but in lowliness of mind let each *esteem other better than themselves* . . . Let this mind be in you which was also in Christ Jesus," etc. No individual or assembly can possibly be in health where this lowly mind is lacking. Assemblies are very largely what those in oversight make them. Where there is a wise, diligent, godly, and well-balanced oversight, we find a godly assembly; but where these graces of the Spirit are lacking, there is disorder and bad testimony. If overseers think more of place and power and having their *own way* with the meeting, than they do of the general good, they are simply seeking their own and not the things which are Jesus Christ's (Phil. ii. 21); therefore, the meeting would be better without them in this capacity. Whatever else they are fitted for they are not, in their present state, fitted for overseers.

When Mr. Vanderbilt, the American millionaire, was asked how he managed to amass such a great fortune, he replied: "Well, I did not go in for making money, but I was determined to carry my point." This spirit may do well for the world, but it is out of place in the church. If it be a matter of the Lord's honour we must of course be firm, but then it ceases to be "my point" and becomes a matter of His interests and His glory; and even these are best served in a spirit of meekness. "The *meek* will he guide in judgment: the *meek* will He *teach His way*" (Ps. xxv. 9). Demetrius is a better pattern for an overseer than Diotrophes; although many of the latter spirit think themselves very faithful men. In certain quarters they may be appreciated, on account of their professed devotion and loyalty to the written Word; but such are seldom remarkable for godliness or Christlikeness of character, and are almost strangers to humility. The assembly at Philippi was evidently blessed with wise and godly overseers, men that were largely imbued with the spirit of the apostle, and this had given character to the assembly. Paul could say of them in chap. ii. 12, "Wherefore my beloved, as ye have *always obeyed*, not as in my presence only, but now much more in my absence" etc. This testimony would prove that they were walking before God, in the spirit of meekness and obedience, not seeking their own, but the welfare of all and the glory of God. "Only by pride cometh contention," and as this had little place in the church here, they were kept in peace and order and good spiritual health. May it be ours to imitate them in their "fellowship in the gospel," and their "fellowship of the Spirit." Diligence and humility are always conducive to spirituality and health; while inactivity and pride are the forerunners of trouble, roots of bitterness and division.
—C.H.H.

CHRISTIAN ACTIVITY.

OH! I would that some Christians would pay a little attention to their legs, instead of paying it all to their heads. When children's heads grow too fast it is a sign of disease, and they get the rickets, or water on the brain. So, there are some very sound brethren, who seem to me to have got some kind of disease, and when they try to walk, they straightway make a tumble of it, because they have paid so much attention to perplexing doctrinal views, instead of looking, as they ought to have done, to the practical part of Christianity. By all means let us have doctrine, but by all means let us have precept too. By all means let us have inward experience, but by all means let us also have outward "holiness, without which no man shall see the Lord." "*We walk*" This is more than some can say. They can affirm—"We talk; we think; we experience; we feel;" but true Christians can say, with the apostle Paul, "*We walk*." Oh that we may ever be able to say it too! Here, then, is the activity of the Christian life.—C. H. Spurgeon.

Christ as the Kinsman-Redeemer.

PART III.

HAVING already considered the qualifications for the position and the duties it involved, we will close by briefly tracing,

THE BLESSED AND FAR-REACHING RESULTS OF CHRIST'S REDEMPTIVE WORK.

These we have already touched upon. It may, however, be a stimulus to our faith, love, and hope to summarise and supplement them.

1. RESULTS TO THE INDIVIDUAL. He is the unit of the family, the church, or the nation: the recognised microcosm of the universe. Christ is for the individual. And no man knows the gospel of God unless, with the faith and confidence of one of old, he can say: "*I know that my Redeemer liveth.*" This becomes intensely practical. Can you, my reader, say this? In the face of heaven, earth, and hell dare you say, "*I know that my Redeemer liveth?*" If so, it is indeed well with you. Apprehending Christ as our glorious *Goel* we already know the cancelling of our debts and cleansing from guiltiness. Now we can exclaim, "In whom we have our *redemption* through His blood, the forgiveness of our trespasses" (Eph. i. 7, R.V.) It is thus a redemption, which to the believer has resulted in the pardon of all his sins.

Further: Because He is the living One, who was dead, and is alive for evermore, our personal Deliverer, we have found freedom from the captivity of Satan and slavery of sin. Thanks may well be given to God that we who once were the slaves of sin have been delivered from its penalty and dominion, and are now the bond-servants of righteousness (Rom. vi. 17, 18). And as thus brought near to God we have received the Holy Spirit as the earnest of our inheritance, until the redemption by power of the purchased possession (Eph. i. 14). For redemption is by power, as well as by blood; it points to the future as well as to the past; it is connected with the body as well as with the soul.

Job, in his day, discerned that the work of the divine *Goel* included the vindicating him, *in resurrection*, from all the charges and insinuations of his opponents (Job xix. 25-27). And it is repeatedly taught in the New Testament that redemption comprehends within its sphere the resurrection of the body (Rom. viii. 23). The time when that will take place is called "the day of redemption" (Eph. iv. 30). Because not till then shall the final results of redemption

to the individual be known and manifested. As to our bodies, "we are saved in hope." For though we have already received the end of our faith even the salvation of our souls (1 Pet. i. 9); we shall not receive the end of our hope till the coming of Christ and the resurrection.

2. RESULTS TO THE CHURCH. These include all that we have seen to be true of individual believers. But there is more. For Boaz, the out-standing type of Christ as the *Goel*, was not satisfied till he had played the kinsman's part, redeemed the inheritance and taken Ruth to be his wife. The confidence of Naomi was not misplaced. "The man *will not rest*," she said, "until he have finished the thing this day."

And this reminds us that our Boaz, our mighty Man of wealth, will not cease His activity of love to the church till she is complete and perfect. Then He will "present it to Himself a glorious church, not having spot, or wrinkle, or any such thing!"

3. RESULTS TO ISRAEL. The title we are considering was often used by Jehovah to express a relationship He held to the Israelitish nation. And some of these passages have an undoubted reference to the future. For there will, in due time, be a purged remnant of Jews who will be in a condition, spiritually, to have the promises fulfilled to them. God has not finally cast off his people whom He foreknew. This nucleus of a new nation Jehovah will address in marvellous sentences of tenderness and love. "For thou shalt forget the shame of thy youth," He will say, "and shalt not remember the reproach of thy widowhood any more: for thy Maker is thy husband; the Lord of hosts is His name; and thy Redeemer (*Goel*) the Holy One of Israel" (Isa. liv. 5). The application of these words to the future is clearly established by the connection: see, for example, verse 13.

In the Epistle to the Romans the apostle quotes from this book a verse in which Jehovah-Jesus is spoken of as the *Goel* of the nation. "As it is written," the passage runs, "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 26). It is quoted from the Greek translation of the Hebrew scriptures which was then in common use. Comparing it with the Old Testament passage (Isa. lix. 20), we notice a slight change. In Isaiah it is said that the Redeemer shall come *unto them that turn away* from transgression in Israel: in Romans we read that HE *shall turn away ungodliness* from Jacob. In the sequel doubtless both will prove true. The exercised remnant, will, *in heart*, turn from the ungodliness and idolatry which will characterise the *regime* of anti-christ; but only by the interposition of Christ will they be actually

delivered from it. Then, the once-crucified One shall be recognised and acknowledged as Jehovah their Kinsman-Redeemer. Then Israel shall be brought into the place of privilege—blessed, and made a blessing to the Gentiles (see Isa. ii. 2-4, &c.).

4. RESULTS TO THE NATIONS. The Scriptures abundantly testify to the spiritual and temporal blessings which are to come upon all nations through Christ. In this age an elect company is being gathered out from Jew and Gentile to be the body of Christ. In Acts xv. there is probably a double programme indicated. From verse 14 we learn what God is now doing—visiting the Gentiles to take out from them a people for His name. Then is shown what will follow this age: First—the building up of the tabernacle of David, which is fallen down. That refers to the restoration of Israel, as seen above. But there is more to follow. It is in order “that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord.”

Others have shown us that God's purpose of the ages has been thus carried out: First, an election from Israel was gathered in; now an election from the Gentiles is being called out; presently all Israel shall be saved; to be followed by all nations being brought to know and serve the Lord.

5. RESULTS IN CREATION. The Redeemer's work is, assuredly, most varied and extensive. Neglected, despised, and murdered by man, He has been raised, welcomed, and glorified by God. Yes; the heavens have received Him “until the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began” (Acts iii, 21). In the blood of the cross the basis was fixed for the reconciling to God and to each other of all things in heaven and in earth. So long the abode of Satan and wicked spirits, the heavens shall in due time be cleansed from all trace of their presence.

In some way, through the sin of man, this earth and all connected with it have suffered. Man's inhumanity to man has made countless thousands mourn; yea, and man's selfishness, thoughtlessness, and cruelty has caused untold suffering to the so-called brute creation. Therefore we have a *groaning* and *travailing* creation all around us. But they are birth and not death groans. Creation has its hope as well as the Christian. It looks forward as we do. It longs and sighs for deliverance as truly as does the burdened believer. “For the earnest expectation of the creature (creation)” writes the apostle, “waiteth for the manifestation of the sons of God.” That is to say, it waits for the consummation of Christ's redeeming work toward us; it longs for the hour when

redeemed sinners, in their resurrection bodies, shall be revealed to an onlooking universe, as the sons of God. For that shall be the signal and occasion for its emancipation from the curse pronounced upon it because of Adam's sin. (Gen. iii. 17, 18; Rom. viii. 19-22.) That hour! predicted by prophets, pictured by poets, sighed for by saints, and groaned for by creation, shall at length arrive! Then, as never before, shall the earth, delivered from the curse, bring forth her increase (Ps. lxxvii.). “Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree” (Isa. lv. 13). And probably in the physical realm as well as in the moral, and in the spiritual as well as the material world, “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid,” &c. (Isa. xi. 6-9.

Ultimately, all traces of sin and moral deformity, and all signs of sorrow, loss, decay and enmity to God, shall be confined to that little spot of God's universe which is designated *hell*. For while *reconciliation* is intimated in regard to things in earth and heaven, the lower regions are designedly left out (Col. i. 20). Though *subjection* to God in Christ there will be even there (Phil. ii. 10).

Fellow-disciples of Christ, in view of all the facts that we have considered together, what manner of persons ought we to be? Let us earnestly desire and pray “That He would grant unto us, that we, being *delivered* (note the word) out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life” (Luke i. 74, 75). And thus we shall go on our way daily learning more of Him and His work, who, for us even and our salvation, willingly became our *Kinsman-Redeemer*.

“ My Redeemer! Oh what beauties
In that lovely name appear:
None but Jesus in His glories,
Shall the honoured title wear.
My Redeemer!
Thou hast my salvation wrought.

When in heav'n I see Thy glory,
When before Thy throne I bow,
Pefected, I shall be like Thee,
Fully Thy redemption know.
My Redeemer!
Then shall hear me shout His praise.”

J. NORMAN CASE.

Dr. Bonar once said, “Did you ever notice, that when the Jews accused Stephen of speaking blasphemous words against Moses, the Lord lit up his face with the same glory with which Moses' face shone?”

Is it Possible to be Saved Now, and to Know It ?

IT will seem, to many, rather late in the day to raise such a question after the centuries that have gone, during which believers in the Lord Jesus Christ have professed to know they were saved; and many have willingly sealed the testimony of their lips with their blood. But it seems the correct thing, now-a-days, to question statements of Christian truth, no matter how hoary with age they be, or how orthodox and godly the persons may have been who held and proclaimed them; and so the truth of a present salvation has not escaped the ordeal.

This question was first prominently brought under my notice through a young man I met on board ship. I had laid him under a slight obligation to me, and so I made use of it by asking him about his salvation, and I was surprised when he returned answer, "They say I am safe, but I am not saved." I asked who "they" were, and found them to be his father—a gentleman holding a good position in the Postal Department in England—and the Christians he was in ecclesiastical fellowship with. I could only show him that Christ came to seek and to save that which was lost; and that if Christ had not found and saved him, he was still lost, and on his way to eternal doom; and this, no matter what any person or persons might tell him.

But the error is now in our midst, being openly taught by Christians who have hitherto been looked up to for their knowledge of Scripture, so it will be well to look into it. It has become the fashion with them to say they are "safe, but not saved." The subject was brought up lately, during a conversation I had with one of their preachers, and I was asked, "Had I now no enemies?" "Yes, many," I replied, "the flesh, the world, and the devil." "How then," I was told, "could I say I was saved?" Israel was "safe," I was assured, when they were under the blood of the passover lamb in Egypt; but they were not "saved" until they were out of the land, and across the Red Sea.

These half statements of facts may easily cover most deadly error. The truth is that Scripture speaks of salvation in the past tense, "according to His mercy He saved us" (Titus iii. 5); in the present, "to us which are being saved," (1 Cor. i. 18. R.V.); and in the future, "now is our salvation nearer to us than when we first believed" (Rom. xiii. 11, R.V.)—"a salvation ready to be revealed" (1 Peter i. 5, R.V.).

When Israel, on the early morn that followed the slaying of the passover lamb, heard the universal wail that went up throughout the land of Egypt over the death of the first-born of every family, they no doubt truly thanked Jehovah that they had been saved from the judgment that wrought such woe. Their sins had just been as many, and as heinous, as those of the Egyptians; but the angel of

judgment had, in grace, passed over them, and, in a very true sense, they had been saved by the blood of the lamb. So, now, every believer who shelters under the precious blood of the Lord Jesus, can say, "Not by works of righteousness which we did ourselves, but according to His mercy He saved us." The apostle Paul, by the Spirit, wrote to the saints at Ephesus, "By grace have ye been saved" (Eph. ii. 5-8, R.V.); and to Timothy, his child after a common faith, "God, who saved us, and called us with a holy calling" (2 Tim. i. 9, R.V.). This testimony is true of all believers in the Lord Jesus, whatever any man or company of men may say.

Israel had a further note of praise to raise, when on the wilderness side of the Red Sea—they saw the hosts of Egypt dead on the sea shore. Now, they were not only "saved" from Egypt's bondage and judgments, but they were also "safe,"—if they stand in God's favour (Ex. xix. 4, 5)—from ever getting back into the condition of things He had thus signally delivered them from. Although they sing, "The Lord is my strength and song, and He is become my salvation" etc., upon the shore of the Red Sea; yet it was not until after forty long years of failure and trial that they passed through Jordan's flood, and in the promised land, at Gilgal, rolled away the reproach of Egypt by their circumcision.

So, it is equally true of the church of God, and every member of it—*saved now* from the past by the blood, from the guilt and penalty of sin. In Christ, we can look upon our defeated enemy, and sing praise for present safety; at the same time we can anticipate, by faith, the time when the wilderness journey, and all that speaks of death, will be left behind; when spirit, soul, and body, redeemed and conformed to the image of the body of His glory, we will join in that anthem of praise to God and the Lamb, that is rendered in Rev. v.

The sheep that wandered from the shepherd's care in the wilderness, was lost; and lost beyond all hope, as far as itself was concerned. It might wander further and further away, and, humanly speaking, be more difficult to find; but it was *lost*, not *being lost*, ere the shepherd left the ninety and nine. And when he found it, it was "saved," and when he put it on his shoulders it was both *saved* and *safe*, as much so as ever it would be when it was restored to the fold, and there safely watched over by the constant care of the great Shepherd of the sheep.

When the woman, who was a sinner, came in deep contrition to Jesus, washing His feet with her tears and wiping them with her hair, He said to her, "Thy sins are forgiven;" and when the Pharisees began to question and find fault, he cheered her by adding, "Thy faith hath saved thee, go in peace." And I am sure it would have been impossible for any person whom she may have met, to make her doubt that fact, when she had Christ's own word for it.

So, I trust, we shall ever be able to meet the cavils of these present would-be teachers, with the assurance—God says, "I am saved," and it must be so.—R.N.

The Late Mr. Thomas Newberry.

Editor of "The Englishman's Bible."

FOR the cheer of the readers of the TREASURY we append an extract from the *Footsteps of Truth*, that gives a few of the beautiful closing testimonies of our dear, departed brother in the Lord, Thomas Newberry, uttered during his last five days on earth. He entered into rest on January 16, 1901, at the ripe age of 90 years, reminding us of the well-worn adage that he was gathered home "like a shock of corn fully ripe." His life furnishes another striking instance of the value of going on with God.

"This sharp pain seems to me to be the home-call. I may gain strength for a little while, but it seems as if the Father said, 'Come home.' 'With long life will I satisfy him, and shew him My salvation.' I am thoroughly satisfied. 'I shall be satisfied when I awake with Thy likeness.' Not His glory, but Himself."

"I must turn another page in my patience book in the school of God. 'I believe that is why God allows suffering at the close of the day, that we may enjoy the rapture of heaven all the more.'"

"Precious promises, old age wants a staff to lean upon. God's promises shine in the dark. 'There is one sun by day; by night ten thousand lights that lead us to the Deity,' that is Young's Night Thoughts."

"It seems to me God is keeping the case in His own hands; I am hoping I shall get through this and get on."

Tuesday morning, at six, he asked for the portion of Scripture for family worship; this read, he prayed, "Our God and Father, we bless Thee for the night's repose, and ask Thy presence for this day; keep us from all evil, sanctify affliction. Bless all our friends and Thy people. Our Sovereign, bless her. Restore peace in South Africa and China. We ask all for Christ's sake."

"Like Stephen, I shall fall on sleep. Amen, so let it be."

Rallying towards evening, he said, "I thought I was going home, I am rather disappointed."

For evening Scripture, Mark iv. 35-41 was read; he said, "Our God, who speaks to the elements without, and to the hopes and fears within with His all-prevailing authority, 'Peace be still,' still speaks to us all, 'Be careful for nothing.' The peace of God, and the God of peace Himself give us peace by all means; speak peace to the raging elements in Africa and China, and preserve our nation, and give us every blessing for time and for all eternity, and our friends who have so kindly enquired, remember, for Jesus' sake."

Misunderstood Texts.

(HEB. x. 26-31, continued.)

LET us look again then at the 26th and 27th verses. "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation (literally, 'jealousy'), which shall devour *the adversaries*." It strikes us that that last word has generally been overlooked. It does not say, "which shall devour *us*," which is what surely would have been said if that was the meaning. But it does say that *we* have to do with the same God of judgment and fiery jealousy, who will one day destroy all His adversaries. God is the same holy, jealous God, whether He is dealing with His own people or with His enemies. The very redemption which His grace has provided abundantly bears witness to this; and the manifestation of His grace and of His righteousness must always go hand-in-hand. It was so at the Cross, when "mercy and truth met together;" and it will always be the same in God's dealings with us. After Israel had worshipped the golden calf, God said to Moses that He would send an angel *before* them, but He would not go up *in the midst* of them, lest He should consume them by the way, because they were a stiff-necked people (Ex. xxxiii. 2-3). God's presence *in the midst* ensures power and blessing to His people when they are obedient, but it also makes it sure that judgment will follow upon their stiff-necked and self-willed ways. The judgment that will one day devour God's adversaries is from the same source and of the same character as that which now vindicates His glory in His dealings with His own people. And in the 28th and 29th verses, He appeals to our own sense of what is righteous, to say whether it is not fitting that the most solemn judgment should follow upon self-will in a saint of God. And He further shows us the true character of wilful sin, as touching the various offices of the three-one God. It is to tread under foot the gift of God; to count the blood of Christ, wherewith we are sanctified, as a common thing; and to despise the Spirit of grace.

In the Old Testament type, if once the Israelite was cut off, there was no restoration on earth. But all types are imperfect, and we need many of them, illustrating different sides of the truth, to give us the whole truth in its completeness. Lower down we shall find this very lack beautifully supplied. We may point out that God does not pledge Himself that the judgment shall fall in the same terrible swiftness on every occasion. Even under the old dispensation, having at the very commencement given so solemn an exhibition of what self-will was, He did not always visit similar acts in the same way. But that terrible manifestation of His glory and holiness in the death of Nadab and Abihu, remained throughout the dispensation, as a warning of the punishment that such sin deserved. Exactly in the same way, in the beginning of the gospel, God smote

Ananias and Sapphira. Many others have been guilty of similar sin since their day, without meeting the same judgment. But there is the record of God's estimate of such sin, and of what it is worthy to receive. And now He calls upon us to say what we think of self-will in one who has been called by God the Father, redeemed and set apart by the precious blood of Christ, and is indwelt by the Holy Spirit, as a Spirit of grace. It is not like Heb. vi. 4, "It is impossible," etc. But, oh! how searching it should be to our hearts; and how sad, that having claimed for ourselves all the precious privileges of the verses before, we should then attempt to evade all the force of these searching words, by handing them over exclusively to apostatising Jews.

We now come to the 30th verse, and we shall find that this verse gives us a clue to the meaning of the whole passage. For it contains two quotations from the thirty-second chapter of Deuteronomy, and reminds us that the God of that chapter is the same God that we have to do with now. "For we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge His people." Let us turn, then, to the solemn chapter from which these two utterances of Jehovah are taken, and see what light it affords as to the passage we are considering. This chapter gives us a prophetic song which God commanded Moses to teach the children of Israel just before they were to cross Jordan and enter the land of Canaan. God knew how they would turn from Him and give themselves up to idolatry, and He gave them this song as a witness against them and a vindication of Himself when their sins should have brought His judgments upon them (see chap. xxxi. 19-21).

So the song declares that God is a God of truth and justice and righteousness (ver. 4); and goes on to tell how He brought His people out of Egypt, and blessed them and cared for them (verses 7-14). But then comes the sad story of Israel's rebellion, provoking God's jealousy and anger. And all this leads up to the words of verse 35, "To Me belongeth vengeance and recompense;" and again, "The Lord shall judge His people" (ver. 36). But mark, it is *His* people; and when God judges His own people, it is not for their destruction. And so the verse goes on, "and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up or left." Let us read carefully the following verses, in which the Lord declares that if He wounds, He also heals; if He kills, He makes alive again: while the song finishes thus, "Rejoice, O ye nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people" (ver. 43). How plainly this distinguishes between His dealings with the "adversaries," and those with His own people. For a time it seemed as if all the wrath was to be poured out upon His people, and those who neither knew nor feared God were the instruments that He used in chastening Israel. But His heart towards Israel was the same, and His purposes were unchanged all the way through; and at last He once

more shows mercy to His people, and utterly destroys His adversaries. And *we know* Him that speaks and acts thus, says the apostle. Blessed be His name that we do know Him as a God of infinite holiness and righteousness, but also of infinite mercy to those who have trusted in His mercy. Truly it is a fearful thing for disobedient, self-willed saints to fall, in this life, into the hands of the living God; for they will encounter the same holy fire of jealousy for the glory of His own name, that shall presently "devour the adversaries."

But while Deut. xxxii. helps us to understand that it is God's dealings with His own people that are being spoken of in Heb. x., it also helps us to see that the wilful sin referred to is not a single act of sin, but the perverse, obstinate turning away from God, of which Israel's behaviour is an example. God would be perfectly righteous in visiting one single act of wilfulness with instant and awful judgment. We have already seen how he did so in the case of Nadab and Abihu, in the Old Testament, and of Ananias and Sapphira in the New. But while giving these as terrible warnings to all who should come after, He delights to exercise forbearance and long-suffering to the utmost. It is, therefore, to those who have become indifferent to His claims, and who are walking in habitual self-pleasing, that these words especially apply. And that explains the connection between verses 25 and 26. The forsaking of the assembly, with its healthy and helpful mutual exhortation, is commonly one of the early steps in the downward path. With a Jewish believer, in apostolic days, such backsliding would naturally enough lead to a large measure of return to temple ritual, without any professed giving up of Christ as a Saviour. With the believer of to-day, if he be in a sect, it will tend to a turning again to the pleasures and vanities of the world, or an entire immersion of himself in politics or business. While, if he have previously taken a place of separation to the name of the Lord Jesus, it will end in his leaving the assembly thus simply gathered, and going back to one of the sects. To keep our place in the assembly we must needs be practising some measure of subjection one to another, in the fear of God; so that self-will, if it becomes habitual, will surely lead to our forsaking the assembling of ourselves together. How important, then, that we all of us give earnest heed to the words we have been considering, as ourselves needing to be searched and exercised by them.—A. J. H.

AN ENDORSEMENT.

(To the Editors of THE NEW ZEALAND TREASURY.)

I FULLY endorse C.H.H.'s article on "Assemblies and evangelists, and their responsibility towards each other," believing we are doing far *too little* for labourers in New Zealand. But, I would like to add that I consider the assemblies are not sending one shilling too much abroad—if enough. I would not like it to go about that we are sending too much away, but those in responsibility in assemblies should exhort to more real and practical fellowship with those moving in and out among us.—H.D.E.

Easter Conferences.

HASTINGS.—This year the time has been changed from May 24 to Good Friday. The hall was comfortably filled, about 180 in attendance. Brethren McLeod (Martinboro'), J. Coppin, Sowersby, Chrystall, Le Couteur, Curran, and F. Magill spoke during the day. On the whole it was a fair time, and very even throughout. An interesting feature was the attendance of a company of Maori believers. These were given a special address by Bro. Curran; but, that the Europeans might understand too, it was delivered in English and interpreted by Friday Tomoana. There were good open-air meetings.

KAIKORA NORTH.—Meetings Sunday and Monday. One of the largest gatherings yet held. An unaccountable obstruction was felt at first, which called forth searching ministry. Things afterwards began to mend. Some backsliders were restored, and there is reason to hope there will be lasting blessing. Many outsiders attended on Monday evening. Brethren who ministered were—J. Coppin, McLeod, Sowersby, Chrystall, LeCouteur, Curran, R. Magill, Morton and Blair (Takapau).

AUROA.—In this out-of-the-way place situated near Mt. Egmont, a fair number of believers assembled on the Friday. The meetings passed off well, and we hear of tears having dropped from some faces. Tears are becoming scarce at all-day meetings, so we record these. Ps. lvi. 8. Our brother Scouler, who has been preaching on the Auckland gumfields, was present, and his ministry much appreciated.

STRATFORD.—A goodly number of the Lord's people attended the meetings, Sunday and Monday, and the ministry appears to have been practical straight talk on laying aside those things which hinder the spiritual life and growth, and letting the peace of God rule in the hearts; the necessity of being saved from our sins every day; and the condition of assemblies. Then the Lord was presented as the Refiner, with an exhortation to return to our Gilgal where the reproach of Egypt was rolled away. The Lord's presence was felt. Those who spoke were Brethren Scouler, Anderson, Dickie, Arbuckle, Reeves, Lewers, Stark, Pask and Marsom.

WELLINGTON.—Here they kept four days. Taken throughout, the time was very profitable, and some speak of much blessing received. Instructive, comforting, and building-up ministry was its characteristic. Captain Neville and Mr. Blakey (late Baptist Minister) were present, and the words of both were refreshing and edifying. Brethren Aiken, Longman, Curham, Brown, Norish, Goold, and Falkner (the sailors' and soldiers' friend) also ministered—much of it with profit. Pearson and Isaac (Gospel Carriage) were also there, and took a little part.

NELSON.—All-day meetings were held at Waimea West on the Monday, and though the principal ministering brethren were not with them, being engaged happily elsewhere in the gospel, still they

were thankful for the Lord's gracious presence, and the good and needed words He gave them. They were pleased to have once more the presence and help of Bro. J. A. Packer.

TIMARU.—The report we have received of these meetings gives no news beyond the statement that they were profitable and refreshing; and that those who took part were Brethren Blair, W. Coppin, Johnston, Martin, Fulton, &c. Bro. Hall was also present but took no part, being unwell in body.

INVERCARGILL.—The four days' meetings were large and good, and many visitors present from a distance. Towards 200 believers broke bread on the Lord's-day morning, and at the other meetings there was an attendance of about 300. Brethren Marshall (Glasgow), C. H. Hinman, Duncan Graham, Smith (Wanganui River), and Binskin (Gospel Carriage), ministered the Word, and a very profitable time was spent. The street meetings were good, and the people gathered round well to hear the gospel.

RANGIORA.—No report of the meetings to hand.

Coming Meetings. (D.V.)

JUNCTION ROAD (known as Kent Road).—Thursday and Friday, May 23 and 24. All believers heartily invited. Trains met at Inglewood Wednesday evening, and Thursday and Friday mornings. Those from a distance communicate with Mr. J. Reeve, Egmont Village; or, Mr. W. H. Paynter, Junction Road.

FEILDING.—Friday, Saturday and Sunday, May 24, 25 and 26. All are heartily invited to attend. Those requiring accommodation, please write to Mr. John Bishop, Blacksmith, Feilding.

WANGANUI.—There will be no all-day meeting on May 24, owing to the Feilding and Kent Road meetings being held on the same day.

MOSGIEL.—Annual conference on May 24. Communications to be addressed to Mr. Alex. Rowan, Church Street, Mosgiel.

HASTINGS.—Meeting was changed to Good Friday.

QUEENSLAND.

MARYBOROUGH.—Robert G. Grubb reports a good conference on April 6. One address was on the believer as a vessel.—1. Chosen (Eph. i. 4). 2. Bought (1 Cor. vi. 20). 3. Vessels are for the owner's use (Hos. iii. 3). 4. Unclean vessels. Purged from sinful habits these become "very useful to the Master" (2 Tim. ii. 21, Rotherham). 5. Useful vessels, filled to convey blessing to others. Some Christians are like the Sea of Galilee, and others like the Dead Sea: the former receives the Jordan and passes it on, and consequently is full of life and blessing; the latter receives the Jordan, but has no outlet, and is a curse. 6. Beautiful vessels—changed into the image of Christ. To be this we must become, 7. Broken vessels (Jud. vii. 15-20; 2 Cor. iv. 6-18).

Our brother's address is—c/o John Henderson, 6 Hunter St., Sydney.

Jottings.

MAORI WORK.—Henry Curran and Ernest Hyde, with a Maori guide, have left overland for the Urewera Country, hoping to make a long stay. Expecting a rough time. Natives quite ignorant of the gospel, hostile and wild. Would much value believing prayer for this trip. Have taken a supply of Maori gospel literature. Mr. Curran's throat is making steady improvement, though constantly preaching, interpreting and talking. He reports the Hawkes Bay work has never been so promising. Natives are frequently met with who testify they are saved. At Moteo recently a few have professed. Miss Peart is making good progress with the language, and is kept busy among the Natives doing what she can. Addresses—H. Curran, Hastings. Miss Peart, c/o Mr. W. Compton, Hastings.

BACK BLOCKS.—Tom Marsom has had a trip into the interior, eastward from Stratford, distributing 400 gospel books and 500 tracts, and was very much encouraged. Found a wide and ready field with many open doors, houses and hearts. Much struck with the willingness to receive the books and listen. Convinced there are many young men, not tied up with a family, that could visit these back places, now and again, with profit to themselves and others.

GOSPEL CARRIAGE.—Pearson and Isaac are at Hawera with the Carriage. Had a week at Kakaramea, but poor results. Very thankful for a quantity of *Ambassadors* sent for distribution. Anybody having some *clean* gospel magazines, back numbers, such as *Boys and Girls* &c., to spare, our brethren can dispose of them. Address—c/o F. W. Johnston, East Road, Stratford.

EDITORS.—C. H. Hinman has been going on night after night at Invercargill since the Easter Conference, and God is working. There are some splendid cases of conversion, and more expected. Franklin Ferguson been home to Napier after a six months' absence. When in Hawkes Bay visited assemblies at Kaikora N., Te Aute, and Hastings for a few meetings. Now in Palmerston N., sitting in the editorial chair.

We have recently heard from Mr. William McLean. He was at Toronto, Canada. His health is good, and he is still able for daily work. Continues to remember in prayer labourers and friends in New Zealand. Mrs. McLean is well too.

J. F. Gray had five weeks at Cobden, Nelson, with much profit and blessing—eight have been baptized and received. Mark Harrison, after helpful meetings at Feilding, has gone to Norsewood—a needy place. Johnston and Blair are now in Ashburton. Arthur Clarke and Scouler had a few meetings at Kent Road. James Chrystall and Le Couteur still about Hastings.

With this issue Mr. Whitehead takes over the printing of the TREASURY, having now got his new machinery into working order. If any subscribers will try to introduce the TREASURY among their Christian friends, a few copies will be sent *gratis* on application.

Walking with God.

GOD has a path for heaven-bound pilgrims. It is beyond the ken of nature's sight. The fowls of the mountains, and the wild beasts of the fields know not of it. The vulture's eye, discerning from the crag of the mountain peak the fallen carcass on the plains below, has not spied the path. The prowling lion in quest of prey has not crossed it, though all the tracks of the desert are known to him. Where then is the path, seeing it is hidden from the eyes of all living? The men of renown are seldom found among the travellers by this way: for, "Not many wise men after the flesh, not many mighty, not many noble, are called."

There is a path through the waste. Many have, to their joy and everlasting reward, found it; and by faith trodden it. In Hebrews xi., "the divine Westminster Abbey where Old Testament saints have a memorial before God," their immortal names are enshrined. They would tell us that the path of walking with God, the topaz of Ethiopia shall not equal it: for the treasure they have found in His love cannot be valued—no, not with gold of Ophir. They weighed well the path in the balances of the sanctuary: putting the world with the pleasures of sin, in the one scale; and the reproach of Christ, in the other. They estimated that Christ at His worst, outweighed the world at its best. What was all earthly status to them? their far-seeing eye had caught "the city of gold."

The path of fellowship is to walk *with* God—"And Enoch walked with God" (Gen. v. 24). The path of holiness is to walk *before* God, as Abram was commanded—"The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect" (Gen. xvii. 1). The Hebrew title, El, Shaddai, signifies "God Almighty," or "God Allsufficient;" and before this One must Abram walk. The path of obedience is to walk *after* God—"Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him" (Deut. xiii. 4)

This, then, is our path. The footsteps of our Lord Jesus have already marked it as His own. It is no less sure than the love we adore. Let us diligently follow after, seeing we have nothing to fear nor to dread. Another century is opening before us, but what therein awaits us, is hidden from view. One step at a time is all we shall see. It is enough. Our part is to place the hand in God's, and walk on communing with Him. We shall then find to our joy "the path of the just is as the shining light, that shineth more and

more unto the perfect day." But, "let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. iv. 18-27).

Walking with God embraces everything within the range of the divine life, whether active or passive—whether in doing service, or restfully receiving from Him. Such a walk will beget in us separation and self-denial—for the world is not of the Father, and is passing away with its lusts and pleasures (1 John ii. 15-17). Holiness and moral purity will stamp our characters as sojourners here; grace and gentleness will mark our intercourse with all men; humility and tenderness will not be found wanting; zeal and energy will characterise all service rendered to the Lord; patience and long-suffering will be seen as we bear the trials of our path; faithfulness in the thing which is least will ever be the aim; and uncompromising decision for the truth a conspicuous trait of our lives.

Walking with God is a condition of life not rapturous, occasional, but consistently lived through years. Its chief mark is the constant consciousness of God—"I am continually with Thee" (Ps. lxxiii. 23). It is said that couples who have had fifty or more years of happy married life, have become, through continually being in one another's presence, so much alike as to almost act and think the same.

The character of such a life with God is, 1. Joyful—"Thou wilt shew me the path of life: in Thy presence is fulness of joy" (Ps. xvi. 11)—that calm beautiful joy this unhappy world fails to counterfeit. 2. Peaceful—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. xxvi. 3). Not a surge of worry can touch the spirit then. 3. Brave—because life is difficult. But it is these very difficulties which develop our spirituality. The promise made to Joshua holds good to us: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. i. 9).—F.F.

LEARN to grapple with souls. Aim at the conscience, exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on. This is true greatness—to serve unnoticed, and work unseen. Oh the joy of having nothing, and being nothing, seeing nothing but a living Christ in Glory, and being careful for nothing but *His interests* down here.—J.N.D.

Sowing and Reaping.

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 "Go ye into all the world, and preach the gospel to every creature.—The field is the world.—The seed is the Word of God.—In the morning sow thy seed, and in the evening withhold not thy hand.—Be instant in season, out of season.—Blessed are they that sow beside all waters.—And whatsoever ye do, do it heartily . . . for ye serve the Lord Christ." (Mark xvi. 15; Matt. xiii. 38; Luke viii. 11; Ecc. xi. 6; 2 Tim. iv. 2; Isa. xxxii. 20; Col. iii. 23-24.)

IN these days of hardness, difficulty, and trial, when the world is abounding with pests, much care is needed in the preparation of the seed, also in the nurture of the young sprouts. It is the special business of the fly and grub to destroy the seeds and roots below the ground, while the birds and vermin attack all that appears above the surface, so that extreme care and much skill are required to produce good results.

Whilst under ordinary favourable circumstances good seed will give good results, the present state of things makes it necessary to take due precautions. Many practical farmers carefully fan and riddle their seed, so that neither weeds nor defective seeds may crowd the field. Grains are carefully steeped in bluestone, and root-crop seeds in red-lead to prevent them getting eaten up or marred by smut in their after growth. Due allowance has to be made too for what the birds will pull up and destroy while the blade is yet tender, and preventative measures have to be taken to keep vermin of all kinds from destroying the fruits of labour.

In the Parable of the Sower there were three portions produced no profit, viz., the hard-trodden customary way—the road side; the shallow stony ground, where there was no depth of earth, and in consequence no deep work of the Spirit; and the uncultivated thorny patch. The enemies were—the fowls of the air, drought and weeds. Only one piece brought forth fruit; and that being good ground, free from previous hindrances, it brought forth some a hundred-fold, some sixty, and some thirty.

Thus if we heed the exhortation to "break up the fallow ground, and sow not among thorns," having the seed well steeped in tears, we shall reap in joy. For "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Therefore let us spend more time "making our bed to swim" than studying "higher criticism;" considering Him, whose eyes failed while He waited for His God (Ps. lix. 3).

As the plant shows in its growth the result of the care taken in the preparation of the seed, so will those who are the fruit of our ministry partake of the characteristics of such ministry. Children

of prayer will be a praying people. There are no promises to prayerless sowers. It is the weeping sower who brings his sheaves with him. "Higher criticism" may gather a few dry smutty straws, but they do not bring glory to our Head.

Your reaping will be according to your sowing. If your sowing is the carnal wisdom of the flesh, your reaping will be corruption. But "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." And we shall be caught up with those who are the increase of our labour (2 Cor. iv. 14). These will be to us a "crown of rejoicing" (1 Thess. ii. 19).

How great is our need of an awakening to the fact that, "the wicked shall be turned into hell;" and that a mere intellectual assent to the inspiration of the Scriptures, will not save them!

"The night is far spent; the day is at hand." It is high time to awake out of sleep. Loved ones are going down to hell with more prayers over their dead bodies than ever were offered for their souls during life. God is beseeching, and yearningly saying, "They will not come." The faithful and true Witness is knocking. The Spirit is convincing of sin, righteousness and judgment. So-called followers of the Man of Sorrows are disputing over words: analysing, dissecting and mutilating the Word of God. What a contrast!

The rejected One agonised, travailed, warned, loved and wept for sinners. On the other hand men contend for their own glory, priding themselves on the ability and subtilty of a fallen brain, seeking to exalt flesh which God has condemned, and trying to bring God and His word to the bar of a reason that cannot explain its own existence. The reapings from such a field will be scanty.

In the world there are drunkards and harlots on the way to the pit, who would be gems in a crown to cast at the feet of Him who is worthy of our love and adoration. The well-intentioned, moral, christianised, but unregenerate part of our population, if evangelised and saved from a burning lake of weeping, anguish and torment,—these would be trophies of His grace for all eternity.

Stay and consider! is one sinner saved from eternal woe, worthy of a life of devotedness and wholeheartedness? The gospel has reached you. Someone has scattered from his seedbasket those words which are "plough," "hammer" and "seed"—a plough for the Holy Spirit to break up and prepare the deep good soil, to uproot and overthrow every plant not planted by God; a hammer to break the stones and clods of unbelief and stubbornness; a living seed—not as some have called it "a dead word"—every word with germinating power: living, sharp, powerful, tried and precious.

Planted by one; watered by another; God giving the increase. Will you pass it on to others?

The Great Samson is seeking dead asses' jawbones for the slaying of the Philistines; will you be one? It is not intellect, eloquence, position, worldly influence or business capacity He wants; but character, godliness, unselfishness, humility and earnestness. "The Lord hath set apart him that is *godly* for Himself." Yes, those who are dead—reckoned dead by faith—willing to be an ass or fool for Christ, willing to enthrone Him and count all but dross for Him. It is the foolish, weak, base and despised things, and things which are not, that He has chosen to confound and bring to nought things that are (1 Cor. i. 26-30).—J. LOWDEN.

I Will Come Again.

(John xiv. 3.)

I know not if He'll come at eve, or night, or morn, or noon;
I know the breeze of twilight grey that fans the cheek of dying day,
Doth ever whisper—soon!

I know not why our souls should doubt His promise to appear;
When every flower's opening eye looks up into the changing sky
And seems to murmur—near!

I know not round His blessed feet what peerless glories throng;
I only know from rending tomb the saved shall burst in beauty's
And faith assures—not long! [bloom,

I know not if His chariot wheels yet near or distant are;
I only know each thunder roll doth wake an echo in my soul
That saith—Not very far!

I know not if we long must wait the summer of His smile;
I only know that hope doth sweep with thrilling touch my heart-strings
And sings—a little while! [deep,

I know not on this glorious theme why lips so oft are dumb;
But I am *sure* the saved ones here will meet the Saviour in the air,
At sound of—lo, I come!

(Anon.)

THE love of God will never do the *second best* for us, but always the *very best*.
"Bring forth the *BEST* robe and put it on him." "He should have fed thee
with the *FINEST* of the wheat." (Luke xv. 22. Ps. lxxxi. 16.)

The Cursing of Shimei.

(2 Samuel xvi. 5-14.)

IT was when David was in rejection, at the time of the Absalom rebellion, accompanied by a few faithful followers whose hearts were loyal and full of devotion to him, that he received the malicious cursing of Shimei. The cursing was truly of that hard revengeful nature, savouring of the spirit which says, "I must have my revenge;" which is not of God. For aught we know, David did not expect such a reception from this man. And this is when the devil tries God's children most—in the hour of trial. Shimei may have thought he was doing good service for his master, Absalom, by his abuse of David; but, alas! like his master, he assigned to himself a position God had never called him to. We must remember that Absalom's reign (although of short duration), is just a sad picture of the flesh ruling the people of God. Though David had been leader of God's people, and one whom the Lord had honoured to no small extent, it mattered little to Shimei: he could maliciously misrepresent his words and actions, and like some who profess conversion—they have little or no conscience as to what they say about God's saints.

But let us observe David's attitude towards this Benjamite in spite of all. See! he manifests a most excellent spirit. One of David's followers, Abishai, wishes to take off his head, and put an end to his bitter cursing; but no, he is told "let him curse, because the Lord hath said unto him, Curse David" (ver. 10). The man of God takes all from God; and if a Shimei curses, he knows God allowed it to be, and he is not "down in the dumps" by the painful circumstance. No; he is constrained to sing—

"I'm a pilgrim and a stranger, rough and thorny is the road!
Often in the midst of danger, but it leads to God!
Clouds and darkness oft distress me, great and many are my foes,
Anxious cares and thoughts oppress me, but my Father knows."

In all this David beautifully exemplifies the loving spirit of the Lord Jesus Christ, although under the lash of an accusing tongue.

Abishai's desire to take off Shimei's head may have originated from his intense love to his master, keenly feeling his being so slighted. Naturally speaking, we do not like to hear one made little of whom we love. It will be observed that Abishai stands high amongst David's mighty men, being the fourth on the roll when the reckoning day arrived. There were only three that could take higher rank, when it was a question of actions and personal devotion for their master (2 Sam. xxiii. 18, 19).

Shimei assumed to know all about God's dealings with David, and that it had come upon him as a judgment for his sins. Many, possessing the Shimei-spirit, seem to be more familiar with God's dealings with other people, than they are with themselves. David at this time, instead of hearing the voice of cursing, was more in

need of hearing the sympathetic voice. But you will never find sympathy where there is a hard revengeful spirit.

In 2 Sam. xix. 16-23, David is again made king over all Israel, and Shimei is now confessing his sin in cursing the Lord's anointed. His confession is unmistakable. He does not say "if" I sinned, or "perhaps" I sinned, but "I have sinned." Much of the confession of sin by God's people, now-a-days, is very vague and really not a confession at all. The sin of the bitter cursing had been brought home to Shimei's soul, and if there had been no true confession, the solemn alternative was—*die*. For the law said, "Thou shalt not . . . curse the ruler of thy people" (Ex. xxii. 28).

We are sorry to say there are those professing to be saved who have spoken evil of others, to any amount, and yet they have never confessed their sin. A partial confession there may have been, but this will not do—there must be confession to the one you injured.

In looking at 1 Kings ii. 36-46, we have Shimei's last days. We find that when Solomon began to reign he put him on probation, limiting him not to pass the borders of Jerusalem. If he remained within the prescribed boundary, well and good. But he overstepped the mark one day—never man could have made a greater mistake—utterly failing in the day of his own trial. The king's commandment was broken, therefore death was inevitable—judgment found him, and his sun went down. It was a sad day for Shimei that ever he cursed the Lord's anointed. We can never get away from the divine principle that, what a man sows he reaps.—JOHN C. ROCK.

The Sacred Word.

A SHORT portion attentively marked and prayed over becomes spiritual food. It should be borne in mind, however, that as food naturally does not become vitalised until it has been brought, in the lungs, into communication with the atmospheric air, the air of heaven, so the Sacred Scriptures only become vital and quickening in the soul's experience, as they are realised in the presence of God, and held in communion with him.—*Thos. Newberry*.

Read the Word of God on the principle that if the plain and obvious sense make good sense we should seek no other sense. This principle is as sound as it is simple, and where truly applied to the reading of the Scriptures is honouring to God.—*John Wilkinson*.

If I had my life to begin again I would read more of the Bible by itself and less of what men have written about it. I would read it, with my mind in naked contact with the truth, relying only on the Holy Spirit, the great Teacher sent from God, to explain and apply it to the conscience and the heart.—*Dr. Chalmers*.

Prayer will do more than a college education to make the Bible an open and a glorious book.—*R. A. Torrey (Chicago Bible Institute)*.

The Martyrdom at T'aiyuanfu.

July 9, 1900.

BY AN EYE-WITNESS.

THE following is the first account that has reached the coast of the murders at T'aiyuanfu in the yamèn of Governor Yü Hsien by an actual eye-witness, a Christian who escaped with his life, and whose absolute trustworthiness is vouched for by Dr. J. A. Creasey Smith, who sends the account from Peking. It is known that the missionaries, men and women, Catholic and Protestant, met their death with a heroism that moved the admiration even of their executioners. The account is as follows:—

I, Yung Cheng, am a member of the Baptist Church, and was baptised by Pastor Farthing 18 months ago (I witnessed it, J.A.C.S.). For some months previous to the massacre I had been living on the Baptist Mission Society's premises at T'aiyuanfu, having a sickness which was being treated, and spending my time in study of the Scriptures. When Dr. Edwards' Hospital was burnt down I returned to my home (June 28). I returned to the city, however, from Loupu, and was on the 8th July at the village of Tiets'un, about 10 li S.E. of T'aiyuan, about 3 in the afternoon, when I saw Pastor Pigott of Shouyang, with his wife and son, a gentleman (Mr. John Robinson) and a lady (Miss Duval), and two girls (Atwater girls), going along in two carts. They stopped at a food shop and the soldiers who were accompanying them (I only saw 7 or 8) bought them some food. The two gentlemen were handcuffed. I saw Mrs. Pigott feeding her husband with small cakes and "mein" (boiled dough strings). Mr. Robinson fed himself, eating cakes only. Mr. Pigott, recognising me, asked where the pastors were in T'aiyuanfu, and I told him all had been taken to Chut'ou hong, near the Governor's yamèn. Whilst they were resting a short time, Pastor Pigott and Mr. Robinson preached to the people who gathered round. The people were much astonished and said: "You are going to be killed for preaching, and yet go on doing so." That night the whole party of seven were put in the district prison.

The next day I was on the street near the Governor's yamèn; I saw a big crowd and went to see what it was they were following. I found it was the foreign pastors and their wives and children, and the Roman Catholic priests and nuns, and some Christians. I heard people say they were going to be killed, and I tried to get out of the crowd, but could not, so stayed and witnessed with my own eyes the killing of all the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside and going in front of the soldiers, himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife.

He was quickly followed by Pastors Hoddle and Beynon, Drs. Lovitt and Wilson, all of whom were beheaded with one blow by the executioner. Then the Governor, Yü Hsien, grew impatient

and told his bodyguard, all of whom carried big beheading knives with long handles, to help to kill the others. Pastors Stokes, Simpson and Whitehouse were next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken. Mrs. Farthing had hold of the hands of her children who clung to her, but the soldiers parted them, and with one blow beheaded their mother. The executioner beheaded all the children and did it skilfully needing only one blow; but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Lovitt was wearing her spectacles and held the hand of her little boy even when she was killed. She spoke to the people saying, as near as I remember: "We all came to China to bring you the good news of salvation by Jesus Christ; we have done you no harm, only good, why do you treat us so?" A soldier took off her spectacles before beheading her, which needed two blows.

When the Protestants were killed, the Roman Catholics were led forward. The Bishop, an old man with a long white beard, asked the Governor Yü Hsien why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the Bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death.

Then Pastor Pigott and his party were led from the district gaol which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also, quickly. In all on that day forty-five foreign people were beheaded, thirty-three Protestants and twelve Roman Catholics. A number of native Christians were also killed; I did not see them all, but I was told there were thirteen.

The bodies of all were left where they fell till next morning, as it was evening before the work was finished. During the night they were stripped of the clothing and other things, such as rings and watches. Next day they were removed to a place inside the great South Gate, except some of the heads, which were placed in cages on the gates of the city wall. On the 11th July the remains were temporarily buried outside the great South Gate, to the West side. On the 10th July there were also killed many Catholic Christians, I heard sixty, and during the next few days a few more Protestants were also killed. All were surprised at the firmness and quietness of the foreigners, none cried or made any noise, except two or three of the children.

The above statement was taken down from Yung Cheng's words by Dr. J. A. Creasey Smith, and communicated to us by C. F. Hogg, Missionary, China.—EDITORS.

ACKNOWLEDGMENT.—From New South Wales for Maori Work, £4.

Characteristics of the Believer.

(2 Timothy ii.)

SON (ver. 1).—God has begotten a numberless family: “I have nourished and brought up children” (Isa. i. 2). We are *born* into His family. We are not made children by training, nor are we born Christians. “Ye must be born again” (John iii. 7). Born once, die twice; born twice, die once. Being a son I am, therefore, bound to be provided for. Good fathers make good homes. Good sons make glad fathers. Strong, healthy, intelligent, upright and industrious children, are a parent’s pride. Aim to be a true and good son of your heavenly Father, and give him joy by your life. All God’s sons are heirs to large estates and a mansion (1 Pet. i. 4; John xiv. 2). Just now we are from home at school, under tutors, until the time appointed of the Father. Then there is to be the home-coming and the entry into all our possessions. “Thou therefore, my son, be strong in the grace that is in Christ Jesus.”

SOLDIER (ver. 3).—“Fight the good fight of faith” is the soldier’s motto. We fight against the powers of darkness led on by Satan, who is called “your adversary the devil.” Soldiers must have on their whole armour. See Eph. vi. 11-18. No armour provided for the back. You are never supposed to flee before your enemy. You need plenty of drilling in the use of God’s Word. Christ is called our Captain (Heb. ii. 10), and causes us to triumph (2 Cor. ii. 14), and makes us more than conquerors (Rom. viii. 37). Your chief duty is to please the One who summoned you to serve as a soldier. Keep yourself free from those things of this life which will entangle you. Stand shoulder to shoulder with all who love our Lord Jesus in sincerity, and press on with a steady step and a fixed determination to win, and keep your eye on the Leader. “Thou therefore endure hardness as a good soldier of Jesus Christ.”

WRESTLER (ver. 5).—There is the old man, and the new man; and both in each believer. You will often have many a hard tussel to keep the old man down. Prayer is where you get strength to wrestle. To become expert in the struggle, you must pray often. All true and great Christian men and women have many a hard conflict within themselves. The world without, and the flesh within, take a lot of beating. Should you be thrown down, do not remain down, but be up and at it again in God’s strength: for He has promised you victory (Rom. xiv. 4; Phil. iii. 21). You are exhorted to “strive for masteries.”

HUSBANDMAN (ver. 6).—A farmer, or one who cultivates the ground. Our hearts are like a garden, in which are meant to grow all manner of pleasant fruits and flowers for Christ (Gal. v. 22, 23; S. of S. iv. 12-16, chap. v. 1 and chap. vii. 11-13). Ground needs to be well digged, turned over, kept free of weeds, softened by rain, and to have plenty of sunshine. It must be fenced, and all stones gathered out (Isa. v. 2). Ask God to stir up your whole life for His service, to soften your heart by the “water of life” sent down from

heaven, to keep out of it old sins and bad habits, and your heart kept in the love of God which is heaven’s sunshine. Have your mind well established on the eternal security of the believer, and keep clear of all stumbling blocks.

WORKMAN (ver. 15).—“Whatsoever thy hand findeth to do, do it heartily as unto the Lord.” The daily round and the common task may all be turned into acceptable service to God. Moses’ mother received wages for nursing her own baby (Ex. ii. 8, 9). Take time over what you do for God, and do it well. Throw your heart into it. Remember, whatever is worth doing is worth doing well. Each time you serve Him, aim at doing it better than the last time. A good workman does his work exactly as he is told, and works just as well when his master’s back is turned as when he is present. Beware of “slop” work. Be a “workman that needeth not to be ashamed.”

VESSEL (ver. 21).—A vessel is to hold anything, or to carry something in. A vessel needs to be empty and clean in order to be used. Drooping souls need water of life conveying to them. Though you be only a common earthenware mug, if you are empty and clean, and just at hand, the Master can make use of you. Gold vessels may sometimes be dirty, and consequently have to be laid aside. “Be ye clean.”

SERVANT (ver. 24). In engaging a servant, all that a master wants is a good character. We are servants of God. “Be blameless and harmless . . . without rebuke, in the midst of a crooked and perverse nation” (Phil. ii. 15). Let us render ready obedience to all our Lord’s commands. Servants get wages. God pays us for every service we do Him; even “the cup of cold water” is not overlooked. Take good care of all that belongs to your Master, and make a right use of all He puts into your hands.—F.F.

A Trip to the Urewera Country.

By Henry Curran.

ON Tuesday, April 23, Ernest Hyde, myself and Tuahine Renata (our Native guide), set out from Napier for the Urewera Country. Owing to the rough nature of the country, and the absence of roads in the interior, the journey had to be made on horseback.

Reaching Te Haroto we found there a Native School, kept by a Roman Catholic master assisted by his two daughters. We were invited to address the children, make ourselves at home, say and do as we liked, and *of course we did*. We gave an address from the chart, “The Two Roads and the Two Destinies:” and for an hour and a quarter we had a lovely time with the scholars (thirty-one), the master and his daughters, and two Maori men. Many of the scholars were grown up-too. They told us to come again at 6.30 p.m. One rode away on horseback and brought along three European

men. At the meeting we had over forty. This time, because of several Europeans being present, Ernest spoke in English, and I interpreted; then I spoke, and Renata interpreted. So all could understand. We were pressed to return, and the Catholic master said we could at any time get an hour in school hours. Besides the two meetings, we had preaching in the large *wharepuni* (meeting-house) at 5.30 p.m. We slept in this place for the night—sixteen or seventeen shared the same room! Next morning, before breakfast, the chief requested me to preach again, which I did. Just imagine such treatment from Catholics and Hauhaus: for all the Maoris were Hauhaus. Truly the Lord went before us and prepared the way.

Passing on we came to Ngakaohinekuku, and had a little meeting, but nearly all the people were away. We had travelled fifty-five miles without a road. Oh dear! what a journey!! The distance was ridden without dinner, in a fearful storm, wet to the skin. From 7.20 a.m. till dark, without seeing a single habitation. We passed mobs of wild horses and wild cattle, climbed hills, forded rivers, went through scrub and bush, and, at last, reached a boarding-house. We stayed for the night, and preached in the house before retiring to bed. The next morning we came on to Te Whaiti, where about five hundred Maoris were assembled to hold a Land Court. The leading men received us well, but our poor horses would have starved to death had we remained long. There is absolutely no grass in this place. Chaff was 5/- per bag, and oats 24/-.

Now I had attained my long cherished object—I was really in the Urewera Country. That evening I gave an address, but being Saturday we had not many hearers. Before the meeting I drew ten teeth. It was most laughable to see the people coming to get them out. They quite enjoyed it. On the Lord's-day, Ernest and I went into the bush, and there remembered the Lord Jesus in His death. Just after dinner we started to preach. The large *wharepuni* was packed, and many standing outside. Much help was given from on high while Ernest spoke, I acting as interpreter. When he finished, I said, "Perhaps you are tired?" But they all said, "No; go on, go on." I spoke a long time, and again there was much power. Probably two hundred heard us. We gave away a great many Maori booklets, and I had to extract some more teeth. Our evening meeting was smaller, owing to a *tangi* (a crying for the dead) being held. Someone had died. These Maoris are a wild lot, and it is difficult to keep them in order. Whilst our hymns were being sung, several natives were brandishing their *meremeres* and *taiahas* (instruments of war). After the meeting they wanted to hold a dance, but I gave them a good talking to and they did not have it. All our Maori hymn-books, excepting four, have been taken. At Te Whaiti we had pretty rough accommodation—had to sleep on hard planks, our blankets were damp, and the cold most severe. I could not have lived through many nights like we put in.

When we left this place we travelled on holding meetings as we went, until we reached Waiotapu near Rotorua, returning by way

of Taupo along the Napier-Taupo road. In several places we heard them saying, "Yes, what you say is right; but why did you not come and tell us before?" In all, we travelled 315 miles on horseback. On the whole the Maoris were very kind to us, showed the greatest interest in the meetings, and eagerly took the books—"Two Looks, or the Way of Salvation," and "Truth in a Nutshell." It has been sad to see the neglected state of the people wherever we went, but in every place—with one exception—the people heard us gladly.

Jottings.

STRAITS SETTLEMENTS.—Long and interesting letters are to hand from Miss Shirliff and Walter Blick in the Straits Settlements. The former is still at dispensary work in Kwala Lumpor, and gives a most interesting account of the manners, customs and habits of the many nationalities around them, and their own methods of reaching them temporarily and spiritually. In English work there is much interest spiritually; but the natives, like the priests of old, even when they believe are afraid to confess on account of the opposition and persecution it involves. Some manifest great faith in their abilities to heal, as they ask for medicine to drive out evil spirits, or a pill to cure all their diseases. The best antidote we know for these things is implicit trust in Christ as Saviour and Lord. Miss Shirliff sends us the scripture: "Pray ye therefore the Lord of the harvest, that *He would* send forth *labourers* into His harvest" (Luke x. 2); and as to her own experience she says: "Looking back over the time that has passed since we left New Zealand we can but say, 'there hath not failed one word of all His good promises which He promised'" (1 Kings viii. 56). Bro. Blick is well and happy, speaking and preaching the Word in the streets and lanes of Penang.

INDIAN FAMINE.—All the acknowledgments for funds sent through the TREASURY to India for the famine are now to hand; the last one from our brother Mr. Handley Bird, enclosed a circular letter which gives a most graphic account of the horrors of famine as portrayed by Jeremiah in Lamentations. If our readers will turn to that book, some of the late experiences in India will be brought before them. Latest funds have been devoted to the rescue and maintenance of about 800 starving children, for which our readers are asked to pray.

QUEENSLAND.—Our brother, Robert Grubb, has been quite run down of late, and has been forced into retirement in order to recuperate. When last we heard he was on a bush farm sixty miles from Maryborough, Queensland; but a week of rest had made little improvement. His standing address is c/o Mr. John Henderson, 6 Hunter Street, Sydney.

SOUTH ISLAND.—Brethren John Hall and J. C. Rock are still laid aside through physical infirmity, and little progress, we fear, is being made. Mr. A. Marshall (from Glasgow), we are thankful to

say, is steadily improving. He is sleeping much better, and the doctor holds out every hope of complete recovery at no very distant date. Our brother is still in Otago, and expecting Mrs. Marshall to join him in a few days. Brethren Blair and Johnson have been labouring in Ashburton for the past few weeks, with some encouragement. Mr. Blair has also visited Christchurch. Mr. Hinman has returned from the South Island, where he has had a good time. In Invercargill a number were saved, and we are glad to hear the interest and blessing continues. At Dunedin, nearly a fortnight was spent seeking to help the assembly in Gospel Hall. Messrs Binskin and Bryde, of the Gospel Carriage, are holding meetings at Georgetown, near Invercargill. William Coppin has not been very well after his recent visit to the North Island, but after a rest feels well again in body and longing in soul to be well-pleasing to the Lord in all things. He feels the need among us of an awakening, and cries out for *himself*: "Guilty before God;" and is wondering at such love and grace to so undeserving a people. Home address—Purakanui, Dunedin.

NORWAY.—Albert Larsen is meeting with fair encouragement in Norway: some precious souls have been saved since he went there. Much spiritual darkness reigns, but the light of the world is Jesus. Our brother and his wife are enjoying excellent health, the cold weather agrees with them. Being well acquainted with his native tongue, he has been able to get to work at once and has travelled to a good many places proclaiming as he goes "Christ, and Him crucified." People come to hear "the preacher from New Zealand," and the Lord grants liberty and blessing with His Word. Some of the assemblies in that land are very much in need of "healthful teaching," and of men skilled in the Scriptures having a shepherd's heart for the sheep and lambs of the flock. All-day meetings are not unknown in Norway, and though rather different in some respects to what we are accustomed to, yet there is much that is pleasing. There is a healthy assembly at Skien. Bro. Larsen finds that in any place outside of heaven trials are to be met with—the place of his nativity being no exception—nevertheless he thanks God and takes courage, and is not regretting that he left this Colony. Address—Albert Larsen, Fredrikstad Post Office, Norway.

OHAU.—Henry Moffatt writes: "Traces of the 'war paint' is still to be seen around this village. Believers are walking two and three miles after milking, to hear the Word of God, often without tea rather than miss the chance. Yea, one aged brother walks four miles in and four out, and we have a little sister who frequently leaves her husband to take care of the home while she walks six miles to the breaking of bread. On May 9 we had a baptism in the river. The first one, a young girl of fifteen; the next, a married woman—wife of a Roman Catholic—who had been prevented for some time. These came with such joy and happiness, that I don't know when I was at such a scene of joy and power of the Holy Ghost. The next was an old man of 68, full of life and vigour, who never saw a baptism until now. After baptism, whilst still in the

water, he lifted up his hands to heaven shouting: "Glory to God; Glory to God!" and then put his wet arms around the "undertaker." The same old man, a few months ago, met with a people where truth was a secondary consideration; and who despised him for reproving the "shepherds" for going to "football" and other unprofitables. They, being filled with anger, thrust him out, bag and baggage, and cast his Bible after him."

FALLEN ASLEEP.—It has pleased the Lord to call to Himself our brother, Richard Marshall, after much painful suffering. He died on the morning of May 10. A little before the end he said: "I am going home;" shortly afterwards passing peacefully into the presence of the Lord whom he had known and loved eighteen years. He had been connected with the Waverley assembly almost from its beginning—but for the last three years had resided at Little Taranaki—and was a familiar figure at West Coast conferences. The interment took place on May 13 at the Waverley cemetery, many of the Lord's people from neighbouring assemblies attending. "The memory of the just is blessed" (Prov. x. 7).

Our aged brother Gibson, who was one of the first eight gathered in simplicity in Invercargill some 30 years ago, departed to be with Christ on Saturday, May 4, after a painful and trying illness.

OURSELVES.—We beg to announce that the TREASURY and AMBASSADOR will, with this issue, be forwarded together on the first of each month (D.V.). Also, contributors will please note that articles &c. for the papers must be addressed: "The Editors," N.Z. TREASURY, c/o E. Whitehead, Main Street, Palmerston North.

An Appeal to the Assemblies in N.Z.

IT has been proposed, discussed, and decided by some of the assemblies around Palmerston North, that the first week in July shall be set apart for special prayer—meetings being held every night—for the awakening, revival and restoration of the Lord's people, and blessing in the gospel. We heartily endorse the proposal, and have been asked to make an appeal through the TREASURY to *all the assemblies to join together at the Throne of Grace at the same time*: that is, that all meetings shall set apart these evenings, July 1 to 6 inclusive, for special prayer for the definite objects mentioned. And in order to increase the circle of prayer and interest it might be well to make special effort to enlist the sympathies of other Christians to join with us for the objects desired.

Mighty awakenings have lately taken place in Great Britain, and many hundreds have been saved, and it is felt that there is urgent need for a similar awakening here. May He who fought with Israel, while the hands of Moses were uplifted in intercession, graciously hear our *united cry* and give deliverance still: yea, such as we have never known before!—C.H.H. & F.F.

Conference Notes.

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FEILDING.—The meetings here on May 24, 25 and 26 were well attended, notwithstanding the inclement weather, and were certainly amongst the best ever known. There were an unusually large number of ministering brethren present, and the ministry throughout was of the most searching character. One line ran all through the meetings, and there was scarcely a discordant note. The believer's responsibility toward each other in helping, caring for, and seeking to restore, was much dwelt upon; while pride, selfishness, and backsliding were scathingly exposed. Self-judgment in order to be saved from judging each other was commended, while many were the exhortations to humility and largeness of heart; one brother expressing the wish that he could swallow the whole of 1 Cor. xiii. The practical every-day needs of the assembly, and the intercourse of believers with each other were most helpfully dealt with again and again. Those who took part in ministry were Brothers Harrison, Blair, J. Coppin, Dickie, Curham, Chrystall, Jolly, Moffatt, LeCouteur, Longman, Walton and Hinman, while many others took part in prayer.

KENT ROAD.—“Well, I am glad I went,” has been on the lips of all visitors to the meetings held here on May 23 and 24. The little hall, which has just been enlarged, was well filled with brethren and sisters from Taranaki assemblies, and a few from more distant parts. It was a hallowed and happy season at the Master's feet, who had words of kindness for us. The goodness of God thawed our hearts, so that many had wet cheeks, and His loving rebuke made us feel good for nothing but “to fall at His feet . . . and the Lover of sinners adore!” There was a great deal of ministry, and a good deal of prayer, though no overcrowding, and no haste to get up. The speakers were brief, feeling there were others present who would have something too. Those who took part were Brethren John Reeve, Marsom, Arthur Clarke, Aiken, Ferguson, Frank Reeve, Johnston senr., Bettridge, Pearson, Isaac, Lewers junr., Balneaves, &c.

SPECIAL MEETINGS will be held (D.V.) at Maharahara, Hawkes Bay, on Sunday and Monday, July 14 and 15, 1901. Trains will be met at Matahiwi on Saturday, July 13. Intending visitors kindly communicate early with Mr. J. Wall.

Questions and Answers.



QUESTION: *What is the proper order at the Lord's table with regard to giving thanks for the bread and the cup? I have been reading 1 Cor. xi. 23-26; chap. xv. 3, and Gal. i. 11-12. Have these portions any connection?*—H.C.J.

ANSWER: The question has already been answered in the TREASURY. It will be found in vol. ii., page 155.—EDITORS.

Eternal Relationship and Family Discipline.

WE feel led to say something under the above heading for the sake of those who are young in the faith and those who have been brought up in error. We believe God wishes each child of His to know, not only that they are saved, but that they are *eternally saved*: that “there is therefore now *no condemnation* to them that are in Christ Jesus” (Rom. viii. 1); that they have been called to His *eternal glory* by Christ Jesus (1 Pet. v. 10); and that our blessed Lord became “the Author of *eternal salvation*” (Heb. v. 9.)

This doctrine is greatly feared in some quarters, where they are more noted for worldliness than Bible study, and is often spoken of by them as a “dangerous doctrine;” but to us it has always been one of the most precious and blessed truths in the grand old Book. Indeed, if the mind of God concerning the eternal security of His children be not understood, it is quite certain that very many other truths, which we ought to know, will also be hidden. This appears to be the foundation of the structure; and if it be not well and deeply laid, little further will be known of the will and purposes of God concerning us.

Let it then be clearly understood that when we enter the family of God, we enter it by birth—“Of His own will begat He us with the word of truth” (Jas. i. 18). As in the natural so in the spiritual: we are *born into the family*, and a birth cannot be undone. “As many as received Him, to them gave He power to become the *sons of God*, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John i. 12-13). The birth, then, establishes eternal and unalterable relationship. We are made sons of God, and in order to enjoy communion with our Father we are also “made partakers of the divine nature” (2 Pet. i. 4). The natural man has but one nature—a fallen one in which it is impossible to please God (Rom. viii. 8)—while the spiritual man has two natures; hence, he is enabled to enjoy a fellowship which the natural man knows nothing about. At conversion the old nature is not patched up, reformed, or made better; but a *new nature is imparted*. The old nature is unmendably bad, incurably wicked, and remains so until the end is reached; whereas the new nature, being imparted to us by God the Spirit, through the truth, is, like its origin, pure and holy. In writing to the Galatians the apostle Paul says: “I”—that is Saul of Tarsus—“am crucified with Christ; nevertheless I live; yet not

I, but Christ liveth in me." Hence, Christ is the believer's life; and He says in John xiv. 19, "Because I live, ye shall live also." And again, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). How blessed is all this! What a soul anchor! What comfort and strength these truths impart when rightly understood! In the language of our hymn we can say:

"Come what will, I'm safe for ever—'tis the promise of my God;
Written in His Word unfailling, sealed with Jesus' precious blood."

And this is infinitely better than millions of gold and silver. Because *He* lives, *we* live; for He is our life, and He, certainly, is eternal.

We must not harbour the awful thought that we are saved by Christ, yet it depends upon our own faithfulness whether we get to heaven or not. On this ground we virtually become our own saviours, and thus rob the Lord of His glory. He is not a helper towards heaven, but an absolute Saviour; and in the purposes of God every true believer is seen in heaven now. In Eph. ii. 6 we read, that He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Thus we see the "accepted" believer, the "born again" child, is seen by God to be in heaven now. It is not merely that we are going to heaven when we die; but, by faith, and in the purposes of God, we are there already. This needs to be apprehended and appropriated by every believer as *God's gracious purpose for him*, then no dishonouring thought of being finally lost will ever be entertained. Rom. viii begins by telling us there is "no condemnation," and finishes with "no separation;" and in the middle, verses 29-30, it gives the purposes of God in a nutshell. Here we read: "Whom He did foreknow, He also did predestinate . . . whom He did predestinate them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Thus we see the "foreknowing" and the "glory" are linked together. Those foreknown are predestinated; those predestinated are called; those called are justified; and those justified are glorified. This language is not for unbelief to reason over, but for faith to accept; and the moment it is accepted by a child of God the heart will be filled with gratitude. This magnifies the Saviour and the salvation He has provided for us.

Yet to all this precious truth the Holy Spirit in Rom. vi. 1 has to anticipate an objection. In the last verse of chap. v. we are told that grace has reigned through righteousness unto eternal life; and in order to meet those who look at the reception of eternal life in a wrong way, the questions are asked: "What shall we say then? *Shall we continue in sin that grace may abound?*" In other words: If we have eternal life in present possession can we not sin and do as we please? "God forbid. How shall we that are dead to sin live any longer therein?" Any person who would ask such a question proves, in the asking, that he does not apprehend his own death with Christ on the cross. It is not only that Christ has died *for us*, but that *we died in Him*; we were, judicially, put to death in our Substitute. If

then we have been crucified with Christ, we are, in the purposes of God, *dead to sin*; therefore, in ver. 11, we read: "Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive unto God* through Jesus Christ our Lord."

The above revelation of the will and purpose of God concerning us is very blessed, and it is the privilege of every child of God to accept it with confidence; but there is another—a solemn side—which we wish briefly to notice before closing this article. We have, I trust, seen our relationship established as children in the family; and this relationship brings with it immense privileges and responsibility. As in the earthly family, so also in the heavenly—affection, obedience, and subjection are expected; but, alas! these expectations are not always realised.

In Ps. lxxxix a principle is unfolded that runs all through the Bible, and applies to the children of God in this dispensation as well as Israel in the past. Here we read: "If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; *then will I visit their transgression with the rod, and their iniquity with stripes.* Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. . . . *His seed shall endure for ever.*" Thus, we see while the child of God is perfectly and eternally safe—because that salvation depends entirely on the work of another—his relationship brings him under responsibility and discipline. He is expected, as a son, to walk in love, obedience, and subjection, in order that he may please God; but, if through neglect or wilfulness he fails in this, the rod of correction is necessary: He will visit their transgression with the rod, and their iniquity with stripes.

Again, in Heb. xii. 6 we read: "*Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.* If ye endure chastening, God dealeth with you *as with sons*; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof *all are partakers*, then are ye bastards, and not sons."

It needs here to be carefully noted that God does not deal in discipline with the unsaved—they are left for judgment before the great white throne; neither do we chastise our neighbours' children—no relationship exists—if they do us injury they may be judged by law, but our own, *because of the relationship*, are dealt with in the house. In the church at Corinth, God's people had so far neglected to judge themselves that they were making a common meal of the Lord's Supper, and even getting drunk at His table. "For which cause," we read, "many are weak and sickly among you and many sleep"—that is, many had been removed by death. "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.*" Even when the Lord's people, in their self-will and disobedience, get into this deplorable condition, they are not judged with the world; but dealt with, in the family, by a grieved but loving Father.

Because of the absolute holiness of God's character sin must be punished, whether in the believer or the unbeliever; but the former's relationship by birth alters the time and place of judgment. Believers are dealt with here, chastened by a Father; whereas unbelievers are left for the great white throne. Oh that our gratitude may be manifested in seeking diligently to please Him! Studying His will, as revealed in the Scriptures, in order that we may know and do it, then the rod of correction will be little needed. It is a most blessed thing to be a child of God, eternally saved; it is also a solemn thing: for His name has been put upon us, and His glory is linked up with us. May we be jealous for that glory, responding to His claims, and, as children, submitting to His authority.

On another occasion we hope to take up some of the scriptures, which, to some, may appear to teach that the believer may be lost again.—C.H.H.

THE HARVEST TRULY IS PLENTIFUL.

Child of faith! Be up and doing; time is passing swiftly by!
Brood not o'er thy faults and failings, Jesus' coming draweth nigh!

Hark! He calls thee from the trials of a busy life of care,
Saying, "I have borne thy sorrows, I will all thy troubles share.

"I was sorely tried, and tempted, like in all points unto thee;
For thy life I paid the ransom on the cross of Calvary.

"Mine thou art—I bled to save thee; Mine thou art—I claim thy days;
That through thee My Father's glory might shine forth in fullest rays!

"Thou art Mine—a chosen vessel left to do thy Father's will;
Thou hast now a sacred mission for thy Saviour to fulfil.

"O beloved! Look around thee! passing by thee every day,
There are many lost and lone ones on the broad and downward way.

"Ones o'er whom a gracious Saviour yearns in pity and in love;
Oh stretch forth a hand to point them to a home in heaven above!

"Tell the old, and poor, and feeble, of a rest beyond the sky;
Warn the gay and careless-hearted of a judgment drawing nigh.

"Lead the tender little children to a Saviour's warm embrace;
Many, many more would trust Me, did they know My saving grace!

"Look, beloved! See the harvest! fields on fields of golden grain!
Once again I call for reapers, must I call on thee in vain?"

Child of faith! Be up and doing; look around thee, look and see!
And when Jesus calls thee, answer: "Here am I, O Lord send me."

E.M.R.

DEVOTION.—"I never say to a person, You must be devoted. But I sometimes say, You may be devoted. We all have the opportunity to be such, and it is a fatal mistake if we miss that opportunity."—*W. T. P. Wolston, M.D.*

Things I Have Observed.

By William Shaw.

IN the course of a good many years' experience in the Lord's work, I have had occasion to observe certain things while passing along the great highway of life. They are gathered from the field of experience, and have been unchanged by a calm review of the years that are gone.

THE MOST POWERFUL INFLUENCE.—I have observed that the most powerful influence upon my own life has been the beautiful and Christ-like disposition of certain believers whom I have known. I have always been able to find these "lilies of the valley," and to me their presence has often been an inspiration. No platform eloquence has ever equalled the power which they have exercised upon my spirit. I have found that a calm, pure, beautiful, Christ-like disposition is the most powerful testimony under heaven. At least I have observed that such a disposition in others has been the most effective influence in moulding my own life to the heavenly pattern. It is still true, as of old, that *the life* is the light of men.

MINISTRY IN POWER.—In listening to platform speaking I have observed that it is only ministry of a certain kind that seems to have any weight, and that is ministry which comes through manifestly God-sent men—men who speak because they have a message from the throne. The fire is in their bones, and it finds expression in "words that burn." The stamp of reality is upon their testimony. They get hold of the people without any attempt at producing an effect; and you feel that business has been done for eternity.

TURNING THE HANDLE.—Then there are speakers who simply "turn the handle," as it is called. They have no difficulty in keeping the machinery of a meeting in motion for the orthodox time. But not even the surface of the water has been stirred. The time has merely been killed; and sometimes it happens that the meeting shares the same fate! If men who have no definite message from God would only keep silent, what a wonderful relief would be experienced! Do you say there would be a difficulty in filling up the time? We do not want time *filled up*. We want it occupied for God. A twenty-minutes' address in the power of God will not be improved by a forty-minutes oration to *use up the time*.

MEASURE OF CAPACITY.—I have observed that those who sit under the ministry of the Word are like vessels in this respect: each one has his measure of capacity. It does no good to continue pouring water into a vessel after it is full. I believe the average capacity is smaller than many imagine, and that in ministering the Word we should take this capacity into account. Let God's people have what they can conveniently carry away.

LONG PRAYERS.—I have observed that nothing has a more deadening effect on a meeting than long prayers, and brethren who can groan under the long prayers of others are often the greatest offenders themselves. Seemingly no man can understand how *his*

prayers can weary out a meeting. We remember being told by an aged servant of the Lord that he believed there was such a thing as "praying people wicked." He referred to the long prayers that are ever closing but never coming to an end. Whether they exert such an evil influence or not, certain it is that they make people impatient. In a "recipe" for "how to kill the prayer-meeting," one thing should be included, namely, "sit silent until the usual hour for closing has arrived: then deliver a long prayer for everything you can think of under the canopies." Some men's public prayers are so long and so general, that if you were to ask them afterwards what they had been praying for, they could not enumerate the half of their petitions. Yet they are told to "watch" and "look up" for the answer.

NOT ALWAYS IN THE FRONT.—I have observed, strange as it may seem, that the most godly men in an assembly are not always those in the front rank. I have seen the Sauls on the throne, while the Davids were in the wilderness. But I bear testimony that I never saw *the godly* rejoicing under such a reign. I have observed that men manifestly anointed of God for the guiding of His people, are not addicted to forcing themselves upon the saints, while those without the marks of that anointing are almost sure to keep a death-grip upon the reins of power. I believe deliverance from such rule would be more often vouchsafed if there were more exercise of heart among the saints in this matter. But often, indeed, it would seem as if "My people" love to have it so.

MYSTERIOUS.—I have observed, and have been startled to observe, that there are not a few acknowledged believers upon whom *grace* seems to have made very little change. The most prominent features in their character are the *natural* features. There are those with a naturally bad temper; and it still remains bad. There are men with a naturally revengeful disposition; and, though professedly under grace, they can vow vengeance like a worldling. There are men naturally selfish; who, while professing that self has died, are still contending for their "pound of flesh." There are men naturally dogmatic; who have never learned to let their "yieldingness" be known. There are men naturally unstable; who have never yet become steadfast in the Lord. There are men naturally inclined to button up their pockets; yet it cannot be said that grace has transformed them into other men. Now, it is much easier to "observe" these things than to explain them. Yet we think they might all be accounted for under two heads. (1) We have no doubt that "a mere profession" will account for a good number. It is greatly to be feared that "*never converted to God*" will explain many mysteries; for it will be admitted that there are professed believers whom, if it were not for their profession, no one would take to have any connection whatever with the Kingdom of God. (2) We can readily believe that many children of God are carrying about with them the remnants of their own carnal peculiarities, because these have *never been judged and put away*. The next thing to be learned after the *knowledge of God* is the *knowledge of ourselves*; and the believer who has never set himself to discover his own weak points, is going

through life with a lie in his right hand, and is presenting to the world a thoroughly misleading picture of the Christian character.

THE HIGHEST TYPE.—I have observed that the highest type of Christian character is not to be found among those who profess the highest standard of consecration, or who profess the highest standard of separation. I have fallen in with men and women whom I would have considered perfect, if such people are to be found on the earth. But they were not among the Perfectionists. Neither did they claim kindred with those who profess to have come out from all lawlessness. Their faces shone, but they knew it not. I have observed that a high-sounding profession of attainment, either in "holiness" or in "obedience to the truth" is closely allied to spiritual pride, and exposes one to peculiar dangers. We have seen men who could talk glibly of "the perfect life," and who yet manifested imperfections that were patent to all who had eyes to see. And we have known men who could boast, like one of old (1 Sam. xv. 13) that they have obeyed the commandments of the Lord, and who yet are guilty of things which those they charge with disobedience would be ashamed to do.

HINTS ON HEARING AND SPEAKING.

HEARING (Prov. xviii. 15).—Turn a deaf ear to slanders: be sure never to mention them again.—Feed not the innate desire to hear ill of another.—Listen to no tale against another, which you are requested not to repeat.—Beware of conversation with a tale-bearer, or with one who revealeth secrets. (Prov. xi. 13; xxvi. 20).—Beware of the busy, self-important messenger: remember that "he that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."—If you should hear ill of another, remember that your informant may be mistaken or deceived: he may be misinformed, or prejudiced by party spirit.—In any doubtful case, communicate with the party before forming a judgment.—Ask counsel of God before mentioning a report again.—Prejudice distorts innocent and even praiseworthy acts: beware of taking even a fact from a prejudiced person. From other lips matters might appear very different.—Charity puts the best—the want of it the worst—construction on what is told us. "Meddle not with him that flattereth with his lips" (Prov. xx. 19).

SPEAKING (Ps. xvi. 8).—Resist the temptation of circulating ill reports: spread them not at all.—If you cannot speak well of another, at least do not speak ill of him.—Never speak ill of another behind his back. Why should you consider his character of less value than your own?—Speak of others as you would were they present: speak as a friend of him who is absent, and cannot speak for himself.—Consider yourself the guardian of the character of those who may be absent, as you would wish others to guard *your* character in your absence.—Whenever it may be needful to mention anything to the disadvantage of another, let it be done with truthfulness, tenderness, humility, and with the recollection of how much has been forgiven *thee*.—Live as in God's sight, mindful of thy position as a child of God, and as a servant of Jesus. Meditate on His Word: pray always. Then we shall know when to close, and when to open the lips; when to listen; and how to behave, if wrongfully accused. "I am resolved," writes Bishop Beveridge, "by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs."—SEL.

“Converted Young, or Never.”

AT a recent Conference, held in Hawera, a brother read an extract from a gospel periodical upon the importance of being converted in youth. We were so impressed with it, that we deem it well to publish the extract. Are you a saved father, mother, guardian or tutor? If so, it may startle you, and, perhaps, make you a little incredulous, when we say, that if the little ones committed to your care are not converted in youth, it is *most* probable that they never will be converted at all! The importance of the conversion of children cannot be over-estimated. Most people are converted *young* or *never*. The quotations given are from those whose life-work has been among the young, and they furnish a solemn and alarming warning. The following is the extract:—

“Some 1,400 Christians were recently asked as to the period when they were saved. 1,100 were converted under twenty; 180 were converted between twenty and thirty; 35 between thirty and forty; 14 between forty and fifty; 8 between fifty and sixty; over sixty, only 2.

On another occasion at a huge Sunday-school Convention in U.S.A., one of the great audiences was tested. It was found that more than 2,000 were converted under 20 years of age; 103 between twenty and twenty-five; 41 between twenty-five and thirty; 23 between thirty and forty; 2 between forty and fifty, and over fifty years old, 2. Only 171 were over twenty years of age at conversion out of at least 2,200 Christians! Mothers and fathers, think of that.

A devoted evangelist much used in gospel work, says: ‘For more than three years I have kept a record of those professing conversion in my meetings. Of 3,108 converts, only 412 were over twenty: a larger proportion than is usual, but still how small! Such facts teach their solemn lesson to all parents, teachers, and Christian workers. The great harvest is to be gained among the young; and with multitudes it is—be converted *early* or *never*.’

A gospel preacher, holding a series of meetings, once said to a mother: ‘Will you not bring Henry to the meeting?’ He was then twelve years old. ‘No,’ said the mother, ‘he is too young.’ Only five years afterwards he was over six feet high, and weighed 190 pounds; and a man said of him: ‘Henry can stand before the bar and drink the biggest drink of raw whisky of any man I ever saw.’ Five years later he died a horrible death, eaten up by his vices.

Mr. Spurgeon, mighty in the gospel, declared before he died that he had ‘excluded from his congregation forty-two members, but that he had never expelled one converted in childhood!’

One other quotation, given from memory. A brother, labouring amongst those gathered in separation unto the Lord Jesus, told me that recently 18 of them were together in London for tea, and the question went around, ‘When were you converted?’ 10 said that God met with them ere they reached their teens, 4 before they were sixteen years old, and the remainder ere they were twenty!”

Sowing and Reaping.

Part II.

NATURAL ability may enable one to know or understand *about* God, but will not enable anyone to *know* God. God is not understood by reason, but by faith. Faith does not come by hearing the Word as a book, merely, but by hearing the “Word of God.” God wants channels in touch with Himself, to convey the living water of the Word to dead souls. Not scriptures, merely, spun together to build theories to confound the intellect; not contentions for opinions; but the Word ministered in the power and manifestation of the Holy Spirit.

Christ, our example, did not contend with the devil about His divinity, but quoted the Word as authoritative, saying thrice, “It is written:” overcoming him completely. “Perverse disputings” are not to be countenanced, but withdrawn from: for all argument is unprofitable. “The servant of the Lord must not strive; but be . . . apt to teach” (2 Tim. ii. 24). All the scientific and philosophical discoveries of the ages have not saved one sinner; all the social reforms have but left him in his sins. His temporal position may be bettered, but his ever-existing soul still remains unsaved. Debates, “improved” methods of preaching and conducting services, music, bands, orchestras, emotional services, solemn recitals, pageantry, display and “forward movements”—all fall short. “*Salvation is of the Lord.*” The messenger must be in touch with the Author and Finisher of faith, because, naught but the voice of God can wake the dead. Purged vessels, though but of common clay, are of more use than tarnished gold, and the language of love sweeter than tinkling cymbals or sonorous brass.

The wisdom of the age says: “No; the Bible is too old-fashioned for us: we want a religion that keeps pace with the times.” And they are crying out for what is known as “Up-to-date conceptions of Christ.” How frequently we hear them say: “If Christ had lived in these times, He would have acted and spoken differently.” Why would He? True, circumstances are different; but Christ works by, not upon, these. Surroundings have changed, but the natural heart of man has not. Therefore, the work and need must be the same: for it is the *heart* of man that He wants to reach. He, with foreknowledge of all things, has told us our message, namely, to still preach man’s ruin, distance from God, the necessity of atonement, and the need of a new creation because of the incurably wicked heart.

Who then is able to declare this? Only those who are made “partakers of the divine nature,” indwelt by the triune God—God dwelling in us, Christ living in us, and the Holy Spirit witnessing to us and through us. The incarnate Son spake not His own words, nor did His own works; but they were the words and works of the Father who sent Him. Paul, energised by the Holy Spirit, owned to having no powers to speak, think, or do, of himself. He was but an ambassador representing the great Sovereign; a minister, a

servant of God, an apostle or sent-one, a co-worker with and for God, subject to and controlled by the Holy Spirit. His message was: "Christ, and Him crucified."

Sinners are going down, down, down! Let us buy up the opportunities: for the days are evil. Do not waste your time waiting for big things. God wants fools, not heroes. Perhaps you would like to be a preacher? If so, please stand aside; there is no room for you in this field; no room for popularity, no scope for carnal ambition. The need is for men intensely in earnest for others. Humankind is pressing on the wings of rapid time to a burning lake; sleeping on the brink of the precipice of death, liable to be launched in a moment into the unfathomable abyss of eternity; groping blindly in the dark, deaf to reason, too self-righteous to accept help.

Brother! sister! the Lord hath need of an ass where you are just now—one that will not be silenced; one that when it cannot cry in the ears of men, will cry in the ears of God; one who will not fear what men can say; one ready for honour and dishonour. Jesus said: "The things which are highly esteemed among men are an abomination with God." Beware of eyeservice, and earnestly contend for the faith: for 2 Pet. ii. tells us that pernicious men will cause the way of truth to be evil spoken of, making merchandise of others. Jude tells us of some who hold men's persons in admiration because of advantage. These are great orators speaking great swelling words. And Paul tells us, in Titus i. 11, that their mouths must be stopped.

Fellow labourer! this is a day of itching ears, and ear-tickling preaching. God wants faithful witnesses to deliver souls. Christ must be preached. God will see that He is preached. Come, share now the reproach; then, in eternity, the joy. Terrible, but true, it is that men are enriching themselves by the religious inclinations and aspirations of the blind and devil-deceived sinners. Preaching for gain; filthy lucre the root, hypocrisy and perdition the fruit. Will you, then, sow for the glory of God? If so, you will be willing to fill a small place.

"Content to let the world go by, to know no gain or loss,
My sinful self my only shame, my glory all the cross."

Do the nearest thing, even if it does seem trifling, though it may be but the helping of a lame dog over a stile, if to commend the gospel. Do not sit down, with folded hands, sighing and talking with the usual sentimentality about the dark heathen in far-off lands; set to work, right here and now, and pray for them! Set to work among your neighbours; why, some of them do not know you are saved yet! Did Jesus Christ die for your servants? If so, go and tell them. Did He die for your master and mistress? Then go and tell them. Is there anyone in your town in the same plight as the heathen? Then prove your sympathies with the heathen to be real, by dealing with them at once.

Andrew first finds his brother Peter, and brings him to Christ. He dealt with an individual, and soon had two labouring instead of

one. In less than four years afterwards, Peter had more conversions in one day than the known fruit of our Lord's ministry. The Lord, while hungry, dealt with an adulterous woman at a well. She went and brought the city to hear Him. Do not despise the individuals, or the small things; for we know not which shall prosper, this or that.

Beware of your carnal wisdom; for he that regardeth the wind will not sow. Be sure you obey your instructions and cast the net on the right side of the ship. Keep before you the commission quoted at the opening of this paper. Some can preach well when sheltered by the walls of a chapel or hall, when the select few who are present know not too intimately their everyday life. But, earnest one, your field is the world, and your time is the "now" of each day. If your testimony is good, and there is no scope for you in the hall, there is plenty at the street corners. The privilege is withheld from angels, yet not prized by us enough.

Finally, whether sowing or reaping; hook-fishing or net-fishing; button-holing or dealing with numbers; count upon God to fulfil His promises, and He will. If you lack wisdom, *ask*, for He giveth to all men liberally and upbraideth not. And remember that apart from Christ you can do nothing.—J. LOWDEN.

Reception to Fellowship.

.....

W E think it may be helpful on the question of "reception to fellowship," to publish the report of a recent conference of representative brethren from the Wellington, Newtown and Petone assemblies. Owing to the circumstance that persons are occasionally brought into the assemblies on Lord's-day mornings, and given a place amongst us at the table of the Lord, without the assembly or its overseers having opportunity to satisfy themselves that the persons so brought in may scripturally and in a godly way be received, it was thought well by our brethren of the aforementioned assemblies to consider the matter and to seek the mind of the Lord from His own Word. Now that they have conferred together, they feel responsible before God to communicate to others what they deem to be clearly the mind of the Lord; so that the matter may be prayerfully considered, and that it may lead to more unanimity of heart and mind.

"The conference began by commending the whole matter to God, and beseeching His guidance; after which, scriptures bearing on the subject were read, commented upon, and discussed. It was shown by reference to 1 Cor. v., Matt. xviii. 17, 1 Tim. i. 20, Titus iii. 10 and Rev. ii. 14-15, that *every professed believer was not entitled to a place in the assembly*; but some were, for the reasons given, rather to be excluded. The solemn warning of the apostle Paul in Acts xx. 28-29, with his exhortation to the elders to take heed to themselves and to all the flock, were read; reference also being made to

John's exhortation to "try the spirits" (1 John iv. 1), and the statement of Jude that certain men even in that day "crept in unawares" (Jude 4). These portions from the Word were read to show the need and scripturalness of careful scrutiny of all seeking a place amongst the saints. It was further shown from 1 Cor v. and 2 Cor. ii. 6-8, that putting away and receiving was to be the action of the whole assembly, and not of one person, or a few. The case of Paul's first visit to Jerusalem was read from Acts ix. 26-28, and the care and orderly manner of his reception pointed out as an example.

At the close of the meeting it was felt by all that the mind of the Lord was unmistakable, and that for any individual member of an assembly to bring in a person on his own responsibility would be to set at nought the Word of the Lord, and render the godly care to which we are exhorted an impossibility. It is sincerely hoped, and earnestly intreated, that in future should any desire to introduce one that at no previous time has been received in an orderly way, that the one so desiring will seek the fellowship and counsel of the elder brethren a reasonable time before the meeting hour."

The Marks of a True Revival.

THAT we are in need of a true revival is manifest everywhere. "The godly in Israel" sigh and cry for "times of refreshing . . . from the presence of the Lord," as they "remember the days of old, and consider the years of many generations." It is well that we should be made to desire the "showers of blessing," for the promise is: "He shall give thee the desires of thine heart." "Shall I lift up mine eyes to the hills? whence should mine help come?" (Ps. cxxi. 1, marg.), are two good questions for us to ponder during the proposed week of prayer (July 1 to 6 inclusive). We must look beyond all that is great and imposing of nature. Mark well the inspired reply: "My help cometh from the Lord, which made heaven and earth!"

We append an extract from a Home magazine, containing a few thoughts to bear well in mind just now:—

"An aged Christian, who has seen much of the Lord's work during a long life of active gospel effort, writes: 'I have never known a true revival begin by great outward activity and display. Such revivals are got up, and pass away like a cloud of smoke, only leaving the condition of things worse than before. A true revival is brought down from heaven, and is always associated with much earnest, believing, prevailing prayer. What a change has come over us since the days of 1859-60. Then it was prayer, prayer, prayer—a prayer meeting in every other house, whole nights in prayer—till God gave manifest blessing. No grand preachers, no attractive subjects, no choirs or solo singers in those days. God was recognised as the source of blessing, and on Him the people hung. This was the secret of the revival of these never-to-be-forgotten years. Yes, and if we are to see the return of such days of heaven, it will be by getting away back to the old-time way of our fathers, who drew nigh to God, and were on close terms of intimacy with the throne of grace.'"

Questions and Answers.

QUESTION: *Is it scriptural for the assembly to appoint two brethren in the commencement of the week to conduct the gospel meeting on the ensuing Lord's-day evening?*—R.Q.

ANSWER: It is well and scriptural to make use of all the material in an assembly that is calculated to be helpful. Any who manifest fitness for preaching the gospel should be encouraged to develop their gift; and we most firmly believe that those who are to take the responsibility on Lord's-day evenings should know it beforehand, in order that they may wait upon the Lord for a message. To jump up at the last moment without any previous exercise of heart before God about the need, is often, we believe, a piece of presumption, and an insult to the Holy Spirit. The appointment of two for the gospel on each Lord's-day evening often works well, and we know of no scripture against it, providing those in question manifest any fitness for the work. Indeed, if they are not previously appointed they cannot possibly realise the responsibility as they should, and the result, generally, of leaving it quite open, with no arrangement, is, that it drops into a "one man ministry," which often becomes very stale; or, perhaps that which is worse, an "any man ministry," where all try their hands at platform work, whether fitted or not, and whether their outside testimony is right or not, and on these lines meetings are dragged on and killed. Pre-arrangement need not prevent the platform being quite open when an accredited evangelist comes along; and it should not hinder every member of the assembly taking deep interest in the testimony every Lord's-day. "Let all things be done decently and in order." In the morning meeting, where believers only are gathered together for worship, any pre-arrangement would be wrong; but a meeting for the definite object of preaching the gospel, and where unsaved are generally present, someone should definitely realise the responsibility.—C.H.H.

Conference Notes.

AUCKLAND.—A Conference of Sunday School teachers was held on May 6 at the Gospel Hall, Parnell, Auckland. About thirty were present at tea, representing schools at Protestant Hall, Devonport, Eden Terrace, Kingsland, and Parnell. (Five of these were once teachers or scholars in the Wellington school.) The chief subject discussed was: "How to gain and keep the attention of scholars in the class." The principal means urged were—prayer, preparation, and illustrations. Incidentally the difficulty of dealing with unruly scholars was mentioned, and on this Mr. Cairns gave valuable hints founded on his experience in Christchurch. These conferences are held quarterly, the larger schools taking it in turn to invite the others.

MOSGIEL.—Cold wintry weather caused the attendance at the Conference on Friday, May 24, to be less than on previous occasions. The meetings were, however, specially good, and few, if any, left without being blessed. The keynote of the addresses was Deut. xxxiii. 5. It was remarked by a brother that of many Christians it might be said: "Yea, he preached to the people," but of how few was it true: "Yea, he loved the people." The Lord was felt to be in the midst of His beloved people, hearts were warmed by the love of God, and souls were warned of the danger of living with unjudged sin. The meetings were continued on Saturday and Sunday afternoons, the attendance consisting chiefly of local Christians. Those who ministered during the three days were Brethren Russell, Alex. Marshall (from Scotland), W. Coppin, Binskin, Martin, Graham, McIvor, Jackson (late of Napier), Boam and others.

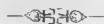
The Taieri North Christians were baffled after a determined attempt to reach Mosgiel for the Conference. It being too rough to come up the river, they set out by road for Waihola, some of them walking. After this weary journey of ten miles they found themselves too late for the train to Mosgiel.

PETONE.—The Conference here on Sunday and Monday, June 2 and 3, was not largely attended, as Monday turned out to be not a holiday; but this did not prevent some visitors coming from Wellington, Newtown, Upper Hutt, Martinboro', and a few from Palmerston way. Everyone seemed far from being disappointed, and those who had come from a good distance were repaid. Brethren Harrison, Alfred Clarke, Lewers, J. Coppin, Hall, Smith, Ferguson, Allan, Isaac, and Brown senr., ministered the Word. Five meetings were held both days: morning (prayer), noon, afternoon, evening (street and in hall). The open-air meetings were capital.

MARTINBOROUGH.—Anniversary meetings will be held (D.V.) on Sunday and Monday, July 7 and 8. Will be glad of fellowship of believers from other assemblies. At Featherston (Wairarapa Line) you leave the train. There is a regular coach service between the station and Martinboro'. Intending visitors please communicate with Mr. A. McLeod.

SPECIAL MEETINGS will be held (D.V.) at Maharahara, Hawkes Bay, on Sunday and Monday, July 14 and 15, 1901. Trains will be met at Matahiwi on Saturday, July 13. Intending visitors kindly communicate early with Mr. J. Wall.

Acknowledgements.



For Maori Work—Christchurch Assembly	...	...	£4	0	0
" " W.H., Ireland	...	...	0	15	0
2 Cor. ix. 7.—For the Lord's work	...	...	2	0	0

The last amount is being used for free distribution of the *Ambassador* to labourers, including gospel carriages.

Jottings.

PETONE.—After the Conference (June 2 and 3) our brother Franklin Ferguson stayed for a fortnight's meetings here. Believers turned out fairly well, and those who did so got some precious portions to their souls. A few unsaved have been coming to the meetings, but at these excitable times it seems almost impossible to reach the masses of the people. 2 Tim. iii. is being really fulfilled in the people of Petone and Wellington districts just now, especially that part, "Lovers of pleasures more than lovers of God." On the whole the meetings were very helpful to believers.—J.C.

TOKOMARU.—Through the goodness of God and the liberality of His children, the long-felt want of this district is supplied at last, in the new Gospel Hall, just finished. It will seat 80 persons, and is well-finished and comfortably seated. Our brother Mr. Hinman came down to open it on June 2, when the Lord gave us a good day. At night it was fairly well filled, and the gospel was preached from Ps. lxxxvii.—"The Lord shall count, when He writeth up the people, that this man was born there." May this be the experience of many around us! Meetings were continued through the week, and on the Wednesday two young ones, with three others from Palmerston, obeyed the Lord in baptism. It was a good time. Prejudice here needs to be removed in order that the truth in its simplicity may be received. Will believers pray for this.

PERSONAL.—Some of our readers will remember our brother, W. Humphrey. He is spreading the fame of Jesus in the Home-lands, in hall, tent, and Bible carriage work. He prizes the *Treasury*, and often remembers Manawatu Line, New Plymouth and Whangaroa.

HOW TO HELP A PREACHER.—Pray for him. Go further—plead for him. Go early to the meeting. Do not look round when a child cries or a book falls: for in doing so you distract more than either the child or book did. Do not sit on the end of the seat, because someone may come in late, and you have to shift, and two make more noise than one. Do not put your hat and coat, etc., on the seat: for strangers do not like to have to shift other people's things. Bring along all you can, and encourage them to come again. Remember, one is enough to talk at a time, so do not whisper to your neighbour during the preaching. May the Lord help us to do the right thing.—A.S.S., Zeehan, Tasmania.

GOOD IDEA.—Some of the young Christians in our assemblies could find profitable employment by getting into the street half-an-hour before gospel meeting time, and courteously inviting any one loitering about to come into the meeting. Presenting them with a tract would open the way to an invitation. It was a good work that I engaged in soon after I was saved, and from experience I can say it is healthy exercise. I just send the thought along, as we are living in a day when it takes a little special energy to get people under the sound of the gospel, and many young Christians seem to get into a sleepy useless condition for want of something to do that would draw them out into the work of spreading the gospel.—A.C.H.

OTAKEHO.—Our brother James Dickie writes: It has pleased the Lord to send Brethren Pearson and Isaac with the gospel carriage, and the Lord has done a good work here among the young. A family of eight have all been saved, the eldest is seventeen years old, and the youngest six. All of these are bright cases of conversion. Even the youngest gives a clear testimony. We have never met her equal, she has got such a clear conception of the cross of Calvary. Their father professed after being under conviction for some time. Their mother died before I came up, and from what I hear, no doubt she was saved too. They just remind me of Heman's family (1 Chron. xxv. 5-6). Five or six more have professed, and some are anxious. No doubt we shall have a baptism soon—two sisters have already decided. I believe in "household salvation," then "household baptism." The prejudice here is very great. Christ has been exalted, and God has used His own Word. I believed the Lord would work, and am sure it was His mind in locating me in this dead place.

FALLEN ASLEEP.—At Pleasant Point, on May 26, death carried away one dear to the hearts of many—Johnnie, the only and beloved son of John and Isabella Crawford. God can be praised for the bright testimony of this dear child, though only eight years old. He was a patient little sufferer for two months. He was always talking about the Lord Jesus Christ; and had a great desire for God's Holy Word; and up to the last, even when his little voice was faltering, he would repeat scripture texts. Isaiah liii. 6 was a special favourite. One incident has caused much stir among the people: One day Johnnie said to his sister, "Bella, when I die I want you to get canvas and wool, and work on it, 'I do believe on the Lord Jesus Christ;' and it must be nailed on the lid of my coffin, so that everyone can see it." This was carried out: Johnnie got his desire. The funeral was conducted by Brethren George and John Underhill of Timaru, and hymns No. 92 and 528 (Sankey) were sung at the grave. Deceased was also a grandson of James Reid and Isabella Agnew.

The assembly at Palmerston N. has again been shocked, and almost stunned, by the sudden and unexpected home-call of our dear brother Jens Larsen, which took place on June 18; aged 52 years. Our brother was apparently in the best of health and spirits, being in his usual place on Lord's-day, both morning and evening, with no outward symptom that the end was so near. On the day of his death his usual rounds were taken, a hearty dinner enjoyed, and a few minutes later he fell on the road, close to his own home, and expired. For a good many years our brother has known the Lord, and his testimony has been straight and good: in many things a pattern to others. Ten children are left behind, and they, with their grief-stricken mother, have a big claim on our sympathy and prayers. May the God of all comfort and consolation—who sees the end from the beginning, and never makes a mistake—be unto them now "a present help in time of need."

NOTICE.—The Dialogue by Mr. Hinman, which has been appearing in the *Ambassador*, can now be had complete, in pamphlet form, from Mr. Whitehead. Price 1/- per doz., post free.

We Shall Not Pass This Way Again!

NEITHER shall we! When we finish a stage in our life and look back upon it, every thought and word and act of it is there in its place, just as we left it. All is fixed, steadfast, irrevocable—"stereotyped for ever on the past plates of eternity." Each bygone day is waiting God's appointed time, when they shall come back, one by one, in order as they went, to meet us again and Him. No; we cannot recall the past, but the present is in our hands to make of it what we will.

How rapidly do we leave behind the things of childhood, youth, middle age, never to pass the same way again. Like a snowflake on the river—one moment seen, then gone for ever; so our days come and go. Everything passes on without a pause. Nothing can arrest our progress. Time is like a ship which never anchors. Every day has had its work—every day has come and asked us to use its opportunities, and we have been so often asleep or indifferent. Time runs through our hands as water through a pipe. It pauses not till it has run out, and if we stand by unconcerned, making no effort to arrest the flowing stream, we shall not realise our opportunities till they have passed away for ever.

There is no room in this brief life of ours for things which will not live when life and time are past. Let it not be: How much may I crowd into this span of time? but, rather: How may I do these few things well? A great sculptor in Greece, long ago, made a statue that was to be set on a high column; yet he was as particular about the hair on the top of the statue's head as about all the rest. "Why should you take such pains about that?" some one asked him; "for no one will be able to see the top of the head when the figure is on the column." "No," said the sculptor, "but God will see it." So with us; God sees us always. Let us, therefore, be thorough in everything that we undertake.

The man who is really concerned to live well must possess himself continually of the thought that he is not to live long. A few years more, it may be, and the place that knoweth us now shall know us no more. There is not time for much else than to drop a few seeds by the way as we pass along; but there is no seed so small that does not propagate and multiply itself. The bare grain appears weakness as your hand carefully drops it in the ground, but a day comes when you joyfully gather the waving corn: it may be thirty, sixty or a hundred-fold. "And He that supplieth seed to the sower . . . shall supply and multiply your seed for sowing, and increase the fruits of your righteousness" (2 Cor. ix. 10, R.V.) Though there may appear nothing to mark life as great, yet there may be among the seeds in your basket one that when sown will become a large tree under whose shadow many shall find rest. Despise not the day of small things. Do your little, and do it well. Opportunities may seem small and trivial in themselves, but who can say what the issues

will be! and, remember the same opportunity will never return. We shall not pass this way again.

It is a law of Nature that things leave some mark behind them. A very eminent writer says: "All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow; the rolling rock leaves its scratches on the mountain; the river its channel in the soil; the animal its bones in the stratum; the fern and leaf their modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow, or along the ground, but prints, in characters more or less lasting, a map of its march. Every act of the man inscribes itself in the memories of his fellows, and in his own manners and face."

What shall our mark be as we pass on—yours and mine? Leave a mark we must. "For none of us liveth to himself, and no man dieth to himself" (Rom. xiv. 7). If we felt the greatness of life at this moment, and its possible issues, and the inexpressible value of the things which fill its brief and narrow span, it would make every hour of ours a million times more great, and tinge every thought, and word, and act, with the shadow of what must be. Let us pray that we may walk through life with eyes quick to see, with ears attentive to hear, and with hearts very tender and susceptible to every breath of our heavenly Father's teaching. Let us pray for strength and wisdom to leave such marks behind us as shall make us blessings to those who come after us. As we go on our way, let us pass on to other wayfarers what we have received.

"Hast thou found some precious treasure?—Pass it on.
Hast thou found some holy pleasure?—Pass it on.
God Himself is ever giving,
Loving is the truest living,
Letting go is twice possessing;
Would you double every blessing?—Pass it on."

It is said that "over the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, 'All that pleases is but for a moment.' Over the other is sculptured a cross, and these are the words beneath: 'All that troubles is but for a moment.' But underneath the great central entrance, in the main aisle, is the inscription: 'That only is important which is eternal.'"—F.F.

The Flesh.

We are under no obligation to it	Rom. viii. 12.
We are not to make it our friend	Rom. viii. 4.
Not to make any allowance for it	Rom. xiii. 13-14.
Not to let it show itself	Gal. v. 12-14.
We should never trust it	Phil. iii. 3-4.
Expect no good from it	Gal. v. 19-21.
We are to crucify it (Gal. v. 24) and mortify it ...	Rom. viii. 13.

Eternal Relationship and Family Discipline.

Part II.

IN a former paper we sought, for the help of young and inexperienced believers, to give an outline of truth on the above important subject, and wish now to continue a little further. First of all we would ask the reader's attention to a few positive statements in the New Testament, of such a simple character that they can scarcely be misunderstood by any honest person; certainly not by any one indwelt by the Spirit and really desirous of knowing the Lord's will concerning them.

In John iii. 15-16 we read: "Whosoever believeth in Him should not perish but *have eternal life*;" in ver. 36, "He that believeth on the Son *hath everlasting life*;" in chap. v. 24, "He that heareth My word, and believeth on Him that sent Me, *hath everlasting life*;" in vi. 47, "He that believeth on Me *hath everlasting life*." The word "hath" is present tense, therefore, according to these scriptures, every true believer, every "born again" soul, *has, in present possession, everlasting life*. The word "everlasting" is the same in the original as applied to God and the Holy Spirit in other parts of the New Testament, therefore, if God is eternal, the life here spoken of must also be eternal; and, conversely, if this is not eternal, God is not eternal. Further, we read in John xvii. 3, "This is *life eternal*, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Thus, it is life eternal to know Him, according to this scripture, and every person knowing the Son must have eternal life. In 1 John v. 12 we find that Christ *is the life*; for we here read, "He that hath the Son hath life; and he that hath not the Son of God hath not life;" and in the following verse, for our assurance and joy, we read, "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*." Not only are we here informed that Christ *is our life*, but that this word is written to us in order that we, who believe on Him, may know that this life is eternal. Again, in Col. iii. 4 this truth is confirmed in the words, "When Christ, who is our life, shall appear, then shall ye also appear (or, be manifested) with Him in glory."

The above positive statements prove to us that what we received on believing was nothing less than life eternal, and that this life is in the Son. Enough, surely, to put us at rest for ever, and fill the heart, at the present time, with praise and gratitude!

Then again, we find in many places, and especially in the Gospel by John, not only that we are Christ's by blood purchase, and the conquest of the Spirit; but that we are His *by the gift of the Father*. In John vi. 39 we read: "This is the Father's will which hath sent Me, that of *all which He hath given Me I should lose nothing*, but should raise it up again at the last day." Now, what does this mean? Well, it means exactly what it says, "that He should lose nothing" of all which the Father hath given Him. This statement, from the Lord's own lips, ought to be sufficient for any honest unprejudiced person.

Again, in John xvii, the Lord in His prayer to the Father says, "He should give eternal life to as many as Thou hast given Him;" and further, "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled;" and finally, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory," &c. Is this prayer of the Lord to be answered? Certainly. Will any be missing on the morning of resurrection? Not one; for He has declared that of all the "given" ones He "should lose nothing." Perhaps the reader may think he knows of certain individuals who were once saved, but are now lost again: if so let me remind you that such a thing would not fit the Word of God, therefore it must be wrong. Either the individuals in question were never saved, never born of the Spirit, or, if saved, are now backsliding Christians who need restoration. There are, alas! very many of this latter class about, and if you only knew their present experience you would find it to be *real misery*. Part of the penalty on backsliding is loss of joy, assurance, and usefulness; but it is not loss of life. "The backslider in heart shall be filled with his own ways;" and many, alas! are daily experiencing the bitterness of this. But what they need is restoration, not salvation. They are sinning against light and love; and the One who loves them is chastening them with the rod, in order to bring them back again. This was not the course taken with Judas, as he never was the Lord's. Although numbered with the twelve, and brought into the place of immense privilege and responsibility, the Lord had to say concerning him, "Have not I chosen you twelve, and one of you is a devil" (John vi. 70).

Another blessed aspect of the eternal security of the believer is brought out in John x. 28, where the Lord says, "I give unto them eternal life, and they shall never perish." What can be plainer than this? And what more can any child of God require to assure him of his eternal security? It is not the sheep keeping the Shepherd, but the Shepherd keeping the sheep. And this Shepherd is omnipotent. Blessed be God we are safe, and safe for ever; for He says it and it must be true. He, as our Shepherd, is responsible for our safety, and no one is able to pluck us out of His hand. He is our absolute Saviour, and our eternal Keeper, and ere long He will have the privilege of presenting us "faultless before the presence of His glory with exceeding joy."

But the reader may say in reply to all this: Was not the apostle Paul afraid of being lost again, when he said, "Lest I myself should be a castaway?" No; a thousand times no! Paul is here not speaking of life, but of service, or, rather, running the Christian race. And in order to illustrate this to the Corinthians he brings before them the well-known discipline that was necessary ere taking part in the Roman games. Before participating in these games they had to prove: 1st, that they were living men; 2nd, that they were free men; 3rd, that they were clear in the eyes of the law; 4th, that they were free from debt. After this they entered upon a ten-months' course of training, under carefully prescribed diet, at the end of

which they were ready for the race. For this they carefully removed all impediments to progress, then ran *strictly according to the rules*. This was known to the Corinthians, therefore the apostle used it as an illustration, reminding them that while they did it for a corruptible crown, we run for a crown that is incorruptible. In order to win, in the Roman races, self-denial, discipline, and hard training was necessary; and to obtain the crown incorruptible a similar course of training must be taken. There is no thought in this scripture of the apostle Paul being lost again—this being an impossibility—but there is a fear, lest, after preaching to others, he, as a servant, should be rejected or disapproved of.

We, like the apostle, having, through the Son, been made free from death, from the law, and from debt, are put into the Christian race; and, like him, we need continually to keep under the body and bring it into subjection, if we would please Him who has saved us and brought us into His service. All other scriptures that appear, on the surface, to teach that a child of God may be lost again, apply to fruitbearing, service, a past or future dispensation, or a mere professor (such as the sow or dog of 2 Pet. ii.) that never has had life. When our blessed Lord makes a plain statement such as, "He that believeth on the Son hath everlasting life," He does not in any other place contradict it. Even the thought of His doing so is a dreadful thing to entertain, is injurious to the Christian, and a dishonour to the Holy Spirit our teacher. Life is God's free gift on believing (Rom. vi. 23); while crowns are offered for faithful service here (James i. 12; 1 Pet. v. 4, &c.). May the reader and writer ever study to shew themselves "approved unto God, workmen that need not to be ashamed, *rightly dividing the Word of Truth*" (2 Tim. ii. 15); and also remember, "That whatsoever He doeth, it shall be for ever" (Eccles. iii. 14).—C.H.H.

SADLY altered was the poor, worn-out body, pillowed in an easy chair, but his spirit rejoicing in his much-loved Lord. He said, "Two months ago, when I felt this sickness was unto death, I asked Him to reveal Himself to me in increased loveliness and nearness. *He did; He filled me with Himself*—I know the blood has done its *blessed, blessed* work for my soul; it is His *love*, His beauty, His perfection, that fills my heart and vision." He then spoke of feeling a little better that day. "But, ah! that is no pleasure to me." Then, clasping his dear, thin hands together, he said, while tears flowed down his face, "My precious Lord Jesus, *Thou knowest* how fully I can say with Paul, To depart and be with Thee is far better! O how far better! I do long for it! They come and talk to me of a crown of glory—I bid them cease; of the glory of heaven—I bid them stop. I am not wanting crowns—I have HIMSELF! HIMSELF!" "I am going to be with HIMSELF! Ah! with the Man of Sychar; with Him who stayed to call Zaccheus; with the Man of the eighth of John; with the Man who hung upon the cross; with the Man who died! Oh to be with Him before the glories, the crowns, or the kingdom appear. It's wonderful—wonderful!—with the Man of Sychar alone; the Man of the gate of the city of Nain; and I am going to be with Him for ever—exchange this sad, sad scene, which cast Him out, for His presence. Oh! the Man of Sychar."—(Last Interview with J. G. Bellet.)

Some More "Observations."

By William Shaw.

SIGNS FOLLOWING.—In the proclamation of the gospel I have heard preaching so clear and so "faithful," that I was surprised when not a soul was found in the gospel net. And I have heard preaching with nothing very remarkable about it, that was owned of God to the salvation of souls. In such cases I have been led to the conclusion that *a great deal depends on the spiritual condition of the preacher*. The man who is in touch with God is the most likely man to get into touch with souls. To be right with God may not be everything; but without it all else will be nothing. I have also observed that there is such a thing as the power of God descending upon a meeting, or on a district. It is then that the slain of the Lord are many, and the merest scrap of scripture is used of God to lead souls into perfect rest. In such circumstances we have known special opposition meetings started, but falling flat, and failing utterly to get hold of the people. Men need not try to traffic in spiritual power, or to counterfeit the gold of heaven. The most effectual means of promoting revival is to be in a condition to be used of God.

ALWAYS A FEW.—In an assembly of Christians I have observed that there are always a few whom you can count upon to turn up at the prayer-meeting, even when things are at a very low ebb. When there is a Conference, or when an evangelist is carrying on special meetings, what a rush there is to be present! You wonder how the thing can be done; but it is done—the whole assembly often turns out to a man. But wait for a little, till the ordinary meetings are resumed and what a change! Where are all the believers? You look around the week-night meeting, and discover you are back again to the usual faithful attenders—the remnant who, "let times be bright or dim," are found, at the appointed time, "going up" to seek the Lord in the company of His people. I have sometimes wondered what would happen if the "remnant" followed the example of others, and only came out at special seasons. I fear that a notice would soon have to be put up, saying, "No collective testimony now in this place."

EXCUSES.—I have observed that it is the simplest thing in the world for an easy-minded believer to find excuses for being absent from meetings. And I have observed that excuses have a tendency to *grow* on him. Indeed, where there is little heart for united waiting on God, there will soon be less heart, and later on, perhaps, no heart at all. Obstacles are ever accumulating in the path of "feeble-desire." On the other hand, I have observed that those with a godly determination to be present at the meetings of the saints, generally contrive to gain their point. They *consider* God in making their arrangements, and *somehow* their lines fall in pleasant places. The stars in their courses fight against the Sisera of adverse circumstances. We might almost say, "To him that hath the desire for the courts

of the Lord's house, shall opportunity be given; and from him that hath not the desire, shall be taken away even the opportunity he seems to have."

AN UNPARDONABLE OFFENCE.—I have observed that some men will forgive you for almost anything but daring to differ with them upon Church truth. In their eyes this appears an unpardonable offence. They seem to forget that a brother may be living in the third heaven of communion, although he does not see eye-to-eye with *them*. It never occurs to them that a brother may *honestly* differ with them upon ecclesiastical points. The thought has evidently never suggested itself to their minds that, after all, *they* themselves may be in error. But even if it is "the other man" who is astray on Church principles, we must ever be careful to distinguish between wilful blindness and imperfect apprehension of what God has revealed. We have no sympathy with that so-called "Christianity" which refuses to shake hands with a brother because he "goeth not with us."

Over the Counter.

By William Luff.

IN one of London's busy market-places, not far from High Holborn, lived a good, earnest, Christian man, who was "imprudent" enough to speak to a young customer about the good Saviour. From the pulpit such things are expected: it is the minister's business. Over the desk, upon Lord's-day afternoon, such things are looked for from the superintendent of the Sunday School. In the class, of course, teachers will talk about Jesus, and heaven, and such things. But over the counter, says some one, from a shopkeeper—who would be so out of order as to think of such conduct?

Well, one leisure hour this good friend thought of it, and acted upon his thoughts; and so much good came of it, that we cannot help wishing others would show the same "improper" zeal.

"What is your name?" said he, by way of introduction to his young pupil, who had come in to lay out the large sum of one penny.

"Johnny," was the reply.

"Do you go to Sunday school?"

"Yes," said Johnny.

"Do you know any texts or hymns you could say to me?"

The little fellow was puzzled and shy, and for the life of him could not think of anything satisfactory with which to answer his questioner.

"Would you like to learn a little hymn, Johnny?"

"Please, sir."

"Then I will teach you;" and for the time being sugar and tea were forgotten, as the good man leaned over the counter and taught the boy the verse—

"Lord, teach a little child to pray, Thy grace betimes impart;
And grant Thy Holy Spirit may renew my infant heart."

Too proud are we to "teach a little child?" God does it, if that verse means anything, so we need not think it very far below our dignity to follow His example. Too busy, are we? God is not. He who makes worlds can find time to "renew an infant's heart." Line by line the little chap learned his verse and went his way. The next time he entered the shop his good teacher was ready for him.

"Will you learn the next verse?"

"Please teacher." So again the counter became a pulpit, the shopkeeper a preacher, and his young customer a pupil.

"A sinful creature I was born, and from my birth have strayed;
I must be wretched and forlorn, without Thy mercy's aid."

The few lines were hymn, text, and sermon combined, and the service over, the congregation of one returned home. A third visit mastered the third verse, and the young sinner heard the gospel—

"But Christ can all my sins forgive, and wash away their stain,
Can fit my soul with Him to live, and in His kingdom reign."

Here was splendid material for the shopkeeping preacher—*"Christ can all my sins forgive."* Johnny's sins, which, though only a child's sins, needed forgiveness. *"And wash away their stain."* Good news that for black hearts! Then followed a word about being made fit to enter heaven. Dirty boys cannot mingle with clean, white-frocked children, nor can sin-stained souls enjoy the company of the white-robed ones in glory. The stains must be washed away by the Saviour, whose blood cleanseth "from all sin."

Thus verse by verse the whole hymn was learned, a hymn which the teacher believed to be true of the Saviour, and true for boys and girls in the present century—

"To Him let little children come, for He has said they may;
His bosom then shall be their home, their tears He'll wipe away.
For all who early seek His face, shall surely taste His love;
Jesus shall guide them by His grace, to dwell with Him above."

To teach the child these lines took some trouble and some time. Five verses in five minutes each means five-and-twenty minutes. What a loss of time! And what a gain in eternity! For the result of that twenty-five minutes was vast. The little hymn was that boy's first religious impression. He grew up a Christian lad, became a useful teacher; and I stood, a few Sunday mornings back, in a room where he conducted for many years a large Young Men's Bible Class, in which some 300 youthful hearts were won to Christ. Many of these are now, in their turn, working, teaching, and preaching for the one Lord. As I looked at a tablet to his memory, fixed over the mantel-shelf, I could not help thinking, "What a harvest from the handful of seed sown over the shop counter!"

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. xi. 6). "Other fell on good ground, and sprang up, and bare fruit an hundredfold" (Luke viii. 8).

"The Same Care One for Another."

(1 Corinthians xii. 25.)

HOW much need there is, in these last days of rush and hurry, of considering one another. After the week of prayer that has been held, we can hope that there has been a measure of exercise of heart in this matter. What is it to consider one another? The Scripture says: "Let us consider one another to provoke unto love and to good works" (Heb. x. 24); so that which hinders us carrying out this, either in ourselves or others, we must seek to remove. Especially so when we have such solemn warning words as Heb. xii. 15-16 (reading from verse 12); also James iii. 14-16, reading in contrast verses 13, 17, 18; and further, 1 Peter iii. 9, contrasting verses 8, 10, 11, and God's care over us and exhortation to us from verse 12. Even Israel was warned, "Thou shalt in any wise rebuke thy neighbour and not suffer sin upon him" (Lev. xix. 13-18). This is a day when there is much lack of conscience and fear of God in these matters. It was Cain, "who was of that wicked one," who said: "Am I my brother's keeper?" May the Lord enable us, giving each of us much grace, that we may be preserved from such a spirit of indifference.

The reference at the head of this article warns us of our individual responsibility toward each other in the sight of God. In reading John xiii, we observe how careful the Lord was in removing anything defiling from His people, and that before they partook of the Lord's supper, yea, even before the Passover supper was over—"supper having begun" (Passover supper), or "during supper" as is well known to be the correct reading (ver. 2, R.V.). The Lord asks the question of His disciples: "Know ye what I have done to you?" (ver. 12). Then, "If ye know these things, happy are ye if ye do them" (ver. 17).

What we all need to be exercised about, sisters and brothers, is not so much how many are breaking bread or are in so-called fellowship with us, but as to the state we are in when remembering the Lord in showing forth His death, and as to the condition of our lives generally. As time goes on and the Lord's return approaches, I feel more than ever the lack of godly oversight and care one for another. The Holy Ghost made them overseers in the days of the apostles (Acts xx. 28), and even now He can and will do the same. "He changeth not." And if the Spirit of God has burdened our hearts and fitted any one for this work, let him do it. If not fitted, let him pray.

How much do we truly feel these things before God? Cannot we each one, even the feeblest sister and brother, pray week by week, each day, for those with us in the meeting (not confining our prayers only to them), and especially when the state of any one may be such that would bring dishonour upon the Lord's name and hinder true fellowship with the Lord and with one another. How many might be preserved from getting far away from God and into the world;

and how many backsliders might be truly restored to the Lord and afterword to His people if this were done. Of course if our own state is not right we cannot pray for others, much less seek to help; but we are doubly responsible—first to get right ourselves, and then to intercede for others.

We may thank God for the gracious privilege we have in meeting together as gathered to the name of the Lord; but do we sufficiently consider and weigh in prayer before God our responsibility to the Lord and to each other? "Where much is given, much is required." Things are more difficult now, as the saints in almost all the assemblies are so connected by marriage; but that does not alter the responsibility to the great family of God. If saved, they are in the family; and if with us in fellowship we are under each other's care as to our spiritual well being, and even temporal care when needed.

May the Lord enable us, strengthening us by His grace, to pray earnestly for the people of God—the whole church of God—as well as sinners around us, bearing our share of burden in these matters. It will be to our profit. "He that watereth, shall be watered also himself." Much more could be said on the matter, but this is enough for meditation, prayer, and for future practice. "Suffer the word of exhortation." Brethren, time is short. "The Lord is at hand." Let us "be sober and watch unto prayer."—M. HARRISON.

Reflections on Conferences.

A TIME of waiting on God in prayer before each meeting is really helpful both to speaker and hearer. Sometimes there is not enough of this. As a rule, long addresses are not as profitable as short addresses. Forty minutes is better than ninety. Few, very few, can really speak to profit so long. Recently one brother took up one hour and a half with personal reminiscences, while a number of the Lord's servants had to sit still. Another spoke for over an hour, yet told the people he had no time to study "the Book." All this shows great want of consideration for others. Then how much nicer if there were a few minutes pause between each speaker—let the heart go out to God in silence. Then let the ministering one rise up in all the dignity of "the Lord's messenger having the Lord's message." How often it is the opposite of all this. The hurry to get to the platform—is it with the thought, "The meeting will be spoiled if 'I' do not speak?" Let each esteem others better than himself. Even ordinary courtesy ought to lead to giving place and not occupying all the time. We profess to be led of the Holy Spirit, yet the judgment-seat of Christ will reveal, I am afraid, how many times it was simply the energy of the flesh. One is forced to ask the question: What shall be the remedy for this state of things?—*Our Record*.

"Coming."

It may be in the evening when the work of day is done,
And you've time to sit in the twilight and watch the setting sun,
While the long bright day dies slowly over the sea,—
And the hour grows quiet and holy with thoughts of ME—
When you hear the village children passing along the street,
Among the thronging footsteps may come the sound of My feet.
Therefore I tell you, "Watch!"
Let the door be on the latch in your home—
For it may be through the gloaming I WILL COME!

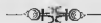
It may be in the midnight: when 'tis heavy on the land,
And the black waves lying dumbly along the sand;
When the moonless night draws close,
And the lights are out in the house:
When the fire burns low and red,
And the watch is ticking loudly beside the bed:—
Tho' you sleep tired on your couch,
Still your heart must wake and watch in the dark room,—
For it may be that at midnight I WILL COME!

It may be at the cockcrow: when the night is dying slowly in the sky;
And the sea looks calm and holy,
Waiting for the dawn of the golden sun which draweth nigh;
When the mists are on the valleys shading the rivers chill,
And the morning star is fading, fading over the hill:—
Behold I say unto you, "Watch!"
Let the door be on the latch in your home,—
In the chill before the dawning I MAY COME!

It may be in the morning: when the sun is bright and strong,
And the dew is glist'ning sharply over the little lawn;
When the waves are laughing loudly along the shore:
And the little birds are singing sweetly about the door:
With the long day's work before you, you are up with the sun,
And the neighbours come in to talk a little of all that must be done:
But remember that I MAY BE the next to come in at the door,
To call you from your busy work for evermore!
As you work your hearts must watch
For the door is on the latch in your room—
And it may be in the morning I WILL COME!

So I am watching quietly every day;
Whenever the sun shines brightly I rise and say,
"Surely it is the shining of HIS FACE."
And look unto the gates of His high place beyond the sea:
For I know He is coming shortly to summon me—
And when the shadow falls across the window of the room,
Where I am working my appointed task,
I lift my head to watch the door and ask if He is come—
And the Spirit answers softly in my room—
"Only a few more shadows and HE WILL COME."

The South Sea Islands.



OUR brother, Mr. W. McKenzie, who left Otago for missionary work in the New Hebrides, writes us about the needs of the gospel in the place where he is. He thinks there may be many of the Lord's dear people in New Zealand who, while seeking to serve the Lord where they are living, if they but knew the greater need a little further from home (less than 1500 miles), they might seek the Lord with the question: What wilt Thou have me to do? It is estimated there are 40,000 natives in the group yet to be evangelised—a good deal has been done, but much still remains. What is needed, he believes, is simple believers settling in the islands, and witnessing for Christ by lip and life. It is possible for one to make a livelihood there just as in New Zealand or anywhere else. With that object before him, he went out; but the Lord graciously supplied all his need and left him free to devote his whole time to teaching the gospel to the islanders. About the end of last year the Lord took his wife; also he has suffered from malarial fever, and there has been other trials; but with all this there has been joy in the privilege of "suffering with Christ," and His fellowship has been sweet. A son of Mr. Gordon Forlong is labouring with him. Should any young men have their hearts burdened with the desire to go to the New Hebrides to preach Christ, our brother will be glad to assist in any way he could—by letting them know the nature of the work, the mode of life, &c. Address—W. McKenzie, South Malekuld, New Hebrides.

Queensland Jottings.



MANY of our readers will be interested to hear that Mr. Robert G. Grubb, who left New Zealand for evangelistic labours in Queensland, has married a wife from Warwick. It is recorded in the Scriptures: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord," and we heartily desire that our brother will find it even so. Through God's goodness his health is renewed, and he and Mr. Scouler have been holding meetings at Bundaberg. Mr. T. Manders is having good times in the new hall, Brisbane. This hall has been used as a boxing place and gymnasium, but like Voltaire's printing press it has come into the use of the Lord's servants. Messrs. Bates and Fleischman of the Gospel van are recruiting their health at Dallarnil. Mr. Bates was in the Brisbane hospital with typhoid, but is making rapid recovery. Messrs. White and Black are with the Gospel van in the Beenleigh district. Mr. J. Lennox has been North as far as Charters Towers, and had some good meetings. (We are thankful to receive news of work and workers in Australia, and hope friends over the water will remember this. To hear tidings from neighbouring Colonies increases our circle of fellowship and prayer.—EDITORS.)

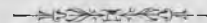
Conference Notes.



MARTINBOROUGH.—The anniversary meetings were held on Sunday and Monday, July 7 and 8, and were very poorly attended. Notwithstanding no one felt sorry for being there, but on the contrary all appeared pleased. The weather was severe. As we journeyed there on the Saturday, the train, all the way down the Wairarapa, was running through a heavy snowstorm. The meetings were good and helpful—one young woman professed Christ, and others felt more or less restoration of soul. Among the visitors were Brethren Hinman, Ferguson, Curran, Hyde, Hansen, Edwards, Harry Isaac, &c. Ferguson and Isaac remained behind for a few days' meetings. Our brethren have a good and large hall of their own, and wish they had visits oftener from the Lord's servants. Martinboro', though regarded as a very out-of-the-way place, is only 12½ miles from the Featherstone station, and there is a regular coach service meeting the trains.—F.F.

MAHARAHARA.—The midwinter special meetings were held on Sunday and Monday, July 14 and 15, and taken throughout may be regarded as good. The weather was wet and cold, but it seems to make very little difference to our friends in the Bush districts. Nearly two hundred must have gathered into the hall during the meetings. The Word was ministered by Brethren J. Blair, Whitehead, Ferguson, Chrystall, Marsom, Le Couteur, Harrison, Collis, Reade, Harry Isaac and Swanson; whilst a capital object-lesson was given to the children by Mr. Whitehead during Sunday afternoon. From a magnet, some nails, tacks, pins and needles. A free-will offering was taken up on behalf of our brother and sister, Mr. and Mrs. Monk, who had been burnt out of house and home a few days before, losing everything. The fire took place in the night. Only Mrs. Monk and the four children were at home, and with the greatest difficulty they escaped, but she and the baby were very badly burnt. Our brother and sister are fully assured that this trial is among the "all things" that work together for good to them that love God, and though our sister is in bed suffering much pain, she is witnessing a good confession to her unsaved relatives. The offering amounted to £19 7s 3d.—F.F.

Work among the Maoris.



OUR brethren, Messrs. Curran and Hyde, are down the Wairarapa visiting the paha, and having a very good time indeed. They report as follows: At Greytown and Papawai the Maoris listened to the Word as we have never seen them listen before. They seemed to devour every word. When we left they begged us to return, and we are very anxious to do so before long. In Greytown each meeting was held in a Mormon's house, and we

shall long remember how their eyes sparkled while we preached about "Man's ruin and God's remedy." When we came to Masterton we met Miss Arnold, a sister gathered to the name of Jesus, a school-teacher. This sister is learning the language, and has started a Maori Sunday school at a pah near Masterton. At Te Ore Ore, Miss Arnold and two other sisters led the singing for us, in Maori.

Messrs Martin, Perkins, and Lowden, after recruiting at Pipiriki Maori Mission Home spent nearly a fortnight at Raetihi, holding meetings among Europeans and Maoris. The weather was unfavourable, much more so the roads. One young woman professed conversion, and with a lad sought to keep the ordinances delivered to us. Workers please remember there are several open doors at Raetihi. Mr C. Smith joined them here and they walked across country to Rotorua, about 188 miles in all, intending to distribute literature and hold meetings *en route*; but found the pahas mostly deserted, the occupants having gone to welcome the Duke of Cornwall. The journey was a real trial of faith. They encountered rain and wind and had to sleep out one night, with no covering but their overcoats; and having empty stomachs. However, they had plenty of manuka for firing, and fern for bedding, and were enabled to give thanks "in all things." The journey occupied about 8½ days. On arrival at Rotorua they distributed some 3,500 Maori tracts and booklets at the great gathering to welcome the Duke; and held a meeting in the large camp, and another in the small camp. Mr. Lowden preached and Mr. Martin interpreted. In all they had eleven European and five Maori meetings.

Mr. C. Smith has been "spying out the land" round Lake Taupo, and finds about 1800 Maoris on its shores, and says there is plenty of room for one or two real souls to labour. Around Huntly, where Messrs Curran and Hyde had rather a rough experience last year, the natives are utterly neglected—not one soul being amongst them for good. There is a vast field, and our brother often thinks he would like to have fifty lives at his disposal to spread out in the vineyard. Since his inland trip he has been very unwell, suffering from what he calls "hemorrhage of blood from the liver," losing two or three pints of blood. He has been at Mr. Ward's at Cambridge (Waikato) to recruit, and is feeling better.

Mr. Fred Martin has decided, after waiting upon the Lord, to make Rotorua his headquarters for Maori work. He writes: The Lord has graciously opened up my way here in acceptance with the natives. We have a most interesting Sunday school work already at Whakarewarewa, with an average attendance of between 30 and 40. Address—c/o Mr. Cairns, Engine-driver, Rotorua, Auckland.

Mr. Ernest Hyde, who has been a good deal with Mr. Curran in the Maori work, has given up all to labour for the Master among the natives of New Zealand. He is "going forth" commended of all those who know him.

Another young brother, Mr. James Frethey, from the Wellington assembly, has also relinquished his secular occupation for similar

work. He is staying at Mr. Curran's, at Hastings, for the present, learning the language and doing a little visiting among the pahas and speaking through an interpreter.

Mr. Watson Le Couteur is keeping up his study of the language, so that he may be able to work among both Maoris and Europeans. Recently he has been about Hastings, and after the Maharahara conference he went on to Dannevirke for some meetings and hoped to visit the Tahoraiti pah.

Jottings.

CANADA.—From letters to hand we find Mr. William McLean is hearty and well, and full of life and praise. Mrs. McLean is also very well. Our brother was in Orillia at the time of writing, where the fruit is still manifest of Mr. Alex. Marshall's labours, and he has much pleasure in visiting the place. Being sowing time (spring) every one is busy; but he says he is pleased with little or much, and so can get on in every season. There are many meetings in Canada, and few labourers to visit them. Cannot speak of when they may visit New Zealand: they have a vast country before them. Address—c/o Mr. John Halyburton, Box 122, St. Catherines, Ontario, Canada.

FALLEN ASLEEP.—At Waverley on June 17, after a long illness, Mrs. Dyke passed away to be with Christ, at the age of 72. Our sister had known the Lord about 19 years, and had been connected with the Waverley assembly.—At Hope, Nelson, an aged sister, Mrs. John Haycock, has just fallen asleep in her 80th year—peacefully and happily, without suffering or being laid up. She testified to the last of the Lord's goodness, of His presence, and preciousness. One more in the same district, a lad, has also just passed happily away; and another still, Mrs. Ben Harford, in the same comfort and perfect peace, though after great suffering.

RETURNED.—After a long and trying voyage our brother Mr. James Kirk, of Owaka, Southland, has reached his native land again. For the past five years he has been in pioneer missionary work in the Argentine, South America, and the present trip has been taken with the double object of recruiting his health—which was giving way under the heavy strain of work—and visiting his friends. After a little rest our brother hopes to visit a number of the assemblies ere returning to his large and needy field of labour.

GOSPEL CARRIAGE.—The North Island carriage has been laid up at Pearson's farm, Dacre Ridge, near Waverley, for the winter months. Mr. George Pearson has gone up to Auckland and Whangarei, and Mr. Harry Isaac has been at Martinborough and Pohangina and is thinking of getting back into Taranaki.

SOUTH ISLAND.—There is again a lack of intelligence from this quarter. We have no desire to overlook our southern brethren, but what can we do? no one seeks to bestir themselves to send us a few jottings of work and workers. Such news should reach us by the 15th of the month.

OTAKEHO.—On June 29th Mr James Dickie had the joy of baptising two young sisters in the Lord, and there was a good time at the baptism. Several others are anxious to follow, and we may pray that the way will be opened up for them.

PALMERSTON N.—On Wednesday evening, July 17, two sisters in the Lord were baptised. Thank God for “droppings” of blessing; but a “shower” would be very welcome.

TREASURY.—We have a quantity of back numbers for the years 1899 and 1900 which may be had *gratis* for distribution, by paying carriage. Any desirous of circulating a few will be supplied on application to Mr. Whitehead.

Mr. C. H. Hinman has had a good time at Upper Hutt, and it was very badly needed. He has gone on to Wellington to hold some gospel meetings.

Mr. Franklin Ferguson has had a fortnight in Napier, and about a week at Martinboro'. Then back to Palmerston N. seeing to the papers, and now (D.V.) is going to visit Ngaire, in Taranaki.

Mr. Alex. Marshall has been working on a farm at Otakaia, (Otago), and is somewhat better in health. He expects (D.V.) to leave shortly for the North Island.

Mr. James Chrystall has been for some time in Hastings and its vicinity, visiting and holding meetings, and has now taken a run home to Rongotea.

Mr. John Blair has had a week's meetings at Foxton, with discouraging results from a human standpoint. He thinks it one of the hardest places he has visited. We feel sure that prayer alone can bring down its “walls.”

Mr. Alfred Clarke has once more settled in Palmerston N., having accepted an appointment in Mr. Dahl's business. After being identified with this assembly for so many years, it was felt to be a great loss when he went away, and his return has been the occasion of not a little thanksgiving.

Mr. Mark Harrison has removed from Napier, and his home address will now be Kaikora North, Hawkes Bay.

Messrs Lowden and Perkins have moved on from Rotorua, and have gone to Cambridge in Waikato.

Mr. Longman, since his wife's death, has visited a little among the assemblies, and is at present in Mangare in the Auckland district. We are glad our aged brother has the health and strength to do this, and his ripe experience will be of much value to believers wherever he visits.

We have received two contributions on the subject of “Reception to Fellowship,” which are being held over until next issue.

Acknowledgment.

From a brother in the Lord, for Maori work ... £2

“Spikenard Very Costly.”

By the late Henry Groves.

WHO can contemplate the unspeakable costliness of that precious gift of God which we have in Christ Jesus, without feeling the heart stirred to desire that true costliness might more characterise our service and our praise? “While the King sitteth at His table, my spikenard sendeth forth the smell thereof,” says the bride in the Song of Songs; and Mary the sister of Martha purposed that her King and her Lord should so be honoured at the feast in Bethany recorded in John xii., her service consisting in anointing His head and His feet. It was a sorrowful service, for it was referred to His burial; yet it was also a joyful service, for it was the outcome of a love that stayed not to count the value of her offering. It was likewise a costly service in the estimate of the blessed Lord, for it was made precious by the love that could but give its best, yet counted that as far too small. God left it to Judas to tell us its market value.

We would press *costliness* in service as a point needing to be taken more into account in these busy days in which much is done at little cost. It might be well had we some enemy to show us the absolute value and real cost of much that we do; he might thereby help us more than many a friend. In the service of our blessed Lord there was a costliness which we little consider. There was costliness in His entire consecration to God; costliness in His daily toil of walking, of speaking, of suffering, and of sympathy; costliness in His mighty vigils of sleepless prayings and untold tears; costliness in His bruising, buffetings, and temptations under the power of the prince of darkness who had authority to bruise His heel.

There was much of this costliness of service in the life-long ministry of the apostle Paul, who, like David, would not offer to his God “burnt-offerings without cost” (1 Chron. xxi. 24). It may often be said of much that is now done and of much that is given for the work of God—it “cost me nothing;” and when such is the case can we wonder if nothing comes out of it to the glory of God? Need we be surprised that what costs us little or nothing is valued as little or nothing by Him to whom it is given?

It is not the intrinsic value of the gift, or the cost of the service, that is the measure of its preciousness to God, any more than it is to us; but the preciousness is according to the whole-heartedness that lays the heart on the altar first, and then places all it possesses on the top of it. These matters should be well pondered by us; their importance is not to be realised by simply speaking to one another of our heavenly calling and our future hopes, but by going *with* Christ into the garden of Gethsemane and standing near Him on Calvary.

The costliness of the love of Christ had filled Mary's heart, and the result, the necessary result, was the costliness of her service to her Lord. Who can tell His appreciation of it, or fathom the deep

meaning of those words in His holy lips, "Let her alone; why trouble ye her? she hath wrought a good work on me" (Mark xiv. 6)?

We are in danger of allowing the glory too exclusively to occupy our thoughts; but if our spiritual affections are to be deepened and heightened we must dwell much on Calvary, and then loss will be gain, and the cost of labour a joy too deep to forego. Thus our service, if it is to be Christlike, must become more costly to us, and it will then become more precious to Him, and more blessed to His Church and to the world.

"For Thee, Lord, I would labour, I would live,
For Thee would spend my every passing hour;
Myself, my time, my treasures I would give—
A witness of Thy love's constraining power."

Is the Basket Empty?

READING in Deut. xxvi. we find the people of God commanded that when they enter the land of Canaan and possess it, they shall take of the first of all the fruit of the earth and shall go to the place which the Lord their God shall choose to put His name there. They must declare unto the Priest that shall be in those days, that they have brought of the first-fruits of the land which the Lord had given them. You will notice it was an individual action. In 1 Chron. xxix. 14, the people give back *willingly* of that which the Lord had first given. Moreover, they were not to choose any second-rate offering; anything but the best was not acceptable before the Lord.

Now, in the face of all this, many of the Lord's redeemed people can come to the place where He has chosen to put His name, and be found at the Lord's table without a heart for prayer or praise. Once in their first love they could, like David, praise the blessed One on a "harp of ten strings," but now are deaf and dumb.

Brother, sister, where is the basket? Where the first-fruits? Have you not heard the divine statute: "None shall appear before Me empty?" (Ex. xxiii. 15). Your empty hands seem to speak thus: "Thou art a hard task-master, Lord! Thou hast brought me into a barren land, and of Thine own have I given Thee!" Surely, "according to their pasture, so were they filled" (Hos. xiii. 6).

Others are too much ashamed to come before the Lord in such a condition. This is, I should say, a more honest state of heart, but it cuts at the lordship of Christ—the Lord has *commanded* that none appear before Him empty; and if we are not found in our place to "acknowledge the Lord" in this matter, we are not in a state to acknowledge Him in anything. Such go from under His care and rule, and become exposed to all the evils of the day.

Why should these things be? Is there not a reason for so little of the Lord's presence and blessing in the midst of His people?

Go to Br. D—who has a farm. The Lord has been gracious to this man, and he has prospered. Once humble and poor, yet bright in his soul. But his property has now become a snare to him. His soul is neglected. He finds no time for the Word. The few extra cows must have attention, and the work is kept just so much ahead of time that none of the family can seek the face of the Lord. Then there becomes no heart to pray for home, business, the children of God, or the heathen. And he no longer honours the Lord with the first-fruits of his increase.

There is Sister J—living in B—Street. She has only just time to look well over the newspaper, and get cleaned up and go out to see her neighbour for a gossip. Late home she has no time for the prayer-meeting, and by the time the Lord's-day comes again there is nothing in her basket to go with before the Lord.

Br. A—has his work to do to make ends meet, for his wife desires the daughter to take music lessons or singing; and of course she must have better clothes and shoes to attend the classes, or she will not be able to keep rank with her fellows in the world. Thus this brother's basket is bare, and he has nothing for the Lord.

In Mark xiv. we read of a poor humble soul with a box of ointment of spikenard, *very precious*. She was a woman of no particular note or gift. She had gleaned in the fields of the true Boaz, and no other fields. She had wasted no time, and spent nothing lavishly on herself. No stylish dress and feathered hat adorned her. She came not seeking or pleading a blessing, but to give one. The hard thoughts and cruel words of the others who were in the Master's presence, were rebuked with: "Let her alone; she hath done what she could." She never seems to have tried to sing, pray, or preach; but she had attained the highest record. The Lord judges the heart. He knew all her ways, thoughts, motives and means; and so pure was her gift and free from any suspicion of being wrongly gained, that it was fit for our Lord's head.

Another instance is given, in John xii, of anointing the Lord. Again the giver is a poor humble woman. She brought a pound of spikenard, with which she anointed His feet. The odour of this one dear soul's gift filled the whole house; yet, in our day, many of the Lord's redeemed people assemble together, but, lo! where is the spikenard? Mary was able to bless Him. Why? She had been gathering her first-fruits, and of His own she gave Him, and the gift of this one soul filled the house.

Brethren, if we were like that, what a hallowed place the Lord's table would be; and what a drawing centre! Let us say, "I will take heed to my way," lest I offer "polluted bread" on the altar of the Lord.—C. SMITH.

SERVICE.—We are not the most useful when most wordy, but when most prayerful. We cannot bestow kindnesses upon the unconverted for Christ's sake without obtaining peculiar fellowship with God. He that is humble and ever desiring to serve others, will surely find others desiring to serve him.—R. Chapman.

“Whom Seekest Thou?”

(John xx. 1-18.)

MARY Magdalene was seeking Jesus of Nazareth. Nothing could satisfy her heart, but the Person of her Lord. She had been bereaved of her Beloved—her “Lily of the valley” was gone. He had been crucified by wicked hands. Her life was a weariness without Him. The Treasure of heaven was missed. He alone could comfort the sorrowing soul. She seeks Him: and her diligent seeking is rewarded. There is her Lord, alive from the dead! The sight of Him is the “balm of Gilead” to her soul.

“Whom seekest thou?” Ah, the scene is changed. Before me I see a company with sad faces. Their appearance is haggard. Their souls are dry and weary. A wasting disease is making ravages amongst these once fair ones. Ah, the “lilies” in the garden of God are drooping their heads. There is no feast of love for the King. The heavens are “become brass,” and no “latter rain” descends. Oh, for a consultation with the Great Physician, whose virtue alone can heal; and for a cooling draught from the “fountain of living waters.” Would we could live again in the atmosphere of heaven—the land of content.

We have long bewailed our position around “the broken cisterns, that can hold no water.” We have long allowed strangers to sap away our joys, and feed us on “cakes of poison.” Then why remain longer so? With the sweet Psalmist of Israel, we can say, “I remember the days of old” (Ps. cxliii. 5). Yes, we remember the first time the divine statement moved us, “This is my beloved Son, in whom I am well pleased” (Matt. iii. 17). Our hearts were filled with joy. Some “took joyfully the spoiling of their goods,” like the Hebrews, and rejoiced that they were “counted worthy to suffer shame for His name.” Where is that devotion now? Has the Lord changed? No; with Him there cannot be any such thing.

We have indeed changed! Like Pharaoh’s chief butler, prospering in his freedom and forgetting Joseph’s kindness, so have we forgotten the kindness of God, and the vows we made to serve Him. We must acknowledge, with the butler, that “we do remember our faults this day” (Gen. xli. 9). Yea, turning to Gal. v. 7, the Word confronts us again, “Ye did run well; who did hinder you that ye should not obey the truth.”

Truly, disrespect and indolence crept into our hearts, and closed the door in the face of the blessed Man of the Mount of Olives. Oft He had come “with His head filled with dew, and His locks with the drops of the night” (Canticles v. 2). He had come with the blessing needed, but we excused ourselves with paltry excuses. At the moment we were about to pray, something said, “Not now.” We followed the seducer’s voice, and the blessed Man of Calvary went His way. We had clothed ourselves in blankets of slothfulness, or earthly comfort; and shut our Lord outside the door. Precious

truth though—He left a sweet fragrance of Himself, and the heart is moved toward Him.

Turn to Jeremiah ii. 2. What a statement! Meditate upon that great love of God. Here is a fire to melt the icy heart. We remember, and He remembers. He remembers thee, thy kindness and love, when thou wert willing to give up all for Him. What an unfathomable deep! Yes, there in the “Book of remembrance” it is written. In all our waywardness, He never slumbered; but watched our movements, and still can say, “I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end” (Jer. xxix. 11). But sadder thought, we must give account of every idle word (Matt. xii. 36). We sing of the crowning day, and oft forget the reckoning day.

“Whom seekest thou?” David said: “As the hart panteth after the water brooks, so panteth my soul after Thee, O God” (Ps. xlii. 1). Have we got the panting, yearning, lamenting desire? Does our heart truly say with the Greeks at the feast, “We would see Jesus?” (John xii. 21). Yes! Then, He is waiting to fully cleanse us from all impurities. Come! “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John i. 9). He entreats us to come, and abide with Him; for “the Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him” (2 Chron. xxx. 9). Let us lay aside unbelief and go.—A. PERKINS.

More “Observations” Still.

By William Shaw.

EASILY SATISFIED.—I have observed that high-sounding and dogmatic teaching has great weight with a certain class of minds. If, in expounding some obscure passage of Holy Writ, the preacher declares, with all the power of his voice, that “this is the mind of the Lord,” there are brethren who at once accept the statement as proved beyond a doubt. And if the preacher’s hand descends at the same instant with sledge-hammer force on the boards of his Bible, his admirers exchange significant glances, as much as to say, “Did you ever hear the like of that?” These brethren are very easily satisfied.

NO EFFORT.—I have observed that there are brethren upon whom scriptural arguments and “texts” seem to have no effect whatever. No amount of “reasoning out of the Scriptures” has any weight with them. Yet lo! when they sit down to listen to one of their own prophets, they can receive the most astounding doctrinal statements, upon the merest shred of evidence, and without asking a single question. In the one case the most conclusive Scripture testimony is not sufficient to convince them: in the other case the word of some ecclesiastical leader is more than sufficient. But this must ever be the case when men want Truth that will square with

their ecclesiastical position, instead of an ecclesiastical position that will square with the Truth.

ONE-SIDED.—I have observed that believers who are constantly under the influence of one-sided truth become very one-sided Christians. They remind me of the cake not turned of Hos. vii. 8, or the lame man of Prov. xxvi. 7. They dwell so exclusively on a certain line of teaching that only *one* side of their character is developed; and, generally speaking, that is not the *best* side. The result is, the production of angular and crochety brethren, who in certain things show an intensity of feeling that reaches boiling point, while in other departments of truth—as needful for them to learn—they are easy and indifferent. We want the healthful teaching that will produce “all-round” Christians—men and women who, in some measure, shall manifest the “evenness” of character that shone in the altogether lovely One.

HEART FOR THE GOSPEL.—I have observed that assemblies most free from strife are usually those who have the greatest heart for the gospel. If the hands are filled, and the heart is occupied with this blessed work, there is very little material for the lovers of strife to work upon. He who is not in fellowship with Christ as to the perishing, had better see if he is in fellowship with Christ at all.

A DRAWBACK.—I have observed that the divided state of believers is an undoubted drawback to the prosperity of the Lord's work. And I am persuaded this divided state of things will go on as long as believers (especially leaders) are more concerned to have their own will carried out than to have the Master's desire fulfilled—“that they all may be one.” What is called a public testimony is often a testimony that strife has produced yet another division; and the world is tired of it. At the same time, we must bear witness that we have seen assemblies rise into new life and power, after passing through the throes of a division. Therefore, let us count upon God in spite of drawbacks. “The life also of Jesus” manifest in His members, will tell for God. We must remember that uniformity is not unity. A few brethren in a certain condition of soul may keep a whole meeting in perpetual turmoil. When believers are one externally because they are one in heart, the world will feel the power of that oneness. If work is to be done for God, ten believers of one heart are infinitely superior to twenty believers of whom half-a-dozen are simply playing at cross purposes.

BROTHERLY LOVE.—I have observed that the cultivation of the spirit of brotherly love is one of the most powerful bulwarks against division. Where brotherly love is strong all the elements that make for division are weak. Love is the *uniting* bond. When this bond becomes feeble, we need not wonder if things begin to go to pieces.

In connection with assembly life and the work of the Lord, I have observed many things which space will not permit me to refer to here. But I trust, through the blessing of God, that the “observations” I have recorded may be found words of help and cheer to the people of God, and may redound to the glory of His name.

The Will of God.

An address delivered at Northfield Conference by the late Professor Drummond, in answer to the question, “How to find out God's will?”

THE professor read the following from the fly-leaf of his Testament:—“First, pray; second, think; third, talk to wise people, but don't regard their judgment as final; fourth, beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings; it is a mistake to think that His will is always in the line of the disagreeable; fifth, meanwhile, do the next thing—for doing God's will in small things is the best preparation for doing it in great things; sixth, when decision and action are necessary, go ahead; seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.”

He then went on to say:—“I am reminded of the addresses of to-night, and by this, the second last night of the conference, that in a very few hours we shall all be off the mountain-top and down again into the valley, and I remember that the mountain-tops were never made by God to be inhabited. They are places to go up to and have a look around, and rest awhile, and take a good view, and get nearer heaven, and then come down again. The use of a mountain in Nature is to send streams down into the valleys, where are villages and towns and cities, and that is the use of a conference like this. What we are to take with us is some running stream of this mountain; that it may refresh and satisfy the body of the world that God has given us to influence. But for the most part we shall have to go and live commonplace lives. Most of us will not go home to pulpits, but to household duties and business and professional cares.

What is the end of life? The end of life is not to do good; although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, ‘What is the end of life?’ is: ‘To do the will of God, whatever that might be.’ Spurgeon replied to an invitation to speak to an exceptionally large audience: ‘I have no ambition to preach to ten thousand people, but to do the will of God,’ and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, ‘I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is to do the will of God, whatever that may be,’ that makes all lives equally great or equally small; because the only great thing in a life is what of God's will there is in it.

The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives, and a dairy-

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

Our "Mr. Self & Co."

"I've known a man for many years—

He's caused me many doubts and fears—

He stays so near and takes the sway, it's hard to get him kept away;
There's none on earth I better know than my own "Mr. Self & Co."

Some days he does not feel so bad,

And one would think he'd gone for good;

But when I go to read or pray he shows himself in many a way;
And when I journey to and fro, there's sure to come "Mr. Self & Co."

I've got no friend on earth so near

As "Mr. Self"—he's always here—

And when I go to preach the Word, he brings up things I've often heard,
And does his best to lead astray by preaching things that others say.

And when each Lord's-day morn arrives,

How many things he then contrives;

He tells me I'm the best one there, and always ought to lead in prayer;
By heeding him I could not see that precious Body marred for me.

The night that Christians meet for prayer,

He hates to see me going there;

He makes the most excuses, too, and shows me things at home to do;
And then he'll whisper low and say, 'Why can't you stay at home and pray?'

And when my pay-day comes around,

And all my wages are laid down,

He shows me what the house doth need—his plans are wonderful indeed;
For *other things*, he will afford, but, O how little for the Lord.

My wife must have a hat or dress,

My children, too, need more or less;

When all our wants are fully met there's little left for God to get;
And if I let him have his way, there's soon a doctor's bill to pay.

Since God has saved our precious souls,

How much we've put in "bags with holes;"

I'm sure I speak the truth I know, in years gone by I've found it so;
'If God don't get what's on the heart, the devil gets the double part.'

Self loves itself and selfish ways,

Self always seeks to have the praise,

It loves to take a place that's high, and hates in humbleness to lie;
Lord, when shall I from *self* be free, not likely till I reign with Thee."

Reception to Fellowship.

[LETTERS TO THE EDITORS.]

THE notice of the recent conference at Wellington on the above subject has been of much interest to me.

The report states that "Scriptures were read to show the need and scripturalness of careful scrutiny of all seeking a place among the saints." None but true Christians ought to be received, but God alone knows the heart. "The Lord knoweth them that are His" (2 Tim. ii. 19). We are to "receive," on competent testimony, those who profess to be Christians and whose lives correspond with their profession. Scriptures, it appears, were read at the conference to show that "every professed believer was not entitled to a place in the assembly." While this is so it is well to remember that we have no right to exclude a true believer unless we have Scripture for doing so. We are to "receive" *all whom God has received* unless Scripture excludes.

There are distinct scriptures showing who are to be excluded. At conversion I became a son of God, was added to the church, and called unto the fellowship of Jesus Christ (1 Cor. i. 9). As a son all the privileges of sonship were mine, not because of any measure of attainment in faith or knowledge, but simply and solely on account of my relationship to Christ. We are to "receive" Christians *because they belong to Christ* and not because of their agreement with us on ecclesiastical or theological subjects. They ought not to be "received" because of *whence they come* but because of *what they are*. If A—B— has been "received" by Christ then we are bound to "receive" him *unless Scripture excludes him*. The ground of "receiving" is "God hath received" (Rom. xiv. 3). If we make rules for "receiving" which are not given in Scripture and which practically keep out those whom God has received (not excluded by Him) then we are guilty of schism. *Life not light* is the basis of Christian fellowship. Our union with Christ is our title to every blessing in time and in eternity. There are Christians who see it to be their *privilege* to break bread on the first day of the week, who do not see it to be their *responsibility* to do so *every* Lord's-day. Such, surely, ought not to be refused because of their lack of intelligence. "If there be any term of communion proposed, save the all-important one of faith in the atonement of Christ and a walk corresponding to that profession, the table ceases to be the Lord's and becomes the table of a sect, and possesses no claims whatever on the heart of the faithful" (C.H.M. on "Thoughts on the Lord's Supper," page 18, revised edition). If our so-called "exclusive" brethren had carried out that principle, what divisions would have been avoided.

I was much surprised to observe that "the care and orderly manner" of Paul's reception at Jerusalem (Acts ix. 26-28) was "pointed out as an example." There is absolutely no mode of reception in Scripture which is binding on the consciences of all Christians. Paul's case was surely a very exceptional one. The last

time he was known at Jerusalem was as a persecutor of the Christians, against whom he was "exceedingly mad." They did not know his motives in seeking to identify himself with them. He might have desired to become better acquainted with them in order to kill them. Could it be said of any ordinary person whose conversion was doubtful that "they were afraid of him?" Barnabas took him to the apostles and told of his conversion and his preaching Christ whom he had persecuted; after which "he was with them coming in and going out at Jerusalem." As an able writer has put it: "The case stands by itself as altogether distinct from any other in Scripture, and ought not to be used as a rule to be applied in every instance where known believers seek fellowship. Given the case of a persecutor of whom the assembly is afraid, but is unaware of his conversion, and you have here a clear Scripture for your guidance. But to apply the case to an ordinary believer is to misuse Scripture." Allow me to repeat myself: We receive Christians on competent testimony. Let it be clear that A—B—, commended by those who know him, in whom the assembly has confidence, and we are bound according to Scripture to receive him.—ALEX. MARSHALL.

In the TREASURY of July attention is called to the subject of "Reception to fellowship" by the decisions come to by brethren in conference at Wellington. It is well that the subject has been approached, as it is one of great importance, and one, unfortunately, that causes a great deal of diversity of opinion. I am being continually brought in contact with it, wherever I go about the colonies, and it would be well if there was oneness of mind regarding it.

It is a large question, going much beyond the limits of the conclusions arrived at by the brethren in Wellington. It is not merely the question of an individual bringing a fellow-believer to the Lord's table; this is clearly wrong; the Lord has given me, as an individual, no more authority to invite any one to His table, than He has to keep any one away.

At the state banquets, lately given in this Colony to the Duke of Cornwall, certain persons got invitations to attend, but these gave such persons no authority to invite their friends to come with them; and had any presumed to do so, the friend, perhaps equally worthy in every way, would have been hindered from entering the banqueting hall. So now, certain persons are invited to come to the Lord's table, and all to whom this invitation comes have a right to be there; and those who have the oversight to see that things are done decently and in order, worthily of the honour of Him whose table and supper it is, have no authority to hinder any such, if they fulfil the Lord's requirements.

But those who would gain admittance to the Duke's table not only required to have an invitation, but I noticed, from the daily papers, that they were expected to be dressed in a certain way, and the invited ones, unless thus dressed, would rightly have been kept out. So also to the Lord's table, not only is the invitation requisite,

which is given to every blood-cleansed one, but there are, as to life and doctrine, certain requirements also necessary. But given these—that is, the new birth, a godly walk, and soundness in the fundamental doctrines of the Christian faith—is there any scriptural warrant to keep anyone from the fellowship of the Lord's table. I know none; and to raise any artificial barrier is to descend to sectarianism. Suppose such an one should present him or herself at the hall on the Lord's-day morning, who could say, Nay! to their request to remember the Lord as He desired all His saints to do? As it was very pithily put to me years ago: "Any principle which leads to the refusal of fellowship to Christian persons, sound in the faith and blameless in conduct, must be unscriptural and wrong; as a right principle cannot lead to a wrong result."

The question to be asked of such an one thus wishing to remember the Lord, is not, "Where are you from?" but, "How are you spiritually?" not, "Is he in fellowship with us?" but, "Is he in fellowship with the Lord Himself?" If he is, he will then be in fellowship with all who are *gathered by the Spirit* to the name of the Lord: and brethren who would deny him a place at His table take a responsibility nowhere given them in the Word.

It is true that it is the church (the local assembly) which is to receive into and put away from its fellowship, and what it does in a scriptural way in "loosing" and "binding" is confirmed in heaven. But I affirm that it does not act scripturally if, through its overseers, it makes a present knowledge of principles, or promise of a certain line of future conduct, a condition to fellowship at the Lord's table. If a brother or sister has a desire to obey the Lord to-day, shall we hinder them unless they give a promise not to do again what perhaps the Lord has never shown them to be wrong, and, in fact, what they believe the Lord has called them to as service for Himself? Shall we hinder them from breaking bread with us on the Lord's-day because they walk not with us in what I may call ecclesiastical fellowship during the week? If we do, are we not in principle linking ourselves to the apostle John when he said, "Lord, we saw one casting out devils in Thy name; and we forbade him, because he followed not with us?" and would not such conduct merit the Lord's rebuke, "Forbid him not?"

Some years ago I received intimation from a little assembly where I had two or three times been received, and ministered in the gospel, that I would not be received again as long as I had fellowship with certain assemblies in other towns. There had been no change in my life or doctrine, nor was there any question raised as to my personal fitness for fellowship; but a certain brother had come out from England and apparently influenced the minds of the believers, with the above result. This we condemn in others, and term it "exclusive;" let us see that we do not in spirit and principle act similarly. Let us take every precaution that no one of ungodly walk or unscriptural doctrine finds an entrance into the assemblies, but let us also be very careful lest we offend one of these little ones who believe in the Lord Jesus, and cause them to stumble by

manifesting an ungracious and unchristlike spirit in our attitude and conduct toward them. Better err, I believe, in receiving to our fellowship one who may afterward prove to be unworthy of that fellowship, than debar any one whom the Spirit may be drawing, by raising hindrances for which we have no clear scriptural warrant.—R. NEVILLE.

Conference Notes.

A CONFERENCE of Sunday-school teachers was held in the Gospel Hall, Palmerston North, on the afternoon of July 31, and was attended by about thirty teachers representing eight schools. The object of the gathering was to take counsel together, and encourage one another in the work of the Lord amongst the young. Lunch was provided for those coming from a distance.

The conference commenced about 2 p.m. and continued till 4.30. After prayer Mr. Dahl, the superintendent of the Palmerston North school, briefly introduced the subject of "Sunday-school work," and suggested a number of points upon which they might confer together. Throughout the meeting difficulties were stated, questions asked, helpful suggestions given, and experiences related.

The following hints, taken from amongst others, may perhaps be found helpful to some who had not the privilege of being present. (1) Always remember that conversion, and the building-up of young believers, is God's work; and the Sunday-school teacher should seek through grace to be a "labourer together" with Him. (2) Always endeavour to come to the work of God direct from the presence of God. (3) Remember, for encouragement, that the great majority of the Lord's people are converted young. (4) Make it an aim to win the confidence of the class by manifesting an interest in them whenever opportunity presents itself, and particularly by visiting them in their homes. (5) Pray for their conversion, individually, and by name. (6) Teachers should have freedom in the choice of lessons as the needs of scholars may seem to require. (7) It is a necessity to set forth the truths of Scripture in an interesting manner, so as to secure interest and attention. (8) When a teacher does not seem to get along well with a class, a change to another one is sometimes attended with good results. (9) Order in the school, with joy and patience, is of great importance.

Mr. Darragh, of Rongotea, who takes an ardent interest in Sunday-school work, gave an interesting account of a successful school which he and another commenced under most unfavourable conditions in one of our larger cities several years ago, and which is being carried on to this day with encouraging results.

The meeting concluded with thanksgiving and prayer; after which the teachers, with the scholars of the Palmerston N. Sunday-school, sat down to tea. During the evening short addresses to the children were given by various speakers, and the story of the Prodigal son was told and illustrated by lantern views.—ALF. CLARKE.

A Visit to the Picton Sounds.

By Henry Moffatt.

HAVING felt the need of visiting these Sounds, Mr. George Suisted of Bunnythorpe, and I, went together for this purpose. A 6½ hours' sail from Wellington brought us to Picton, in Marlborough. The day after arrival we took passage by a small steamer for a point further up the Sounds, from which we were to start our work.

Reaching the house of a certain man we found his wife very glad to see us. She said many times: "I am sure the Lord has sent you. I have often prayed that God would send His servants to us to preach the Word. We are starving for spiritual food." At this place we had meetings all the week in the school-house. Our hearts were cheered to see how willingly the people turned out to hear the preaching—women coming in boats, having to pull two miles, and to find their way back in the night as best they could. We found three other Christians here.

The next week we started on a land trip round the bays and inlets. Reaching the next settlement we told the people we were preachers, and were accorded a welcome. The woman of the house where we stayed was saved. She took us up to the sawmill, and we had a meeting there. Leaving here we tramped on day after day, up hill and down dale, and found willing souls to listen. House to house visitation can only be done by boat in some places. Preaching over this side was easy. Everywhere the people said, Come again.

Getting to an old worked out "diggings," we had to seek lodgings at the hotel. We held four meetings, and came in contact with several anxious souls.

At another place we were told a minister used to come, but the boat got capsized, and since then no one visits them. In another district the Bishop comes every half-year.

Reaching Picton after 17 days' absence, we found the people glad to see us back. We visited an old Maori pah, and held a little meeting in three of their dwellings.

I pen these few lines to encourage other servants of the Lord, who may be travelling, to visit the Sounds. Two are better than one, as it is needful to take a boat in places. We found it good to carry matches, candles, and a little dry bread, as one does not know where you may land by night; but all is well—the "everlasting arms" are under God's children. Any Christians wanting a change for the summer, would find the Sounds a very pleasant place, and could use the opportunity for doing a little work in the gospel.

We feel sure this visit to the Sounds has resulted in work being done for eternity. And we thank all who remembered us at the "throne of grace" in prayer.

MANY of us cry, like the old prophet of Bethel, "Alas, my brother!" when it should be "Alas, myself!"

Work among the Maoris.

MR. C. SMITH has got back to Pipiriki from Auckland. On the way down the coast he visited the assemblies from New Plymouth to Wanganui, laying the urgent needs of the Maoris for the gospel before the believers. Though he has, in a measure, recovered from the effects of his recent tramp to Rotorua, he is far from strong and not equal to much itinerating before the summer. He thinks of shortly visiting the natives up the West Coast near Maxwelltown and Waitotara, as just now it would be too hard working a canoe on the river. He purposes (D.V.) building a medical and hospital room to his house at Pipiriki for the Maoris who come for treatment.

Messrs Curran and Hyde are continuing to have good times down the Wairarapa valley. A Maori Sunday-school has been started at Te Ore Ore under the care of Miss Arnold. Mr. Curran has compiled a very neat little Maori hymn-book, containing 31 good hymns set to well-known tunes, which will be of great service to all Maori workers. Mr. Whitehead is the publisher, from whom copies can be obtained.

Mr. F. Martin, writing from Rotorua, tells of growing interest among the Maori children in the Sunday-school; but at present there is not much interest among the older natives in the two paha near there. Natives from other places in the district have invited him to visit their paha. He says: "One meets with much to discourage, but praise the Lord we have *Him* to encourage and give strength to go on." He mentions that several European Christians are exercised about baptism and gathering to the Person of our Lord Jesus Christ.

Mr. James Frethey, whom we mentioned in last issue as having relinquished his secular occupation for Maori work, writes us to say he has judged it wise, in the meantime, to take a situation and wait on the Lord for further guidance. In the face of this, we would urge upon any who may be thinking of giving themselves to missionary work, the great importance of not acting in haste. There should be time allowed for the Lord to *really* manifest that He is leading into such service. Mistakes made are not soon rectified, and may bring much disappointment and sorrow.

North Island Gospel Carriage.

MR. HARRY ISAAC having decided to relinquish the carriage-work to take up gospel-tent work, the Trustees are looking to the Lord of the harvest to raise up and send forth one of His servants to accompany Mr. Pearson with the carriage as soon as the weather will permit. Communications should be addressed to Mr. C. J. A. Haselden, Remuera, Auckland.

Questions and Answers.

We invite the help of brethren to whom the Lord has given wisdom and understanding in the Scriptures, in the answering of these questions. Answers should be brief and simple, and must reach us not later than the 15th of the month.

- 1.—Is it right (not lawful) to send your milk to the factory on Lord's-day, and does it increase our testimony for good?—G.M.
- 2.—In what sense are we to crucify the flesh (Gal. v. 24), and mortify the flesh (Rom. viii. 13)?—J.D.
- 3.—Is there any clear scriptural warrant for stating that the "elder son" of Luke xv. 25-32, is the same as the "rich man in hell" of Luke xvi. 19-31?—J.G.H.
- 4.—Were not the children of Israel 30 years longer in Egypt than they had any need to be?—E.B.
- 5.—Is it not presumption for any man to say the Lord Jesus Christ is our elder brother?—E.B.
- 6.—Can it truly be said it is "victory all the way" if we fall into the devil's trap of speaking evil of any sister or brother and confession not fully made to the one so spoken against?—E.B.

Nuggets from Other Mines.

Picked up by F.F.

MORE appear to lie down than break down.—A little meditation would often save much irritation.—The strongest point of an address is the unsullied life of the speaker.—We often climb up by being let down.—The peace of God is often exchanged for the pieces of the world.—Bunyan's Christian had his back on the world, the modern Christian has the world on his back.—It is a question whether more worry to live than live to worry.—"I find no fault," were Pilate's words. It would be a good motto for us all.—The highest life consists not in doing magnificent things, but rather in doing common things in a magnificent way.—If you are going to give a man a pan of milk don't skim it first: if you are going to do a favour, don't spoil it by an ungracious word or manner.—Verily, he who looks into his own heart, looks into a dungeon for light.—The weakness of our day can be easily explained: lack of prayer.—If I put my hand on my brother in prayer, I ought next to put my hand into my pocket to help him.—Preachers are gazed at by many eyes, and are the subjects of many remarks.—If we clasp a promise we must be careful not to clip a precept.—Christ says, "Ye are the *light* of the world:" not the *delight* of it.—The Lord Jesus not only preached the Sermon on the Mount: He lived it!—When in Rome we are only free to do what Romans ought to do.

Jottings.

FALLEN ASLEEP.—Mrs. Dallison of Pohangina (formerly Miss Gascoigne of Ohingaiti) has passed away at the early age of 21, happy in the Lord. She leaves a little daughter. Our sister was one of the workers who helped Mrs. Whitehead with the curtains &c. for the large model of the Tabernacle.—Mrs. Monk, who was severely burned at Maharahara while so bravely and devotedly saving her little children from the burning house, succumbed to her injuries on August 1. She was only 28 years of age. She witnessed a good confession for Christ.

CALENDAR.—The little Pocket Calendar, published by Mr. Whitehead, will shortly be revised for 1902. Will each assembly oblige by forwarding the name of the brother they wish to appear in the Assembly List? Also kindly let us know of any new meetings. The issuing of this List has been found a real convenience in many ways, and we desire to have it complete, as far as possible.

MASTERTON.—Messrs. Curran and Hyde are having good times with the Europeans as well as Maoris. At this place believers have been helped, some restored in soul, and a number have professed to be saved. One has been baptised, and a few more are wanting to follow. A Sunday-school has been started for the children.

Mr. C. H. Hinman is commencing meetings at Levin, Manawatu Line, and will value prayer for this place.

Mr. Alex. Marshall is still improving in health. He has left the South Island, and after a short stay at Palmerston N., went on to Wanganui to see his old friend Mr. Gordon Forlong.

Mr. James Chrystall has left Hawkes Bay and has gone up the West Coast, visiting assemblies at Maxwelltown, Waverley, Little Taranaki, Hawera, Otakeho, &c.

Messrs. John Blair and Harry Isaac have been preaching in Dannevirke, and seem to have had a fairly good time there. Our brethren are purposing (D.V.) to go together over to Australia in two or three weeks.

Mr. Le Couteur has had a few more meetings in Hastings, but cannot speak much about blessing. He has now left for the South Island. Address—c/o Mr. J. Agnew, Pleasant Point, Timaru.

Messrs. J. Lowden and A. Perkins had a little blessing at Cambridge, some professed Christ. The former has gone to Auckland. Address—c/o Mr. Townshend, Cromwell St., Bellwood, Mt. Roskill, Auckland. Mr. Perkins has joined Mr. Ferguson at Ngaire.

Mr. George Pearson has had 3½ weeks at Whangarei, north of Auckland, getting into the back blocks, and had quite a good time.

Acknowledgment.

From Ohau Assembly, for Maori work £2

Reception to Fellowship.

NOTWITHSTANDING all that has been written and taught, there is yet, we fear, very much ignorance, and many wrong and unscriptural notions held, respecting the matter of reception to fellowship. We are glad, however, that it is being ventilated at the present time, and quite expect that good will result from it. The unerring Word, we all admit, is our only guide, and we must seek, in patience and faithfulness, to bring each other more into line with its simple teaching.

The fact that so much sorrow and division has been caused over this subject in the past, should alone prove that the mind of the Lord has been largely missed, practically, if not in theory. Probably no subject has produced so many roots of bitterness, or caused so much sorrow and dishonour among saints as this. Men of God have been alienated in heart; the godly separated from the godly; barriers have been raised and heart burnings produced; all because the simplicity of reception has not been grasped. Oh that the great Head of the church, who loved it and gave Himself for it, would make us one in this matter, and put a stop for ever to all this grief and dishonour.

With the two letters that appeared in the September *Treasury*, on this subject, we are in the fullest fellowship, therefore need not unnecessarily repeat the foundation truths they contain; yet we would like to supplement them by emphasising one or two more points that may be helpful to some.

In Jer. xv. 19, we read: "If thou take forth the precious from the vile thou shalt be as My mouth: let them return unto thee but return not thou to them." Here we have a divine principle that runs through the whole of the Bible—"take forth the precious from the vile;" or, "Be ye not unequally yoked together with unbelievers." But we nowhere read of separating the precious from the precious, or Christians from Christians, unless there is some moral or doctrinal taint that other scriptures would deal with. Therefore, the system of discipline that separates men of God from others equally sound and devoted, is not of God—it is human, not divine. In some quarters parties have been formed and fellowships exist that are simply based on obscure points of discipline, instead of the broad and common ground of sonship—relationship by birth to the One who is on the throne. These parties are purely sectarian. They may have much more light on the Scriptures than believers in the ordinary denominations, and in their walk they may be much more separate from the world, but their sectarian principles are practically one. They refuse fellowship to "precious" ones, godly men and women, because they are not "with us," and, alas, often have fellowship with very carnal and worldly ones because they are in *our* circle. In other words, they receive believers *because of where they come from*, instead of "because they belong to Christ." The "party" tie is first acknowledged, while relationship to the Head takes a secondary place.

Let us here, in order to illustrate, suppose that on some Friday afternoon an overseer in a given assembly comes in contact with a stranger, and they have half-an-hour's talk together, during which time he finds out, not only that the stranger is a believer, but that he is happy in the Lord. The overseer, remembering that it is Bible-reading night, invites the stranger home to tea with him, in order to get him to the reading. During tea their fellowship in the things of God is continued, with increasing confidence, and at the Bible-reading afterward he proves to the gathered company that he is sound in the faith. At the end of the reading he informs them that he is an open-air preacher, and if they have a Saturday night testimony he will be glad to join them. To this they readily consent. So the following night they have real and hearty fellowship together in the gospel, and find he preaches the same Christ in the power of the same Spirit.

At the end of this meeting the stranger asks: "Do you break bread to-morrow morning? because, if you do, I should like to sit down with you." Now what will they do? Will he be told that he is not of their company? or, that he must at least be proposed one Lord's-day and received the next, as it is the church that receives? Or will two or three brethren who have had fellowship with him on the two previous nights get up in the morning meeting and say: "We have met our brother, we find the Lord has received him, and we have had joy in fellowship with him over the Word and in the gospel; therefore have much pleasure in commending him to the assembly for fellowship in the weekly feast." Some meetings, thank God, would do this; but many, alas, would not. Those who would reject such a brother put all the stress of reception on the Lord's table, and forget the fact that such an one had *already been received*, long before he got to the table. When this stranger was first acknowledged as having been received by the Lord, and taken to their hearts as a brother beloved, he was received in the truest sense, and *received for ever* (Rom. xv. 7, Phile. 15). Why, therefore, should the Lord's table be made a point of cleavage—a rock of offence—a means to separate saints—when there is no such thing in Scripture as reception to the table, but rather reception to *all that eternal relationship to Christ brings us into*?

Of course we fully admit that every godly and careful assembly would realise its responsibility to instruct one being received, in regard to baptism and many other things; but these, although important, are *not* the door to fellowship, or a sufficient reason for rejecting one acting up to the light he has received.

We are persuaded that the root difficulty in reception is the undue prominence given to receiving at the table; for this act is regarded as reception in the fullest sense, which evidently it is not. There are those, we fear, in most assemblies, that godly workers would *refuse* to have fellowship with in *service*, on account of their crookedness and worldliness; yet they are allowed to sit at the table, while others, much more godly, with whom you could have fellowship in truth and service, are rejected. Surely there is something wrong

here. Any company of saints who would willingly and heartily have fellowship with a child of God in the Word and service, then reject him at the Lord's table, has yet to be delivered from sectarianism.

Let us suppose, again, that the stranger referred to had been received all the way through—that is, to fellowship in its fullest sense—could he not, on returning to his home, tell to others that in this particular place he had met a company of believers truly on divine ground, gathered to the Lord alone? For on finding that he was the Lord's, sound in the faith and in fellowship with God, they had heartily put within his reach all his blood-bought privileges. He might be a so-called Exclusive, or Baptist, but he was the Lord's, and, as such, had been received, his birthright privileges not being denied him. While, on the other hand, had he been refused, he might truthfully have said that a sectarian company of believers *received him into eternal fellowship with them as a brother in the Lord*, a member of the same body, bound up in the same bundle of life, but denied him his place at the table.

Had he turned up on Lord's-day morning instead of during the week, unknown to any, he certainly could not have been received, as in that case there would have been no competent testimony concerning him; neither could he, on the same ground, have taken part in the gospel meeting. The latter, in some respects, is much more important than fellowship at the Lord's table, as it is manifest before unbelievers.

We heard the other day of an incident that illustrates the above principles from another standpoint; for instead of being a stranger the lady in question was well known. In the south of England, some years ago, an evangelist was met by a Christian lady, who said to him: "Mr. P—, you know that I belong to the Church of England, but it is far from my home, so I have decided that on fine mornings I will go there as usual, but on wet mornings I shall come to your place as it is nearer." Here was a test case for the evangelist; for this looked like making a real convenience of the Lord's table, each visit to be decided by the state of the weather. Well, what did he say to her? Did he indignantly reject such a proposal? No, he did not, but wisely went and told the assembly what she had said, and they decided to pray about it. Shortly after this there came a wet morning, and with it the lady presented herself for fellowship with these gathered saints, taking her place at the table in her simplicity as though the action was in perfect order. She was allowed to remain and break bread with them, the Lord manifesting much of His presence to her and to all. At the end of the meeting she said, "Wet or fine, this is my place; I go no further than here for the future." Thus her seat was filled regularly, and remained so until the end. Her birthright privilege was not denied her, so she was received for ever.

Some may regard the above principles as very loose, but they have this merit that they are scriptural, they are divine; and that which is scriptural will stand when human traditions have passed away. This dear woman simply acted up to the light she had at the

time, and more than this was not desired of her. If there had been a barrier around the table, or a Diotrephes sitting there, she might have been cast out; but fortunately there was not, therefore she was received because she belonged to Christ, on the competent testimony of those who knew her (Rom. xiv. 3, 13). We fully admit that there are difficulties now that did not exist at the beginning, some of these requiring great care on account of their seriousness, but the simple matter of reception is a birthright privilege, and this, as the groundwork, should be fully acknowledged. We do not advocate looseness in reception, but scriptural authority: let us have a "Thus saith the Lord" for our "binding" and "loosing," then we may count upon His blessing.

The question of vital importance in the reception of Paul, Phebe, Onesimus, and others mentioned in the Word, was, that they had "met the Lord in the way;" that they belonged to Him; etc. (See Acts ix. 26-27; Rom. xvi. 1; 1 Cor. xvi. 15; Phil. ii. 29; Phile. 12, 17.) It will be good for us to be in fellowship with the above operations of the Spirit through His servants.—C.H.H.

The Expression of Reverence.

IN prospect of the opening of a new century the editor of a British religious newspaper addressed to prominent religious leaders a request for a brief indication of the need of the new era. From one came the reply, "A revival of the sense of reverence."

These words may stand as motto for the present paper since its object is to call attention to what seems a growing characteristic of the religious life of these latter days, namely, the essentially irreverent attitude of mind evidenced in the irreverent expressions and modes of speech in use among Christians. This irreverence is most pronounced in the prevalent use of the personal name of the Saviour in a manner different from the pattern of healthful words by which the apostle Paul urged Timothy to hold fast.

Popular theology has its "Lives of Jesus," or of "Jesus the Carpenter;" popular preaching has much to say of the "historic Jesus," of the "brotherhood of Jesus," of the "socialism of Jesus," of the "salvation of Jesus," and recurs again and again to the "words" and the "works" of "Jesus." "What would Jesus do?" is the form of the popular religious query of the day, but "What shall I do, Lord?" were the words that sprang to the lips of the man who found himself in the presence of the Son of God (Acts xxii. 10).

Popular hymnology follows suit—or did it lead the way? The prime favourites are the hymns that excel in sentimental irreverence. God calls for His people's praise indeed, but demands that the heart be engaged (Ps. xlvii. 7; 1 Cor. xiv. 15).

In the language of the disciples in the days of our Lord's flesh as recorded in the Gospels, and in the days after His resurrection as

recorded in the Acts and Epistles, must we in these days find our exemplar for the use of His name and titles. Indeed we may learn from the lips of the Lord Himself the practice of His immediate followers and the approbation with which it met from Him. "Ye call Me Master and Lord: and ye say well; for so I am" (John xiii. 13). He had already told them that all men "should honour the Son even as they honour the Father" (John v. 23), a word which claims from us more than a mere theoretical assent. Familiarity, or lack of reverence in any form, is no more permissible with the name of the Lord Jesus than with the name of God itself. Let Thomas of the doubting mind teach each of us to confess Him, "My Lord and My God" (John xx. 28).

In the Acts, the personal name of the Lord does not occur, in simple narrative, without an adjunct such as "Lord" or "Christ," *i.e.*, Messiah or anointed One, and where they are reported, the words of the disciples show how their lips expressed the worship of their hearts.

In the Epistles, speaking generally, the personal name of the Lord is sparingly used as compared with the number of times the name with a title, or a title alone appears; and again we are bound to notice that when it does stand alone there is never the remotest suggestion of familiarity or irreverence in its use.

Popular religious phraseology errs not only by defect in failing to pay to the Lord Jesus the respect due; it errs by excess also and with the same result. Nowhere in the New Testament has the name of the Lord an adjective prefixed, nowhere do we read anything analogous to the "dear," the "precious," the "sweet," so commonly prefixed in these days to that name incomparable. Do we seek to paint the lily? to gild refined gold? to perfect perfection? Not by such means is true worship after the divine model expressed. It is a mark of departed simplicity, or of impaired sincerity that we so protest our love.

A possible objection must here be met. There is no other name given under heaven among men whereby we must be saved. How shall men be saved, then, if not by the preaching of that name? By the preaching of it, not by the reiteration of it. The word "Jesus" is not a talisman, a charm, an abracadabra wherewith wonders are to be wrought. The name is the person to whom it belongs and whose character it expresses. "Thou shalt call His name JESUS; for He shall save His people from their sins" (Matt. i. 21). The name thus given to the Lord is the equivalent of the Hebrew Joshua, and means Jehovah the Saviour. We shall be doing something toward carrying out the letter and the spirit of the gospel if we make it our rule to confess with the mouth JESUS as Lord (Rom. x. 9, R.V.).—C. F. HOGG, CHINA (*Abridged*).

WHILE in *nature* the normal order of growth is from childhood to manhood and so to maturity, in *grace* the true development is perpetually backward toward the cradle: the disciple's maturest manhood is only the perfection of his childhood.—DR. A. T. PIERSON.

“Be of Good Cheer.”

—O—

THESE soul-comforting words were first used by our Lord Jesus Christ, and have been a blessing to the people of God along all the centuries since. What a balm to tired and suffering saints! What a cheer for one with a care-furrowed brow! What an assuring word for one on a dying pillow! How sustaining and comforting when hard pressed with the battles of life!

In Matt. ix. we have a paralysed man brought to Christ. Being utterly helpless he was unable to come himself. It was a mercy there were some who had an interest in his welfare. Looking at natural disease in the Gospels as typical of spiritual disease, we may regard this man as a spiritual paralytic—a child of God who has lost power to walk with God. Our unspeakable privilege is to bring all such cases to the Lord Jesus in the arms of faith and prayer.

Spiritual growth may become paralysed through the deceitfulness of riches, and a greater desire to get on in the world than to go on with God. Also from shirking the cross: fearing it would cost too much, and so falling a prey to the evil one.

How sad you feel at the sight of one naturally paralysed, but how much sadder is the sight of a spiritual paralytic! No power to walk with God, and no power to deal with men. Over these the Lord is yearning. Oh, how their state must grieve Him; and how bitter the fruit these are reaping. How the Lord longs to restore them to health of soul, and then give them the joyful words: “Be of good cheer.”

Turning to Matt. xiv. 27, we have this very precious phrase again. The Lord’s disciples are alone in their boat, tossed by waves and billows: a picture of His people now tossed up and down on the trials and afflictions of life’s sea. Prior to this, Jesus had been with them in the same boat in a great tempest (Matt. viii. 23-24), but this time their trial is a harder one, being all alone in the storm.

As we go on with God the testings become more severe. When first saved, how small were our trials to what they have since been. We did not get severe trials at once. No; the Lord began to try us gradually. The boy going to school begins with easy lessons, and for a time has little effort to learn them; but as he advances they become more difficult, and his real trials begin. And so with us in our spiritual course.

A real crisis in the history of the disciples had been reached—alone in the boat. But how beautiful to see the Lord Jesus coming on the scene, and saying: “Be of good cheer.” Showing to us how gracious and kind He will be in our trials.

But perhaps some reader will say: “It is not so easy for me to be of good cheer, for this long trial has left me so lowspirited.” Why, you are just the one to whom these words are addressed! Oh, tried and suffering one, take them in; they will bring joy and consolation and blessing. “These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but

be of good cheer: I have overcome the world” (John xvi. 33). Peace, the blessed portion of all saved ones—something to enable our souls to be unruffled—something to stand by us amidst the din and bustle of life. One has well sung—

“O the peace my Saviour gives! Peace I never knew before;
For my way has brighter grown, since I learned to trust Him more.”

There is nothing we are more afraid of, naturally speaking, than tribulation; and yet there is nothing that may do us more good. It weans from this world, and has a mellowing effect upon us. By it alone do we learn patience. “Tribulation worketh patience.” We cannot learn patience by reading books on the subject, or steeping our brain in the philosophy of it.

And though our portion in this life be tribulation, the Lord says: “Be of good cheer;” or in other words, “Be of good courage.” Why are we to be of “good cheer?” Because He has overcome the world (John xvi. 33); and just as surely as He overcame, so shall we. But the Lord wants us *now* to be overcomers of the world—overcomers of its lusts, fascinations, afflictions, and trials. The Godward side of the truth is, “We are more than conquerors through Him that loved us;” but let us ever remember the manward side, “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” (Rev. iii. 21).—J. C. ROCK.

“He Shewed Them His Hands.”

—O—

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord” (Jno. xx).

HE shewed them His hands imprinted with stains of His precious blood:
His hands that were bruised and broken in lifting our awful load.
His hands where the nails had written receipts for the debts He paid:
He shewed them the full acquittal, as “Peace be to you,” He said.

He shewed them His hands of power, the hands of His mighty arm:
The hands that He once uplifted, and the hurricane hushed to calm.
The hands that gave life and healing, the hands that had touched and blessed:
The hands that were free and mighty, though once to the hard cross pressed.

He shewed them His hands! My brother, have you ever seen them spread;
And spelled your name in the crimson, as with weeping eyes you read?
Have you ever felt their shadow: the blessing that from them fell,
As you found in their palm a hiding, a nest where your soul might dwell.

O sweetly the sight would cheer us, when thinking our Lord is dead,
If again He would stand before us, and His hands of mercy spread.
Come, shew us Thy hands, Lord Jesus! The hands that once bled their love:
Then cover us in their hollow, like a canopy spread above.—WILLIAM LUFF.

Testimonies Concerning Fellowship.

Selected by Captain Neville.

"IN the mouth of two or three witnesses shall every word be established," and in a matter of such importance as this of reception to Christian fellowship and to the Lord's-table it is well that confirmation be given to what I set forth in last issue, and what I believe to be the mind of the Lord. Not that any man or number of men, no matter how well known and esteemed they may be as leaders and teachers, can add to or detract from that which is truth; but when such add their united testimony to any matter, it confirms us in the assurance that it is of God.

To this end I have thought fit to gather together and focus the testimony of well-known teachers in the Old Country; men esteemed and acknowledged by those who know them best as well-taught, gifted brethren, evenly balanced men, who have been before the church for years, and whose names are a guarantee for their soundness in the faith, and judgment in the ways and things of the Lord.

Mr. J. R. CALDWELL, OF GLASGOW,

writes: "I repeat it, that that which gives any man *in the first instance—prima facie* as the lawyers say—a title to be in the local assembly gathered unto the Lord's name, is the prior fact that he was a member of the body of Christ, and of the blood-bought church in which God is to be glorified throughout the eternal ages (see Eph. iii. 21). One is attracted by the truth, another by the separatedness from the world and the coming together of believers only, another by the scriptural order and simplicity of the Spirit's leading in ministry and worship, and so on. But the knowledge comes not all at once, and if you or I begin by demanding, as a condition into fellowship, the intelligent reception of truths that took us years to learn, this is making our terms of fellowship, and not God's, and building again the walls of sectarianism. Granted that a man is a Christian—a "disciple"—and that there is nothing against him on the ground of which Scripture would warrant his exclusion, then, in the name of the Lord, we must receive him. I know no other ground and I never did hold anything else since I left the denominations myself." "Once I held it to be a right and a privilege to bring any Christian friend I liked to break bread. It is long since I gave up that as untenable. The privilege I claimed for myself, I could not deny to others, and so the door was opened for any amount of carelessness as to who were received. I have sought to instruct others as to the reasons that led me no longer to do as I had done, but I never sought to coerce others into what I believed to be the mind of the Lord, to compel others to act beyond their light and faith, or to press this matter, important as it is, so as to cause bitterness and division." (*Witness*, Jan. 1892.)

"It is further contended that the introduction of Paul to the assembly at Jerusalem is a specimen of this approved method to be

observed invariably, and thus a rigid rule is established which in many cases cramps and frustrates the affections and operations of the Spirit, and practically imposes a barrier which God never set up, to fellowship with gracious and godly persons who have not attained to an understanding of the simple scriptural way of gathering." "When hundreds and thousands were being added daily not a word is recorded as to procedure." "Nevertheless in the deepest and truest sense 'it is the church which receives.' Every individual saint comprising the local assembly ought to receive and welcome to their heart's affections and genuine fellowship every other child of God who is associated with them, not because of their having joined themselves unto the assembly, but because they belong to Christ." (*Witness*, Oct. 1899.)

"Now here is a verse upon receiving. Here is a verse from the lips of the Lord Jesus Christ about it. (Mark ix. 36-37.) Oh, look at that little child in the arms of the Lord Jesus, with its head upon His breast—that is receiving." "Is it that upon a certain day, at a certain hour of the clock, a certain person is recognised as received into a certain assembly? Well I have nothing against that; I leave that aside, but I say, all that may be done and yet there be no Scriptural reception. What the Lord Jesus Christ loves is a heart reception of one whom the Father gave Him, one who is a member of His body, one for whom He bled and died—reception to the heart's affections, *because they belong to Christ.*" (*Witness*, Feb. 1898.)

"Any principle or rule that excludes those who belong to Christ without a definite warrant from Scripture, or that practically, if not deliberately, bars their reception cannot be of God. On the other hand any principle or rule that gives access to the ungodly, by means of which such can 'creep in unawares,' or to Christians professedly, who in walk or doctrine are such as Scripture plainly puts outside, cannot be of God either." (*Witness*, June, 1900.)

Mr. WILLIAM SHAW,

for some years editor of the *Believer's Pathway*, tells of an incident that occurred to him when visiting a strange town. He was directed by some one on the Lord's-day morning to the Hall where "the Brethren" met; but when the brethren began to arrive and heard where he was from, they produced a book, and, after consulting it, he was informed that upon their list of assemblies they could not find the name of the one he came from, and because it was not in their book, he was told he could not have fellowship there. He writes: "The evidence of my Christian character and personal fitness for all the privileges of fellowship might be sufficient to satisfy the most scrupulous (and without this I would not expect to be received), but it was entirely a question of *where* do you come from. It mattered not what my personal character might be, I might be a Nathanael in whom was no guile—a Paul counting all things but loss for Christ—a Barnabas full of faith and the Holy Ghost; but all would have availed me nothing seeing I did not come from an assembly marked down in their catalogue of the churches of God!

I felt sad at heart to see how lamentably—I might almost say hopelessly—these brethren were bound by laws which the Lord never made. Seemingly it never struck these dear brethren that there must be something fearfully and fundamentally wrong with their system, when a believer (perhaps one of the most gracious and godly men on earth) thus breaking bread with them, would be sufficient to rend the whole system in pieces." (*Witness*, May, 1897.)

Is there not a danger of the same kind of thing finding a place among us, when we lay down rules, implied or understood, as to whom, and how, we are to receive, apart from the plain and simple Word, and of recognising a certain number of meetings as being "*The Fellowship*," and thus in a way ignoring the larger and God-recognised fellowship of the whole church of God.

MR. SHAW writes again: "We need only a spark of that love which sees a member of Christ in the feeblest of our brethren. How dear to Christ is that feeble brother, yea, that crooked brother! how dear! how dear! The Lord beholds him with love unutterable. Shall we not love and cherish that one, and bear with him and consider him for the Master's sake. Yes, we need a little of the love that thinketh no evil; not to cloak sin, but to deal with it in love, considering ourselves, and remembering it is only by the grace of God we are what we are." (*Believer's Pathway*, March, 1883.)

(To be continued, if the Lord will.)

Famine Orphans of India.

[LETTER TO THE EDITORS.]

ARE the Lord's people aware that our missionary brethren in Bengal, Bombay, and South India, have in their care about 500 children from the famine districts? These have to be fed and clothed and housed, and brought up in the fear of the Lord, and with God's blessing what an unlooked-for result out of this dire calamity may be the outcome for poor India.

It would be wrong if the cost of bringing up these orphans were to fall upon our loved brethren and sisters in India, most of whom are already heavily taxed. A brother writes from the United States as follows: "I send you this card to ask as to the care of a boy in India. Our Sunday-school, numbering about twelve, have decided to support an orphan boy in India, and if you will please find us one and tell us particulars, we'll send the money."

If the Sunday-schools all over would take up the care of orphan boys and girls in the same proportion as this little American Sunday-school, then the problem as to providing for these 400 or 500 orphans would be solved. Who will help? The cost per annum is £3 for one child, and I shall gladly supply names of children and particulars to any Sunday-school, Bible-class, or interested individual.

THOS. McLAREN,

31 Barrington Drive, Glasgow, Scotland.

JULY 3, 1901.

The Straits Settlements.

OUR brother Mr. Macdonald, of Penang, writes of the band of workers who left New Zealand, as follows:—"All are working steadily. Miss Shirtliff being away in Kwala Lumpur, some 200 miles south, leaves Miss Dron without a companion. Misses Reeve and Davies are together on this island, no great distance from us, but Miss Dron has four miles by water and seven by land, and she gets across only from Saturday afternoon to Monday morning.

Miss Dron's school keeps up, but she feels that she has not had training for such work, and would be most thankful if an older sister could join her—one who has been trained for school teaching. If able to teach English up to the 6th or 7th standard, so much the better.

Miss Shirtliff has had over a year in dispensary-gospel-work training, under qualified workers. Should she return and join Miss Dron at Bukit Mertajam, she would no doubt keep on with dispensary work and visiting and classes, and the same need for a sister for school work would have to be met if the school is to thrive and continue.

Mr. Blick is still toiling at the Hok-Kien Chinese language, and may be going in September or October to China, to Amoy, the better to pursue his object.

It was pleasing to see the space given in the *TREASURY* to matters Maori, though I feel that the churches of New Zealand are as yet insufficiently informed on matters of regions beyond, and that they must suffer accordingly. *Echoes of Service* in a very meagre way no doubt helps with information regarding a vast area of labour.

Save dear Miss Hankins, who was called home, no other workers have come out to the distant lands, I think, since 1897, the year of my visit. Many places here wait to be occupied by suitable workers, especially sisters.

Echoes of Service has reiterated the desirability of training, or, rather, fitness—another word for the same thing—in those who go out. As yet I have heard of no one in the meetings who will take up brethren or sisters contemplating missionary work.

Thanks for the continued sending of the *TREASURY*. New Zealand has a large place in my heart, especially since my visit, and all tidings are welcome." Address—Mission Station, 35 Farquhar St., Penang, Straits Settlements.

North Island Gospel Carriage.

THE Trustees are still looking to the Lord to raise up and send forth one of His servants to accompany Mr. Pearson with the carriage as soon as the weather will permit. Communications should be addressed to Mr. C. J. A. Haselden, Remuera, Auckland.

Questions and Answers.



We invite the help of brethren to whom the Lord has given wisdom and understanding in the Scriptures, in the answering of these questions. Answers should be brief and simple, and must reach us not later than the 15th of the month.

1.—In what sense are we to crucify the flesh (Gal. v. 24), and mortify the flesh (Rom. viii. 13)?—J.D.

2.—What scriptures have we in support of the oft-repeated statement that there were only 120 who, on the day of Pentecost, received the baptism of the Holy Ghost?—J.G.H.

3.—Is it scriptural for a brother to teach before the breaking of bread at the Lord's-day morning meeting? If so, how does it lead my soul away from the blessed Lord Himself?—R.P.

4.—Please compare and explain Gen. iv. 1, and 1 John iii. 12.—F.D.

5.—Please shew from the Word, whether or not blood is forbidden as food.—A.E.P.

1.—Is it right (not lawful) to send your milk to the factory on Lord's-day, and does it increase our testimony for good?—G.M.

This, we believe, is a serious question with many who go in so largely for milking. If it is right to keep cows, it is absolutely necessary to milk on Lord's-day as other days; and to send the milk to the factory probably causes much less work than it would by keeping it at home. If the believer gets to the factory early, and has time to give away a few tracts and invite other milkers to the gospel at night, his testimony is not likely to suffer by so doing. Something must be done with the milk, and if this causes the least work, and the occasion can be turned to good account, believers may leave results with God.—C.H.H.

2.—Is there any clear scriptural warrant for stating that the "elder son" of Luke xv. 25-32, is the same as the "rich man in hell" of Luke xvi. 19-31?—J.G.H.

There is no scripture to lead us to assume that they are one and the same; in fact, in reading the two portions of scripture carefully, we are forced to the conclusion that they are not. For instance, Luke xv. 11, tells us that a certain man had *two* sons; in Luke xvi. 28, we find the rich man stating that he had *five* brethren. Then, as head of his house, the rich man was clothed in purple and fine linen, and fared sumptuously every day; while the elder son, as subordinate to his father, was in the fields performing some of the usual duties pertaining to an Eastern family. Again, in contrast to the rich man who fared sumptuously every day, we have the elder son's plaint, "Thou never gavest me a kid that I might make merry with my friends."—ANOTHER J.G.H.

3.—Were not the children of Israel 30 years longer in Egypt than they had any need to be?—E.B.

We think not. Many careless readers, we believe, imagine that the time actually spent in Egypt was 430 years; but such was not the case. From the covenant with Abram to the giving of the law by Moses was 430 years (Gal. iii. 17); from the birth of Isaac to the exodus was 400 years (Acts vii. 6); but the actual time *in* Egypt was only 215 years. The whole period is made up as follows: From the call of Abram to the birth of Isaac, 25 years (Gen. xxi. 5); from the birth of Isaac to the birth of Jacob, 60 years (Gen. xxv. 26); from the birth of Jacob to the going into Egypt, 130 years (Gen. xlvii. 9); from the going into Egypt to the exodus, 215 years (Ex. xii. 40). Thus the *sojourn* of Abram's seed was 400 years, according to Acts vii. 6; but from the time of the covenant with Abram, before he left Ur of the Chaldees, 30 more must be added, making 430 from the covenant to the law (Gal. iii. 17); therefore all the 215 years in Egypt were necessary to make up the two periods mentioned.—C.H.H.

4.—Is it not presumption for any man to say the Lord Jesus Christ is our elder brother?—E.B.

We regard it as such. He, in grace, is not ashamed to call us brethren (John xx. 17; Heb. ii. 11); but there is certainly no savour of humility in calling Him our elder brother. On the contrary we believe it to be decidedly wrong, and contrary to all teaching and example in the Word. In John xiii. 13, He says to His disciples: "Ye call me Master and Lord: and ye say well; for so I am;" and in Matt. xxiii. 8, "For one is your Master, even Christ; and all ye are brethren." Even devils gave Him His highest titles—"Thou Son of God most high," &c.—and the apostle Paul, an excellent example for us, generally spoke of Him as, "The Lord Jesus Christ." One sad feature of the present day is lack of reverence, and believers will only minister to this spirit if they fail to give Him, to whom we owe everything, the honour due to His name.—C.H.H.

5.—Can it truly be said it is "victory all the way" if we fall into the devil's trap of speaking evil of any sister or brother and confession not fully made to the one so spoken against?—E.B.

Certainly not. Evil speaking is sin, and sin is not victory, but defeat, whether it be afterward confessed or not. With the Lord it was "victory all the way," but He spake evil of no man, but always did those things that pleased the Father. "The tongue is an unruly evil, full of deadly poison," and can only be kept in subjection by constant communion with and constant trust in Christ. Frequently do we need to pray with David: "Set a watch, O Lord, before my mouth: *keep the door of my lips*;" for if we speak evil of another and afterward fully confess, it is defeat and victory, but not "victory all the way."—C.H.H.

THE cloak of a false profession will make an awful blaze when God burns up the stubble.—D. L. MOODY.

Work among the Maoris.

MR. G. MILSON, who for nearly twenty-five years has been in the Maori work, is just now visiting the paha along the Foxton line, the Wellington-Manawatu Co.'s line, and other paha in the Manawatu district. Later on he will (D.V.) visit the natives in the Rangitikei, Wanganui, and Patea districts, and higher up the coast as the Lord may direct. He has just written another series of Maori tracts, which are in the hands of Mr. Whitehead, for printing. May the Lord add His blessing. Address—Feilding.

Miss A. M. Peart, who has had a year working among the Maoris and learning the language, believes it to be the Lord's mind to leave Hastings (the scene of her past labours), and go to New Plymouth and work with the natives in that locality. She first of all contemplates a visit home to the South Island, and hopes to visit what Southern paha she can. Our sister will value the prayers of the Lord's people.

Mr. C. Smith has lately visited the natives up the West Coast near Maxwelltown, Waitotara, and Waverley. He also had a few meetings with Europeans. Has now returned to Pipiriki.

Messrs Curran and Hyde are still down the Wairarapa valley, where the interest among the natives appears to be increasing. Mr. Curran writes: "I have been used to cure a man who was sick at one pah; and am treating a woman, who is improving, at another. This is helping the work. The Maoris tell us that we should shepherd them, if we wish to see them saved. At one pah they said they were lost sheep without a shepherd; while at two other paha they begged us to come and be their shepherd. Our hearts ached for them! We have been at fresh paha since I last wrote, and in each place got a very hearty welcome, and pressing invitation to return; and while the last meeting was being held tears were flowing. My young companion, Mr. Ernest Hyde, has been speaking with much help from the Lord." Address—c/o Post Office, Masterton.

Mr. F. S. Martin, of Rotorua, acknowledging the receipt of a number of copies of Mr. Curran's Maori hymn book, says they meet a great want. He has had to use other books which were not so suitable. Mr. Milson also expresses his warm appreciation of the little hymn book.

Acknowledgments.

M.M., West Eyreton, for Spain and Penang	£10	0	0
Palmerston North assembly, for Maori work	4	0	0
3 John 7, for Maori work	1	10	0
N.S.W., for Maori work	5	0	0
Sunday-school, Awahuri Rd., for India orphans	0	5	0

Jottings.

QUEENSLAND.—Mr. T. Manders, with three or four younger evangelists assisting, is having good meetings now in his tent at Toowong, a suburb of Brisbane. The tent has generally been well filled. The young men work round the neighbourhood in the day-time.—R. SHARLAND.

MILTON.—The Lord's work here seems to be at a standstill. Our little meeting is decreasing. We have sustained a loss in the departure of a dear brother, Mr. Lobley, who, after being with us 16 months, has returned to England.—R.A.P.

ALLANTON.—Gospel meetings are held here every Lord's-day evening by brethren from Mosgiel, Maungatua, and Henley. There is a little interest and encouragement to go on.—W.T.A.

PLEASANT POINT.—A young sister, Miss E. Agnew, has a Sunday-school here of about 70 children (increasing still in numbers), a work in which she has been practically alone for years, and the Lord has blessed her labours with the little ones.

AUCKLAND.—We have been up the Kaipara harbour for ten days, and got back clean done up. We had a few splendid meetings, as well as opposition; but the work is the Lord's, and the seed is good. There is a testimony being shown at Te Kopuru, and at Arapuhoe there is a small assembly. There are a few believers at Dargarville.—PEARSON & LOWDEN.

ROTORUA.—There is a meeting held to "remember Him" in our house every Lord's-day morning, and in the evening we "go out into the highways" with the gospel. We also have cottage meetings on Tuesday and Friday nights.—T. CAIRNS.

MASTERTON.—On September 15 three Europeans were baptised. Some others seem anxious about their souls.—H. CURRAN.

NAPIER.—Mr. J. Blair has had three weeks' meetings; and though he only intended a short stay, yet he could not leave anxious souls. Of those who professed Christ, five were baptised and "added."—H. MORTON.

AUROA.—The Lord is giving us blessing here. Three have professed to be saved; others been restored; two obeyed in baptism, three others are waiting until recovered from influenza; and some are anxious about their souls.—J.E.M.

LITTLE TARANAKI.—Mr. Chrystall lately had the joy of baptising six young believers in this little bush district.

HASTINGS.—Mr. Blair had a few meetings here with much help to believers. The people, both saved and unsaved, came out well.

Mr. W. Coppin, after a few weeks of influenza which, he says, "brought him to the very gates of heaven," went on to Burnside in much bodily weakness. He thinks his face will be still South.

Mr. James Coppin has been speaking in Wellington on his chart—"The Two Roads." Has come North to attend Bulls conference, and may proceed to Ohingaiti for some meetings.

Mr. Le Couteur began at Pleasant Point with a week's prayer-meetings, followed by the gospel in the Oddfellows' Hall. People turned out well, and he had liberty and joy. Several have professed to be saved. Among the number is an old man, who would like to sit up night and day if his body would only stand it. When asked his reason, he said, "To thank God for what He has done for me."

Mr. Harrison is still about Kaikora preaching the gospel and seeking to help the saints there.

Mr. F. Ferguson and Mr. A. E. Perkins spent about five weeks at Ngaire. One young man professed salvation, and two young sisters in Christ were baptised. Meetings were good, and liberty and joy experienced. Afterward Waverley was visited on the way down to Maxwelltown, where a fortnight's meetings were held.

Mr. J. F. Gray continues labouring in the Nelson province, and the Lord still gives blessing and cheer.

Mr. Rock, we are sorry to hear, is no better. Though his bodily health is good, his voice has not yet come back.

Please remember we are revising the Pocket Calendar, and want the correct names to appear in the Assembly List, and names of new meetings, &c. Kindly send information at once.

Mills won't work without "grist," and publishing offices cannot run for ever without means. Therefore it is needful that our readers who have not paid their subscriptions will hasten to do so.

The editors will be glad if brethren, who are able, will send replies to questions, and not leave it altogether to us. There are some profitable ones in this issue requiring answers.

Coming Conferences.

[IF THE LORD WILL.]

Oct. 9 (Labour day)—West Eyreton. M. Maindonald.

Nov. 9—Nelson. A. M. Paton, Hope.

Upper Hutt. C. Francis.

Henley. W. Adam, Otakaia.

Napier. F. Magill, Magill & Campbell, Emerson St.

Nov. 9 and 10—Maxwelltown. E. Bunting. (Leave train at Okehu).

Rongotea. T. Rowe or W. Darragh. Coach from Palmerston 4.10 p.m.; from Feilding, 4 p.m. (after arrival of train).

Nov. 14—Timaru. E. Irwin.

The usual hours will be observed for the above conferences. Refreshments provided free. Friends requiring accommodation will communicate with those whose names are given. A hearty invitation is extended to all.

We have no word of Totara North and Parnell as we go to press. Last year they were Nov. 9.

What May Come of Prayer.

I WISH to record, as an encouragement to pray, a remarkable instance of God signally rewarding the simple faith of five young men, who asked of Him twenty souls, and *got them*, with 50 per cent. interest.

The circumstances of the case are these:—Three of us had been reading the early chapters of the Acts of the Apostles, and were particularly struck with the mighty power of God manifested in those days in the salvation of "multitudes both of men and women" (Acts v. 14); and that by the hands of unlearned and ignorant men" (as regards the wisdom of this world). We reasoned thus with each other: Was God's power changed at all during the lapse of nineteen centuries? Was He not able, and was He not willing, to use His servants as much *now* as in the time of Peter and John? And in the face of that record in Acts, might we not ask for twenty souls to be saved in connection with ourselves and the little assembly of Christians we met with?

We accordingly searched God's Word, and read, and re-read the promises, such as Matt. xviii. 19, Mark xi. 24, John xv. 7. And so great and marvellous did these seem, that for a short time we wondered if they were too good to be true, and whether we dared to believe them literally.

Well, like Abraham, we "staggered not at the promise of God through unbelief . . . being fully persuaded that what He had promised, He was able also to perform" (Rom. iv. 20-21); and on Monday evening, August 26, 1889, we put up the petition for twenty souls.

I shall never forget the memorable night when three of us met in a brother's tent, down a gully, away from houses and human sounds. There in simple faith we met with the Lord, and spread before Him our petition. Ah! the memory of that night will ever be green. What a time we had in His presence! How near to us seemed the Lord! Afterward we could not but feel that this was the most *daring feat* of our lives, next to trusting as sinners to the finished work of Christ.

We agreed to meet every Monday evening for two hours in the Lord's presence. A little later on we changed our place of meeting to a brother's one-roomed "shanty," and here we were joined by two others. There was five of us now, all of one heart and of one mind; and we were the youngest members of the assembly we belonged to. We found it an encouragement to remember that we did not need a college training to be used of God; but three things were essential: to have "been with Jesus"—"to sit at Jesus' feet and hear His word"—and to be "filled with the Holy Spirit."

We conducted our little meeting on the following lines:—We had a small memorandum book in which we wrote down our first

great petition. Then from time to time we put down minor petitions that all were agreed upon, and had fullest fellowship with; until we had a fairly good list. When we met, the first thing was to read over the whole list to refresh our memories. We had an understanding among ourselves that no one would present in prayer more than one petition at a time. Usually we were on our knees for an hour. Long prayers were unknown, consequently we never had any dry ones. All prayed more than once; most prayed four or six times. The limitation to one subject at a time, gave point and clearness to what we said to God; and tarrying for each other had a wonderful effect of creating prayer, and producing the feeling of eagerness to pray again. Unconsciously we were acquiring that true art of praying—"pouring out the heart before God." We have known nothing before or since in our experience to surpass those evenings of prayer.

Upon rising from our knees we had an hour of talking over precious things of God we had had through the week, and relating our experiences in trying to win souls. And we would cheer and encourage each other in the Lord; and sing some of the Worship hymns.

We got the first soul on October 13, 1889, seven weeks after first making known to God our request. It was three months later before we had another. By about May 1890, we had eight. The eleventh month closed, and no more conversions. At this time an evangelist (Mr. Murdoch Campbell) came to hold gospel meetings in the place. So we (the five) earnestly besought God that the twentieth should be saved before the twelve months were up. Well, to His eternal praise, two or three days before the time expired, *the last one was brought in!* In a little more than a week later, the Lord rewarded us by adding ten more to what we had asked, thus making it up to thirty—50 per cent. interest!

That was eleven years ago. Happy days! Of the original five, one is with the Lord, Arthur Wheeler; another, George Macdonald, is in England; a third, Albert Larsen, is preaching the gospel among his countrymen in Norway; the other two, Watson Le Couteur and Franklin Ferguson, are evangelising in New Zealand.

To those days we each owe much. Those were beginning-days for us, when the Lord was fostering in our hearts a love for souls and earnest desires to spread abroad the fame of Jesus. And I am convinced that many young men would find it a great personal blessing to meet in a primitive manner for prayer and mutual help; and who can tell what might result from such meetings? In the school of prayer is the place to graduate for the service of God.—F.F.

INFIDELITY HUMILIATED.—Jesus said: "As long as I am in the world, I am the light of the world." Mr. Moody gives the following comment: The infidel Hume told a minister that the light of nature was all he wanted. On going downstairs, Hume declined a light because the moon was high enough; and as he said it, he tumbled downstairs.

Testimonies Concerning Fellowship.

Selected by Captain Neville.

LAST month we were obliged to leave over a part of this valuable contribution concerning fellowship, as owing to its lengthiness we could do no more than give the half of it in our previous issue. In a small magazine we need to economise space.—EDITORS. Captain Neville proceeds as follows:—

Mr. W. H. BENNETT,

one of the editors of *Echoes of Service*, writes: "Scripture knows but one fellowship, which is variously expressed as 'fellowship with the Father and with His Son Jesus Christ,' 'the fellowship of His Son,' and 'the fellowship of the Holy Ghost.' To this fellowship all who are born again are called; and it is their proper portion. The measure in which it may be *known, enjoyed, and carried out* is another thing; but while we ever seek to make experience correspond with calling, we should never confound calling with experience. Of course men as men have a right to form a society and call it a fellowship, and receive and reject whom they please, and carefully draw the line between those who are inside and those who are outside that fellowship; but Christians who would be subject to Christ as Lord, can never do this. They can only recognise the fellowship God has formed, and seek to show its reality, that there may be both the enjoyment and manifestation of it; but by the power of the indwelling Spirit alone can this be done. The more anyone really knows of the fellowship of the Spirit, the more ready will he be to discern the same fellowship in another, and to rejoice even though it may be linked with much that may be calculated to hinder its growth." (*Witness*, April 1894).

"The expression 'occasional fellowship' is certainly not scriptural; and the use of the phrase appears to spring from the unscriptural idea of making the Lord's-table the sole expression of fellowship, and receiving to and putting away from the Lord's-table. Throughout the New Testament we see believers brought into the fellowship of the church of God by their reception of the gospel; and those who really received Christ and were owning Him as Lord were recognised by any assembly of God. With reference to believers who, being in the one blessed fellowship of the church of God, occasionally desire to break bread with those who assemble in the Lord's name, though they may not have learned their privilege and obligation to be fully and only where His name alone is taken, the question may surely be asked: Is not the Lord's-table—as distinct from the table of Rome or any human system—the place of all who are not disqualified according to the plain statements of Scripture, such as 1 Cor. v. ? And if a person is really disqualified to sit at the Lord's-table, can we have *any* fellowship with such an one?" (*Witness*, Nov. 1894.)

Again, "Though these principles (of scriptural reception of believers) are comprehensive, difficulties are found to arise in their

application. How to treat a Christian coming from a sectarian body who is not prepared to turn at once and for ever from all that we deem to be unscriptural? It is to be feared that the growth of sectarianism among believers assembling professedly in the Lord's name alone, makes such applications for fellowship at the Lord's-table more rare than formerly; yet only one course can be pursued by those who truly recognise that Christ is the head of His body the church. They can only welcome one coming in His name, because *he belongs to Christ*, holds the great foundation truths touching His person and work, and is seeking according to his knowledge to follow Him. The question whether such an one is prepared to renounce a sectarian name and position would fittingly be a subsequent matter; his *personal responsibility* to his Lord must be recognised, and if we know His will more perfectly it is our privilege to seek to help him as Aquila and Priscilla helped Apollos. If the effort to do this fails and he goes back to a human system, does our having received him involve fellowship with the system? Surely not." (*Witness*, July 1900).

Mr. EPHRAIM VENN,

in his admirable and instructive papers on the "First division in the church" (3 John), writes thus: "The Lord had said, 'He that receiveth you receiveth Me;'" and therefore may we not say that to exclude the apostle John, the beloved Gaius, and the brethren with them, was in His sight to exclude Himself? No christless professor should be received, nor even a believer wilfully holding error which dishonours the person or work of Christ; but surely a child of God, though weak and uninstructed, or in a low spiritual condition, should be welcomed, that he may be strengthened, taught, and lifted up into a better state of soul. How different from this is the principle which mercilessly repudiates the most gracious and saintly believer with the transgressor or deceiver, while it accepts without question many who are in a carnal state of soul." (*Witness*, June 1893).

Mr. WILLIAM YAPP,

wrote in 1861 (and divine principles and truth change not with years): "The Lord distinctly tells us He 'hates putting away;' let us beware then lest in refusing His people we are found opposing His will, and acting contrary to His plain commands. He calls us around His table, as sinners saved by grace; it is He who bids the guests, and if we venture to refuse those whom He has bidden, we dethrone Him from His rightful place of rule, and take upon ourselves to dictate to Him, instead of gathering at His feet to learn of Him. This is an awful sin; so let us take heed to our ways in this matter. It is true that so-called churches may be in such a state that they cannot be recognised as assemblies of believers, but even then, the Christians who are wrongly associated with such bodies are not to be rejected. While we cannot recognise them as scriptural churches, we must not refuse to receive godly Christians from among them, because of the evil with which they are associated. We ought to distinguish between the varied systems around us, and the individuals mixed up with these systems; and while firmly refusing all

fellowship with evil, we ought to receive and welcome the Christians who through ignorance or weakness may be associated with them."

I have now given the testimony of these various brethren, and the burden of it all is: That fellowship ought to be extended to all who can show the marks of true conversion to God, and who are free from fundamental error in their doctrine, and who in their conduct and walk are seeking to please their Lord by walking up to the knowledge already possessed of His ways. That allowance must be made for the traditions that have grown up around us, crystalized into the various sects and denominations of men, and in which many real true and whole-hearted children of God are found, in bondage through false or loose teaching. And should any such come to us seeking any measure of fellowship in the truth, whether it be that of breaking bread at the Lord's-table or any other truth held dear by us, they are to be welcomed and lovingly received in the Lord, for His sake. And the opportunity given by their thus coming among us, used to lead them graciously on in the things and ways of God ignored and mistaught in the places they come from. The Lord has already formed the fellowship, and into it has brought every one of His blood-bought ones, and it ought to be our joy, as it is our privilege, to recognise it and manifest it as He gives us opportunity, with and toward all who thus belong to Christ.

YE'RE A' WELCOME HAME.

Ye need'na think its no for you, and syne ye'll lea't alone;
He bought an entrance by His bluid, an ye're a' welcome hame.
Ye need'na hanker on the road; if so, He's no to blame;
"Come unto Me," He says tae a'; for ye're a' welcome hame.

The beggar man wi' tattered claes, the queen wi' silken train
Wha pleads the merits o' His bluid, will hae a welcome hame;
The rich, the poor, the young, the auld, to Jesus are the same:
"Come unto Me," He says tae a'; for ye're a' welcome hame.

Ahint the clouds the sun is bricht and whiles oor herts are fain
Tae lea' the struggles o' this warl' an flee to yon blest hame.
The mansions o' the blest are there—wi' herts a' free from pain—
We'll gang when His guid time comes roon; for we're a' welcome hame.

We'll meet wi' freens we kent lang syne, wha free oor herts were ta'en,
They could'na bide for Jesus ca'd them up tae His ain hame;
We'll meet them an' we'll welcome be whaur Jesus is to reign;
We'll gang when His guid time comes roon; for we're a' welcome hame.

STILL THERE.—You do not step right out of Egypt on to the throne of God. Old sins and habits assert themselves. The devil never says "Good-bye." After you think he is dead, he turns up in your own heart.

Left Alone: and yet Not Alone.

THOSE who fight the Lord's battles must be contented to be, in no respect accounted of—they must expect to be in no wise encouraged by the prospects of human praise. And, if you make an exception, "that the children of God will praise you, whatever the world will say," beware of this, for you *may turn them into a world*, and find them in a world, and may sow to the flesh in sowing to their approbation; and you will neither be benefited by them, nor they by you, so long as respect for them is your motive—so long as you are conscious as to how they will think of you.

All such motives are a poison to you, and a taking away from you the strength in which you are to give glory to God—and because such a time may be needful for you, I beseech you, be prepared for a time when you shall be as persons unknown, even to those that know God.

It is not the fact that all that see the face of the Lord, do see each other—it is not the fact that the misapprehension of the world is the only misapprehension the Christian must be contented to labour under. He must expect even his brethren to see him through a mist, and to be disappointed of their sympathy, and their cheers of approbation. The man of God must walk *alone* with God, he must be contented that the Lord knoweth. And it is such a relief to the natural man within us, to fall back upon human countenance, and human sympathy, that we often deceive ourselves, and think it brotherly love, when we are just resting on the earthly sympathy of a brother worm.

You are to be followers of Him who was left alone, and you are, like Him, to rejoice that you are not alone, *because the Father is with you*, that you may give true glory to God. Oh, I cannot but speak of it. It is such a glory to God to see a soul that has been, through the flesh, accessible to the praise of man, surrounded by hundreds and thousands of his fellow-creatures, every one of whom he knows how to please, and yet that he should be contented, yea, peaceful and happy in doing, with a single reference to God, that which he knows they will all misunderstand and misconceive. Here was the victory of Jesus.—*A Fragment.*

The Preciousness of Christ.

CHRIST was precious to the great apostle of the Gentiles, for he said, "I count all things but loss that I may win Christ."

An Italian confessor said, when tempted to forsake his Lord, "Let their money perish with them, who esteem all the gold in the world worth one day's society with Jesus Christ and His Holy Spirit."

A martyr once said, "My wife and children are dearly beloved by me, so as not to be bought from me for all the wealth of Bavaria, but for the love of my Lord God, I will willingly forsake them."

Another sufferer, when asked if he loved not his wife and family, replied, "Yes, if the world were gold, and mine to dispose of, I would give it to live with them, though it were but a prison; yet my soul and Christ are dearer to me than all."

It is said that once a poor aged Christian was observed making her scanty meal on bread and water, but expressing the warm gratitude of her heart, because the Saviour was hers. "All this," said she, "and *Christ* too."

It is related that a gentleman once took an acquaintance on the leads of his house, to shew him the extent of His possessions. "There," said he, waving his hand about, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm? that is mine." Then pointing to the other side, "Do you see that house? that belongs to me." His friend said, "Do you see that little village yonder? There lives a poor woman in that village, who can say more than all this." "What can she say?" "She can say, *Christ is mine.*" Here then is abundant proof, that "unto those who believe Christ is precious."

A lady of wealth and piety, who had lately met with heavy afflictions, and was expecting more, related some of her sorrows to a poor but pious woman whose cottage she entered. The poor Christian, taking the lady to a closet, said, "Do you see anything?" The lady replied, "No." She took her to another closet, and repeated the question, to which, with some surprise, the lady again answered, "No." "Then, madam," said the poor woman, "you see all I have in this world. But why should I be unhappy? I have Christ in my heart, and heaven in my eye. I have the unfailing word of promise, that bread shall be given me, and water shall be sure, whilst I stay a little longer in this vale of tears; and when I die a bright crown of glory awaits me, through the merits of Christ."
—*From an old book.*

Reception to Fellowship.

WE trust that all readers of the TREASURY will agree with what has already been laid down in former papers on this subject, viz:—That the Word of God, and not our thoughts must be our guide in this important matter.

There are two scriptures which speak very strongly on reception to fellowship. The first, is a most plain command in Rom. xv. 7, "Wherefore receive ye one another, as Christ also received us, to the glory of God." How did the Lord Jesus receive us? Just as we were. When we came to Him with nothing to commend us but our deep need, the Lord received us to Himself; and nothing can separate us from His love; and we are commanded to receive those who belong to Him in just the same way, so that God may be glorified. We often talk of obeying the Lord in baptism; are we as careful to obey Him in this matter?

The second scripture is Matt. xviii. When the disciples, in their spiritual pride (a fruitful source of divisions), were questioning as to who should be the greatest, the Lord unfolds in this chapter the divine method of receiving, the ground of gathering, and other church truths. Mark the order. In verse 2, the Lord *calls* a little child, and *receives* it (sets it in the midst), and thus applies the teaching: We must be converted (ver. 3); we must take our place as children (ver. 4); if we receive one such little one in His name, we receive Christ (ver. 5); and a solemn warning is given against offending, or stumbling, one of such little ones that believes in Him. As remarked before, this scripture is the one which gives us church discipline (ver. 15); fellowship in prayer (ver. 19); and gathering in His name with Jesus in the midst (ver. 20); which makes the connection with the former instructions so important.

Now, having these direct commands for receiving those who belong to Christ, dare we refuse any true children of God, who desire fellowship, except we have direct scripture for doing so? I only know of two scriptural reasons: First—evil walk. “Purge out the old leaven of malice and wickedness” (see 1 Cor. v. whole chapter). Second—heresy, or false doctrine; and the scriptures for our guidance are Titus iii. 10, and 2 John 9-11. If any one, really born again, desires fellowship (to whom these scriptures do not apply), let us beware how we refuse them; lest in so doing we should be refusing the Master, and turning what should be the Lord’s table into the brethren’s table.

I will give an instance or two, how we seek to carry out these principles:—Some time since, in the country district where we have the privilege to gather in the Lord’s name, an evangelist had been having gospel meetings with much of the spirit’s power; a lady, known to most of us as a consistent Christian, had been attending and getting blessed and revived in her own soul. When in the South Island, where her home was, she attended the Presbyterian chapel, but lacked the opportunity while residing near us. At the close of the series of meetings, she came to me and said she had enjoyed so much Christian fellowship with us that she would like to join with us on the next Lord’s-day in remembering His death, as she knew it was a right thing to do. I said, “If you see that it is right to do so once, don’t you think it is right to do so as often as God gives us the opportunity?” She said she had not looked at it in that light; but she supposed it must be so. The result was that she broke bread with us for some months, until she left the district; and though she may have drifted back into Presbyterianism again, we do not regret seeking to help her on in the ways which are in Christ; and trust that what she may have learnt may yet bear fruit.

A brother, who has not long been in fellowship with us, asked if he could bring his aged father with him to the Lord’s table. The old man is a very real Christian, a Wesleyan, feeble in body and unable to go any distance, being in his 87th year. We replied we should be heartily glad to receive him; and it has refreshed our hearts to meet with our aged brother at the Lord’s table.

Though quite agreeing with what was written in a former number—that it is not the question of where a brother comes from, but what he is—I think, practically, it is a wise question to ask a stranger, as that knowledge may put us on our guard as to the form of evil we must watch against. Thus, when we hear that a Christian desiring fellowship has been meeting with those calling themselves the “Church of Christ,” we should be careful lest we receive those denying eternal punishment, and the personality of the Holy Spirit. “A little leaven, leaveneth the whole lump;” and surely we should be cautious in receiving from any place where such errors are persistently taught. In a gathering, not far off, one was introduced as “a brother who meets much in the same way as we do;” and some time after an evangelist who came there was distressed to find that this man was quietly seeking to spread among the believers the doctrine of non-eternity of punishment.

While fully endorsing all that C.H.H. wrote on this subject in the last number; and that “receiving one another” includes far more than the Lord’s table; yet, still, is not that table the highest expression of fellowship, where, as God’s dear children, we feast on the living bread with the Lord Jesus in our midst? And truly our fellowship is with the Father and with His Son Jesus Christ. May each one of us be able to sing, from our hearts, the words which often pass our lips:

“Here every one that loves Thy name, our willing hearts embrace;
Our life, our hope, our joy the same; the same Thy love and grace.”

JOHN REEVE.

Several articles have appeared in these pages of late on the subject of “Receiving;” but it appears to me that there has been, in some cases, a want of pointedness in discussing the question, on account of not starting with a distinct definition of the aspect of the matter to be examined.

There is such a thing as reception by a brother or a number of brethren, but this is personal, both on the part of the brother received and the brethren receiving. The right hand of fellowship is extended to the visitor because he is recognised as a brother in the Lord, and much sweet fellowship may be enjoyed both in conversation and in connection with the Lord’s work; but this is the *individual* aspect of fellowship. Reception by the assembly is quite a different matter, and in this the assembly alone has the power and right of action.

At this stage of examining the subject a very important question arises, viz:—Is the breaking of bread an individual act or a church act? The reply cannot be given in a word, inasmuch as it is sometimes an individual act and sometimes a church act. For instance: If two or three Christians happen to meet in a country place on a Lord’s-day and it is on their hearts to remember the Lord’s death together and they do so, (I do not say whether it is right or wrong) it is in this case an individual act. Where, however, there is an assembly and that assembly, meeting as such, breaks bread, it is then a *church* act.

The church at any given place is a body into which members are received and from which those who are guilty of certain sins (1 Cor. v.) are put away. The church receives and puts away. The absence of some of the members does not prevent the act from being the act of the church. When brethren and sisters are received into the church (the local body) they break bread because they have been received into that local church. It is one of the privileges and duties of the church to remember the Lord's death in the breaking of bread. The only reception by that body, recognised in the Word, is receiving into that body—the local church. There is no scripture for receiving a brother or sister for the purpose of any special act, whether it be breaking of bread or any other *special act*. The mode of receiving into the assembly is left to the spiritual discernment of each local assembly. There is no rule given to us in the Word.

There are one or two other matters arising out of this question which, if allowed, I may take up in your next issue. On this occasion I have sought to emphasize as concisely as possible the distinction between *individual* and *assembly* reception.—C. ROUR.

Notice of Publications.

THE SUNDAY-SCHOOL WORKERS' MAGAZINE.—With the issue of January, 1902, will (D.V.) begin a new and enlarged edition of this helpful monthly paper published by Mr. John Ritchie, Kilmarnock, Scotland. Its objects are "to nourish and increase fellowship among teachers, to stir up and cheer those engaged in this 'work of faith,' to give reports of the Lord's work, tidings of conversions, revival times, special services and evangelistic labours among the young, and to be used as a channel for interchange of thought and practical suggestions among Sunday-school workers, Bible students, and young believers all over the world." To meet our needs in New Zealand, the magazine will be published a month ahead and posted to reach us in due time. The first number is to be ready early in November. The price is—One copy, 1/-; two, 1/6; three, 2/-; four, 2/6; six, 3/-. Orders can be sent to Mr. E. Whitehead, Main St., Palmerston North; or to Mr. G. Derbyshire, Royal Arcade, Dunedin.

PERSONAL TYPES OF THE LORD JESUS.—Some time ago a series of articles appeared first in an American paper, and afterward in the *Witness*, on this subject, from the pen of Dr. J. Norman Case, of China. Having received many cheering testimonies from children of God in the British Isles, and during a recent visit to America, Australia, and New Zealand, of help and blessing derived from these articles, it was suggested to issue them in a small handy volume. This has been done; and copies can be had from Mr. John Ritchie, Kilmarnock. Price—cloth, 1/- nett; presentation edition, 1/6, post free. Parcels of 6, 12, 25, or 50 copies for sale among fellow-believers at the reduced price of 10d and 1/3 each.

Questions and Answers.

We invite the help of brethren to whom the Lord has given wisdom and understanding in the Scriptures, in the answering of these questions. Answers should be brief and simple, and must reach us not later than the 15th of the month.

1.—Is it scriptural for one who has seen his way clear to step out from sectarianism, to preach the gospel in a Wesleyan chapel, provided there are no hindrances such as the collection from the unsaved, and no lines laid down as to doctrine etc.?—J.F.

2.—Is it right for an assembly to put one outside of that fellowship to which the Lord has received them, without ever having charged them with the evil for which they have been put away; and the first they know of their being dealt with, two brethren go from the assembly and tell them they are put away?—T.M.

3.—Can a Christian lose his birthright privilege of sitting at the Lord's table?—G.A.T.

4.—Is it wrong for a Christian to allow his children to go to sports and join in the games?—P.N.

1.—In what sense are we to crucify the flesh (Gal. v. 24), and mortify the flesh (Rom. viii. 13)?—J.D.

We are never told to crucify the flesh. Crucifixion is always spoken of as a completed thing: "they that are Christ's *have* crucified the flesh;" "the world *has been* crucified unto me;" "I *have been* crucified with Christ;" that was done once for all when we, in the person of our Surety, died on Calvary. It is the *deeds* of the flesh that are to be mortified in Rom. viii. 13. It is well to notice this, as the misreading of this verse, and somewhat similar ones, is responsible for the growth, at an early age of the church's history, of the Papal doctrine of penance, and the establishment of innumerable monasteries. Compare Rom. viii. 13 and Col. iii. 5; in the latter verse, the deeds of the flesh are enumerated and spoken of as "our members which are upon the earth;" and the argument is that because we have judicially been crucified and died with Christ, therefore these things ought to be kept under—"made dead" is the marginal reading.—R.N.

[NOTE: J.C.R., and F.B.B., coincide with this.—Eds.]

2.—What scriptures have we in support of the oft-repeated statement that there were only 120 who, on the day of Pentecost, received the baptism of the Holy Ghost?—J.G.H.

From Acts i. 14-15, compared with 1 Cor. xv. 6, we may gather that *all* the disciples in *Jerusalem* just before the day of Pentecost were together *about* 120. There are no indications of any additions to the number until after they received power from on high by the descent of the Holy Spirit. May we not learn from this that we need not expect to be used in soul-winning unless we have this power.—C.J.A.H.

3.—Is it scriptural for a brother to teach before the breaking of bread at the Lord's-day morning meeting? If so, how does it lead my soul away from the blessed Lord Himself?—R.P.

At the table we are to remember the Lord, and to shew forth His death; and so if teaching or exhortation is given before breaking of bread, it will be, if profitable, of a character to bring this object before us. But no doubt teaching or exhortation should come, as a general rule, afterward. The Lord alone can guide, and the others can judge whether it be of God or not. I believe there is no direct scripture for one or the other.—M.H.

When the Lord instituted this feast, He gave much teaching to His apostles both before and after the actual breaking of the bread; but that teaching was about Himself, and would have the effect of drawing out their affections to Him, and of leading them into true worship. Surely we cannot do wrong if we follow His example, provided, of course, that the Lord gives the word, and the ministry is of the Holy Spirit.—C.J.A.H.

4.—Please compare and explain Gen. iv. 1, and 1 John iii. 12.—F.D.

The difficulty is, it is presumed, how could Cain the fratricide be "a man from the Lord," and yet be "of that wicked one?" In one sense Cain was from the Lord, as "God made the world and all things therein" (including man); "He giveth life and breath . . . and hath made of one blood all nations of men;" "we are the offspring of God" (see Paul's sermon to the *heathen* Athenians, Acts xvii.); "children are an heritage of the Lord." The discussion recorded in John viii. illustrates Cain's dual position. The Jews claimed to be children of Abraham; the Lord allowed the claim, and yet declared them to be children of the devil. So in Rom. ii. 28, we read that "he is not a Jew which is one outwardly;" that is, he might be a Jew according to the flesh, but is not "in the Spirit." It is noteworthy, however, that the statement in Gen. iv. 1, was that of Eve only; and, like many utterances recorded in Scripture, expressed merely the opinion of the speaker and not the mind of God.—C.J.A.H.

Gen. iv. 1, has been translated and understood in several different ways. The R.V. has, "gotten a man with the help of the Lord;" and some would translate the original, "gotten a man, Jehovah Himself;" Eve believing that the child then born was the promised seed which was to bruise the serpent's head. 1 John iii. 12 shows us that Eve's thoughts were wrong; and instead of Cain being the promised seed, he was really born after their own sinful nature, and was of the wicked one, and proved so when he slew his brother.—R.N.

Gen. iv. 1 is Cain born after the flesh; and Eve does not yet realise the extent to which the fall had brought man, and so looks upon her first-born as "I have gotten a man from the Lord;" and in Psalm cxxvii. 3, we are told that "children are an heritage of the Lord;" whereas in 1 John iii. 12, we have the spiritual aspect of Cain, viz., "of that wicked one," as in John vi. 70 and viii. 44, Acts xiii. 10, 1 John iii. 8, 10.—F.B.B.

[NOTE: J.C.R., and J.S., endorse the other three.—Eds.]

5.—Please shew from the Word, whether or not blood is forbidden as food.—A.E.P.

The answer from Scripture is clearly that blood is forbidden. Under the covenant with Noah, established in grace, animal food was granted to man. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. ix. 3). Life might therefore be taken in procuring food; but with the strict injunction, "blood . . . shall ye not eat." This prohibition of blood for food was afterward established again under the law: the reason for the prohibition being likewise explained. "Whatsoever man there be of the house of Israel, or of the *strangers* that sojourn among you, that eateth any manner of blood, I will even set My face against that soul that eateth blood . . . for the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh atonement for the soul. Therefore I said unto the children of Israel, *No man of you shall eat blood*" (Lev. xvii. 10-12). So absolute was this prohibition that even things strangled were unlawful. The blood had to be poured out; and covered with dust; foreshadowing the atoning death and the burial of our Lord Jesus. By one offering sin has been put away for ever; circumcision, and the shadows under the law, are therefore taken out of the way, being nailed to His cross (Col. ii. 14). Notwithstanding this, however, even Gentile believers were strictly enjoined by the apostles, elders, the church at Jerusalem, and "*the Holy Ghost*," concerning these "*necessary things*," viz., that they "abstain from" (1) meats offered to idols (and this would apply to heathen lands still); (2) from blood and from things strangled (the Noahic covenant still being in force); and (3) from fornication (i.e., that the Levitical code of marriage was still binding, and none other lawful). This injunction is confirmed in every particular in Acts xxi. 25. To partake of blood, black puddings, things strangled, &c., is therefore classed by God as a sin on a par with that of idolatry and fornication. This makes it a very serious matter indeed for Christians; not only as a matter of lawlessness, but also as dishonouring the precious blood of the covenant wherewith we are sanctified—remembering that God hath given us "the blood upon the altar (the cross) to make an atonement for our souls;" and hath said, "When I see the blood, I will pass over you."—S.J.D.

[NOTE: J.G.H., M.H., and R.N., endorse the above.—Eds.]

We are most thankful to our friends who have helped us by replying to questions; quite a number have been received. In instances where two have covered the same ground, we insert the best reply and give the initials of the other as an endorsement of what is written. Where our correspondents have not studied brevity, we have exercised our liberty in "using the scissors."—Eds.

Acknowledgments.

Gospel Hall, Dunedin, for Maori work . . . £3 10 0
1 Chron. xxix. 14, for N.I. Gospel Carriage . . . £1 0 0

Work among the Maoris.

MR. C. SMITH hopes that by the time this is being read he will have completed his hospital for sick Maoris. It consists of two rooms, detached from his private dwelling. He is filled with praise at the goodness of God in sending him sufficient means to accomplish this long-felt necessity. Mrs. Smith's Sunday-school increases, both with regard to numbers and interest. They are to have a tea, the Lord willing.

Mr. G. Milson writes:—"Having returned from visiting the Maoris in the Manawatu and Lower Hutt districts, including Wellington and Foxton Line, I record with thankfulness that there were many open doors for service. At one pah where I stayed two nights, they wanted me to remain there altogether; at another settlement the leading native, who is very rich in this world's goods, spoke of his conversion and of the second coming of the Lord, also about the many mansions awaiting the redeemed in glory. A native woman in Wellington said she was carrying her Bible in her bosom; while journeying she left it at one of the railway stations, and telegraphed for it, got it, and was highly delighted. At Otaki I was near being mobbed by white men and Maoris combined. One native I saw there on a sick bed was a rejoicing Christian, and had been so for twelve years; he was one of a number who had banded together to serve the Lord, but all the others had backslidden. At the request of three natives living in different paha, I am sending one Bible and two Testaments."

Mr. Curran has been back in Hawkes Bay for the last few weeks, but is (D.V.) expecting to return to the Wairarapa shortly.

Jottings.

AUROA.—The Lord is still giving blessing in the meeting. Oct. 6 was a day not to be forgotten. In the afternoon quite a crowd assembled at the river to witness the baptism of three more of the Lord's dear ones—two women and one man—and their hearts were aglow with the love of God. The manager of the butter factory has confessed Christ as his Saviour. A brother has been restored in soul, who has long been a backslider; his mouth is open in prayer. At a recent prayer meeting, the young converts one after another thanked the Lord, and asked for help to follow Him; even some of the sisters prayed, I suppose they could hardly help it. It was the most touching meeting I have ever been in. There are more exercised about baptism, and others seem concerned about their salvation. We had reached our lowest pitch in the assembly, and when the Lord commenced to work we could hardly believe it.—J.E.M. [NOTE: We had a fortnight's meetings in Auroa last March, and it proved the most discouraging experience we have had yet; therefore we rejoice the more.—F.F.]

INVERCARGILL.—There was a baptism held here on Oct. 2. A good many visitors were present (being the weekly half-holiday), as well as a fairly representative meeting of those in fellowship. Eight were baptised, two of whom were young sisters who had been converted during Mr. Hinman's meetings after last Easter conference. Some of the others had been brought to the Lord in connection with the labours of our sister Miss Wieneke, who has lately been working for the Lord in visiting from house to house in Invercargill and suburbs.—C.R.

NEW PLYMOUTH.—The assembly which has in the past been meeting in Gilbert Street will (D.V.) in future meet in Gospel Room, Shaw's Buildings, Brougham Street. Arrangements for Lord's-days as usual. Sunday-school at 2.30 p.m. Prayer meeting, Wednesday at 7.30 p.m.

HASTINGS.—On Oct. 9 a number of the believers went to the Karamu river to witness the baptism of two young persons.

ORDERS.—Those who wish alterations in their orders, would oblige Mr. Whitehead by notifying the change in good time, otherwise the same number of papers will be forwarded on Jan. 1. It is also requested that orders for bound volumes of the *TREASURY* and *AMBASSADOR* be given as early as possible to give an idea of what number will need binding.

Mr. Kirk from the Argentina, South America, is visiting South Island assemblies regarding the needs of that Catholic country; and he intends (D.V.) visiting the North Island also.

Mr. Grubb has returned from Australia to Palmerston N., and is well, and speaks of the Lord's goodness to him. He commenced a series of meetings in the hall here.

Mr. Hinman has been holding meetings at Levin; and in spite of a spirit of most determined opposition, an assembly has been started. He has now gone to Bulls.

Mr. J. Coppin writes of good times at Petone; and recently the meetings have been increasingly interesting, and better attended than ever, and real power manifest.

Mr. Lowden is at Devonport, Auckland, where some half-dozen have professed Christ. He is somewhat run down through over-work, and is taking a rest.

Mr. Harrison is now labouring at Hastings, and is commencing to hold cottage meetings in various parts of the town.

Mr. Pearson, whilst the Gospel Carriage is being done-up at Patea, has been at Palmerston and Hiwinui.

Mr. Ferguson has been home to Napier; also called in a Maharahara and had a few meetings.

Mr. Curran tells of two more who have professed to accept Christ at Masterton.

As we wish to notify the Christmas and New Year conferences on December 1, will friends please send word of all proposed meetings by the 15th of this month.

Conference Notes.

BULLS.—The conference on Sept. 25, proved to be the best one yet held; both in point of attendance, and otherwise. The large hall was filled morning and afternoon; and additional seats had to be requisitioned. Neighbouring assemblies were well represented. Though most of the visitors left before the evening meeting, the hall nearly filled up with local people, and Mr. Hinman and Mr. Ferguson had good liberty in the gospel. The ministry morning and afternoon was of such a profitable nature, that one elderly brother declared he had never attended a better conference. Not a few of us left the meetings with a sense of our need for an enlargement of heart—towards Christ, His people, and the world. The ministry was by Messrs Hinman, Corpe, T. Rowe, J. Johnson, Chrystall, Ferguson, J. Coppin and Whitehead.—F.F.

WEST EYRETON.—No “notes” are to hand of the conference on October 9.

Coming Conferences.

[IF THE LORD WILL.]

- Nov. 9—Nelson. Communicate with A. M. Paton, Hope.
 Upper Hutt. „ „ C. Francis.
 Henley. „ „ W. Adam, Otakaia.
- Nov. 9 and 10—Maxwelltown. E. Bunting. (Leave train at Okehu).
 Rongotea. T. Rowe or W. Darragh. Coach from Palmerston
 4.10 p.m.; from Feilding, 4 p.m. (after arrival of train).
- Nov. 11—Napier. F. Magill, Magill & Campbell, Emerson St.
- Nov. 14—Timaru. E. Irwin.

The usual hours will be observed for the above conferences. Refreshments provided free. Friends requiring accommodation will communicate with those whose names are given. A hearty invitation is extended to all.

North Island Gospel Carriage.

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AS yet the trustees have not received an offer from any brother to go out with the Carriage in company with Mr. Pearson. As fine weather may now be expected, it seems a pity that the Carriage and horses should be idle; and the prayers of our readers are requested that our God will supply the need in this respect by inclining some suitable brother to offer his services. Communications should be addressed to Mr. C. J. A. Haselden, Remuera, Auckland.

A Parting Word.

THIS present issue of the **TREASURY** completes the third year of its existence, and we would like to have a final word with our readers ere the volume closes. Amongst the peoples and nations of the world the year 1901 has been an eventful one, in many respects; the Lord's people also have witnessed important and remarkable changes. On all sides the desire has found expression for more fellowship one with another; gathering together instead of scattering; combination instead of isolation; but, alas! much of this is simply on human ground, with no higher standard than reason, expediency, or natural wisdom, and may be summed up as human confederacy, or a fulfilment of the scripture, “They shall be gathered together, but not by Me.”

But in all probability the desire for fellowship has also taken deeper root in the hearts of many who really desire to please God, and have their fellowship on scriptural ground, in fullest communion with the Head of the Church, the Saviour, Keeper, and Gatherer of His people. Probably no subject in these pages, during the present year, has provoked so much interest, exercise, and criticism, as what is known as the “reception question.” A number of articles have appeared, from various esteemed writers, setting forth what they believed to be a more scriptural order of things, and these in many quarters have been received with deep thankfulness. Others again have regarded the views expressed as being new, and have been almost staggered because they differed in some respects from what they were first taught. Probably some have gone the length of direct antagonism, and read into the various articles a great deal which they did not contain, and even venture to prophesy that in the near future various unsound doctrines will be allowed and disseminated in our midst, and any one calling himself a Christian heartily welcomed. Such, however, we are sure will not be the case, and is far from the minds of those who have expressed themselves. We wish to be found in the “old paths,” holding with ever-increasing tenacity the grand foundation truths of Holy Writ, yet at the same time keeping the mind open for further light and teaching.

To get nearer to God's Word, more into the mind of the Spirit, and further removed from sectarianism, is, we believe, the aim of all; and we are fully persuaded the views expressed are amongst the things that will stand testing at the judgment-seat of Christ. No amount of carnal reasoning, dogmatic assertion, or hoary tradition will suffice for a “Thus saith the Lord;” therefore some preconceived ideas and unwritten rules may have to be given up, or at least modified, by those whose minds are open to learn the way of the Lord more perfectly.

We would urge our brethren not to express themselves too hastily, or reject truth because it was not taught them 20 years ago, but rather read and re-read the articles in question, in connection

with the Scriptures, and remember that sectarianism is deeply rooted in the hearts of most of us, and it may take as long to get deliverance from our present "ism" as in days gone by. We notice that the same subject has had prominence in *The Witness*, *Our Record*, and several other papers, and similar views expressed, therefore we are glad to be found in such good company.

We heartily thank all those who have taken an interest in the TREASURY, and especially those who have contributed to its pages, and trust they will continue to do so. Next year we hope to see it enlarged, and we trust, in answer to the prayers of many, the circulation increased. Finally, brethren, farewell. Yours in His love and service.—C.H.H., F.F.

Our Attitude Toward Sectarianism.

TRUTH is generally two-sided, and this is specially so with Scriptural truth. Every privilege and blessing brings a corresponding responsibility. The Word of God is a two-edged sword; and so if the seal of God bears the inscription, "The Lord knoweth them that are His," it has on its reverse side, "And let every one that nameth the name of the Lord depart from unrighteousness" (2 Tim. ii. 19, R.V.).

Keeping this principle before us, it will be seen that while we ought to manifest love to the uttermost toward all who bear the name of Christ, there is at the same time a divine necessity to act in truth toward them. Love and truth, instead of being opposed, are the complements of each other, and both are required if we would rightly manifest the spirit of Christ.

While we urge the greatest amount of fellowship possible with all saints, and believe they ought to be received to the privileges of the Lord's table, if they so desire it, provided they "love our Lord Jesus Christ in uncorruptness" (Eph. vi. 24, R.V.); we also believe that we ought to have no fellowship with many things in, and with which, they are often associated—things which are clearly not of God, and find no warrant, as we believe, in His Word. We would have our hearts enlarged, so as to include all God's children, even as Paul's was toward the Christians at Corinth; although there were many things in their walk and doctrine which he could have no fellowship with, but had rather to reprove, and that in no measured terms.

Some may ask, "If it be right to extend fellowship at the Lord's table to Christians out of the denominations, may we not go a step further, and have fellowship with them where they are?" But surely here "the foundation of the Lord standeth sure." "The Lord knoweth them that are His" in all the denominations of men; and we ought to do likewise, showing love and helping them if we can; but at the same time, if we are seeking to name and acknowledge

Christ as Lord, we are to depart from all unrighteousness: and this will include all sectarianism, and the unscriptural ways and teachings that hold, more or less, in all man-made schisms.

Years ago it was more common than now, as Mr. Bennett says, to have Christians from the denominations seeking fellowship at the Lord's table. The great majority of the Christians of those days had been led out of human systems through their eyes having been opened by the Holy Spirit to the state of things they were associated with; while, at the same time, those who had been led wholly out, kept out, and kept clear of the sects from whence they came, because they were acquainted with their unscripturalness and the dishonour they were to God and the harm they were to His people.

When the late Mr. Henry Dyer was in Wellington some years ago, he had a meeting with the Christians there to help them to come to a scriptural understanding of this subject; and while he urged the utmost recognition of the fellowship God had created between all His children, it was only to be exhibited so long as it could be in a scriptural manner. When fellowship was desired outside of scriptural teaching, it was to be denied; and this, to him, included the going back, in any measure, to the sects from which God had brought him. If I remember rightly, he said that the Lord had taken him out of the Baptist denomination some sixty years or so, previous to the time of his speaking; and if it was the Lord who took him out, he was sure He meant him to stay out; and if he went back for an hour, why not for a day; and if for a day, why not for a week or a month; and why then come out at all?

The truth is, these Christians who had been gathered out fifty or sixty years ago, had, perhaps, after much exercise of conscience, bought the truth at such a price that they did not readily sell or give it up again; while at the present time, the great bulk of the members of our assemblies have been brought into them at their conversion, and are, in a large measure, the children of parents already in church fellowship. These have never required to judge and separate from the state of things, ecclesiastical, around us; and so, through ignorance, are apt to think lightly of the evil and offence the sects of man must be in the sight of God, who has expressly declared that He would have all His children to be one, even as He and His blessed Son are one, and that having no divisions among them they might speak the same thing, being perfectly joined together in the same mind and in the same judgment (1 Cor. i. 10).

When God, in Hezekiah's day, gave to Judah a measure of reviving, and they, led by the king's command, had cleansed the house of the Lord, and set again the things in scriptural order, they recognised in their sacrifices their oneness with the whole of the twelve tribes; so that by the King's command, "the burnt offering and the sin offering was made for all Israel" (2 Chron. xxix. 24). Thus would we remember our oneness with every member of "the whole household of God," in our praise and prayers, ever pleading the merits and the blood of Christ on their behalf. Hezekiah not only thus made atonement for the whole nation, but, at the

passover he kept unto the Lord, he sought to have the fellowship of all those he had thus recognised his oneness with. To this end he sent letters throughout the whole length of the land, calling upon *all* Israel to come and keep the passover and feast of unleavened bread at Jerusalem as the Lord had appointed; but the result of this gracious and scriptural invitation was that "the posts were laughed to scorn and mocked, nevertheless divers humbled themselves and came to Jerusalem" (2 Chron. xxx. 10-11); and these, with Judah, kept the passover and feast, offering peace offerings and making confession to the Lord God of their fathers.

Has not all this a voice for us, if, as we believe, God has given us a little reviving of truth in these last days, and as we have sought to cleanse "the house of God, which is the church of the living God" (1 Tim. iii. 15), of much that is wrong which tradition had allowed for centuries to accumulate in it? Surely it becomes us to recognise our oneness with all God's people, and seek to win them back to the divine and scriptural order of things. And while the many laugh and mock at our endeavours thus to do, thank God "divers" have heard His message and obeyed; but, alas, we fear that in many where there has been this obedience there has not been the *humbling* and *confession* there ought to have been, relative to the state of things separated from.

The confusion and dishonour wrought by sectarianism to the name of God, has not been realised nor felt; so there has been no adequate humbling of heart, nor fitting confession for the part we have had in it; and consequently the evil of it is thought lightly of, and the way thus made easy to take part with others (in many cases with a true desire to do good) in that which is essentially evil in God's sight. We verily believe sectarianism is an "unclean thing" which we are to "touch not," but to "come out from" and "be separate," if we are to have a consciousness of God's acceptance. "What fellowship have righteousness and iniquity" (2 Cor. vi. 14, R.V.)? and the word here translated iniquity is *anomia*—"lawlessness," (see 1 John iii. 4, R.V. "sin is lawlessness"). And this is just what sectarianism is, viz.: lawlessness—the insubjection of man's will to the will and law of God; it is putting man's thoughts, man's plans and arrangements regarding truths relative to the church of God, in place of what the Lord has revealed, or thought best to be silent about. And with all such plans and systems, those who have a heart to please God should have no fellowship. Not only is the special truth of the "church of God," and its unique place in the world's dispensations, compromised by going back to these systems from which this very truth has drawn us, but it also belittles it in the eyes of those we mix with, so that it loses its attractive power to draw to that all-worthy Name which ought alone to be the gathering centre of all who, by blood-bought redemption, are members of that church.—R. NEVILLE.

SOMETHING TO REMEMBER.—There are four evils in the assembly, viz.: weak minds, strong wills, hot tempers, and gossiping tongues.—C. H. M.

Vessels of Service.

IN giving the pattern for the temple, God was exceedingly explicit in His directions concerning the vessels of service. There is no confusion in His work; it is the divine, the master mind, manifested in the accuracy of detail. Each vessel was designed and made for its own work, and we find no provision for exchanges. These vessels required to be kept clean and in their places, or God would not hear to bless (2 Chron. xxix. 18-19). He could not possibly dwell amid uncleanness or disorder, whether in the tents, camp, or temple.

In the pattern laid down for the church, we find God the author of peace, purity, and profit. It is in this character He has given to the church, through His ascended Son, this blessed provision which He calls "gifts." Let us observe how careful He has been to arrange according to the good pleasure of His own will, and seek with enlightened minds and exercised hearts to get into our own places, which none other can fill so well as we.

Although all have one common Mediator and one great High Priest, we have gifts differing (Rom. xii. 6); and though there be no difference among sinners, yet in the church God has ordered otherwise. And while careful direction is given that none should lord it over God's heritage, yet He has made marked distinctions without allowing either autocrat or democrat to have a place.

In avoiding the systems of men, we must take care that we do not neglect the system of God. No slipshod, anyone-who-likes kind of service will do for God. "For God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. xii. 28). And the ascended Lord gave "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. iv. 11). Again, we are commanded to doubly honour elders who rule well and labour in the Word and doctrine (1 Tim. v. 17).

Though we have no instructions to appoint overseers and ministers (small m), we are to recognise those who are fitted by the Holy Spirit to fill these offices. They are to be remembered, obeyed, and saluted (Heb. xiii. 7, 17, 24); respected, and not rebuked (1 Tim. v. 1, 19). Surely these verses convince us that there are vessels for service. So it behoves us to discern our place and keep in it, cleansed and ready to every good work.

How often, when saints are gathered together for ministry, we have to go through the ordeal of some "fleshhook" trying to take the place of the laver—seeking to tear out what should be cleansed away; and this, much to their own shame. Oh that they had discernment to see it! It is simply as *vessels* God wants us, vessels to be filled and used by Himself. Therefore let each wait on his ministry, whether prophecy, teaching, exhorting, giving, ruling, or

shewing mercy: thus magnifying our office, and giving full proof of our ministry.

We are exhorted to "covet earnestly the best gifts;" but this is not "borrowing axes" to make a fair show in the flesh, nor using God's Word as a pedestal for self-exaltation. Let us beware of gratifying fleshly ambition by trading upon the labours and experiences of others: thus avoiding ministry which betrays great lack of heart-exercise for God's glory, and a practical ignoring of His gifts to the church. We might well quote the apostle in 1 Cor. xii. 29: "Are all teachers?" etc., for so many seem to think they are.

Ministry in the Spirit is like the stones in the temple, i.e., each dovetailing into its fellow: bearing the mark of the "burden" of the prophets, the being "pressed in the Spirit" of the apostle (Acts xviii. 5). It will be definite, giving no "uncertain sound;" in words "easy to be understood;" and "to edification, and exhortation, and comfort" (1 Cor. xiv. 8, 9, 3). It will establish and minister nourishment; be as the joints and bands that make for unity; be exalting Christ as head, and increasing with the increase of God (Eph. iv. 15, Col. ii. 19). Let us, then, in avoiding the ministry of the ritualist, shun also the evil of the libertine; remembering that the flesh is still in us, though we are among "His disciples."

It would be well for those who have gift, to note 1 Cor. xiv. 30: "If anything be revealed to another that sitteth by, let the first hold his peace;" because it teaches us not to exceed our liberty. We may receive a message, and deliver it in the power of the Spirit, then go beyond and minister in the flesh. It is needful, therefore, that we endeavour to speak as the oracles of God, and minister according to the ability which God giveth (1 Pet. iv. 11).

The enticing words—eloquent with the sweetness of the tinkling cymbal, or with sonorous tones of the brass—are but fruitless, unless weighted by love and directed by the Spirit to the heart and conscience of the hearer. Mere repetitions, chosen portions, or pet hymns, are unprofitable. The "basket" should be so full, that the Spirit will have more than one psalm, doctrine, etc., to choose from. It has ever been God's way that "none should appear before Him empty" (Deut. xvi. 16). And let it still be said: "Of Thine own have we given Thee" (1 Chron. xxix. 14).

"Only an instrument ready His praises to sound at His will:
Willing, should he not require me, in silence to wait on Him still."

J. LOWDEN.

CHEST FOUNDERED.—A man is said to be breathless when he is out of breath, or much exhausted and unfit for work. What a fuss some people make when they do a little work for the cause of Christ. They are out of breath for a week after it, and can talk about nothing else: they pant and puff and seem utterly breathless. This spiritual asthma is the result of diseased respiratory organs, and is brought on by breathing the foul air of worldliness, and neglecting the fresh and healthful air of sweet prayer and holy fellowship with God. Breathless men make poor workmen.—SEL.

A Letter of September, 1794.

WE have come across the following letter from a Mr. Berridge to a Mr. Simeon of Cambridge, England, written in the year 1794. We would suppose that Mr. Simeon had many and true seals to his ministry if he shaped it to the sharply cut lines of his friend's counsel:—

"When you open your commission, begin with cutting open the audience, and Moses will lend you a knife, which may be often whetted at his grindstone. Lay open the universal sinfulness of human nature, the darkness of the mind, the frowardness of the tempers, the earthliness and sensuality of the affections. Speak of the evil of sin in its nature, its rebellion against God as our benefactor, and contempt of His authority and love. Declare the evil of sin in its effects, bringing all our sickness, pains and sorrows, all the evils we feel and all the evils we fear, all inundations, fires, famines, pestilences, brawls, quarrels, fightings and wars; with death, these present sorrows; and hell to receive all that die in sin.

Lay open the spirituality of the Law and its extent, reaching to every thought, word, and action, and declaring every transgression, whether of omission or commission, deserving of death. Declare man's utter helplessness to change his nature or to make his peace. Pardon and holiness must come from the Saviour. Acquaint them with the searching eye of God, watching us continually, spying out every thought, word, and action, noting them down in the Book of His remembrance; bringing every secret work into judgment, whether it be good or evil.

When your hearers have been well harrowed, and the clumps begin to fall (which may be seen by their hanging down their heads), then bring out Christ, and bring out from the heart, through the lips, and tasting of His grace while you publish it. Now lay open the Saviour's Almighty power to soften the heart, and give it true repentance; to bring pardon to the broken heart and the spirit of prayer to the prayerless heart; holiness to the filthy heart, faith to the unbelieving heart. Let them know that all the treasures of grace are lodged in Christ Jesus, for the use of poor, needy sinners; and that he is full of love as well of power; that He turns no true beggars away from His gate, but receives all true sinners kindly,—loves to bless them, and bestows all His blessings *tithe free*; farmers and country people chop at that. Here wave the gospel flag and magnify the Saviour proudly; speak with a full mouth that His blood can wash away the foulest stains and His grace subdue the stoutest corruptions.

Expect plain fare and plain lodging where you preach, yet perhaps better than the Master had. Suffer no treats to be made for you; but live as your host usually lives, else he may grow weary of entertaining you. "Go not from house to house" (Luke x. 7). If the clergy rail at you where you go, say not one word, good or bad (Matt. xv. 14). If you dare be zealous for the Lord of Hosts expect persecution and threats, but heed them not. . . . The chief block in your way will be from prudent Peters, who will beg and entreat you to avoid irregularity; give them the same answer that Christ gave Peter (Matt. xvi. 23)."

Mr. Berridge seems to have been an honest and plain man who must call a spade a "spade," whether it be thought vulgar or not. It is a question to consider if the preaching of long-departed "veterans" was not vastly ahead of the present generation of gossellers. Be that as it may, alas for preachers and preaching after reading Mr. Berridge's letter!—F.F.

The Gospel a Traveller.

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptised, shall be saved; but he that believeth not, shall be damned" (Mark xvi. 15-16).

ALL the world! What a large harvest field it opens up to the people of God; and what a scarcity of labourers there seems to be. Truly the harvest is "plenteous," but the labourers are "few." Our Master said: "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest;" and this is, we would hope, being done wherever an assembly of saints is found.

Whilst thankful to God for those whom he has called and chosen and fitted to preach the glorious gospel of His grace to perishing sinners, yet we cannot help thinking that some of these would do well to sit down and carefully consider the scripture quoted at the heading.

The gospel is a traveller, therefore the evangelist must be a traveller too. Generally in the cities and country towns of New Zealand, where there is an assembly, there are local brethren, following some earthly calling, who are quite capable of carrying on gospel work; and these ought to realise their responsibility and do so, and not let us see the platform so much occupied by evangelists. It would be an unspeakable blessing to the back districts of this Colony if the same spirit that was found in Paul and Philip were found in some of those who are out in the work. A little more value needs to be set on souls outside of towns and cities, and away from railway lines, and metalled roads.

Turning to Acts viii., we find Philip had been preaching at Samaria, and the Lord told him to go toward the South, into the way that goes down from Jerusalem to Gaza, which is desert. He arose and went away back into this lonely desert place; and while there he had the joy of leading one soul to Christ, and baptising him, and seeing him start off in the path of obedience to God, rejoicing in his newly-found Saviour, and to carry the gospel back to his home and people.

In the towns where there are assemblies, the general cry of the evangelist is—"Gospel hardened." The fact is, people are being "preached to death" instead of to life. If we look to the New Testament for our pattern evangelist, we find his motto is ever, "The regions beyond."

We believe it is quite necessary to preach the gospel to the people in the towns; but we would say again, there are brethren equal to the occasion, who, on account of their secular callings, are "fixtures;" without evangelists "dropping anchor," and becoming, toward the "regions beyond," "stedfast, unmoveable."

Turning to Acts xiii. 46, we find it was necessary that the gospel

should be preached to the Jews first; but seeing they put it from them, and judged themselves unworthy of eternal life, the Lord's witnesses turned to the Gentiles, or the "regions beyond;" and we see the happy result, "The word of the Lord was published throughout all that region" (ver. 49). Has it not been proved by our ministering brethren that most of the people in the towns, reject the Word or put it from them; yet they fail to go to the "regions beyond." How many repeatedly travel over the same ground, liking things made ready to their hand. It is high time, brethren, that the borders were enlarged; and when such is the case, "the people who sit in darkness see great light, and to them who sit in the region and shadow of death, light springs up." There will never be more need than now, for truly "darkness covers the land, and gross darkness the people."—T. MARSON.

[NOTE: Our brother gives us some hard knocks; but hard knocks are sometimes worth their weight in gold. "Let the righteous smite thee, it shall be an excellent oil," is a verse that comes to our mind. We heard it said at a Palmerston conference, that our evangelists were "scrubbers;" that generally before they could set to work with the gospel, they had first to set about and "scrub down" the Christians to get off some of the accumulated rust. To the evangelist, the assembly is his "base of operations"—the point from which he works; and he should have, so to speak, "one leg in and the other out." His efforts are paralysed if things do not stand well at headquarters; and hence the need at times of paying some attention to those he had left behind. Thank God, he is no slave of anybody's; but the Lord's free man to do as He directs, and He only. We have known of evangelists whose eyes have often wistfully looked upon some "fresh fields and pastures new," and were not able to go, because public halls were not rent free, and accommodation houses made a charge for board. Probably our brother's article will set more than evangelists, "considering their ways."—F.F.]

Reception into the Church.

IN my contribution last month, I sought to bring out specially the difference between individual and assembly reception, and also to direct particular attention to the fact that the assembly receives into itself and not for the act of breaking bread. I much regret to see that both in the October and November issues of the TREASURY, there is a want of clearness in nearly all the articles on this subject. Breaking bread is one of the most precious acts of fellowship; but receiving *to the table* is nowhere taught in the Word. The only reception is amongst ourselves, that is, into the assembly; and those received break bread because they have been received amongst us; but they are not received to "break bread," any more

than for any other special act of church fellowship. Unless this is clearly seen, confusion must necessarily result.

I desire now to refer to two kinds of reception into the church; and to the distinction between the church to which the Epistle to the Ephesians is written, and the church to which the Epistles to the Corinthians are addressed. Into the former, the Lord only receives, and none is ever put away; into the latter the church receives, and in specified cases puts away. Membership of the former does not carry with it membership of the latter. If I am a member of the church in the Ephesian aspect, that is, if I am born again, I am a fit candidate for membership of the church in the Corinthian aspect, but I am not thereby a member of it. Those gathered should receive me, but until I have been received I am not a member of the local corporate church. No brother, or number of brethren, have the power to receive me, it must be an intelligent act done by the assembly.

It is well to notice that Rom. xv. 7, "Receive ye one another, as Christ also received us," is not written to the church but to the individual saints at Rome. It is an exhortation to them. If it referred to church action it would then mean that the brother is to receive the church, and the church is to receive the brother; for it is clear that in this passage both are regarded on an equal footing, and each receives the other. The language therefore could not apply to the church receiving a brother.

In Matt. xviii. 20; "Where two or three are gathered together in My name," there is no reference to reception. It is a declaration concerning those who are gathered. I think this verse is much wider in its application than church fellowship (I use this expression in the sense in which it is usually understood). Two or three brethren or sisters may gather together in His name without being on that occasion met in church fellowship.

In reading the Word, it is of the utmost importance ever to keep before our minds two things: first, who is addressed; and second, the circumstances under which the scripture is written. Failure to keep these points before us, leads to continual misunderstanding and consequently misapplication of God's Word.—C. ROUT.

[We are somewhat surprised at the expression in the above article that "there is a want of clearness in nearly all the articles (lately published) on this subject:" that is, "that the assembly receives into itself, and not to the table;" seeing that nearly all the articles referred to definitely state that there is no such thing in the Scriptures as reception to the Lord's table. Is it not a fact too, that while there is a difference between individual and assembly reception, they are both on the same ground; namely, they are received because they belong to Christ and are right in walk and doctrine. If there were Scriptural reasons for not receiving a given individual into the fellowship of the assembly, the same reasons would prohibit his individual reception. In this respect 2 John 10 is as important to the individual as 1 Cor. v. is to the assembly.—EDS.]

JESUS, LORD OF GLORY.

"Had they known it they would not have crucified the Lord of Glory" (1 Cor. ii. 8).

OH Jesus, "Lord of Glory," unspeakable the love,
The thirst for our salvation which drew Thee from above
To Bethlehem's lowly manger, the Virgin's child to be,
The "Man of sorrows," seeking poor *fallen ones* like me!

Oh Jesus, "Lord of Glory," adoring I retrace
Thy path of loving service, Thy deeds of power and grace;
But, oh! Thy words they thrill me, salvation full and free
On weary souls bestowing, on *sinful men* like me.

Oh Jesus, "Lord of Glory," as on Thy cross I gaze,
And view Thee wounded, dying, my heart is all amaze!
For there of God forsaken; made sin upon the tree;
In Thee, the Lamb, the Victim, *my Substitute* I see.

They knew Thee not my Saviour; they scourged Thy sacred form:
They spat on Thee, and mocked Thee with cruel crown of thorn:
Thy thunders might have crushed them; yet on that awful tree
The "Lord of Glory" suffered *death*, that He might *ransom me*!

Oh Jesus, "Lord of Glory," I joy to hail Thee now
The risen Man in glory, the King of Glory Thou:
Yet of Thy crowns in glory no diadem I see
So peerless as that *thorn-crown*, so meekly borne for me.

Oh Jesus, "Lord of Glory," that night of parting pain
Thou saigest to thy people, I will surely come again:
It is this hope that keeps me still looking Lord for Thee,
And saying every moment, He is *coming soon* for me!

Oh Jesus, "Lord of Glory," words fail me to express
The half of all Thy glory, of all Thy loveliness,
But when, "caught up" to glory, Thy glorious face I see,
My song shall be His praises who "*gave Himself for me*."

SAMUEL J. DECK.

Conference Notes.

WEST EYRETON.—The second annual conference, on Oct. 9, was truly "a good day" to all present. Our need and great weakness called forth a spirit of prayer, which was good to see. The Word was ministered by Messrs Johnson, Boam, and Nielson (Rangiora); an address by the first-named being especially solemn and precious. Referring to Isaiah lxiii. 7-12, our brother said, "If we only come together to talk over His loving-kindnesses to us, we should have a good meeting, though no one was on the platform." "Would we convince men we are what we *say* we are? Let us remember 'actions speak louder than words;' and if we *walk* con-

sistently we shall preach a sermon as long as our life."—E.M.R. [From another source we hear the Lord was pleased to bring one more soul out of darkness into light.—EDS.]

NAPIER.—There was a very good attendance at the conference on Nov. 9, numbers coming from distant parts. It was a source of joy to our hearts to notice the number of young people present. We believe that in all-day meetings the dear lambs of the flock should not be overlooked; preachers naturally like to be getting on with advanced teaching, to the neglect of the young ones who need "the sincere milk of the Word." Those who ministered were Messrs Alf. Clarke, Harrison, Grubb, Aiken, Collis, and Sowersby. Reference was made by one to Elijah's weakness in fleeing at the threat of a woman; but another suggested that if the 7000 secret disciples had only been out-and-out for the Lord, Elijah's faith would have been strengthened and he would probably never have fled.—R.G.

MAXWELLTOWN.—The general opinion seems to be that Nov. 9 and 10 were two very good days, and that the meetings were hearty and nothing behind former occasions, which is saying a good deal. At the breaking of bread rather more than 100 sat round the table of remembrance. Between meetings, a number of us assembled for prayer in a bachelors' quarters, and we found that our gracious God and Father heard and answered our cries for a profitable and helpful time. Nothing appears to have been out of place. At each meeting we had tokens that the Lord did really "love the people;" and now we have dispersed feeling thankful that we came. Those who ministered to us from the Word were Messrs Dickie, Longman, Scouler, Chrystall, Everiss, Milne, Marsom, Smith, and Hill. The Lord's-day following, a baptism took place: a man and young man, saved some time before, obeyed the command. It was a good time. Mr. Ferguson remained for a week and had some meetings.—F.F.

DEVONPORT.—This place, of late, has been the centre of much blessing, and the conference held on Nov. 9 was a time of further refreshing. The main thought throughout the ministry was, "The Lordship of Christ." At the close of the afternoon meeting we went to the seaside, where eight obeyed the Lord in the ordinance of baptism. It was a happy time, and a practical acknowledgment of Him as Lord. Those who took part in ministry were Messrs W. R. Wilson, Smith, Lowden, Jones, and Martin. Our regret was that more of the Lord's people did not value the privilege thus afforded of fellowship in the things of God. However, the loss is theirs; those that did attend had much to thank Him for, and went away both helped and blessed.—F.S.M.

RONGOTEA.—The meetings on Nov. 9 and 10, were numerously attended; the enlarged hall still proving, on one occasion, too small to accommodate the people. Compared with some former meetings, the ministering brethren present were few, but the good Lord came in and met the need of His people. The chief line of ministry was: Growth in grace and practical holiness; and throughout was helpful and profitable. Those who took part were Messrs Hinman, Whitehead, Hockley, Jenkins, and T. Rowe.—C.H.H.

HENLEY.—The ninth annual conference was held on Nov. 11. The attendance was as large as usual, and we had good weather. Those who ministered the Word were Messrs G. Grove (Australia), W. Coppin, Blackey, McIvor, and H. Wilson. The meetings were thought to be the best of the kind ever held in Henley. The Lord's presence was very manifest. Mr. Grove gave us the following points from Romans viii. :—Without condemnation (ver. 1); without fear (ver. 15); without charge (ver. 33); and without separation (ver. 36). And from 2 Cor. v., he gave us:—Always confident (ver. 6); and always careful (ver. 10).—W.T.A.

NELSON.—On Nov. 9 the Lord gave us a good day and a good time, at Waimea West. In the morning seven were baptised (all but one from the Sherry valley, 30 miles away), making 34 in the last two years, including those at Greymouth. The Word was ministered chiefly by Messrs Jeffreys, Gray, and S. J. Deck, and was to profit: and, with the sense of the Lord's presence and goodness, believers were refreshed and happy.—A.M.P.

UPPER HUTT and TIMARU.—No reports are to hand.

Work among the Maoris.

MR. G. MILSON writes:—I have recently visited the Maoris of the Upper Rangitikei River. At two paha they asked me to preach in their meeting-houses; great attention was paid, pleasant and profitable conversations followed the preaching, and as usual the tracts were received with pleasure and eagerly read. One leading man, whose Bible was dilapidated, wanted a new one; this will make nine Bibles and five Testaments and a number of hymn books, disposed of this year. A coach proprietor just lately asked a Maori passenger if he was saved; he answered, "Yes, and the blood has washed my sins away." Then the secret came out: Some time ago I was preaching to the natives in the Lower Rangitikei district, and it was then the Lord wrought the change. To Him be praise.

Mr. F. S. Martin has paid a fortnight's visit to the Thames. At Kerepehi (a Maori settlement some 12 miles up the Pihake river) the meetings seemed most profitable; and, in leaving, the natives hoped he would come again, and said he was the first European who had ever been there to preach in their mother tongue. Though expressing themselves as much helped, they thought his stay too short for them to fully enter into what they had heard. Our brother has to contend a good deal with Mormonism, and feels that it takes it out of one terribly, and makes one glad to get into Christian fellowship again. The gift of a bicycle has met a long-felt want, for it will save much time and weariness in visiting the paha.

Mr. H. Curran sends us the following:—"The work among the Maoris is an uphill work, and slow compared with what we would like to see it; but one cannot move about among them without

noticing a very marked change for the better, for which we are deeply thankful. Some of the business men have marked the change. One of them came up to us and told us that he was glad to see the interest we were taking in the natives. Then he said that he knew a number of changed men among them. He said, "I have noticed R—— in your company a good deal. Well, he owed me money, and would not face me. He always kept out of my way. Lately he began to pay me; and now he looks me straight in the face. I said to him one day, 'How is it, R——, that I can trust you now? and you always keep your word?' R—— replied, 'I'm a *new* man!' R—— is a Maori chief, who had professed to get saved six months before. Then the storekeeper went on to tell of another changed man, one of our interpreters, who is in the meeting. Just after this man's conversion, we took another evangelist to see him. The evangelist began to question him closely, to see whether he was really saved or not. The Maori said, 'I always believed in my *head* that Jesus died for me, but six weeks ago it got into my *heart!*' Soon after the above conversation he was baptised; and now, on a Lord's-day morning, may be seen sitting at the Lord's table. Later on in the day he will mount his horse, and ride to other parts to preach the gospel. On week evenings this dear Maori brother is found in shearing sheds, and various places, trying to lead his countrymen to Christ; and since the Word has got into his *heart*, even the business men are compelled to say, 'He is completely changed.'"

Jottings on Reception.

SELECTED BY MR. MARSHALL.

DIFFERENCES OF JUDGMENT.—Differences of judgment on minor points ought to be no barrier to fellowship among God's people. The insisting on *uniformity* where God has permitted *liberty* and expressly forbidden us to judge one another is one great hindrance to the manifestation of unity.

LIFE OR LIGHT?—A sect founded on knowledge is the worst of all sects (J. N. Darby).

INTERCOURSE WITH ALL SAINTS.—Let us seek intercourse with all saints and aim at being of one mind and judgment.

NON-ESSENTIALS.—No revealed truth of God is non-essential. All truth is essential for that which it was revealed, viz: fellowship with the Son and with the Father.

RECEIVING CHRISTIANS.—Wherever a man is found humbly confessing the name of the Lord (whether he be 'Churchman' or 'Dissenter,' that is not the point), we are bound to receive him (Wm. Kelly).

WHAT IS SECTARIANISM?—Sectarianism is a wall built by the flesh to maintain a position and standing when spiritual life wanes and the power of God is not realised (Henry Groves).

Fallen Asleep.

—O—

THE Lord has at last called to be with Himself, our sister Miss Whitehead. She "fell asleep" at her brother's residence in Palmerston N., on Nov. 12, at the age of 61. She had been more or less an invalid for many years, and thankfulness is felt at God's goodness in allowing her no further suffering. She often expressed a desire to be "at home," and though at the last she had not much joy (owing to her weak bodily state), yet she firmly rested on the sure Word of God. For about 40 years she had known the Saviour, and had the privilege of being baptised by the late Mr. Spurgeon, in the Metropolitan Tabernacle. There has been found in Miss Whitehead's Bible, a prayer-list containing the names of many of the Lord's servants in New Zealand, and a few beside. Mr. Hinman conducted the funeral service.

Our beloved brother, Mr. Charles Nicolas Rowe, of Rongotea, departed to be with Christ on Oct. 31, in his eighty-second year. His last days were filled with comfort through the loving ministrations of his sons and daughters-in-law—all of whom are saved—yet his increasing weakness and infirmity made him continually long to go. For the last few weeks this was his one desire, that the Lord would take him home; but his spirituality deepened and ripened as the end approached, and he frequently spoke of the Lord's preciousness, entering with joy into the singing of well-known hymns; and he did not forget to plead with others to meet him in heaven. For 20 years our brother has been identified with the assembly at Rongotea, and the "savour" left behind is good. The funeral was very largely attended, while much liberty was realised by Messrs C. H. Hinman and D. Walton, in conducting the service at the grave.

Major R. M. Paton has passed away. He died at Hope, Nelson, on Oct. 28, aged 77. It is nearly 40 years since he came to Nelson, and he was saved about two years before that. He had been failing in health this last year, and for some weeks, latterly, often asked an arm. He passed away painlessly and peacefully, in his sleep, as he had desired. The subjoined lines were copied by him for a friend, only a fortnight before they were realised; and these were read at the burial. Messrs. Jeffreys, Gray, Samuel and George Deck, took part in the service, which was a comforting and even triumphant time.

A PILLOW FOR THE WEARY.

"Only a little while, then the dear Master's smile, radiant and sweet;
Only a few short days, then a long hymn of praise, low at His feet.
Blessed and glorious thought, He who my soul hath bought, I shall behold;
No mists of earth between, no sin to intervene, raptures untold.
Washed, redeemed, sanctified; perfected, glorified; I shall arise;
From my accustomed place, changed in a moment's space, joyous surprise.
There with my Lord to be, throughout eternity, never to roam;
Suffering and trial o'er, pleasures for evermore, safe! safe! at home!"

Jottings.

STRAITS SETTLEMENTS.—Several have lately been professing their faith in the Lord in baptism. A young man was first, then three Chinese men followed, and later on five Chinese women, and there are expected three Tamils. Mr. Macdonald and family have all left for England, and expect to be away a year. We New Zealanders will have Penang to ourselves. It is just three years since we came to these shores, and we can still praise the Lord for bringing us here. All are well at present.—WALTER S. BLICK.

CHINA.—We received a brief note from Dr. Case, who, with Mrs. Case and their little boy, was on the way back to N. China. They earnestly seek the continued prayers of believers in New Zealand and Australia. In view of the great needs in China and other lands, they would not have us forget the Lord's words: "The harvest truly is plenteous," &c., and that the "Pray ye therefore" is in due time followed with the "Go ye therefore." [In the next issue we hope to insert an article by Dr. Case on "God for, with, and in His people."—EDS.]

QUEENSLAND.—Messrs Blair and Isaac have been visiting a few small assemblies, and were present at the Brisbane conference, which seems to have been a good one. They helped Mr. Manders a little in the gospel tent at Albion, then thought of going on to Gympie, and are working their way (D.V.) toward Bundaberg for the Christmas conference.

RANGIORA.—Messrs Johnson and Phillips have been here and at Fernside, and the meetings were only moderately attended. One soul is believed to be saved. The assembly contemplate a new hall, and have promises for about half the cost of the section.—G.H.C.

MARTINBORO'.—We had the joy of baptising a sister 76 years of age, and of receiving her into fellowship. She has been 60 years on her heavenward journey.—A.M.

Mr. Marshall has been worse of late. The sleeplessness which has returned has been very severe. He purposes leaving the Colony soon, *via* San Francisco. His present intention is to leave Auckland in the middle of January to go for a time to a health sanitarium in New York State, ere returning to Scotland. Pray for him.

Mr. J. Lowden is still doing a little work at Devonport (Auckland). Others have been saved, and Christians helped. Eight believers have been baptised, and more are expected to follow. Our brother thinks of by-and-bye going South for a change.

Mr. J. F. Gray has left Nelson for Wellington, intending visiting a number of places during the summer months. We hear of further blessing in the gospel through our brother's labours.

Mr. Hinman, after a long residence in Palmerston N., has sold out, and will be leaving (D.V.) for Auckland, although he had thought of going first to Dunedin.

Mr. Robert Grubb has taken a house in Palmerston N., and will (D.V.) make it his home for the present.

Mr. James Kirk, missionary from S. America, has been visiting assemblies in the Wairarapa and Hawkes Bay. After visiting those around Palmerston he hopes to go down the Manawatu Line. He leaves (D.V.) for S. America early in January.

Mr. William Coppin has removed from Purakanui, and his new address is Burnside, Dunedin.

Mr. James Dickie has been visiting some of the Hawkes Bay assemblies.

Mr. Geo. Pearson has not got a helper for the Gospel carriage, as we go to press.

Questions and Answers is held over until next issue. No replies were sent in.

Don't forget our reminder about the *Ambassador*, and send along a good order; for consider the good which might be done by forwarding a paper to your unsaved relations and friends.

The Pocket Calendar is ready, and may be had from Mr. Whitehead for one penny. It contains the revised Assembly List, appropriate texts for each month, choice selections on Communion and Humility, two Bible-readings, &c.

We are making some changes in the the form of the TREASURY for next year, which we believe to be an improvement. There will be 32 pages as against 20, but though we are reducing somewhat the size of the page, the lines will be shorter and more widely spaced, making it much better to read; beside the alteration will make a thicker and neater volume when bound. Our readers will benefit by a good two pages extra reading matter, and as the annual subscription will remain as before, we shall be pleased if subscribers will endeavour to increase the circulation of the paper.

Bound volumes of the papers can be had of Mr. Whitehead—TREASURY, 2/-; AMBASSADOR, 1/-; by post 3d extra.

Coming Conferences.

[IF THE LORD WILL.]

Dec. 16—Geraldine.	Communicate with J. Davis.
Dec. 25—Milton.	„ R. A. Parlane, Spencer St.
Dec. 25-26—Christchurch.	„ John Heal, 51 Montreal St.
Dec. 25-26—Ngairu.	„ R. Quarrell.
Dec. 25-26—Palmerston N.	„ E. Whitehead, Main St.
Dec. 27—Manakau.	„ Henry Moffatt.
Dec. 29-30—Maharaha.	„ James Wall. Trains met at Matahiwi station.
Jan. 1-2—Waverley.	„ A. Aiken.
Jan. 1-2—Feilding.	„ J. Bishop. [Arcade.
Jan. 1-2—Dunedin.	„ G. Derbyshire, Royal

The usual hours will be observed for the above conferences. Refreshments provided freely. Friends requiring accommodation will communicate with those whose names are given. A hearty invitation is extended to all.