

New Zealand
Crested.

Volume 2.

— THE —
NEW ZEALAND

TREASURY.

A JOURNAL FOR MINISTRY OF THE WORD,
AND
TIDINGS OF THE LORD'S WORK.

—
EDITED BY
C. H. Hinman & F. Ferguson.

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VOLUME IV.—1902.
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PALMERSTON NORTH, N.Z.
Printed and Published by E. Whitehead, Main Street.

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The
NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."
(Luke xii. 35-36).

VOL. IV.—No. 1.

JANUARY, 1902.

HAVE WE DONE WHAT WE COULD?

BY MR. FRANKLIN FERGUSON.

WE have passed another mile-stone on life's journey. The year 1901 has gone, but it is not done with. It will meet us again at the judgment-seat of Christ. We have walked another stage of our desert pilgrimage toward the land of promise—the rest which remaineth for the people of God. Our covenant-keeping God has watched over us for good these past months, and we can only speak well of Him. We have not one bad word to utter. The many and varied experiences along the way were designed by the All-wise to humble us, and prove us, and to know what was in our heart, and to make us know that men do not live by bread only, but by every word that proceeds from the mouth of the Lord (Deut. viii). How far has each one profited?

At such a time as the New Year, a little *self*-examination is not out of place, albeit it is more natural, therefore more agreeable, to get our neighbours under the microscope in preference to ourselves. Alas! for poor human nature. "To see ourselves as others see us" is, however, the great desideratum (a thing desired).

When reviewing the forty years' wanderings of the Israelites in the desert, we can show a keenness in finding all the places where they missed God's path; with exactness we can point out just what they ought to have done in

the hour of their failures; and we can prove quite surely to an unbiased mind that Israel were the most unbelieving, stiff-necked, and hard-hearted people that ever lived on the globe. We venture to wonder that Jehovah did not lose all patience with them, and overthrow them completely. Verily they were a bad people!

But, hold! let us ask a question as the old year recedes and we step on the threshold of the new: "What then? are we better than they?" The Spirit gives the answer: "No, in no wise." Our superiority over the children of Israel is only imagined. It can only be foolhardiness for anyone to affirm, "My record is a better one." In looking over the past twelve months, can we say with a clear conscience: "We have done what we could?" We must confess, perhaps reluctantly, that much which we ought to have done has been left undone; and we have done those things which we ought not to have done. Is it not so? Brethren, we are leaving a year behind us: what shall the harvest be?

Have we done what we could to keep up true fellowship with the Son of God? "Come ye yourselves apart into a desert place and rest awhile," is the Lord's recipe for maintained communion. To neglect private devotion is a most short-sighted policy. Some people are a bit like the young man Absalom—he had not seen the King's face for two years. To be prosperous and have good success we must make a delight of the Word of God, and a pleasure of meditation. It is wonderful how "born again" people can become completely absorbed with present things: fairly submerged in the world.

Have we done what we could for the salvation of our households? Oh, parents, neglect not the family altar, and put God first with your sons and daughters. Let it be as it was at creation: "In the beginning—GOD." Have your children to rise up and call you blessed. Take time to gather the children round you when the work of the day

is done, and read and pray with them. See that you do not make it long and tedious. Be short and simple. Why should they grow to hate the reading? Command the strictest reverence for the Scriptures, and impress upon the youthful mind that you are drawing near to God. Husband and wife should have times of prayer together, when the children, one by one, should be prayed for, and the blessing of God sought upon the home. Some men don't like to pray before their wives; and some women don't like to pray before their husbands. Be done with such sensitiveness.

Have we done what we could in the spread of pure gospel literature? Probably, through the post, we have the largest door of service open to us, and anyone may enter it. Printed matter, up to 2 oz., can go anywhere for a half-penny. For a few pence, monthly, a number of gospel papers and tracts could be sent out, and no one may know who is the sender. Don't go to heaven with nothing done for Jesus when such a wide door of opportunity is invitingly open. We know a Christian man who posts on an average 250 copies of the *N. Z. Ambassador*, per month, to the farmers scattered over the North Island; and he is not what people would call a rich man. One month the Lord helped him to more than double his output, and he sent 600.

Have we done what we could for the work among the 43,000 Maoris, in praying for more labourers and assisting those who have already given up their lives to this work? We have wakened up a little in the last three years, but not to the extent we might. It is believed that fully one-fourth of these natives have very little knowledge of the Saviour. In king David's charge to his son Solomon (1 Chron. xxii.) he says: "Arise therefore, and be doing, and the Lord be with thee."

Have we done what we could for the gospel in the Straits Settlements, China, and South America? We have

been visited by our missionary brethren Mr. Macdonald, Dr. Case, and Mr. Kirk, who have most earnestly endeavoured to impress us in New Zealand with the overwhelming needs of the peoples in the lands they come from. Their visits have not been without some good results, thank God! But a fire dies down if not occasionally poked, and we just now would be a poker for the Lord's sake and stir up your smouldering embers. Don't let it be felt concerning our noble brethren and sisters unselfishly toiling in foreign fields—"Out of sight, out of mind." To pray more, we would feel more.

In conclusion, we wish the reader a happy New Year, or else a wretched one. If you mean, by God's grace, to live not unto yourself but unto Him who died for you—then all happiness; but if, on the contrary, you have no heart to rise to the occasion and "play the man"—then all wretchedness. May God help all to exclaim—"For to me to live is Christ."

BIBLE AND NEWSPAPER.

A STORY is told of a minister who taught an old man in his parish to read. He proved a proficient scholar. After the teaching had come to an end the minister was not able to call at the cottage for some time, and when he did he only found the wife at home. "How's John?" said he. "He's canny, sir," said the wife. "How does he get on with his reading?" "Nicely, sir." "Ah! I suppose he will read his Bible very comfortably now." "Bible, sir! Bless you! he was out of the Bible and into the newspaper long ago." There are many other persons who, like this old man, have long been out of the Bible and into the newspaper. They have forsaken the fountain of Living Waters and have gone about among muddy pools and stagnant morasses to seek something which might slake their thirst.

GOD FOR, WITH, AND IN, HIS PEOPLE.

SUBSTANCE OF AN ADDRESS BY DR. J. N. CASE

[Scriptures read: Rom. viii. 31-32; Matt. i. 23; xviii. 20; xxviii. 20; 1 John iv. 6.]

IN the Divine workings, whether in creation, providence, or grace, we ever see the whole Godhead engaged. The special truth of the Old Testament was that Jehovah was *for* His people. When Christ was on earth God was manifestly *with* men. The characteristic fact of this dispensation is that God dwells *in* His saints.

But the three things are now true of all regenerate men: God is *for* them, He is *with* them, and He is *in* them. Marvellous facts! May the knowledge of them duly influence our hearts and ways!

I. GOD FOR US.

A saint of old records for us his experience on this line. "When I cry unto Thee," he said, "then shall mine enemies turn back; this I know; for God is for me" (Psa. lvi. 9). And again it is written: "The Lord is on my side (for me); I will not fear: what can man do unto me?" (Psa. cxviii. 6).

And the faithful of New Testament times are no less confident on this point. The most casual examination of the first scripture we read (Rom. viii. 31) shows that the "if" of the verse is not the if of doubt, but of certainty. The verse might be paraphrased thus: "Since God is, and ever will be, *for* us; what matters it who is, or ever shall be, against." It is the song of the believer under all the possible circumstances and exigencies of his present existence.

In ten thousand ways God has made it plain that He is on the side of His people. But, be it observed, in Rom. viii. this statement of fact is directly connected with the cross (ver. 32). This, surely, is significant. Calvary is the place

where God unmistakably proved that He was *for* us; and at the same time it was made equally clear that He was against our sins.

But sin is not an entity that can be punished in itself; it must be dealt with in a person. And the old, yet ever incomprehensible, truth is that at the cross our sins were transferred to our spotless Surety, who by His death atoned for them and put them away. For Christ, who knew no sin, God made to be sin for us; that we, in Him, might become the righteousness of God.

Yes; Calvary makes it clear beyond question that God is on the side of His people. But that this might be eternally true it was necessary that at that time He should be *against* Christ. In this connection the Spirit of God uses this word or we would not dare to do so. It was in view of this hour that the Spirit of Christ in the prophet wrote: "Awake, O sword, *against* My Shepherd, and *against* the Man that is My fellow, saith the Lord of Hosts" (*Zec. xiii. 7*). The sword, in itself, is inanimate and will-less. It could not have been against Christ unless the One who held it was also against Him. And such was the fact. But do not mistake my meaning. *Personally* the Son was never more pleasing or acceptable to the Father than when on the Cross: His going forth to Calvary was the crowning proof to an on-looking universe of His love for and obedience to the Father (*John xiv. 31; x. 17*).

Yet God, as the righteous judge, was necessarily against Christ at that hour, not because of anything in Himself, but because He was acting as the Representative and Surety of His guilty people. But that was soon past; and in resurrection the Father's face of radiant grace shines upon Christ and all His people. And henceforth and forever God will never be against, will never forsake, the soul that makes Christ his refuge. "For Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (*Heb. xiii. 5-6, R.V.*) That God was *for* us at

that supreme crisis is faith's strong reason for concluding that He will ever be for us. So that we may boldly ask: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

II. GOD WITH US.

This was a great step in advance in the ways of God with men. From early times it had been predicted; and in the Old Testament there are several recorded instances of Jehovah manifesting Himself in human form: but when Christ was born the Deity permanently enshrined Himself in the nature and form of man. Then it was that the Word, which was in the beginning with God and was God, became flesh and tabernacled among men, and those whose eyes were enlightened beheld His glory, as of the only begotten of the Father. At length, in the fulness of time, the word spoken of the Lord by the prophet was fulfilled; and the virgin brought forth the Son to whom alone could properly be given the title *IMMANUEL, God with us!*

1: In this first passage in Matthew (*i. 23*), He is God with men for their salvation. It is closely connected with that other name which He alone can fittingly bear—*JESUS!* i.e., Jehovah the Saviour. "Thou shalt call His name Jesus," it was said, "for He shall save His people from their sins." And no being less than Immanuel could have done this for us. The exigencies of the case called for the interposition of a divine Saviour in human form. And in the most absolute sense of the words that is what we find in the Lord Jesus Christ.

2. But when He ascended up on high He did not cease to be Immanuel. Though unseen to the eye of sense He is still with His people. In view of His bodily absence He spoke that well-known word which has become the *Magna Charta* of all church gatherings: "Where two or three are gathered together in My name, there am I in the midst of

them" (Matt. xviii. 20). What more can disciples of Christ need? It does away with the necessity for human authority, permission, or approval, in the assembling of themselves together for worship and mutual edification, of two or more Christians. In recent years, to saints in many lands, the fact here stated has been of untold blessing and comfort. Not a few saints everywhere were groaning under the burden of association with a grossly inconsistent profession and worldliness, sighing over the general ignoring of the characteristic truths of Christianity, grieving over the divisions and schisms around them, and distracted and repelled by the sectarian principles and practices advocated and gloried in by most who bore the name of Christ: this scripture came as the divine provision for saints in just such days as these. And in the fact announced in the verse they found a way out of their perplexities, and peace and comfort of soul.

The many beautiful points in the statement we are considering have often been pointed out and enlarged on. But to me it seems that the chief point of the verse is often missed. "My name" are the pivotal words of the verse. Let us not forget this. In the Scripture, name stands for *nature* or *character* as well as for authority. What lowliness and meekness, what gentleness and grace, what holiness and truth, should mark off those who profess to be gathered unto the name of the Lord Jesus! It would, perhaps, be well if we talked less of being gathered to the Name, and showed more, both in our corporate and individual ways, that we are so gathered.

3. And let us also call to mind that He is **IMMANUEL** for our service, just as He is for our salvation and church gatherings. The "Go ye therefore" of Matt. xxviii. 19, is followed by "And lo! I am with you all the days even unto the end of the age." Blessed assurance for all busy, burdened servants in all parts of the great harvest-field!

(To be continued, if the Lord will.)

BUT I CAN TRUST.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. iii. 5).

I CANNOT see with my small human sight,
Why God should lead this way or that for me;
I only know He saith, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray:
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found:
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's for ever;
So I can trust.

A MORE EXCELLENT WAY.

“WHO would think,” said my sister while preparing a rice pudding, “that so small a quantity of rice would make a pudding sufficient for four persons!” Those grains, so dry, so small, so hard; but so full of possibilities, bear a striking resemblance to the truths that are held—I cannot say enjoyed—by so many Christians. Each grain is capable of expanding to many times its own size, and of giving out at the same time enough starch to cause the whole to adhere together in one large mass. But alas! there is a certain pleasant sensation derived by some persons, from grinding these grains between their teeth, though every bit they swallow means a bit of indigestion, and every grain thus swallowed, is a grain less for food to be shared with the hungry multitude. It is a food stuff; but not “food convenient,” therefore show I unto you “a more excellent way.”

Take these little, hard grains which can neither feed child nor man, say to yourselves, “we do not well in that we arrest the progress of the truth, and thwart the purposes of the great Provider, who has said, ‘Give ye them to eat.’” In order that you may get a blessing, place them *of your own voluntary will* in God’s saucepan. Let the Holy Spirit be the divine Cook, and see if He cannot “do wondrously,” while you look on. See! He brings just the right quantity of the water that fell from heaven—the water that brings verdant beauty even if it rises in a desert—the water which, if it be in a man, “springs up into everlasting life,” and becomes “rivers of living water.” See! He pours it upon the hard grains, and now that He can safely do so, He places the vessel on the fire.

Perhaps it would be better that you should take part, and not merely look on. We don’t want the great Worker to leave us out. How much better that God should “do

wondrously” *in* and *through* us, than that we should merely behold His working, and have “neither part nor lot in the matter.” Suppose then, that you become His cooking-pot.

The baptism of fire will warm you thoroughly before it affects the grains. Don’t be apprehensive that the heat will crack you, and you will be unfit for further use. The water within you will insure your safety, for the divine Cook knows both how to prepare the food, and how to preserve the vessels.

By-and-by you hear a little hissing and spluttering, and you are conscious that by remaining passive, you have become absolutely possessed by the fire. You are now no hindrance whatever to its action upon the grains. You might have remained on the shelf, cold and useless. The Lord might have had to do without you, and the world He so loved, might have had to do without you too; but it is not so, and the sense of being part of His great plan, sends through you a thrill of genuine pleasure.

Some of the water now begins to ascend as vapour; for God must have his portion even before the hungry ones get theirs. The Cook provided for this, when He measured the quantity of water. Perhaps He now puts your lid on; but whenever it is raised there is ample evidence to all beholders, and to the divine Cook Himself, that the black iron confines of your little vessel are too narrow for the praise which is at home only in the air.

No one has been fed yet; but you are full of praise, people are full of expectation, and their expectations are toward you. Praise God! that whatever the past may have been, the present is not a disappointment, and the future is full of hope.

How the water and fire have transformed the grains! They have lost both their hardness and their smallness, and are no longer independent and isolated. Instead of the binding properties being locked up in each little grain, they have been set free by the water, and dissolved by the heat.

The food is ready, the hungry are fed, and the complaining ceases.

Little vessel, what part have you had in this matter? "Not much in truth. I only surrendered the grains I had retained unfairly, and then I placed myself at the Lord's disposal. He did the work, and He filled me with 'joy unspeakable and full of glory,' during the whole process. I am glad I have been in touch with Jehovah-jireh to-day."
—P.F., NAPIER.

OUR RESPONSIBILITY IN THE GOSPEL.

BY CAPTAIN R. NEVILLE.

THE early churches of Thessalonica and Philippi were pattern churches in the matter of missionary zeal and energy. The Christians in Thessalonica excelled in many things, for which the apostle Paul could thank God. Their work of faith, their labour of love, and patience of hope in our Lord Jesus Christ, are all mentioned with approval; and also how they became imitators of himself and an ensample to all believers in Macedonia and Achaia (the two provinces of Greece). Because that from them had sounded out the word of the Lord, not only in these provinces, but "in every place your faith God-ward is gone forth" (1 Thess. i. 3-8, R.V.). And when he wrote his second epistle to them, they had continued in well-doing; and he feels bound to thank God that their faith grew exceedingly, and their love toward each other abounded. And he gloried in all the churches of God because of their faith and patience in all the afflictions and persecutions they endured (2 Thess. i. 3-4).

To the Philippians he wrote, "Ye yourselves also know, ye Philippians, that in the beginning of the gospel no one had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica once and

again ye sent unto my need." And this fellowship they had with him in his need, he says was "an odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God" (Phil. iv. 15-18, R.V.). And not only at Thessalonica, but to Corinth they also sent and "supplied the measure of his want." The church in that city was in such a carnal state that he would not receive any help from it, he rather worked with his hands with Aquila and Priscilla at his trade of tent-making, until such time as the Lord sent help from his much-loved spiritual children at Philippi (2 Cor. xi. 9). And again, when a prisoner at Rome, they had fellowship with him in his need and affliction, sending their gift when opportunity presented itself by the hand of Epaphroditus (Phil. ii. 25, and iv. 10-14). And this help did not come out of their abundance; but he testifies that out of their deep poverty the riches of their liberality abounded (2 Cor. viii. 3), making their sacrifice all the more acceptable and precious in the eyes of Him who sees and notes all such things when done for His sake.

By these scriptures we see that both these churches, in their own way, helped to spread the good news of God's salvation. Fortunately, in those early days Christians did not think and speak about the gospel net being full when they got saved themselves, and while so much of the world which "God so loved" was lying in heathen darkness. They did not relegate "Go ye into all the world and preach the gospel" to a future dispensation, when they themselves would be at home in the glory. Young Christians, in their first love and faith, don't generally do so, unless very badly taught. But it has become a fashion now with some thus to speak, and so excuse their negligence in spreading the savour of that sweet Name which brings life and peace to every trusting soul. Well it is for us, who were once "sinners of the Gentiles," that the apostle Paul and those like-minded with him, believed that they were sent to "preach the gospel to every creature," and had the burden

of this commission so much on their souls that they felt, because of God's love to them, that they were debtors both to Jew and Gentile, with a "woe is unto me," if they preached it not. Had they interpreted the Lord's mind as some do to-day, we would, humanly speaking, be still in darkness, "enemies in our minds in our evil works" (Col. i. 21, R.V.), to all that is of God and His eternal salvation.

Thus these early Christians strove for the furtherance of the gospel—those of Thessalonica, by carrying the Word themselves to places outside their own district; and they of Philippi, by sending to the need of those who had gone forth for "the sake of the Name, taking nothing of the Gentiles;" and each leaving us a bright example for to-day. If, like the Thessalonians, our "love toward one another and toward all men abounded," it would find expression and scope for its energies in thus either going out ourselves with the gospel to those in regions beyond, or in ministering to those who have thus gone out. Our New Zealand assemblies have not sent many forth; and if the advice of Dr. Case be accepted as an axiom, viz: That only those should go to heathen lands whose love for souls is so great that they cannot rest at home; I fear in our present low condition not many are ready to go. But surely we can do more than we are doing for those labouring in this and other lands, in the way of prayer and monetary help.

These thoughts were brought very vividly before me the other day when reading *Echoes of Service*. In one issue I was struck with the number of letters recording thanks for timely help sent. One dear brother, labouring in the unhealthy, humid plains of India, had not had a change for seven years (and he must feel the need of it very much); and with him things had got to such straits that he writes, "your gift reached us in a time of great need. Like Peter and his companions (John xxi.), we began to think what we could do to earn something for our daily bread." And a sister, also in India, wrote, "I looked round my room to

see if there was anything I could sell," before her need was met by the Lord sending through some other sister. In seven other places in the same number, there are indications, when we read between the lines, that supplies reached the writers in times of deep need. God does, no doubt, for His own glory and for strengthening the faith of His servants, allow them these trials of faith and patience; but surely that in no wise clears us of our responsibility in doing our utmost to prevent such need and anxiety as these circumstances occasion to those who, more faithful than ourselves, have gone forth in His name.

In most of New Zealand assemblies no doubt the great bulk of the members are persons of limited means, but is there not even for them a scattering that yet increaseth, and a withholding that tendeth to poverty? (Prov. xi. 24, and xiii. 7). The widow (1 Kings xvii. 10) who, out of her last handful of meal, first baked a little cake for the man of God, was a great gainer by it; and the five loaves (scones we would call them) and the two small fishes of the lad (John vi. 9) when given into the Lord's hand and blessed by Him, became the means of blessing to thousands. Among us we have not the stipend of "our minister" to raise, nor a sustentation fund to subscribe to, neither have we heavy debts on grand churches and their costly embellishments to assist in paying off; yet surely we have not been set free from these things that we might spend the money, so saved, on self. Those who are really "God's ministers" require their needs met, and their efforts sustained, in this and other lands.

The building of God's church, and the finding and fitting the living stones which are to compose it, afford ample scope for the employment of any means and leisure, little or much, of which the Lord has graciously made us stewards. If there is any real desire in our hearts for the out-gathering from the world of God's elect ones; any real desire for the coming again of our Lord Jesus; any reality

in the hymns relative to that coming, which we often sing with such gusto; then there will be a corresponding sincerity in private prayer and in effort, which will cost us something, to hasten the consummation of that happy event.

“AM I MY BROTHER'S KEEPER?”

BY MR. C. H. HINMAN.

YES; in a most definite and practical sense I am. As long as there is responsibility between father and children, head and members, so long must there be a similar obligation realised by children in the same family, and members of the one body. We like, doubtless, to assert ourselves, and realise our independence; but from the time the above question was defiantly asked by wicked Cain, up to the present, the important obligation behind it has needed pressing.

The responsibility of children of God toward each other needs, we believe, tremendous emphasis at the present moment; for many of us, if we do not take the words of Cain on our lips, in a most practical fashion manifest them in our lives. In Rom. xiv. 7, we read: “None of us liveth to himself, and no man dieth to himself.” Yet, alas! we often forget this truth, and vainly imagine that we are not our brother's keeper; that we can make our own little nest and stop in it; mind our own business, and callously leave others to do the same.

If Abram had been of this spirit, he would not have left his peaceable home on the plains of Mamre to go after his brother Lot, when taken captive by the four kings. This little war was probably allowed of God to awaken Lot to a sense of his position and condition, and gave Abram, the pilgrim, an opportunity of manifesting brotherly kindness. Lot had gone wrong. He was a real backslider, and had manifested a spirit of intense worldliness and selfishness

toward Abram; but when he is in trouble, the latter, in the noblest and most unselfish way, rises to the occasion and acts for his deliverance.

If Lot's former treatment had been fresh in Abram's mind, he might have said on hearing of his trouble: “Just what I expected; it serves him right; he should not have been so selfish, then this would not have happened.” Something like this would have been easy and gratifying to the flesh, at the moment; but it was evidently far from the mind of Abram. “One that had escaped,” we read, came and told him what had befallen Lot, and in true brotherly love he acts at once. His trained servants, to the number of 318, are immediately armed. With them he pursued the kings, overtook and defeated them, and delivered his brother.

Do we thus act, beloved, when we hear that a brother has been taken captive? Do we at once put aside the cause of his overthrow, and lay ourselves out—though it cost us a week or fortnight's time—to accomplish his restoration? We fear not. When the messenger told Abram that the kings of the plain had been defeated, and Lot taken prisoner, he did not ask as Cain did, or as some of us might have asked: “Am I my brother's keeper?” No; he set us all an example in self-sacrifice, godly care, and brotherly love. Little is accomplished for God apart from self-sacrifice. The Lord Himself said: “If any man will come after Me, let him *deny himself*, and take up his cross daily, and follow Me.” This is the true path to success and honour.

Had Abram thought of the distance to be traversed, and the time necessary to accomplish it, Lot might have remained a prisoner. And if believers are afraid to give God the time necessary to attend week-night meetings; and the odd half-hours that might be spent visiting backsliders: they will certainly miss the joy and honour of being used in their restoration.

We have often wondered at the apparent zeal and care manifest when one is being received into fellowship; and the almost entire absence of it afterward. The "reception question" appears to have a charm for many; but the steady, plodding, godly care, that marks the true overseer, is, alas! seen only in the few. Abram's journey after Lot probably cost him ten days or a fortnight, as well as much personal risk; but at the end of it he had the joy of pleasing God and rescuing his brother. God's care for the backslider, Lot, was manifested through Abram; and His care for the victorious soldier and faithful servant was revealed through Melchizedek.

After the victory, the King of Sodom went out to meet Abram. But ere this meeting takes place, God's representative (Melchizedek) steps in and presents him with bread and wine, blesses him, and reveals God to him in a way He had not been known before. This new title: "The most high God, the possessor of heaven and earth," was just what Abraham *at that moment* needed, as it was intended to be a safeguard to him on meeting the king of Sodom, who, doubtless, is a type of Satan. When he met Abram with the temptation: "Give me the souls, and take the goods to thyself," Abram at once uses God's new title, saying, "I have lift up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread to a shoelatchet . . . lest thou shouldest say, I have made Abram rich." Thus he glorified God and gained a complete victory over the enemy.

Had Abram not manifested his love and care for Lot, this new name might never have been known by him. Thus he was an immense gainer by his self-sacrifice and devotion, and this we believe will ever be the case. Abram, the obedient servant and faithful soldier, first gained the victory over himself—self-interests and fleshly ease; next, he accomplishes the will of God in the defeat of the kings and the deliverance of Lot; then, through feeding on the

bread and wine—typical of Christ in His death—and receiving the blessing of Melchizedek, he is strengthened to withstand the attack of the enemy in the person of the king of Sodom. He will not take aught from the enemy; for in so doing, he would bring reproach on the new title that had been revealed to him.

Oh! that some of our brethren who go round with collection plates and subscription lists would learn this blessed title—"The most high God, the possessor of heaven and earth"—and be ashamed of stooping down to the enemy for help! If the "possessor of heaven and earth" is on our side, we do not need to beg coppers.

But we might again revert to the question at the head of our paper: "Am I my brother's keeper?" as we believe there is much more in it than many of us have been willing to admit, or respond to. In a small degree, perhaps, we admit the claim of those who are in the same circle—the same church fellowship—as ourselves; that for their good we ought to make sacrifices (which perhaps we do not). But, *what about all the rest of the redeemed family?* What about that man round the corner who wears a red jersey and blows a brass instrument? Is he my brother? Well, he may be. If he is born again, he belongs to the same family, and will by-and-by be in the same home. And am I to go with him to his meetings in order to help him? No; certainly not. We will not help our brother by compromising truth, and defiling our conscience by that which we know to be wrong and unscriptural. Neither will we help him by a cold, pharisaic exterior that does not recognise his claim upon us. It is, however, possible to help him, if we are in the fit state ourselves; also to help every other member of the blood-bought family.

The spirit of Abram toward Lot; of Paul toward the Corinthians; Timothy and Epaphroditus toward the Philipians; and Epaphras toward the Colossians; will accomplish much for God's glory and the common good. Remember,

reader, that you are a helper or a hinderer. Which is it? The Lord grant that we may seek to realise our responsibility in a truly scriptural way; getting into His mind concerning His Word, His work, His people!

BIDDING FAREWELL.

ON Wednesday evening, November 27, a well-representative gathering was held in the Gospel Hall, Palmerston North, for the purpose of bidding good-bye to Mr. C. H. Hinman. Previous to the meeting a large company partook of tea. At the meeting afterward (which was crowded) Mr. Hinman referred to his connection with the West Coast since the time when he, as a young man in the employ of Mr. D. R. Lewers at Bulls, was converted. That was over 20 years ago. He reminded us of past "good old days," and made us wish to see similar times again. Mr. Hinman said he was not going so very far away, which, to him, greatly minimised the trial of parting from old and tried friends. He would still be identified with the *Treasury* and *Ambassador*, though the "lion's share" of the work would fall to his co-editor, Mr. Ferguson. He was glad to say Mr. Robert Grubb had taken a house in Palmerston, and he commended him to the prayers of all present. He thanked all for their kind expressions toward him (Mr. H.), and for the hearty fellowship they had ever accorded him.

Mr. Thomas Rowe, of Rongotea, had known Mr. Hinman for 20 years, and whilst expressing what he knew to be the regret of all present at losing him from their midst, said they were assured he was being led of the Spirit in making this change. Whether he were led to settle in Auckland or Dunedin, they could wish him God-speed. Mr. E. Whitehead and Mr. H. Moffatt also followed with a few appropriate words.—F.F.

SOUTH AMERICA'S EVANGELISATION.

[LETTER TO THE EDITORS.]

"SPAIN.—At last Protestantism is making some little headway in this priest-ridden land. The Plymouth Brethren have done much pioneering work here. Their methods of work seem fitted for an intolerant, priest-dreading people."

THE above remark, culled from the frequently-suggestive pages of the *Outlook*, has served to remind me that we who live in New Zealand have our Spain too. I refer to South America, a country where the conditions greatly resemble those amid which our brethren from the Homeland have had such success. Would it not be possible for some of our New Zealand brethren to go forth in the service of the gospel to that needy field?

For the truest success in such work two things are needed:—

1. First is the missionary himself. He must be a man of "grace, grit, and gumption." His health should be good, and his mind, as far as possible, trained. Good language powers are valuable talents. Knowledge of human nature is second in importance only to knowledge of God and His Word. Rom. xv. 20 gives us the missionary ambition in its purest form. The command is to "disciple" (Matt. xxviii. 19), not to proselytize.

2. The co-operation of the assembly is a duty, though in practice the missionary is often hampered for want of it. It is involved in the truth of the one body that the herald of the gospel should have at his back the intelligent, moral, monetary, and intercessory support of his brethren who tarry by the stuff. Its reflex action upon the assembly is in the highest degree salutary, which is one reason why I for one should rejoice to see suitable men and women volunteering for South America's evangelisation.—E. J. D. H., Dunedin.

MUCH OUT OF LITTLE.

IN the November *Treasury* we had a most encouraging word to young men to seek the Lord in prayer. But lest some sisters should think that it does not apply to them, as they cannot spare so much time or follow the prayers with preaching the Word as those did, I would like to relate an experience for such, and any who have much to do with young people.

In Bedminster, a suburb of the old city of Bristol, England, there used to be a day-school kept by a Christian lady who, while training the minds of her pupils for this world, did not forget to impress upon them the importance of eternal things. About the year 1880 two little girls aged 10 and 12 were converted to God. They then wished that their class-mates would come to Jesus; and, with the teacher, agreed to stay in after school for a quarter of an hour every day to pray for them, and, as opportunity offered, to have personal conversation with each. Very soon some were inquiring about the way of salvation, and as one after another confessed their faith in Christ, they were added to the prayer meeting. Then on Wednesday evenings they met together for an hour with the teacher to study the Word of God. About five were present the first evening; and what a happy time we had! The hour passed too quickly for us.

By-and-by others outside of the school heard of the meetings and asked permission to come. It was then made known to the Christians in the assembly, who sent their children, and gradually the study-class became a gospel meeting. In 1882 so great was the interest that the little schoolroom could scarcely seat the numbers who came: many often sitting on the stairs. The work grew too great for the teacher, so young men from the assembly used to come and help. It was no uncommon sight to see a few lingering behind, after the majority had gone, to be told

again of the love of Jesus; and many were saved, both boys and girls.

Year after year the numbers increased. The meetings were removed to the Gospel Hall, where now, on Monday evenings, over three hundred listen to the gospel. From among those who were converted and were scholars in the school in the early days, ten or more confessed their faith by baptism. One has fallen asleep; two are living in New Zealand; the others still live in or near Bristol, and continue in breaking of bread and in prayers.

Those who used to sit listening as children are now young men and women, and take their part in teaching, preaching the Word, and in other ways working for the Lord. We, who saw the beginning of these things, can never forget the happy days, and long to see again the same hungering for the Word of God. What great things we had to talk about! We would say to each other day after day: "Who'll be the next to follow Jesus?" We never for a moment doubted that the Lord would save those we prayed for; but once thought the answer long in coming. It did come, and was doubled, more than we asked or expected, for two in one family were saved instead of one. —J.S.M., Martinboro'.

P's OF PEACE IN PAUL'S EPISTLES.

- | | | | |
|---------------|------------------|----------------|------------------|
| 1. Possessed | Rom. v. 1. | 9. Person of | Eph. ii. 14. |
| 2. Pervading | Rom. xv. 13. | 10. Protecting | Phil. iv. 7. |
| 3. Presence | Rom. xv. 33. | 11. Possessing | Col. iii. 15. |
| 4. Portion | 1 Cor. vii. 15. | 12. Purifying | 1 Thes. v. 23. |
| 5. Provided | 1 Cor. xiv. 33. | 13. Perpetual | 2 Thes. iii. 16. |
| 6. Practised | 2 Cor. xiii. 11. | 14. Pursued | 2 Tim. ii. 22. |
| 7. Produced | Gal. v. 22. | 15. Perfecting | Heb. xiii. 20. |
| 8. Prayed for | Gal. vi. 16. | 16. Purchased | Col. i. 20. |

A.M.P., Nelson.

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.

5.—Would it be right for an assembly to let another body hold services in their hall every alternate Sunday afternoon, on condition that no collection is made? The said body holds the "falling away" doctrine, and that there is some good in man, etc.—G.M.

6.—Who are the four-and-twenty elders, and the four beasts mentioned in Rev. xix. 4?—G.J.

Acknowledgments.

C.E., for Workers in India ...	...	...	£2	0	0
Albert Hall, Christchurch, for Maori work ...	...	...	1	10	0
Bluff Assembly, for Maori work ...	...	...	5	0	0

EDITORS' JOTTINGS.

PETONE.—The assembly has a tract distributing band. On Sunday afternoons a house-to-house visitation is made, and a tract left. The following week it is called for, and another left in its place. The tract is placed within a stiff cover, specially made for the purpose, on which is printed: "This tract will be called for (D.V.) next Lord's-day, and another given in exchange." Also the hall and the meetings are notified. Whilst some people refuse to take the tracts, many more seem glad to receive them. At the start Satan made some of the workers afraid of the "lion in the street" (Prov. xxii. 13), but on a closer acquaintance the "lion" was found to be only a lamb. We can commend this line of service to young believers wanting something to do for the Master. The covers referred to can be had of Mr. Whitehead for 4/- per 100.

SOUTH ISLAND GOSPEL CARRIAGE.—Mr. J. Binskin writes: After waiting in Invercargill for some time for a horse (one of our horses having gone very lame), the Lord in His grace and love provided one. Then I had to wait for a companion. Several brethren were exercised, but not sufficiently clear to come. Mr. Bryde, my former helper, again offered for the work. We left Invercargill on Nov. 22, with the intention of visiting through Southland, as the Lord may direct. We have already visited five towns, and sought to scatter the precious seed of the gospel by books, and tracts, and wall cards, and by preaching it in the streets and lanes. We find it very difficult to get people into schools or halls to hear. We ask the prayers of all saints on behalf of the seed sown. Address—c/o Mr. G. Derbyshire, Royal Arcade, Dunedin.

BULLS.—Mr. F. Ferguson has been here for a little while. A many young men attend the meetings, and there seems a growing interest. A quiet and steady work has been going on for some time, and the assembly now num-

bers about 35 members. The hall, which has been shared with another body, now falls into their own hands entirely. For the future the breaking of bread will be at 11 a.m., instead of 2.30 p.m.

STRATFORD.—Mr. Scouler, assisted by Mr. G. Pearson and Mr. T. Marsom, has been holding gospel meetings in a tent. They have also had open-air meetings. The tent (which is an old one) has suffered so severely at the hands of the "King's enemies," as to be unfit for further use. They have had some profitable visiting, and found Christians in out-of-the-way places who need helping along.

HASTINGS.—On Nov. 24, in the public baths, one elderly brother and three young sisters were baptised.

KAIKORA.—The assembly here has had the joy of witnessing the baptism of two sisters.

Dr. G. F. Maberly, who was with us in New Zealand ten years ago, is now residing at Burnham, on the Bristol Channel, England. Though getting an old man, and feeling some of the infirmities of old age, yet he has no painful disorder, and can undertake a little preaching. He is a reader of the *Treasury*, and takes a deep interest in New Zealand.

Messrs Blair and Isaac were preaching in the gold-mining town of Gympie, Queensland, when we last heard. Though most of the inhabitants are after gold rather than salvation, yet the Lord is saving some.

Mr. Robt. Grubb has been giving addresses at Pohangina from his chart on The Two Roads.

Mr. J. F. Gray has been giving addresses in Wellington from his chart on the Tabernacle.

Mr. Mark Harrison has been visiting down the Wairarapa, and in a few other places.

Mr. J. Chrystall has lately had some meetings in a country place near Wanganui.

Mr. W. Coppin has been having some good meetings at Maungatua, in Otago.

Mr. Hill informs us that the Lord has sent a few of His people to reside in Patea. They have taken the place known as Mahony's Hall for Sundays. There is now a place where meetings can be held, and also accommodation for any servant of the Lord who may be led to pay a visit. Communications may be addressed to Mr. F. C. Brace, Oxford St.

Mr. J. Lowden has left Auckland for his home at Mataura, Southland. We hope the change and rest will set our brother up. Mr. F. S. Martin accompanied him.

Mr. W. LeCouteur is still about Pleasant Point, Timaru. He is of opinion there is far more need of labourers than preachers in these days—house to house visitors.

Remittances up to 7/6, for Mr. Whitehead, may be sent in half-penny or penny stamps.

WORK AMONG THE MAORIS.

Mr. F. S. Martin, writing from Rotorua, says:—I have just returned from an extended visit to Auckland. On the way up I spent three days travelling by cycle from Frankton to Huntly. I had three Maori meetings, and distributed a quantity of tracts. One meeting was at the king's pah, Waahi, where Messrs Curran and Hyde were on their first tour. The old hostile feeling toward the missionaries, that sprang from the war, is fast disappearing, and work is being done among them again. An aged Wesleyan missionary has had a good deal of encouragement in these parts lately: several natives professing Christ. He is a godly man, and one feels thankful to meet such and claim their fellowship in staying the inroads of false teachers.

Mr. G. Milson had intended going up the West Coast as far as Patea, but he reached Normanby. He writes: I found the Maoris there were ready for a gospel meeting, which they were not agreeable to have a year before. Coming down South I visited the districts along the railway

line, calling at pah after pah, and finished my journey by preaching in a large meeting-house at Lower Rangitikei. I gave away two Maori Testaments, some hymn books, and a large number of tracts. At one pah the "lay reader" wanted me to remain for several months and go through the Bible with him, giving illustrations, so that he might grasp the truth and tell it out with more acceptance.

TERSE AND BRISK.

If we wash the disciples' feet, we take care to tell it.

A mote in the gunner's eye is as bad as a spike in the gun.

If the church could only be kept wide awake the sinners could not sleep.

Your life will strike no higher note in public than it is keyed to in private.

The preacher who works only for the glory of men, gets neither glory nor men.

Old Eli's heart (by reason of his sons' conduct) was broken before his neck.

God will not make the crowns for His servants on the basis of church statistics.

Many Christians are like drums: they never give forth music till they are beaten.

Faith is better than funds for the life that now is, and for the life that is to come.

"I do not observe that grace always grows in the same ratio with a growing income."

Before some preachers will aim a dart at a sin, they want to know who is hiding behind it.

It is often said that such a man owns thousands; but most frequently the thousands own the man.

Experience borrowed from other people is like the borrowed axe—sure to fall into the ditch and make its user cry "Alas!"

F.F.'S NOTE-BOOK.

The NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Cor. iv. 12).

VOL. IV.—No. 2.

FEBRUARY, 1902.

GOD FOR, WITH, AND IN, HIS PEOPLE.

BY DR. J. N. CASE, CONTINUED.

III. GOD IN US.

HERE again is an immense step forward. One may be *for* another though thousands of miles intervene; but Christ is *with* us as well as *for* us. Men can be with those they love but not in them; but God is both with and in His people.

This last fact is a direct result of the death, resurrection, and glorification of Christ. Even when the Lord was bodily and visibly with His disciples, they still lacked this highest of all privileges—God dwelling in them. As the permanent In-dweller of God's children, the Holy Spirit had not then been given (John vii. 39). On this point the Lord's teaching is definite. Speaking of the coming Paraclete, Christ said, "He dwelleth with you and *shall be in you*" (John xiv. 17). The Comforter was even then with the disciples, later He was to be *in* them.

We are impressed with the thought that God is now calling especial attention to this characteristic fact of Christianity. It seems to us that at the Reformation the great point brought out was that God is for us; some seventy years ago the blessed truth that Christ is *with* His people—especially for worship and ministry—was recovered and made real to many; and later God has brought to the front the amazing truth that He dwells *in* all believers. And

those labouring in word and doctrine do well to recognise the special truth God is calling attention to at any given time.

God *for* us is specially the Father; *with* us is the Son; *in* us is the Holy Spirit; yet these three are one. Therefore the Son and Spirit are for us as well as the Father; the Father and Spirit are with us as well as the Son; and the Father and Son are in us as well as the Spirit.

Many earnest Christians are much exercised about the filling with the Holy Spirit. That false and unscriptural statements are often made in connection therewith should not drive us from the subject, but should lead us the more carefully to examine *all* scripture bearing thereon.

It is rather remarkable that it is put as an *injunction* in what is particularly a church epistle. And of course it was written to those already possessing the Spirit as the earnest and seal of their inheritance. So that it would seem to set before us a condition not necessarily known and enjoyed at all times by all Christians.

Every man that has been begotten of God has had the Spirit given him to be with him for ever. But this does not preclude the possibility of receiving further supplies of the Spirit of Jesus Christ (see Phil. i. 19). There is no question, I presume, but that the apostles were at Pentecost filled with the Spirit. Yet some time later, it is recorded that they were again—not *full*—but *filled* with the Holy Spirit (Acts iv. 31).

To my mind there is an evident application to children of God now of that word in Luke xi. 13. Please turn to it. Notice the absence (in the Greek) of the definite article before Holy Spirit. This points to the thought that it is not the Spirit in His personality that is in view, but the Spirit as an influence. Of course I believe that the Paraclete is a person; but as a person He exerts an influence upon the mind, conscience, and heart of man. And this influence can be resisted or quenched.

In the passage in Ephesians (chap v. 18) there is evidently intended to be some sort of an analogy between being drunk with wine and being filled with the Spirit (article here again omitted). A person intoxicated with wine is under its influence and power. He acts under the impulse it creates and goes where it leads. In disposition and behaviour he may be the opposite to his normal self.

In the moral and spiritual realm this, and much more, will be true of the Christian who is filled with the Holy Spirit.

This filling demands full and unreserved surrender to God, the definite purpose to obey Christ at all costs, the supreme desire that, whether by one's life or death, He may be glorified.

It has been pointed out that there are two conceivable methods of being filled with the Holy Spirit: first for us to receive more of the Holy Spirit; second, to permit Him to have more of us. The latter, we are persuaded, is the great point for Christians generally to ponder. Allow God who dwells in you to have full room to work; surrender your whole being to Him; put yourself under His guidance and control: in the measure that these things are habitually done in that measure will you be filled with the Spirit.

And here we must close. May we be enabled to go on our way rejoicing in the knowledge that the Triune Jehovah—Father, Son, and Holy Spirit—is *for*, *with*, and *in*, His people.

The Breakwater Promise.—A barrier is frequently erected outside the harbour to break the force of the waves, and so protect the ships lying in port. "All things work together for good to them that love God." This precious promise surrounds the Christian in every circumstance, and breaks the force of every wave of trouble that would dash in and disturb the ship of peace resting in the harbour of the heart.

SERVANTS TO GOD.

"But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 22).

IN relationship, we are children of God through faith in Jesus Christ. In work, we are servants to God. Let no one suppose that only preachers, and such like, can take this title; for every "born again" soul may be a servant as truly as were Luther, Spurgeon, Moody, or any others. Christians have the privilege of turning into service for God, whatever their hands find to do. You may sweep a floor, prepare a meal, milk a cow, or paint a house, and do it as much to the glory of God as though you were preaching in darkest Africa or heathen China. Wherever your lot is cast, there abide with God; and so work as if He had put you there and said: Will you do this for Me? The great thing is to let the idea lay hold of you, "Ye serve the Lord Christ." Michael the archangel would just as truly glorify God in sweeping a crossing, if such were the divine will for him, as he does in standing before his Creator. Do each thing as it comes to hand, and do it as unto the Lord; so will it become service to God, and the reward will be sure.

The believer in Christ has been made free from sin, that he may serve God. Do not for one moment think that any Christian becomes sinless; there is no such state this side heaven. But we are delivered by the Son of God from its bondage: quite another thing. There was a time when we were slaves to sin, and could not free ourselves. We groaned and said, Who shall deliver us? Thank God! the Lord Jesus Christ has done it, through His work at the cross. Now we can take up the words with joy: "If the Son shall make you free, then are ye free indeed."

We now have our fruit unto holiness. Since his conversion, the apostle Paul could say, "Whose I am and whom I

serve." He was purchased by the blood of Christ, and was the Lord's in spirit, soul, and body. And his life yielded the peaceable fruits of righteousness. In like manner, our lives, since conversion, were meant to produce fruit; for therein is our heavenly Father glorified. In the gospel according to Mark, we read of the Lord seeing a fig tree afar off, having leaves, and on coming to it hoping to find something thereon, there was *nothing but leaves*. He got nothing from that tree. And would it not be well to ask ourselves the question: What is my life producing? Is there anything in it for the heart of God?

Our life of service in this world will not last for ever: death, or the coming of the Lord, will end it. In one sense we can be thankful and say: Praise the Lord! But we must ever remember our opportunities are becoming fewer as the days quickly pass. However, a day will come when our course will be finished and become a thing of the past. The end will be everlasting life. How blessed! This temporary life exchanged for a life in heaven that never will end. Let us, in the meantime, toil on and labour on: for yonder remains our rest and reward.

There are several things required in servants, which it will be well to call your attention to. They are found in the first epistle to the Thessalonians, of which each of its five chapters mentions the Lord's coming.

1. The servant is to walk. "That ye may walk honestly toward them that are without" (chap. iv. 12). You will observe the word walk is spelled with a W and not a T. It is of the first importance to learn to walk, and never was there a time when it was more so than the present. Oh! for an honest walk—a walk that shall be upright in dealing, just, sincere, decent, chaste, honourable. Can it be said that more poor souls are stumbled into hell through the bad walk of professed Christians, than perish through the talk and writings of infidels? There was a blind man who used to have a lantern with him at night, to keep, as he

said, people from stumbling over him. If you have not the gift of speech, yet live right; and your walk will be as a shining light, and you will have the consolation of thinking that at anyrate no one stumbled over you.

2. The servant is to watch. "Therefore let us not sleep, as do others; but let us watch and be sober" (chap. v. 6). Many a sentinel has been shot for being found asleep at his post. Many lives were in his hands, and he was counted responsible. That Christians go to sleep needs no proving. The enemy is coming in like a flood, and dangers beset us on every hand, and it behoves every servant of the Lord to be on the alert for his Master.

3. The servant is to wait. "And to wait for His Son from heaven" (chap. i. 10). Do your duty as a servant, leaving all things to Him. If people find fault with your work, never mind; if your service is misunderstood, have patience a little while; if you are reviled and evil-entreated, wait a bit; if your service seems to your mind to be of little value, do not be troubled. Our Lord is coming, and His reward is with him. Everything will then turn out right for the faithful servant.

4. The servant is to witness. "Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord" (chap. i. 7-8). Be it observed, their witnessing was two-fold—the life as well as the speech testified of Christ. Their lives were such that they could be held up to other people as models, and consequently their words carried such weight that the apostle Paul could say: "We need not to speak anything." A young man, who had found Christ, said he had not been saved through anyone speaking to him; but it had been brought about by his aunt's practising.

5. The servant is to warn. "Warn them that are unruly" (chap. v. 14). This branch of service is never a pleasant duty, though it requires to be done if we would be "found faithful." And for this we need to be "in the

Spirit" or harm will be done. The servant who is in touch with God will have his vision clear to discern evil, and in love to souls he will not cease to warn. The apostolic example is: "I ceased not to warn every one night and day with tears" (Acts xx. 31). But it is not only the "unruly" in the church who are to be warned; sinners need to be too. Though the antideluvians gave no heed to Noah's warning of the oncoming flood, the servant of the Lord had done his duty and glorified God.

6. The servant is to work. "Your work of faith, and labour of love" (chap. i. 3). Service must needs be of faith, and done in love, or it could never be kept up. The most of whatever work we do, never bears fruit that we can see; hence we require to go on in faith. Service must needs be of love, else the servant would soon be discouraged and would give up; consequently the servant needs the "love of Christ" to constrain him to continue serving. Then again, service is frequently a "labour"—something that takes it out of you—and no true servant should expect to be exempt from a little hard work; but let us rather learn to "spend and be spent" (i.e., spent out) for the sake of others, knowing that we have a Master in heaven who remembers.

Lastly, the servant will be reckoned with. "After a long time, the Lord of those servants cometh, and reckoneth with them" (Matt. xxv. 19). To this, there are two sides. (a) The servant will receive his due, and all "work" and "labour" performed faithfully will be most amply rewarded. (b) The servant's life, since the new birth, will be most carefully looked into, each detail examined and nothing let to pass. Oh! let us, as servants to God, not be negligent in our duty, let us do our work conscientiously in the fear of the Lord, and put heart into all we undertake for our Master. Then shall each one's service be found "unto praise, and honour, and glory at the appearing of Jesus Christ: whom having not seen, ye love."—F.F.

CUMBERED ABOUT MUCH SERVING.

CHRIST never asks of us such heavy labour
 As leaves no time for resting at His feet ;
 The waiting attitude of expectation,
 He oft-times counts a service most complete.

He sometimes wants our ear, our rapt attention,
 That He some sweetest secret may impart ;
 'Tis always in the time of deepest stillness
 That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
 Within a sphere so narrow, so obscure,
 That nothing we call work can find an entrance :
 There's only room to suffer—and endure.

Well, God loves patience! Souls that dwell in stillness,
 Doing the little things, or resting quite,
 May just as perfectly fulfil their mission—
 Be just as useful in the Father's sight,

As they who grapple with some giant evil,
 Clearing a path that every eye may see.
 Our Saviour cares for cheerful acquiescence,
 Rather than for a busy ministry.

And yet He does love service, where 'tis given
 By grateful hand that clothes itself in deed ;
 But work that's done beneath the scourge of duty,
 Be sure to such *He* gives but little heed.

Then seek to please Him, whatsoe'er He bids thee,
 Whether to do, to suffer, or lie still ;
 'Twill matter little by what path He led us
 If in it all, we sought to do His will.

BEING IN DEBT.

“WE no man anything” is a precept so plain, that the
 wayfaring man, though a fool, need not err therein.
 We do not here enter upon the question of how far
 persons engaged in trade can carry out this holy and happy
 rule. There are certain terms upon which the manufac-
 turer sells to the warehouseman, and the warehouseman
 sells to the shopkeeper, such, for instance, as “Cash in a
 month,” or the like, and so long as these terms are observed,
 it may be questioned how far one is actually in debt.

But, unquestionably, a man is in debt, if his stock-in-
 trade and the debts due to him are not amply sufficient to
 meet all liabilities. It is a poor, hollow, worthless, un-
 principled thing for a man to traffic with fictitious capital,
 to live by a system of “kite-flying,” to be making a show
 at his creditors' expense. We fear there is a deplorable
 amount of this sort of thing even amongst those who occupy
 the very highest platform of profession.

As to persons living in private life, there is no excuse
 whatever for their going into debt. What right have I.
 before God or man, to wear a coat or a hat not paid for ?
 What right have I, to order a ton of coals, a pound of tea,
 or a joint of meat, if I have not the money to pay for it ?

It may be said, What are we to do? The answer is
 plain to an upright mind and a tender conscience: we are
 to *do without* rather than go in debt. It is infinitely better,
 happier, and holier to sit down to a crust of bread and a
 cup of water paid for, than to roast meat for which you
 are in debt.

But, alas! dear friends, there is a sad lack of conscience
 and sound principle as to this important question. People
 go on, from week to week, taking their places at the Lord's
 table, making the highest profession, talking of high and
 holy principles, and all the while they are over head and
 ears in debt, living far beyond their income, taking food and

raiment on credit from any one who will trust them, and knowing in their hearts that they have no reasonable prospect of being able to pay.

Surely this is most grievous and dishonouring. Indeed, we do not hesitate to pronounce it practical unrighteousness, and we most solemnly warn the Christian reader against all such loose and unprincipled conduct. We consider it perfectly shocking.

We have long felt that a Christian who owes money has no right, in the sight of God or man, to show hospitality, to give a penny in charity, or to purchase a penny tract. We look upon it as positive unrighteousness. We have refused to dine with a person in debt, and told him plainly our reason, and that he had no right to ask anyone to dine, so long as he was in debt. We must be just before we are generous. If I am in debt, I have no right to give money in charity. Were I to do so, there would at least be, as another has said, a measure of honesty in my writing on the back of whatever I bestow, these words, "Borrowed from my creditors without their consent."

The utter want of conscience on this subject is really dreadful. It must sadly grieve the Spirit of God, and bring in leanness, barrenness, and deadness of soul. We do not believe that the word of Christ can be dwelling in a person who has no conscience as to debt; and we should feel called upon to mark such a person, and have no company with him. We are disposed to think that faithful personal discipline, in all such cases, would have a good effect.

As to persons who have failed in business, and compounded with their creditors, we consider them morally bound to the full amount of their liabilities; and they are in debt until that amount is paid. No legal exemption could ever release a really upright person from the righteous obligation of paying what he owes.

We feel called upon to write strongly on this subject,

because of the sad laxity which obtains amongst professors with respect to it. All we want is, to see some exercise of conscience—some measure of effort, however feeble, to get out of an utterly false position. A man may find himself unavoidably plunged in debt in fifty ways; but if he has an upright mind and a healthfully exercised conscience, he will use every effort, he will curtail his expenses within the narrowest circle possible, he will deny himself in every way, in order to pay off the debt, even by a shilling a week.

May the Lord give us to look at this great practical question with that amount of seriousness which it demands! We fear the cause of Christ is sadly damaged, and the testimony of professing Christians marred, through lack of sensibility, and right-mindedness as to going into, and living in, debt. Oh for a tender conscience!—C.H.M.

FORGETTING TO CONSULT GOD.

"And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God" (1 Sam. xiv. 36).

KING Saul's determination to go down and destroy the Philistines was no doubt an excellent one to many in Israel. Naturally speaking it was a most daring enterprise, needing great skill and prudence in the undertaking. It was intended to annihilate the invading army at one blow.

But Saul had not consulted God about going down. It was simply—"let us." Like Samson said, when shorn of his seven locks, "I will go out, as at other times before" (Jud. xvi. 20). This was nothing but an "I will" in the flesh.

If Saul had gone down at this time to battle against the Philistines (and doubtless he would have done, had it not

been for the priest interposing by saying, "Let us draw near hither unto God") he might have brought disaster upon himself and upon the army of Israel: for failing to consult God can only end in a break-down.

Saul at this time was more eager for service than he was to wait upon God. There is such a thing as service degenerating into an outward display of the flesh.

It would appear that Saul's great failure all through life was in failing to consult God. And cannot the failure and declension in our own lives, be traced to the same thing? We do things and go to places, about which we never consulted the Lord.

We have generally found in our own experience that it is far harder to wait upon God, than to go forth into service. The former comes under the eye of God; the latter is what is seen of men. Waiting on God is never accounted popular; while service, in a great measure, is.

May the necessity for consulting God in all things, be laid more upon the hearts of all us His children; and let us not forget, like Saul, to first of all "Draw near hither unto God."—J. C. Rock.

"ONE LORD JESUS CHRIST."

I CORINTHIANS viii. 6.

THE matter which has lately been under discussion in the N.Z. TREASURY as to who may be received into fellowship with "brethren" is one of very great interest and importance, and one which concerns all Christians: those who meet in a simple, scriptural way, and those who are more clearly meeting under a denominational name.

I have noticed that some of the papers that have appeared take as their main thought that we should not

receive those who are still in what is termed the "Denominations," if the latter are not exercised about their position, and desire liberty to go from one place to the other: while on the other side, others maintain that life is the principle of fellowship, and that we are justified in receiving all who have life in Christ, irrespective of their want of knowledge in church matters.

Those who have written on both sides of the question have evidently one thought before them, which is, that we are in a "church" position, in which other Christians are not; and therefore, holding such a position great care must be taken for the Lord's sake, as to receiving or not receiving other Christians.

I should like to submit for the prayerful consideration of your readers that it is possible that both views taken are unscriptural and apart from the spirit of Christ, for the following reasons:—

1. It has never been proved from the Word of God that any class or assemblage of Christians—it matters not if they have much knowledge of Scripture, or comparatively none at all; or much spirituality, or very little—have any authority for taking a "church" position, and receiving or not receiving other Christians as they may deem right (John xvii. 21, 22, 23).

2. On the contrary the Word of God seems to state clearly and definitely that there was at the time of the writing of the Epistles *one church*, and one only (Eph. iv. 4); and any departure from that visible unity was nothing more than a *division* of that unity! Even if the name of Christ was taken as the rallying point the Christians so gathered remained nothing more nor less than a "division" of the church (1 Cor. i. 12, 13).

3.—If the foregoing two points are correct the question before us is simply of one division receiving from another division.

4.—Another assembly of Christians, whom I think we all allow are on many points well taught in the Word of God, fully recognise the difficulty of maintaining any church position: this difficulty they seek to get over by saying that they are the “expression of the church” in every place where they have an assembly.

5.—This standpoint of being the “expression of the church” to the exclusion of all other gatherings, I think we shall all agree is not an expression of the Word of God. If this is our view of the principle of those who hold it, this principle must apply equally to ourselves; neither are we the “expression of the church of God.”

6.—If the matters I have brought before your readers in points 1 to 5 are correct we have fallen into the error of assuming a church position to which the living Head of the church does not consent (John xvii.), and are possibly situated as illustrated by the action of Adonijah the son of Haggith who said, “I will be king;” but whose kingship was only a kingship in the minds of those whom he had assembled with him, and lasted but a few short days, and ended in his downfall.

7.—If we are scripturally wrong in assuming this church position would not our present condition of division and subdivision throughout the world be the natural outcome of the mistake we have fallen into?

8.—Is it not possible that in the anxiety to grasp the shadow of a church position, brethren have let go the substance of the “Lordship of Christ,” which would have kept them together, would have *attracted* other Christians, would have increased gospel power, and would have brought glory to His name who “loved the church and gave Himself for it.”

In all the foregoing points I have dealt with the negative side of things; and I may be allowed to deal with the positive truth of the Lordship of Christ in another paper.—J.T., TASMANIA.

MODE OF RECEPTION INTO ASSEMBLY.

FROM your editorial note at the foot of my article on the subject of “Reception into the Church,” in the December issue of the *TREASURY*, it appears that you think it is generally conceded that the *Assembly* receives and receives into *itself*—not specially to the Lord’s table. I hope you are right in this view; but, reading between the lines of what has appeared in the *TREASURY*, I fear that in many cases, at least, it is not clearly seen.

At this stage a consideration of the mode of reception is important.

While the Word of God is silent as to how brethren or sisters are to be received, the inference that they are to be received is very clear; and it is surely an inevitable deduction that those who are to receive are the same as those who are to put away. The church receives and the church puts away. If a brother on the Lord’s-day morning says to the assembly, “Brother — known to many of the brethren as a child of God breaks bread with us this morning,” and the brother so introduced breaks bread, it cannot rightly be said that the *assembly* has received him, as such an introduction gives no opportunity to the assembly to form any judgment or express any opinion. Therefore no brother should be allowed to introduce in this way; and on the other hand it would be unseemly for any one to raise a question as to whether he should be received. Of course I do not refer to receiving brethren who have already been received into another assembly scripturally gathered.

When a brother or sister desires to be received, notice should be given to that effect by the name being mentioned, say, on a Lord’s-day morning at the close of the meeting for breaking bread. And sufficient time should be allowed to elapse between the notice so given to the assembly, and the consideration by the assembly of the application. A week would appear to be a reasonable time under all ordi-

nary circumstances, but extraordinary cases could be dealt with in a special manner to suit the requirements. During the interval, the applicant should be seen by at least two brethren; and if not much is known of the applicant more than two should interview him with the object of reporting to the church as to his conversion and soundness of doctrine. The result of the interviews, and of inquiries if necessary, is reported to the church, which is then in a position to deliberate, and to accept or reject or defer consideration as the case may be. And the decision should be conveyed verbally to the applicant as speedily as practicable.

When a brother (or sister) is received, a happy way of officially conveying the information is by a letter, stating, that on a certain day at a meeting of the church he was received into the assembly. The letter might express a desire that his reception may be a mutual blessing; that he may ever remember that he is not his own; and that he will attend the meetings specially there for worship and prayer as regularly as the Lord will allow. And it should welcome him heartily on behalf of the church. These letters, I think, should be signed by three of the elder brethren in the meeting, in the name of the assembly. I know that such letters are prized by the recipients, and tend to promote love and fellowship.

I had intended to refer to letters of commendation; but as I do not wish to occupy too much space, I will defer writing on the subject to a future occasion, if the Lord tarry and permit.—C. ROUT.

Jesus Saves.—He came to save (Matt. xviii. 11); He came to save sinners (1 Tim. i. 15); He came to save by putting away sin (John i. 29); He came to save by His own blood (Col. i. 14); He came to save from all iniquity (Tit. ii. 14); He came to save all who believe (1 Tim. iv. 10); He came to save because no one else can (Acts iv. 12).

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.—Please compare and explain Mark xv. 25 and John xix. 14. In the former it reads “the third hour,” and in the latter “the sixth hour.”—S.T.

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.

There would be nothing wrong or unscriptural in using a Wesleyan building, if liberty were given to declare the whole counsel of God; but we very much question if any such place could be found. Considering the many unscriptural doctrines held by those known as Wesleyans, and the fact that they are everywhere bowing down to the God of pleasure and amusement, we believe any godly and instructed evangelist will find his place outside of them. He may and should realise a responsibility toward them, and there might be an isolated case in which he could accept and use their building, but he must beware of doing evil that good may come. It would be unscriptural to build up their system, even if they dispensed with the collection plate, and for the time being gave us liberty to preach untrammelled. Faithful men, who would speak against their evil practices, would not be tolerated in their pulpits. We have seen examples of this.—C.H.H.

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.

There are certain sins, such as 1 Cor. v., that the assembly is compelled to "put away" for. When this sin is manifest one course only remains, namely, "Put away from among yourselves that wicked person." We believe, however, that it would be more in order, and have more effect on the individual in question, to inform them of the intended action beforehand.—C.H.H.

3.—Can a Christian lose his birthright privilege of sitting at the Lord's table?—G.A.T.

It should be quite clear to all minds that a Christian can be expelled or suspended from the Lord's table *for a time*. To lose the birthright privilege would mean the loss of it for ever—*never able to get it again*. When anyone is put away from the assembly for something serious, it is only until such times as they become restored in soul. Then they may come back. They do not lose their *birthright*; but *temporally* they are denied their privileges. Scriptural discipline always has restoration for its end.—F.F.

Certainly. If a member of an earthly family contracted the disease of leprosy, small pox, or any other seriously infectious trouble, they would, for the safety of the other members, at once be isolated. So also in the family of God. Any member with moral or doctrinal leprosy, of a serious nature, must, for the honour of the Head and the welfare of the other members of the family, forfeit their birthright place at the table. If we cannot forfeit our birthright, we may, through sin, unfit ourselves for the privileges the new birth entitles us to (1 Cor. v.; 1 Tim. i. 20).—C.H.H.

4.—Is it wrong for a Christian to allow his children to go to sports and join in the games?—P.N.

This, we believe, is a serious question with believers whose children are unconverted; but in connection with it

we are reminded of the scripture: "Train up a child in the way he should go, and when he is old he will not depart from it." The promise is, "Unto you and your children;" and it is the privilege of faith to lay hold and appropriate this. The reply of Moses to Pharaoh was: "We will go with our young and with our old, with our sons and our daughters;" and we should be satisfied with nothing short of this. Better be too strict than too lenient; but, best of all, we believe, to reach the child *via* "the throne" and get God to act for us. When there is true Christianity in the home, the children are usually saved and satisfied without the world's sports.—C.H.H.

5.—Would it be right for an assembly to let another body hold services in their hall every alternate Sunday afternoon, on condition that no collection is made? The said body holds the "falling away" doctrine, and that there is some good in man, etc.—G.M.

Certainly not. If it is "their hall" and they can use it on alternate Lord's-days, they might use it regularly. Any company of people holding the "falling away" doctrine must of necessity be wrong on many other points, and teach much that instructed believers could not receive or say "amen" to. To give the hall up to such, when they might use it themselves, appears to us to be grossly inconsistent and no testimony to the truth of God. "Cease to do evil: learn to do well."—C.H.H..

6.—Who are the four-and-twenty elders, and the four beasts mentioned in Rev. xix. 4?—G.J.

We are aware that many well-taught believers hold that the twenty-four elders, and the four living creatures, are a double type of the church; but we have never yet been able to receive this. It seems clear from Rev. iv. that the living creatures have the place of greatest nearness to the throne, and lead the worship; for we read: "When these beasts (living creatures) give glory and honour and thanks

to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him," etc. Again, in chap. v., the four living creatures take precedence *four times*, and manifestly lead the worship of the redeemed. In chap. iv. 7, they are spoken of as being like unto a lion, a calf, a man, and a flying eagle; here manifestly we get the four gospels. Matthew is the lion of the tribe of Judah; Mark the ox, for service; Luke the man (in which gospel the humanity of the Lord is especially brought out); while John's is the eagle gospel. Again, the number four is creation number—four winds, four corners of the earth, four rivers from Eden, four kingdoms in Dan. ii. and vii.—while twenty-four is distinctly Jewish. In 1 Chron. xxiv, we have twenty-four courses of the priests, and this number is the twelve tribes doubled. We therefore believe the twenty-four elders of Rev. iv. and v. represent or symbolise the Old Testament saints; while the four living creatures, being taken from the four corners of the earth, and evidently occupying the place of greatest nearness to the throne, represent the church. We are informed in Heb. xi. 40: "That they (the O.T. saints) *without us* should not be made perfect;" therefore they must be perfected *with us*. If they are not symbolised by the twenty-four elders, they are not seen in heaven's worship at all. The friends of the bridegroom (John iii. 29), and children of the bridechamber (Matt. ix. 15), as well as the bride of the Lamb, will be present in that glory scene to do honour to Him who has redeemed us all by His blood.—C.H.H.

NOTE: We thank T.A., Dunedin, for sending brief replies to questions; but as the same thoughts are more fully expressed in what we have published, we trust he will not mind his not being inserted.—Eds.

Acknowledgment.

From London, Ontario, Canada, for Maori work ... £2

CONFERENCE NOTES.

GERALDINE.—We had our annual conference meetings on Dec. 15 and 16. The word of our God was ministered by our brethren Johnson, Phillips, J. Coppin, LeCouteur, and Verral; it was cutting and by no means flattering to the flesh. We had a time of pulling down, also a time of building up. Splendid meetings, a good many thought them the best they had ever been to. Praise the Lord!—J.D.

NGAIRE.—The Xmas meetings have come and gone and have left a good savour behind them. They were largely attended, as in former years, and few, we believe, if any, returned disappointed. At the prayer-meeting on the 24th the key-note was struck in Psa. xxxiv.: "O magnify the Lord with me, and let us exalt His name together;" and through the two days that followed, the person of Christ was brought before us in many aspects. As he was magnified and exalted the flesh was humbled, and we were led to exclaim with Job: "Behold I am vile." On the two evenings the gospel was preached with considerable power, and one professed to be saved. On the following Lord's-day another, after very deep exercise, obeyed the Lord in baptism. Those who ministered the Word on the 25th and 26th were Messrs Curran, Reade, A. J. Clarke, Hinman, J. and F. Reeve, Smith, Marsom, Arbuckle, Scouler, Pearson, A. Aiken, A. Milne, Bunting, and Perkins.—C.H.H.

MILTON.—The opening meeting on Xmas day was pre-eminently one of prayer and praise. In the afternoon the ministry was most practical and searching. The causes of backsliding were dwelt upon, viz: "restraining prayer before God" (Job xv. 4); "mixing among the people" (Hos. vii. 8); and being without heart toward Him in consequence (ver. 11). The ministry was well worth a fuller report than space will permit. The speakers were Brethren Bain, Jackson, McIvor, Fulton, Graham, Binskin, LeCouteur, Nelson, and others.—F.S.M.

CHRISTCHURCH.—The local brethren regard the Xmas meetings in the Albert Hall as the best they have had for years. The ministry surrounded the person and work of the Lord Jesus, was simple, most practical, and frequently very homely. A true Christian spirit prevailed, harmony was among the speakers, no jarring notes were struck, and the singing was good and hearty. At the last meeting the coming of the Lord was before us in power, and we parted singing, "When Jesus comes again." Brethren Johnson, Phillips, Gray, Ferguson, Neilson, Clark, and Boam ministered the Word.—F.F.

DUNEDIN.—The Gospel Hall was well filled at each of the meetings on Jan. 1 and 2. Brethren Alex. Marshall, W. Coppin, Gray, Ferguson, Johnson, Phillips, Curham, Falconer, Anderson, Bain, LeCouteur, McIvor, Binskin, and Neilson ministered the Word. Although the ministry as a whole was a little lacking in freshness, yet there were some green spots. Very many requests for prayer were received, and we all seemed greatly helped in consequence of the time spent in looking up. On the third day a good meeting was held in the afternoon on "Soul-winning;" and in the evening, at Caversham, a most interesting time was spent in hearing of Maori work, etc.—F.F.

PALMERSTON N.—The hall was well filled for the Xmas conference. On both days the meetings were excellent, and there were a good many present who are in the habit of preaching the Word. The line of ministry was the exaltation of Christ, and had the effect of leading believers into fellowship with Him. Those who spoke were Brethren Goodson, Grubb, Lewers, Whitehead, Dickie, J. Coppin, W. Anderson, T. Rowe, Chrystall, and Longman.

MANAKAU.—There is no report to hand of the conference held on Dec. 27; but from a little we hear, we understand it was just a fair time, and not many visitors present.

MAHARAHARA.—The conference was held on Dec. 29 and 30, and proved as good as anything ever held in the place.

The hall was filled, and visitors were there from many parts. Perfect harmony reigned throughout. On Sunday morning about 115 believers met around the Lord's table and experienced a good time. During the meetings two strangers, who had driven 30 miles to attend, professed to receive Christ. Those who ministered were Brethren Goodson, Scouler, Grubb, J. Coppin, Lewers, Harrison, Allen, Whitehead, Longman and Hansen.

FEILDING.—The conference on Jan. 1 and 2 was considered a good one, and quite as largely attended as on previous occasions. During the meetings one soul professed to be saved, and much power was felt in the gospel. Those who took part in speaking were Brethren Scouler, Lewers, J. Coppin, W. Anderson, T. Rowe, Goodson, Whitehead, Chrystall, A. Clarke, and Harrison.

WAVERLEY.—Heb. iv. 12 aptly describes the character of the ministry which the Lord gave us here on Jan. 1 and 2. It was "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . a discernor of the thoughts and intents of the heart." We have seldom, if ever, spent two more profitable days, and this appeared to be the experience of many. The innermost recesses of our hearts were searched again and again, yet a spirit of love, fellowship, and humility, prevailed throughout. Soul prosperity in the individual (3 John), and the assembly (Phil. ii.), with its many hindrances, was probably the principle line before us; and those used of God to minister were Brethren Walton, Hinman, Curran, Smith, Hill, Marsom, Milne, Dickie, and Powell. The gospel was preached each evening, inside and outside, with much power. We expect much fruit as the result of these meetings.—C.H.H.

NELSON.—The meetings on Jan. 1 at Wakefield were well attended. We were very thankful and refreshed, for the good word was all sound, seasonable, searching, stirring, strengthening, and satisfying. Some of the subjects were:

God's joy in Christ, and in blessing us; Guidance; Sins and sin; Christ the threefold Deliverer—dying, living, coming; Sonship; Service, its opportunity and sphere. One thought expressed was: The whole business of our old nature is to depart from God.—A.M.P.

NOTE: We trust our readers will excuse these reports being curtailed; but having so many conferences to report, we were not able to allot more room to this department. We are aware that the meetings deserved something better; but though the "notes" are fragmentary, we have "done what we could."—Eds.

COMING CONFERENCES.

[IF THE LORD WILL.]

MAKARETU.—Sunday and Monday, Feb. 23 and 24, 1902. Express trains, and Palmerston morning train, will be met at Takapau railway station on the Saturday. Communicate on or before Feb. 19 with J. D. Stenberg.

TIMARU.—Easter conference meetings will be held on Saturday, Sunday, Monday, March 29, 30, 31. Kindly communicate with Mr. William Dickson.

Will assemblies who have meetings at Easter time, please notify us of the dates and names of persons to communicate with on or before Feb. 15, that it may be notified in the March issue.—Eds.

EDITORS' JOTTINGS.

QUEENSLAND.—We cull the following from a letter of Br. E. Fleischman's:—Brethren Blair and Isaac are still receiving blessing and encouragement at Gympie, and the small assembly greatly rejoice at the goodness of the Lord in adding to the church "such as should be saved." Wm. White is labouring west of Rockhampton at the town of

Springsure, a needy place. T. Manders is in Brisbane and suburbs; saints are refreshed and sinners blessed. Quite a number of young men have put on the gospel armour and are witnessing a good confession before their fellows. Three open-air meetings are held in the week, and are well attended. Frank Bates and Martin Irvine are with the Gospel Van at Woodford in the North, preaching in the farming districts. The need is very great in these country towns, and our brethren need our prayers.

SOUTH AMERICA.—Mr. James Kirk left Wellington on Jan. 9 by s.s. Rimutaka direct to Montevideo. Our brother would like to have spent more time in New Zealand, but felt he must get back. He has been much refreshed by the visit, and will not soon forget the saints met with. Permanent address—Boulevard Union 249, Pueblo de Gral. Paz., Cordoba, Argentina.

MAUNGATUA (Otago).—Our brother Bolitho has gone to be with the Lord. The last few weeks of his pilgrimage seemed filled with much of the Lord's blessed presence. Two scriptures gave him special joy and peace, viz: Jer. xxxi. 3 and Heb. xiii. 5. Brethren W. Coppin and McIvor spoke at the graveside, where a good many assembled.

SOUTH ISLAND.—Mr. Ferguson has been South for the first time, and spent four weeks there. Beside attending the Christchurch and Dunedin conferences, he was able to visit assemblies and hold meetings at Ashburton, Timaru, Oamaru, Caversham, Mosgiel, Maungatua, Henley, Milton, Clinton, Gore, Mataura, Invercargill, and Riverton. The only regrettable part of the visit was that circumstances necessitated it being of a post-haste description. The impression received is that the South Island is much less favoured than is the North; that while the latter has a large number of evangelists and other workers (not nearly enough to cope with the need), the former has but a very few who seem almost overwhelmed at the amount of work before them. Those actively at work are Brethren Johnson,

Phillips (his brother-in-law), W. Coppin, Graham, Binskin and Bryde (gospel carriage), and Miss Wieneke (district visitor). Brethren Hall and Rock are laid aside through overdoing it, and Br. Lowden has had to have a spell. Br. LeCouteur has been down South for a time, but he is claimed as belonging to the North. Addresses—Wm. Johnson, Draper St., Richmond, Christchurch; E. Phillips, c/o Mr. Johnson; John Hall, 8 Clyde St., Dunedin; W. Coppin, Burnside, Dunedin; Graham, LeCouteur, Binskin, Bryde, and Miss Wieneke, c/o Mr. G. Derbyshire, Royal Arcade, Dunedin; J. Lowden, Junr., Mataka, Southland; J. C. Rock, Bank St., Timaru.

PETONE.—On Dec. 23, Jessie, the eldest daughter of our dear brother James Coppin, was united in marriage to Frank Dunford. In the morning they went to Wellington to the Registrar's Office, returning later on to the hall at Petone where a number of Christian friends met for a little prayer, praise, and ministry of the Word. At the close all partook of refreshments, and after wishing Mr. and Mrs. Dunford the Lord's blessing and all true happiness, the company separated. During the meeting the example of our young friends in celebrating their marriage in such a way, was highly commended as honouring to the Lord.

MAHARAHARA.—On Jan. 15, the Lord was pleased to call home our sister Mrs. Reade. Taken suddenly ill in the morning, she succumbed by evening. She had not been in the best of health for some time back; but lately had improved a good deal, and had attended the December conference and much enjoyed the time. During her ill-health she often spoke of her time being short, and seemed to rejoice in the thought of it. Mrs. Reade was one of the number brought to the Lord in the spring of 1896, and had the joy of seeing her whole family saved—two sons and four daughters. The funeral took place at Dannevirke, the service being conducted by Mr. Whitehead. "Yes, we part, but not for ever!"

OAMARU.—On Jan. 6, the Lord took home our dear sister Mary McGilvary, who for many years has been ailing. She left behind a real testimony. She was a type of the meek and quiet spirit which in the sight of God is of great price. On Jan. 12, we had a visit from Br. Gray and his wife, of Nelson. He preached on Lord's-day and the following Tuesday night, and we believe some were convicted, and one professed to receive the Lord. On the 16th Br. F. Ferguson spent an evening with us and spoke on the walk of the child of God. Then the 17th, at our Bible-reading, we had the joy of baptising three young sisters. Thus we have reason to thank God and take courage.

NORTH ISLAND GOSPEL CARRIAGE.—Mr. T. Marsom joined Mr. Pearson on Jan. 11, in this service for the Lord. Our brethren purposed working the district on the west side of Mt. Egmont. They desire to be remembered in prayer that our God will bless them and make them a blessing to others.

PALMERSTON N.—Two sisters in the Lord have lately been baptised and received into fellowship; also another, a young sister, has been received who was baptised some time ago. The Lord be praised.

NELSON.—Br. Paton in a letter mentions a young man who has found full assurance and peace through a tract left with a young Christian. A brother who had been speaking at Wakefield, was returning rather cast down, and while talking with a young woman she found peace, so he was much cheered.

Mr. Hinman, through the Lord's goodness, has got his new home in Auckland all fixed and is hard at work. He is still continuing meetings at Devonport, where interest is deepening and extending, and we hope to hear of good results before long. Auckland and suburbs affords a very large field of service, and the prayers of saints will be much valued for an outpouring of blessing. Our brother's address is: "Kowhanga," Valley Road, Mt. Eden, Auckland.

DEPARTURE.—Mr. Alex. Marshall left Auckland on Jan. 11 for America, to go for a time to a health sanatorium in New York State. Our dear brother leaves with the prayers and good wishes of us all. He has been just over a year in the Colony, and though he has not received all the advantage hoped for by a trip to New Zealand, yet he by no means regrets that he came. The fellowship of saints has been very much enjoyed, and the visit will have many and pleasant recollections both to himself and to us. We should have liked to have heard more of Mr. Marshall while here, but meetings were prohibited on medical advice, although now and again as “the fire burned” he just had what he called a “once for all, O brother receive it.”

MAORI WORK.—Br. G. Milson writes:—I have just sent my usual two-monthly consignment of tracts to six white people for distribution among the Maoris at Taranaki, Waimarino, Wanganui town, Upper Rangitikei, and a special quantity to Taupo. They all contain much of the imperishable seed, which “shall not return void.”

SOUTH DUNEDIN.—Brethren Johnson, Phillips, and LeCouteur hope to start work soon with a tent, and will value the prayers of the Lord’s people.

Some time ago sums amounting to £10 10s were received to assist our Indian brother Enoch to return to his native land; but as he disappeared and nothing could be heard of him, the money, with the consent of the donors, was forwarded to India for the gospel. Since this, Enoch has been found in a Maori pah near Foxton, where he has been lying ill. He is still desirous of getting back home, and the following sums have been received for him:—Ohau 12/6; Mr. B. 3/6; Rongotea £2; W.E. £1; Manakau and Otaki £2 1s 9d; G.M. 7/-. Total £6 4s 9d. Any communications can be addressed to Mr. Whitehead.

We would advise that money sent to the Lord’s servants should either be in a P.O. order, or else registered. Two amounts, £4 and £1 10s, have gone astray recently.

The NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

“Wherefore be ye not unwise, but understanding what the will of the Lord is.”—Eph. v. 17.

VOL. IV.—No. 3.

MARCH, 1902.

“WHO WILL GO FOR US?”

CABLES and telegraph wires have again and again during the past two years flashed the above message through these fair Australian Colonies, and each time there has been an instantaneous and remarkable response. *The honour, glory, and dignity of Great Britain has been at stake, on the South African battle-fields; where Boer and Briton have been locked together in deadly combat; and men were eagerly sought after such as the Colonies were able to supply.*

In her need the Mother Country appeals for men—the strongest, healthiest, and best that can be found; and the appeal is scarcely out when more than are necessary have offered themselves.

The offer means much. It involves the giving up of situations with the prospect of promotion; saying good-bye to home—fathers, mothers, brothers, sisters, and all that nature holds dear—for what? For hard drill, hard fare, strict discipline, complete subjection to those in command, with the possibility of earthly glory, hardships, heavy fighting, wounds, enteric fever, death.

All these difficulties are distinctly before the mind when the appeal is made, yet they do not hinder the hearty and cheerful response. It is sufficient for the ordinary young man that England needs and will value his services, and his loyalty and sense of duty instantly cause him to offer

them. Like the one to whom the question at the head of this paper was first put (Isa. vi. 8), he at once responds: "Here am I; send me." This is consecration, self-denial, and self-surrender; with the faint prospect of returning in health with some added earthly experience and glory.

Against this appeal and response we have nothing to say—for we read concerning the natural man that "his feet are swift to shed blood"—but we would like to seize the fact for another appeal, to a different class of young men and for another warfare, where *God's honour, glory, and interests are at stake*, and where the possibilities of reward are much greater than in South Africa. At best, too, the honours there are earthly, which one may or may not live to enjoy; whereas the honours in the other warfare are eternal.

Incorruptible crowns (1 Cor. ix. 25); crowns of rejoicing (1 Thess. ii. 19); of righteousness (2 Tim. iv. 8); of life (Jas. i. 12, Rev. ii. 10); of glory (1 Pet. v. 4); are offered to the overcomers in the spiritual warfare. Yet, alas! how different is the response for men with all these eternal realities in view, and made sure to us on the authority of God's own Word! Few however, would deny the need for men, or the reality of the battle being fought against the powers of darkness.

We notice that the Imperial authorities gladly accept, first, those men who have had some training, who know their drill and are accustomed to discipline; and those who answer to these in the spiritual host are best fitted for fighting the Lord's battles in a foreign field. Novices may be, and sometimes are "knocked into shape," but tried men are to be preferred.

Who then is willing to give up situations—with chances of promotion and ultimately becoming rich in this world's goods—say good-bye to father, mother, brother, sister, and home; and for the sake of the Name and in order to supply the need, go forth to endure hardships as a good soldier of

Jesus Christ? If these Colonies have given of their best, because of their special fitness, to fight the king's battles in South Africa, why cannot the church of God give of her best for the pressing needs in dark heathendom?

Perhaps among believers gathered simply in the Lord's name may be found men and women of special fitness for the work, as they have had some training at home and know better than many others what subjection to discipline means. If men have learned in their hearts that the Word of God is the one and only standard of discipline, and have been *accustomed to submit to it*, they have an immense advantage over the raw recruit.

Many of our men in South Africa have found that it has been no picnic, romance, or parade ground display; but on the contrary stern, hard, trying, and dangerous work; requiring nerve, muscle, courage, and endurance; while not a few of their number have been left behind on the cold veldt.

Likewise in the missionary field, the romantic side soon gives place to the steady, hard, day-by-day fight; and not a few of our brave pioneer workers have fallen at their posts, a small headstone under some shady tree marking the spot where the last enemy was encountered.

All honour to these brave soldiers of the cross, who, under the Captain of our salvation and for the honour of His name, went forth to endure hardness and death; and whose spirits now await the cessation of warfare and the glorious resurrection morn! In the crowning day their true places will be given them; and their self-sacrifice, devotion, and warfare, rightly estimated. Who would not be in such glorious company, fighting under such a Captain, and, if possible, get His D.S. or V.C. for work done while the conflict lasts!

Victory is ours—for "he always wins who sides with God"—yet we need to take unto us the whole armour of God, and be willing to make sacrifices and give up worldly

ambitions in order that we may please Him who hath chosen us to be soldiers. "This day the noise of battle, the next the victor's song."

In conclusion, let me remind the reader of the vast spiritual needs in Africa, North and South—India and China, with their open doors and teeming millions—South America, where the laws and climate are alike good, and the door wide open with little fear of entering in to another man's line of things—the Straits Settlements, where a few are holding the fort against heavy odds—most of the continent of Europe—at our own doors the vast Australian continent, where in the back parts heathen darkness prevails—and the many islands of the sea, whose dark-skinned inhabitants are willing to listen to the story of the cross, and whose past history proves that they may be evangelised and made a blessing to others!

If Colonials by their manner of life and training prove themselves to be specially suitable for the South African warfare, perhaps believers gathered in the Lord's name, by reason of their knowledge of the Word of God and the tactics of the enemy, are more fitted than others for evangelistic work at the present time; and *to such we make our appeal.*

"Who will go for Us?" Who will go to the help of the Lord against the mighty? Doubtless only a small percentage would be fitted and called of God to give up business and go out entirely into the work; but we are fully persuaded that many are suffering loss by not offering themselves, and waxing poor by withholding.

May the Lord rebuke us and teach us lessons by what is happening before our eyes in respect to South Africa, and if we are not fitted and led of the Lord to offer ourselves for the work—whether in homelands or abroad—the next best thing will be *to help those that are.* In this way we take *practical part in the conflict*, and in the coming morning will share the reward.—C.H.H.

A MODERN PARABLE.

BY H. GRATTAN GUINNESS.

A WEALTHY farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of labourers. He had occasion to leave the country in which his property was situated for some years, but before doing so, he gave his people distinctly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh land to be enclosed and drained, and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and labourers was vastly multiplied. Was the task he left them accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labour, and skilled labour too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other

because the operations of one interfered with those of his neighbour.

And a vast amount of labour had been *lost*, in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate, and grow and bear fruit: in caring for the forest trees as if they had been tender saplings: in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labour and seed and manure, skill and time and strength, had been wasted for *no result*. The very same amount of toil and capital, *expended according to his directions*, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all *reclaimable* soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these labourers act so absurdly? Did they wish to labour in vain? On the contrary! They were for ever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other: "You know we have to bring the *whole property* into order." But they did not *do* it.

Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labours of a few in some distant valley had resulted in

a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses, in the over-crowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men! Traitors, not true servants to their Lord?

Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into *all the world*, and preach the gospel to *every creature*," and that 1800 years afterward they had *not even mentioned that there was a gospel to one-half of the world*.

A SONG OF THE NIGHT WATCHES.

"Watch ye therefore: for ye know not when the Master of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning."—"Now it is high time to awake out of sleep." (Mark xiii. 35; Rom. xiii. 11).

OH blessed hope of glory, the Lord will soon be here,
The earth-rejected Jesus in glory will appear:
Look up ye weary watchers, the message true receive,
That, "Nearer our salvation than when we did believe."

Before He left His household the Master charge did give,
And each one of His servants his own work did receive,
And, "Watch," said He, "Ye know not when the Master will return,
At evening, midnight, cockcrowing, or, it may be, not till morn."

And so He left His household, for a journey far away;
The world had Him rejected who was its light and day:
His love and truth still lingered, like glow of setting sun,
And Christians loved each other, but—*evening* had begun.

And deepened fast the darkness, for faith and love grew cold,
And lost in man's traditions the precious truths of old,
Till *midnight* fell in blackness; men slept on every side;
Amongst the wheat the evil one his tares was sowing wide.

Thus long the household slumbered, and few the watch did keep,
For wise and foolish virgins alike were fast asleep;
When, sudden, through the darkness a shrill far-reaching cry,
The *cockcrow* woke the echoes of that awful midnight sky.

It told of full redemption; of righteousness by faith;
For man's vain superstitions, just what the Scripture saith;
Aloud the mighty cockcrow the startled nations o'er
The gospel message echoed, "free grace," from shore to shore.

But, hark! a second message once more arrests the ear,
A cry which waxeth stronger, which peals more loud and clear;
"Behold the Bridegroom cometh!" Ye sleeping ones arise;
"Behold the Bridegroom cometh!" thrills far the midnight skies.

"Behold the Bridegroom cometh! Your lamps ye virgins trim;
Go forth; go forth to meet Him; raise high the nuptial hymn!"
Oh Christian list those echoes, for long that cry hath rung,
And, see! the dawn is breaking, the *morning* hath begun!

Awake! ye slumbering virgins: Awake! the Lord is nigh:
Awake! the glow returneth athwart the eastern sky:
'Tis dawn! 'Tis dawn!! Awake ye, for soon must *He* appear,
The Master of the household, yea, the Bridegroom will be here!

High time it is to waken; high time each watcher stand
All ready for the Master, an eager, girded band;
No time is it for lingering when the footfall at the door
Proclaims our vigils ending, our watches almost o'er.

Cast off the works of darkness, all wantonness forego;
All rioting and drunkenness, lest *He* should find us so;
Be done with strife and envying; and, clad in mail of light,
Let each await the Master, and all renew the fight.

Awaiting Christ's returning with throbbing hearts, oh, stand;
With lamps all trimmed and burning, for *He* is *close at hand*;
With eager exultation the message true receive,
That, "Nearer our salvation than when we did believe!"

SAML. J. DECK, NELSON.

Lost! Somewhere between sunrise and sunset: Two golden hours, each set with sixty diamond minutes. No reward offered, for they are lost for ever.

KNOWING NO ONE AFTER THE FLESH.

2 CORINTHIANS V. 16.

WHILE our natural eyes and ears are so keenly alive to all that is going on around us, we much need to keep in mind that God reckons us, as believers, to have died with Christ, in order that we should not henceforth live unto ourselves, but unto Him who died for us and rose again.

Before considering more closely this particular passage, we would seek to gather a few thoughts leading to the subject from the beginning of this epistle. In chap. i. 3 we have the "God of all comfort; who comforteth us . . . that we may be able to comfort" others "in any trouble." We notice it reads, in *any* trouble; there is no exception made, because every "born again" one is, as a true child of God, indwelt by His Spirit, bound to be eventually transformed into the perfect likeness of Christ. Severe chastening may be necessary here in the body, but when its purpose is accomplished, then the divine way is to comfort and encourage for future well-doing.

As an example of this, in what we should call a very bad case, we have in the next chapter the command to forgive and comfort the one whose glaring sin had caused so much sorrow. He was to be comforted now because his "rebuke" (R.V.) was sufficient, being effectual in working a godly sorrow in him. If any refused to forgive in obedience to this word, then Satan gained an advantage over the saints, hindering their fellowship. They, and we, would be apt to reason,—the man is so bad we don't like to trust him; and then to turn aside the Word of God about the matter. But we always triumph over Satan if we act as "in Christ" (ver. 14).

We don't corrupt the Word of God; but minister it in

the Spirit to give life (iii. 6), and liberty (17): having the end in view, to be like Him (18).

Then, in chap. iv., the apostle continues: "Therefore" (honestly opening up the truth of the glorious gospel of Christ) we preach Him, and not ourselves. For we are merely the earthen vessels used of God for the eternal good of His people.

And, in chap. v.: We long to be more—to have our mortality swallowed up of life (4). In the meantime our ambition (R.V.) is to please Him (9); knowing that what we do will all be brought to light, to be approved or rejected.

Man's judgment should not weigh with us. The unbelieving, to excuse themselves, will say all manner of evil against Christians falsely, for Christ's sake; delighting to point out their failings; therefore suffering and shining Christians are especially valuable in order that we may point to them as real ones, adorning the doctrine of God our Saviour (vers. 12, 13, and Phil. i. 29, ii. 15).

The natural man can only know *us* after the flesh (1 Cor. ii. 14-15); but *we* henceforth (that is, in resurrection life), know no man after the flesh (2 Cor. v. 16).

We are in Christ—a new creation—reconciled to God, and seeking to persuade men to be reconciled to Him.

Further, in chap. vi., we, as workers together in this service, are besought to give no offence in anything that the ministry be not blamed (3). To bear all things for His sake, clinging to His promises, we should be clean and holy vessels fit for the Master's use (chap. vii. 1). And then, to these Corinthians who had obeyed God's Word to them through Paul, he is able to say finally: "I rejoice, therefore, that I have confidence in you in all things" (ver. 16). His confidence no doubt rested on the evidence that they were led by the Spirit of God. He had no confidence in the flesh.

Having thus looked at the context, let us examine more particularly our text (2 Cor. v. 16). "Wherefore hence-

forth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

In Matt. xxvii. 56, we read of Mary the mother of James and Josès. From chap. xiii. 55 it is evident that this is the mother of Jesus; but now, as soon as He is dead, she is known no longer by the Holy Spirit as His mother, but other of her sons are mentioned to identify her. And we have no instance of any one, of all those most intimate with Him, ever recognising Him after His resurrection by His human appearance. Even His word to His mother, "Woman, behold thy son," i.e., in John the disciple, implied that she would not henceforth have Jesus as her son; not even for the 40 days. Only believers were permitted to see Him at all, and they only discovered who He was by spiritual discernment. He was not, therefore, known after the flesh. And this is so written that we may learn that it is in a similar way God would have us to know and act toward one another. God reckons us to have died with Christ at the cross, and would have us also reckon ourselves to have died there as to our old sinful selves (Rom. vi. 11), that we may henceforth live unto Him who died for us.

Seeing then that we are to live unto Christ, and He has given us the desire and ambition to please Him, let us ask, How shall we begin to do so? In Gal. v. 14 we read, "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself." This no doubt would be a great help in simplifying the requirements of God to the devout Israelite, who had had ten commandments and very many commandments contained in ordinances besides. But Christ being come, an high-priest of good things to come, He speaks thus: "This is my commandment, that ye love one another, as I have loved you," i.e., even unto death. On one commandment Godward and one manward hung all the law and the prophets; and in like manner Christ

speaks of His one commandment, love, as being the great essential—the “more excellent way” of 1 Cor. xiii.

What is the great hindrance to my having and manifesting this brotherly love? The flesh *in me* is the hindrance to my having a full measure of it; and then the knowing others after the flesh is the hindrance to my manifesting the right spirit toward them.

What is the remedy? Gal. v. 16-17 tells us: “Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other,” etc.

But one will say, How can I love or indeed have any true fellowship with So-and-so? God only knows how he (or she) has treated me. If the person referred to were an unsaved person, we look for no fruit of the Spirit in such an one; but our duty is to just manifest toward him (or her) the Spirit of Christ, so that the contrast between our behaviour toward him, and his toward us, may, with God’s blessing and our prayers, tend to win that soul for Christ.

But when it is a believer, one accepted as a Christian, who is the offended or offending one, then our first thought should be: He is one for whom Christ died, a fellow-member with me of His body. Therefore his restoration is God’s object, and will be mine if I am in fellowship with God. How is that restoration to be effected? In him as well as in myself there is both the flesh and the Spirit, and these are contrary the one to the other. Evidently then I must seek, through the Spirit in me, to influence him, through the same Spirit also dwelling in him. It may be he is walking very much in the flesh; but if he is a child of God, then the Spirit is there, and, though greatly grieved, yet waiting the right time to humble him, and lead him to confess his fault. By any fleshly action on my part, I only provoke the flesh in him, and thus hinder God’s work.

This seems to have been the thought given to Solomon

in Prov. xviii. 19: “A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.” If we seek to gain an entrance by force into a strong city or castle, those defending it will put up the bars, and do all they can to resist our entrance and strengthen their position. But history tells us how a strong city or castle has been entered and won in a much simpler way; that is, by having a friend *inside* who was ready to open the gates or doors. And this is just the way God would have us seek to win a brother offended. The Holy Spirit is the Friend inside, and by His action we look to get the barriers removed. Earnest prayer being the chief means used on our part to secure the desired end.

As an example of not knowing after the flesh, let us look at Acts ix., where Ananias is told by God to go to Saul, whom he only knew of as one who was seeking to blot out Christianity; and who would therefore be glad to use the authority he had, against him also. But to Ananias the word of the Lord was sufficient to overrule all he had heard from the “many” concerning Saul. He goes therefore, and enters into the house, and puts his hands on this man—a terrible persecutor, if known after the flesh—but not such to him now through the Spirit, but a true brother in Christ. And Jesus whom he had persecuted was now his Lord. Had Ananias conferred with flesh and blood, his Jewish friends would have told him it was madness to go and say such things to Saul; because they would not have known how God had put the *Friend inside* who had removed all the bars, and was just waiting a welcome to take *full* possession of His new abode.

Again, is it not most reasonable that we should be enjoined not to know or judge one another after the flesh, seeing how very imperfect is our knowledge, and on that account so varying is our judgment. But God looketh on, and knoweth, the heart; and as far as we receive spiritual discernment from Him, we have the mind of Christ, and

with that mind every spiritual believer will agree.

Of Jesus Christ it was foretold in Isa. xi. 3, "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears;" and this because He was filled with the Spirit. Or again, in Isa. xlii. 19, "Who is blind, but My Servant? or deaf, as My Messenger that I sent?"

In conclusion we may call to mind Paul's exhortation in Eph. iv., "I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." And then our blessed Lord will be able to look upon us and say: "Behold how good and how pleasant a thing it is for brethren to dwell even together in unity" (Psa. cxxxiii. marg.). "Even together"—the flesh in the presence of the flesh, but kept in subjection. And even if it should speak, then cometh the soft answer which turneth it away rebuked. Also there will be the lowliness of mind which esteems another better than oneself; and the prayer for the dear brother (or sister) whom Satan is desiring to trip up in his walk.

Thus may we henceforth learn to know no one after the flesh.—R. SHARLAND.

A LESSON FROM THE WEAVER.

"My days are swifter than a weaver's shuttle, and are spent without hope" (Job. vii. 6).

THE flying shuttle of the weaver carries with it two distinct thoughts, the first, the primary thought of the text—that of the *swiftness* of Time's flight. But people appear to be more readily impressed, at certain points in their lives, with the *rapidity* of Time's flight, than by that deeper thought, "How have I spent my time? what *kind* of work has the shuttle of my life been weaving?"

Night and day, to and fro, in sun and shadow, the shuttle of Time flies, every moment, every flight, weaving some thread, some colour, some pattern in the life, and whether the flight of Time be lengthened or shortened, seems of small account beside the greater thought, What kind of weaving is being made?

There is a pattern in all our lives, none are absolutely plain. Some prefer to weave erratic patterns of their own mad, foolish design—or rather, *want* of design. Others sketch out a rigid, sharp-cut design for their lives, or follow some equally sharply defined design supplied by another life-weaver, yet, in both cases, man-made, and therefore *useless*. Others—and thank God there are more of these than the great world at large supposes—there are who have been brought to that place of repentant faith and lowly dependence, where, realising that they have no power of designing a safe life pattern for themselves, have just turned all their case, pattern, weaving, and use of the woven fabric, all over to the great Designer and Worker.

There is a fabric weaving that has a plain, solid foundation upon which the pattern is worked, and of this type of thing is Life. God has given a foundation upon which man's life shall be worked, and "other foundation can no man lay than that is laid, which is Jesus Christ." There is no other foundation upon which to build or weave the life.

We have seen worked slippers of most exquisite pattern and working, which have not stood the strain of one evening's wear, because the *foundation* on which they had worked was *rotten*. And the question for my heart, for the hearts of all who seek to please God, is, Am I building, weaving my life on the *one only sure* foundation; am I in Christ Jesus?

Like the tapestry weaver we do not see the full pattern of *our* weaving, for we, like him, see only the wrong side—the earth side of our work. We see the knots, the bights, the tangles; but He, our tender Foreman, our great

Designer, will put all things to rights, and show us the real finished work, of what sort it is, at the judgment seat of Christ (1 Cor. iii. 11-14).

What *colours* are we weaving with our life's shuttle? As we look back on our weaving are we not conscious that too often our colours have been too *neutral*, that there has been no definite *Christlike motive* in our work? Have we never even found soiled threads in our weaving—*impure motives*? or dark, black threads of doubt of others, threads of judging and misjudging. For myself I have found them again and again, and the sight has sent me shuddering on my face before Him, who is faithful and just to forgive sins, and cleanse from unrighteousness.

Then the texture of our weaving? How *weak*, how uneven it has often been. The New Year, or some event in our life, has quickened our resolve to live as never before, to live to serve God more fully, and to seek to win souls for Jesus. Then—ah, the pity of it all!—then self, in one of its thousand forms, has crept insidiously upon us, and Thug-like, has strangled our resolutions and our renewed efforts.

Then, in our life's weaving, how many *broken* threads there have been—breaks of utter failure. In weaving, there is a special knot used for uniting broken threads; it is called a "weaver's hitch" and is peculiar to the trade—to the weaver it is simple enough, but not so to the general run of men. And our great Weaver has His own way of uniting the broken threads of our poor weaving, when in the language of Hosea xiv. we take with us words of confession and turn to Him.

All around us we hear the hum of the world's weaving, the flying to and fro of the world's shuttles, but the work is out of harmony with God, the weavers have never dealt with God as to the great foundation truths of sin, ruin, and redemption? Ah, this world's weaving—this frail, hopeless, useless thing—the spider's web!—*An Extract.*

BIBLE-READING FOR THE YOUNG.

LET us open our Bibles, please, at John xiv., and as we do so try and remember that the things of which this chapter speaks took place on that sad dark night of human guilt, the night of our Lord's betrayal. It was the time of the greatest of the yearly feasts, when devout Jews from every land gathered at Jerusalem to keep the passover, in remembrance of the time when God saved their nation out of Egyptian bondage.

Amongst the rest a little company of twelve Galilæan men had gathered in an upper room with Jesus, to eat the passover together for the last time before He suffered.

The lamb that was slain and eaten at the feast had always been a type of Jesus Himself, and ere another sun should set He who was both the Son and the Lamb of God must be killed.

At the hour when our chapter begins, Judas the betrayer had gone out, and Jesus had begun to speak to the eleven of things in which the traitor could have no part. These things were for His true followers only, and were intended not alone for those then present, but for all that should believe in Him thereafter.

Bearing all this in mind, let us now notice some of the words of our beloved Lord on that memorable night before His death. Look first at verses 2 and 3. In verse 2 the Lord is looking beyond His death on to His resurrection, and says that He is going to His Father's house to prepare for His people a place; and in verse 3 He speaks of coming again to receive them to Himself.

What a long, long period of time has rolled away between those two verses. The saying of verse 2 soon had its fulfilment; but nearly 1900 years have passed and Jesus has not yet returned. Scoffers are saying, "Where is the promise of His coming;" nevertheless His own true-hearted

ones still watch and wait, and there are indications that "the coming of the Lord draweth nigh."

Perhaps some little hearts are asking: "How does Jesus care for His people during His absence?" and it is just to this that I now want to come.

Let us look first at verse 16, and notice the remarkable words that Jesus uttered there: "I will pray the Father and He shall give you another Comforter;" and this title, Comforter, means one who is sent to act on behalf of another. So that we gather from this that the Comforter was one who should come and act for Jesus, and abide with His people for ever.

Dear young Christians have you understood this, viz: the Comforter has come; He is with you; He is in you; and abideth for ever? Let us notice together the following things that Jesus said about the Comforter, and then we must finish for this time:—

- 1.—The Comforter is the Holy Ghost. (chap. xiv. 26.)
- 2.—The Father sent Him in the name of Jesus.
- 3.—He is the divine Teacher, and brings to remembrance the words of Jesus.
- 4.—He shall guide us into all truth. (chap. xvi. 13-14.)
- 5.—He will show us things to come.
- 6.—He will glorify Jesus by showing us the things that relate to Him.

How the sad hearts of the disciples must have been comforted that night as these words fell from the lips of their Lord and Master; and in later years John, who leaned on Jesus' breast, was moved by the same Holy Spirit to place them on record for our comfort too. Let us often ponder the words, and remember that when our hearts are longing for Jesus and the knowledge of His words, there is One ever present to reveal Him to us. If, however, our hearts and ways are not right, then He is grieved, and does not comfort us any more until the wrong state and way is confessed to God and forsaken.—A.

EXPECTED TO BE.

A NOBLEMAN should be a *noble* man, or the title is a misnomer. So with Christianity, it is not a label to put on our backs, but a principle to be lived out in our lives. The gospel never says "*be* to be saved," its teaching is that "All the fitness He requireth, is to feel your need of Him." But those who have come are expected to *be*. To illustrate this let us look at several "ares" in 1 Cor. vi. 11, 15, 19, 20.

1.—"Ye *are* washed," or ye have been washed in the past, now keep clean. Christ says of His bride, "Thou art all fair . . . there is no spot in thee." This is perfectly true as to our position before God; it is not a matter of attainment, but of gift; but since this is so, let us see that our lives are without spot before men.

2.—"Ye *are* sanctified," or accounted holy. As in the tabernacle, everything which touched the altar became holy, so as we come into touch with Christ we become holy. Now, our part is to see that our lives in word and deed are indeed holy.

3.—"Ye *are* justified." In God's sight we are accounted as though we had never sinned; now we should so live. "I do not believe in sinless perfection," a gentleman once said to a preacher. "No," was the reply, "I never thought you did." How often this objection is only a hedge behind which to hide some secret sin. If we truly know ourselves, we shall never think that sinless perfection is possible. The nearer we get to Christ, the more we see in ourselves to put away, and the worse opinion of ourselves we have. But God says we *are* justified; now let us show it to men by our works. Through faith in Christ we are justified before God; but it is by our good works we justify our faith before men. How often is it said, "I would rather not have anything to do with professing Christians in the business world, they are so mean, grasping, and incon-

sistent." Better never to profess His name than not be true to it.

4.—"Your bodies *are* members of Christ." Our bodies are the temple of the Holy Ghost; therefore, keep them clean. Live always in the shadow of the cross of Christ. In all error there is part truth, and the old superstition of holding up a cross to make the devil run is not without its truth, for it is only as we keep near the cross, that we gain the victory over sin and Satan. To live in the power of Christ's death is the death of every sin.

5.—"Ye *are* not your own;" therefore you cannot do as you like. Christ did not save us simply from hell, but that He might have all our lives. The true Christian says: "I am not my own, my time, talents, and property are Christ's; I am only a steward."

6.—"Ye *are* bought with a price," and are to glorify God in your bodies. Since this is so, we cannot dress as we like, nor take our bodies where we like. Christ has given His all in the price He has paid for us, like the man in the parable of the treasure (Matt. xiii. 44), that we should give our all to Him. Let us say with Mephibosheth, "Let Him take all" (2 Sam. xix. 30).—*Footsteps of Truth.*

THE SOUTH SEA ISLANDS.

A FEW facts concerning the need of labourers amongst the heathen "not far away"—in the New Hebrides Islands—and the blessing attending the work there, may be of some interest to readers of the TREASURY.

Having spent six months on Tanna and a year on Malekula as well as calling at a number of islands between these two, I can say that the need there is very great. On the former island it is reckoned that there are 8,000 and on the latter 10,000 natives, a very large number of whom have never heard the gospel. I feel sure that many amongst

those dear natives are open to receive the Word. They have no form of worship of their own, and it is wonderful to notice how soon they accept the statements from God's Word concerning sin and salvation. True, they view the servant of God when first coming to live amongst them with suspicion; but with patience exercised this soon wears away, and one living Christ before them gains their confidence when they are led to see that we desire their welfare.

One that has lived and laboured amongst them will not readily forget the look of surprise and astonishment upon their faces when first the truth of God is sounded in their ears, and how in many cases they cross-question us concerning the message that we bring them. It is most cheering to notice the devotion and fervour of those who have savingly received the Word, and how they deny themselves in seeking to bring the glad tidings to others who are living in heathenism.

My heart was much gladdened one evening by hearing the simple testimony of one of those native Christians spoken in broken English (as he could not be understood in his own language by the natives on S. Malekula). "Dear friends," he said, "me all the same as you one time, but God He send missionary along and he tell us from book belong God that we all sinners. He tell us too that God He love us plenty much and sent Jesu Christo—Son belong Him—to die along cross for you, me, and friends. Me believe it true in heart belong me. Me not believe it along head—that no good. Now me savoy Jesu, and heart belong me plenty glad." When we hear this from the lips of one who but a short time ago was living in cannibalism and heathen darkness, and see a corresponding consistency in the life, it shows the power of the gospel and reveals what grace does when received into the heart.

When first I landed on S. Malekula I was looked upon with indifference by the natives; but when I left several were in tears, and one in bidding me good-bye said:

"Heart belong me sore plenty much, 'cause you fellow go away." How attached one gets to these dear souls, and how they get to confide in and love us when they know us, and especially when used of God in leading them to Himself. The most effectual way of reaching them is by living amongst them and acquiring the language, and in a short time one can speak to them in broken English and also through a Christian interpreter.

While there are many difficulties to contend with, such as an unhealthy climate, the darkness and superstition of heathenism, the evil influence of French traders, and the acquisition of the language; yet I feel sure that when one is called to the work—and real love to the souls of the natives filling our hearts—there will be much joy in it. Never have I realised so much of the Master's presence or more gladness in His service than when seeking to work and witness for Him in those islands of the sea.

Space forbids me writing at any length concerning the needs and open doors for workers who love souls and desire to carry out the Master's parting commission—in these isles.

One thing which gave me much joy was being able to translate portions of God's precious Word ere I left, and it cheered me much to hear those dear natives sitting round my hut door repeating to one another scriptures such as Psa. ix. 17, Rom. iii. 10-11, John iii. 16, and Matt. x. 28. "The entrance of Thy words giveth light."

The work is very different from what it is in our land and needs patient plodding, but it brings with it eternal reward. One's life would be well spent to settle amongst those dear natives if but to live Christ among them and translate God's precious Word and sound it out in their ears. May some be led to get into the Master's presence saying: "Here am I, send me." Let others remember His words: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—W. MCKENZIE.

EDITORS' JOTTINGS.

NORTH ISLAND GOSPEL CARRIAGE.—This is still being worked on the west side of Mt. Egmont. Many small townships have been visited and the gospel has been preached in places where it has seldom or never been proclaimed. Recently Mr. Pearson rode nearly ninety miles in search of the horses which had got out of a paddock. Sand storms and heavy rains have at times made travelling unpleasant. One night during the preaching in the open-air larrikins took the reins off one of the horses, but providentially no harm followed. Through all the Lord has preserved His servants from harm and given them blessing in the gospel.

SOUTH ISLAND GOSPEL CARRIAGE.—Brethren Binskin and Bryde have visited Matura and district and had a good time speaking to many by the door-side. They have been to Waikaia and passed through the Clutha and Wendon districts, visiting the houses *en route*. At Gore they had an accident to the carriage, breaking an axle, and were put to some expense in getting a new and stronger one. Right in this difficulty they proved again that their Master's name was still Jehovah-jireh ("the Lord will see" or "provide" Gen. xxii. 14).

AUCKLAND.—Mr. Hinman writes that there has been great liberty and power in speaking the Word, some blessing in the gospel, some have been blessed and restored, and a number deeply exercised about fellowship. His time is very full up, Monday only being clear. Tuesday he has the Bible-reading at Parnell; Wednesday he goes to Protestant Hall; Thursday has a reading in his own house (well attended); Friday and Sunday at Devonport; and Saturday in the street.

WAVERLEY.—Br. Moffatt has had a few meetings here, and the Lord seems to have given refreshing through the ministry of the Word.

SOUTH DUNEDIN.—Brethren Johnson, Phillips, and LeCouteur commenced special services in the Gospel tent, and had it pitched in a very suitable spot, being enclosed with a good fence 6ft high and in a central place. When we heard, the numbers were increasing each night and interest seemed to be manifest, and they had liberty in preaching. They will value prayer.

QUEENSLAND.—Brethren Blair and Isaac have now left Gympie, where they were nine weeks, and to God's glory we may say quite a number professed to be saved—21 obeying the Lord in baptism. Our brethren have gone to Pialba (on the coast) for a little rest and change. Address—c/o James Irvine, James St. Valley, Brisbane.

BACK NUMBERS.—Any Christians who have any old gospel papers (clean and tidy) could send them to the Gospel Carriages for distribution; they will be most thankfully received. Only *gospel* papers will do. Addresses—Messrs Pearson and Marsom, c/o Mr. F. W. Johnson, East Road, Stratford; Messrs Binskin and Bryde, c/o Mr. Geo. Derbyshire, Arcade, Dunedin.

HONOLULU.—We have received the following post card from Mr. Marshall:—"Arrived here safely. Good voyage. Slept well. Six Mormon missionaries from Samoa on board. Love to all with 1 Cor. xv. 58."

MILTON.—Watson LeCouteur has been labouring in and around here, since the New Year, with a little encouragement—three having professed salvation.

Mr. Lowden is improving in health by his visit to the Southern lakes, and with the blessing of the Lord we hope he will soon be well again and taking his place in the front of the battle.

Mr. Chrystall has been about home since Xmas, and on Lord's-days going to Bulls where the interest in the meetings still keeps up.

Mr. Ferguson has been in Hawkes Bay and had a few good meetings at Kaikora.

Mr. W. McKenzie, who has spent some time in missionary work in the New Hebrides, has returned to New Zealand for the benefit of his health. He is hoping a change to our more equable climate will restore his strength and enable him to return to the field of his past labours. We trust it may be even so. Our brother will be glad to supply any information to those who are desirous of knowing the Lord's will and thinking of going to the heathen in those islands. Address—239 Cumberland St., Dunedin.

Mr. William McLean writes to say he and his wife are both well and busy. They have been seven months in and around Orillia, where our brother Alex. Marshall was so much used, and at the time of writing were in London, Ontario, and might be there some time. Their purpose is to go on with God and the Word of His grace, and he says: "God keep us true to the end." Address—c/o John Halyburton, Box 122, St. Catherines, Ontario, Canada.

Mr. James Campbell, in a letter to us a little ago, says he has been exercised for some time past about coming out to New Zealand, but the Lord's will was not clear to move. He has not been feeling able for much for a long time and sometimes feels as if completely done. Yet he says, "All is well, for He is on the throne with all authority, and I don't doubt that He is doing the best for me. His loving-kindness and tender mercies cannot be half told out by me."

Mr. Robert Grubb has had three weeks' meetings in Rongotea, and in this most fruitful of places a little more reaping has been done—two young men (Roman Catholics) professed Christ. At the children's picnic a young man was baptised in the river in the presence of a large number of people.

Mr. Harrison has been holding a few meetings at Bunnythorpe, and the Lord has graciously granted a little blessing in the gospel.

Mr. Gray has visited assemblies at Bunnythorpe, Feilding, and Rongotea, having a few meetings in each place.

WORK AMONG THE MAORIS.

MR. CURRAN sends us the following:—After a few months in the Wairarapa, and a month visiting all-day meetings and paks between Ngaire and Hastings, we have again settled down to hard work in Hawkes Bay, where special meetings have been held in 12 paks since our return. The natives are thankful to have us back, and are anxious for special meetings all around. The little Maori assembly and Sunday-school, at Pakipaki, still go on. When we pakehas are away, the natives themselves remember the Lord in the breaking of bread, teach the Sunday-school, and hold their gospel meetings. Mrs. Poramati (a pure Maori) is helping us in Hawkes Bay, and has been working very hard among her people, trying to lead them to Christ. She has been ten years in the Salvation Army, and was an officer with them; but has resigned her position and has been gathered to the name of the Lord. She was baptised at Ngaire, at the Xmas meetings, and is now anxious to do what she can among the Maoris on Scriptural lines. We trust she may see her way clear to go on in the work she has begun.

Mr. C. Smith sends us a little news from his station at Pipiriki, Wanganui River. He says:—There has been a lot of sickness lately. We have a child in hand which Mrs. Smith and Miss Allan are trying to restore, but I'm afraid it is too late. One poor fellow who went contrary to my advice, died. We are now making a tent 20 x 10 for small meetings, and when finished we intend (D.V.) to travel gipsy fashion for a month with a travelling band of natives. I have just completed a chart which seems to enlighten the Maoris well on the Scriptures.

Miss Peart whilst on her visit home to the South Island visited what paks she was able to, and has now returned to the North and gone on to New Plymouth with the intention of working among the Taranaki natives, if the Lord will.

COMING EASTER CONFERENCES.

[IF THE LORD WILL.]

AUCKLAND.—Gospel Hall, Parnell; March 28, 29, 31, beginning at 10.30 a.m. on Friday the 28th. C. H. Hinman, Valley Road, Mt. Roskill.

STRATFORD.—Masonic Hall, Sunday and Monday, Mar. 30, 31. G. Mumby, Pembroke Road, or F. W. Johnson, East Road.

AUROA (Taranaki).—Friday, March 28. Coaches met at Otakeho and Awatuna on Thursday evening. J. Mudford.

RONGOTEA.—Friday, March 28. Coach daily leaves Feilding after arrival of 3.35 p.m. train, and Palmerston after 3.45 p.m. Messrs Rowe Bros., or William Darragh.

HASTINGS.—Friday, March 28. R. Sowersby.

KAIKORA N.—Sunday and Monday, March 30, 31. N. C. Pedersen.

POHANGINA (9 miles from Ashhurst).—Monday Mar. 31. R. A. H. Port, Awahou; or J. Murdoch, Pohangina.

WELLINGTON.—Gospel Hall, Cuba St.; Friday, Saturday, Monday, March 28, 29, 31. D. R. Lewers, Kelburne; Mr. Yoeman, Oriental Bay; F. J. Pinny, Manners St.; H. D. Edwards, Manners St.; J. G. Packer, 50 Riddiford St.

RANGIORA.—Friday, March 28. G. H. Cone.

TIMARU.—Saturday, Sunday, Monday; March 29, 30, 31. D. Young, King St., or W. Dickson, South Rd.

INVERCARGILL.—Friday to Monday, March 28 to 31. William Shirreffs, Tay Street.

The usual hours will be observed for the above conferences. Refreshments provided freely. Friends requiring accommodation will communicate early with those whose names are given, and it is hoped that visitors will not neglect to do so. A hearty invitation is extended to all, and prayer is requested for the manifestation of the power of the Holy Spirit in these meetings.

SIPS FROM MANY RILLS.

There is no resurrection for a dead opportunity.

It is easier to be a *shortcomer* than an *overcomer*.

Every new spring of inward joy demands a channel for outflow.

Continued uncertainty as to one's course is a reason for continued waiting.

It is a good deal easier to forget what we ought to know than to know what we ought to forget.

As the Word we read furnishes the matter for prayer, so prayer makes the Word the more profitable.

There would not be so many people opposed to the Bible, if it were not opposed to so many vices.

Some find comfort in the fact that the evangelist lives *by* faith, but need to be reminded that he does not live *on* faith.

A human life, filled with the presence and power of God, is one of God's choicest gifts to His church and to the world.

The days of divine intervention and deliverance are past only to those with whom the days of faith and obedience are passed.

A fluent speaker is not necessarily a man of weighty character: a bag of wind may be taken for a sack of corn, till it is lifted or tested.

We become independent of man only by being more entirely dependent on God. One must preserve his independence if he would not endanger his integrity.

Acknowledgments.

An anonymous friend for Straits Settlements £1 0 0
 For brother Enoch—D. 5 -; J.H.H. £2 5s 6d;
 C.G. 10 -; W. 5 -; A. £1; previously
 acknowledged, £6 4s 9d. Total £10 10 3

The
NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

"And walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts ix. 31).

VOL. IV.—No. 4.

APRIL, 1902.

PROFIT OR LOSS: WHICH?

ONE of the most solemn and awful breakdowns in family testimony recorded in Holy Writ is that of poor Lot in Genesis xix. He had been long enough with his uncle Abram to learn somewhat of God's ways, and increase his own responsibility; but when the magnanimous spirit of the latter gave him the choice of country (their substance had increased to such an extent that one locality could not bear them both) his own selfishness and worldly-minded wisdom led him to choose the well-watered plains of Sodom, rather than give Abram the first opportunity of choosing. Lust for earthly riches was in his heart; and a wise man tells us, "out of it are the issues of life."

After his selfish and ungodly choice it does not take him long to pitch his tent toward, and finally get into, the guilty city. Whether he took a wife down with him, or married a Sodomite after taking up his abode there we are not informed; probably the latter would be true; and if so he had to pay the penalty of entering into the unequal yoke (2 Cor. vi. 14), which we regard as one of the most solemn acts of disobedience that God's people can be guilty of.

When the angels visited the city with the startling announcement of its coming doom, Lot is found sitting in its gate as one of the rulers, or settlers of disputes; trying,

doubtless, to do something like justice to its vile inhabitants, who were on the point of being consumed; but, as subsequent events proved, having no power for good among them.

Abram in separation from the guilt of the city can and does pray for it; but as far as we know Lot is too low down in soul to realise where his fellow-townsmen are, or even the danger of his own family. Possibly, like many to-day, he wanted to get rich first, then care for the family afterward—an artful suggestion of the enemy, seldom realised.

Lot manifested true Eastern courtesy in rising to meet the angels, and bowing himself to the ground as they approached the city gate, but, in return for his offers of hospitality they have to let him know that there is no fellowship between them. They will “abide in the street all night” rather than accede to his request to go into the house. After much pressing they do yield; but their doing so only serves to reveal more fully to them his awful condition and the condition of the city. How gladly he would have put on the best appearance before such illustrious guests, but, alas! it cannot be. Lot is out of communion with God, therefore it must of necessity follow that he is without peace, without power in the city or in the family, and without respect. “When a man’s ways please the Lord He maketh even his enemies to be at peace with him;” but this was not Lot’s portion. In forfeiting fellowship with God in order to become rich, he sacrifices the respect of his fellows and all power to do them good.

How many of the people of God on the well-watered hills and plains of New Zealand to-day, have well-nigh got into Lot’s position! They have added house to house and land to land in their desire to become rich and leave plenty of this world’s goods to their children, but they have not been solicitous for their spiritual welfare. The children

have been educated for Egypt, if not for Sodom; and they are not saved. They have grown up to manhood and womanhood, and possibly have left the old home for one of their own; but they do not know Jesus.

Oh! my brethren and sisters, shall we train our children for perdition? Shall we watch over their cradles, care for them, take the deepest interest in their school-progress, and leave them in the way for hell? Surely not. Is not the promise of God to “You and your children”—“Thou and thy house;” and shall we not by faith lay hold of these? Better for them to be stone-breakers or follow any humble occupation here, with a sure and certain hope for eternity, than spend their days in trying to become rich or sit in a professor’s chair, and from this lift up their eyes in hell. May the Lord awaken us and help us to weigh all these things in the balances of the sanctuary, and thus save us from spiritual ruin!

When Lot went out to warn his sons-in-law, who married his daughters, saying, “Up, get you out of this place; for the Lord will destroy this city;” we read, “He seemed as one that mocked unto his sons-in-law.” This testimony was so contrary to his life, and so different from anything they had heard from him before, that they did not believe he meant it; and had, therefore, to be left to their doom.

No wonder Lot “lingered” when the angels told him to take his wife and daughters that were there and hasten out of the city. The thought of leaving his two daughters, his sons-in-law, and probably sons as well, to perish in the guilt of the city, was enough to make any father linger. He had trained them in and for Sodom, now they must perish with it. The substance, too, of flocks, herds, silver and gold, that he had laboured for so earnestly and successfully, he must also leave to perish. Through the mercy of the angels his wife was pulled out of the city, but, being a Sodomite her *heart* was not out—nor could it be when so

much was being left behind—therefore little wonder that she, too, became a subject for judgment.

Alas! alas! Lot's worldly wisdom and selfishness proved in the end to be all loss and no profit. Getting out of fellowship with God was such an expensive business to him that he was saved "though as by fire" (1 Cor. iii. 13-15). Family and possessions consumed, while he is dragged out by force, in poverty, sorrow and disgrace. Indeed, if it were not for the reference to him in 2 Peter ii. 8, we should be in doubt as to his salvation.

What bitter hours of self-judgment and remorse he must have spent after his deliverance from the city and after the death of his family. As he thinks of those who were by nature dear to him, who should have been trained for God but were not; and the vast possessions he had laboured so hard to acquire; all being snatched from him by divine judgment on a single day; would he not again and again exclaim: "Oh! that I had my time to live over again." "Oh! that I never had made that selfish and fatal choice, and pitched my tent toward Sodom." But, alas! it is now too late, too late; opportunities had been given and misused; therefore, in his old age he has to look back upon a *wasted life, a wrecked testimony, and a dishonoured God!* From whatever point we view him, it was all loss and no profit. He had lost the joy of pleasing God, of winning his family, and being the means of blessing to the world; and he had lost his possessions too.

How different was it with Abram the pilgrim at Mamre. There he had all that Lot had forfeited: men-servants and maid-servants, cattle and sheep in abundance, and with them communion with God—his altar being in constant use—while he was held in the deepest reverence and respect by all those round about him.

Neither did Lot's troubles and bad testimony cease with his deliverance from Sodom; for his two daughters, who had evidently learned the ways of the city, became the

mothers of Moab and Ammon, afterward the bitterest enemies of the children of Israel. Thus we see evil is far reaching in its results.

Abraham died in a good old age, full of years, riches, and honour; but the last we see of his worldly-minded nephew is poverty, loneliness, contempt and shame.

Let me here plead with parents, on the ground of the above, not to neglect the conversion of their children; and not to be over ambitious to leave this world's goods behind for them, as in order to get this they may be taken into associations that are injurious from which they will not be delivered. Let us remember and contrast Abraham's present and eternal gain, with Lot's corresponding losses; and choose *that which pays*. If we choose to put our affairs unconditionally into the hands of God our loving Father, He will do the very best for us, as He did for Abraham. Yea, bless us and make us a blessing. So be it, for Christ's sake.—C.H.H.

A LOVELY SIGHT FOR SEEING EYES.

PHILIPPIANS ii. 25-30.

THE darkness had passed and the true light was shining. It was at Philippi. There was no railway from Philippi to Rome and the highway was not free from perils many—perils of the precipice—perils of the steep—perils of the flat—perils of evil men and evil women—perils of cold or of heat—perils of sickness—peril of death. But the light was so strong and clear in grace-redeemed hearts at Philippi that a man must be found to carry a parcel to Rome through all the known and unknown perils. Christ's glory was the business. One of His servants was in prison and in need of the things of this life, and also in need of the comfort of God.

The Philippi saints had two things, even hearts for Christ and purses that belonged to Him. A redeemed heart means a redeemed purse. Was there such a man to be found who would so risk his life to give Christ a drink in the prison at Rome even as some of old risked life to give David a drink of water of the well of Bethlehem? Yes! here is Epaphroditus. He finds his way through all the dangers and ministers to Christ in ministering to Paul's wants, and then exhausted and wearied he fell sick and had Paul to be his nurse. Later on home-sickness supervened. What a nurse Paul would be! No woman's hands would be more tender than his tent-maker hands were. Love makes good nurses and tender hands that give tender touches.

Paul the nurse entered into the longings of his patient. He felt his patient's heaviness. Sorrow at the illness and the prospect of the death of Epaphroditus stirred Paul to the depths of his being. Philippi saints would have had a great shock of sorrow if their messenger should return to them no more, but find a grave at Rome. God had mercy on Paul, mercy on Philippi saints, and on their Philippi messenger. He was raised up to health again. And now Paul sends him back to Philippi "the more carefully."

Coat and cloak and shoes and everything that careful Paul could provide was provided. And, furthermore, Paul writes to give the messenger a reputation. The medal would be *in* the breast though not *on* the breast of Epaphroditus all his life, because for the work of Christ in carrying this bag of love and money given to the Lord he had been nigh unto death, not regarding his own life. Though not a "V.C." winner he would wear his Christ's decoration, his C.C., for all eternity. To comfort Christ and minister to Him in His prison-need was more to Epaphroditus than his own life. "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me."—W. MACDONALD, Penang.

"THAT YE BEAR MUCH FRUIT."

"Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit He purgeth it, that it may bring forth more fruit.—Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." (John xv. 2, 8)

HOW blessed to know that each believer belongs to Christ—is a branch in the vine—and can truthfully say: "I am my Beloved's!" This is so of the weakest and feeblest quite as much as if they were a Paul, an Abraham, or a David. Yes, fellow Christian, thy soul is "bound in the bundle of life with the Lord thy God" (1 Sam. xxv. 29); and thou art loved with "an everlasting love," and with "lovingkindness" art thou drawn to Him (Jer. xxxi. 3). Thy soul, moreover, is in "the clefts of the rock" (Cant. ii. 14), and that rock is Christ—the rock of ages. God hath put thee there; safe and secure. No fiend of hell shall get thee: for the hand of God doth cover thee (Ex. xxxiii. 22). Have we not sung: "Rock of ages, cleft for me!" and felt the bliss of the last three words. To be sure we have. No tongue could express the gratitude that would well-up from our hearts to the Father for the gift of His Son; and to the Son for laying down His life that we might live; and to the Holy Ghost for leading us to the Saviour of sinners.

Could it be possible that we would forget the agony and blood-sweat of Gethsemane? could we be unmindful of the One who was led forth wearing the crown of thorns and the purple robe, subjected to shame and spitting? could we cease to remember the horrors of Calvary when our sins were laid on Jesus? Nay; our soul hath these things still in remembrance, and is humbled within us; and we would cry with a loud voice: "Worthy is the Lamb that was slain!"

Isaiah tunes his harp (so to speak), and sings to his Wellbeloved a song of his Beloved touching His vineyard.

His Wellbeloved hath a vineyard in a very fruitful hill; He fenced it and gathered out the stones, planted it with the choicest vine and built a tower in its midst and made a winepress therein; and He looked for grapes, and it brought forth wild ones. Could more have been done for it than what had been done? why did it yield wild grapes? (Isa. v. 1-7).

A gardener desires to see much more than a fair display of leaves and wood—the fruit is the great thing to him. A friend of mine was working in an orchard where were a lot of fruit trees making too much wood. He was told to measure a spade length from the stem of each tree, and at that distance cut a deep trench all round. In doing so he cut through a good many roots, and strong ones too. Looking at a tree he had finished, he said: “Well, I have severed your connection with the outer world.”

Many of us, in order to bear much fruit, are in need of similar treatment—our connection severing with the outer world. We are spreading out too much, and some of the roots need cutting. There lies a real danger in doing well in the world—getting the roots too far out into what is of the earth; there may be a fine display of wood and leaves, but where is the fruit? Take heed, lest word goes forth from the Gardener: “Cut it down; why cumbereth it the ground?”

Those things which spoil a man's life and make it unfruitful, are all little things; viz.: little more sleep (Prov. vi. 10); little folly (Eccl. x. 1); little leaven (Gal. v. 9); little faith (Matt. xiv. 31); little member (Jas. iii. 5); little love (Luke vii. 47). We will look at these in order:—

1.—Little more sleep. This “dull sloth,” as the poet calls it, needs to be shaken off, for it robs us of that quiet hour in the morning that is needful for growth and fruit-bearing. We hear the Master's voice as we awake: “Rise up, My love, My fair one, and come away.” “Come with Me” (Cant. ii. 10; iv. 8). “Yes, Lord, presently,” we

reply, and then turn over on the other side and —. So our poverty comes as one that travelleth, and our want as an armed man.

2.—Little folly. There comes to each of us moments when our soul desires a little hilarity; and before we know where we are the jovial spirit has got us beyond bounds, the “dead flies” are stuck in the “ointment,” and there is a “stinking savour” in what had been once “a sweet savour of Christ unto God,” and we find to our sorrow that the “dews of heaven” have dried off our soul.

3.—Little leaven. This is sin. 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 upward. 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; and one leak can sink the noblest ship.

4.—Little faith. Simon Peter had been a long while in the Lord's company, by the time He came walking to them on the sea. Peter, after getting over his surprise at the supernatural, asked the Master if he might come to Him.

At the word, "Come," he got over the side of the boat and actually walked on the water. He stepped out on to the word of Christ, and it held him up. But when he looked around instead of unto Jesus, his faith failed him at the sight of the waves and he would have sunk had not the Lord stretched forth His hand and caught him. And to this we had better not say: "Poor Peter!" but rather let us exclaim: "Alas! for myself."

5.—Little member. There was once a terrible fire that burned a large manufactory to the ground, and the firemen had hard work to save the buildings which surrounded it. They poured streams of water on it from fifteen engines, but the fire licked it up, and would have its course till the walls gave way. That terrible fire was kindled by a *farthing rushlight!* And the tongue is a fire. A few rash words will set a family, a neighbourhood, a nation by the ears; they have often done so. Half the law-suits, and half the wars have been brought about by the tongue.

6.—Little love. Simon the Pharisee may have had a kind of regard for the Lord Jesus when inviting Him to eat with him, but no "fires of love" were on his "altar" burning. The common civilities of the times even were lacking—no water was fetched to wash his Guest's feet, no kiss of welcome to house and heart were given Him, nor was He anointed with oil. Oh! cold ungrateful heart. But the woman who was a sinner and had come into the house, had rained tears upon the Saviour's feet and kissed them and anointed them with the ointment of her alabaster box. She loved much, for to her had been forgiven much; and she bestowed much upon her Beloved.

Love to Christ produces fruit, and love will ever bestow its all upon its object. May the Lord revive *us* again. Amen.—F.F.

A Difference.—Saul said, "I have sinned." David said, "I have sinned *against the Lord.*"

CONTINUE INSTANT IN PRAYER.

AMID all the activity amongst Christians in the present day, how little real spiritual work is being done in proportion to the effort put forth. How is this? Can we not find one of the chief causes in the great lack of prayer—both individual and united? There may be much time spent avowedly in prayer, but is it not possible to meet week after week and repeat sentence after sentence without there being a sense in the soul that one is really speaking to God, and that He really hears? A man in real need, asking for help, watches to see the effect his appeal makes—he does not think of his words—so believers if they really saw the need, would meet in prayer to "seek" God, and many a petition offered in secret would be rewarded openly.

May the Lord in His grace lead His people to see the difference between work in the Spirit and making a "fair show in the flesh," and hence the need of waiting upon Him. A Christian that has power God-ward, has also power man-ward. The Word of God abounds with verifications of this.

What a remarkable place prayer had with the early saints—what blessing followed their private prayer. What blessing followed their united prayer! They continued "instant in prayer" in their closets, and then, when gathered together the prayer meetings were full of life and power.

In the coming day, when all things are made known, it will be seen that every wave of blessing has been preceded by prayer. On the day of Pentecost, the baptism of the Holy Spirit took place at the close of ten days continual prayer. And, afterward, "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42); the result was that "fear

came upon every soul, and many wonders and signs were done." Not religious excitement worked up, but mighty Spirit-power brought down.

How Paul urged the saints to prayer, and what a reality it was to himself—witness the first chapter of Philippians. In verse 4 he says: "Always in every prayer of mine for you all, making request with joy;" then in verses 9 to 11 we get his prayer to God for the Philippians, "And this I pray that your love may abound yet more and more." But in verse 19 we get the united prayer of the Philippian church for Paul, and what hope and confidence it brought to him. He says: "For I know this shall turn to my salvation, through your prayer, and the supply of the spirit of Jesus Christ." Is it not beautiful this fellowship in prayer?

Beloved children of God, look at the need of the church—can it be said of her as of Israel and Judah of old, "As the girdle cleaveth unto the loins of a man so have I caused to cleave unto Me the whole house of Israel and Judah that they might be unto Me for a people, for a name, for a praise, and for a glory, but they would not hear." The church, destined in the coming day to have the place of nearness to the heart of Christ; and to-day, hand in hand with the world, and lacking much of the heavenly glory that ought to be hers!

Look at the need of individual saints—how much there is of being conformed to the present evil world, and how little of being "changed from glory into glory as by the Spirit of the Lord." How few, comparatively, are really in the liberty wherewith Christ makes free.

Look at the world lying in the arms of the wicked one. Let us not forget that God is gathering out a people for His name. How blessed, then, to be workers together with Him. Oh, how this necessitates continual prayer and watchfulness to be in line with the Spirit's workings. However much men boast of progress in the present day—

and God forbid that any measure of blessing that He has given should be thought little of—yet to any spiritual mind the fact remains that there is a great deal of activity that does not spring from a continual dependence on the Lord, and a close waiting upon Him in prayer. May there not be a great deal of work done in the flesh, which will not stand the light of the judgment seat?

The need for prayer is overwhelming. Pray without ceasing. Continue instant in prayer and watch. Let us see to it that our prayers are not hindered. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. . . . For the eyes of the Lord are over the righteous, and His ears are open unto their prayers" (1 Pet. iii. 8-12).—W.R.W., AUCKLAND.

FIVE CONDITIONS OF PREVAILING PRAYER.

BY THE LATE GEORGE MULLER.

1.—Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing (John xiv. 13-14; xv. 16).

2.—Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin (Psa. lxvi. 18).

3.—Faith in God's Word of promise, as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer (Heb. xi. 6; vi. 13-20).

4.—Asking in accordance with His will. Our motives must be godly. We must not seek any gift of God to consume it upon our own lusts (1 John v. 14; Jas. iv. 3).

5.—Importunity in supplication. There must be *waiting on* God, and *waiting for* God, as the husbandman has long patience to wait for the harvest (Jas. v. 7; Luke xviii. 1-10).

THY WORD, A LAMP AND LIGHT.

THY Word unto my feet a lamp shall be!
Thy Word upon my path a light shall show!
That every danger I may clearly see,
And every wile of Satan fully know.

It promises me strength for every ill;
It tells me I may cast on Thee my care.
And well I know that it will guide me still
In righteous paths, revealing every snare.

Thy Holy Spirit, too, my Lord, is here,
To bring to my remembrance all Thy words
Of love, and comfort, that dispel all fear,
When Satan round me all his forces herds.

But there is left for me just this one thing—
“To read, mark, learn, and inwardly digest.”
And this I must do, if Thy praise I'd sing,
And prove that Thou of all things art the best.

Thy Spirit cannot to remembrance bring,
The words which never have been known or read.
If I would useful be in any thing,
I must upon Thy precious Word be fed.

Oh, Christian! dearly loved by Christ thy Lord,
Can you not spare for Him an hour each day?
He gave His life, He met the flaming sword,
That He thine awful debt of sin might pay.

Would you for Him a living witness be?
Would you to any one His grace proclaim?
Would you not like in yonder home to see
Someone who through your invitation came?

Then you must feed your soul on God's own Word!
And every word shall strength to you impart;

For He is speaking, and within is heard
Sweet words of comfort for the saddest heart.

And do not be discouraged if you feel
As if it to your soul no good has done;
For every time you read His Word or kneel,
You glorify the Father through the Son.

And in that piece you read, the Spirit, too,
Has something He can always work upon;
And at the proper moment bring to you
The very word you need for any one.

So, loved one, try it. In some quiet place
Commune with Him, and He'll commune with thee.
And we'll soon see a change—a smiling face,
The reflex of His brightness which *you* see.

J. P. DACRE RIDGE.

CONFERENCE NOTES.

MAKARETU.—The all-day meetings on Feb. 23 and 24 were times of refreshing. Not so many attended as on previous occasions, still a fair number came. Among the visitors were Brethren Harrison, Whitehead, Chrystal, Ferguson, Blair, Morton and Mrs. Poraumati (Maori worker). During the meetings a number of the young sisters had a prayer-meeting and experienced very much of the Lord's presence and joy, which one of the privileged number described as being “heavenly.” Some of the brothers also met for prayer. The revival work of three years ago has stood well, and of all those who were added at that time only seven have gone back, and three of these we expect to see restored before long. After the meetings Brn. Harrison and Chrystal went on to Hampden for gospel meetings, and Br. Ferguson remained on for three weeks to do a little “feeding” and “shepherding.”

GOSPEL WORK IN OTHER LANDS.

IN the January issue of the *Witness*, a review of gospel work in other lands is given which doubtless has been read with much interest. And as it is possible that many readers of the *TREASURY* do not see the *Witness*, I have thought it would tend to increase the fellowship of such in the work of the Lord if some particulars from the review appeared in its pages.

EUROPE.—Concerning this continent it would appear there are workers in the Faroe Islands, Iceland, Norway, Belgium, France, Switzerland, Germany, Austria, Russia, and Roumania; but in each of these countries it may truly be said “the labourers are few.” Spain and Italy seem to be the most actively worked; in the former about 55 are working with considerable blessing notwithstanding the opposition and persecution of the Roman Catholics.

ASIA.—In Persia, with its 8 millions of a population, a brother is endeavouring to open up schools and carry on gospel work; and much prayer might well be offered for him, and for more labourers to be sent there. The number of workers in India is about 80. One of the results of the recent distress in this country through famine and floods has been the gathering together by the missionaries of some 500 orphan children, who are being cared for and taught concerning the things of God. Straits Settlements is spoken of as a most important and interesting field. Troopships and mail steamers of every nationality are continually calling at Penang and Singapore, and facilities are thus opened up for the circulation of gospel literature which may be carried to very out-of-the-way corners of the globe. The island of Borneo, with a population of $1\frac{1}{2}$ millions, has only two workers—a brother and his wife; surely a very needy field. In China, where during the past two years so many have suffered martyrdom, about 60 are labouring. The need there is enormous. About one million heathen

die in China each month! Japan has a population of 42 millions; of these 12 millions are fisher-folk, and very few of them have ever heard the gospel. Only *one* brother is mentioned as labouring there.

AFRICA.—This “dark continent” embraces about 65 workers. In Algeria and Morocco, Mohammedanism is met with in all its bigotry and hatred of the name of our Lord Jesus. In Central Africa things are much more encouraging. In South Africa the war has caused great disturbance in the work, but now that matters are settling down God may overrule all for the extension of the gospel.

AMERICA.—Concerning Mexico we are reminded of the excellent work of our brother Eglon Harris and others, the chief feature of the work being the large circulation of gospel literature, attended with many tokens of blessing. British Guiana has 16 British workers, and many native churches and evangelists. Argentina with a population of 4½ millions has 15 workers, who have met with much encouragement. Mention is also made of workers in the West Indies, Venezuela, Guatemala, Ecuador, Peru and Bolivia.

In the “Review” about 415 workers are referred to, consisting of 137 married couples, 41 single brethren and 100 sisters; and all these are immediately connected with the assemblies. Many other devoted servants of the Lord are labouring in the various lands, and should have a place in our hearts and prayers.

Probably many will be surprised to find so large a number labouring in the various parts, but at the same time will feel deeply thankful to the Lord for all thus “sent forth.” It is well to remember, however, that when the number of workers is compared with the population and need of the countries, the word of the Lord is still true: “The harvest truly is plenteous, but the labourers are few.” And while it is with thankfulness we read of those who have already “gone forth,” is it not well for us to remem-

ber our privileges and responsibilities to such; both as to making intercession before the Lord on their behalf, and also as to ministering to their necessities in temporal things?

In the Old Country, in some parts, meetings are held from time to time—in some cases a monthly meeting—specially in connection with the Lord's work and workers; and I have thought: Could not similar meetings be held in connection with many assemblies in New Zealand, at which information and items of interest as to various parts could be made known to believers, tending to deepen interest and constrain to prayer and action? Such meetings need not be confined to what is termed the "foreign field," but could also embrace the Lord's work and workers in our midst. The lack of interest and prayer in assemblies often arise from lack of information being brought before believers.

The *Echoes of Service* for January gives an item of interest under the heading "Offering for 1901." There it is mentioned that while more labourers have gone forth during the year, the amount received for distribution by the editors was £1183 7s. 10d. less than the previous year—a fact the Lord's stewards may well lay to heart.—A. J. CLARKE, New Plymouth.

LETTER FROM MR. ALEX. MARSHALL.

THROUGH the goodness of God we reached San Francisco on Monday, January 27. We had a fair passage, though we had a few rough days and some hot nights in the tropics. I did not miss a meal and slept well, thank God.

I was enabled to scatter some good "seed" among the passengers and crew but did not attempt public preaching. I met an Englishman, a steerage passenger, who was saved in the Gospel Hall, Herbert St., Wellington. We had some nice talks together. One of the London Missionary

Society's representatives was with us as far as Samoa. He was returning from New Guinea, whither he had been with some native preachers who had once been scholars of his in Samoa. Whilst in New Guinea he visited a place close to the spot where that brave and devoted servant of Christ, James Chalmers, was killed and eaten twelve months ago.

We spent several hours at Pago Pago the American port of Samoa, and a naval station. We had opportunities of seeing and coming in contact with a goodly number of the natives. The Samoans are very like the Maoris in appearance. Though they tattoo various parts of the body they do not tattoo the face. The inhabitants (35,000 in number) have renounced heathenism and are—as it is called—"christianised." In nearly every household family worship is observed. A good work has been done in Samoa, though doubtless—as in other lands—there are those who are Christians only in name.

Six Mormon missionaries joined the *Sierra* at Pago Pago. There are 27 of them in Samoa. They have been labouring for 15 years and have over 20 stations. I had a good deal of conversation with them and found them firm believers in Mormonism. They were active, energetic, intelligent young men; and had left their trades, situations, and employments at the call of their "apostles" to spread the tenets of the "Latter Day Saints." They said that they had 2000 agents in the mission-field. One of them—a music professor—told me that the church in his village supports seven missionaries! The "bishops" in the various Mormon churches supply the "apostles" with the names of eligible young men for mission work. At the call of the "apostles," without any salary or guaranteed support they cheerfully go where they are sent, to any country, clime or people. When sent to English-speaking countries they usually remain two years; to lands where a new language has to be acquired, three to five years. All "good" Mormons give to the church a *tenth of their income*. This is how

they are enabled to carry on such an active and extensive propaganda.

When returning from Pipiriki on a visit to our brother Mr. Cecil Smith, on the Wanganui river, last December, I met one of their "elders" who told me that he was working among the Maoris. Think of them having fifty emissaries in New Zealand! When I was staying in Taranaki two of them were calling at every house distributing their literature. We would do well to imitate their zeal, earnestness, and enthusiasm.

We stopped at Honolulu, the chief city of Hawaii—formerly called the Sandwich Islands. The United States annexed them three years ago. During our stay at Honolulu we had time to visit the city. Since the annexation, the population of Hawaii has increased considerably. It seems to be a splendid centre for missionary enterprise. There are 29,000 Hawaiians, 7000 Portugese, 16,000 Japanese, 18,000 Chinese, besides several thousands of Spanish speaking Puerto Ricans and other nationalities. The Hawaiians, like the Samoans, have abandoned heathenism and are under Christian teaching. The Mormons have four churches in Honolulu with 1200 in fellowship. They have also numbers of natives who are members of their churches in various islands of the Group. So far as I could learn there is no company of professing Christians who meet *simply* in the Lord's name. The various sects are, however, well represented.

I hope that the Lord is encouraging you in His blessed and honourable service. We need a clearer perception of the spiritual condition of the people. When Jesus looked on them, we are told, He wept. If we entered more fully into sympathy with Him in His purposes of love and mercy, we would weep more. The broad way is crowded and the narrow way is trodden by comparatively few. "*Few* there be that find" the strait gate. The "masses" and the "classes" are perishing in this day of good tidings.

God forbid that we should hold our peace. It is sad to think how few unsaved we reach through our collective testimony. Deduct the Christians from our audiences, and how few unconverted are present! The sad part of it is, comparatively few are troubled about it. The "machinery" is *kept going*, but the people are not being saved.

What is to be done? Get an evangelist who "draws" with his chart, diagram, or pictures? Certainly not. Gospelers who go in for *lecturing* instead of *preaching* the glad and glorious gospel, are on the wrong track. Few evangelists are teachers. Some good evangelists have attempted teaching when it was evident to those who have knowledge and experience that they were seeking to exercise a gift which they did not possess. The gospel, thank God, is still His power unto salvation to every one that believeth, and nothing but the gospel can save. If we cannot get the people to come into our halls and hear the message of mercy, let us confess to God our lack of spirituality and power, our lack of sympathy and love for souls, and humble ourselves under His mighty hand. "Ask and it *shall* be given you; seek and ye *shall* find." Far better to do this than resort to means to conceal the poverty of the "land."

Numbers of Christians have lost their first love and are too occupied with their farms, businesses and occupations to have much leisure or heart for soul winning. They prefer *teaching* to preaching the gospel. They are not *concerned* about the terrible condition of the multitudes, therefore they prefer going to meetings where they can *get* something. May we be delivered from *teaching* the gospel to the unsaved, and go on warning, entreating and beseeching them to be reconciled to God.

Perhaps one reason why we have so few conversions is because of our withholding from God what belongs to Him. We are but stewards of all that we have. Our time, influence and means are His. We are not absolute proprietors of anything. Jehovah, in the days of the prophet

Malachi, accused Israel of robbing Him. They "robbed" Him in retaining the tithes and offerings which were His. How was the Lord's blessing to be obtained? The answer was: "*Bring ye all the tithes into the storehouse* that there may be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). If believers are to expect times of revival and blessing from God, they must be faithful stewards and be wholly consecrated to Him.

I am convinced that until Christians give to the Lord cheerfully, systematically and proportionately, little will be done in aggressive gospel work. If a Jew gave a tenth of his income to the Lord, in addition to other valuable offerings, a Christian ought not, surely, to be behind him. If Christians in our assemblies gave one-tenth of their income (2/- in every £1) there would be no lack of means to spread the gospel. Tents, music halls and theatres could also be secured, where hundreds and thousands who seldom hear the glad tidings might be reached. The command to the Christian is to "go" and preach the gospel—not to wait till the people enter our halls. If they do not come to our halls and meeting rooms, *let us go to them*. If we cannot get them into one building, let us try twenty others. "*Launch out into the deep* and let down your nets for a draught," is a needed word to fishers of men in these easy-going days.

Christians need to have God's thoughts about this important subject of giving brought before them again and again. Our minds need to be stirred up by way of remembrance. Worldliness and covetousness are two of the most prevalent sins which beset us. "Give and you won't feel it" said one Christian to another. "Give till you do feel it," replied a brother. It is our *blessed privilege*, as well as our *bounden duty*, to give as God has prospered us. If all did so there would be no complaints about the difficulty of paying rents of halls, taking public buildings for

special work, having fellowship with gospel labourers, etc.

An old preacher told a lady that if she did not give to God what was His due, He could easily quarter an apothecary on her! Surely it is better to bring our "tithes" into God's storehouse than have him to lay us on a sick bed in order that we may be willing to obey Him.

Trust that you and Br. Hinman will be much helped of God in your editorial work. Go on and look up. Hearty Christian regards to yourself and all friends known to me in New Zealand. Address—c/o Mr. Harry Verbarq, 500 Sansome St., San Francisco.

QUESTIONS AND ANSWERS.

1.—Please compare and explain Mark xv. 25 and John xix. 14. In the former it reads "the third hour," and in the latter "the sixth hour."

Mark xv. 25 agrees with other scriptures as to the time of the crucifixion, the third hour, or 9 a.m., (see Matt. xxvii. 45-46; Luke xxiii. 44). We must conclude, therefore, with several eminent authorities, that "the sixth hour" in John xix. 14 is a misreading, and should be "third hour" as in other places. The Lord was nailed to the cross about 9 a.m., the darkness settled over the mount at the sixth hour (mid-day), He expired shortly after 3 p.m.—C.H.H.

2.—Did the Lord Jesus ascend to the Father before verse 26 of John xx, as verse 17 implies, or does it refer to the ascension of Luke xxiv. 51?

Taking Matt xxviii. 9 with John xx. 17, we are led to believe that the Lord did not ascend to the Father between verses 17 and 26, but that it has an entirely dispensational bearing. In Matt. xxviii. 9 He is held by the feet, without any protest, and this immediately after His appearance to Mary. She saw Him first, as we distinctly read in Mark xvi. 9; but in John's account, where the heavenly side of

truth is seen, the "touch" is inconsistent, until, as in the case of Thomas, it typifies the gross unbelief and restoration of the Jew in the coming day. Thomas believed when he saw and handled, characteristic of the Jew in *Zec. xii. 10*; whereas Mary, a type of the Church, was won by His Word. *He receives her before dealing with the unbelief of Israel*—the same as with Mary and Lazarus. A dispensation, in type, lies between the two events. When the Lord ascended (*Luke xxiv. 51*; *Acts i. 10*) He passed through (not into) the heavens (*Heb. iv. 14*)—typical doubtless of the courts of the Tabernacle—into the Father's throne (*Rev. iii. 21*). As far as I know we have no warrant for saying He ascended until the end of 40 days after His resurrection (*Acts i. 1-3*).—C.H.H.

3.—Was Cornelius a Christian before the visit of the apostle Peter recorded in *Acts x.*?

No, he was not. He was a "devout man—feared God—gave much alms and prayed to God alway," but he was instructed of God to send for Peter that he might tell him words whereby he and his household might be saved (*Acts xi. 14*). Like Lydia (*Acts xvi.*) he was a prepared soul, but not saved, or delivered, until after the visit of the apostle Peter. Peter's going to him, after the vision of the sheet let down from heaven, was the official opening of the door of grace to the Gentile (*Acts xi. 15-18*).—C.H.H.

4.—How do you explain: "For every shepherd is an abomination unto the Egyptians" (*Gen. xli 34*)?

Perhaps owing to the plundering attacks of Arabs who tended flocks; and as every shepherd literally was not an abomination, it may rather mean every wandering shepherd. Or, perhaps the calling of a shepherd was looked down upon by a proud and warlike people as the Egyptians. We are the sheep, Christ is the Shepherd, and both are an abomination to the world.—F.F.

"Seeker of Truth."—We believe your suggestion of "may" instead of "must," for line 2, verse 3, of hymn 71

in worship hymn book, to be an improvement. He has said, "Out of your innermost parts shall flow rivers of living water" (*John vii. 38*), and when our lips are thus being used by the Spirit it is not sin. Peter speaks of the gospel being preached "with the Holy Ghost sent down from heaven" (*1 Pet. i. 12*), and to call this "sin" would be little short of blasphemy. Every word of God is pure, and settled for ever in heaven (*Ps. cxix. 89, 140*), but this, unfortunately, is not true of many of our hymns.—C.H.H.

EDITORS' JOTTINGS.

QUEENSLAND.—Brethren Blair and Isaac have had some nice meetings at Bundamba; it seems to have been a sowing time; but the day is coming when sower and reaper will rejoice together. The Lord has wonderfully cared for His servants, for although the summer was one of the hottest ever known, they are both well in body. Br. Isaac says, "We go out visiting every day, and the sweat just pours off one; but that does nobody any harm. It is a grand thing to go to the people and tell them about Jesus who died to save them from the wrath to come."

DUNEDIN.—William, the second son of our brother Seymour, was taken "home" on Tuesday, Jan. 28, after a short illness of a few days. He became very much concerned about his soul on the Saturday previous, and was saved the same day. His testimony, though short, was a bright and happy one, and will be remembered by those who saw him. He had a triumphant entry: his last word was "Jesus."

NEW PLYMOUTH.—A little cheering news comes to us from this quarter, viz.: two have recently been saved and received into the assembly. Also we hear there are now over 20 breaking bread, and there is a Sunday-school numbering over 40 children.

NELSON SOUNDS.—Br. J. Coppin and G. Suisted have spent nearly three weeks about these Sounds. They had some “fresh” times, though they fear not many were saved; they had also very trying experiences and long marches in seeking to reach the scattered inhabitants of these sequestered parts. But they “thank God” for the privilege of doing it. They intend to go again some time, when the Lord opens up the way. Marlborough is a much neglected district; Picton and Blenheim have much need; and the same must be said of Havelock and the Grove. But for these places a tent is needed.

AUCKLAND.—A large company of believers, representing the assemblies in and around Auckland, were gathered together at the Gospel Hall, Parnell, on the evening of March 14, to say “good-bye” to our brethren and sisters Mr. Goodson, Mr. and Mrs. Utting, and Miss Preston, who are leaving for the Old Country. As the guests of those about to leave us quite 150 partook of tea, then a most profitable evening was spent. The Word was ministered by Messrs Goodson, Utting, Hinman, Walton, Blackie, Haselden and Arden; while others took part in prayer.

TIMARU.—Our sister, Bertha F. Marsh, “fell asleep” on Feb. 19, aged 17½ years. She was saved 3½ years ago, and since then manifested a sweet savour of Christ in her life. During her time of suffering she was wonderfully resigned to the Lord’s will and expectantly looked forward to getting “home,” reminding one of the description Bunyan gives of his pilgrims on the margin of the separating river—“just waiting with expectation to cross over, being refreshed as they wait with the odours that the breezes bring from the celestial city.”

PETONE.—Br. Grubb has had four weeks’ meetings here. There has not been the interest among the unsaved that one would desire to see, but numbers have turned out at various times and heard the Word. There is a little fruit to cheer.

OTAKEHO.—Two sisters in the Lord were baptised here lately. Br. Moffatt has been here a little while and had some very good meetings with a little encouragement. Br. Dickie says, “We have a flax-mill working on the farm and I am holding meetings and one has got saved. I am not very strong in body, but seek to go on as my strength will permit. I am *hungry for souls* and *I must have them*. I only wish I could cry to God for them as I used to do.”

GOSPEL TENT.—Brn. Johnson, Phillips and LeCouteur are still about Dunedin. The meetings were fairly well attended by Christians in South Dunedin, but not many unsaved came out. After four weeks the tent was shifted to Kaikorai. If there is not an improvement soon, our brethren think of taking down the tent altogether. There was a little blessing—one of the young men of the ninth contingent professed to be saved, and seemed to be real.

Mr. Lowden sends us a wire: “Much improved; few meetings near Queenstown; seven conversions.” We rejoice at the good tidings and hope these souls will prove simply an instalment of greater things to come. Our brother will be thankful for an interest in the prayers of God’s saints; and we trust strength shall be even as the day requires.

Mr. W. Coppin has been visiting the Catlins River district—all new ground to him. He found much pleasure ministering the Word to saints and sinners; he came across a number of real godly people in some places, but in other places people are sadly neglected.

Mr. Harry Farmer’s many friends in Hawkes Bay will be interested to hear that he and his wife are both well and have settled in Dunedin, after spending a little while in Tasmania. They did intend going to England.

Sums for workers in New Zealand or elsewhere, in cases where addresses are not known, may be sent on to “The Editors,” c/o Mr. Whitehead, who will undertake to forward the amounts to whom desired.

Friends sending orders to Mr. Whitehead for tracts, books, etc., might add a note as to work or items of interest in their district.

WORK AMONG THE MAORIS.

MR. H. CURRAN has been for six days to Wairoa, where he held nine meetings. In most of the meetings from 100 to 200 Maoris attended. They treated him kindly and listened well to the preaching, and gave him many invitations to visit different paha.

Mrs. Poraumati is very busy in various parts of Hawkes Bay. Seeing the natives are so scattered she finds it difficult to get about for want of better means of locomotion. Wherever she goes they press her to go again. Address—c/o Mr. Curran, Karamu Road, Hastings.

SUNDAY-SCHOOLS.—Our sisters, Miss Chisholm and Miss Arnold, are still going on with their Maori Sunday-schools in the Wairarapa. It would be well for Christians in other parts to commence Sunday-schools for the Maori children, wherever they are near enough to the European assemblies. A good work could be done in this way.

Acknowledgments.

A Friend, Hawera, for Maori work	...	...	£1	0	0
Riverton, for Maori work	...	...	5	0	0
Lawrence, for Maori Work	...	...	3	0	0
L.P., Wellington, for N. I. Gospel Carriage	...	...	1	0	0
Pohangina, for N. I. Gospel Carriage	...	...	0	10	0
For brother Enoch—Mr. M. 10/-; Oriental Bay 30/6; Pohangina 10/-; A.M. 10/-; Another 20/-; A Friend 10/-; Newtown (Wgtn) 20/- prev. ackd.	£10	10	3.		
	Total		16	0	9

The NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

“Every one with one of his hands wrought in the work, and with the other hand held a weapon” (Neh. iv. 17).

VOL. IV.—No. 5.

MAY, 1902.

MUST THEY DIE?

CHRISt is coming! Faith almost hears the sound of His footfall, and yearning hearts are longing to see His face. Oh! the prospect of the “changing in a moment” and being caught up to be “for ever with the Lord;” when all earth-stains will be gone, the last tear wiped away, and sorrows, sighs, and groans for ever hushed. The glory of His presence will swallow up our griefs, loneliness, trials, temptations; and that day will bring the unalloyed joy of “nothing between.”

“Then we shall be where we would be,
Then we shall be what we should be,
Things which are not now nor could be,
Then shall be our own.”

Thank God, when Jesus comes again we shall never grieve Him more but praise Him as we ought.

Our burdened spirits groan for release at the very mention of His coming. Our weary hearts cry, “Come quickly Lord, and let us see Thy glory soon.” Surely it is “far better” to be “with Christ;” even death is gain; but oh! just to be straightway “clothed upon” with our “house from heaven”—translated from this waste howling wilderness to the Father’s house—from the enemy’s country to the kingdom of God—from this clay prison-house to the throne of glory. Burdens gone, hopes realised, promises

fulfilled; at last perfect liberty, perfect triumph and fulness of glory. Hallelujah!

But stay a moment, please. What about those who are not ready? Remember the doom of the unconverted when He comes to earth. Have you a heart? then let it be touched to-day. Listen to the solemn words of 2 Thess. i. 7-9: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire *taking vengeance* on them that *know not* God, and that *obey not* the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Those in heathendom who "know not," and those in Christendom who "obey not,"—punished, yes punished, and that with "everlasting destruction."

One thousand millions of people are in need of the gospel. Our unconverted parents, children, brothers, sisters, relatives, friends, acquaintances, townsmen, colonists, and countrymen are around us on every hand and need the gospel. Must they die? There are 796,000,000 of heathens barely touched, their very idolatry proving their conscious need. Must they die? The fervour of 206,000,000 of Mohammedans cries out against our indifference; 110,000,000 of the Greek Church, 231,000,000 of Romanists, and 7,000,000 of Jews are in need of light. Must it be withheld? Shall it be withheld? There are but 150,000,000 of Protestants to do this work. Our individual responsibility is great. Apart from children there are nine to one. We share the responsibility in common.

Must they die? Will you let them perish without an effort? Oh for a mighty cry from the heart of the people of God, backed by a mighty effort to spread the gospel. Brother, sister, get off that "election" lounge. There is a gospel for these people. They are not made to be damned. God loved the whole world, His gospel embraces the "whosoever." God is not willing that any should perish. The gospel is for the world and to the world. Christ

"tasted death for every man." The Holy Spirit is here to "convince the world of sin, righteousness, and judgment." "Go ye therefore and teach all nations."

The fatalist sits down and says, "If they are to be saved, they will be saved;" and then busies himself laying up "treasure" for moth and rust to corrupt; spending his days in gospel idleness saying, "No man hath hired us." Christ says, "Go ye." The Macedonian cried, "Come over and help us." The Lord says, "Whom shall I send? Who will go for Us?" The man whose iniquity is purged and whose lips have been touched by the "live coal" cries, "Here am I, send me."

Yes, salvation for all, room for all; but the oars lie idle, the boats unmanned, the life-belts hang on their pegs. Must they perish? Will you lend a hand? Will you lead the "overwhelmed" to the Higher Rock? Let light break in upon their darkness ere they stumble into the pit of destruction. Come, help to pluck them as "brands from the burning." They perish, they perish.

They need not perish: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. x. 13-15).

Sad to confess, many who might be preaching are doting. Yes, doting on questions and strifes; rending the Scriptures; indulging in unprofitable arguments and hair-splitting discussions till the heart is barren and cold, the gospel meeting empty, and the missionary box full of cobwebs. Must it remain so? Is there no remedy?

Some who might be helpers have settled down to enjoy the luxury and peace of the doctrine of "eternal security." They are safe; others may perish. Will you let them starve while your Father's house is full of bread?

We are debtors to preach the gospel. The responsibility

of the unconverted is upon the church. They are not told to come to us, but we are *commanded* to go to them. Awake, arise, discharge thy debt; do not let them sink without a struggle. Cry aloud again, and yet again, in the ears of those who "obey not." Send the light to those who "know not." Thrust the arms of faith around them, and pull them out of the fire (Jude 23). Shake off this slothful indifference that selfishness produces. The remedy is with us. The Lord of heaven and earth to whom all power belongs is with us all the days. Up, then, to the work; let us deny ourselves and be about our Father's business, and they shall not all perish.—J. LOWDEN.

"YOU WILL LET ME GO BACK."

OR, THE TRUE MISSIONARY SPIRIT.

AN ignorant Chinaman entered a little chapel at Ato, where he heard a missionary (the Rev. S. L. Binkley) preaching on the all-sufficiency of Christ to save. At the close of the service he went up to him and said: "This Jesus I never heard of until now, and I don't know who He is; but did you not say He can save me from all my sins?"

"Yes," replied the missionary, "I said exactly that."

"But then you did not know me when you said so. I have been a liar, a gambler, a sorcerer, an adulterer, and for twenty years an opium-smoker. Now if you had known me, you would never have said what you did, do you see?"

Mr. Binkley could only repeat with emphasis his former declaration, about the power and willingness of Jesus to save from even such a multitude of sins.

The opium-smoker was struck dumb with amazement, for his mind had been in bondage to ancient superstition,

the poison of lust was in his blood, and he was sold in hopeless slavery to the awful opium drug. He went away, but returned again to hear more of this wonderful Saviour. Weeks passed away, when one morning he rushed impetuously into the missionary's room, his radiant face proclaiming the good news, "I have it now, Jesus can save me from all my sins, for He has done it." Yes, it was true and faith in Christ had even destroyed the slavery of years, the desire for opium.

He went back to his native village to tell his fellow sinners of the Lord Jesus. Though warned of his danger, he told the story of a great Saviour for the worst of sinners, and through the grace of the Holy Ghost testified of His saving power. He was pelted with clods, beaten, hunted from place to place, but he could not be silenced. At last his persecutors brought him before a cruel magistrate, and false witnesses proclaimed against him the vilest charges. The corrupt judge, glad to be revenged against this foreign sect, sentenced him to be beaten, and upon his bare back the cruel bamboo was mercilessly laid until the flesh lay in strips. Borne to the mission premises almost dead, the doctor declared that such injuries he had never before seen inflicted by the bamboo.

Ere the missionary could find words to comfort him, the martyr said with a smile: "Teacher, this poor body be in great pain, but my inside heart be in great peace." Then lifting himself up in his cot, he said: "If I get up again from this, you will let me go back to How-chiang."

His recovery was very slow. While but half-healed he stole away and suddenly appeared at his native village to preach again to his hateful persecutors. His words of victory, scored by such experiences of blood, brought some of his very foes to the Saviour.

For fourteen years he continued preaching. Numerous were the souls he was permitted to see converted to Christ through his instrumentality, and from them a score of

native preachers were raised up to tell the old story of full salvation through a crucified Saviour. To the last he testified, and when too weak to stand, he still gathered round him those to whom he could bear witness to the Saviour, and at last he passed away, singing in the joy of an unclouded hope.—*China's Millions*.

THE CHARACTER OF TRUE MINISTRY.

BY J. R. CALDWELL.

I FEAR that in our recoil from a false and human ministry in the things of God, we have fallen into an opposite error, and have to a large extent ignored and undervalued true Scriptural ministry.

The subject very properly divides itself into two heads. The evangelist's ministry being essential toward the world, and the pastor and teacher's toward the church. The work of pastor or shepherd and that of teacher or feeder of the flock are closely connected, and often the qualifications for both ministries are found in one person. One may have more of the "earnest care" that leads to lowly visitation of the saints, especially the young, the weak, the back-sliding; another may have more of the ability to expound the Scriptures publicly, and apply their teachings to daily experience; but whether combined in one person, or found in different individuals, the ministries are nearly allied, and must co-operate in order to efficiency.

The pastor, bishop, or overseer, are in Scripture the same. His work is described as "shepherding." That implies both *ruling* and *feeding* the flock. The word oftenest used, means principally to *feed*. The other word implies to *rule*, not in the sense of "lording it," but in the sense of going before, leading, guiding the sheep.

David was taken from the sheepfolds to feed Israel; so

he fed them according to the integrity of his heart and guided them by the skilfulness of his hands. (Psa. lxxxviii. 70-72.)

When Jacob kept the flocks of Laban, if any were lost, he bore the loss himself (Gen. xxxi. 39-40). Neither he nor David were hirelings—they had shepherd hearts. David encountered the lion and the bear for the sake of a lamb; and Jacob would not over-drive them "one day" (Gen. xxxiii. 13).

Such was the spirit of the Master. He loved the sheep. He laid down His life for the sheep. He went before the sheep. He encountered the adversaries of the sheep. He fed the sheep. Blessed pattern in all things!

And if such are the ways of the Good Shepherd, the Great Shepherd, the Chief Shepherd, such ought to be also in measure the ways of those who, as His servants, and as put in responsibility by Him, are seeking to be shepherds in His flock.

A man who won't deny himself can never be a shepherd. He has to learn the first lesson in discipleship.

A man who takes offence cannot be a shepherd. The spirit of the shepherd is, "I will gladly spend and be spent for you, though the more abundantly I love you the less I be loved" (2 Cor. xii. 15).

A man who cannot rule his own temper cannot be a shepherd; "not soon angry" is an important qualification. Oh! the shame, the disgrace, of hot temper and angry words, at a meeting of those professing to be overseers of the saints!

A man who cannot rule his own house, whose wife does not respect him, whose children are not subject to his gentle but firm authority, "how can he rule the church of God?"

A man who has an ill report amongst the ungodly cannot be a shepherd, "lest he fall into reproach and the snare of the devil."

Is the standard too high? Do you ask where are the men with such hearts and such lives? I answer, they are few, very few.

But I would ask another question. Are the saints desirous of such? Would they submit to such? Would they esteem them very highly in love for their work's sake? Would those that are taught in the Word, communicate unto him that teacheth in all good things?

How often, instead of being prayed for and helped and submitted to, are they watched, and envied, and ridiculed, and subjected to the harassment of a sort of "opposition bench," which recognises no rule, and no good motive in those who seek to guide the saints.

If the saints feel the need, the deep need of God-given pastors and teachers, why is it that they are so seldom prayed for? Has not the Lord of the vineyard these gifts still, and can He not bestow them as of old, if only He be inquired of for them?

As to the ministry of the Word of God, I believe this is a service that is sadly, fearfully neglected. It is a common belief that the Spirit of God will enable a man to teach and preach without labour. That he will just get from God, on the spur of the moment something to say! Hence the responsibility of ministering the Word of God is cast aside, and any one who can readily talk, and who delights to hear his own voice, occupies precious time with that which neither comforts, nor edifies, nor sanctifies.

Edifying ministry will never be found apart from humble, diligent, prayerful, searching of the Scriptures. A man who desires to excel to the edifying of the church must make it his business—must be prepared to be counted ignorant, it may be, as to the world's learning; but give his whole energy, mind and heart to understand and to communicate simply, clearly, practically to the understandings of the saints the mind of God.

In connection with this subject there is a passage of

Scripture on my mind of late which I commend to you. "They that be wise (or rather literally, 'they that *make wise*,' or as in the margin, 'they that teach,') shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever" (Dan. xii. 3). Here are the two departments of the ministry, as we noticed at the beginning. Those who minister wisdom to the saints, and those that minister righteousness to the ungodly.

What a promise to encourage the weary labourer! When knowledge is increased, and love waxes cold, and many run to and fro in restless feverish hurry—blessed is he who calmly but resolutely sets himself to serve the Lord. He shall in no wise lose his reward.—*Watchtower*.

NOT FAR FROM HOME.

I RECOLLECT preaching, one summer's afternoon, about the New Jerusalem. There was a sister sitting on my right hand, downstairs, and I noticed her eyes sparkling as I spoke. It seemed to stir my very soul as she looked at me with such an extraordinary gaze of joy; and I was stirred up to say something more, and something better, about our happy home above. When I saw her, apparently still looking at me, a minute or two after, I perceived the same fixed gaze, and I stopped and said, "I think that sister is dead;" and she was. She had gone home without a sigh, or a groan, or a moan. In the fulness of the prospect, the delight seemed to have swelled like a mighty wave, and washed her on to the heavenly shore. Who knows how soon a similar experience may be ours? "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off" (Isaiah xxxiii. 17).—C. H. SPURGEON.

“WE WALK BY FAITH, NOT BY SIGHT.”

2 CORINTHIANS v. 7.

THE above is a principle laid down for us in God's Word that we are all apt to forget. How often we are like the Jews of whom the Lord had to say, “Except ye see signs and wonders ye will not believe.” But He has said in another place, “Blessed are they that have not seen and yet have believed.”

To walk by faith is the calling of the child of God in this present dispensation: a dispensation during which our Lord is rejected by the world, and His people are left in the midst of a crooked and perverse generation to be a light for Him. Now just as the darkness is opposed to the light, so a Christian's surroundings are opposed to him; and as the light shines independently of the darkness, so a witness for Christ must be independent of his surroundings. To be looking at his circumstances and going with the multitude is disastrous to a Christian; he must run the race looking off unto Jesus.

We have several instances in Scripture of the sad effect of not doing so. First, look at Gen. iii. 6. “When the woman *saw* that the tree was good for food . . . she took of the fruit thereof and did eat.” Alas, what sad falls there are amongst Christians through looking away from the Lord and His Word, and looking at, or thinking of, the forbidden thing. I would say to young Christians, Beware of letting your eyes rest upon, or your thoughts dwell on, anything that God has forbidden, or that you know to be contrary to His mind. Learn to say “no” to the lust of the flesh, the lust of the eyes, and the pride of life; turn away from it, and let your eyes look right on, and off, unto Jesus.

A second instance we have in 1 Kings xix. 3. A woman threatens the man of God, and straightway, forgetting the

God who had so often protected him, we read, “When he *saw* that, he arose, and went for his life;” thus regarding human threats more than divine promises. How differently Nehemiah acted when he was threatened. He said, “Should such a man as I flee?” (Neh. vi. 11). And, beloved Christians, are we not often turned out of the path of faith by regarding our circumstances; as we read, “He that *observeth* the wind, shall not sow; and he that *regardeth* the clouds, shall not reap” (Eccl. xi. 4).

This brings us to a third case in Matt. xiv. 30. Peter is called by Christ to walk on the water; and he began well with his eye on the Lord. “But when he *saw* the wind boisterous he was afraid” and began to sink.

There are other things besides the threats of man that tend to discourage us, and will do so, if we do not look off unto Jesus. Business trials, family trials, bodily ailments, monetary difficulties, or it may be the consciousness of one's unfitness to serve God; these, if we *regard* them, that is to say—dwell upon them, will take the eye of faith off Christ and discouragement will be the result. But let us rather “*believe to see* the goodness of the Lord” (Psa. xxvii. 13), and then we shall not be fainting under the dark cloud of our circumstances.

In the midst of a shipwreck, the apostle Paul stands up and tells how the angel of God had stood by him in the night and showed him that there should be no loss of any man's life among them, but of the ship; and further added, “Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me” (Acts xxvii. 25). This faith of his kept him from fainting and encouraged others also.

How many there are to-day who are living a miserable groaning life, because they are occupied with their own selves; they are looking for perfection within and they cannot see it, and never will, this side of the glory. Perfection is seen only in Christ. May we then have eyes

only for that blessed, holy, perfect One, and then we shall not be occupied with our own evil hearts. Oh, to be ever able to say, "Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net" (Psa. xxv. 15). Looking off unto that glorious One our foolish hearts will not be allured by the sinful pleasures of the world.

A story is told of a certain prince who was captured with his wife and children and brought before Prince Cyrus. "What will you give me," he was asked, "if I release your children?" "The half of my kingdom," he answered. "And what if I release yourself?" "The other half," was the reply. "And what if I release your wife?" "*I will give you myself,*" he said. Cyrus was so pleased with the answer that he set them all at liberty. When they got home the prince said to his wife, "Did you notice what a handsome man Prince Cyrus was?" "No," she said, "*I had only eyes for the man that was willing to give himself for me.*"

Oh, beloved, may we have only eyes for the blessed One who loved us and gave Himself for us.—R. G. GRUBB.

JESUS, THE PREACHER'S THEME.

THE most advanced instruction that can be given or received does not leave the most initial truths behind.

It only unfolds them. The teacher's subject matter is the same as the evangelist's. No Christian thought can ever travel beyond the incarnation, sacrifice, and ascension of Jesus Christ, the indwelling Spirit, "the forgiveness of sins and the life everlasting." To leave these behind is not progress, but decadence. Not to get past, but to get more deeply into these truths is the growth of the Christian life. Bees press themselves down into the flowers from which they would draw the honey. Wasps and other vagrant things flit past them and get none.

"Whoever goeth onward"—as John says, with a flash

of irony as he quotes the advanced thinker's watchword—"and abideth not in the teaching of Christ, hath not God." The reminder would benefit some modern successors of these proud, old incipient Gnostics.

We must keep fast by the cross and passion of our Lord. There is room for the widest culture. The teacher may elaborate his theme with the closest thought, or may adorn it with poetry and imagination. There is room for all gifts in the building of the great temple. Bezaleel was taught by the Spirit of God to execute his works of artistic beauty, and Hiram's workmen had to hue logs in Lebanon. But the wider the teacher sweeps his circle, the stronger must be its centre. The more he lengthens his cords, the more must he strengthen his stakes—and the middle prop that holds up the tent is the cross with Christ upon it. "Him first, Him last, Him midst and without end." All that the teacher has to teach is summed up in one word—CHRIST. His whole theme is "the truth as it is in Jesus."
—DR. MACLAREN.

"ONE LORD JESUS CHRIST."

I CORINTHIANS viii. 6.

IN continuing this subject I would first remark that the practice of true Christianity is obedience; unquestioning, unwavering, continual obedience: that obedience which springs from love to the person of the Lord Jesus Christ the Son of God, and therefore delights to honour His Word. The first step is taken in obedience (Heb. v. 9); and the onward course of the believer should be pursued step by step in obedience (1 John v. 3) until that course is ended in the presence of our God and Saviour (Rev. xxii. 3) where loving obedience to Him will be our heavenly delight. It is therefore evident that to practically confess

on earth that Jesus Christ is Lord—and my Lord—is to obey His Word in the Spirit; if I love Him I prove it by keeping His commandments.

The Word of God is a vast field for a Christian to exercise himself in, but there are certain particular precepts in that Word which if I neglect I shall certainly move in a very uncertain path, and show a very uncertain light to the lost world I am living amongst: prominently the following:—

I should own Him Lord by loving Him before and above all persons, creatures and things: God's love to me demands nothing less (Luke xiv. 26; Rom. v. 8).

I should own Him as Lord by giving Him myself (Rom. xii. 1). My affection, my intellect, my body, soul and spirit should be consecrated as His. "A double-minded man is unstable in all his ways."

I should study to know His will as to my testimony as a Christian, both to the world and to all others of the little flock. It is not enough for me to be doing simply what I may conscientiously think to be right, but I should have the assurance from His Word that my testimony is presented in accordance with that Word (See Acts xxiii. 1; xxvi. 9).

I should be gathered in His name alone: not simply should my body be found in a particular place, at certain times, where Christians are reputedly so gathered; but I should pray for the deep conviction in my own soul that it is the will of Him who is the Head of the church, as expressed in Matt. xviii., that all His people should so be gathered, and therefore I have no power to do otherwise without grieving the Spirit of Christ.

Having once discerned His mind on any point I should not turn back. The Christian's course is onward (Heb. xii. 1) and heavenward (John xiv. 1-3); any step backward would be downward and earthward (Luke ix. 62).

To practically confess the Lordship of Christ I must necessarily love all the children of God: not only the few

that think as I do, and with whom I have close communion; but *all* the children of God. This is the divine family-love which was poured into our hearts when we first trusted in Christ by God Himself, and needs no effort, because it is as spiritually natural to us after being born from above, as it is natural in an earthly way to love our brothers and sisters after birth upon earth (1 John v. 1).

In owning the Lordship of Christ it is impossible for me to exclude from my fellowship *any member of the family of God*; unless that one is a wicked person as included in the list of 1 Cor. v. 11: a holder of evil doctrine as Rev. ii. 14-15; or a trespasser against another brother and one who refuses to make reparation to the injured party as Matt. xviii.; and even in these cases there must be patient and loving inquiry and tender dealing before exclusion (see the type of the leper). For a few members of a family to shut the door on other members of that family would be presumption indeed, unless the head of the family were unable or unwilling to care for and rule his children; but such is not the case in the family of God who ever lives and loves His children; and therefore uses His chastening rod if needs be. If God has called a soul unto the fellowship of His Son Jesus Christ our Lord (1 Cor. i. 9) it is impossible for any assembly to exclude that brother from that fellowship, such an attempt would only be futile and impotent: always premising that this brother is walking with God.

In owning the Lordship of Christ I must *welcome* at His table all who are in His flock (except as before stated): not only receive, but *welcome* them! that is, if I am a partaker at the *Lord's* table. I cannot make experience a test to the incoming brother, as my experience has many faulty links: to know this I may compare myself with Paul in the first chapter of Philippians: I cannot make knowledge my test as I myself know nothing yet as I ought to know it. I cannot make his want of understanding a test as unfortunately there are many scriptures I do not yet understand

myself. But there are some things I can do: I can take him to the Lord in prayer, I can lovingly show him all the truth I know (Eph. iv. 15), I can *win* him—not merely try to win him but I can do it—by explaining lovingly his difficulties as far as I can without harsh criticism; by helping him in whatsoever business he needs me; by showing him that my care is not to increase numbers but a real care for his soul's welfare; by bearing with his ignorance of Scripture, if he appears to be ignorant, and seeking to enlighten him; and by giving him evidence that he has come into a fellowship that is endeavouring to let all men know that they are the Lord's disciples by their love one to another. In these and many other ways that may be given to me I can help on the new-comer remembering that this step in—if only for once—is a step in the right direction; and, perhaps even, it may be better for me to stand on one side and let the Lord gather him in, when he is ready to come in, because Christ is his Lord.

To recapitulate: To love God most; to present myself to Him; to obey His Word as to testimony; to gather in His name alone; to keep pressing on; to love all God's children; and to welcome all God's children sound in the faith; are precepts which I think prove that those Christians who are living them out are owning that Jesus Christ is their Lord as far as they have attained.

In conclusion, there are many other thoughts which may be brought forward on this subject, but most may possibly be branches off one or the other of those I have mentioned. It may be, dear reader, that you may conclude after reading this that it is not worth reading; or you may conclude that the case is badly put; both of these verdicts may likely be true, but I would ask you to test what I have written by the Word of God and to point out for my good and that of other Christians any expressions in which the mind of the Lord has been misunderstood.—J.T., Tasmania.

A PERSONAL QUESTION.

Who of us know

The heartaches of the restless crowds we meet,
Each day in passing on the busy street—
The woes and cares that round them press
Forebodings of their inmost soul's distress?

Who of us know? Do you?

Who of us think

Of how hot tears have traced the smiling cheek
Of scores we meet, who would not dare to speak
The pangs they feel—the burdens that they bear
Each hour that passes through the solemn year?

Who of us think? Do you?

Who of us care

To try and understand their pain and grief,
And toil to bring to breaking heart relief,
To lessen much the burden of their care,
By tender word, by loving look, and prayer?

Who of us care? Do you?

Who of us strive

To help these slaves in devil's fetters bound,
The fallen, ruined, dying ones around—
The human wrecks on deadly breakers tossed—
By pointing them to Him who saves the lost?

Who of us strive? Do you?

EASTER ALL-DAY MEETINGS.

AUCKLAND.—Meetings were held on Friday and Saturday at the Gospel Hall, Parnell, and on Monday at the Gospel Hall, Devonport. They were well attended, the Word was ministered with power, and the Lord was very

good to us, giving much needed and practical teaching and exhortation through His servants. We had indeed a good and profitable time. Several brethren from the South were with us and were heartily welcomed. The speakers were Brn. Walton, Hinman, Ferguson, Whitehead, Lowden, Jonas, W. Wilson, Haselden, Ardern, Jones, Cliff, Bush, and Carlson. On Saturday afternoon seven sisters and four brethren were baptised by Mr. Hinman; some being young converts. In two cases a mother and her daughter were immersed. On Monday evening the Lord's return for his people was the leading thought. The absence of brethren from Cambridge, Whangarei and other neighbouring assemblies is regretted.

STRATFORD.—The general opinion seems to be that the meetings were "exceptionally good," and exceeded anything in times past in this place. About 200 were present, the hall being packed from platform to door. There were evident signs the people had been with Jesus and sat at His feet and received His Word. A good spirit ruled throughout, there was much waiting upon God, and no haste to be up and minister. Those who spoke were Brn. Dickie, F. and J. Reeve, Arthur and Alfred Clarke, Milne, Longman, McDonald (Hawera), Marsom, Everiss, Mackie, and A. Perkins.

KAIKORA N.—As usual a good number attended, the Hawkes Bay assemblies being well represented. One pleasant incident was the baptism of five believers from Hampden. Also one soul professed to be saved at the evening meeting. A good time was experienced. The Word was ministered by Brn. Harrison, Curran, Allen (Palmerston), Sowersby, and Paton (Nelson).

HASTINGS.—From what we hear the meetings on the whole were fairly good. A number of Christian Maoris attended. Those who ministered the Word were Brn. Harrison, Curran, Paton (Nelson), Sowersby, F. and R. Magill.

AUROA (Taranaki).—The meetings were very good, but there were very few visiting brethren. It would be kind of brethren to specially consider these outlying places on such occasions. The ministry was supplied by Brn. Dickie, J. Mudford, Marsom, L. Hill, McDonald (Ngairi), and A. Perkins.

RONGOTEA.—Scarcely as many were present as formerly, though the large hall was fairly well filled, and the Lord gave a good time and made all feel thankful they were there. The Word was ministered by Brn. Scouler, Milne, Lowden, Chrystall, Moffatt, Woolford, and G. Pearson.

POHANGINA.—A very fair time was experienced and some plain and searching teaching was given on practical matters. The public hall was pretty well filled during the meetings. The Word was ministered by Brn. Scouler, Anderson, Chrystall, Pearson, and Noel.

WELLINGTON.—The meetings this year were held in the new hall, lower Cuba St. The hall is a nice one to speak in, but is hardly big enough for conference meetings. The Word was ministered by Brn. J. Coppin, Blackie, Gray, and Grubb, and the key-note throughout seemed to be "separation," viz., practical separation *from* worldliness in dress, ways, and religion; and separation *unto* the Lord to be transformed into His blessed image. There did not appear to be a jarring note throughout, for the speakers were evidently of one heart in exalting Christ, and exhorting His people to a more lowly and devoted walk with Him. Many spoke of blessing received.

RANGIORA.—The meetings were good, and to be remembered long by some, though the attendance was not up to previous years. Some of the subjects dwelt upon were:—The need of a "trembling" in these days of profession and loose walk; the grace of the Son of God in taking the towel and basin; the life of failure in contrast to the life of faith; the necessity of the home-life being right; the manifold object of Christ's death; the old man to be knocked down

that the new may be built up; the character of our love to Christ. The speakers were Brn. Phillips, Heal, Packer, Johnson, M. Maindonald, and Neilson.

TIMARU.—A quiet and humbling time. The meetings were large, but the number of those coming from a distance seemed smaller. The Word was ministered by Brn. Johnson, Phillips, Binskin, Neilson, C. Smith, Fulton, and others, and was profitable, principally for reproof. The speakers dwelt much upon the sad failure of the “older” to shepherd, feed, and care for the “younger;” and the failure of the “younger” to “know,” obey, submit to, and pray for the “elder;” and all seemed to feel their shortness when measured afresh by the major standard.

INVERCARGILL.—There is no report, but we hear the meetings, as a whole, were profitable.

NOTE.—We have had no reports of the meetings at Rongotea, Hastings, Kaikora, Pohangina, and Invercargill, and only a fragmentary one from Auroa. Wellington news we got from a visitor whom we met. We have endeavoured to rise to the occasion, and by “button-holing” one or another and gathering “scraps” from here and there, we have managed to say something about each meeting. It is to be regretted that brethren do not see to someone writing out a short report of their meeting, stating in few words the chief line of ministry, names of all speakers, what kind of a time was experienced, and to mention any special incidents such as conversions, baptisms, etc.—EDS.

GLORYING IN THE CROSS. WHY?

It is the measure of man's guilt ...	...	Acts iii. 13-15.
the manifestation of God's righteousness	...	Rom. iii. 25-26.
the magnitude of God's love	...	Rom. v. 6-8.
the means of salvation	...	John iii. 14-15.
the mark of separation	...	Gal. vi. 14.
the motive to service	...	2 Cor. v. 14-15.
the melody of heaven	...	Rev. v. 8-10.

Hallelujah to the Lamb!

LETTER FROM MR. WM. McLEAN.

We have just received a letter from our dear brother, whose ministry is yet remembered with thankfulness in many parts of New Zealand, which we insert believing it will interest our readers.

MANY thanks for the volumes of the TREASURY, and *Ambassador*, we enjoy them much. And the *Pocket Calendar*, I like it so much; it is handy having all the names of the assemblies, and persons mentioned also. I keep it in my waistcoat pocket.

Some of your labourers we do not know. What a blessing you have so many. May you all go on in the lowly spirit of the Master that never failed because He kept lowly. I am told that the only time Christ spoke of His failure, I know; and when I keep in the yoke and breathe the spirit of the Master, I am a conqueror. If we as gatherings do not maintain the lowly place, we must get into trouble and often break up. Mr. Chapman says, “If we want to be up, there is no room, so many are there already; but if you want space, get down and be willing to be nothing, and nobody will tramp on your toes.”

I expect you have noticed in 1 Chron. xxvii. 28, that the man in the cellars was mentioned as well as the one in the field: every person could see the one in the field, but few could see the man in the cellars. Both were equally in the king's service, therefore both were honoured. Oh, to be willing to be anything for God! I am glad I am in His glorious and honourable service. C.H.M. says it was more honourable to be one of the tribe of Merari and carry the pins of the tabernacle, than to be Pharaoh the king. We are the true “patriots” of the world, and they shall know this one day. Oh, that many knew it now. But we are willing to suffer for our rejected King. We are left to represent Him while He is away; what an honour.

We are still on the move in Canada; not "flying," nor "running," but "walking." We have been in Forest five weeks and had a reviving time among God's people; and two young men were to all appearance saved. We then went down to Lake Huron to a meeting there about the same age as Forest, viz., 25 years, and called Lake Shore meeting. Had two weeks there, the meeting needed to be "converted," and we had a real reviving time. We are now at Wanstead, and the first night a married woman was saved. Although an out-of-the-way place, the people are coming out well, and there appears an interest. We had to drive 20 miles in a sleigh to get here, the snow was so deep. We are on the border of the United States, yet we cannot get over. We thought to get to the Detroit conference, but the need of London (Ontario) filled my soul, so we could not leave and stayed four weeks there.

We are both well, and going on with the Lord. Glad to hear of the work among the Maoris; God bless them. Cannot say when we may be allowed to come your way; it may be soon, and it may not be for years. I am simply under His guidance. *One Master only.* Standing address—c/o Mr. John Halyburton, Box 122, St Catherines, Ontario, Canada.

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 all questions. Answers should be brief and simple, and must reach us not later than the 15th of the month.

I.—Is the instruction given in 1 Cor. xiv. as to the liberty of the Spirit to guide and rule in an assembly through whom He will *only* binding when we meet to remember the Lord in the breaking of bread; or, is it God's revealed order for meetings whenever the church comes together (gospel meetings excepted)?

COMING ALL-DAY MEETINGS.

[IF THE LORD WILL.]

MARTINBOROUGH.—Lord's-day, June 1, anniversary; Monday, evening meeting; Tuesday (Prince of Wales' birthday), an all-day meeting. Coach leaves Featherston for Martinboro' at 11.15 a.m. and 7.20 p.m. Alex. McLeod and J. Smith.

FEILDING.—Meetings formerly held May 24 will be changed to June 3 and 4. W. Corpe, Makino; and John Bishop, Feilding.

The usual hours will be observed for the above meetings. Refreshments provided freely. Friends requiring accommodation will communicate early with those whose names are given, and it is hoped that visitors will not neglect to do so. A hearty invitation is extended to all, and prayer is requested for the manifestation of the power of the Holy Spirit in these meetings.

WORK AMONG THE MAORIS.

Miss Peart, finding Native settlements rather difficult to reach from New Plymouth, went further South as far as Normanby, which is a good centre for her work. From there she can reach a number of pahs and finds the Maoris not only willing to converse on the Scriptures, but eager to be spoken to collectively. A few seem anxious about their soul's welfare. Miss Peart is very thankful to the Lord for a bicycle which facilitates getting about and saves time. She asks continued interest in our prayers. Address—c/o Mr. Young, Normanby.

Mr. Fred Martin is back at Rotorua and is "well and happy and hopeful but not very fruitful," he says; and thinks according to the old adage that "when you have nothing to say the best thing is to say nothing!" so he gives very little news for our readers. He was accorded a

warm welcome from the native children, and had an attendance of 30 on the Lord's-day afternoon, which was a good start as they did not know of his return till the time arrived to hold school.

Mr. Cecil Smith has been down to Timaru on family business, and was thankful at making the visit fit in with the all-day meetings which proved most refreshing. He expected to be back to Pipiriki by April 17. Mrs. Smith and Miss Allen remained in charge during his absence.

EDITORS' JOTTINGS.

AUCKLAND.—Mr. Hinman has been holding a series of special meetings in the Protestant Hall on Sunday, Wednesday, and Friday evenings, dealing with fundamental truths and anti-infidel subjects. Much interest is evidenced in the meetings, and it has been found needful to take a larger hall for Sunday evenings. Almost every shade of belief has its votaries in Auckland, which is a fair hot bed of universalism and infidelity. Christians may well pray for this city with its 67,000 inhabitants.

DUNEDIN.—A fellowship tea was held in the Gospel Hall, on Wednesday evening, April 9. About 70 local and a number of visiting Christians sat down to tea, which had been provided by the sisters of the assembly. After a pleasant hour spent in conversation, helpful addresses were given by Brn. R. Curham, Blackie, Willy, and Packer. The meeting was hearty and free throughout, and was felt by all to be profitable.

QUEENSLAND.—Br. Frank Bates writing from Woodford says:—March 11 was election day, and being a holiday it gave the saints an opportunity of coming together for prayer, and especially to commend to the Lord our beloved young brother Willie White who left us for Central Africa on the 14th to take up work on the Mission Field at

Luanza. Brn. Manders, Blair, and Isaac were present. A real missionary spirit seemed to pervade the meeting....The Gospel Van has been in the district of Woodford for the past three months. Much sowing and a little reaping has been done, for which we thank the Lord of the harvest. Br. Martin Irvine, who was with me about three months, has been called aside through bodily weakness to rest awhile. Br. Fleischman is back at his old post with me in the van work. We will value the prayers of the Lord's people.

CHRISTCHURCH.—On Sunday, Mar. 23, our aged brother Mr. Hicks was released from this body of sin and death, and taken into the presence of the Lord. He was at the meetings as usual during the day and seemed in his accustomed health and spirits, but dropped dead on his way home from the gospel meeting. He was saved only about four years ago. Many of us, like him, may be much nearer the heavenly home than we are aware. Praise God that sudden death means sudden glory.

NORTH ISLAND GOSPEL CARRIAGE.—The carriage has been laid up at Waverley during Easter to allow Brn. Pearson and Marsom an opportunity of attending some of the meetings. Writing on April 18, Br. Pearson says: We have got to Wanganui, and hope to push on further South in a few days. We are not able to go off the metalled roads now. We had a big "try" at it last week and got weather bound at Dacre Ridge on our way to the Upper Waitotara district, the roads being too bad to proceed further. But there are plenty of metalled roads which need to have the gospel taken along them. We hope to get as far as Palmerston N. before the season closes. Letters may be addressed—c/o Mr. Whitehead.

SOUTH ISLAND GOSPEL CARRIAGE.—Br. Bryde, who has been with Br. Binskin during the summer, believes it to be the Lord's will to return to his family in Sydney for the winter. Br. E. Phillips, lately come from England and

who has been evangelising with Br. Johnson, will take his place for a time. They are hoping to get as far North as Oamaru before the winter sets in and it becomes needful to lay up the carriage. But should we have a fine winter, they may work the Canterbury plains most of the time, if God will. Our brethren have circulated through the back places large quantities of tracts and gospel books, 500 of Mr. Marshall's booklet—*God's Way of Salvation*, and some hundreds of *Ambassadors*. May God richly bless the seed sown. Address—c/o Mr. G. Derbyshire, Arcade, Dunedin.

HAMPDEN (Hawkes Bay).—After the Makaretu all-day meeting of Feb. 23, Brn. Harrison and Chrystall went to this country township, and the Lord has blessed His Word so that a number appear to be truly "born again." Br. Chrystall is still going on with the meetings.

FEILDING.—Br. Harrison came over here from Hampden, and is having cottage meetings and visiting around.

Mr. Ferguson visited Hawera and Otakeho on the way to the Easter meetings at Auckland. Afterward he remained for a fortnight's meetings at Devonport, assisted by Br. Lowden, and also had a little time at Onehunga.

Mr. Alex. Marshall, after seven weeks at The Sanatorium, St. Helena, California, has not made much progress, and is evidently leaving, and gives as his address—c/o Mr. D. T. Bass, 44 West 22nd St., New York, U.S.A.

Mr. Lowden is back again in Auckland, and though his health was greatly improved by the change South, he is now not so well again, finding the climate of the northern city far too enervating.

Mr. W. Johnson was purposing spending a little time about Christchurch after the Rangiora and Timaru all-day meetings, and would like after that to go North for a short visit, if the Lord will.

Mr. John Hall sends us a few lines and says:—Got back the other day from the Invercargill meetings. Although much better than this time last year, yet there is

much room for improvement. The mere sitting and listening tired me much. Nevertheless, all is well: I am in good hands. But, oh, it does exercise one to see the need so great, and one's ability so small. Who is sufficient for these things?—God. Am at the Bluff at present. Had thought of coming further North for the winter. This also is in Father's hands. I just recline in His "easy chair" (Rom. viii. 28). Standing address, 8 Clyde St., Dunedin.

Messrs. Gray and Grubb held a series of meetings in Newtown after the Wellington conference, specially for the establishment of the young saints. The former is very much run down in health after about five months continuous preaching, and is thinking of retiring to the quiet of Nelson to recruit. The latter has returned to Palmerston N., but is much exercised about making a home in a more suitable climate, owing to the health of his family.

Mr. Walton has spent a few weeks among the Auckland assemblies, and saints up there have been most thankful for his helpful and "fresh" ministry. After leaving he went South as far as New Plymouth, purposing to visit a few of the West Coast meetings on his way home to Palmerston. Our brother has been remarkably sustained in health, which is the occasion of thanksgiving on the part of many.

Mr. Scouler has been labouring to the north of Auckland and was at Whangarei just before Easter. Then he came down South for the Rongotea and Pohangina Easter meetings, and afterward went back to Taranaki.

Acknowledgments.

Otaki, for N.I. Gospel Carriage	£	1	0	0
Clinton, for Maori Work	2	0	0	
North Island Friend, for Maori Work	3	0	0	
For brother Enoch—Mr. S. 5/3; A. 10/-; H.M. 5/-; prev. ackd. £16 0 9.	Total	17	1	0

CRUMBS FROM GOOD TABLES.

Wealth of love means health of soul, while love of wealth leads to the soul's ruin.

Men sin in comfort when they forget God, and forget God that they may sin in comfort.

A broken heart is a blessed heart, for it is the habitation of the Lord Himself (Isa. lviii. 15).

We are always complaining that our days are few, and yet acting as if there were no end to them.

There is all the difference in the world between being white-washed and washed white. See Matt. xxiii. 27 and Rev. i. 5.

It is an education of more than doubtful value to devote oneself to the expansion of the intellect and the suppression of the soul.

If a man sows tares or thistles in his field in spring, it is probable that a bitter regret will seize upon him in the harvest-day.

We have peace within, which may be clouded: but the peace without cannot be lost, for Christ on high is our peace, and He is unchangeable.

A church which has ceased to protest against the "world" suits the world's purpose exactly, and is really a bit of the world under another name.

Let us seek to know that One who is worthy to be loved, in order that we may love Him; and then let us love Him, in order that we may know Him.

Let us remember that while effort without prayer is presumption, and prayer without effort is hypocrisy, the holy blending of prayer and effort will produce for certain a grand result.

I find it most true that the greatest temptation is to live without temptation. Faith is the better for the free air, and of the sharp winter storm in its face. Grace withereth without adversity.

F.F.'s Note-book.

The NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

"Beware lest ye also, being led astray with the error of the wicked, fall from your own steadfastness."

2 Peter iii. 17.

VOL. IV.—No. 6.

JUNE, 1902.

PASTORAL CARE IN CLOSING DAYS.

"Let us go again and visit our brethren . . . and see how they do" (Acts xv. 36, A.V.). "Let us return now and visit the brethren . . . and see how they fare" (Acts xv. 36, R.V.)

TO us, upon whom the end of the ages have come, it seems increasingly necessary to bring matters of doctrine and practice to the touchstone of God's Word and, I might add, of apostolic days as narrated in the Acts, from which the above quotation is drawn.

In last month's issue, a dear brother forcefully urged the claims of perishing millions to a gospel embracing *geographically* the "utmost parts of the earth," and *numerically* "every creature under heaven;" and, despite new interpretations, we dare not draw narrower circles of God's blessed activities of love and grace than are indicated in the words just quoted. To be found fellow-labourers with God, even in a feeble degree (as of necessity it *must* be), in such a divine and stupendous programme of salvation to a lost world, is an honour that a Gabriel might covet, but entrusted to earthen vessels.

However, not to pursue such an enticing theme further, I feel led to pen a few thoughts on what I think stands next in divine order (Eph. iv. 11) to evangelization, viz: pastoral care. In other words, looking to the spiritual

welfare of those—young and old—to whom the gospel has become God's power unto salvation, "the Word preached having been mixed with faith," and thus become "profitable." Were it God's purpose, as in the case of the dying thief, to save the sinner and at once translate him to those blessed scenes where "sin can never come," then the office of pastors, teachers, and overseers would form no part in the divine economy; as all these gifts recognise a sphere of operation among the Lord's people left for a time in a sinful world and needing to be "kept from the evil."

Hence, we may regard all the epistles as the result of apostolic and pastoral care and, broadly speaking, designed to produce on earth, and in a polluted scene, a people walking "soberly, righteously, and godly," as expressed by Paul; and "shewing forth the virtues (or excellencies) of Him who hath called you out of darkness into His marvellous light," as defined by Peter, who in a pre-eminent degree combined the offices of pastor, shepherd, and overseer of the flock of God.

In that remarkable chapter—2 Cor. xi.—Paul goes into details as to his sufferings as an apostle and servant of the Lord Jesus. (In passing please compare this chapter with Acts ix. 16; also Gal. vi. 17.) Last, but not least, we read: "That which cometh upon me daily, the *care of all the churches* (assemblies)."

I am bold to say that while mainly the *bodily* sufferings of the beloved apostle reached him in the exercise of his office as apostle and evangelist (the "without" of the verse under notice) the more poignant *heart sorrows* stand connected with his pastorship and care of the saints, as told out in such words as these: "For out of much affliction and anguish of heart I wrote unto you, with many tears" (2 Cor. ii. 4); "I am afraid of you lest I have bestowed upon you labour in vain. . . . My little children of whom I travail in birth again until Christ be formed in you" (Gal. iv. 11, 19); "I have you in my heart. . . . For God is my

record, how greatly I long after you all in the bowels of Jesus Christ" (Phil. i. 7-8): "Now we *live*, if ye stand fast in the Lord" (1 Thess. iii. 8).

Can we read such a scripture as Phil. ii. 19-30, and fail to detect the throbbings of a pastor's heart as manifested in Paul—and also his companion and fellow-labourer, Epaphroditus—toward the saints at Philippi? What was Paul's deep concern? Was it any question as to their standing? Surely not! Thank God, *that* is divine, unchangeable, *eternal*:

"Our names from the palms of His hands,
Eternity will not erase;
Impressed on His heart this remains,
In marks of indelible grace;
And we to the end shall endure,
As sure as the earnest is given—
More happy, but not more secure,
The souls of the blessed in heaven."

Ah no! the standing of the believer never caused a pang to Paul's heart. He gloried in its perfection. Listen!—"Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption."—"Accepted in the Beloved!"—"Ye are complete in Him!"

No, beloved reader, it was the "state" of the believer that wrung from Paul's heart, day and night, prayers and groans that were too deep to be formulated in words; for, remember, *unuttered* prayer is oft-times the most intense—the "sigh," the "tear,"

"The upward glancing of an eye
When none but God is near."

To-day it is the *state* of the believer individually, and the assembly collectively that bows the head and agitates the heart of the true pastor, and drives him to his knees under the weight of a burden that he *must* cast on God or else faint under the load; even as Moses in his day had to say, "I am not able to bear all this people alone, because

it is too heavy for me . . . kill me I pray Thee out of hand . . . let me not see my wretchedness" (Num. xi. 10-15).

True it is that while those that "abide by the stuff" (1 Sam. xxv. 13)—in other words, do not move about among the assemblies—miss much happy fellowship and the joy of seeing many dear saints face to face, they escape many sorrows due to the revelation of roots of bitterness, strifes, divisions, &c., in most unlooked-for quarters. And it is to the correction and, by God's grace, the removal of these and other "spots and blemishes," that the efforts of the true pastor are directed in the way of godly counsel, gentle admonition and entreaty and, if need be, sharp rebuke; for experience has proved that there are some whose consciences can only be reached and their manners improved by severe ministry, even to the use of the "rod" (1 Cor. iv. 21).

As to the divine source of true pastors and other gifts to "the church which is His body," we usually turn to Eph. iv., and rightly so; but were this portion of God's Word *not* in existence (let us thank God for it), the Old Testament would suffice to instruct us: "And *I will give you* pastors according to Mine heart, which shall feed you with knowledge and understanding" (Jer. iii. 15).

Perchance some may read these lines who, as the writer, were led in former days to regard universities and colleges as the sources whence the need was to be met; not so to-day. "There was a *man sent from God*" (John i. 6), tells us, in a sentence, that the blessed God who said, "I will give," to Jeremiah, is the one and only source to whom we must look for "men for the hour" in these dark days of apostacy. The Christ who "loved the church and gave Himself for it," has given and will give continued proofs of His love in the bestowal of suited gifts for that church, until the moment of its translation to the glory.

Happy moment! The way-worn pilgrim longs for it; the toiling servant in the harvest-field longs for it; those who

in their little measure have the care of the churches long for it. But beyond all these longings, the heart of our thrice-blessed Jesus longs for *His joy* (Heb. xii. 2) in the presentation of that church to Himself, "a glorious church not having spot or wrinkle or any such thing." And we are only in fellowship with God and have the mind of Christ as all our efforts are energised, sustained, and hallowed by the reflection and conviction that this is the grand end of all ministry, even the bride made ready for the Bridegroom; all blemishes, defilement, and imperfection removed, and the glorious consummation reached—

"The Bridegroom and the bride,
Are seen in glory ever.
Oh God how satisfied!"

This, and nothing less than this, will be the eternal answer to the cross with its darkness, horror, and death. "O the depth of the riches both of the wisdom and knowledge of God! . . . For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen" (Rom. xi. 33-36).—D. WALTON, Palmerston N.

SOLDIERS OF JESUS CHRIST.

OUR Lord does not reckon on leading a body of followers who always keep behind the hedge, hiding themselves in holes and corners whenever there is anything to be done for His glory, and only running out at meal-times when there is something to be got for themselves. We ought distinctly to declare that we believe in God, and we should take opportunities, as prudence dictates, of telling to our friends and neighbours what our experience has been about trusting in God; telling them of deliverances we have received, of prayers which have been answered, and of many other tokens for good which have come to us as the result of our faith in God.—C. H. SPURGEON.

"THE DEW OF HERMON."

PSALM CXXXIII.

THE expression at the head of this paper has, it seems, long proved a "geographical puzzle" to some. But to one who has the mind of Christ it is no puzzle, but a most striking and beautiful figure! Hermon is the loftiest peak in all the land of Palestine, and from its snowy cap, when all the surrounding country is parched, the refreshing dew descends upon the mountains of Zion; and this is one of the figures used by the Holy Spirit to illustrate the beauty and pleasantness of brethren dwelling together in unity.

Let us quote the entire psalm: "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon that descended upon the mountain of Zion; for there the Lord commanded the blessing, even life for evermore."

Here we have two lovely illustrations of unity among brethren. It is like ointment descending from the head of the high priest to the skirts of his garment; and it is like the dew descending, in refreshing power, from Hermon's snowy top.

How truly delightful! And yet they are but figures used to set forth the divine idea of unity among brethren. But how is the unity to be promoted? By living sufficiently near to our great priestly Head to catch the fragrant ointment as it descends from Him—to be living so near the Man in the glory as that the refreshing dew of His grace may drop upon our souls, thus rendering us fragrant and fruitful to His praise.

This is the way to *dwell* in unity with our brethren. It is one thing to talk about unity, and another thing alto-

gether to dwell in it. We may profess to hold "the unity of the body," and "the unity of the Spirit,"—most precious and glorious truths surely—and all the while be full of selfish strife, party spirit, and sectarian feeling, all of which are entirely destructive of practical unity. If brethren are to dwell together in unity, they must be receiving the ointment from the Head, the refreshing showers from the true Hermon. They must live in the very presence of Christ, so that all their points and angles may be moulded off, all their selfishness judged and subdued, all their own peculiar notions set aside, all their *causes* and crochets flung to the winds. Thus there will be largeness of heart, breadth of mind, and depth of sympathy. Thus we shall learn to bear and forbear. It will not then be loving those who think with us and feel with us as to some pet theory or other. It will be loving and embracing "all who love our Lord Jesus Christ in sincerity."

The blessed Head loves all His members, and if we are drinking into His Spirit, if we are learning of Him, we shall love all likewise. No doubt those who keep His commandments enjoy His special love—the love of complacency; and so we cannot but specially love those in whom we trace most of His blessed Spirit. But this is a totally different thing from loving people because they adopt *our* line of truth, or *our* peculiar views. It is Christ, and not self; and this is what we want, if we are to "*dwell together in unity.*"

Look at that charming picture presented in Philippians ii. There truly we see, first of all, the divine Head Himself, and from Him the ointment descending to the skirts of His garments. Where did Paul get the grace to enable Him to be ready to be poured out as a drink-offering upon the sacrifice of His brethren? What was it made Timothy care for other people? What led Epaphroditus to put his life in his hand to supply his brethren's lack? What is the one grand answer to all these questions?

Simply this: these beloved servants of Christ lived so in their Master's presence, and drank so deeply into His Spirit, they dwelt so near the Man in the glory, that the fragrant ointment, and the refreshing dew, fell upon their souls abundantly, and made them channels of blessing to others.

This, beloved Christian reader, be assured of it, is the grand secret of getting on together. If brethren are to dwell together in unity, they must have the "ointment" and the "dew" dropping continually upon them. They must live close to Christ, and be occupied with Him, so that they may shew forth His virtues, and reflect His blessed image.

And then, what joy to be enabled, in any little measure, to refresh the heart of God! He delights to see His children walking in love. It is He who says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Surely this ought to stir our hearts to seek in every possible way to promote this lovely unity. It should lead us to sink self and all its belongings, to surrender everything that might tend in any measure to alienate our hearts from Christ, or from one another. The Holy Spirit exhorts us to "*endeavour* to keep the unity of the Spirit in the bond of peace." Let us remember this. It is the unity of the Spirit, not the unity of the body, we are to keep in the uniting bond of peace. This will cost us something. The word "*endeavouring*" shows that it cannot be done without sacrifice. But the One who so graciously exhorts us to the service will ever supply the needed grace. The ointment and the dew will flow down from Him in refreshing power, knitting our hearts together in holy love, and enabling us to deny ourselves, and surrender everything which might tend to hinder that true unity which we are imperatively called upon to maintain. "Live in peace; and the God of love and peace shall be with you" (2 Cor. xiii. 11).—C.H.M.

"A SOLITARY WAY."

PSALM CVII. 4.

"The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy."—"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (Prov. xiv. 10; 1 Cor. ii. 11).

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realise our bitterness.
"There is not one who really understands,
Not one to enter into *all* I feel;"
Such is the cry of each of us in turn.
We wander in "a solitary way."
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

"What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?"—"He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." (Job vii. 17; Matt. x. 37).

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart He wishes to be *first*.
He therefore keeps the secret-key Himself,
To open *all* its chambers, and to bless
With *perfect* sympathy and holy peace,
Each solitary soul which comes to *Him*.
So when we feel this loneliness, it is
The voice of JESUS saying, "Come to Me;"

And every time we are "not understood,"
It is a call to us to come *again* ;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have "a solitary way."

"Come ye near unto Me."—"The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate." (Isa. xlviii. 16; Psa. xxxiv. 22.)

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it, purposely,
So heavy that you must return to Him.
The bitter grief which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him *again*.
The Man of Sorrows understands it well,
In *all* points tempted He can feel with you.
You cannot come too often, or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have "a solitary way."—AN. CR.

SENT BY MR. JAMES CAMPBELL.

"HE WILL KEEP THE FEET OF HIS SAINTS."

Keep them shod	...	...	Eph. vi. 15
Keep them from falling	...	Jude 24;	Psa. cxvi. 8
Keep them clean	...	John xiii. 5-6	
Guide them in the way of peace	...	Luke i. 79	
Pluck them out of the net	...	Psa. xxv. 15	
Set them on a rock	...	Psa. xl. 2	
Light them upon their path	...	Psa. cxix. 105	
Bring them within His gates	...	Psa. cxxii. 2	

THE PASSOVER OF KING HEZEKIAH.

SAML. J. DECK, NELSON.

KING Hezekiah's action in 2 Chron. xxix. and xxx. is, I think, deeply instructive as to the line of conduct which becomes us in our dealings with God's beloved saints in the present time of widespread ecclesiastical ruin and corruption. Especially is it valuable for such as are called to exercise oversight and rule in the church of God; the things which happened to Israel being "written for our admonition" (1 Cor. x. 11).

The circumstances in which King Hezekiah found himself on coming to the throne were very similar to those which meet us now: *i.e.*, declension, disruption, and apostacy everywhere. Not only had ten tribes, out of the twelve, revolted from the house of David, but they had likewise set up for themselves a worship of their own at Samaria, and forsaken that place where God had "put his name" (1 Kin. xii. 26-33). Judah and Jerusalem had also grievously apostatised from the law of the Lord, and provoked Him to anger with their abominations and idolatry. Hezekiah, however, is whole-hearted and prompt for God. Everything with him gave place to God's claims.

In the *first* month of the *first* year of his reign he opened the doors of the house of the Lord, and cleansed the sanctuary. What an example for such as are called to "feed the flock of God" (1 Pet. v. 2. See also Ezra vii. 21, 23). But confession of sin is the only path for restoration of blessing. Wrath was upon Judah and Jerusalem; wherefore Hezekiah calls upon the priests, the Levites, and the people to humble themselves before God, and that a sin offering should be offered up "for the kingdom, and for the sanctuary, and for Judah" (2 Chron. xxix. 21).

It is very instructive and beautiful, however, to mark how in all this, whilst he begins with the *local* shame and

need (the position of Judah and Jerusalem), Hezekiah's heart goes out toward *the whole people of God*; for is He not the *God of Israel* (vv. 7, 10), and are not the ten tribes also the seed of Abraham, Isaac, and Jacob, the redeemed of the Lord? We read, therefore, that when the priests killed the sacrifices, and "made reconciliation with their blood upon the altar," the atonement was "*for all Israel*;" for the king commanded that the burnt offering and the sin offering should be made for *all Israel* (ver. 24).

Oh for more of such largeness and warmth of heart now in our worship, remembering that whilst the circle of Church fellowship *locally* is "them (*all* them) that are sanctified in Christ Jesus," the door of reception should also be wide open toward "*all* them that in *every place* call upon the name of Jesus Christ our Lord, both *theirs* and ours" (1 Cor. i. 2). Everything which falls short of, or denies this, is miserable, cold sectarianism. "And," we read, "Hezekiah rejoiced, and all the people:" for largeness of heart and action toward the people of God introduces our own souls into the sunshine of the love of God.

Hezekiah's next thought, however, is a return in obedience unto all that was enjoined in the law of the Lord, according "*as it was written*." He accordingly takes counsel with his princes, and all the congregation in Jerusalem, to keep the passover in the second month, seeing that in the first month—the proper season—owing to the condition of Israel, few were "sufficiently prepared" (see Num. ix. 1-14), "for they had not done it of a long time in such sort as it was written" (chap. xxx. 5).

In this, too, it is so beautiful to see how Hezekiah's heart and plans embrace "*all Israel*" as it says. So he "sent to *all Israel*," and made proclamation throughout *all Israel*, from Beersheba even to Dan, that they should come to keep the Passover unto the Lord God of *Israel* at Jerusalem. Mark, he does not give up the truth of God by recognition of, or fellowship with, the schism and will worship at

Samaria. Nay, it must be "at Jerusalem," for there had the Lord chosen to "put His name;" but concerning *all Israel* it was said, "Three times in the year shall *all* thy males appear before the Lord thy God in the place which He shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles," etc. (Deut. xvi. 16). The major part of Israel certainly was sunk in schism and apostacy; nevertheless this did not touch the election and calling of God, and on the "shewbread table," in the house of God (chap. xxix. 18) yet appeared *twelve loaves*, with their sweet frankincense, in memorial before God.

"So the posts went with the letters from the king and his princes throughout *all Israel* and Judah." Did they go as an *invitation* to the king? Ah, no! for that would be making it Hezekiah's, and not the Lord's Passover. These letters were simply intended to stir up the people, and backsliding Israel especially, as to their individual privilege and *responsibility* by birthright to *appear before the Lord their God*, "every man" to make "*his count for the Lamb*" (Ex. xii. 4). Nay, not as an *invitation* to the Passover did those posts go forth unto all Israel, but rather as an earnest solicitation in the Hebrew brotherhood that they should no longer be "stiffnecked," but "yield" themselves unto the Lord, and enter His sanctuary. Mockery and scorn awaited the messengers; but the effort was not in vain, for "divers humbled themselves and came;" and they had a grand time, even "a very great congregation."

This thirtieth chapter of Chronicles is, however, one of the most remarkable portions in the Word of God, for whilst in its opening our attention is directed to that word, "*As it is written*" (ver. 5), further on action is recorded with approbation which, nevertheless, was as we are told, "*otherwise than it was written*" (ver. 18). Now this, I think, is recorded here that we should, above all things, beware of dry, hard and fast *red-tapeism* in the things of God. That we shall seek to get our hearts in sympathy with His heart

who says, "I will have mercy, and not sacrifice;" so that David, *under the peculiar circumstances*, was blameless when he "eat the shewbread, which was not lawful for him to eat, neither for them that were with him" (Matt. xii. 3-7). Therefore, "a multitude of people, even many of Ephraim and Manasseh, Issachar and Zebulun," although not cleansed according to the purification of the sanctuary, did "eat the passover *otherwise than it was written*:" and this is recorded for our instruction. The written Word is by no means ignored, or counted obsolete: and, therefore, Hezekiah's intercession for pardon for "every one that prepareth his heart to seek God, the Lord God of his fathers." "So," we are told, "there was great joy in Jerusalem," and twice seven days was the feast kept with gladness.

Oh! this is a grand picture for our hearts to feast on as manifesting what is the God of all grace; and one which we want to sway our souls very especially in these last days, when corruption, lukewarmness, and formality so perplex and abound.

Had Israel been in a right condition such action would have been fearful lawlessness, but *under the peculiar circumstances* which then, alas! obtained amongst the people of God, Hezekiah's action sprang from a heart in touch and tune with the Jehovah God of Israel. It met with God's acceptance, and is recorded with His infinite approval. No pledge was first demanded as to their future action. It might with some be merely a flash in the pan; yet it was better they should come once than never, but in chap. xxxi. we find that the good time which "all Israel that were present" had enjoyed led to further blessed results. The great thing was that there should be open hearts and open arms, and *every vestige of a hindrance* swept away, for every one of the house of Israel that prepared his heart to seek God, and presented himself at the Passover.

Now the manifest lesson to us in assembly now is to go

and do likewise; remembering the living union which exists between the exalted *Head* in heaven and *every* precious member of the body of Christ upon earth. It would be a happy thing if all who circle with us at the table of our dying Lord, gathered only to His name, and as *brethren* in Christ, were more imbued with the same spirit which animated those post bearers, striving in spite of opposition and contumely, to win our beloved brethren to "yield themselves unto the Lord, and take their rightful places, with Himself in the midst, at the Lord's, and yet the Father's table. Not *inviting* them to come to *our* meeting. Oh no, that would never do; but soliciting them, in the tenderest, yearning love, "every man to make his count for the Lamb."

None, of course, but those of the circumcised seed of Abraham would have been accepted at Hezekiah's Passover: no *stranger* could sit down thereto. Here too a grave responsibility lies upon the *assembly* to seek to discern between mere profession, and a living possession of Christ; but sad it is when those whose godly walk in Christ Jesus confirms their witness to "a like precious faith," find any barriers put in their way as to reception. *Birth*, not knowledge, is our only title to a place in the household of faith. *Wickedness* is at variance with the profession of Christ, for "he that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him:" and again, "Every one that *doeth* (*practiseth*, r.v.) righteousness is born of Him" (1 John ii. 4, 29). Therefore the solemn injunction, "Put away from among yourselves that wicked person" (1 Cor. v. 13). If also there is any uncertainty amongst the assembly as to the reality of the matter with one recently professing Christ, and seeking reception, it is far better not to hurry, but to wait further upon the Lord to manifest his condition. But as a rule I am sure we would do well to drink deeply into the blessed spirit manifested at Hezekiah's Passover.

LAYING UP FOR THE FUTURE.

A GREAT privilege is within the reach of all the children of God, viz., the opportunity of making themselves rich for eternity. In the parable of the unjust steward (Luke xvi. 1-18) we have a striking incentive to this. The Lord Jesus is here speaking to His disciples; and there is always something impressive and important in what He says. The unjust steward is about to lose his stewardship on account of unfaithfulness, and realising that he only has a brief space to run, goes in for making the best of his limited time by *laying up for the future*.

When the things of God are having their true place in our hearts, the future becomes intensely real to us. How sad for a believer in Christ to be more occupied with things which are temporal than with things which are eternal. Only by setting the affections on things above shall we be kept from the allurements of the world in their many phases.

The unjust steward makes, in an unrighteous way, provision for the future; and his Lord commends him for his forethought. He is not commended for his injustice, but for his prudence in *laying up for the future*.

The Lord Jesus makes a forcible application of this to the hearts of His disciples: "I say unto you" (I is an emphatic pronoun, see Newberry Bible), "make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles" (Luke xvi. 9, R.V.). The "mammon of unrighteousness" means all that God has intrusted us with in this present life; we are to use this in making friends of our Master's debtors by doing them good, having the future in view. When our stewardship shall have come to an end, when our sojourn as pilgrims shall be over, then what we have laid up in heaven will, so to speak, meet us on our arrival and give us a royal reception.

The Pharisees who had been listening to this discourse of our Lord, perceived His point and keenly felt it; for they were covetous, i.e., "lovers' of money" (Revised Version). They were not given to generosity, but exacted of others what was more than their due.

Naturally, man is a selfish being; but God wishes His people to be unselfish. The parable, whilst teaching His disciples to lay up for the future, teaches us to "beware of covetousness, which is idolatry." What riches we might have in heaven if only we were awake to our privileges and responsibilities!—J. C. ROCK.

FALLEN ASLEEP.

DUNEDIN.—A cable has been received from Captain Neville announcing the death of his wife at Sydney. Mrs. Neville had been suffering for some time from a growth in the throat and had gone to Australia hoping to get relief by the change. When in Melbourne, however, doctors were consulted, and an operation was thought necessary. A preliminary operation was successful, but evidently before the main one could be performed our sister began to sink. She was taken to Sydney, where her mother and sisters reside, and passed away peacefully on May 15. The death of our dear sister is a great loss to the Dunedin assembly. Straightforward and conscientious, she was nevertheless warm-hearted and kind. Energetic in the Lord's work, a regular and punctual attendant at the various meetings, she will be greatly missed. Perhaps her best characteristic was, however, that she was an ideal wife and mother, whose "children rise up and call her blessed." She cheerfully encouraged all the young people to be active in the Master's service, and with all in the assembly her memory will remain as a sweet fragrance. All Christians would do well to remember the Captain and his family in prayer, that the Lord will comfort their hearts.

GORE.—Our brother in Christ, Herbert Wright, passed away on May 6 after much suffering in his poor weak body. A few days before the end when a brother was alluding to his sufferings, he made answer, "The Lord is all-sufficient;" and he was continually led to thank God for His loving-kindness and tender mercy toward him. To him it had always been a sweet privilege to be present at the Lord's table, and now he is at home with the One whose death he oft remembered. He had been unable to do any work for the last twelve months, but during this time the Lord graciously provided the family's needs. He leaves a wife and three little children (the eldest is 4 years 8 months), and they are entirely dependent on God. Anyone wishing to communicate can do so to Mr. John F. Densem, Gore, Southland.

DEVONPORT (Auckland).—On May 11 the mortal remains of our sister in Christ, Mrs. Gelson, were laid to rest. After four years in bed she has been taken home to be with the Lord. She was 62 years of age, has borne a splendid testimony from girlhood, and leaves behind a husband and two children, all saved. Mr. Hinman spoke at the graveside, and there was full liberty and peace.

WORK AMONG THE MAORIS.

MR. Fred. Martin sends us the following from Rotorua: It is with increasing interest that I continue here. The work seems slow, yet sure. Each week finds me in one of the various districts of which this is the centre. I am glad in revisiting paha to find evidence that former meetings have not been in vain. At one pah on the shores of Rotoiti, where much liberty was realised on a previous visit, the Maoris gave a hearty welcome to both message and preacher, and at the close of the first meeting said, "This is what we want, we will all join you." However,

on learning the conditions from such portions as John iii. 3, some honestly stated they could not say they were "born again;" others professed to be, but agreed to wait and be sure. At the close of the third meeting one old man received the word with joy; throughout the five meetings his interest seemed deeper rooted than the others. I hope to return again shortly for further meetings. From one or two paha (as yet unvisited) they ask, "Why don't you come? No preacher ever visits us." There are 25 paha within a radius of 20 miles. At Whakarewarewa the Sunday-school continues to advance steadily in attendance and interest. The street meetings commenced here at Easter time are continued each Lord's-day evening with liberty and encouragement; notwithstanding cold nights many stand and listen.

Mr. H. Curran has not been able to get about quite as much as usual owing to the very critical condition of his father's health. However, he has had good times where he did go. He says:—The Maori schools are well attended of late. Mrs. Poraumati is doing good work with her school at Havelock pah. On the whole we are getting a pretty good hold of the young Maoris; but real conversions are slow.

Mr. Cecil Smith in a letter to us from Pipiriki says:—I heard a Maori preaching last Lord's-day on the words, "Away with Him; crucify Him. We will not have this man to rule over us." He said, "If there were dogs and fowls about and one threw down meat and corn, naturally the dogs would take to the meat and the fowls to the corn. So it was with these people; the sinners chose their fellow-sinner and rejected Christ." Very good for a young native! I was speaking on being clothed with the robe of righteousness. "Ah," said the native, "many have got too good a garment of their own to desire the wedding robe." So there is a little life in some. I really believe there is a blessed time in store for the poor Maoris yet. Mrs. Smith and Miss

Allen have gone away on a visit to Koriniti (Corinth), and as there is a large gathering of natives at Hiruharama (Jerusalem), they purposed being there if possible. Koriniti is a place where I would like to see two sisters settled, for there is a large school and several saved young natives. The Mormons are still very busy here, but they do not seem to make much headway. Just give the saints a reminder that "the effectual fervent prayer" avails much as regards these Mormons, as well as in other matters.

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 all questions. Answers should be brief and simple, and must reach us not later than the 15th of the month.

1.—Is the instruction given in 1 Cor. xiv. as to the liberty of the Spirit to guide and rule in an assembly through whom He will *only* binding when we meet to remember the Lord in the breaking of bread; or, is it God's revealed order for meetings whenever the church comes together (gospel meetings excepted)?

2.—It is held by some that *because* the weekly prayer meeting is not a meeting actually ordered by the Lord that 1 Cor. xiv. 34 is not binding. Can any one bring anything forward to throw light on the subject?

WEEK OF PRAYER.

THERE are a number of enquiries whether we are to have another week of prayer throughout the New Zealand assemblies, as we had last year. Then there was, we believe, a unanimous response, and many can look back with thanksgiving to that season of prayer. Why should we not keep it up? We will be glad to have the

mind of some of our brethren about this proposal, and in the event of it meeting with general approval we would suggest July 14—19 as the most suitable week, seeing the moon will then be at its best. Kindly let us have replies sent in, c/o Mr. Whitehead, on or before June 15, so that the meetings, if decided upon, may be notified in the July issue of the TREASURY.—*Editors.*

EDITORS' JOTTINGS.

NAPIER.—Miss Ferguson left on May 2 for South Africa having been selected by the Government as one of the twenty lady teachers for the Boer Concentration Camps. The agreement under which the teachers have gone is for twelve months, and on the expiry of the time they can return to New Zealand if desirous, their passage being paid. Should they elect to stay, however, the first offer of any permanent employment will be given them. Though sent out by the Government, Miss Ferguson has gone to Africa for Christ, having missionary work in view, and thankfully using this opening as a "means to an end." During the year there will be ample opportunity of spreading the gospel among those where she will be sent, and after that a wider field of service is looked forward to. Prayer will be much valued on her behalf. The teachers were asked, among other things, if they could impart Bible instruction.

CAVERSHAM.—Br. F. Martin, at a meeting of gospel workers, reported having visited a meeting at Taieri Mouth (about twenty miles south along the sea coast) gathered through the instrumentality of Br. J. Blair. On the Lord's day morning as he opened the door of the little hall erected by our brethren, he saw about twenty children and three teachers at the Sunday-school. At 11 o'clock about twelve believers came together to remember the Lord in the breaking of bread, and a very simple and blessed time was

spent. After dinner they went along to the beach and witnessed the baptism of a young brother. In the evening they went to Puri Bush where a gospel meeting is kept up by brethren from Henley and Taieri Beach. About 30 were present and an interest seemed manifest.

NELSON.—Br. Gray and his wife have arrived back here in safety, receiving a warm welcome from many of the saints. Though a bit run down in health after five months continuous preaching in different parts of the Colony, our brother is picking up again with the rest and change. Standing address—Wakefield, Nelson.

PALMERSTON N.—Br. Johnson from the South is here and hopes to help Br. Ferguson with the gospel until the Feilding all-day meetings (June 3 and 4), when he purposes going on to Auckland and the Thames, God willing. We have been having a week of prayer for a time of refreshing for Palmerston. The Saturday evening open-air preaching has been recommenced, and we hope to continue it. The Lord has given the assembly a little cheer: three sisters and a brother were baptised and received into fellowship. Our brother and sister, Mr. and Mrs. Grubb, have sold up and are leaving us for Queensland. Their residence here has not been as long as we had hoped, and we shall feel a loss in their departure, though, in another sense, we are glad the Lord is leading them to Australia; for in that large continent there is a vast field for Christian work and a far greater need for labourers, relatively, than here in New Zealand. The Lord go with them!

PLEASANT POINT.—Br. Watson LeCouteur is here just now. He did not stay in Invercargill after the Easter all-day meetings, as he wanted to get to this district before the winter comes on. He went and spent a week at Fairlie (40 miles from Timaru), but the people did not come out well, so pushed on 13 miles by cycle to Burke's Pass. Here they came out much better, and it was found to be a joy to visit them in their homes and read and pray with them.

It is a very needy field. The Lord has given our brother a little blessing here and there since coming up this way, to encourage him on. Address—c/o Mr. J. Agnew, Pleasant Point, Timaru.

DUNEDIN.—The meeting here has been greatly helped by the arrival of a number of useful brethren who are taking up their residence in this city. All the meetings are improving in attendance and in profitableness. An extra Bible-reading has been started—among the young Christians—and this also is well attended and very profitable. There is still room for improvement in the Sunday-school and in the Saturday night open-air meeting, but on the whole spiritual prospects have brightened considerably of late.

SOUTH ISLAND GOSPEL CARRIAGE.—The carriage stayed a week in Dunedin on its way northward. Since leaving Invercargill, about five months previously, hundreds of periodicals, pamphlets, and other gospel literature have been distributed, and the Word has been preached in public and in private at every opportunity. Br. Binskin has now been joined by Br. Phillips, Br. Bryde having returned to Australia. Our brethren realise that their work is principally "sowing the seed," and request prayer that their labour may show fruit.

OHAU.—Br. Moffatt sends us word that Ohau has been a scene of joy, for on May 11 four young people, who have professed Christ over two years, were baptised—fruit of the Sunday-school work. A goodly number were present at the river, when an address was given to parents, guardians, and critics. Br. Grubb has paid a farewell visit and had a good time.

NORTH ISLAND GOSPEL CARRIAGE.—Brn. Pearson and Marsom were detained in Wanganui ten or twelve days, owing to one of the horses getting badly kicked. After this they pushed on South and spent a short time at Fordell. Passing on to Whangaehu they had a good time with some Maoris who seemed delighted to get tracts and hymn-books

in their own tongue; one old native appeared to have hold of God's way of salvation. At Turakina (Br. Pearson's old home) they were not by any means received with open arms; however, a house-to-house visitation was made and a copy of the *Ambassador* left at every place. At Bulls there was a hearty welcome with a good time indoors and out, quite a crowd of unsaved coming to listen to the gospel. Passing through Sandon they reached Rongotea and stayed a week; then they went on to Bunnythorpe and Hiwinui via Palmerston N. Our brethren believe it to be the mind of the Lord that believers should see *their own* Gospel Carriage, as several inquiries have lately been made whether the carriage is the private property of Brn. Pearson and Marsom, and if they made much of a living out of it!

VICTORIA.—A "Macedonian cry" reaches us from a place called Wuk Wuk. A brother there tells us it does his heart good to read of the work going on in New Zealand, of so many labourers in the gospel, and of so many blessed meetings. He says:—What a few, or is there any, in Victoria who are thus working for the Master? I heard of some a few years ago at conference meetings. I have lived here for 14 years and have met none gathered as we are. There is a tremendous scope of country here—unprospected towns and villages with thousands and thousands of people. I receive copies of the *Witness* and books and tracts from the Old Country, and distribute them. Then I am asked, "Where are these Christians?" and I reply, "The nearest assembly is in Melbourne," 170 miles away. Oh! would the Lord send some one in this part of the vineyard to labour, for I do feel sure there would be a good deal done. Your monthly papers are a great blessing to us and others. We shall be increasing the number of copies shortly, the Lord willing.—W. E. Glenn, Wuk Wuk, via Hillside, Gippsland, Victoria.

AUCKLAND.—Truly the Lord hears and answers prayer, and those who have been praying for this city may give

thanks for blessing received. Exceptional power is manifest in the meetings and there is much definite fruit from the Word preached. The following extract from Br. Hinman's letter will give an idea of what is going on. He says of one meeting: "The down-stair portion of the building was full, nearly 400 being present, and it was probably the most important meeting I have ever had in my life. The whole audience was bowed, and it was a great pity that there were not a lot of workers present to deal with them. On the test being put, one man at once put up his hand as having accepted Christ; two others walked straight into the enquiry room, one dropping down and sobbing while the other got up and confessed Christ; another man was delivered in the hall, also a girl; four men and one girl from that night." Our brother also says, "How thankful I am that the Lord brought me to this needy city, and has so filled my hands with work. . . . You will praise Him for His goodness, and pray much for further deliverance as there is much to be done yet."

CAVERSHAM.—There appears a little more interest in the gospel here. Brethren have begun to come together on Monday night, fortnightly, to wait on the Lord and talk over matters in connection with the spread of the gospel. Not many attend, but there seems a desire to get more into the Lord's presence and so be in a position to serve Him in this direction.

AUROA.—Br. A. E. Perkins has been holding a few meetings about here, and the Lord has proved His presence in liberty and attendance. There are some believers exercised about baptism. A Romanist under deep conviction has just left; he had only been here for a visit and was present at two of the meetings. May the Lord give deliverance.

BURNSIDE.—The Lord has seen well to pass Br. William Coppin and his dear wife through a time of trial of late. Their little girl, eleven years of age, broke her arm close by

the shoulder, and then after a month it was found that the shoulder was out as well, and now the doctor can do nothing with it. The day they got her home Mrs. Coppin was taken ill with inflammation and has been confined to her bed, quite helpless. Our brother is having to stay at home at present waiting on the sick and minding the children. He desires to "bless the Lord at all times," for "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 35).

SUGGESTION.—It has been suggested to us by a brother in the Lord that we open a page in the *TREASURY* wherein believers may have the privilege of giving some of their experiences regarding prayer being answered. We have no space for long epistles, but a few lines stating the circumstances that led to prayer being made and the way God has answered and helped will, we believe, be extremely helpful and interesting, and we shall be glad to receive them.

FEILDING.—Br. Harrison is labouring here and the Lord is granting a little reviving again. Five Christians have been led to see the scriptural way of gathering and were received into fellowship, for which we do indeed give thanks. May this be the beginning of greater things.

Mr. James Coppin has been having some good meetings at Ohingaiti with blessing, and has gone to Hunterville for a while.

COMING ALL-DAY MEETINGS.

[IF THE LORD WILL.]

WANGANUI.—Thursday, Friday, and Sunday, June 26, 27, 29, Coronation days. W. Reid, Campbell St.; and A. C. Gloyne, Ball St.

MAHARAHARA.—Sunday and Monday, July 20 and 21.

Trains will be met at Matahiwi on the Saturday. Strangers to the assembly are requested to bring a letter of commendation. J. Wall.

FEILDING.—Tuesday and Wednesday, June 3 and 4. W. Corpe, Makino; and John Bishop, Feilding.

The usual hours will be observed for the above meetings. Refreshments provided freely. Friends requiring accommodation will communicate early with those whose names are given, and it is hoped that visitors will not neglect to do so. A hearty invitation is extended to all, and prayer is requested for the manifestation of the power of the Holy Spirit in these meetings.

Acknowledgments.

For Maori Work—J.W. ...	...	...	£0	10	0
" " A Believer ...	...	...	1	0	0
" " Rangiora ...	...	...	4	0	0
" " Tokomaru ...	...	...	2	10	0
" " A Friend ...	...	...	1	0	0
" " Wellington ...	...	...	3	0	0
" " L.P. ...	...	...	1	0	0
For Another Worker—Wellington ...	...	...	2	17	0

A late dear sister in Christ left a sum of money in the hands of three trustees to be used for the Lord's work as might be thought best to them. The amount was £150 (less £7 5 3 stamp duty), which has been apportioned as follows:—For the Argentine Republic £10; Penang £21; Editors of *Echoes of Service* for China £10, India £10, and Central Africa £10; Mr. Wright, for New Orphan Houses, Bristol, £10; New Zealand and Australia £71 14 9.

This dear sister has sought to lay up "treasure" in heaven; and her example might be taken by others, "according to their several ability," thus securing to themselves a hundred-fold in the time to come.

FLASHES OF THOUGHT.

It is not enough that one hold the truth, if the truth hold not him.

When out of favour none know thee; when in favour thou dost not know thyself.

Take heed of patching; join not law and grace together, lest the rent be made worse.

A sinner must come to himself, as did the prodigal, before he will come to Christ.

Spread the sail when the breeze of adversity blows, and let it drive your vessel onward on its course.

Not only is it true that God is as good as His word; it is equally true that His word is as good as God.

The essence of sin is self-will, lawlessness; as the essence of holiness is a loving subjection to the will of God.

"Never doubt in the dark that which thou hast seen in the light," is a first-rate maxim for despondent Christians.

God saves by the "foolishness of preaching" (1 Cor. i. 21), which is quite another thing to the preaching of foolishness.

Would we have men wait for us as the drougthy earth waiteth for the rain? Then we ourselves must wait before God.

Among the marks of true communion with God, two of the plainest are a spirit of thanksgiving and a spirit of confession.

Communion with Jesus is not only sweet in itself, but it has a preserving power by bearing us aloft above gunshot of the enemy.

The conscience which has been purged by the blood of Jesus is perfectly clean, and the heart which is filled with the person of Jesus is perfectly satisfied.

Quantity of service is of far less importance than quality. To do well, rather than to do much, will be the motto of him whose main purpose is to please God. *F.F's Note-book.*

The
NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."—Psa. cxlv. 18.

VOL. IV.—No. 7.

JULY, 1902.

KEEPING UP APPEARANCES.

WE live in a day when you would think that mostly everybody has got a conviction that the main thing is to appear well before your neighbours: that it does not matter a great deal how things are underneath if only you have a good outside to meet the eye. "Never mind the broken bricks and bad mortar," say they, "plaster the walls over, they will look alright." Such work is not "alright." One day there is a "shake" and the plaster cracks and the walls begin to crumble, and then the deception is plain to anybody's sight. The "plasterer" has been a fool. "There is nothing covered that shall not be revealed, neither hid that shall not be known;" give it time, and it will all come out. Oh, yes; God may be slow, but He is very sure. There is a day with Him when inside becomes outside; when the unseen is seen; when every man stands before God just as he is and not anything more.

As for foundations, almost any kind of thing seems to do. Great houses are going up on most insecure bottoms. You fairly stand aghast at the builders and question their sanity. Professed Christians are found on every hand whose lives have little at the bottom which is stable, and yet they profess to know that Christ will soon be round to inspect it. Are these Christians really insane? It looks very like it,

An architect, when he goes to examine a building, does not first observe whether it is painted inside or out, nor does he look to see if it has an up-to-date front door, nor whether it has a name on the front gate, nor does he climb up onto the chimney-pot. No; he makes a "bee-line" for the *foundation*. He does not give his certificate that the building is satisfactory until after a careful survey of the most important part.

Depend upon it, the Lord on His inspection-day will make straight for the foundation of your life, and will see upon what the life-work is based. Many a one's home-life has a bad bottom when you can get low enough into it; perhaps his neighbour does not see it. It is going to be seen! There is many a "screw" loose in Christian (?) homes which is the cause of the much sorrow reaped. Look at that man who is so much to the front in the assembly of Christians; he loves to minister the Word on all occasions, and his prayers are "so fervent." What is he at bottom? Is there any "substance" in his every-day walk? Don't judge him by his Sunday oratory, go to his foundation—that which he is when he rubs shoulders with men on a Monday.

In the book of Isaiah, chapter lviii., the prophet is told to cry aloud and spare not, and to show God's people their transgressions and their sins. We may guess his message was not very sweet to Israel's palate, because, to all appearances, they were in a very fair state. Human nature is quick to resent a wholesale condemnation of one's state of soul. "You are not to judge" is what a great many get behind when a prophet of the Lord starts to "crack the plaster" and chip off the veneer of appearances. But pleasant or unpleasant, the bidding of the Lord must be done.

What was that people doing to whom Isaiah was sent? Well, they sought God daily; they seemed to delight to know His ways as a nation that did righteousness and

forsook not the ordinance of their God. "Wherefore have we fasted," said they, "and Thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" The answer is, "Behold, in the day of your fast ye find pleasure." The inner life of the soul did not tally with the outward profession. They paid attention to formalities, but their hearts were adrift; and God was angry.

Oh, sirs, the need is vital godliness. We are losing the integrity and backbone of our fathers which made a man carry himself erect and scorn unreality. The printer who set up the words "Daniel had an excellent spine in him," for "Daniel had an excellent spirit in him," did not commit a serious blunder. Daniel had an excellent spine, and the lion's den proved it. Men with excellent spines are much needed in these time-serving days, when people seem to think a great deal more of ornamental display than of what is plain and solid. Live so as to have people say of you, "That person has got some stamina about him." Only fools find time to discuss the "harmony of paint" and the qualities of "plaster." The old Romans used to build walls in so substantial a way, that when a piece of one has wanted shifting in modern times, it has given no little trouble to break it down. They built for posterity, and their workmanship does them credit. Fellow-Christian, think you that your work will do you credit?

There may be seen on the gates of some old mills this suggestive notice: "Closed for new machinery;" and the writer has long felt that the best thing to do with some meeting-houses would be to close them up for a complete overhaul and renewing, and re-open when new "machinery" has replaced the old. "But we must keep up the meetings, you know." Ah, yes; and like the old gate swinging on its hinges, you come and go till one day the thing breaks down. Then there is a stop!

"Ichabod" (the glory has departed) might well be written over not a few meeting-houses. When the Lord

revealed to one of old his poor condition, he cried out, "My leanness, my leanness, woe is me!" If we were given to see ourselves as He sees us, the discovery would bring about deep searchings of heart with an earnest desire for re-adjustment to the divine idea. Oh, let us each one humble ourselves under the mighty hand of God, that He may exalt us in due time. Let us beseech him to set us right. A mark of the "last days," as foretold in Scripture, is "having a form of godliness, but denying the power thereof"—just the empty shell of a thing, nothing in it.

Believers go to the "breaking of bread," they are present at the gospel meeting, they attend the week-night meetings. They are orthodox in their belief and contend for the faith once delivered to the saints. And yet, somehow, there is within a feeling of dissatisfaction. You don't get what you want. Can you explain it? Something has gone wrong, that's sure. You go to all-day meetings; the ministry is alright; everything is very good. But, somehow, you feel it did not reach you quite. You cannot explain. You know that the week after you are just where you were before, and there is no power in your life. The all-day meeting has done nothing for you worth mentioning. You say, "I can't understand it." You felt there was a want in your soul which all these right things did not seem to meet. When the thing is pressed home, you have to confess that the routine of the week's meetings and the periodical all-day meetings, is gone through quite mechanically; you are "keeping up appearances," that is all about it. Old Christians find the effort to "keep going," a bit tough; the young ones feel almost as if they must "give it up."

"The Holy Ghost was not yet; because that Jesus was not yet glorified" (John vii, 39. *Given* is in italics and need not be used). We are not wresting Scripture in saying that this implies that there can be no Holy Spirit power in one's life until Jesus is first glorified in it. He must be enthroned in the heart as *Lord*. There must be a definite presenting

of ourselves to Him; and this, day by day. He will accept the gift, and use you for His glory. Renounce at once every known sin, and pray to be shown anything else in you which is not agreeable to the Lord's will. Be done with such sin when you know it. Those things which, though they may not be wrong in themselves are yet hindering your spiritual life, lay them aside as "weights." Yield to God. Read your Bible on your knees to find out the will of God for *you*, not for your neighbour; and as you learn it, act it out. Speak of Jesus to others. Pray, "Open Thou my lips," and you will soon be sounding His praises. Don't make Moses' excuse, saying, "I am not eloquent." Who made man's mouth? Abandon yourself to the Lord Jesus; you will find it alright.

Do these things and you will soon have the power in your life. Sunshine will light up your inner soul, and joy and gladness will take up their abode with you. It is true that "all God's biddings are enablings," and He will give you the strength to do what He asks of you. It is yours to obey, it is His to give power. So your life will not be "barren and unfruitful," and you will be done with merely "keeping up appearances," for your life will be a real life lived in the light of your Father's countenance.

"From all the care of what men think or say,
Cleansing for me.
From ever fearing to speak, sing or pray,
Cleansing for me.
Lord in Thy love and Thy power make me strong,
That all may know that to Thee I belong;
When I am tempted let this be my song—
Cleansing for me."

Very real help has been frequently got from repeating these lines to one's self, and many a time they have just turned the point of decision for Christ in some trying hour, when pride of reputation or sensitiveness would have hindered even the giving away of a tract.—F.F.

TO-DAY'S OUTLOOK, AS VIEWED BY THE SERVANT OF CHRIST.

THERE are varied posts of observation from whence men are anxiously watching the course of events, and forming conclusions as to the plans to be adopted in view of present facts. The politician, the scientist, the commercial man, the social reformer, the economist, are all watching, with eager eye, the signs of the times, anxious to avail themselves of any and every turn in the tide of affairs likely to lead them on to fortune in the several spheres they occupy. And it is not less so with the servant of Christ; it is impossible to be His true and devoted disciple in these days, and not to be concerned at what is going on around us, and as to what our line of action ought to be.

The cry, "Watchman, what of the night?" rises from many an anxious heart, and creates in many a soul deepest yearnings for light and leading as to the path to be pursued. The main thought of a faithful servant is how things affect, not himself, so much as the Master he serves. The cause espoused is, to those who in *heart* espouse it, the first and foremost object of solicitude. Self interest is subordinate to the higher interests which attract and engross attention, so that the soul can truly say, "For to me to live is Christ." Everything is looked at in the light of fidelity and conscientious regard to the claims involved.

The man of God, as he surveys the present condition of things in the church and in the world, cannot fail to be moved with serious apprehension, and to be conscious of earnest longings to do something to uphold the honour and glory of the Divine name. God seems to be fading from the vision of men; as to any spiritual idea of His presence, or of His claims, He appears to be largely ignored and forgotten. The worship of man, of culture, of intellect, and

of material wealth, supplants the worship of God. In ecclesiastical or religious spheres it is sadly so—preaching and preachers; ritual and ritualists; theories and theorists; oratory and orators; criticism and critics are far more to the front than the thoughts and ways of God, as they are revealed in His Word. The decisions of the ecclesiastical courts, the establishment of church usages, and the maintenance of traditional rights, are more sought after, and acted upon, than the plain dicta of the sacred Word. It is deemed, by many, far more important to uphold the right of a monarch to appoint the occupant of a bishopric, or the duty of a primate to confirm the monarch's appointment, than to see that the bishop's qualifications are in accord with apostolic requirement. And in many other circles it seems to be more important to see that a candidate for the ministry is up-to-date in his college training, or loyal to his Church Council, or governing Union, than that he is absolutely true to the vital doctrines of the revealed counsel of God. Man rivals, and, alas! even displaces God to a fearful extent in these days of departure from the sure Word of Truth which He has given.

Further, as we look out upon the signs of the times, how far we seem to be from anything like *victory over the world* on the part of the church of God. If we are to take, literally, the statement of John in his first epistle, that, "Whatsoever is born of God overcometh the world," how the conclusion is forced upon us that there is very much now-a-days in the sphere of the church, which is *not born of God*. Worldly policy, carnal expedients, sensuous methods and aims, are openly pleaded for and widely adopted. The concert, the stage, the bazaar, the effort to amuse, are all, without hesitation, linked on with church action on every side. Money, éclat, popularity, numbers, attractiveness in the eyes of the world must be had at any price; and the price paid is often the loss of all spiritual power, and all hold on the divine blessing. In many cases the prayer

meeting vanishes, the Bible-class falls out, and the concert and the church social reign in their stead. Politics and questions of social reform take precedence of purely spiritual themes, and the empty dream of a man-made kingdom of God upon earth takes the place of the sure promise and prophecy of our Lord's return to bring His own kingdom of righteousness and peace.

Fundamental truths, such as the Deity of Christ in His own proper person, the atoning nature of His sacrifice, and the infinite preciousness of the blood He shed; the need, absolute and indispensable, of the regenerating work of the Holy Spirit, the necessity for faith in Christ and the new birth, in order to become the children of God, are widely ignored; and, at the best, by many, made matters of doubtful certainty, and hesitant assertion. The authority and divine authorship of the Bible as the inspired Word of God, is little recognised in many pulpits, and by many college tutors is, indeed, disowned and denied. The sacredness of the Lord's-day is decried and surrendered, prominent church leaders openly advocating the restoration of games and amusements on Sunday afternoons, as also the opening of music-halls and theatres on the day of rest.

These things are too often looked at by professors of faith as matters of church polity or opinion, rather than as involving principle, and direct appeal to the oracles of God. The plea that times change and we must conform our doctrine and method of action to the changing forms of the age in which we live, over-rides, with many, the voice of conscience and the Word of God. But surely that Word does not, chameleon-like, change its hues to suit itself to the shifting scenes of time and sense. Instead of conformity to the age, we are told, by the inspired apostle, that Christ "gave Himself for our sins, that He might deliver us from this present evil world [age], according to the will of God and our Father" (Gal. i. 4). So far from our being called on to adapt ourselves to the world, or to seek alliance with

it, we are told that "if any man love the world, the love of the Father is not in him" (1 John ii. 15). So again it is written, "Whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

The true servant of Christ, as he looks abroad upon things as they trend to-day, can only feel the responsibility laid upon him to come out from all that thus detracts from the glory of Christ, and reflects upon the honour of His Word, and the purity of His church. Never was the call louder, or the duty more paramount, of bold and unswerving fidelity to truth, of personal separation from evil, and of determined opposition to whatsoever is not of faith. We must not allow our individuality to be swallowed up by the sway of the multitude, or our personal duty to be lost sight of in the pressure of prevailing habits of thought and action. Christ, as well as England, "expects every man to do his duty;" and to every one and *each one* of his servants He has entrusted a post of observation, and a place of service.

These are days when every man counts on the side of truth, and of fidelity to the Master's claims. Of every one found in the ranks of His followers the Lord hath need and to all comes the stirring appeal, "Watch ye, stand fast in the faith, quit ye like men, be strong." "He for conflict fits and arms us;" therefore, let us pray for grace to be "men for the hour," and let us beseech the great Captain of our salvation to so pour out of His Spirit and His constraining love, as that many such may rise at His call, and "stand up upon their feet, an exceeding great army." The battle is the Lord's, the victory shall ere long be His, and we shall not regret in that day, aught of toil, or shame, or reproach, which faithfulness to His standard may for the present involve.—F.G., *Footsteps of Truth*.

We call ourselves ignorant creatures, and know ourselves to be such; yet how often do we act under the deepest conviction that we know something better than God.

THE DIVINE REST.

LONG did I toil, and knew no earthly rest ;
 Far did I rove, and found no certain home.
 At last I sought them in His shelt'ring breast,
 Who spreads His arms, and bids the weary come.
 With Him I found a home—a rest divine ;
 And I since then am His, and He is mine.

Yes, He is mine ! and nought of earthly things,
 Not all the charms of pleasure, wealth or power,
 The fame of heroes, or the pomp of kings,
 Could tempt me to forego His love an hour.
 "Go, worthless world," I cry, "with all that's thine,
 Go ! I my Saviour's am, and He is mine."

The good I have is from His store supplied ;
 The ill is only what He deems the best ;
 With Him my Friend, I'm rich with naught beside,
 And poor without Him, though of all possess'd.
 Changes may come : I take or I resign :
 Content while I am His, and He is mine.

Whate'er may change, in Him no change is seen
 A glorious Sun that wanes not nor declines,
 Above the clouds and storms He walks serene
 And sweetly on His people's darkness shines :
 All may depart—I fret not nor repine,
 While I my Saviour's am, and He is mine.

He stays me falling ; lifts me up when down ;
 Reclaims me wandering ; guards from every foe ;
 Plants on my worthless brow the victor's crown,
 Which, in return, before His feet I throw,
 Grieved that I cannot better grace His shrine,
 Who deigns to own me His, as He is mine.

While here, alas ! I know but half His love,
 But half discern Him, and but half adore ;
 But when I meet Him in the realms above,
 I hope to love Him better, praise Him more,
 And feel and tell, amid the choir divine,
 How fully I am His, and He is mine.

THE STORY OF ONE GOSPEL.

SENT BY DR. MABERLEY.

IN the autumn of 1881 a missionary passed through Shansi, China, preaching and selling Scriptures, and a copy of the Gospel by Mark was taken by some one to a temple outside the little hill city of Ta-ning. Here it was found by Mr. Chang Chi-pen, the head Buddhist priest of the county. Being attracted by the strange title, *Mako Fuh-in* (i.e., The Happy Sound of Mark), he carried the book to his home, twelve miles distant ; but being unable to understand it he invited a young teacher, Mr. Ch'ii, to read it with him, and daily these two men in that heathen temple might have been seen pondering over the *Word of Life*. Gradually the light began to shine into their hearts—very dimly at first—and in their ignorance they burnt incense, first to the book and afterward to Jesus and the twelve disciples. Soon after, to their great joy, they obtained a copy of the New Testament and their knowledge rapidly increased, and they began to worship the one true God and His Son Jesus Christ.

All idolatry was now abolished, and Mr. Chang gave up his lucrative position as head priest, much against the wish of the chief official, who had formerly been his friend. This official soon after became his bitter enemy, and had Mr. Chang so cruelly beaten that he became unconscious. Mr. Ch'ii was also soon called upon to suffer for Christ's sake,

and three times was publicly beaten because he would not take part in idolatrous ceremonies.

About three years after receiving the copy of Mark's Gospel they heard that there was a missionary at Ping-yang Fue, and at once decided to travel the three days' journey to enquire more fully about the truth. On arriving there they met Mr. Drake and, to their great joy, several of their own countrymen who were also believers in Jesus. After a short stay they returned to their homes, and began more zealously than ever to tell others of the Saviour, even going so far as Hiao-i, five long days' journey across the mountains, to carry the glad tidings to some of their former co-religionists. At this place eight families destroyed their idols and turned to the Lord, on their first visit. Three of those who put away idols at that time afterward became deacons of the church which sprang up in that district.

Stations were opened in Sichau and Ta-ning in the year 1885, and later also in Kichau, Ho-tsin, and Jong-ningchau. Over 200 converts have been received into the church at Ta-ning, and smaller churches have been established in the other centres. Mr. Chang has been for about ten years the pastor of the Ta-ning church, by whom he is greatly beloved, and who have almost entirely supported him. Pastor Ch'ii has also for many years been general pastor of churches throughout the district. Being a gifted preacher his services are greatly valued throughout the province.—*China's Millions.*

RESULT OF A PRAYER-MEETING.

They possessed great boldness	...	...	Acts iv. 31.
They were united in heart	...	...	Acts iv. 32.
They consecrated all they had	...	...	Acts iv. 32.
They witnessed with great power	...	...	Acts iv. 33.
They shewed great grace	...	...	Acts iv. 33.
They had care for one another	...	...	Acts iv. 34.

HOW TO PREVAIL IN PRAYER.

WE give the following abridgement of five addresses on *Prayer* recently delivered in Melbourne by Dr. Torrey, Superintendent of the The Moody Bible Institute, Chicago. We are sorry not to have space for the whole of his excellent remarks, but hope what here follows will be blessed of the Lord in view of the proposed week of prayer, July 14-19.—EDS.

"Why is it," many a Christian is asking, "I make so little progress in my Christian life?" "Neglect of prayer," God answers. "You have not because you ask not."

"Why is it," many a preacher is asking, "I see so little fruit from my labours?" Again God answers, "Neglect of prayer. You have not because you ask not."

"Why is it," many a Sunday-school teacher is asking, "that I see so few converted in my Sunday-school class?" Still God answers, "Neglect of prayer. You have not because you ask not."

"Why is it," both preachers and churches are asking, "that the Church of God makes so little headway against unbelief and error and sin and worldliness?" Once more we hear God answering, "Neglect of prayer. You have not because you ask not."

We should pray because of the omnipotence of prayer. "How do you know that prayer has this power?" asks someone. First, because of the Bible statements to its truth. John xv. 7: "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Again, 1 John iii. 22: "And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." What a wonderful thing for John to try the promises of God for fifty years, and then be able to write, "Whatsoever I ask I receive!"

Second, we know it by Biblical incident. The Bible is full of illustrations of answered prayer—both Old Testament and New. You remember how God smote the enemies of Judah (2 Chron. xiv.), and how He destroyed the legions of Sennacherib, and in a hundred other instances saved His people when they cried unto Him. In the New Testament, you remember reading of Peter's release from prison, of the deliverance of Paul and Silas, and of many other marvellous instances of answered prayer.

What can prayer do? First, it will promote our own spiritual life, as nothing else, except the study of the Word of God—and the study of the Word of God and true prayer always go together. Second, prayer brings power into our work. If we wish power for any work to which God calls us, be it preaching, teaching, personal work, or the rearing of our children, we can get it by earnest prayer. Third, prayer avails for the conversion of others. There are few conversions in this world unless in connection with someone's prayers. Prayer often avails where everything else fails.

Another thing prayer can do is to bring blessing to the church. There is not an obstacle the devil puts in the way of the church of God that cannot be prayed away. Prayer can do more to bring down showers of blessing upon the church than anything else.

Now, while prayer may have such wonderful power, there is a great deal of prayer that has no such power at all. A great deal of what is called prayer brings absolutely nothing—it does no more good than so much whistling. The Chinaman with his prayer-wheel would have as much effect. Why? Because you don't pray aright.

Is not all prayer unto God? No. Very much of so-called prayer, both public and private, is not unto God. A Christian often gets into a prayer-meeting and thinks more about the people he is talking among than about the God he is speaking to. But when we really come into God's

presence, really meet Him face to face in the place of prayer, really seek the things we desire from Him, then there is power.

One great reason why our prayers are so seldom answered is that we put so little heart into our praying. You cannot expect God to put His heart into answering if you do not put your heart into asking. Some probably say, "I said my prayers this morning," but how many have learnt a prayer off by heart, and say it over and over again, morning after morning, and evening after evening, without ever thinking what it really means.

If we are to have power in our prayer we must pray in truth; or, in other words, we must pray in sincerity. There is a great deal of insincere prayer in this world. Many a woman prays for the conversion of her husband who does not really want it. She thinks she does because she thinks how nice it would be for her husband to be sympathetic and go to prayer-meeting with her; but if she knew what it would mean for her husband to be converted—how it would mean a change in his manner of doing business, and the consequent reduction of their income—if she were to pray the honest prayer of her heart, it would be, "Heavenly Father, don't convert my husband just yet!"

Sin hinders prayer. Many a man prays and prays and prays, and gets absolutely no answer to his prayer. Perhaps he is tempted to think that it is not the will of God to answer, or he may think that the days when God answered prayer, if He ever did, are over. Not so; God's ear is just as open to hear as ever, His hand just as mighty to save; but there is a hindrance. That hindrance is your own sins. Many and many a man is crying to God in vain, simply because of sin in his life.

One great question for us to decide, if we would have power in prayer, is—Is God absolutely first? Is He before wife, children, reputation, business, and our own lives? If not, prevailing prayer is impossible.

There is perhaps no greater hindrance to prayer than stinginess, the lack of liberality toward the poor and toward God's work. It is the one who gives generously to others who receives generously from God. The generous man is the mighty man of prayer. The stingy man is the powerless man of prayer. George Müller was a mighty man of prayer because he was a mighty giver. What he received from God never stuck to his fingers; he immediately passed it on to others. He was constantly receiving, because he was constantly giving.

An unforgiving spirit is one of the commonest hindrances to prayer. Anyone who is nursing a grudge against another has fast closed the ear of God against his own petition. How many there are crying to God for the conversion of husband, children, friends, and wondering why it is that their prayer is not answered, when the whole secret is some grudge that they have in their hearts against someone who has injured them, or who they fancy has injured them. Many and many a mother and father are allowing their children to go down to eternity unsaved, for the miserable gratification of hating somebody.

Finally, prayers are hindered by unbelief. God demands that we shall believe His Word absolutely. We go to God and ask Him for something that is positively promised in His Word, and then we do not more than half expect to get it. "Let not that man think that he shall receive anything of the Lord."

Oh! men and women, I pray that you will realise the importance of prayer, and that you will learn to use this great weapon God has put into your hands for His honour and glory, and the salvation of mankind.

There are two divine truths, which, were they held in power in our souls would mightily transform us; one is, that I am in Christ before God up there; the other, that He is in me before men down here (John xiv. 20).

LETTER FROM MR. JAMES KIRK.

(WHO RECENTLY VISITED N.Z.)

JUST a few lines to let you know how I am moving along, as I suppose you will be glad to have a note from this part of the vineyard. I arrived here after a swift and good passage, and found them all much about the same as when I left. There was a baptism here last week—a middle-aged Argentinian confessed the Lord therein. There are several more hopeful cases, but it requires a little time here so that one may be sure of them.

The priests are rather annoyed at present. When I arrived I managed to collect several thousand tracts and scattered them through Cordoba, and I think these ruffled them more than usual. Their latest report of us in their paper, is that we go about the streets inciting people to sin (of course all who know us know that this is a downright falsehood). I went to see the editor of the Roman Catholic paper about it, and he had nothing to say for himself. I also left him some tracts and a little book (so that he and the author of the articles might see what we taught) with the passages underlined that spoke of turning from sin to Christ; and since that no more has been said about us in the papers, although we have given away many tracts. Of course we do not care for ourselves, but we feel jealous for the work's sake.

I went out for a trip to the country the other day with brother Edwards. We got horses and took a circuit to the South-east, went about fifteen miles. We had a goodly number of tracts, and I had Scriptures to sell, as I have a license for the year to sell in this province. We gave away tracts to everyone, and many Gospels. I also sold a few portions of the Word. The country looked beautiful, but it is sad to see the spiritual condition of the people. I suppose the most of them never saw a tract before, as they are never visited, and there is no saying when they will be visited

again. We would like to do more in the country, but the expense of keeping a horse has to be met, and we cannot go beyond our means. I have thought, also, that a light coach would be very good to visit these country places with. No doubt, if the Lord will, the way will be opened up. In the meantime, we must sow where we can and leave the rest with Him. I believe that much seed sown in these vast countries will give fruit for life eternal, though we may never meet the people here again.

It requires a lot of patience and wisdom to work among these country people, who are altogether ignorant of the gospel, and who have a great dread of anything that is supposed to savour of Protestantism. Yet I cannot describe the extent of the uncultivated vineyard here.

"Holy Week" is just past, with all its horrible drama of Calvary from the crucifixion down to kissing the "holy sheet." One who has never been here and seen, can have no idea of the whole affair; even Roman Catholics coming from Europe have never seen the like.

I met an old man the other day who asked me if I had a tract entitled, *¿En que clase viaje Ud?* (In which class do you travel?). He said that he had had one but had lost it; he thinks someone must have taken it, and he would not have lost it for anything. I believe the old man to be a Christian. He says that he cannot come to the meetings as he is old and has to work hard all day, and at night he is overcome with fatigue and sleep. That is a difficulty for the meetings here—labour hours are long, and suppers late. I believe that there are many here whom we know not of, who are brought to the knowledge of the truth by tracts and Scriptures; and we shall meet them "over yonder."

Now, farewell to the present. Much love to all the saints. "Para mostrar en los siglos venideros las abundantes riquezas de su gracia, en su boudad para con nosotros en Cristo Jesús" (Eph. ii. 7). Address—Boulevard Union 249, Pueblo de Gral. Paz., Cordoba, Argentina.

MISQUOTED SCRIPTURE.

AMONG the various passages of Scripture which are often misquoted through carelessness none is perhaps more frequently perverted than Eph. iv. 21. The last few words in that verse are "As the truth is in Jesus," but they are frequently misquoted "The truth as it is in Jesus," which is a very different matter. A little consideration will show the error involved in the latter rendering. It implies that there is more than one kind of truth, one variety being in Christ and other kind or kinds elsewhere. It ignores the Lord's words, "I am *the* truth," and alters the sense of the passage from which the words are taken. The devil misquoted God's Word when he successfully tempted Eve in Eden and when he unsuccessfully tempted the Lord in the wilderness. We need to be careful not to follow his example.—C.J.A.H.

DEATH OF MR. CHAPMAN.

ACABLE has been received from Mr. Goodson, who has arrived in England, telling of the "falling asleep" of beloved Mr. Robert C. Chapman, of Barnstaple. He passed away about June 14, at the wonderful age of 99½ years. Only a few months ago we read of his remarkable vitality, being then able to minister in meetings with freshness and even vigor, and apparently little of his natural force had abated. The church of God is much poorer through his removal, as his faith and supplications took them all in. He has given a long and unequalled example of what it is to live Christ in this day. In the last copy of the *Witness* to hand, is a letter from Mr. Chapman suggesting that Coronation Day, June 26, be observed by all who love the Lord Jesus Christ, and who desire to keep His Word, as a day of confession, humiliation, and prayer, with

thanksgiving, for the special purpose of carrying out the apostolic instruction in 1 Tim. ii. 1-4, which at the present juncture is peculiarly appropriate. Hardly a fortnight before the time arrived, he is called into the presence of the One who is the only and blessed Potentate, the King of kings and Lord of lords. Truly his suggestion for a season of united prayer was a beautiful and fitting action to close so Christ-like a life. His 70 years of holy living and scriptural ministry has spread blessing all through Devon, England (in which county are found to-day 80 meetings), and all over the world. His beautiful hymns and "Choice Sayings" will ever be treasured by Christians generally.—F.F.

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 all questions. Answers should be brief and simple, and must reach us not later than the 15th of the month.

- 1.—Does not Rom. ii. 6-7, look like eternal life being given as the reward of "doing the best you can"?
- 2.—Who are the "sons of God" spoken of in Gen. vi. 2; Job i. 6; Job ii. 1?
- 3.—A certain dairy factory will, in all probability, become a co-operative one. Each of the milk suppliers is supposed to take shares or sell his milk to the company at a sacrifice. Would it be entering an "unequal yoke" to take shares with unbelievers in such a factory?
- 4.—In J.T.'s article, "One Lord Jesus Christ," reference is made to the doctrine of the Nicolaitanes (Rev. ii. 15). Can anyone explain what this doctrine is?
- 5.—What is the meaning of 1 Pet. iv. 1-2?

1.—Is the instruction given in 1 Cor. xiv. as to the liberty of the Spirit to guide and rule in an assembly

through whom He will *only* binding when we meet to remember the Lord in the breaking of bread; or, is it God's revealed order for meetings whenever the church comes together (gospel meetings excepted)?

At the "breaking of bread" we meet as a "holy priesthood" to offer unto God the sacrifice of praise, and to worship the Father in spirit and in truth. Here the Spirit must not be hindered in "dividing to every man severally as He will." At the gospel meeting, the evangelist, or he who does the work of an evangelist, is responsible for the meeting and ought to wait definitely upon God *beforehand* for something to say, and allow the Spirit liberty with *him* when rising to speak. Leaving things to "anybody" and trusting for "something" on the spur of the moment, will soon empty halls. God has given "gifts" to His church for its edification. Among these are "teachers" and "he that exhorteth;" and *their* special sphere of ministry is on such occasions as after the breaking of bread (it is often the only time all the believers are together), Bible-readings, all-day meetings, &c. Such "gifts" are responsible to make it their business to wait on God in secret for the right things to say; and with such men the Spirit should have His way when we are assembled at other times than for worship and the gospel meeting. It is needful to bear in mind that "the spirits of the prophets are subject to the prophets," meaning, they are to be masters of themselves in the use of their gifts. Because a thought suddenly comes into the mind in a meeting, it must not always be believed this is the leading of the Spirit, that therefore you must jump up immediately and "explode" it. No; we are told to "speak to edification," and must use our judgment in first deciding whether what I would say will edify those who listen. "Liberty of the Spirit" is not license for all to take part who *think they would like to*; the "body" is not all tongue, and the biggest part of Christians were never meant to be on their feet talking in an assembly. "Gifts" should

be recognised, and let to fill their God-given places. Some would do well to take a lesson from a rebuke a gentleman received from a Sunday-school boy. He got up to speak with nothing before him, and said to his listeners that as he had nothing special to say, could they suggest a subject. One boy answered, "Please, sir, say 'amen' and sit down!"—F.F.

2.—It is held by some that *because* the weekly prayer meeting is not a meeting actually ordered by the Lord that 1 Cor. xiv. 34 is not binding. Can any one bring anything forward to throw light on the subject?

To be plain, I suppose the question means: Have women a right to pray at all in public? In Acts i. 14, we read, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." The women prayed. In 1 Cor. xi. women were praying with their heads uncovered, and this was condemned as unseemly. If they prayed they must be covered. If a man prayed, he must be uncovered. 1 Cor. xiv. 34 &c. is not *especially* directed against women praying, it is against their ministering in the assembly. To keep "silence" is not to be dumb, else why do women sing. By-the-way, why do women sing when "the whole church is come together?" "But I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence" (1 Tim. ii. 12), is not referring to prayer. To say a woman is "usurping authority over a man" when she pours out her heart to God in a meeting called together for prayer, is a strange idea indeed. "I will that *men* pray everywhere," is sometimes quoted with the emphasis on *men*. Why should the stress be on *men* and not on *everywhere*? There are many wordy articles on this subject, but when we come to the Scriptures and seek to get the simple teaching, we see that women's praying is not altogether condemned, it is regulated. We are shown that we must use our judgment as to when it is seemly or otherwise. In a large gathering

we feel it out of place, but in a little company it is altogether otherwise. We can, and often do, suppress our sisters beyond what is warranted, and they and us lose in consequence much blessing to our souls. Some old dry prayer-meetings would wear a new complexion if sisters opened their mouths.—F.F.

ALL-DAY MEETINGS.

FEILDING.—The meetings on June 3 and 4 were held in the Assembly Rooms, and were well attended. A really good time was spent. Those who ministered were Brethren Johnson, Chrystall, J. Coppin, Whitehead, Longman, T. Rowe, Alfred Clarke, and Edwards (Wgtn.). The several lines of ministry were:—Unity in spirit and in faith; unity is not without humility; need of taking root downward as well as growing upward; the two natures; the small chamber and its furniture—2 Kings iv. 8-11 (bed—rest; table—food, fellowship; stool—sit humbly before God; candle—light); blending of love and truth; tears for God's "bottle," and tears as a result of sin; two classes of God's children—an Abram and a Lot; separating from evil and the Father's reception of us; God "beseeching" not commanding His children to yield to Him.

KENT ROAD.—The meetings were on June 3, and though this year only one day was kept instead of two, all seemed to have had an abundance. The little hall was crowded with friends from many neighbouring assemblies, and a hearty and happy time was enjoyed by those who came together. The Word was ministered by Brn. Dickie, Scouler, Ferguson, Arthur Clarke, Milne, John and Frank Reeve, Davis (Geraldine), Aiken and Dryland. The lines of ministry were:—God loves and blesses His people; we must not run to any "Eli," hear God; a Moses may die, but the Lord remains; praise waiteth for God, in Zion;

there are conditions for revival; the Lord Jesus is coming again to receive us; the significance of the high priest's robes; "Eli" days; how to avoid an "Eli" condition; various uses of "Come with Me;" the old Book will stand. Acts i. 6-8, James iv. 1-10, and Gen. xix. 9 were also spoken from.

MARTINBORO'.—The meetings held on Prince of Wales' birthday were profitable and refreshing, though the number of visitors from other parts was far less than on former occasions, somewhat to the regret of the local sisters who had provided refreshments on a very liberal scale and of choice quality. The line of ministry was chiefly the conditions of service and discipleship, drawn from various scriptures, and dealt with by Brn. Smith, McLeod, Walton, Hall, Willacy, and Hansen; and the gospel was preached by Br. Walton on that and following evening. Thankfulness was expressed by many for the Lord's presence and blessing during the meetings.

Coming All-day Meeting.—MAHARAHARA, Sunday and Monday, July 20 and 21. Trains will be met at Matahiwi on the Saturday. Hearty invitation is extended. Communicate with J. Wall.

WEEK OF PRAYER.

A GOOD many replies have come to hand from North and South, heartily falling in with the proposal for a week of prayer. So we have pleasure in inviting all who are in sympathy, to observe the evenings of July 14-19 as a time for "supplications (expressions of need, Mark v. 22-23), prayers (asking, 1 Kings iii. 5 &c.), intercessions (mediation for others, Deut. ix. 18-25), and giving of thanks (thanks for all God's goodness, 1 Chron. xxix. 10 &c.)."—1 Tim. ii. 1-4. May the Lord give us sincerity and reality

and deepen the longing and thirsting after God. With a view to helping toward definite agreement among us all, we would suggest the following items as some things to pray for.—EDS.

- 1.—That 1 Tim. ii. 1-4, which is at the present juncture so peculiarly appropriate, be specially remembered.
- 2.—That the Lord would revive His work in our hearts and in the gospel.
- 3.—That wise men with shepherd hearts may be raised up to care for the flock of God.
- 4.—The restoration of backsliders.
- 5.—The conversion of our households.
- 6.—For those who have gone forth from us to the foreign mission field.
- 7.—For the Maori work and workers.
- 8.—For all labourers in the gospel in this land.
- 9.—For blessing upon the Sunday-school work.
- 10.—That the proclamation of peace in South Africa may be followed by the spread of the gospel of peace.
- 11.—That heavenly wisdom and guidance may be given to the editors and contributors of our two papers, the *Treasury* and *Ambassador*, that the Lord will be pleased to make them an increasing blessing alike to saint and sinner.

EDITORS' JOTTINGS.

SOUTH ISLAND GOSPEL CARRIAGE.—Brn. Binskin and Phillips are enjoying good health and the blessing of the Lord, and realising their utter dependence on Him for grace, wisdom, and strength for their labours. The carriage has been in Oamaru, and our brethren were visiting the whole of the town and suburbs before proceeding North. A few Roman Catholics were met with who were willing to take a copy of Mr. Marshall's book, *God's Way of Salvation*; and promised to compare it with the Bible.

NORTH ISLAND GOSPEL CARRIAGE.—**BRN.** Pearson and Marsom have visited round Ashhurst, Pohangina, Feilding, and Cheltenham. At Pohangina the larrikins plastered the carriage all over on one side with cow-dung. They had an interesting time at Feilding driving among the crowds the day peace with South Africa was proclaimed, but at the same time they met with opposition, for Scripture texts are to many eyes what a red flag is to a bull. The carriage will (D.V.) be laid up for the rest of the winter after the Wanganui all-day meetings, June 26-29.

AUROA.—Within a period of about twelve months the number in fellowship in this little out-of-the-way Taranaki settlement has increased from 9 to 21. This includes none outside a radius of five miles. The work has been a steady labour, rewarded at intervals with a soul's conversion or a baptism. They have a very hearty prayer-meeting at which all take part, and no doubt this has to do with the blessing received. Two men and a woman were baptised lately, and there is a general feeling there is "more to follow." **BR.** A. Perkins had a happy time here preaching the gospel.

PETONE.—After months of suffering there has passed away our sister Mrs. Nelson, who is missed very much. Her bright sunny face was never absent from the Lord's table while health permitted her to be present. She was one who was never ashamed, whether at home or abroad, to speak of the Saviour she loved, in whose presence she is now rejoicing with "joy unspeakable."

MAORI WORK AND WORKERS.—There has been a Land Court held at Hastings, natives from many parts coming together. **BR.** Curran and Mrs. Poraumati have been working among them. Day after day good numbers assembled to hear the Word. While a friend was speaking in one of the meetings he said, "If any of you were to die to-night, where would you go to?" One of the Sunday-school girls replied before all, "If I die, I shall go to heaven." A few other Maoris have shown signs of life lately.—**BR.** Smith has

been spending a few days at Raetihi among Europeans and natives. He hoped to reach Ohakuni and Karioi, where is a large and scattered settlement; then to pass through to Mt. Ruapehu, and afterward to get along to the Wanganui all-day meetings (D.V.).

AUCKLAND.—Interest in the work here continues, and much help is still given in speaking. There are more conversions, and others seem on the way. The young converts are doing well, and opening their mouths in prayer and thanksgiving.

BRIEF MENTION.—After the Feilding all-day meetings, **BR.** J. Coppin stayed a little before going home to Petone; **BR.** Johnson went back to Palmerston N. for a few more meetings, and then left for Auckland; **BR.** Chrystall went up Hunterville way.

MR. Wm. Macdonald of Penang finds he is much better for the change to England, and his wife and children likewise. They are, however, still in the tribulation of seeking to get their two young ones happily placed in positions. He "trusts we do not forget there is much land yet to be possessed in Malaya. The better equipped before starting the better for the work and the worker, as they have less to learn after arriving out. The best of all gifts is love. The tongues of men and angels and all knowledge and all faith pale before this marvellous potency. Is it or is it not a fact that zeal in evangelistic work often fails in results for lack of humility and love in the workers? God so loved that He gave His Son. We should so love that we preach or present that wondrous gift."

MR. Alex. Marshall writes us from the United States and says he thinks of going to a sanitarium in Michigan, the place he purposed going to at first. He spent three days with **MR.** and **MRS.** W. L. Faulknor at Pomoana, Southern California—a lovely climate with oranges, lemons, peaches, almonds, nectarines, apricots, grapes, &c. Stayed with **MR.** Baker three days at Kansas City. **MR.** Baker is a whole-

hearted brother. There is about 185 now in the assembly at that place. Special services conducted by Mr. Robert Telfer, Toronto, were being carried on nightly. Good congregations in open-air. Spent a day and a night with the aged veteran gospeller, Mr. Donald Ross, at his home in Chicago, who is fresh and happy.

Mr. W. Coppin tells us that things are a little easier at home again, for which he praises the Lord according to 1 Thess. v. 16-18, and says the darkness and the light are both alike to God, though not always to us. Mr. Coppin is having a few meetings at Caversham just now, and, although things are rather stiff, finds something in which to rejoice and praise God.

Messrs. F. Ferguson and A. Perkins are going on with meetings in the Gospel Hall at Kent Road, six miles from New Plymouth; also at the Upper Kent Road schoolhouse. A good number are coming out to the meetings, and there is sufficient encouragement to continue on for a time. Prayer will be much valued.

Mr. M. Harrison had to leave his work at Feilding rather hastily on account of the illness of his wife. She is, thank God, somewhat better now, and we trust she will regain her usual health.

ACKNOWLEDGMENT.—An anonymous friend, for the Lord's work, £1.

THE WORST ENEMY.

If the sufferings of Christ, who humbled Himself and became obedient unto death—the death of the cross—be much in my heart, I shall see my worst enemy to be pride, especially pride of wisdom, and pride of righteousness. I shall charge my soul, as did the king of Syria his captains: "Fight neither with small nor great, save only with the king of Israel." In my soul's warfare let pride be subdued, and every other sin is held in chains.—*R. C. Chapman.*

The _____ NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

"He that saith he abideth in Him ought himself so to walk, even as He walked."—1 John ii. 6.

VOL. IV.—No. 8.

AUGUST, 1902.

APOSTOLIC CHRISTIANITY.

IN studying the opening chapters of the Acts of the Apostles—or what might be more correctly designated the Acts of the Holy Spirit—one cannot but be struck with the fact that many things which characterised early christianity are sadly lacking in the church of God to-day. The school-boy writing the first line under the copy reproduces it as nearly as possible, but usually the lines that follow get further and further away, in character as well as distance, from the top one: even so has it been in our copy of divine things, and our reproduction of the originals given to us by God the Holy Spirit on and after the Day of Pentecost.

Many there are, we fully believe, who desire only that which is divine and original, but the human element is largely in evidence notwithstanding. With a view, then, of helping ourselves and others, we purpose considering a few things which characterised christianity in the beginning; when through weak and unlearned instruments it was established in the hearts of many thousands, in spite of the strength and deadly opposition of Judaism and heathenism. The preaching then was of such a character that it gripped the hearers; like a new sharp threshing instrument, it had teeth; Jerusalem and many other cities were turned upside down (Acts xvii. 6); multitudes believed and were saved (Acts iv. 4; v. 14 &c.); while many others were pricked in

their hearts and filled with rage. Unlike these vigorous and powerful messages, much of the preaching of the present day accomplishes nothing for God in the conversion of sinners or revival of saints, and it has not enough "sting" in it to arouse the bitterness of the ungodly. It is neither "fish, flesh, nor fowl," and is altogether such a mild mixture that it accomplishes nothing one way or the other, except perhaps that it is a sad waste of time and privilege.

Now, beloved, what is the important ingredient that is lacking in our present day christianity? Is it lack of intelligence or systematic organisation? We believe not. Is it then lack of the knowledge of the Word of God and activity in seeking to make it known to others? No; we do not think this is the real cause of our spiritual poverty; for on account of the many aids to Bible study, new versions, &c., the Bible is known in the letter of it better now than ever before. What, then, is the trouble?

Well, the real root of our trouble, the cause of our spiritual weakness, is the lack of Holy Spirit ministry. As the engine without steam is powerless, so also is the church without the Spirit. We have not realised as we should have done that every bit of work for God in this dispensation is accomplished by God the Holy Spirit alone. We have vainly imagined that our gift or knowledge of Scripture would bring about the desired result, and the end has been disappointment. The Lord forgive us our presumption and sin in giving place to the thought that we could accomplish anything in this great business! While He was here the Lord Himself said, "*Without Me ye can do nothing*;" and since the day of Pentecost the Holy Spirit has taken His place, to be to us what He would have been had He remained. He alone then can exalt the Lord Jesus Christ, and He alone can convict sinners (John xiv. 16, 26; xvi. 7-15). Whether it be in public ministry or private dealing; in a conference or Sunday-school; to saint or sinner; no ministry will accomplish anything for God

unless it be Spirit led. We are absolutely shut up to the sovereignty of God the Holy Spirit, therefore must *place ourselves unreservedly in His hands for Him to use*, instead of trying to use Him to bring about what we desire. Is it not a fact that we have turned this great truth upside down, and have sought to use the Spirit, instead of being used by Him? We believe such is the case, hence our failure.

The Holy Spirit's ministry toward this world that is lying in the wicked one, is on the lines of conviction (John xvi. 8); therefore, any ministry to the unsaved not on this line is not Spirit-led; but to the believer He is a Comforter (John xiv. 16), Teacher (John xiv. 26), Guide (John xvi. 13), Witness (Rom. viii. 16), Intercessor (Rom. viii. 26).

In order to see the ungrieved and unhindered ministry of the Spirit we must turn to the opening chapters of the Acts. Here in the beginning the disciples are told by the Lord Himself to "wait for the promise of the Father" (Acts i. 4). Again, in verse 8 they are promised: "Ye shall receive *power* after that the Holy Ghost is come upon you; and ye shall be *witnesses unto Me*," &c. In chap. ii, this promise is fulfilled; and the house and all that are in it are "filled with the Holy Spirit," and they begin to "speak with other tongues as *the Spirit gave them utterance*" (chap. ii. 4). Up to this moment the disciples had been timid, dull, and vacillating; now the foot is firmly planted, boldness is stamped on their otherwise dull countenances, and their tongues are loosed in uncompromising testimony. That same Peter who a little while before had denied his Lord with oaths and curses, stands forth and charges others with doing what he himself had done, and brings their guilt home in such a way that they are compelled to cry out, "Men and brethren what shall we do?"

We notice that the ministry of the Spirit in this opening address is two-fold: "God hath made that same *Jesus, whom ye have crucified*, both LORD and CHRIST" (Acts ii. 36). Here He does not waste time in argument about the fall of man—

the Old Testament and their own experience had proved this—therefore they are at once charged with the guilt of putting to death the Son of God, their own long-promised Messiah. With this home-thrust as to their own guilt is linked the blessed fact that the crucified One was now made “both Lord and Christ.”

In the above quotation the Lord's words in John xvi. as to the Spirit's ministry are fulfilled, namely, “He shall convince the world of sin,” and, “He shall glorify Me.” Peter at this time was Spirit-filled and Spirit-used, therefore Jesus was exalted and sinners were convicted: Here is the root of power and effect in ministry—“Not by might, nor by power, but *by My Spirit saith the Lord of hosts*” (Zec. iv. 6). God is jealous for the honour of the Spirit, and will not allow the flesh to usurp His office or work. He (the Holy Spirit) is sovereign, therefore “moveth where He listeth.” We cannot use Him, but He can and will use us in the work we have been called to and fitted for if we have sufficient wisdom and humility to yield ourselves to Him. The apostles had little in the way of natural ability or training, but when laid hold of by the omnipotent Spirit they were able to make Jerusalem shake and the powers of darkness tremble.

Secondly, we might notice that another aspect of apostolic testimony was “Jesus and the resurrection.” Not perhaps so much the work of Christ as the person of Christ, and the glorious and oft-repeated fact that He was “raised again from the dead by the glory of the Father.” His resurrection certainly proved that His work was done, the claims of the Throne met, it also proved His divinity. They did not preach Christ as a good man, an ideal, or spirit medium, but as the Son of God (Acts iii. 26); therefore through them the Holy Spirit gave Him honour in the place where He had been dishonoured and put to death. Concerning His resurrection, Arnold of Rugby, philosophical historian of England, writes—“I know of no one fact in the history

of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God has given us, that Christ died and rose again from the dead.” Apostolic christianity bore constant testimony to this important fact. The resurrection they preached included a further truth also, for in Acts iv. 2 we find it was not only His personal resurrection that was witnessed to, but they “preached through Jesus the resurrection *from among* the dead.” Thus “the first resurrection,” or our resurrection from among the dead ones, was foreshadowed.

The result of this apostolic Spirit-led testimony was persecution (Acts iv. 3)—“They laid hands on them and put them in hold unto the next day;” but the following verse adds: “Howbeit **MANY** of them which heard the word **BELIEVED**; and the number of the men came to be about five thousand.”—C.H.H.

(To be continued, if the Lord will.)

COMPENSATION.

“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. iv. 17).

JUST think of it, tried one, whether with sickness of body or a troubled mind, in either case “light” compared to the glory it is to work for us. We get tired of the pain or trouble and forget the compensation God has in store.

It is often a wonder to me that with the exceeding great and precious promises He has given us, and Himself to help us bear every burden, we let ourselves be taken up with the affliction and so forget the glory. Even here the compensating begins, and it will only end in eternity.

When our hearts have been bowed down with anguish,

and no human being has known the bitterness or been able just to understand us or our trouble, our Lord has come in with his tender love and sympathy, and, "As one whom his mother comforteth so will I comfort you," has been fulfilled in our personal experience; and that with the tenderest, most loving touch to the sore spot. With "His left hand under our head and His right hand embracing us"—just the same way as a mother carrying her infant—we feel the "everlasting arms" round about us. Then we have been ready to exclaim, "More trial, Lord, if I may but have Thee to help me bear it." The sweetness of His presence and love has turned the trial into a blessing and we would not have been without it. We do not like the lessons to learn, but when He has taught us we can "comfort others with the comfort wherewith we ourselves have been comforted of God" (2 Cor. i. 4). We have been able to bring a bit of the "balm of Gilead" to some sore heart.

"Never can the heart be lonely if it seek a lonelier still;
Self-forgetting, seeking only emptier cups of love to fill."

In preaching the gospel, there are rich compensations for all borne by the one who in felt weakness stands up, nervous, shrinking, and expecting adverse criticism, but standing for Jesus. Suppose one soul be brought to see Christ as its Saviour? the joy will compensate for the cross.

Our Lord is no man's debtor. He pays best wages, and is never behind in payment, even here. But when we think that this is not all, but there is the "eternal weight of glory" yet to come—part of our inheritance, "incorruptible, undefiled, and that fadeth not away"—dear child of God, why should we be cast down because of the way?

"Hush, oh hush, for the Father hath fulness of joy in store,
Treasures of power and wisdom and pleasures for evermore,
Blessing and glory and honour, endless infinite bliss,
Child of His love and His choice, oh, canst thou not wait for this."

—H.

"MARRED IN THE HANDS OF MEN."

Having regard to the moral of a book recently published, entitled "The History of the Plymouth Brethren," which was ably criticised in the pages of the *Witness*, we give the following extracts from a work by the late Henry Groves. The sentiments expressed may be applied in many circles of Christian life and experience.

THE more heavenly the doctrines, the more terrible will be the delusion to which those are exposed who cease to abide in daily humble dependence on the person of Christ, and in the power of His Spirit. The path opened up in the Scriptures of truth, and entered on by many, well-nigh fifty years ago, was through much affliction and joy of the Holy Ghost, but it has led through a tempestuous sea. Thus it was, however, that Paul contemplated the history of the Church of God, purchased with Christ's own blood. . . .

The turmoil and confusion which have come in have *not arisen from God's principles*, but by man's departure from them, or by his seeking to maintain them in the power of the flesh, and not in that of the Spirit. We need, therefore, to be on our guard that God's truth be not discarded because the human medium through which it is presented proves itself unworthy of the treasure committed to its trust. Rather must it be remembered that God has put His treasure into earthen vessels, that the excellency of the power may be of God and not of His people. And what if ever and again the earthen vessel is broken to pieces? It does but show of what the vessel is made; and while, looking at the broken fragments, the people of God may mourn, they rejoice that that which is of God abideth for ever.

To some these years may appear fraught only with evil, but when looked at in the higher light of God's wisdom and mercy, and when over the havoc and the storm the guiding star of infinite love and mercy is seen, the clouds are found big with blessing, even though human pretensions have

been unmasked, high sounding words sifted, and lofty claims brought down. For all this God is to be praised; though many have proved themselves guilty, the measure and degree of which we leave Him to decide who makes no mistakes, and who shows no partiality. . . .

Many need to be cautioned against *casting away truth because truth is troublesome*. So will it ever be, as long as we are in the body. . . . Our well-springs are in Himself, and not in his Church; and if this is forgotten it is a lesson that God will find many opportunities of sorrow to teach over again. The way has not been missed because clouds darkened the sky, and the enemy has slain many in the struggle: the way is where it ever was, and what it ever was—the King's highway of holiness and peace; where none can hurt those who follow the footsteps of the Master, though thousands fall around.

Many have dreamed of a fellowship of saints on earth that would lead calmly and smoothly heavenward. They came into church fellowship, and found to their dismay that church fellowship meant that they were *called to bear, and to forbear*. It was not like Christ's own fellowship, not like His holy, faithful love; and so, instead of finding rest, they found a heavy burden laid upon them. Thus their hopes were blighted because ill-founded, and some have sought a refuge elsewhere, where they might find less to bear. They mistook the character of the path they had to tread; they found they had got into a place where they had to follow the example of their Master, and bear the burdens, the weaknesses, and infirmities of others; they had not counted the cost of thus following Christ into a closer fellowship of saints, to whom they would have to minister, and not be ministered unto, and whose feet they would have to wash, and where the most difficult and most blessed lesson (taught in the life and ways of Christ) has to be learned deeply, inwardly, and practically, "It is more blessed to give than to receive."

MELBOURNE SIMULTANEOUS MISSION.

THE Simultaneous Mission began on April 13th, and has been attended with the most gratifying results.

The plans were on a gigantic scale, and have been carried out with courage and energy. There were no less than fifty missionaries, consisting of the ablest preachers and most earnest workers of all the churches, and drawn from every part of Australia. Nearly one half of the town halls of Melbourne were secured for the meetings, and in addition huge marquees were erected, capable of accommodating thousands of people in various parts of the city, the united congregations totalling fifty thousand each night.

The great importance of prayer was not lost sight of, and the whole ground was prepared by a most earnest besieging of the Throne of Grace for a mighty outpouring of the Holy Ghost. The whole area of the city was punctuated with prayer-meetings, and it is estimated that every Tuesday night not less than twenty thousand godly men and women met in tiny clusters for simultaneous prayer.

Personal appeals and invitations were left at every door in Melbourne, there being no lack of earnest workers, and it will be safe to say in a word the mission represents the most serious, energetic, and comprehensive plan yet undertaken for the evangelisation of the masses of the city, and gives an undoubted proof of the value of great and united efforts and of the mighty results that might be achieved if we could only have a sinking of the petty differences of sectarianism and the blessed spirit of one accordness for the salvation of mankind.

The Simultaneous Mission has closed, and the termination provided some remarkable scenes. Four huge meetings were held during the day at prominent centres in the city, and at night ten thousand people swarmed into the Exhibition building, where Mr. Geil and Dr. Torrey

delivered farewell addresses. Thousands could not obtain admission, and two overflow meetings were held in the Exhibition grounds. It was announced from the platform that between nine and ten thousand persons had professed to accept Christ during the three weeks of the mission. The missionaries have now gone into the country districts of Victoria.—*The Christian Worker.*

In the words of an inspired apostle we may say, "What shall we say to these things?" That a most extraordinary manifestation of the Holy Spirit's power has been seen in Melbourne, is quite evident to anyone, and once again are we made to see that apostolic days of blessing are not altogether over. A great wave of spiritual blessing has passed over Melbourne and swept into the kingdom of God a multitude of souls, and such a work, reaching into every corner of that great city with its half million inhabitants, must have left an indelible mark for eternity.

Let us not discount Christian work on the part of those with whom we may not see eye to eye in all things, and whose methods we cannot always approve; but let us rather look to ourselves and ask the question, "What united effort are we putting forward to reach the masses of the unsaved?" Far be it from us to criticise the work of others—we cannot afford it—but we can give thanks to the Head of the church for stirring up His members to holy activity in going forth to compel the people to come in to His great supper, that His house may be filled.

Let us beware lest we are set aside by the Lord in the work of gathering in the lost ones, whilst others whom we so often disparage have the honour of being used in His service. The old spirit which could say, "Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbid him, because he followeth not us," is not yet extinct. But Jesus said, "Forbid him not: for there is no man which shall do a miracle in My name, that can

lightly speak evil of Me. For he that is not against us is on our part." Thank God for the Melbourne work! may its influence reach these shores. There are a lot of us that nothing less than a tidal wave of gospel revival will shift, so settled down to inactivity have we become.

"To the work! to the work!" should be our watchword, and with holy zeal and determination press on to the battle. Nothing is achieved without prayer and study of the Word; coupled with holy living and united action. Only by the Spirit's power can mighty works be done, hence the need for the continual cry to God for the filling of the Spirit to empower us for service. That the most of Christians are not filled with the Spirit, and consequently are feeble and unfruitful, is a fact that does not need proving. Oh, brethren, let us go in for Holy Spirit power, it will cost us something, that is certain, and not a few cherished idols will have to be cast out, and many things will have to be altered in our lives; but think of what will come to us—we shall be men in whom and through whom the mighty Spirit will work wondrously. Where are to be found the Christians from whom the rivers of living water flow? Are they not few and far between? We confess with shame that the Spirit has been greatly grieved in us; and that is why so few "mighty works" are seen, and why so many assemblies are in a languishing condition.

Because we are in a Laodicean day is no reason why all of us should be "neither cold nor hot." Times change, it is true; and creatures fail; but "no change Jehovah knows"—ever the same. Apostolic christianity should be present day christianity; and all who go in for it will find that the same Spirit works now as formerly. Men and women who abandon themselves to God, are filled by His Spirit and they make the powers of darkness to quail. Oh! for a mighty manifestation of God's power at this present time, and for His people to be willing in the day of His power! Let us get to His feet, confessing our sins and the

sins of His people, who can tell if He will not give us a reviving again.

One highly esteemed and well-known by many of us, in a letter recently received says: "I was in Melbourne during a good bit of the Simultaneous Meetings there and can bear witness to the extent, and I trust to something of the apparent depth of the blessing granted by the Lord to that needy city. And the blessing was not confined to the city, but has spread out all over Victoria, and into New South Wales and Tasmania, and I trust will yet extend to New Zealand. It is recognised over there, that prayer long continued and expecting has been the chief cause of such a blessing, and I hope that much prayer will be made in New Zealand that Dr. Torrey's visit in September may be used of God to rouse up and build up the church and to gather into it many souls."

May the Lord indeed visit us in this land with a Pentecostal revival.—F.F.

A WOMAN'S CARE.

I DO not think that I could bear
 My daily weight of woman's care,
 If it were not for this:
 That Jesus seemeth always near,
 Unseen, but whispering in my ear.
 Some tender word of love or cheer,
 To fill my soul with bliss.

There are so many trivial cares
 That no one knows and no one shares,
 Too small for me to tell:
 Things e'en my husband cannot see,
 Nor his dear love uplift for me—
 Each hour's unnamed perplexity
 That women know so well;

The failure of some household scheme,
 The ending of some pleasant dream,
 Deep hidden in my breast;
 The weariness of children's noise,
 The yearning for that subtle poise
 That turneth duties into joys,
 And giveth inner rest.

These secret things, however small,
 Are known to Jesus, each and all,
 And this thought brings me peace.
 I do not need to say one word,
 He knows what thought my heart hath stirred;
 And by divine caress my Lord
 Makes all my throbbings cease.

And then, upon His loving breast,
 My weary head is laid at rest,
 In speechless ecstasy!
 Until it seemeth all in vain
 That care, fatigue, or mortal pain
 Should hope to drive me forth again
 From such felicity!—*Living Waters.*

EXPERIENCES OF ANSWERED PRAYER.

AN old companion of mine for whose salvation I had prayed many years, got saved in the P— hospital about two weeks before he died. I visited him up to the last. When the Spirit convicted him he became very restless, and I was told by the matron I had done him a lot of harm the last time I was there, and she would not allow me inside the door again. I told her she could not keep me out, upon which the door was shut in my face. I just lifted up my heart to God and said He could open it for me; for I was in agony of soul at the thought of my

friend dying in need of salvation and I not able to get to him. Coming away I met the doctor and stated to him what had taken place. He said he would see my friend, and if he wished to see me, no one should hinder. I waited till he came out, and was then told I might go in at any time. Before this I was only allowed in on visiting days and hours, and now I was permitted to get in any day, and after hours. So Satan, who sought to frustrate my old companion's salvation by keeping me out of the hospital, was himself defeated in answer to prayer.—J.D.

Someone says, "Oh, yes, I believe that God answered prayer in the olden days, but nowadays He does not, for some reason, do so." Let me tell you just one incident which happened in Chicago a few years back. You perhaps know that at the great World's Fair in Chicago Mr. Moody carried on a great gospel campaign. We got preachers from all over the world—England, Scotland, Ireland, Poland, Russia, Germany, France, everywhere in fact—to come over to Chicago and preach the gospel, each in his own tongue. This, of course, took a great deal of money. One day the Central Council of the affair were sitting down to dinner, when Mr. Moody said to us, "We are in great need of 6000 dollars, and I don't know where it is to come from. Before we eat, let us pray that God will send it to us." We knelt down straight away, and prayed for the 6000 dollars. Then we sat down to dinner; but while we were eating a rap came to the door, and a telegram was handed in. It was passed to me by Mr. Moody, and I read it aloud. It ran, "Your friends at Northfield, at the close of this morning's session (there was a Convention going on) had a feeling that you needed some money for the work in Chicago. We have just taken up a collection, six thousand dollars given, and more to follow." I think about that time we believed that God answers prayer right now, just as He did in the days of old. I tell you, we didn't eat much after

that; we just pushed back our plates, and, kneeling down, poured out our hearts in prayer and thanksgiving to God. Remember, Northfield time is just one hour faster than Chicago. From Chicago to heaven, from heaven to Northfield, and from Northfield to Chicago inside an hour is pretty quick telegraphic work, I reckon.—DR. TORREY.

"SHE HATH DONE WHAT SHE COULD."

MY word is to sisters who, if they were among some organisations for service formed by Christian men, would be earnest workers; but now because they are outside these societies, go on year after year practically idle. They give young believers, who expect that work should follow faith, reason to think that the love of Christ and His simple Word are not enough, in themselves, to guide and keep to work.

Oh! sisters, should this be? Surely there is something lacking when there is little or no manifested desire to "provoke unto love and to good works" (Heb. x. 24); "visit the fatherless and widows" (Jas. i. 27); "condescend to men of low estate" (Rom. xii. 16); seeking to "edify another" (Rom. xiv. 19); getting beyond our own circle and those we take to, and because they "belong to Christ" overcoming our natural diffidence or indifference.

If we are not willing to obey His Word, surely we are hindering His Spirit; and we need not ask *why* the Lord's work is not prospering among us, and souls being saved and built up in the faith.

Those of us who are mothers, know what interest the addition of a new member to the family causes; but we realise, too, that if they are to become useful members in the world, there will be many demands on ourselves; and that it is only as we exercise ourselves to *do our duty* and *live Christ* before them, that we can claim the "exceeding

great and precious promises." And is it not the same in the assembly?

Some will say: "But my time is so occupied with lawful duties," or "I have not strength"—and in many cases it is so, and your heavenly Father knoweth—but sooner or later there comes to most a lull, when the hands are not so full or the strength is renewed, and if you keep in view one visit occasionally, you will encourage someone, and help to remove the "stiffness" of which so many complain. If you do it because "the love of Christ constraineth," you will do much to assure your own heart before God; and in face of complications which may arise and need patience, and above all *humility*, you will often find your own soul refreshed. And although you come short of what you wish, you will come nearer hearing, "She hath done what she could."

"Are you willing, wholly willing,
Just the little things to do;
Caring more to please the Master
Than for what men say of you?
Do you feel no obligation
To acknowledge Christ in you?
Have you never asked in earnest,
'Lord what wilt Thou have me do?'

You have asked and He has shown you,
But your shrinking heart cried, 'No!
It is true I asked for service,
But this way I cannot go!
While you choose you are *not* willing;
Consecration yieldeth all!
Consecration means obedience
To the Spirit's every call:
Meaneth dying, meaneth living—
Death of self, and life in God."

— A SISTER.

A Pilot was once asked if he knew all the rocks along the coast. "No," said he, "it is not necessary to know all the rocks, only the safe channel." Christ has promised us a safe landing, but not a smooth passage.

ALL-DAY MEETINGS, &c.

WANGANUI.—Quite a "record" time was experienced here on June 26, 27, 28, 29, and never before has the hall had so many visitors packed into it, there must have been nearly 300 people present. It was a great undertaking for the local brethren to manage the accommodation, seeing the assembly is only small. Much of the ministry was rich and good, and many cups overflowed. Among those present were Brn. Johnson, J. Coppin, Forlong, Chrystall, Scouler, Dickie, Milne, Ferguson, Whitehead, Smith, T. Rowe, J. and F. Reeve, Pearson, Gunn (Timaru), Perkins and C. Reade. There being an abundance of ministry, some of the Lord's servants had the privilege of sitting still and being ministered to, instead of ministering—a treat. A very large company broke bread on the Lord's-day morning, and in the evening meeting three professed to be saved, and later on a young man was baptised.

MAHARAHARA.—July 20 and 21 were two excellent days. The hall was well filled and the meetings were nothing behind former occasions, which is saying a good deal. Some who had not been before, thought it a grand time. At the "breaking of bread" 108 partook, and it was a moving sight away here in the Bush to see so many around the Lord's table. Brethren Johnson, Curran, T. Rowe, Chrystall, Ferguson, Harrison, Whitehead, and McLeod ministered the Word to much profit. Mr. Johnson's address to the children on "The hen and her chickens," will not soon be forgotten. The hall was nearly full for the prayer-meeting on the evening of the 19th (Saturday).

BULLS.—The hall was well filled on July 23, and the fact of it not being a holiday seemed to make no difference. The good hand of the Lord was upon the meeting, and His people were indeed led into "green pastures," proving a most helpful and happy time. Brn. Johnson, Curran, and Chrystall ministered throughout the day, our first-named

brother also gave the children an address on "Snares." Other labourers were present, but took no part.

PALMERSTON NORTH.—A Sunday-school teachers' conference was held here on the afternoon of July 16, and was well attended, probably 60 teachers and others interested in the spiritual instruction of the young being present. The question which chiefly engaged the attention of the conference was how to retain the older scholars, how to manage the unruly ones, and generally how the work might be made more fruitful. This brought forth various testimonies from teachers, combined with encouraging exhortations to cultivate the spirit of love and increased prayerfulness. Mr. W. Johnson, who was present, gave a very earnest and instructive address from Gen. xxi. 8-20, urging the necessity for the work being altogether one of love and prayerfulness unto tears, for when God sees the tears He generally comes in and gives the desired blessing. The conference was followed by a tea for the children, teachers, and friends, after which Mr. Whitehead gave a magic lantern address on the life of Moses; and Mr. Johnson followed with an address on the word "Friend."

RONGOTEA.—All-day meetings (D.V.) on Coronation Day, August 9 and 10. W. Darragh or Rowe Bros.

THE QUEENSLAND GOSPEL VAN.

WE publish the following letter from our brethren Frank Bates and Edward Fleischman, who are working the Queensland Gospel Van, and hope the letter will call forth prayer for them and their labours, thus "helping together" in the furtherance of the gospel.

"We desire to acknowledge your gift—a parcel of the *Queensland Ambassador*—which we trust will be distributed from house to house in the Queensland Bush, and pray God's blessing will accompany the reading thereof.

We do not know the class of people you have to deal with in New Zealand, but here in the Bush the wiles of the devil are dancing, drinking, and horse racing; in the large towns other evils occupy the minds of the people; so we need a class of tract to deal with this kind of evil.

The Gospel Van has been at this place (Esk) for over 14 days, the work is slow, wrong ideas fill the minds of the people, and prejudices have to be broken down. Our work is similar in character to that of the prophet Jeremiah—the "rooting up" and "pulling down," before the "planting" and the "building." The carriage here is worked, we think, on different lines to those of New Zealand, viz., we do not sell; booklets, tracts, &c., are given away *gratis*, this we find to be a great help in getting the Bush people together. The people often class us as "cadgers" coming to impoverish their town, until they find out the truth.

At Hopetown, the last town visited with the Van, signs followed the preaching of the Word, some who were held captive by the devil were set free by the mighty power of the gospel, and are rejoicing in the grace of God.

We find the winter months very cold for open-air work, the westerly winds in Queensland are trying on these feeble frames; however, "having obtained help of God, we continue unto this day witnessing both to great and small." What an honour to be used by God in the winning of one precious soul, truly "he that winneth souls is wise."

This great State is in much need of men of God to carry the life-giving message to those who "sit in darkness and in the shadow of death." We believe the present drought is leading many to consider the *cause*, and, as in the Word of God, in times past it has proved to be the greatest of blessings to those who would in no other way bow to the claims of God. The prodigal son turned when the famine was in the land. Continue with us in prayer for the sinners of needy Queensland."

A "BRUSH" WITH MORMONS.

OUR brother Mr. H. Curran writes us as follows:— We have run against Mormon missionaries a good deal lately. They have made several public attacks on us; but, in each case God has enabled us to silence them. Last Lord's day we remembered the Lord at Te Aute and preached there in the evening. In the afternoon Pohe and I preached at Te Hauke, one of the Mormon strongholds, where we again met one of them. There was a Mormon funeral. About 150 people attended. The missionary said, "People used to think if a man lived in sin all his life, he would go to an eternal hell. But I thank God that we are more enlightened now." Then he went on to tell the people that the only way to heaven was through works. Some of the things he said were dreadful!

As soon as they finished we started our meeting, all of the Mormons and their preachers attending. I spoke on man's *utter ruin* by nature, the necessity of the *new birth*, and *Christ* as the only way back to God. Then Pohe explained the new birth, preached justification by faith, and cleansing through the blood.

A lively scene followed. The American "tackled" me, while the Maori preachers "tackled" Pohe, who stood, Bible in hand, facing them all till they were silenced. But it would take up too much space to describe it. However, I believe a decided impression was made; and we are thankful for the privilege of sowing the "good seed" where so much error has already been sown. Our brother's address is, Karamu Road, Hastings.

MAN'S CROWN.

Man as he was—crowned.	...	...	Psalm viii. 5
Man as he is by nature—crownless.	...	...	Lam. v. 16
Man as he is by grace—re-crowned.	...	...	Rev. ii. 10

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 all questions. Answers should be brief and simple, and must reach us not later than the 15th of the month.

1.—A certain dairy factory will, in all probability, become a co-operative one. Each of the milk suppliers is supposed to take shares or sell his milk to the company at a sacrifice. Would it be entering an "unequal yoke" to take shares with unbelievers in such a factory?

2.—Is the way in which the usual Bible-reading meetings are conducted in assemblies the most scriptural? If so, what is the reason that when recognised teachers are present we get so much less for our souls than if those teachers addressed the gathered saints?

3.—What is the ground for the oft-made statement that Noah was 120 years building the ark and preaching?

NOTE: We have received a brief reply to Question No. 1 which is hardly satisfactory. We think the subject needs dealing with more fully, there is much to say on both sides of the question, and a large number of believers are affected, and it would be well if someone with a practical knowledge of dairy factories would send an answer.—Eds.

1.—Does not Rom. ii. 6-7, look like eternal life being given as the reward of "doing the best you can"?

"If any of mankind, heathen or Jew, seek for glory, honour, and immortality, God will render to him who deserves it eternal life. It seems as if this was the principle of law—to propose to man to merit by works what God knew could only be bestowed by His grace in Christ. . . . Mark in this place that eternal life could only be awarded to those who *patiently continued* in well doing without any interruption" (From NOTES ON ROMANS by J. M. Code). It may be added that this patient continuance in well doing implies far more than "doing the best you can;" it implies

perfection of conduct, and of that man is incapable. Note, the word translated immortality should be translated incorruptibility (Newberry).—C.J.A.H.

2.—Who are the “sons of God” spoken of in Gen. vi. 2; Job i. 6; Job ii. 1?

Mr. Lincoln and many others agree that those spoken of in Gen. vi. were descendants of Seth (see Luke iii. 38). Some think they were angels, but are wrong (compare Matt. xxii. 30, Luke xvii. 27, and Luke xxiv. 39 with Heb. i. 7). Men are sometimes called angels, *e.g.*, James ii. 25, Luke vii. 24, Matt. xi. 10 in the Greek. The “men” in Gen. vi. 1-2 were the descendants of Cain. The chapter is a solemn warning against an unequal yoke (condensed from Lincoln’s TYPICAL FORESHADOWINGS IN GENESIS). In Job the sons of God were celestial angels (see chap. xxxviii. 7; 1 Kings xxii. 19; Heb. i. 14).—C.J.A.H.

3.—In J.T.’s article, “One Lord Jesus Christ,” reference is made to the doctrine of the Nicolaitanes (Rev. ii. 15). Can anyone explain what this doctrine is?

We purpose (D.V.) publishing next month a very good article by Mr. Caldwell on this subject.—EDS.

4.—What is the meaning of 1 Pet. iv. 1-2?

Christ came to obey, He chose to die, to suffer all things rather than not obey; bitter as the cup was, He drank it rather than not fulfil to the uttermost His Father’s will. In this way He died to sin, which never for a moment found an entrance into His heart. Now we are to arm ourselves likewise with the same mind. To live entirely to the will of God will indeed bring suffering in the flesh; and if we are *content* to suffer, the old will does not act, and we do not go on sinning.—F.F.

5.—It has been taught that the believer’s sins *before* conversion will be remembered at the judgment seat of Christ in order to manifest God’s grace and mercy in saving us. Does Scripture anywhere support this?

The Scripture says: “Their sins and iniquities will I remember no more” (Heb. x. 17). “Thou hast cast all my sins behind Thy back” (Isa. xxxviii. 17). “As far as the east is from the west, so far hath He removed our transgressions from us” (Psa. ciii. 12). From these scriptures we see that our sins are completely done away, and so it is impossible they could be brought up at the judgment-seat of Christ. But our lives as *servants* of God must pass in review in order to be seen what they are worth so that each may be rewarded accordingly.—F.F.

EDITORS’ JOTTINGS.

OAMARU.—Last month the Lord took home to Himself our brother Mr. Rollings, who has had a long and painful illness. His testimony was, as the bodily pain grew worse the Lord made Himself more precious, and he was able to say “I am happier than a king.” We can exclaim, “Let me die the death of the righteous, and let my last end be like his.”—Brn. Binskin and Phillips have been labouring for some weeks with the Gospel Carriage in and about Oamaru, giving away much gospel literature. (Any one having old gospel books not in use, would do well to send them on to our brethren).—The Sunday-school children have had their winter tea, and a profitable time was spent in hearing recitations from the children and addresses by Brn. Dennis and Phillips.—Meetings are much the same, but cannot get the unsaved out, though still seek to tell the “glad tidings” on the street.

QUEENSLAND.—Brn. Blair and Isaac have had a good time at Townsville. They were unable to get a hall, so preached in the open air, the Lord giving liberty, and in this way hundreds heard the message of life. The last Sunday there, five were baptised. They afterward moved on to Rockhampton.

WELLINGTON.—A well-known face has passed away from the assembly. After some months of great suffering our brother Charles B. Press has departed to be with Christ. His last words in the presence of his wife and children were, "All is well." Our brother has borne a steady testimony for the Lord both by life and lip, and though not a gifted brother he was a "help," and many can speak of help and comfort derived through him. He leaves a sweet savour of Christ. All through his illness he was never known to murmur once, but always glorified the Lord by saying, "Thy will be done." The prayers of the Lord's people are asked for our sister Mrs. Press, and the family in their bereavement.

DUNEDIN.—The quarterly fellowship meeting was held on Monday, July 14. There was a large attendance of local Christians and a few visitors. After tea, about half an hour was pleasantly spent in conversation and singing. A general meeting for prayer and ministry followed, in which short addresses were given by Brn. Blackie, Laidlaw, Wilson (Mosgiel), Curham (Port Chalmers), and Nelson. The whole meeting was free and hearty and the general opinion is that it was the most enjoyable and most profitable gathering we have had for some time.—Several have professed conversions at the Gospel meetings lately, and a number of children belonging to the Sunday-school have also confessed Christ.

INVERCARGILL.—A brother here has started a good work among the Chinamen, and some he gets along to the hall for the evening gospel meeting. They say they "like it fine." May the Lord bless His own Word and encourage our brother.

WEEK OF PRAYER.—A correspondent in the South says the week of prayer has been observed, and he trusts the result will be to the glory of God. He says: The Lord has told us in language easy to be understood, that if we "ask" we "shall receive." Don't you think we spend rather

more time than is necessary in "asking" and rather *less* in "receiving"? We are indeed slow to believe that our heavenly Father meant to give us, and do for us, just as much as He says, and the consequence is we receive little. May this week's special "asking" result in special "receiving" both in your town and ours, and all over the Colony, to the glory of Him who loved us and gave Himself for us.

NORTH ISLAND GOSPEL CARRIAGE.—The Carriage has now been laid up until the Spring. Br. Pearson has gone up to Auckland and on to Whangarei, and Br. Marsom has returned home to Stratford. Prayer is requested of all interested in this work for another helper to take the place of Br. Marsom, who through home and family reasons will not be able to go with the carriage when it is ready to start again. Communications for the carriage can be addressed to Mr. C. J. A. Haselden, Remuera, Auckland.

Mr. Grubb is now about settled in his new home in Queensland, and once more is in steady work for the Master—night after night and week after week going on with cottage meetings. There is much liberty for open-air work, and each Saturday night and Sunday night he uses the opportunity. The little assembly has been much neglected, some young Christians have been wishing for baptism for a long time now, but no one would take upon themselves the responsibility to do it. The Lord has been stirring things up a bit of late, and some 6 or 7 intend to obey in baptism. Mrs. Grubb has not been so well since leaving New Zealand, also the daughter, but the son whose health was so poor is decidedly better. Mr. Grubb's throat is holding out well, for which he gives praise to God. Address—Ruthven Street, Toowoomba, Queensland.

Mr. Johnson got back from Whangarei and Auckland in time for the Wanganui all-day meetings. After these were over he stayed on for a night or two extra, with Br. J. Coppin, and then proceeded to Rongotea and Bulls to hold meetings. He then was present at the all-day meetings

held in Maharabara and Bulls, and after that went on to Napier. Our brother has had the pleasure of seeing a large number of the North Island believers, and making the acquaintance of other fellow-labourers in the work. He has very much enjoyed the fellowship of all whom he has met and will be returning to the South (D.V.) with a "good report of the land." We thankfully bear witness to the help and blessing our brother's visit has been, and only regret it was so short. We shall not forget his admirable addresses to the Sunday-school children.

Mr. Lowden, after trying the thermal springs at Rotorua unsuccessfully, has gone to Cambridge to spend a few weeks at Mr. J. G. Ward's farm. He has decided for conscientious reasons to retire from the work, considering himself at present totally unfit for it.

Mr. LeCouteur has gone on to Ashburton for meetings, and purposes (D.V.) continuing there for a time. When leaving the North Island he had not expected to make so long a stay South, but the need is so great that he feels unable to come away.

Mr. James Coppin is holding meetings in Hawera, assisted by our young brother Chas. C. Reade of Maharabara. Much interest is taken in the meetings, more people attending the hall than has ever been known.

Mr. John Hall, we are pleased to hear, though not yet quite well is stronger in body and is able to do a little speaking in meetings. We may continue to remember our brother in prayer that he may be fully restored to health.

Messrs. F. Ferguson and A. Perkins had the joy of seeing a few souls profess Christ in the Kent Road district, near New Plymouth. They tried a few meetings in Egmont Village, but with no apparent results.

Mr. W. Longman, who had a stroke just before the Wanganui meetings, has, we are happy to say, made much progress toward recovery, and can now walk out a little with the aid of sticks.

A CHAIN OF LOVE.

God's love commended to us	Rom. v. 8
Shed abroad in our hearts	Rom. v. 5
Never faileth—follow after it	1 Cor. xiv. 1
A fruit—to be brought forth	Gal. v. 22
A path—to walk in	Eph. v. 2
Love preaches Christ	Phil. i. 17
Put on—be united in	Col. iii. 14; ii. 2
Our hearts to abide in	2 Thes. iii. 5
Then to give out	1 Tim. i. 5
Let it continue	Heb. xiii. 1

(See also Eph. i. 15; iii. 17; iv. 2, 15, 16.)—A.M.P., Nelson.

MUCH IN FEW WORDS.

"All fulness" can never be emptied by finite wants.

A man is never such a free man as when he is led by the Spirit of God.

The children of God are often argumentatively wrong and spiritually right.

We know no more of any truth than we have experienced of that truth in our own soul.

We do not fall asleep when in the *fire* or the *water*; but in the *sunshine* we get drowsy.

There is nothing arbitrary in the court of heaven; a man does but reap as he sows.

There are many who know their own wisdom, but there are few who know their own folly.

It is no wisdom to go to the edge of the precipice—the safe path is the middle of the right way.

A diamond and an imitation stone look the same till taken into the *dark*. The imitation has no light.

The worshipper of his own reason, and the worshipper of his domestic happiness too, is as great an idolater as any.

indirect expressions or fine words which too often hide the meaning, a "spade" shall be called a spade. Homely language, though not sweet to every ear, yet has this advantage, it is well understood.

There is an amount of blame attachable to the teachers and evangelists for not doing their duty in clearly instructing assemblies on money matters, the evangelists are a little excusable owing to the awkwardness of their position as dependent upon the Lord for the supply of their needs, but they are not altogether free of blame. In fairness to some it should be stated that once in a while money matters have been hinted at; but, alas, their "hints" were drawn out so fine, hardly any ever saw the point. We propose, for the future, that all who speak shall call things by their right names and say just what they mean. We frankly confess to having been too silent through sensitiveness; but there being yet an opportunity for reform, it is thankfully seized herewith.

How much money do you think Christians ought to give? Our answer is, *Nothing less than one-tenth*. We see nothing, however, against giving more. For a long time we have been convinced of this from our reading of the Scriptures. We would like a good look at the man who would venture to suggest anything smaller than a tenth! Under law every Israelite must give this amount. But we are not under law, but under grace; therefore, having greater blessings and privileges, we are under greater obligations. The logic is sound. More is expected of a Christian, surely, than of a Jew. Under grace, no fixed sum is named, it is true; God has left it to be seen how much our hearts will respond to the One who gave for us. His all.

Some will perhaps say, "All I have is the Lord's, and I give just as I am led." It sounds well, but that is all about it. You give as a sudden fit takes you. Such spasmodic giving is unsatisfactory, for when you are in-

clined to give you may not always have it; and when you have it, you may not have the fit to deal generously with it. Such giving always, in the long run, totals up to less than does regular giving and is beset about with too many covetous temptations to commend it.

A dear servant of the Lord, who has laboured as an evangelist many years, and is a married man, told us he had been able to give away two thousand pounds out of what the Lord had sent him. Magnificent generosity! He *systematically* lays aside a certain portion out of all that comes. Another labourer, known in New Zealand, keeps a small cash-book, showing receipts and expenditure, which is balanced monthly, and one-fourth of all receipts is sacredly set aside for the Lord. What is the testimony of these two brethren? In every way they find it pays so well to give bountifully, they could not think of withholding their hand.

Brethren and sisters, make a start, if you have not already done so, by giving at least a tenth of your earnings. Consecrate it to the Lord. God loveth a cheerful giver, and, remember, He accepts of nothing which is given grudgingly. How much is a tenth? If you earn 10/- a week, it is 1/-; if you earn £1, it is 2/-; if £2 2s od, it is 4/2; and so on. If you are in business, it is a tenth of your profits. There are Christian firms who act on this principle. Do you think they would give it up? No; not even from a business point of view. The persons who, from the heart, *regularly* and *systematically* give, never give it up, they could not afford it; and generally they increase the amount of their offerings.

How are we to do? On the first day of the week we are to lay by us in store as the Lord has prospered us; this will mean some people's offerings will vary nearly every week. For this purpose the collection box is placed somewhere in the meeting. This is the simplest and most general way of giving to the Lord. It is not compulsory

for any to put the whole of their offering in the box, they may prefer to distribute part of it themselves. Passing the box round is customary in some meetings, it is the old style and, like many old customs, you don't always improve by change. Where the box is not passed round, it should be placed where people may easily get to it, having it on the Lord's table is undesirable for it causes crushing to go up and put your money in, if many are "breaking bread," and for this reason some will frequently not give.

Every assembly should make up its accounts not later than quarterly, earlier if workable, and two brethren of "honest report" should be appointed to this business, one to keep the book and the cash, and the other to be a check on him. The box should always be opened in the presence of two. A business meeting should be called, and a proper statement of receipts and expenditure read out, and the funds in hand, after meeting the current expenses of the hall, allocated to the Master's work and workers as deemed needful. On the Sunday following the quarterly meeting, a statement of the accounts should be read by the treasurer at the close of the morning meeting, and an intimation made of what was done with the money in hand. If thought well, any strangers present may be requested to leave. This is the only time when all can conveniently come together, and it is of great importance that every one in fellowship shall know how things are. A few minutes will suffice for this. No comments need be made on the report just then. In some assemblies this way is not done, and most people, sisters especially, never hear how things are going, consequently little or no interest is taken. This is a grave fault. We trust no one will attempt to say the Lord's-day morning is no time for money matters: if it is in keeping to have the collection box at the Lord's table, surely it is right at set periods to announce what became of the contents. And the money-offerings hold a big place in the sacrifices of which God is well pleased.

It is found to be a good plan, where adopted, to have a special collection one Sunday in the quarter for missionary work, and usually it meets with a good response. Those who went from us to the mission field should be first in their claims upon us. We pray for those in heathen darkness, and seem happy when some dear soul here gives up his or her interests in life and sets out for heathendom. God bless them, we say. But don't omit sending after them something more substantial than breath, however fervently breathed. To speak plain, there is a deal of humbug about a lot of us, and our christianity is made up of too much sentiment.

How do missionaries, evangelists and the like live? Some good but misguided people say, "Oh, don't you know, Mr. — lives on faith." A sort of fairy-tale life is the idea! Well, it is not true, allow me to correct you. The servant of the Lord lives *by* faith, not *on* it. Faith is not a sort of manna which miraculously alights on his table over night on which he and his live through the day. No, no; Mr. — trusts God, it is true; he tells his wants into no ear but his heavenly Father's, and it is well that he looks to heaven instead of someone else; still the channels through whom his supplies must come, are God's children. The preacher's heart is gladdened (he is still a human being) when somebody is prompted to send him something where-with he may get a little bread and butter and a cup of tea, and a little meat and potatoes, and it must not be thought extravagant if he has a tin of jam just occasionally. Clothes and boots wear out and of course need replacing, and houses to live in cannot always be had for love.

We thus speak to bring people's minds down from the clouds to common every-day concerns and make them think on the practical side of religion, because for one Christian who has the faculty to think for himself and see things in a common sense light, there are twenty others who are little better than thoughtless dreamers. But be it understood,

we are neither begging for ourselves nor yet for others, we are simply voicing a matter which calls for attention. Our own conscience is perfectly clear on the matter, and it may not be out of place to say we have acted out for years all that we say, and even go a long way beyond.

“Will a man rob God?” Yes, and a woman too. In what—in tithes and offerings. On our houses and on ourselves a wonderful deal is spent that could be turned to so much better account, and often can the charge of robbing God be laid only too truly. It is our belief that this particular sin has a great deal more to do with the dying state of assemblies and the lack of gospel blessing, than is imagined. No doubt it would be a blessing to us all to have a careful reading of the whole of the two books of Haggai and Malachi. Who will do this, and then be prepared to act?—F.F.

WHO WERE THE NICOLAITANES?

THE fact that there is no reference elsewhere in Scripture to the sect of the Nicolaitanes; that, to say the least, there is no proof in secular history of the existence of such a sect, and no definite or reliable information as to the nature of their doctrines or practices, together with the allegoric character of the context and of the whole book of Revelation; for example, the references to Balaam and Jezebel, all lead to the conclusion that the real meaning must be sought for elsewhere. Such a twice repeated urgent censure *must* point to some vast, definite evil which the Lord saw to be already at work among the churches, some evil that was to issue in the most serious consequences and not to the teachings of some obscure sect which was soon to be extinct and forgotten.

We have not the slightest doubt that the solution is as given by a correspondent, viz: “Their title means ‘the conquerors, overcomers, or victors over the people;’ and,

as it is admitted by the ablest and most candid of scholars that there never was a sect of this name, we must conclude that the Nicolaitanes were an order of men such as was predicted by the apostle Paul in Acts xx., even the order now known as the clergy. For this order of men has come in between God and His people, crushing out and crushing down the latter, and keeping them in spiritual bondage and ignorance for the sake of power and gain. In the Church of Rome the victory of the clergy over the laity is complete. In the various offshoots from that church the victory, though similar in character, is not quite so crushing; but as the various sects grow older, the laity grow feebler and the clergy stronger, and in course of time the people become as much down-trodden in the smallest denomination as in the largest, although they may not think so, and they begin to lean upon their clergy instead of upon their God. No wonder the Lord hates Nicolaitanism.” (R.L.S.)

Any attempt at a practical application of the teaching of these texts, based upon other interpretations, seems to us to lack point and definiteness.

The difficulty with many in accepting this view lies in the mistaken idea that it necessarily brings into terrible condemnation the many known godly and gifted men who are to be found in the ranks of the clergy of various denominations.

But the character of the book is essentially this—that it gives the Lord’s judgment not of persons, but of principles; and in judging principles He looks at them not in the bud but in the fruit, and so do all who are taught of the Spirit. A principle may have a very small, plausible, and apparently harmless beginning, but one who is taught of God may perceive that its issues will be confusion and disaster, and, consequently, whilst the inexperienced may see no harm in it, the spiritual one will *hate* it.

It is the essence of spirituality not only to love all that Christ loves, but also in fellowship with Him to hate all

that He hates. He who esteems the Divine precepts in all things to be right will hate every false way. (See Psalm cxix. 128.)

To judge of the clerical position as a principle it is necessary to divest the mind of all thought of persons, good or bad, and see what the *principle* has led to. Fully developed, it issues inevitably in priestcraft and popery. The attraction by which all the sects of christendom drift into conformity with Romish ideas and practices, has been aptly called "the various concentric circles of the great Babylonish whirlpool." Even godly evangelical "churchmen," who protest against ritualistic practices, are little aware that they, by adopting the Romish title of "Rev," the characteristic style of dress, the type of ecclesiastical edifice, the celebration of *Christmas* and other *mass* days, are far advanced on the concentric current of the whirlpool.

The gravity of the error lies, not in circumstantialia such as we have alluded to, but in the fact that as a principle it substitutes the ministrations of a human order, called, qualified, salaried by the will of man, for that ministry which is the gift of Christ and of the operation of the Spirit of God.

Satan has thus succeeded in attacking the very vitals of Christianity by cutting off the church, so far as it was possible to do so, from the source and channel of all Divine edification, making it dependent upon men and means rather than upon the Head at God's right hand.

It is for those who have learned the mind of the Lord as to this unscriptural distinction of "clergy and laity," to *hate*, not the persons, but the principle; to hate every form of doctrine or teaching that would tend thereto, and every deed or practice that savours of the error."—J. R. Caldwell, *Witness*, vol. xx.

The higher a man gets up in spiritual life the lower he is willing to go for Christ.

STAYING WITH MR. CHAPMAN.

A BEAUTIFUL PICTURE.

A BEAUTIFUL picture of the daily life at the late Mr. Chapman's home in Barnstaple, England, is given in a series of letters written by Mr. H. B. Macartney, a Victorian Church of England clergyman, who had the privilege some years ago of being the guest of the venerable saint. The following extracts will be of much interest to our readers:—

Referring to Mr. Chapman, Mr. Macartney wrote: "I learned also that he was pre-eminently holy; a man who rose early, and prayed much, and always walked with God. I was told that he always spent Saturday apart; that the day was passed in communion; that no exercise was taken, except indoors at his lathe; and that a visitor who had once been obliged to break in upon his solitude beheld his face as it had been the face of an angel."

Mr. Macartney then describes his visit to the little "settlement" of which Mr. Chapman was the head, and his introduction to the latter. "At last Mr. Chapman entered, a strong-built man of about seventy, with grey hair, beard, and moustache; and Mr. Hake followed, taller, but more bent, old and thin, and suffering. Such a kindly welcome from both the brothers, and then I listened to know how a man with such a reputation for holiness would converse—how he would differ from other men." A baby in a young mother's arms commenced to cry lustily, and the visitor was rather annoyed at the interruption. "Both Mr. Chapman and Mr. Hake spoke to the young mother with the greatest concern and tenderness. The young mother was calmed by their thoughtfulness and soon her baby slept. This was my first lesson there in the art of love."

Mr. Macartney then goes on to describe how Mr. Chapman "waited like a lover" on Mr. Hake, "and the language of Canaan spread like a silver veil over the whole body of their conversation. After tea we wrapped up again and went out to a cottage meeting, and for the first time I heard Robert Chapman expound the Scriptures. Deep called to deep as he warmed into his subject. The impression made on my mind is almost all that I can remember, as I took no notes; but as his Bible closed I felt like an infant in the knowledge of God, compared with a giant like this. Returning home I was confounded to find that he, instead of I, was taking the place of infant as we walked together. He sought to know all that I knew of God, and so I believe it is always with him, as if his visitors knew more and loved more than he."

As Mr. Macartney's succeeding remarks give a close insight into the life of Mr. Chapman's household, we quote them in full. They are very interesting indeed:

TUESDAY, DEC. 10.—We all retired to rest about nine o'clock last night; for the hours at "New Buildings" are particularly early—breakfast at seven, dinner at noon. Mr. Chapman always retires at nine, and rises at four. From four o'clock until twelve he is principally occupied with God. It was laid on his heart very soon after his affections had become fixed on better things, that the world stood in great need of intercession, and that intercession was to be peculiarly his vocation; therefore his first and best hours are given to prayer. Devotion does not, however, in any way interfere with the energies of life. He preaches to 800 souls every Sunday; he undertakes all the pastoral work connected with this congregation; he attends to the minutest bodily and spiritual wants of a stream of visitors, some of whom stay for an hour, some for a month; he is the main-spring of a great evangelistic and Bible work in England and in Spain; he corresponds with men like George Muller, and with seekers and workers in various parts of the world.

Nor is he shut up during those first eight hours. For instance, having (if I remember rightly) only one servant for the two little houses, it was his practice, till quite recently, to go round to every door and take away the boots of his guests, to clean them with his own hands. He called me at my own request at five. I was awake and waiting for his step. He put his venerable head in at my door just at the hour, lighting my candle, and giving me for my morning portion: "As for God, His way is perfect." A little after he came to guide me to a little sitting-room, where a chair and warm rug were placed beside a table furnished with a reading lamp, and just in front of a lovely fire. At six o'clock I heard him calling one of the married couples in an adjacent room, with the words, "I will fear no evil," and yet again giving orders that the young father and mother whom I mentioned above should not be disturbed at the hour they had named, for the baby had been restless at night.

We breakfasted by lamplight at seven o'clock, and Mr. Chapman, who had prepared his own breakfast earlier, joined us at eight o'clock for family worship. We then separated for the forenoon, and Miss Hanbury took me for a long walk over the bridge and through showy fields, telling me many incidents about Mr. Chapman's gospel wanderings in Spain; and about George Brealey's work on the Blackdown Hills, where she herself resides, and about Mr. and Mrs. Pennefather's summer visit to her home—"The Firs,"—and about George Muller's work in Bristol. Thus the morning passed pleasantly by under a lovely winter sun; and after dinner at twelve o'clock I explored the neighbourhood a little, till it was time for the Bible reading at half-past three; the Song of Solomon occupied our thoughts till nearly six o'clock, when we had tea, during which fresh visitors from a distance came in, intending to stay for the night.

But at seven o'clock Mr. Chapman, according to promise,

took me away with Mr. Hake to a little room at the end of the courtyard, which I had not seen before, and for two hours unfolded to me his thoughts and researches on prophecy; and with the gentlest, and with what it almost seems presumption to call the most teachable spirit sought to know my mind. This is what strikes me most of all in the retrospect; that a man so well born, so well educated, muscularly so strong and vigorous, such a traveller, so much sought after, one who knows the Lord face to face, should be so lowly. But the last characteristic accounts for it all—communion with God makes him childlike.

WEDNESDAY, DEC. 11.—A text was given me, and my candle and fire lighted yet earlier this morning. Prayers and breakfast ended, I visited Mr. Chapman's workshop; carried away a bread platter cut by his own lathe, took farewell of good old Mr. Hake and some of the other guests, and while a large party accompanied Miss Hanbury to the train, we walked together by a lonely road to the station. This was the most profitable time I had yet had. I asked him many questions about the Christian life, and got the broadest, most comprehensive answers. I told him of a dear friend of mine, a perfectionist, who said he had got back to Adam's state—no sin in him, but only the possibility of sinning if he did not watch. "Adam's state!" he said with vehemence; "back to Adam's state! I would not change places with Adam before the fall for a hundred thousand worlds!"

Speaking of prayer, he said, "When I bow to God, God stoops to me." Speaking of wholehearted service, he said, "As the father and child do all they can to please each other, so I do all I can to please God, and God does all He can to please me."

On the subject of gaining the mastery over besetting sins he was very positive. He said, "Give yourself to attacking the filthiness of the spirit more than the filthiness of the flesh—pride, selfishness, self-seeking, etc.,—these are

the ringleaders, aim at them. 'Fight ye not with small or great, save only with the king of Israel.' While you are occupied in gaining the victory over little sins, great sins will be occupied in gaining the victory over you. When great sins are overcome little sins fall with them."

Another time he said, "As the serpent was wise to destroy, so Christ is wise to save." And again, hearing of a heavy disappointment, he observed, "Happy to become thus richer: let us count every loss gain."

Thus we reached the train—in falling snow and bitter cold, but our hearts were full. He could not help thinking how much better off he was than Adam, and referred to the Christian's knowledge and privileges again and again, notwithstanding the in-dwelling of sin. "There it is, there it is!" were his thoughts concerning inward corruption, if not his words; "but what of that? There He is in whom God delights; and God has given Him to me, and me to Him."

CHRIST—THE LIGHT.

WHEN the Lord Jesus uttered those wondrous words in John ix. 5—"As long as I am in the world, I am the light of the world"—He gave voice to one of the mightiest truths in connection with His manifestation as the Son of God on this earth. It was on seeing the blind man spoken of in verse 1, and after the disputation with the Pharisees in the temple, when He commenced by saying to them—with that authority which belongs only to Him—"I am the light of the world" (chap. viii. 12). He was the light of the world as long as He was in the world. As another has said, "He was the essential or absolute light, in opposition to all its imperfect manifestations." He was the only perfect One, and in Him is no darkness at all.

But the Lord died and rose again from among the dead. This is a glorious, mighty fact—the foundation of everything to the believer. He is gone above and has sat down on His Father's throne. So, by His leaving the world, the light was withdrawn and the whole scene left in darkness. The last the world knows of the man Christ Jesus is as a *dead* man. It knows really nothing of resurrection. *That* is nothing to them; they are in moral darkness about it all. After His resurrection, the Lord appeared to His own on more than one occasion, ere He ascended to His Father. But what does the world know of *that*? Absolutely nothing! All the cultured agnosticism and much-vaunted philosophy man has ever evolved has in it no trace of a knowledge of a risen Saviour. The world has been left in profoundest darkness since the cross, so far as the realisation of the favour of God is concerned, and its old character as being entirely at enmity with God is not one whit changed. Christians need to apprehend this truth of Christ's resurrection more than they do; not to the ignoring of other truths, but to give each its due place and prominence.

How blessed is the position of one to whom God has revealed Himself as a Saviour-God. It is true that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," but it is equally true that "God hath revealed them *unto us* by His Spirit" (1 Cor. ii. 9-10). The fact that "we know" is affirmed over and over again in the New Testament. The Spirit has led us into the truth and shows us the Christ of God (John xvi. 13-14). *We* are not partakers of the world's darkness, hence it is the world understands us not, even as it did not understand the blessed One Himself, for we walk in the light, even as He is in the light.

It is because of this fact that the Lord has left us here as His witnesses, ambassadors, servants, watchmen. We are His ambassadors in a scene where they crucified the

Lord of glory and cast Him out. We are in a hostile country and are passing through it, testifying both to and against the world. We are watchmen too, and the startling cry rings out, "Watchman, what of the night?" How are we standing regarding it?"

There never was a graver day in the church's history than now. It is true we do not hear the lion's roar of persecution, but we are liable to be deceived by "the angel of light." Error is advancing like a flood in volume and in how many subtle forms and guises? The enemy knows that no time is to be lost and a thousand tongues proclaim that "it is the last hour" (Rotherham). How we ought to do all in such a way that the Lord could rejoice in when He comes. And He is soon coming! How our eyes ought to be up unto Him, while we are "on the tiptoe of expectation" of Him. He will end our vigils, His desire will be granted for we shall be with Him where He is, we shall be like Him for we shall see Him as He is. No tears then, no anxious fears then, neither any sadness. "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." All because we will be where He will be. May He enable us more and more to enter into these things, "and so much the more as ye see the day approaching."
—J.A., Queensland.

JUSTIFICATION.

God, the Author	...	...	...	...	Rom. iii. 26
Grace, the Spring	...	...	...	...	Rom. iii. 24
Blood, the Ground	...	...	...	...	Rom. v. 9
Resurrection, the Acknowledgment	...	...	...	...	Rom. iv. 25
Faith, the Principle	...	...	...	...	Rom. v. 1
Works, the Evidence	...	...	...	...	James ii. 24

THE PROSPECT.

SAYS FAITH, "Look yonder, see the crown
Laid up in heaven above!"
Says HOPE, "Anon it shall be mine."
"I'll wear it soon," says LOVE.

DESIRE doth say, "What's there?
My crown! then to that place I'll flee;
I cannot bear a longer stay,
My rest I fain would see."

"But stay," says PATIENCE, "wait awhile,
The crown's for those who fight;
The prize for those who run the race,
By faith, and not by sight."

Thus FAITH doth take a pleasing view,
HOPE waits, LOVE sits and sings;
DESIRE, she flutters to be gone,
But PATIENCE clips her wings.—*Old Author.*

FACTS AND INCIDENTS FROM INDIA.

TO THE EDITORS.—I enclose the accompanying "Facts and Incidents" as I am delighted to see an interest in the Lord's work in your little magazine. I thank you for your editorial "Who will go for us?" I trust many will come to this land of need and suffering from New Zealand—I am, etc., George Humphries, Kamakerai, Kollegal, South India.

"FACTS are stubborn things," Indian famine facts should be stirring things, stirring us to labours of love, and prayers of faith, on behalf of famine sufferers in India. Whilst 19 million famine deaths have occurred during the past ten years, it is a fact that famine is still sore in the land. As I write there are 431,000 persons in receipt of famine relief.

It is reported as a fact by the medical officer of Rajaputana, that during famine poor people eat the bark of trees, and rock ground into powder to stay the pangs of hunger. A boy in our "Home" remembers how that before his mother and father died, they ground up wood to make bread. In the famine district I have seen children feeding with dogs and eating refuse from the gutters. It is a sad fact that "in normal years there are 40 millions of people in India who do not know the sensation of a full stomach, except in the brief mango season."

Surely you will pray for overburdened missionaries in India, when you learn the fact that 19 well-beloved and precious workers have died from the overwork, etc., of the awful visitation of the past two years.

It is a well-known fact that there are 24 thousand famine orphans in the care of missionaries, of these our own missionaries are caring for over 400, distributed as follows:—

- Mr. E. M. MacGavin, Sulga, Belgaum, 40 boys.
- Mr. V. F. Hunter, Belgaum, 77 girls.
- Mr. E. Lynn, Kollegal, Coimbatore Dist., 52 girls.
- Mr. G. Humphries, Kamakerai, Kollegal, 27 boys.
- Mr. Patient, Malvalli, Mysore State, 33 boys.
- Mr. T. H. Maynard, Sholapuram, Tinneveli, 57 boys.
- Mr. F. Rowat, Mihijam, E.I.R., Bengal Pres., 31 girls and 3 boys.
- Mr. E. Cornelius, Jamtara, E.I.R., Bengal Pres., 14 girls and 14 boys.
- Mr. W. Hearn, Kamatur, E.I.R., Bengal Pres., 32 boys.
- Mr. C. Dibben, Sagjuria, Mihijam, 22 boys.
- Mr. G. Panes, Kadhar, *via* Baidyunath, Deoghar, Bengal, 16 boys.

This means that to fulfil all their duties of caring for converts, evangelising the heathen, etc., these servants of Christ must labour hard from before sunrise until after sunset. Pray for them.

In company with a fellow missionary I have been preaching Christ at a Hindoo festival, this being the sixth annual visit I have paid to this fair. On this occasion we had attentive crowds as we preached from beneath the grateful shade of a tree, or from a fallen log for a platform. Once we proclaimed the gospel in front of the heathen temple like Paul on Mars' Hill, and from the shade of the vile idol car, we could not be nearer heathenism without being contaminated. A scoffer turned the tables against himself by contradicting his own argument, and received the ridicule of his co-religionists.

The local tradition as to the rise of this festival is that a holy (?) man who lived here used to fast as he walked 100 miles to visit his god. To reward this piety Vishnu appeared to him in his plate as he was eating in his village and offered to fulfil any wish he expressed; the devotee asked Vishnu to be present and be worshipped in his village, upon which Vishnu consented to be worshipped as Rama. For a time the brass plate was worshipped and as the place grew in fame an idol of gold studded with rubies was made, a temple built, and an idol car with disgusting carvings upon it constructed.

A word of explanation about Vishnu may interest, he is the second and sometimes third person in the Hindu triad, he is said to have 10 incarnations, such as his appearance as a fish, a boar, a dwarf, a boy, etc. Rama as a king's son is Vishnu's seventh avatar (incarnation), the tenth incarnation has yet to take place, when he will appear on a white horse wielding a sword bringing deliverance to his followers and scattering his foes. This hope is only in the puranas (sacred books) and is not bright in the lives of the Hindus; our hope of our Lord's coming is sure and therefore bright and living.

Rama was (before he was made a god) the king who conquered the aborigines of India and subjugated Ceylon, his history is like an exaggerated story of Jack the giant-

killer, and yet millions believe that he is the true God, and that by hearing his exploits recounted they are cleansed from all sin. Will you not pray that they may turn to Christ for cleansing and learn to "love His appearing?"

THE COMING AGAIN OF OUR LORD.

READ JOHN XIV. 1-3.

WHAT words of comfort these must have been to the disciples of Jesus who in a little while would not see Him: "I go to prepare a place for you." How blessed to know that, in the Father's house, He is still occupied with us. Once He laid aside His glory, and "though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." He went right to the cross for us, and "once suffered for sins the just for the unjust, that He might bring us to God," and, blessed be His name, that work is finished, and He has been exalted to the right hand of the Majesty on high, where He waits for that moment when He shall come forth and fulfil His promise—"I will come again and receive you unto Myself." This is no mere fancy or myth, but His own precious promise to each of our hearts. So surely as He went away, so surely He will come again.

Turn now to the first chapter of the Acts and we find Jesus just about to leave His own and to be taken up into heaven, and there as they are gathered around Him, He tells them of the power they will shortly receive, enabling them to witness for Him in Jerusalem and unto the uttermost parts of the earth (verse 9); and "while they beheld, He was taken up and a cloud received Him out of their sight." What comfort it must have brought to their hearts again, as they looked stedfastly toward heaven, and saw Him taken from them, to hear the words from the two men, which said "This same Jesus, which is taken up from you

into heaven, *shall so come* in like manner as ye have seen Him go into heaven." Ah! it was Jesus they were beholding and longing after, and it will be Jesus Himself, this same Jesus, who shall soon come again and receive us unto Himself. May we each one remember this and seek so to live down here that we may not be "ashamed before *Him* at His coming."

What a sad mistake many are making to-day by saying that when a believer dies the Lord's coming takes place. The apostle Paul believed and taught differently; for He said in Phil. i. 23, that he had a desire to *depart* and to be with Christ; and in 2 Cor. v. 8, he was willing to be *absent* from the body and to be *present* with the Lord: plainly showing that at death the believer *goes to Christ*, while at His coming *He comes* and receives us to Himself.

You will remember how that when Rebekah was being led through the wilderness for Isaac, Isaac did not wait at home till Rebekah was brought to where he dwelt, but as the journey drew to an end, Isaac, who no doubt was expecting her, rose up from where he dwelt and *came forth* to meet her; and so, beloved child of God, our Isaac will soon come forth from His Father's house, where He now is, to meet us in the air. "For the Lord Himself shall descend from heaven with a shout" (1 Thess. iv. 13-17), when all who are asleep in Christ shall be raised, and we who are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord.—J. H. SAXBY, N.S.W.

Acknowledgments.

For Maori work—Eph. ii. 13	...	...	...	£5	0	0
" " Bluff	...	...	...	4	0	0
" " Christchurch	...	...	...	2	0	0
Bluff, for a South Island worker	...	...	...	2	0	0
Anonymous, for Argentine, South America	...	...	...	0	7	6

LETTER FROM MR. JAMES CAMPBELL.

The following portion of a letter just received from Mr. Campbell, will be read with interest by those who remember him.

YOU will have noticed, I doubt not, that Mark tells us our Lord appointed the twelve that they "might be with Him," and that He might send them forth to preach and to have power, etc., There is great danger in these days of neglecting that which is of chief importance, viz, the being *with Him*. In these days of haste it is difficult to get time to be with Him, but if we are to have the *power* we must, like Himself, get away into "a solitary place and pray;" then like Him we shall be able to say "No" to friends and multitudes when they request us to get out of the path that *He* has marked out for us.

A brother, D. Scott, and I are having meetings here (Dunmullin, Ireland). It has long been on my mind to try and help on a little in this place. The Lord saved and gathered a company here about twenty years ago. They were in much need of help, and there has been some little reviving, and I trust the Lord has still some better things for them.

The summer has been very backward, cold, wet and stormy, and few tents have been put up yet. I hear of two going up this week (June 19), and I think I heard of other two that were up some weeks, and there has been some conversion work in various places. Doubtless *He* is doing *His* own work in spite of the determined opposition of Satan and the indifference of His own who ought to be whole-hearted in helping on the work. It is sad to contemplate how many Satan has to do his hellish work, and so few comparatively to do the work of the Lord, and alas, much that professes to be the work of the Lord and blazed abroad as such, proves itself to be the work of man that only endures for a little while.

Please remember me in love to any of the Lord's own that know or remember me. I cannot at present say anything about what is before, at least not far; but all is in His own hand.

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 all questions. Answers should be brief and simple, and must reach us not later than the 15th of the month.

1.—Is the way in which the usual Bible-reading meetings are conducted in assemblies the most scriptural? If so, what is the reason that when recognised teachers are present we get so much less for our souls than if those teachers addressed the gathered saints?

1.—A certain dairy factory will, in all probability, become a co-operative one. Each of the milk suppliers is supposed to take shares or sell his milk to the company at a sacrifice. Would it be entering an "unequal yoke" to take shares with unbelievers in such a factory?

It is of course natural for us to desire to obtain the highest current price for whatever commodity we have to sell, and the desire is not a wrong one; but if in order to obtain the best price we have to disobey the Lord or grieve Him, then it is clearly our *duty* and *privilege* to suffer loss by accepting the lower price, and so, in a small measure, be partakers of the sufferings of Christ (1 Peter iv. 12-19). For a child of God to take shares in any company in which there are unbelievers holding shares is, I think, unquestionably a violation of the command "Be ye not unequally yoked together with unbelievers." As however some Christians have difficulty in discriminating between what is and what is not a yoke, let us start with a definition of what in Scripture constitutes a yoke in such cases as the

one under consideration. I think a fair definition would be, "A voluntary bond of union between two or more persons united together for a special or general object." It is many years since I first met with an illustration that appears to me to clearly bring out the distinction between what is, and what is not, a yoke. A man standing at his window sees in the street several men trying to take a horse and cart out of the mud. He sees the difficulty and runs out to help them. There is no yoke in this; he simply renders needed assistance. But if all joined themselves into a society for the purpose of doing that kind of work, they would be yoked together. Two or more being in a partnership in a business is a business yoke. The principle is the same whether it be a partnership between two to carry on, say, a grocery business, or 20, 50, or 500 to carry on a dairy factory. A shareholder in a company is yoked with the company. He may be able to take off the yoke at a minute's notice or it may be a fixed yoke for a term of years, there is no difference, so long as he is in the partnership he is yoked, and if there are believers and unbelievers in it it is an *unequal* yoke. "Thou shalt not yoke an ox with an ass." Why not? it is surely right to get your land ploughed. True! but the ox was a clean animal, offered in sacrifice, an ass was an unclean animal and for no purpose whatever were they to be yoked together. It was ceremonially an unequal yoke and was prohibited. Brethren and sisters, "Be ye not unequally yoked together with unbelievers . . . for what portion hath he that believeth with an unbeliever? Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. vi. 14-18, R.V.).—C.R.

These companies being formed in order that the produce (milk) could be manufactured and marketed at the least possible cost and not for any speculative purpose or for the purpose of boycotting any one, we do not see that there is any harm so long as everything is done in an honest man-

ner which is the case so far as I know after four years connection with one. The unequal yoke is there so far as the majority of suppliers are unconverted, yet in many cases (sad to say) these are more straightforward in their business transactions than professed Christians. To those who are exercised about this matter I would say let there be no bondage, but let every man be fully persuaded in his own mind. If the company is willing to buy milk at a price equal to that given by a proprietary company, any risk and all worry will be avoided by selling, as the greatest trouble in these companies is "many men many minds."—G.J.M.

[We have also a reply from J.K. which is along the same lines as C.R.—Eds.]

2.—What is the ground for the oft-made statement that Noah was 120 years building the ark and preaching?

Gen. vi. 3 answers the length of time for preparing the ark as I believe it was then God made known His mind to Noah. 2 Peter ii. 5 proves that Noah was a preacher. It is true that Gen. v. 32 seems to contradict my first statement as Noah is there spoken of as 500 years old while it states that he was 600 years old when the flood took place. Such however is not the case, chap. v. is taken up with the genealogy of the seed of Seth and is again continued in chap. xi. 10 through the seed of Shem, the line of which Christ came. This verse proves the age of Shem to be 98 years when the flood took place, and chap. ix. 24 proves Ham to be the youngest son, and chap. x. 21 proves Japheth to be the eldest. From these scriptures we see that only one (Japheth) could have been born when Noah was five hundred years old, and probably none of them when the command to build the ark was given. But God spake of them as heirs with their father Noah in His purpose of grace. "He calleth those things which be not as though they were" (Rom. iv. 17).—G.J.M.

ALL-DAY MEETINGS.

RONGOTEA.—There was a fair number at the meetings on August 9 and 10, considering it was hurriedly arranged and the weather very cold. They were stiff to begin with, which had the effect of casting us much upon the Lord, the result being that we realised a good time toward the end, the Lord giving us one soul to finish up with. The open-air meeting on the evening of the 9th was a record one (for numbers), doubtless on account of a goodly number of people turning up to witness the fireworks (Coronation display) in the square. Those who ministered the Word were Brn. J. Coppin, Curran, Chrystall, Vagge, and T. Rowe.

EDITORS' JOTTINGS.

QUEENSLAND.—Br. Grubb still continues cottage meetings every night in Toowoomba, and some of the people seem desirous of being saved. Eight Christians have been baptised and seven of these added to the assembly, so the Lord is granting some "droppings," but "showers of blessing" is pleaded.—A young man from Warwick—J. Wilkinson—has gone out with another young man to New Caledonia to labour for the Lord, looking to Him alone.

SOUTH ISLAND GOSPEL CARRIAGE.—Brn. Binskin and Phillips are in Timaru just now, scattering the "good seed" by voice and printed matter. Br. Bryde, formerly with the carriage, has safely reached home near Sydney after an absence of over two years and seven months, and found his wife and family all well. He remembers with gratitude the much kindness received from the Lord through His people whilst labouring in New Zealand.

NORTH ISLAND GOSPEL CARRIAGE.—Any communications for Mr. C. J. A. Haselden regarding the carriage should be addressed to Sarawai St., Parnell, Auckland.

MAORI WORK.—Br. Smith and Miss Allen have been up the Wanganui river as far as Parinui. Although not permitted to preach openly when last there as the chief was opposed to the truth, they found that he had died and the present chief was no other than a nice Christian man whom they knew. All, without exception, made them welcome. Meetings were carried on every night and seem to have been a blessing. Br. Smith may shortly visit the head of the river, God willing, and from there go on to Rotorua.

MARRIAGE.—On July 23, George Pearson of the North Island Gospel Carriage was married to Sarah Ann Watson of Wangarei. We wish our dear brother and sister all good wishes and trust that the new path in life they have entered together will have much of the Lord's presence and blessing.

Mr. Hinman is still experiencing good meetings in Auckland, and the Lord's hand is stretched out still in the conversion of sinners and blessing of saints, affording continual thanksgiving and praise. For some weeks the model and paintings of the tabernacle have been used with much profit. Our brother has changed his place of residence, the new address being Collingwood St., Ponsonby, Auckland.

Mr. LeCouteur is still "pegging away" at Ashburton, the meetings have been fairly well attended, and some have professed salvation. He has had one or two meetings at Tinwald, but not many came out. Our brother is not anxious to see professions if they have not the real thing, it is only God's work that will stand. Address—c/o Mr. H. Segers, Draper, Ashburton.

Mr. Harrison is still about Kaikora N. and neighbourhood and is having cheering times, three fresh houses have been opened for cottage meetings. He has visited Hampden and has thoughts of going again, also to Te Aute.

Mr. Scouler is about free to move out again in gospel labours, and is looking up for guidance as to where the Lord would have him be, and would value an interest in the prayers of saints.

Miss Ferguson has safely arrived in South Africa and has been appointed to the Burgher Camp, Wentworth, near Durban, Natal. She is very comfortably situated, is in good health, and very thankful the Lord led her to volunteer for Africa. The Lord has given many tokens of His guidance.

Mr. J. Coppin has returned to Petone after a lengthened stay in Hawera where the Lord has granted a time of reviving. Several have been baptised and added to the assembly. Our brother hopes soon (D.V.) to go back again for a little while.

Messrs F. Ferguson and A. E. Perkins have been in Napier for a fortnight holding meetings and also visited Hastings. The former is going again to Kent Road for a little, and the latter is at Kaikora labouring with Br. Harrison.

Mr. Johnson is back home in Christchurch after a visit to the North Island extending over three months.

NEITHER STALE NOR DRY.

A Christian is what he is between God and his own soul. A short prayer will get to heaven quicker than a long one.

The church without a prayer-meeting is a body without a heart.

Those who do not make God "Lord of all," do not make Him *Lord* at all.

We are never well informed of the truth till we are conformed to the truth.

A true Christian is not satisfied with escaping hell; he is just as anxious to escape the pollution of sin.

Is not *home* too often the scene of our greatest failures, our most manifest inconsistencies, our least resistance to the enemy, and accordingly his greatest successes over us?

One pound of daily walk has more effect than a ton of talk.

There may be pride in rags, in a solemn look, and in a lowly carriage.

The presence of sin in the flesh by no means obliges us to walk after the flesh.

John Wesley said, "I feel and grieve, but, by the grace of God I fret at nothing."

Believe it, our truest Ebenezers will be raised by our Zarephaths ("the place of furnaces").

A great many people go to meetings praying that they may hear preaching that will hit somebody else.

The heaviest job a Christian ever undertakes is when he tries to serve God and the world at the same time.

It is vastly more to edification to speak of what God has done for us, than to speak of what we have done for God.

The hand which was pierced for thee is ordering thy trials, He who roused the storm is the hiding-place from it.

Do not try to penetrate the cloud which God "brings over the earth," and to look through it. Keep your eye steadily fixed on the bow. The mystery is His, the promise is yours.

It is pleasing to know that after the higher critics are dead, and some other ecclesiastical fad is amusing Christendom, the Bible will go right on in vigour and blessing to humanity.

Patience is a grace which the angels cannot manifest. It is a flower of earth;—it blooms not in Paradise; it requires tribulation for its exercise; it is nurtured only amid wind, and hail, and storm.

St. Augustine's confession:—"I have a whole Christ for my salvation; the whole Bible for my instruction and guidance; the whole church of God for my fellowship; the whole of the Spirit's ministry in it; the whole world for my parish; that I may be a true catholic and never become sectarian."

F.F.'s Note-book.

The _____

NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Romans xiv. 19.

VOL. IV.—No. 10.

OCTOBER, 1902.

APOSTOLIC CHRISTIANITY.

CONTINUATION.

ANOTHER remarkable feature in the opening of the Acts of the Apostles is the wonderful prominence given to the name of Jesus. The power of this name is used by the apostle Peter to the lame man who sat at the beautiful gate of the temple, and through it he is made to stand, leap, and walk. Then when the multitude, immediately after, ran together into Solomon's porch to see this amazing sight, Peter is once more led of the Spirit to bring home to the Jews their awful guilt in murdering their Messiah—denying the Holy One and the Just they desired a murderer to be granted unto them. Then follows the magnificent testimony that "His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this *perfect soundness* in the presence of you all." Again, in chap. iv. this Spirit-filled apostle said: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth . . . doth this man stand here before you whole."

Thus the name that had by the Jews been so long and bitterly hated; which they had so earnestly sought to get rid of; had now got a resurrection in a way they had little expected. The Person was removed—they had nailed Him

to the tree on Golgotha and laid His body in Joseph's new tomb—but the power of the name remained. And Peter affirmed that there was "none other name under heaven fitting among men whereby we must be saved" (Acts iv. 12).

We can easily imagine the consternation and discomfiture of the Jewish leaders when they saw such amazing things coming to pass—a man above forty years of age and lame from his birth, yet in one moment of time healed by the power of that name—which fact as they themselves confess (chap. iv. 16) they could neither deny nor alter. "But," said they, "that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name." The Holy Spirit was using the power of this name with such effect, through the apostles, that His murderers are filled with fear. As the honour, dignity, interests, and claims of God the Father were safe only in the hands of the Son, the honour of the Lord can only be truly safeguarded by God the Holy Spirit.

How sadly the name of Jesus has been belittled, lowered, and dragged in the mud, in our day! How flippantly and irreverently it is used by some who profess to know Him; while others take it on their lips with oaths and curses. His precious blood, too, which alone saves from sin, is used by the vulgar and profane to qualify their ordinary filthy conversation.

What a contrast to all this is the testimony of heaven! We read in Phil. ii. 9 that "God also hath highly exalted Him and given Him *the name which is above every name*, that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Oh for apostolic faith and confidence in the Person of Christ, then shall we use His name as they used it! In a day of irreverence and profanity our whole teaching and testimony should be an example and a rebuke. May He

make it to be such; and keep us in line with the Spirit who ever remembers what is due to Him.

To recapitulate, we see that there is in that name: Salvation (Acts ii. 21, iv. 12); forgiveness (Acts x. 43); healing of the body (Acts iii. 6); power to cast out devils (Mark ix. 38); answers to prayer (John xiv. 13); the Holy Spirit given (John xiv. 26). May the Holy Spirit make it a living reality to us!

The next point we would emphasize in early christianity is that the object in their preaching was to turn men *from* iniquity (Acts iii. 26). It was then and ever should be a "right-about-face;" a turning "to God from idols to serve the living and true God and to wait for His Son from heaven."

They were most distinctly taken out of the world and added to the Lord (Acts v. 14). We could not for a moment imagine a young convert continuing to keep rank with his old companions as some do now; but we notice, rather, that it is said of them, "They went to *their own company*" (Acts iv. 23). The Church of God is a company *taken or called out of this world*, and this truth should be practically acknowledged in daily life. The idea of making the most of both worlds—in the popular sense—does not appear to have taken possession of the early Christians, for they took joyfully the spoiling of their goods, and counted it an honour to suffer shame for the name (Acts v. 41). It was not expected then that the world would understand them, and the company of called-out-ones in the various places were not likely to get the world's patronage.

As to the matter of *turning men from iniquity* we believe much depends on the character of the ministry given. In the beginning of the Acts we frequently read that the apostles were "filled with the Spirit" (see Acts ii. 4; iv. 8, 31; vi. 3, 5; vii. 55, &c.), therefore we are not surprised that four things specially characterised their testimony. In Acts iv. 33 we read: "With great power gave the apostles

witness of the resurrection and great grace was upon them all;" in chap. v. 11: "Great fear came upon all the church;" and in chap. vi. 8: "Stephen full of faith and power did great wonders and miracles among the people." "*Great power—great grace—great fear—great wonders!*"

Truly these were the days of miracles, and as the omnipotent Spirit is still with us these days and these signs should not be things of the past. The simple difference between Holy Spirit ministry and mere intellectual exposition is that the latter lacks the power, consequently it lacks the results that should follow. "Great power" can never come from human energy, intellect, or eloquence; but it was granted to the apostles in answer to the prayer of faith. Concerning Jacob too we read (Gen. xxxii. 28), "As a prince hast thou *power with God and with men* and hast prevailed." This order can never be reversed. Power with God means power with men; no power with God means no power with men. A man filled with the Spirit has power—power to confess Christ; power to convict men; power to prevail. In such a one the Holy Spirit gets an opportunity to fulfil His mission here: "He shall convict the world of sin.—He shall glorify Me."

Little power, alas! characterises most of the preaching of the present time, therefore no wonder that little grace is upon us. Instead of practically realising our stand in grace (Rom. v. 2) and being able to return good for evil, and manifest grace to all, we forget our death with Christ and stand upon the dignity of the old man instead of the grace of the new. Little power means little grace, and little of the Spirit; and it also means little fear and reverence in the church, and little or no wonders and miracles performed. It requires no argument to prove that we cannot work wonders; therefore like Israel of old the fear of us and the dread of us will never be realised unless God is with us.

We may claim and have claimed that we are on divine ground, carrying out the oracles of God as at first delivered,

but we fear the claim is often an empty boast, as the practical results prove. We may and do desire the right thing—the genuine fire from heaven—but in order to realise it we must grasp the fact of our own impotence and His (the Spirit's) omnipotence as we have never grasped it before. If we are Spirit filled and Spirit led the four "great" things just referred to will, in some measure at least, characterise our testimony to the Church and the world as at the beginning.

We cannot, of course, deny the fact of present day ruin and failure around us; and the further fact that Scripture predicts that the last days will be the worst; yet, notwithstanding these things, we believe, did we really come back to apostolic christianity, greater joy, power, grace, and blessing would be ours. May our hearts be stirred up as to the *conditions of blessing* and our desires increased to go in for it.—C.H.H.

"NOT LAWFUL TO UTTER."

2 CORINTHIANS xii. 4.

NOTE well the manner of the phrase. Paul had apostleship, had unction, and had utterance. Nay, more; by day and by night, and sometimes all night and all day, he was God's pioneer witness on virgin soil. Indeed the whole vision of Paul's life—right on to premature old age, when he waves back to the East his last adieux from Rome—is that of sheer irrepressibility and spiritual freshness. This, we say, is the man whom God claims as His witness, the man who had that old snatch of desert song humming in his soul—"Spring up, O well!" That the well did spring up, and that too unto the everlasting life of many, is indeed a first century certainty. There is no dryness here, though all around is arid desert, for God's river was full, and of that fulness did he, Paul, receive; yea, inflowing grace for outflowing grace.

We say this man is a joy unto the household of God, because of his sheer irrepressibility and evergreenness. He has always a word of comfort and cheer, uttered often out of his deep infirmities and sore straits.

What then, we would hasten to enquire, is the avowed source of all this spiritual outflow and divine unction in every burning word of Paul's? Why, of course, the specific source of his power lies in the above word, which declares that *the man has a secret*. Paul can preach for hours and at all hours; can preach a Eutychus asleep, as he had preached a hundred such men awake for evermore. He has much to say, but also—note the word—*much more that he cannot say*.

His life's secret was in the "unspeakable words" that fed with endless supply all his other streaming messages. There were words "*not lawful to utter*," and yet how endless was the utterance they led to! Note it then, God's preacher, whose it is to be watered ere thou waterest others.

Called to publicity, to be a by-word, to preach in season and out of season, Paul hath yet his sacred retreat in life, where in the covert of God's pavilion, he doth hide himself. God hath had heavenly transactions with the man, hath whispered those "*unspeakable words*" into his ears, and for ever sealed His servant's lips. Loud and long will that poor voice of his ("speech contemptible") be raised for God with the throat dry, yet the soul never. Nay, never dry, is the preacher's soul who has such secret "*unspeakable words*" to retire back upon.

Having fed others, here is ever ready for him the spread table of God's good things, spread by God's own hands. Why is it "not lawful" for others to feast hereat; ah! why indeed? Christ's own answer is ready to hand. There is an old tryst, an old promise, in the words—"I will sup with him and he with Me!" We do not get "our message," but we "sup" and get that which may *never be uttered to soul of man*. HOW OFTEN THE DIVINE HOST IS GRIEVED TO SEE

US SECRETING FOR OTHERS AT HIS BANQUET WHAT HE WOULD WE SECRETED IN OURSELVES!

Here then, in these sequestered back-paths of the soul, the costliest treasure of God's preacher is acquired. We mean that old mystery-word—*unction*. It is not utterance nor fluency, nor eloquence; but the *unutterable thing* of the Christian life, when speech as a vehicle of communication is dethroned and cast in the dust, albeit Christ shows His smiling face and "our hearts burn within us" by the way. God would thus reveal to us how inexorably He claims in our lives just such holy garden-land as He found in Paul's; in which the Lord God would walk in the cool of the day, communing with us. Here, far from the ken of brother-saint or brother-man, we may behold something man's eye never saw—"the Father, which seeth in secret."

Oh, blasting publicity! Oh, soul-withering cleverness! Oh, itching ears of man! Ye are the church's Amalekites, her thorns in the side.

Thus, then, we learn a somewhat startling fact in Paul's life. Glorious apostle though he was, *they never got his best, nor yet saw him at his best*. Paul kept the best for God even as God had kept His best for Paul! Living by grace and preaching that grace he lived by, yet was he under law in one matter.

"It is not lawful to utter" the secret of my God!

Now surely just here, amid deep mystery, there are words of simplicity. Surely there are many so-called words that are really deeds. And even as a strong, far-reaching deed mounts up to the ears of God with a clear, ringing trumpet voice, so in Paul's life those "unutterable words" were daily coming out in iron deeds, "not lawful to utter," yet fanning the flame of life and energising him to living action.

Then, beloved, if perchance some such "words" are ours, let us breathe them not to man. Keep them as life's capital, life's foundation-treasure in the earthen vessel.

Paul will not glory in Paul the preacher, nor yet in Paul the martyr even; but ah! "of such a one will I glory," saith he; even of *Paul the man with a secret*, the nameless "man in Christ" of "fourteen years ago" who heard "unutterable words." Of such a one would he glory; of Paul the exalted chief of sinners; Paul the cleansed leper, who was charged, like the other leper of Galilee, "*See thou say nothing to any man.*"

Beholding the glory of God, not as in a glass, but in Heaven's third heaven, Paul was changed. See then, Paul, that you *say* nothing of this to any man, but go down life's way and *shew thyself*.

So unlawful was it before all high heaven to *speak* of this secret transaction, that the human participant in it is, in Paul's mouth, a *third* person, an old friend of fourteen years ago!

Note, we say, this quaint manner of his in shutting up all the possible by-paths that might lead to his keep, his fastness, the Lord's garden-land in his life. Herein then, behold Paul the *puzzle* and Paul the *power*! He was better than all his preaching; for he had a better time with God than he ever had with man, and was a true star in God's firmament in the truly spiritual sense. Stars do not speak, they *shine*; and yet, forsooth, what saith the Scripture? "There is no speech nor language where their voice is not heard; their line is gone out through all the earth, and their words unto the end of the world."

Eloquence indeed! What so eloquent as such silence! —*shining silence*! See thou *say nothing* to any man, but go thy way and *shew thyself*. Offer the "*living sacrifice*" (Rom. xii. 1). "Of such a one will I glory."—D. CRAWFORD, Luanza.

Alas! that so many treat time as though it were eternity, and treat eternity as though it were but time. An old sundial said: "I mark time. Dost thou?"

THEY SHALL NEVER PERISH.

THESSE are very precious words to the one whose eyes have been opened to see something of the awfulness of eternal punishment! Well do I remember the moment when my eyes were opened to my own danger of meeting God in my sins, and I trembled at the thought of such a meeting; but now how sweet to me is that word, "Never perish." But who spoke it?—the Lord Jesus Himself; and of whom was it spoken?—His own sheep. "They shall never perish."

"Oh, that our faith were but more simple,
Then we'd take Him at His word;
And our lives would be all sunshine
In the presence of our Lord."

Alas, many who say they are believers in Christ doubt this statement of His; some, because they think that in some measure at least their salvation depends upon themselves; others, because there are other scriptures that seem to teach that a believer in Christ may cease to be one of His sheep and thus "perish." So I would like, first, to compare this statement with similar ones in the Scriptures, and then look at some of those scriptures that are used as objections.

WHY MAY NOT A SHEEP OF CHRIST'S PERISH?

1.—Because they are the Father's gift to Him (John xvii). The Father chose them before the foundation of the world was laid (Eph i. 4), and then gave them to His Son, who also says, "Those Thou gavest Me I have kept."

2.—Because they have been purchased with the precious blood of Christ (Acts xx. 28; 1 Pet. i. 18-19). He has bought them, He has paid a great price for them, and therefore they will never cease to be His. Others, He says, are not His sheep, they shall perish for they have no shepherd; but believers are His and He is their Shepherd,

therefore they can never perish, none can pluck them out of His hand.

3.—Because believers are the children of God, born into His family through the operation of the Holy Spirit and the Word, made partakers of the divine nature. Now how can a child of God ever cease to be a child of His? and no child of God will ever go to hell, on that we are all agreed, I think. A child of God has eternal life (John iii. 36), this is not *conditional* life like the children of Israel had under the law. God saying, "This do and thou shalt live," life was meted out to them just as they went on keeping the commandments of God; but to us it is the gift of God (Rom. vi. 23). It is *eternal* life, so it can never end; and as a gift to us it will never be taken away from us, for "the gifts and calling of God are without repentance" (Rom. xi. 29). Furthermore, it is resurrection life, that is, life from the dead; the life which we have in Christ has already been through death, and so "dieth no more." Also it is hid in Christ (Col. iii. 3), so we cannot lose it.

4.—Because God has identified the believer with Christ—reckoning that we were one with Him in all He went through for us. Did He die? believers died with Him, to sin (Rom. vi.), to the law (Rom. vii.), to the world (Gal. vi. 14). Has He risen again? God hath raised us up together with Him (Eph. ii. 5-6, Col. ii. 12). Is He seated in heaven? God hath made us sit together in heavenly places in Christ. So that as God sees things, believers have already passed through death and judgment and the grave, we look back on these, and there is nought but glory before us. Oh, to know the blessedness of being one with Christ!

5.—Salvation is all of grace, not of works. "Oh," but one may say, "if we do not work we cannot expect to keep saved, if we sin we'll be lost." Well then that makes salvation "of works" after all. There are only the two principles, or ways of life in God's Word—law and grace. Life and righteousness were dependent on man's own

obedience and works, under the law (Ezek. xviii. 20-28); and the man who ceased to keep the law, died. But under grace, it is the perfect obedience and finished work of another, and that other, God's own Son, that saves the soul. It is not that Christ has done His part of the work and now we must do ours, before we are finally saved; that would be to frustrate the grace of God (Gal. ii. 21). Salvation is either a free gift which we do not deserve, or else wages that we have earned; but the Word says, "It is of grace and not of works." "But," says one, "are we not to work?" Yes, certainly, but not *for* salvation because we *are* saved, but as a matter of gratitude to the blessed One who died to save us. "Then," says another, "we can sin as much as we like, and it will be all right." I would ask such a one what he makes of 1 John iii. 9: "*Whosoever is born of God doth not commit sin, for His seed remaineth in him and he cannot sin because he is born of God.*" Does such a one forget that when God saves a man He plants within him a divine, holy nature which loves holiness and hates iniquity? This scripture means that the one who is "born of God" cannot *practise* sinning; first, because the divine nature within him will make him utterly miserable if he sins; second, because God says of Christ, "If His children forsake My law . . . then will I visit their transgressions with the rod . . . nevertheless My loving-kindness will I not utterly take from Him . . . His seed shall endure for ever" (Psa. lxxxix. 30-36). "Whom the Lord loveth He chasteneth."

6.—When a child of God sins, he has an Advocate with the Father, Jesus Christ the righteous. Now when Israel sinned, Moses the typical advocate fell down before God pleading their cause, and they were spared (Deut. ix. 18-19). How much more will God listen to Christ our Advocate and spare us for His sake. This only applies to His own people, for He says: "I pray *not* for the world, but for them which thou hast given Me." It is impossible, therefore, for

one who belongs to Christ to perish, for "He ever liveth to make intercession for them" (Heb. vii. 25).—R. G. GRUBB.

(To be continued, if the Lord will.)

FOR WORKERS IN THE SHADE.

IT was only a tiny seed at the first,
 And its power I little knew;
 But 'twas *sown*, and the germ from its prison burst,
 And was nourished by sunshine and dew.
 The grain of the past was a blessing at last,
 In the bountiful harvest that grew.

It was only a twittering song that I heard,
 The singer I could not see;
 It had burst from a caged but happy bird,
 Yet it carried a lesson to me—
 Our hearts may have cheer, though in limited sphere,
 Whate'er our surroundings may be.

It was only a word by the wayside spoke,
 And uttered with faltering breath;
 But a soul from the slumber of sin it awoke,
 And saved from the grim grasp of death.
 As a sparkling gem in a diadem,
 It shone in the Saviour's wreath.

Go hopefully on in the work of the day,
 Scatter broadcast the seed of the Word;
 Sing thy song, tho' unseen, drop the word by the way,
 And *leave the results* with the Lord.
 Tho' but little at most—and with nothing to boast,
 "What she could" will ensure a reward!

Blackdown Hills.

W. J. H. B.

Present faith, not past experience or comfort, keeps us from fainting in the hour of trial.

"HELP LORD, FOR THE GODLY MAN CEASETH."

AS one by one men of God like the late Mr. R. C. Chapman pass on from earth to heaven, men whose names have become as familiar to us as household words because of their godly life and example, we may well cry, "Help Lord!" for as far as we can see there are none rising up to take their place.

Neither God nor the power of His Spirit and His grace have failed, they are ever the same and always amply sufficient; but the spirit of the age, so manifest in the restless hurry and bustle of the world, has so invaded even our Christian life that "the practice of the presence of God"—which the dear old monk, Br. Laurence, in the middle of the seventeenth century, knew and wrote about—is fast dying out. That required time for much waiting upon God and for study of His blessed Word; but now the "hustle," so evident in the every-day life of our larger towns, makes such demands upon our time and energies that "waiting upon God" has come to mean spending perhaps half an hour in the morning and less in the evening in prayer and reading; and men of God like our late brother are not made or sustained on such short allowance as that.

One of the most marked characteristics in the life of R. C. Chapman was his humility. He was a very clever man in many ways, able and learned; but it was the likeness he bore to the lowly Man of Nazareth, that seemed to shine out most conspicuously in the eyes of those Christians who were fortunate to have his personal acquaintance. This grace of humility is certainly not indigenous to the natural heart, it is a foreign plant, transplanted from heaven to earth and needs hot-house care and nurture if its growth is to bring forth fruit worthy of the place whence it came. It needs much of the sunshine of His face who seeth in

secret, and much of the dew of His Holy Spirit which is distilled most when the world is still and asleep; and although it is a plant which flourishes best and most luxuriantly in the quiet and shady nooks of the earth, still its fragrance is very sweet and refreshing to them whose home and citizenship is of heaven, its natural habitation. Its leaves are indeed for the healing of the nations, and its fruit delights the very heart of God Himself. It is worth seeking to cultivate, and if we are to manifest it in any degree, we need to cry, "Help Lord!" "Ye are God's husbandry," says the apostle Paul (1 Cor. iii. 9; R.V.), and the beloved one in Song of Solomon iv. 16 cried, "Awake, O north wind; and come thou south; and blow upon my garden, that the spices thereof may flow out." But the "north wind" may be cold and biting, and the "south wind" hot and scorching, and we naturally shrink from both, and nothing but the constant desire to gladden the heart of our Beloved, and the grace of His love in our hearts, can make us long for them, even if we know that both are required to bring forth the exquisite sweetness of His meek and lowly character in our heart and life.

Faith was another marked character of his life, we are told. "He endured as seeing Him who is invisible," and so was able through those long years of his earthly pilgrimage, to bear practical testimony to the faithfulness and sufficiency of God for all the circumstances of life as he passed through them. And although we may not have to tread the particular path he trod, still surely the same grace is needed by each if we would have our path shine more and more unto the perfect day; and faith in God for recurring need will, like humility, be only cultivated by habits of prayer and study of His will and ways, as shown in the walk of His perfect Servant and in the lives and teachings of His apostles.

"There were giants in those days;" are the days of giants past? If not all gone, it seems as if the race were

fast dying out, and a race of spiritual pigmies taking their place. If we let our minds run over the names of the eminent men of God who have been removed during the last decade or so, such men as Dickie, the holy invalid; Muller, the man of faith; Spurgeon, who so nobly tried to stem the downgrade movement; Moody, the evangelist; Chapman, the humble, &c., &c., we find the gaps left unfilled and the church of God truly the poorer. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him;" but as the standard bearers fall by the way, and the need of stalwart men of God to take their place increases as the last days draw on and the powers of sin and evil become more rampant and pronounced, where are they to be found? "Whom shall I send and who will go for Us?" Only men who, like Isaiah, have seen the Lord high and lifted up and themselves as unworthy and undone; men who have their lips touched with a live coal from off the altar, whose iniquity (their insubjective, unsubmitive wills and minds) has been purged, can fitly say, "Here am I, send me." "Help Lord, for the godly man ceaseth."—R. NEVILLE.

QUEENSLAND GOSPEL VAN.

The following interesting letter has been received from our brethren labouring with the Gospel Van in Queensland, and is inserted that our hearts may be enlarged and our sympathies widened for other fields of service than our own.

GRACE be unto you and peace from God our Father who hath blessed us with all spiritual blessings in the heavenlies in Christ Jesus. We return thanks in His name for the fruit of your love in sending a further supply of the *Queensland Ambassador* for distribution among the people of the Queensland bush. We trust those given away in these parts will replace the so-much-longed-for

novel. Light reading fills the mind with light thoughts of sin, and light thoughts of sin will lead to light thoughts of God. We desire to see the Word of God holding the place among the people to-day as it did in the days of Samuel. We read, "The word of the Lord was precious in those days." We gather by observation, the Word of God is little sought after.

Since writing last, we have moved our "Bethel" about 40 miles westward, many of the towns are separated by long distances. Our hearts were cheered to see the goodness of the Lord at the closing meeting at Esk; the building was filled; realised the presence of the Lord; some tarried at the close to hear further of the more excellent way. We pray the gospel will be their portion—the power of God. The sowing has been done, the bread cast upon the waters, the Lord of the harvest will garner in the increase. Several meetings were held at Deep Creek, a small settlement about ten miles from Esk; the people came out to the meetings in good numbers, tracts were distributed, and the people commended to God and the Word of His grace. On leaving Esk a course was taken for Crow's Nest, a most difficult and dangerous road was met with, one of the roughest travelled within the past five years. Our strength here was combined, the horses had a willing mind to work, Br. Bates did the pushing while the horses the pulling, so the steeps were overcome, the journey being without hurt or accident, the Lord being our helper.

The country here presents a wilderness by reason of the prolonged drought, no grass, and a scarcity of water, even the trees are losing their usual hue of green, many are withered and dead. Owing to this dry time the faith of many of God's dear people is being tried; no fruit in the vines, the fields yield no meat, the flock is cut off, and there is no herd in the stall; may the trial of faith here prove to be precious, in this the world will see wherein lies the Christian's confidence. Habakkuk in the time of adversity

reached the highest note of praise to God. "Yet will I rejoice in the God of my salvation." Here faith surmounts the mountain of adversity. "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." All things are working together for good to them that love God. May we ever keep before us the Person who sits on the throne—no longer Pharaoh—but our heavenly Joseph who dispenses sufficient grace for all His people—no lack with our enthroned Lord (Jehovah Jireh). What may now seem grievous will afterward yield the peaceable fruit of righteousness to them which are exercised thereby. Let us rejoice in the Lord and be glad. We have a prepared table in the presence of our enemies. "Continue in prayer and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, that the word of the Lord may run and have free course, and be glorified. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Yours in the love of the Spirit, Frank Bates and Edward Fleischmann, c/o Mr. D. McKenzie, Bible Depot, Elizabeth St., Brisbane, Queensland.

FURTHER FAMINE FACTS.

These facts are brought together in the hope that increasing prayer will be stirred up for India, its suffering thousands, and for its missionaries.

THE third famine in three years continues its ravages in Gujurat, Rajaputana, and Central India, the numbers on relief works have risen to 473,000. In India 12,000 deaths occur every hour, when famine is doing its dire work this number is considerably increased.

Lord Curzon, our Viceroy, admits it to be a fact that the average income of 180 millions of the population of India is less than a penny per day, such being the case these millions must soon succumb to the pressure of famine. To unprincipled men the famine has suggested the sale of women and girls as a means of livelihood; a good deal of traffic in poor creatures has been going on for some time past.

The missionaries in famine fields need your sympathetic prayers. One of them says, "To advise us to go slow, etc., is advice in one sense, but as long as one continually meets walking skeletons, mothers bringing their semi-starved children, old men and women pleading for bread, women and maidens pleading for clothing to cover their almost nude state, how can one but work while it is called to-day?" Then whilst the missionaries work shall we not pray that they may be sustained in their manifold labours?

The majority of the agricultural districts of India are "precarious tracts" as regards famine inasmuch as they depend upon the rainfall for their fertility, will you pray season by season that the Father of the rain (Job xxxviii. 28) will give it copiously at its appointed time? Only those who have lived in India know how the rains are looked for. Gujurat, which has suffered from lack of rain for three years, was once the "Garden of India," its splendid breed of cattle once its pride has been almost entirely destroyed. But most of all I earnestly seek your prayers for the more than 400 famine orphans in the care of servants of Christ known to us, some are thinking of receiving more orphans as children still wander homeless, "the young children and the sucklings swoon in the streets of the city. They say to their mothers, Where is grain?"

Jeremiah's lament over the famine stricken is sadly true in its descriptiveness: "Their visage is blacker than a coal, they are not known in the streets, their skin cleaveth to their bones, it is withered, it is become like a stick. They

that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken for want of the fruits of the field. The hands of the pitiful women have boiled their own children; they were their food" (Lam. iv. 8-10). This is all too true of poor India's sufferers.—George Humphries, Kamakerai, Kollegal, India (South).

CORRESPONDENCE.

THE COLLECTION BOX.—I am, for one, glad that F.F. has had the courage to write so plainly on "The Collection Box," and I would like to add my testimony on the subject. It is many years since I was led to adopt the course F.F. recommends as to a tenth of one's income, and I have always found it a most blessed and satisfactory plan. But F.F. might have said more, and it would be well perhaps to publish the following extract from "Godly Giving," by John Ritchie: "They talk of "fellowship" and it may be the greater number have never learnt that this term includes a joint share in hall rent, gas, and all current expenses. When a shilling is dropped into the box on a Lord's-day morning, credit is taken for having liberally given to the Lord, whereas the share of current expenses, chargeable to the one who put that shilling there, may be one and sixpence per week, leaving him sixpence in debt, and having given really nothing at all. Such givers are a burden to the assembly, and the sooner they are made aware of it the better. It is cruel to let them go on in their ignorance, adding to their debt, and deceiving themselves that they are *generous*, whereas they are not even *just*. It must be a strange spirituality that forbears to speak of these plain matter-of-fact things, so much needed in a day of sentimental and unpractical talk about fellowship." To this I would add that it is easy to ascertain how many are in fellowship and what are the average weekly expenses, and thus to find out what is the cost per head. One needs; too, to remember

that such cost is payable every week, and if one is absent one or more Sundays the amount due should be made up when present. Of course no one wishes to put a burden on any poor saint who is unable to pay or give, and hence some who are better off will contribute more to meet such cases (2 Cor. viii. 12-15).—C.J.A.H.

NOAH A PREACHER FOR 120 YEARS.—G.J.M. says on page 248 of the TREASURY that "Gen. vi. 3 answers the length of time for preparing the ark." It has been thought that that verse means that 120 years was thenceforth to be the average age of man, but reference to Gen. xi. will show the contrary, as several of Noah's descendants lived from 200 to 500 years. Abraham lived to be 175 and Isaac to be 180 years old. Apparently it was not till about 700 years at least after Gen. vi. 3 was uttered by God that men's lives were so greatly reduced in length. Probably, therefore, G.J.M.'s explanation is correct and 120 years were allowed the men of the day to repent of their wickedness under the preaching of Noah. As to the long lives of men after the deluge it is interesting to observe that Isaac was about 50 years old when Shem died and probably often conversed with him about the flood and subsequent events.—C.J.A.H.

A.E.K.H.—If the line, "Lord, let me give myself away" in the last verse of hymn 255A, Worship Book, seems an unscriptural expression, you could sing it, "Lord, I will give myself away."

ARISE.

Arise from the dead ... ..	...	...	Eph. v. 14
Arise and be baptised ... ..	...	...	Acts xxii. 16
Arise and be doing ... ..	...	...	1 Chron. xxii. 16
Arise and walk ... ..	...	...	Matt. ix. 5
Arise, shine ... ..	...	...	Isaiah lx. 1
Arise, lead thy captivity captive ... ..	...	...	Judges v. 12
Arise and come away ... ..	...	...	S. of Sol. ii. 13

COMING ALL-DAY MEETINGS.

[IF THE LORD WILL.]

WEST EYRETON.—Wednesday, Oct. 8, Labour Day. Communicate with M. Maindonald or H. F. Maindonald.

PETONE.—Wednesday, Oct. 8, Labour Day. Communicate with H. Sundgren or Mr. Francis.

The usual hours will be observed for the above meetings. Refreshments provided freely. Friends requiring accommodation will communicate early with those whose names are given, and it is hoped that visitors will not neglect to do so. A hearty invitation is extended to all, and prayer is requested for the manifestation of the power of the Holy Spirit in these meetings.

WORK AMONG THE MAORIS.

MR. CURRAN writes:—I have been away nearly two months from home, and during that time have had the joy of seeing souls saved. Three weeks ago I came here (Silverhope, Hunterville Line) and have been visiting and holding meetings here and at Rata ever since. At Rata the school-room is full of Europeans every time I preach, or the Maori *wharepuni* is full of Maoris; for I have been holding meetings with both Pakehas and Maoris. I have found a licensed interpreter who is saved and bright. He has been helping me and wants to be baptised. I preached from 7 till nearly 10 o'clock the other Saturday evening, and then only got away because I was sent for to see a sick man. The following morning an old Maori man said, "I am born again. I saw it so clearly last night, and I believed in my heart and I am born again." The old man seemed real. I cannot tell you how many of them got saved, for when I asked all who were willing to be saved to stand up, every one stood up saying they were willing to be saved just then. Well, I put the way of salvation as clearly

as possible and left it with them. Five Europeans, all young people, also profess to have been saved. I have visited Ohingaiti and Hunterville, but have had no meetings. However, I am going again (D.V.) to Ohingaiti when I am to baptise a young lady who was saved through my preaching eleven years ago. There are several others exercised about being baptised, but I am taking my time with them. Many who have never entered a preaching place for years have been coming to the meetings. I am sure the Lord must have come before me and prepared the people and prepared me to speak. I am as happy as the day is long and quite expecting more to follow. My new half-caste friend wants to drive me both further North and South, to visit his native friends, and he wants me to teach him as much truth as I can that he may teach others also.

Mr. Milson was at Raetihi in the autumn, among the Maoris, and was also a help to the assembly of whites gathered there. One backslider in the denominations was restored, baptised, and added to the assembly. He also had three good meetings with the Maoris on the Wanganui river. Being in his seventieth year he has been at home in Feilding during the winter, visiting the paha near by, and the railway station with tracts for travelling natives. He is now re-visiting the Maoris in Manawatu, Wellington, Lower Hutt, and Wairarapa.

EDITORS' JOTTINGS.

AUCKLAND.—Work here is still stiff and souls hard to win, yet the Lord gives us some encouragement. Gospel meetings are fairly well attended, and precious souls cross the line occasionally—mostly men. Five more have just been baptised—three men and two women—and others are expected to follow directly. Several of the weekly Bible readings continue to be full of interest and profit, with a

gradual increase of numbers. One afternoon reading, recently started, has reached an attendance of 35, with every prospect of much further increase.—In sympathy with the scripture "He that is not against us is for us" we record with deep thankfulness the wise, weighty, and faithful testimony of Mr. Lyall in this city. His mission was owned of God to saint and sinner, and his able exposure of Unitarianism, Spiritism, and Theosophy, has caused some noise in the enemies' camp. Our brother has left a good savour behind him and will be followed by many prayers.—Mr. J. Lowden is greatly benefited in health by his stay at Cambridge, and has now gone on to Rotorua to help Br. F. Martin.—C.H.H.

SOUTH ISLAND GOSPEL CARRIAGE.—Brn. Binskin and Phillips are well, happy, and busy. In a letter received they say, "We remember that those who provide the seed and those who sow and those who reap will all rejoice together in that glorious day when we shall all be with the One for whom we have laboured, and oh if we only receive the commendation of the woman, 'She hath done what she could,' it will be something worth hearing from those blessed lips of the One who loved us and gave Himself for us. We are still journeying on with the Gospel Carriage and have been visiting in and around Pleasant Point and also had a week's meetings in the hall where a fair number attended and a few professed faith in Christ. We are praying and believing that more will follow, but we want a faith that really believes according to 1 John v. 14-15." Standing address—c/o Mr. G. Derbyshire, Arcade, Dunedin.

ARGENTINA.—We clip the following out of a letter from our brother Mr. James Kirk:—We are moving on very quietly here, just sowing away. Lately two have been saved, and others appear to be on the road to enter into the way if they are not already in the way. All these acknowledgments of our labour give us great joy to know that our

labour is not in vain. . . . The work here is hard on account of the number of priests, who being so numerous are able to raise a good deal of opposition, so that we must be thankful for the hold and standing that we have to Him who has said that He hath set before us an open door and no man can shut it, and indeed we have reason to know that here. Entering at this door we view an immense field for labour, an immense field to plough and to sow, and already we have reaped some of its fruits. A field of 50,000 souls within a radius of three miles, then 360,000 in the province of Cordoba, and other provinces around *untouched*. . . . Reaping in R.C. lands is in small amounts, and the labourer requires much holy courage and patience if he is to keep on. Address—Boulevard Union 249, Pueblo de Gral. Paz., Cordoba, Argentina.

NORTH ISLAND GOSPEL CARRIAGE.—Bt. Geo. Pearson has returned from Whangarei, north of Auckland, calling in at a few places from New Plymouth on his way to Waverley where the Carriage has been laid up for a while. He is anxious to get started again but is wanting a suitable helper to go with him. Any communications for him kindly address c/o Mrs. John Dickie, Waverley.

PLEASANT POINT.—Bn. Binskin and Phillips have been holding gospel meetings here and thirteen of the Sunday-school scholars have confessed their lost state and profess their faith in the Lord Jesus Christ. This should be an encouragement to all Sunday-school workers to go on teaching the young, remembering the scripture, "And let us not be weary in well doing, for in due season ye shall reap if ye faint not."

PHOTOGRAPHS.—We have received photos of the South Island Gospel Carriage showing our two brethren Binskin and Phillips, and we are requested to state that any North Island friends who would like to see what the Carriage looks like, can have a large size photo for 1/- by sending to Mr. A. E. Irwin, Stafford St., Timaru.

MARRIAGE.—At Waverley on September 10, Mr. Hugh Morton of Clive and Miss May Dickie of Waverley, were united in marriage. Our brother has for a number of years been well known and highly esteemed for the truth's sake in Hawkes Bay, and our sister has a host of friends up the West Coast who think a lot of her as a Christian. We wish our very dear brother and sister all good wishes and trust that the new path in life they have entered together will have much of the Lord's presence and blessing.

CHRISTCHURCH.—In future all correspondence with the assembly meeting in Albert Hall to be addressed to Mr. T. Robinson, Norwich Villa, Barbadoes Street, St. Albans, Chch. This change is caused through Mr. Robert Currie removing (D.V.) to Auckland in November.

MILTON.—Christians formerly meeting in White's Hall, Eden St., now meet in County Council Chambers, Union (main) St. Hours, 11 a.m. and 7 p.m.; Sunday-school, 2.30 p.m.; prayer-meeting, Friday at 7.30 p.m. R. A. Parlane.

Mr. James Dickie says there has been another baptism at Manaia, three obeying the Lord. They still get a few to the hall at Otakeho on a Sunday evening and he believes some of the young men are exercised about their souls. The other day he was talking to an old man doing some gardening and who was putting in some old seed which he was not sure would grow. "Thank God," our brother says, "for the good seed that never grows old; it is still living and active and when it gets into good ground it will soon spring up, and happy is he that sows beside all waters; but the devil follows the preacher or sower to catch away the seed."

Mr. and Mrs. William McLean are, God willing, just about arriving back in New Zealand after an absence of four years and seven months, during which time they have travelled with the gospel in England, Scotland, Ireland, Canada, and the United States, witnessing very much of

the Lord's presence and blessing. The immediate cause of their return is Mr. McLean's mental breakdown, and as it looked like threatened apoplexy the doctor ordered complete rest and quiet. The last news to hand was that he could attend the Lord's-day morning meeting and even take a little part, but no more. His bodily health otherwise is all that could be desired. In according our dear brother and sister a hearty welcome back among us, we are expressing the good wishes of the large circle of New Zealand friends. Mr. McLean's address will be—c/o Mr. A. Milne, Hine St., New Plymouth.

Mr. John Rock is now almost confined to the house, not able to walk as far as the meeting. His knees are greatly swelled and the doctor says it is failure of nerve power and the only remedy he could suggest would be a long sea voyage. He is cheerful and resigned and is staying with his mother in Bank St., Timaru.

Mr. J. Coppin is having fresh encouragement in Hawera since his return, several have professed Christ. Prayer will be much valued for further blessing.

We are making up our new pocket calendar for 1903, and will be much obliged if each brother who acts as treasurer for the assembly in his locality will send us word at once on what evenings in the week their meetings are held, and also the name of the brother to whom communications for the assembly may be addressed, so that the calendar may be thoroughly revised. We would also like to have word of any new assemblies, or of any that have ceased. Letters to be addressed to Mr. E. Whitehead.

Service.—Look not at the quantity, but at the quality of your service, whatsoever that service may be. If it be preaching, preaching is not the first thing: the heart must first be kept; then two or three words spoken in the power of the Spirit may avail more than many a long discourse.

FLASHES OF THOUGHT.

Our remedies frequently fail, but Christ as the remedy for sin, never fails.

Thank God that He does not let His children go on comfortably when they wander and fall!

It is a law that belongs to our walk of faith, that life expands as death advances. 2 Cor. iv. 10.

What is wanted everywhere is not new "lightning" methods so much as good, quiet, persistent work, in old lines and ways.

If the Word abides in us "we cannot but speak." That which lies in the well of your thought will come up in the bucket of your speech.

We are often so afraid of offending and driving people away from us, that we say absolutely nothing about Him whom we profess to serve.

Every Christian has a mission. Find it on your knees. Don't take years finding it. Don't despise it though small. Don't rush into someone else's work.

Real Christianity is the *outshining of a divine fire in the soul*, which is kept burning by our dwelling in the presence of God, and feeding regularly on His Word.

Who can measure the difference between the great sun and that little blade of grass? and yet the grass has all of the sun it can need or hold. So Christ and the least of His people.

We do not make up our minds to sleep, there is no deliberate purpose, only an easy position, everything around us is cosy and comfortable, *and we do not know we have been asleep until we wake up.*

"I do not want to possess a faith; I want a faith that shall possess me." It is wonderful how much of precious truth we may hold without being influenced by it in the least. No, we do not want to hold more truth merely, we want to be held more thoroughly by the truth.

The strength of a Christian is to go out of himself (Phil. iv. 13).

Christians sometimes look for the Lord in pleasant meads, when His way is in the sea.

There is such a danger of our being occupied with the things that are coming more than *with Him* who is to come.

A man who walks with God is one that walks with an open Bible, and is instructed by the Holy Spirit out of it every hour of the day.

Christ is not a winter sun which only gives light; but He is a spring sun: He warms and cultivates the Christian's heart, and makes the fruits spring forth.

What is the meaning of grace? It means mercy from God utterly undeserved, and bestowed in the most pitiful, kind, loving way that God could possibly bestow it.

He is a wise pastor that brings out of his treasures things new and old; things out of the Old Testament, and things out of the New Testament, and Christ out of both.

Do you think that with such a starting point as baptism into the Saviour's death, and with such a goal as the marriage supper of the Lamb, Christians can love the world and the things of the world?

The grace of God is God looking upon vile, filthy sinners, and bestowing upon them the love of His heart, so as to make them feel they have a place in His heart, that they are beloved of God, at home with God. *F.F.'s Note-book.*

Acknowledgments.

G.B., to be used as the Lord leads	...	...	£0	10	0
G.B., as a thankoffering for Maori work	...	...	0	10	0
Timaru, for Maori work	...	...	1	0	0
M.B., (T.)	..	..	5	0	0
G.B., (L.)	..	..	1	2	6
Anon., (W.)	..	..	1	0	0

The NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

"Call upon Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—*Jer. xxxiii. 3.*

VOL. IV.—NO. II.

NOVEMBER, 1902.

THE NEW ZEALAND REVIVAL.

WHEN the news reached us of the Melbourne Simultaneous Mission where ten thousand persons are reported to have testified to receiving definite blessing to their souls, many in this Colony longed for a visit from some of the missionaries, and prayed earnestly that the Lord would send them. He has fulfilled the desire of His people. The principal speaker of the Melbourne mission, Dr. Torrey (Superintendent of Moody's Bible Institute in Chicago, U.S.A.), with Mr. Alexander, have visited us, conducting missions in the cities of Wellington, Christchurch, and Dunedin, and in no place could theatres and halls accommodate all the eager crowds who thronged to get a hearing.

Without doubt these cities have had the most wonderful spiritual awakening ever known in their history. When fifteen hundred business-men will attend a noon-meeting on a week-day, something unusual is happening. It is computed that ten thousand persons tried to get into the hall at Christchurch to hear the evangelists; two thousand would attend an afternoon Bible-reading; and three thousand men would pack in to a gospel service. What did they come to hear? Simple expositions of Scripture on sin, righteousness and judgment, and the Cross as the sinner's only hope, delivered in a clear and logical manner powerfully convincing. The fundamental doctrines of the Word fast disappearing from the modern pulpits were held forth with

no uncertain sound. Dr. Torrey's plain speaking on hell and eternal punishment and the precious blood of Christ, has raised a storm of bitter criticism in the newspapers and elsewhere. To read his masterly replies to many of his critics is most inspiring, and one feels to love this champion of the dear old Book God has given us. The Bible is not out of date yet, and the preaching of the Cross by chosen and fitted vessels has still its ancient attractive power. It is quite impossible to number the professed converts, suffice it to say that many hundreds in each city signified their acceptance of Christ.

The mission of Dr. Torrey and Mr. Alexander is at an end, but the work is not. Many workers have been aroused to fresh energy, new ones have been raised up, who will go forward in the Spirit's power, and other revivals, though smaller in character, will be the outcome. It will never be known in life how far-reaching has been the influence of this remarkable "stirring among the dry bones." It is cause for extreme thankfulness to the Almighty that vast crowds of people have been made to think, and think most seriously, upon their soul's salvation and eternity. The several missions may not at all be regarded as mere passing excitement, but occasions when God's Spirit has moved upon the people mightily. Our American brethren may feel free to take what we more conservative people may regard as liberties, but in this they stand or fall to their and our Master. That the Lord has done a great work through them is perfectly plain, and unto Him let us ascribe all glory and our unreserved thanks for the visit of His servants to New Zealand and Australia. Let us be at all times ready to recognise whatever God has set his seal upon, and be always most sparing of our criticism of other servants' methods and work. Brethren, let us have grace to look to ourselves and to the thinly attended Gospel Halls and the long-standing dearth of conversions among us, and enquire what has gone wrong.

As an outcome of the Wellington mission, two brothers named Tonks received much blessing, and visiting Palmerston North commenced evangelistic meetings in the two Wesleyan churches with the result that quite a revival has taken place and many have professed Christ, it seems to have affected even the workrooms and workshops in the town. Some of the children of the Gospel Hall folks attended the mission and were saved. God uses filled vessels, and His Spirit is not confined to particular persons or places. Lord, revive *us* again!

A young fellow who preached sometimes but had never seen a soul saved through it was at Dr. Torrey's meetings and saw it was only the Spirit's power that saves. He then, with others, went to Bunnythorpe and held some meetings with the result that quite a number have made a profession. We hope this "stirring of the waters" will have been really the healing of many souls, and God be thanked for whatever is of Him.

Good news comes to us from Napier. Mr. Lyall, a Scottish-American evangelist who has been much used in New Zealand, has had an extraordinary time in this city. The Gaiety Theatre has been crowded with interested listeners and the Spirit's power has been mightily felt in the work of conversion, Napier has never before been so much stirred, and speaking generally the work bears evident signs of reality. It is not well to parade numbers, but for the sake of giving an idea of the extent of the movement we may say two hundred adults and one hundred and fifty children professed to have received Christ. No one will say of these and others that all are real, remembering the parable of the sower, yet who can deny that a great and gracious work of the Spirit has been done and much will remain. Earnest Christians, some weeks before the mission began, met together for prayer, many in their homes also pleading for a revival. It has come in answer to prayer, and we can "rejoice with those that do rejoice."

Gisborne has come in for its share of good things. Mr. Lyall has paid the place a visit, and we hear of a large number being saved; but not having full information we cannot speak particularly. We have heard sufficient to prove that God has wrought through His servant and sent down from heaven a shower of blessing. The days are not over when "showers" fall, but through want of prayer and vessels being fitted God cannot do any mighty works in some districts. It is a question worth considering: Why are we not being used more than we are, seeing we hold so much truth?

Our readers will remember that among the special petitions for prayer during that week of prayer we held throughout New Zealand, July 14-19, were "That the Lord would revive His work in our hearts and in the gospel"; "the restoration of backsliders"; "the conversion of our households"; "for all labourers in the gospel in this land"; "for blessing upon the Sunday-school work." We do not infer that this revival time has been brought about by our prayers alone, but we do say that our prayers have been to a great extent answered, and in some instances with the "exceeding abundantly." God is sovereign, and He will bless through whom He thinks fit; and it may not be in my way nor yet in your way, yet the Lord answers believing prayer. May this revival work cause us to be more taken up in the work of the salvation of souls, and though the walls of division that divide off the children of God from each other cannot altogether be removed, by all means let us strive to lower them so that we can shake hands over the top.—F.F.

Retired Christians.—God has no "retired" Christians on the earth, but the devil has any amount of them—those who have settled down into a state of inactivity and lethargy, having once been alive and on fire for God. Are you on his list?

ANSWERS TO PRAYER.

ARE your prayers being answered? This is a searching test of one's spiritual condition. Many believers pray and never expect an answer. They say "we must wait and see whether it is God's will." Others argue that if it is right for God to do a certain thing, He must do it; if on the other hand, it is not right, nothing in the world (our prayers included) could induce Him to do so. To such, prayer is a cold formality, or at best an exercise intended to produce a similar effect on the soul, to that produced on the body by the use of Indian clubs or dumb bells.

However these sophistries vanish when we open the Word of God with hearts prepared to hearken to the Spirit's teaching.

We read in 1 John v. 14 (margin), "And this is the confidence that we have concerning Him, that if we ask *anything* according to His will, He heareth us." As the word translated "confidence" means free-spokenness, this passage is evidently intended as an encouragement to prayer. Therefore I wish to emphasize the word **ANYTHING**. Now there are *many* things obviously according to God's will, for which we can ask with the utmost confidence. Every day the believer needs guidance. Let us "prove Him with *hard* questions" (1 Kings x. 1). The Living God delights to answer our enquiries. He says, "I will yet for this be enquired of by the house of Israel to do it for them" (Ezek. xxxvi. 37).

If you are in business "with God" let Him arrange your prices, regulate the amount of credit you give, fix the standard of quality of your goods. In fact, give the business to the Lord, and make Him at once Owner and Manager. Do you believe in God? You say, "Of course I do." But I mean the *Living God*. If you do, surely you must believe that He is able to answer your questions.

Believing prayer is quite compatible with the will of God, in fact it is part of it. But only that man can pray according to God's will who is *living* according to God's will.

In order to do this it is necessary to be fully surrendered to God, separate from the world, and meditating on the Scriptures (Rom. xii. 1-2).

"If I regard iniquity *in my heart*, the Lord will not hear me." It is possible to go for quite a long time without our prayers being heard by the Father. There is, however, no happier experience in the Christian life than to be able to say, "But verily God *hath* heard me; He hath attended to the voice of my prayer. Blessed be God" (Psa. lxxvi. 18-20). "Beloved if our heart condemn us not, then have we confidence (free-spokenness) toward God. And whatsoever we ask we receive of Him because we keep His commandments and do those things that are pleasing in His sight" (1 John iii. 21-22).

In Jeremiah i. 1 we read that Jeremiah was "of the priests that were in Anathoth of the land of Benjamin." Now Anathoth means *answers* (Dr. Young). Intending missionaries should live in the town of *Answers* while waiting for the call. Yea! all of us let us lay hold of the *Faithful Promiser* and take up our abode in the happy little town of "Answers." All men of God are men of prayer. Let us trust for little things first; faith will soon be able to remove mountains.

In Isaiah xlv. 8 God is about to send a blessing. The gathered clouds are full and ready to break. The ground is prepared, every pore is open—waiting for the showers. Then there will be a revival, souls will be saved and things that accompany salvation will be seen. But before the showers of blessing actually come, the Spirit exercises the hearts of God's people to pray. This is always God's way. "Thus saith the Lord . . . Ask Me of things to come concerning My sons, and concerning the work of My hands *command ye Me*" (Isa. xlv. 11). But notice the imperative

accent—"command ye Me!" This is simply wonderful. Prayer enables us to set God to work. We cannot place a limit on what God will do for the man whose heart is sincere toward Him. But the substance of the command is "the work of My hands." Let us cease praying for selfish ease and comfort. As those wholly devoted to God's work let us send up the pipes of believing, persevering prayer to the vast heavenly reservoir, saying with holy boldness "Father we want a revival, we want showers of blessing *here*, we must, we *shall* have them."

John xv. 16: "I have chosen you . . . that *whatsoever* ye shall ask of the Father in My name, He may give it you." What is the meaning of "in My name"? Does it mean that the name of our Lord Jesus Christ should be repeated at the end of our prayers? A little thought will convince the reader that it must mean far more than this. How many petitions have closed with the mention of the NAME, and still remained unanswered. Let us take an illustration from the late war in South Africa. Such was the confidence which the British Government placed in Lord Kitchener that any demand he made, was immediately complied with. Or, to put the same thing in another way—*whatsoever* he asked in the name of the Queen, was given to him. Whether he needed men, horses, artillery, or ammunition or supplies—*whatsoever* it was, he had only to ask and his request was complied with without unnecessary delay. To ask in the name of the Queen meant to ask on behalf of her kingdom—for the furtherance of her interests. In the same way to ask in the name of Jesus (who is King of kings and Lord of lords) is to ask on behalf of His kingdom. But why were Lord Kitchener's demands met without question? Was it not because the government knew that the general in question was wholly devoted to the cause of his country and was a man whom they could safely trust? Only those can pray "in the Name," who are living "in the Name," that is who are wholehearted, truehearted, faithful

and loyal soldiers of Christ, wholly and continually devoted to His cause. How blessed for a believer to look up into the face of God and say "now Father we have full confidence in one another."

In Isaiah xlv. 26 we are told that the Lord "performeth the counsel of His messengers." We are here as ambassadors for Christ in the enemy's country. If we are under the full control of the Holy Ghost, we may advise what is needed down here, and our counsel shall be performed.

If God were but a single Personage, it would be impossible for poor failing mortals to pray acceptably. But our God is the Triune God. We approach Him as our Father in the relationship of sons. This privilege is ours through faith in the precious blood of the Son, who is to us both Sacrifice and Priest.

Lastly, the Holy Spirit now teaches us how to pray. "Praying in the Holy Spirit" (Jude 20). This verse surely solves the mystery of prayer and tells us how those who are in the Spirit can breathe out petitions and commands acceptable to an all-wise God. It is because we have a perfect Teacher.

As we have been specially dealing with prayer in relation to the Lord's work, it may be asked, "Should we not pray for everything we want?" "*In everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus*" (Phil. iv. 6-7). Whereas believers, filled with the Spirit, can "*command*" God "concerning the work of His hands," in other matters we can only send up "*requests.*" Then with subject hearts we can say, "Praise the Lord if this is granted, praise the Lord if it is not." Often, alas! we use prayers that ought never to have been offered. While we should pray *in* all circumstances, let us see that our prayers do not suggest a doubt of God's wisdom and love.—A.J.M., New South Wales.

THEY SHALL NEVER PERISH.

CONTINUATION.

IN the last issue we considered the scriptural reasons for believing that a sheep of Christ's shall never perish, and now we will consider some of the objections raised to this doctrine.

OBJECTIONS TO ETERNAL SECURITY.

1.—Phil. ii. 12: "Work out your own salvation." We ought to know that there is a great difference between working *for* a thing, in order to get it, and working *out* a thing that one is already in possession of. Believers in Christ have got salvation (Isa. lxi. 10; Eph. ii. 8; Titus iii. 5), and salvation embraces all spiritual blessings, and believers have got these (Eph. i. 3) even as Israel owned Canaan, God gave it to them; but then they had to go in and take practical possession of the land. So with the believer, working out our salvation means appropriating by faith the blessings we stand in need of whether it be power, courage, peace, patience, or any other.

2.—But does it not say, "To him that overcometh will I grant to sit with Me in my throne" (Rev. iii. 21)? Yes, but this refers to the reward that Christ gives to those who work and suffer for Him. We have shown that salvation is a free, undeserved gift which one receives the moment they believe; but here is a reward, or wages, offered to deserving ones who have worked and fought for Christ. After we are saved we should work for Him, and if we do we shall get a reward; if we do not we shall suffer loss, not the loss of our salvation (the free gift) but of the reward. See 1 Cor. iii. 13-15.

3.—Does it not say, We must all be judged (Heb. ix. 27)? It certainly says that this is God's appointment for man. But what if another keep the appointment for us? Has not Christ stood in the judgment for His people and

suffered the wrath of God which was our due? He has, certainly; and now He says, "He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh *not* into judgment" (John v. 24, R.V.). Believers will never be judged as *sinners* for law breaking: for "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). As *servants* of God, however, there is a judgment of our works (2 Cor. v. 10), not to see whether we shall be saved or not—for our salvation depends upon the perfect work of Christ—but to see if we are worthy of a reward. This depends upon our own work; so even if our works should all be burnt up as dross, yet shall the believer be saved "though as by fire" (1 Cor. iii. 13-15). This was what the apostle Paul dreaded when he said, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others I myself should be rejected" (1 Cor. ix. 27, R.V.). In verse 26, he says he is running to win a prize or reward; so he says, "I keep under my body lest I should be rejected as unworthy to receive the prize." Two men run a race competing for a prize, one of them steps off the course going a shorter way, does he get the prize? No; he is rejected as unworthy. Is his life therefore forfeited? No; he simply loses the reward. The apostle was not fearing the loss of the soul, but the loss of his crown of reward. For example, compare Eph. i. 6—"Accepted in the Beloved" (this is assurance), with 2 Cor. v. 9—"We labour that we *may be* accepted of Him" (this is uncertainty). The first refers to his salvation, accepted because of what his beloved Lord had *done* for him; the second refers to his reward, of which he could not speak with certainty because *his* work was not yet done.

4.—What about Rom. xiii. 11, and viii. 23-24, where it says we are *never* our salvation than when we believed, for we are saved by *hope*, and we *wait* for redemption? and again, in Heb. ix. 28, are we not told that Christ brings salvation to His people at His coming? True, but it is

the redemption of the *body* that is spoken of. When Christ comes to the air for His people (1 Thes. iv. 15-17), the dead are raised incorruptible (1 Cor. xv. 51) and the living saints are changed (as to their bodies) into the image of His glorious body (Phil. iii. 20-21); then both are caught up out of this world of sin, pain, and reproach to meet the Lord in the air and to be for ever with Him. That is the salvation we get at His coming, the body is changed and the whole man translated to heaven; but salvation from God's judgment is a present possession (1 Thes. i. 10).

5.—Still, the Word of God says "He that endureth to the end the same shall be saved" (Matt. xxiv. 13), and does not this show that we must endure to the end to be saved? In answer, I would say that God's Word never contradicts itself; yet this seems to contradict Eph. ii. 8, where believers are already saved and that by grace alone. Now the only way to understand these apparent contradictions is to learn that there are different dispensations in Scripture, periods of time during which God changes His methods of dealing with His creatures. From Moses to Christ is a dispensation of law (John i. 17), "This do and thou shalt live" is the rule of life. From the crucifixion of Christ to His coming to the air for the church is a dispensation of grace, eternal life is offered as a free gift. From this to His coming to the earth with His saints is a dispensation of judgment, a short period of time during which God's Jewish saints will be in great tribulation (Matt. xxiv. 21) and God will be pouring out His wrath upon the wicked. This time is yet future, and the church of God will be removed to the heavens ere it sets in (Rev. iii. 10). When the Church is gone (1 Thes. iv. 16) God will raise up a number of witnesses from the twelve tribes of Israel (Rev. vii.), these with their Gentile converts will go through "the great tribulation" and will have to endure suffering at the hands of the Antichrist (1 John ii. 18) or the "Beast" (Rev. xiii. 15), such as never was before nor shall be again. This is the

time of "Jacob's trouble," but he shall be saved out of it (Jer. xxx. 7); these are they that endure to the end, for they are the elect of God (Matt. xxiv. 24) whose names are written in His book of life (Dan. xii. 1). So the above Scripture is not written for us in this day of grace, but for those who shall be passing through the "great tribulation," the day of vengeance (Isa. lxi. 2).

6.—Another scripture often used is 1 Cor. x. 12: "Let him that thinketh he standeth take heed lest he fall." Certainly the context seems to point to the danger of being for ever lost after being saved, but let us look at it. Of all the thousands that came out of Egypt, not one of them entered the promised land excepting Joshua and Caleb. Now will any one say that these all eternally perished? the Word of God says "they were overthrown in the wilderness" (ver. 5). Does that mean that they were lost? if so, how about Moses and Aaron who also died in the wilderness for their sin (Deut. iii. 25-26), were they lost? Surely not; but they came short of the promised land. This chapter is just a continuation of the previous one where the apostle himself feared lest he should come short of his promised reward (which has been already considered). In chap xi. 30, he tells us of some of these very Corinthian Christians who were similarly overthrown because of their sin at the Lord's table; were they lost therefore? Nay; for he tells us in verse 32, that God was chastening them in *this* life in order that they should not be condemned with the unsaved in the *next*.

7.—Some have asked the question: "If a Christian sins and dies without repenting of that sin, will he go to heaven?" In answer, I would ask a question also: "How many sins must a child of God commit before he ceases to be a child and is cast out by God?" Will one sin cut him off? if not, on what ground can we say a thousand will cut him off? Do believers not know that Christ bore *all* our sins in His own body on the tree? "But," says one, "that

is our past sins." Well, if that be all, when is He going to bear and suffer for our future sins (supposing there should be any)? Will He come and die again? Nay; there is no need, for all our iniquity was laid on Him. Sin, therefore, can never cut off a child of God from his heavenly Father, because Christ has borne the penalty due to him. The link of relationship can never be broken, but the link of communion is easily snapped. Sin, unconfessed, puts us out of communion with our God and brings us under His discipline; but His own word is, "Him that cometh unto Me, I will in no wise cast out."

8.—"But," objects another, "such a doctrine as this makes one careless, whereas if a child of God has the fear of hell before His eyes it stirs him up to work for God and live a holy life lest he should finally be lost." If that is the motive for work it is the wrong motive, and will never be rewarded. "The love of Christ constraineth us," says the apostle Paul. Love to the One who died for us must be the constraining power in a Christian. Under law God's people are looked upon as servants working for wages; but under grace His people are known as the bride of Christ, married to Him that we should bring forth fruit unto God (Rom. vii. 4). What should be the motive in the heart of a wife for working? Surely love to her husband; she may work as hard as any servant, but not in the spirit of a servant. This latter was what the Galatian Christians were doing, some teachers had come to them saying "Except ye keep the law ye cannot be saved" (compare Acts xv. 1-11), and they listened to the teaching and began to work with that motive in view; so the apostle rebuked them saying "Ye are fallen from grace whosoever of you are justified by the law" (Gal. v. 4). It was not that they were lost, for he says "Ye are all the children of God" (iii. 26); but that they had departed from the *principle* on which God had saved them, even sovereign grace, and instead had taken their stand under law again, working in a *legal* spirit. Then

he exhorts them to stand fast in the freedom wherewith Christ has made us free and not to be entangled again with the yoke of bondage (chap. v. 1); and he also says in chap. iv. 7, "Thou art no more a servant (under the bondage of the law) but a son" (with all the freedom and liberty and privileges of the children of God). No matter what doctrine we get into our *heads* and keep there, we corrupt it; but when we receive the doctrine of the saints *eternal security* into our *hearts*, it bows us down with a sense of true love and gratitude before the blessed One who hath done so great things for us. "Whatsoever God doeth, it shall be for ever" (Eccl. iii. 14).—R. G. GRUBB, Queensland.

["They shall never perish" is now printed in tract form, and may be had from Mr. Whitehead, at 2/6 per 100.]

IN REMEMBRANCE OF ME.

HOW many of those gathered to the name of the Lord really understand the meeting for "breaking of bread"? I know it took me years to really understand it. The first time I attended one of these meetings it seemed very strange to me, and why they met so I could not see; but I continued to attend and after a time joined them as a believer though still not understanding the object of the meeting. Previously I had attended the denominations, and at the close of a service we gathered together and broke the bread and drank the wine in remembrance of the Lord's death. I still continued to feel it was a service where we went to *hear* something *as well as* to remember the Lord's death till He come—I really went to *get* rather than to *give*.

Perhaps others are as I was in those old days, going to the meeting expecting a word of comfort or help from some one as well as to remember the Lord's death in the

breaking of bread, really seeking food for one's self instead of praising for what we have got; and this may be the cause of a great deal of the unprofitable ministry. We condemn freely those brethren who so often get up and give a long "oration" on some theme more suited to a week-night meeting; but perhaps they think that is what we are there for, and understand it as little as I did. Those who do understand it are almost hurt and grieved when, their thoughts being away with the Lord enjoying fellowship with Him, some one breaks in with a portion of Scripture dealing with ourselves and our walk, and much time is taken up to no profit because what would have fitted well at a proper time was out of place here.

We should meet to remember the *Lord* not ourselves, and a coming back to ourselves is not helpful; we had better be quiet and have not a word, than be drawn *from* rather than *to* the Lord. The more our minds can shut out all but "Jesus only" at the breaking-of-bread-meeting, the more profitable it will be. Not that there must necessarily be silence, for I remember meetings where we have had ministry bringing us close to the Lord, and to the object for which we were gathered, but let it be such a kind and as little of man as possible. I remember one brother reading very impressively Isaiah liii. one morning, and not a word of his own added, but it was all we needed to make our hearts adore Him who bore the bruising and shame for us.

Perhaps some will say, "What is the good of writing on this subject, these brethren have been spoken to so often about it and they do not stop." That is just my reason for writing, for perhaps a word *read* may go home with more power than a word *spoken*.

It was a very good way a brother mentioned a while ago. He was staying somewhere, and as the Lord's-day came round they read for the morning family worship the chapters in the Gospels dealing with the death of Christ:

they were taken in rotation (Matthew, Mark, Luke and John) on successive Sundays, beginning again at Matthew. It started the day with what the thoughts should be taken up with, and was not a thing that got stale or was read too often; it fitted, and I am sure was for the Lord's glory. It is an example which might well be followed. We are so careless we are apt to go to the meeting with our minds occupied with anything rather than the Lord's death for us. It ought not to be so, we know we have, through that sacrifice, everything that can give lasting blessing, and it is a very little to give an hour and a half or two hours exclusively to thoughts of Him.

Now I must have a word for ourselves who feel the position and often get irritated with the inappropriateness of some brother's ministry. We feel, and say perhaps, when leaving the meeting, "Didn't So-and-so spoil the meeting this morning." I have said so many times, but lately have tried to be taken up with Jesus and not to let the meeting be spoiled for me. He knows the desire of our hearts, and if it is toward Him we shall find He manifests Himself to us wondrously. Let our object be *Christ alone*, "He is the chief among ten thousand and the altogether lovely," and we shall find we "sit down under His shadow with great delight and His fruit is sweet to our taste." Other things will not then have power to vex and annoy when our heart is fixed on Him.

How much blessing we have lost; how little we have realised of His presence "in the midst." May we be taken up with no man save "Jesus only," we then shall have precious times with Himself, our cups will be running over, and we shall confess it was good to be there. Let us try to remember Him and His love for us, shown in the broken loaf—His bruised body; the cup of wine—His precious blood poured out; and maybe, if we each try to do this, we shall lose the unprofitable ministry.—H.

LETTER FROM MISS FERGUSON.

The following letter has been received from Miss Ferguson for the readers of the TREASURY. It will be remembered that she went to South Africa last May as one of the lady teachers for the Boer Concentration Camps, hoping at the end of the year's engagement to devote herself to missionary work, if the Lord will.

DEAR CHRISTIAN FRIENDS.—It has been very truly said that "love seeks not limits, but outlets." Taking for granted that because you love the Lord Jesus Christ you are seeking outlets for your love, I thought you might be interested to hear a little about the natives of South Africa, and those who are seeking to win them for Christ.

To one accustomed to the well-to-do, careless native aristocracy of New Zealand, it is very strange to look upon the despised, degraded, ignorant natives of South Africa; stranger still to hear the contemptuous way in which the average Africander speaks of them. But the saddest thing of all is, that many employers of native labour, and a very large percentage of professing Christians in South Africa say they prefer natives who have not come under the influence of missionaries. Telling them that they have souls, and in this respect are upon the same footing as the white man, is calculated they say, to make them impertinent and lazy. It is still true that the missionary's worst enemy is his own countryman. Entering not in himself, he hinders those who would. The heart of man has not changed as the centuries have rolled by.

When the native begins to think about his soul, he at once desires to read the Bible for himself and this necessitates his being taught. He instinctively discards his filthy native garments and adopts European clothing. His ideas begin to develop; his wants increase and he begins to aspire to a better social position. The self-interest of the

employer resents all this, and the missionary is charged with spoiling the native.

No Spirit-led Christian would make this an excuse for neglecting the natives. With proper treatment and sufficient time and teaching they will no doubt become as decent and industrious, and the Christians will be as conscientious and godly as their white brethren.

The gospel of Christ is "the power of God unto salvation to every one that believeth," and the Lord Jesus can not only save from the penalty of sin, but also from its power. The one who loves for being loved, is surely the one who will be anxious to honour God in his daily work. We have nothing to fear from the spread of so glorious and practical a gospel. It can surely succeed where the lash has failed, and has laid up trouble for the future. This is where the Boer training, or lack of training, stands in painful contrast to Christian teaching. God's Word shows a man how to judge and govern himself; how to try, condemn, and punish his own mis-deeds. He thus relieves the magistrate, and at the same time upholds his authority.

I was very much interested to hear from a missionary—Mr. A. W. Baker—of the thorough way in which the converts from heathenism practise restitution. He has furthermore a "conscience column" in his ledger with £10, consisting of small sums stolen by them in their heathen days, and being now unable to find the owners, they voluntarily bring the money and put it in the Lord's treasury.

If you have gathered some idea of the difficulties under which missionary work is carried on, you will have felt something of the need of the Lord's servants. Remember that the natives have no desire to be saved, for they do not know "the things which belong to their peace." They have an apparent child-like happiness, which is begotten of ignorance; but they are full of superstitious fears and mistrust everybody, so the missionary must be prepared to have his message treated with the utmost indifference. He

must also be prepared to be regarded with disfavour by his own countrymen in authority, and to be merely tolerated as a nuisance.

If people are to be reached, it must be done according to our Lord's commandment—"Go ye," and this entails physical discomfort, for the natives are dirty, and their quarters and kraals are the same. Add to this the trying climate, and then let us ask ourselves what we are doing to help our brethren who, as the representatives of the church of Christ, of which we are the members, are in the forefront of the battle. All are not pioneers; but the work of the pioneer concerns all.

God is visiting the nations, to take out a people for His name. It is our duty to be interested in whatever interests Him. Is it possible that while God is working in heathen lands, there are Christians who won't take the trouble to enquire what He is doing? that when He is employing human instruments to accomplish His work, Christians do not know who those instruments are? Alas! that when victory is gained over the powers of darkness, Christians cannot always give thanks for answered prayer.

Do you dear friends systematically find out about the work and workers, making supplication for them with thanksgiving? or do you sometimes criticise their methods and disparage the results? Do you lovingly pray for them, and seek by kindly advice to enable them to improve their methods? Do you ever write to them and assure them that they are not forgotten at the Throne? Do you ever send them pictures or useful articles for their schools? Do you make them sharers with you of helpful thoughts gleaned from conventions or from reading? And last, and in some ways least, for it generally costs the least, how much money do you give annually for the spread of the gospel among the heathen for whom Christ died? The value of a thing is what it costs us, and perhaps a few shillings now and again scarcely cost us anything; whereas

prayer, letter writing, gleaning would cost time, and would mean more or less self-sacrifice.

The command has been given, and has not been withdrawn, and the fact that God saves wherever missionaries have gone, proves that He means to save.

We need not be ashamed of a living thing; but we have great need to be ashamed of the stagnation in the churches of the old Christian lands. They chose to be reservoirs instead of channels, and now they cannot enjoy what they have got.

Who is willing to improve upon the past? to begin in a small way like a grain of mustard seed, and not be afraid should it grow into a large tree? Well, be definite! Begin with one missionary whom you know by name, if not personally. Pray for him every day for three months, and then write and ask him how he is getting on. Draw a map of his district and put in the population. Ask who are associated with him. Pray for them, and tell them that every Saturday night from eight o'clock until nine, they are prayed for. Be on the look-out for helpful things and send them to your missionary. Find out about his native workers and converts and ask what their peculiar weaknesses are, so that you may pray for them intelligently. If you have books or passages of Scripture bearing upon these points, forward them. Do not neglect to enquire about climate, food, etc., and pray that the Lord's servants may daily prove that His grace is sufficient. When your missionary is tired out, invite him to come and have a rest, and when you have a holiday go and spend it with him. Perhaps before you have progressed much further you will deserve to be called "a co-worker with God" for the salvation of the heathen for whom Christ died, and should you become a missionary yourself, you will have shown others how to treat you.

You might also speak to your friends about adopting the same plan; but on no account let them take up your

missionary, or there will be overlapping and jealousy and finally neglect. You might after a time have a missionary prayer-meeting, and each pray for the special ones you have taken up. You will not be the poorer, neither will the missionaries, nor the heathen, nor the kingdom of God.

How the circle widens out like the rings on the water when a stone is thrown into the lake! I hope this will be a stone and that the effect of its dropping may be felt by you, then by the missionaries, the heathen, and the kingdom.

Begin quietly, work on steadily and depend upon it you will be called a "good and faithful servant," because you will have been a "good and faithful servant." There will be no empty compliments paid at the Judgment-seat of Christ. You will deserve all you get, and get all you deserve. But *do begin*. Who will write and tell the editors that they have started? Don't talk about it, for the world wants deeds, it is tired of words. Your heavenly Father will overlook nothing, though your fellow Christians may.

Yours affectionately in Christ,

*c/o Director of Education,
Pretoria, South Africa.*

PHEBE FERGUSON.

CORRESPONDENCE.

ALL-DAY MEETINGS.—There was a reference made in last month's TREASURY which I was very glad to see, but I am afraid it was printed in too small type to be noticed as it deserves. I refer to intending visitors to all-day meetings. Sometimes it happens very awkward when 40 or 50 people arrive by train or otherwise (though we are glad to see them) to make satisfactory arrangements for them when not apprised of their coming. Some will say: "I'm not particular, a shake-down will do;" but a "shake-down" does not always do for those providing it. Some say: "I did not know I could get away until too late;" but it is better

to send word that you purpose coming, and then if you cannot get away you err on the right side and no harm is done. Visitors bringing children would do well to say how many, as all places are not suitable for them, and to have to make re-arrangements for them at the last moment is often rather difficult.—H. D. EDWARDS.

DIVINE HEALING.—I desire through the TREASURY to record the mercies of God to me in answer to prayer with faith in the name of Jesus. I had been over a month in bed through a sudden stroke of paralysis, which made me unable to turn in bed or get out without assistance. I had brought to my mind the case of the lame man at the gate of the temple who through faith in the name of Jesus was able to stand, walk, and leap, praising God to the amazement of all. A brother came in just then to whom I told my conviction. We prayed together, pleading the promise in John xiv. 14, which embraces *everything*. After this I was able to get out of bed and stand, walk, and praise God. I had a crutch made but never needed it, a stick is all I use. I am now able to take long walks and visit the Lord's people and others, not without blessing to some. I have cause to thank God for His mercies to me, and would ask all those who have been praying and interceding for me, to give thanks to our heavenly Father. I am a wonder to all here who know me, seeing I am 70 years of age. I write this to encourage others to ask and plead the Name. It has given me to see and believe in that name as I never had before. I feel how much I have lost through unbelief.—W. LONGMAN.

TENT WORK.—At our oversight meeting we had under consideration the working of our little gospel tent on the Gumfields during the summer months. We are looking to the Lord to send along the men to do the work, and we thought you would kindly give this a place in the TREASURY and make known the great need for the gospel in the Gumfields, to which our brethren Scouler and Clarke testi-

fied in a letter to you some time ago. They were with the tent its first season out. We purpose (D.V.) making a start the beginning of December, and those who are led to come can kindly drop us a note to acquaint us of their coming.—GEO. MILLS, Totara North, Auckland.

C.J.—We do not desire to bring any soul into bondage over the amount they should give to the Lord, yet it appears to us that one-tenth is the minimum God expects from us. Certainly it must be according to what a man hath, and in cases of very straitened circumstances one beginning with 6d or 1/- in the £, might soon find themselves giving 2/- in the £. In the September *Witness* is a very able article by Dr. Case on the Stewardship of Money, which we would commend to you.—F.F.

WORK AMONG THE MAORIS.

WRITING at the end of September, Mr. G. Milson speaks of profitably spending a month among the Maoris in the Manawatu, Hutt, and Wairarapa districts; also having a good time with a group in front of Parliament House, Wellington—had for his audience two Members, the Minister of Lands, and others from a long distance off, who very readily listened and received his tracts. At Ohau a brother told how he was journeying on horseback with a Maori, and asked him where he was? The native replied, "Under the cover of the blood," and said he had heard Mr. Milson preaching some time ago and had accepted salvation then. Our brother has sent to different parts just now, two Bibles, two Testaments, and a number of hymn books, in the native tongue. He reports that Miss Arnold appears to be happily carrying on the Maori Sunday-school at Te Ori Ori.

Mr. Fred Martin has been very busy with his house at Rotorua, which is now complete as far as at present is

needful, and by the time our readers see this he hopes to have married our sister Miss Peart, who has been a devoted worker among the Maoris. The wedding is arranged for October 31 (D.V.), to take place at Devonport, Auckland. May the Lord crown with much blessing the future labours of our two dear friends so long as He spares them, and may the Mission Home at Rotorua be a hallowed spot to many of the natives of New Zealand. "Kia tau ki a koutou te manaakitanga a Ihowa; ko ta matou manaaki tenei ki a koutou i runga i te ingoa o Ihowa."

Mr. Cecil Smith has gone up to Auckland and Rotorua via the West Coast and hopes to be a little while with Mr. Martin his old co-worker of the Wanganui River.

Mr. Henry Curran has got back again to Hawkes Bay, and had been up to Norsewood for a few meetings among the whites.

Miss Allen, who is associated with Mr. and Mrs. Smith at Pipiriki, was getting along very nicely when last we heard.

ALL-DAY MEETINGS.

PETONE, Oct. 8.—A very good time was enjoyed at the meetings which were well attended, the hall being full. The chief line of ministry was the things which hinder growth in grace, knowledge, and power, viz: lack of prayer, putting away sin, giving the Lord His portion, disobedience. Those who ministered were Brn. Jas. Dickie, John Hall, J. Coppin, Lewers, Yoeman, Hansen, Allen, Edwards, and Swanson.

WEST EYRETON, Oct. 8.—Fine weather was experienced and though not so many attended as formerly yet it was felt to be a good time. The main lines of ministry were: That although poor and needy yet the Lord thinks upon us, though Israel through disobedience were down in Babylon, the Lord's thoughts were still toward them; the desire of Jesus that we should be with Him and the need of faithful-

ness on our part to Him; the lack of reading God's Word. The ministry was by Brn. Johnson, Neilson, Brown, and Cone.

EDITORS' JOTTINGS.

QUEENSLAND.—Brn. Bates and Fleischman of late have been encouraged, a few souls have been brought into life and peace. The need in the Bush is very great. The cry in the Prophets should stir us up to move among the dead in sins—"The harvest is past, the summer is ended, and we are not saved." Thank God, we do and should feel for the perishing around. Lately our brethren with the Gospel Van visited Toowoomba from Perseverance, and had the privilege of tarrying a few days with our esteemed brother Grubb who is labouring in this large town. Prayer is asked for the work in this place. There is an exercise of heart about erecting a Gospel Tent in Toowoomba.

SOUTH AFRICA.—Miss Ferguson says that while the prisoners of war have been in India and Ceylon the Lord's servants there have visited them, with the result that meetings have been held, Christian papers published, and there has been quite a revival in the camps. Many have returned fully resolved to carry on missionary work among the natives of South Africa, so that the Lord has already brought blessing out of this sad war.

CHRISTCHURCH.—In future all correspondence with the assembly meeting in Albert Hall to be addressed to Mr. T. Robinson, Norwich Villa, Barbadoes Street, St. Albans, Chch. This change is caused through Mr. Robert Currie removing to Auckland.

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 January 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 what number will need binding. Also we wish to draw attention to the fact that our gospel paper has not yet reached a monthly circulation of ten thousand copies, about four thousand is all. Nearly all who take a single copy of the *Ambassador* could very well take three or four or half-a-dozen, and would only mean the small sum of a few shillings annually.

SUBSCRIPTIONS.—It is needful to remind our “long-winded” friends that subscriptions are understood to be payable in advance, and these outstanding accounts should have been settled ten months ago. Publishing offices cannot yet be run purely on philanthropic lines.

QUESTIONS.—We have a number of questions sent us, but they will have to wait over for the present as our hands are too full to give them our attention.

SUNDAY-SCHOOL REVIVAL.—The teachers of the Palmerston N. Sunday-school have been much encouraged in their “labour of love” among the children by witnessing quite a revival. About 15 children professed Christ. The Lord is giving an increase to the assembly and these lambs will need shepherd care. Praise God from whom all blessings flow!

Mr. Harry Isaac is hoping to return to New Zealand in November. He and our brother Mr. Blair have made a good stay in Queensland and the Lord has crowned with much blessing their united efforts, so that a good many souls have been brought to know the saving power of Jesus. We shall be glad to see our brother again. Br. Blair hopes (d.v.) to go on to Tasmania.

Mr. John Hall is gradually getting stronger and after a good stay in Petone and a short visit to Palmerston N., he went on up the West Coast to Ngairu.

Mr. Alex. Marshall was at Orillia in Canada when last we heard from him. He has been sleeping much better since he left the United States.

Mr. and Mrs. Wm. McLean have safely arrived at Mr. Milne's in New Plymouth. Our brother, though unfit to

take meetings just now, is looking remarkably well and sleeps and eats well and can take plenty of outdoor exercise. He is happy and cheerful and says he has been preaching a long time now, and perhaps the Lord sees it needful that he should have a good holiday.

Mr. Lowden has improved in health during his stay in the Auckland district, and has now returned to his home in Mataura, Southland.

Mr. A. Perkins has had a long, happy, and encouraging stay at Te Aute in Hawkes Bay, and thanks the Lord over lost ones having been found. When last we heard he had thoughts of visiting Norsewood. He has been labouring alone lately and is happier at being cast entirely upon the Lord.

FLASHES OF THOUGHT.

Remember, the gold is put into the furnace because it is gold. Men don't refine chucky stones or rubbish.

Some have not guidance because they ask not; some ask not lest His guidance should cross their desire, others because they have no faith.

Persons who are backslidden in heart and do things contrary to the Word of God will, when spoken to, try to find something in others to cover their own sins.

The martyrs find more rest in their flames than their persecutors in their pomp and tyranny, because they foresee the flames they escape, and the rest to which their fiery chariot is conveying them.

The children of God ought to count it their chief joy, in drawing nigh to God, that they have His ear and heart. Great is the difference between a child of God confiding in Him, and a child of God full of petitions and burdens, but doubting God until some outward deliverance be granted. The character of God and His love demand our perfect trust at all times.

COMING ALL-DAY MEETINGS.

[IF THE LORD WILL.]

MAXWELLTOWN.—Sunday and Monday, Nov. 9 and 10. Trains met at Okehu station, on Saturday evening and Monday morning. Communicate with J. Darbyshire, T. Bunting, or E. J. Bunting.

NAPIER.—Monday Nov. 10. Communicate with Magill and Campbell, Drapers, Napier.

RONGOTEA.—Sunday and Monday, Nov. 9 and 10. Coach on Saturday from Palmerston 4.5 p.m.; from Feilding 3.35 p.m. (after arrival of trains). Also meetings every night in the week till Saturday. Communicate with T. Rowe or W. Darragh.

UPPER HUTT.—Monday Nov. 10. Communicate with J. Haselwood or J. Benge.

HENLEY.—Monday Nov. 10. No name sent.

The usual hours will be observed for the above meetings. Refreshments provided freely. Friends requiring accommodation will communicate early with those whose names are given, and it is hoped that visitors will not neglect to do so. A hearty invitation is extended to all, and prayer is requested for the manifestation of the power of the Holy Spirit in these meetings.

Acknowledgments.

A.F., for N.Z. workers	...	...	...	£1	0	0
E., Nelson, for India	...	...	...	1	12	6
Assembly at S., for Indian Orphans	...	...	...	1	0	0
Assembly at R., for Maori work	...	...	...	3	0	0
Fellowship,	"	"	...	0	10	0
Assembly at T.,	"	"	...	2	0	0
Assembly at P., for Penang	...	...	...	2	0	0
Assembly at T.,	"	...	...	2	0	0
F.B.,	"	...	...	3	0	0
Assembly at R., for workers in India	...	...	...	5	0	0

The NEW ZEALAND TREASURY.

MOTTO FOR THE MONTH:

"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding."

Proverbs ix. 10.

VOL. IV.—No. 12.

DECEMBER, 1902.

SOME DIVINE CERTAINTIES.

A MOST important thing is for the heart to be established in the certainty of every "Thus saith the Lord." These are days of research and criticism when things are not taken for granted because taught by one's forefathers. Everything nowadays is thrown into the crucible and tested, the most hoary and time-honoured beliefs being treated like all else. The analysts and dissecters can keep their hands off nothing, even the Word of God is not too sacred for their fingers. With great pretensions to learning and superiority, the impious critics discuss the Sacred Oracles and audaciously pass judgment on what the Holy Spirit has written for our learning. Brethren, this is *not* an age of faith and reverence for God and true religion, and the world like a drifting ship is already in the shallows and will soon be on the rocks and break up. Stand clear of this world's wreck.

Thank God, Satan has not skimmed all the cream of scholarship. Along with this irreverent study of Scripture there are to be found pious men, nothing behind their fellows in learning, who are prayerfully examining the old Bible verse by verse and line by line, whose conviction of the divine authorship of the whole volume is profound. These holy men exhort us: "Continue thou in the things which thou hast learned and hast been assured of." Let

us heed the exhortation and stick with might and main to "the faith which was once delivered to the saints."

Let us now consider a few things which are said to be "sure":—

A SURE FOUNDATION.—"Nevertheless the foundation of God standeth sure" (2 Tim. ii. 19). If we were to believe the modern prophets, then the Church's belief all these centuries has been quite wrong, and accordingly the bulk of Christian people are labouring under false conceptions of God. "True," they say, "you are a little higher up the mountain side than the devotees of Buddha, Confucius or Mohammed, but you are still groping in the mountain mists." These philosophers and scribes of the "new era" are pretending to be on top and calling to us to come on and leave behind the "foggy mists" (as they would call them) of those grand old doctrines for which our ancestors suffered martyrdom. No, please God, we shall abide by them despite the sneer about "Mother's apron strings." We are told, moreover, that "God is the Father of us all;" that "the kingdom of heaven is within every man;" that "God is the most gracious Being, and anger is no part of His nature." Alas, for such views! Beloved, there is nothing for it but for us to fear before God and stand by the old Book, and be simple enough to believe it from cover to cover and fearlessly proclaim its doctrines. Christ's blood and righteousness is our plea, and around His cross we rally. Upon Him must the soul build its hopes for heaven, and must see to it that its confidence is resting altogether in the sacrificial work of Christ. Nothing can shake the cross, nor destroy the peace it gives.

A SURE DWELLING PLACE.—"And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii. 18). The poor world is all unrest, and the hearts of men are failing them for fear of those things they see coming upon the earth; there is no peace of heart, and nothing seems sure. Only the Christian,

whose faith is in the "more sure word of prophecy," can be unaffected by all around and wear a smiling face and sing: "All, all is well!" A thousand may fall at his side and ten thousand at his right hand, but the harm comes not nigh him. Satan may come as a lion and roar against him, but we are assured he is not to have a hair of the Christian's head, for they have all been numbered by our heavenly Father. Oh, the comfort of a peaceable habitation, a sure dwelling, and a quiet resting place; and to know that God does not forget His saints in this world, that His eyes are upon them and His angel encamps round about them for their protection. To whom or to what can people go for peace and rest who will not have the Bible?

A SURE HOPE.—"Which hope we have as an anchor of the soul, both sure and stedfast" (Heb. vi. 19). Life with no hope beyond the grave is like a blind man wandering over dangerous and forbidden ground, suddenly he falls over a precipice and meets an awful end. The sun was so warm, the air so fresh, the birds sang so sweetly; he could not believe there was anything awful in nature. Poor man, his views of nature came to a tragic end. Multitudes are just as deluded, being blinded by the god of this age to all danger; they can laugh at warnings and pooh pooh the idea of God taking vengeance on His creatures. But, suddenly, they too are cast down into destruction, a dreadful fate befalls them, and the old Bible comes true. The height of folly is to pretend to know better than God. The Christian hope is a grand thing in dying moments. There is no such thing as a "leap into the dark," or entering upon the "dread unknown." The Word of God received in faith sheds a clear ray of light upon the future, which brightens as the end draws near. The believer's soul emerges from the "shadow of death" into broad daylight, even the light of the Saviour's presence. We shall see Him; when we see Him we shall be like Him; we are to be with Him and reign with Him. The Christian hope is a blessed hope!

Weary plodder, the far-off glory gleams through the portals of the heavenly city to nerve your faint endeavour, so

“Now to work, to watch, to war;
And then to rest for ever.”

A SURE WORD.—“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place” (2 Pet. i. 19). Men are calling out for more light, and all the while they are rejecting the Scriptures apart from which there can be no light. Satan’s “wise men” profess to throw wonderful scientific light upon all matters of faith and doctrine; but having the sun to guide us on our way, what need is there for accepting the loan of a lantern? Ah, these deceivers who beguile unstable souls, one day they must die and the Word of God they pulled to pieces in life will be used at their funeral and later on will damn them. Christ has said: “Heaven and earth shall *pass away*, but My word shall *not* pass away.” The devout soul says with the Psalmist, “It is time for Thee, Lord, to work: for they have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way” (Psa. cxix. 126-128).

A SURE JUDGMENT.—“We are sure that the judgment of God is according to truth . . . who *will* render to every man according to his deeds” (Rom. ii. 2-6). Nothing can be more certain than God’s judgment of mankind by the Man whom He has ordained, Jesus Christ—“every one of us must give an account of himself to God.” To think of it is most alarming, but there it is. The ungodly of this world will meet at the Great White Throne; the people of God will meet at the Judgment-seat of Christ. The former will be judged for their evil deeds and their rejection of Christ, receiving eternal damnation; the latter will be judged as servants of God, their lives since conversion coming under review and valued as to what they are worth.

Notwithstanding the fact of meeting God, there is an indifference about the whole thing which is fairly appalling: the unsaved people go on as though God does not know, or if He does He does not care and will pass over matters very leniently; and Christians are to be found who trade upon God’s grace and complacently stroke their hands as they talk of their “standing in Christ,” and can go on in worldliness, pleasure, and ease. Is there to be no reckoning for these? is their life-account to be passed unaudited? Verily, there is a day coming for them!

A SURE REWARD.—“To him that soweth righteousness shall be a sure reward” (Prov. xi. 18). There can be no doubt of this. Every little act of service, even to the gift of a cup of cold water in the Lord’s name, will not be overlooked. Much which has been faultily done will doubtless be highly valued because of the loving heart which did it to please. Many dear souls are badgered with the thought that their lives are of so little value they need not hope for anything—others will get a reward, but they are too unprofitable. There is such a thing as undue depreciation of our efforts for Christ, and the tempter makes capital out of this morbid thought by tormenting the life of many a one who is really doing acceptable service. Such desponding thoughts can never be of the Holy Spirit; for while He will ever teach us to set a modest estimate upon the value of our work, He always desires to cheer us with the prospect of a sure reward for service rendered to our Lord. Thank God, the reward is a divine certainty as much as anything else.—F.F.

Affliction.—Our light affliction, which is but for the moment, is like a shaft which it is difficult to turn—it strains thy every nerve; but on the other side of the wall it is grinding golden grain, the quality and weight of which will more than compensate thee.

“BE FILLED WITH THE SPIRIT.”

THE question is often asked, “Is it right to pray to the Holy Spirit?”

It is better to confine ourselves wherever possible to Scripture usage and Scripture language. Failing to do this, we at once open the door to the use of words and terms which effectually become the cause and the boundary marks of our unhappy divisions. Each sect uses a terminology which is practically unknown to the other sects, and thus the divisions made are kept up and intensified. If we were all to follow the usage of Scripture that prayer is to the Father, through the merits of Christ, and in the power of the Holy Spirit, one cause of divisions among Christians would cease to exist.

We may notice, also, that the work and mission, now, of the Holy Spirit is to glorify Christ (John xvi. 14); not Himself. He, the inspirer of Scripture, never calls our attention to His own work *within* us, but always to Christ's work *for* us. Hence, in Leviticus, which is the book of the Sanctuary, the book of worship, the Holy Spirit is not once named.

The measure in which He works within us is the measure in which He glorifies Christ in our hearts.

Christians may pray and talk, but there is no new modern method by which we may get “filled with the Spirit.” The measure in which we are filled with the Spirit will be the measure in which we are occupied with Christ.

Eph. v. 18, “be filled with the Spirit,” is quoted as though it were some great independent precept. But the quotation is neither exact nor complete: “be” is not the beginning of the sentence, nor is “Spirit” the end of it. There is no full stop, but the context goes on to explain the passing injunction, and shows that we are filled with the Spirit when we are singing and making melody *in our hearts* (not in our throats) *to the Lord* (Christ): “giving thanks

always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting ourselves one to another in the fear of God” (Eph. v. 18-21).

It is clear from this that the two marks of the presence and filling of the Holy Spirit, are: (a) Occupation of the *heart* with Christ; (b) Submitting ourselves to one another.

When Christians are occupied with themselves, or with other Christians, and judging them without fearing God or man, it is clear that there can be no filling of the Spirit, however much they may be occupied with His work or about His person. They are filled with “another spirit,” which we have “not received” (2 Cor. xi. 4).

Further light is thrown on the way in which we may sing *in our hearts*; and be occupied with Christ, in Col. iii. 16. (a) “Let the Word of Christ dwell in you richly in all wisdom and spiritual understanding.” If we begin here, and do this, then (b) we shall be found singing and making melody *in our hearts* to Christ our Lord; and (c) that will be the evidence as to the measure in which we are “filled with the Spirit.”

This passage (Col. iii. 17) goes on to conclude with the injunction, “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.” As this can be done only by the power of the Holy Spirit, He is not mentioned or referred to.

—SELECTED.

HOLIDAY RECREATIONS.

AS the holiday season is now approaching, a few words of exhortation on the subject may encourage some of God's dear children to refrain from grieving Him in a way in which dishonour is brought on His holy name at such times.

At Christmas and at the opening of the New Year considerable preparations will be made for recreation and

enjoyment to suit various tastes. There will be the theatre, the concert, races, sports, regattas, etc. We must ever remember that the desires of the old nature in Christians are exactly the same as in the unsaved, but they are to be mortified (kept in the place of death) and not yielded to.

We are members of the body of Christ. Wherever a redeemed one goes he takes a member of Christ's body, and a member of the body should never be found where the Head would not direct it to be. In Rom. xii. 1-2 we have: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . and be not conformed to this world"; and again, 1 John ii. 15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him"; and in 2 Cor. vi. 17: "Come out from among them and be ye separate . . . and I will be a Father unto you."

There are some scenes of amusement that are without doubt "of the world," and if we go into these we disobey our Father's instructions and are unfaithful and disloyal to Him. To this class of amusement belong the theatre, the ball room, the circus, the concert, public sports, the regatta and the racecourse. There are some Christians who would not go to the races or the theatre, but feel free to go to the regatta or the sports; and yet these are of the world in the same sense that the theatre and the racecourse are. Such persons would probably make some excuse that satisfies *themselves*, but viewed in the light of the Word of God *their presence on such occasions is conformity with the world and cannot be justified*; unless of course they go to preach the gospel or to distribute tracts, for which work these gatherings afford an admirable opportunity. But I venture to say that those who thus excuse their presence do not go for any such purpose. No child of God whose great desire is to please God will ever be found in such places.

"Be ye therefore followers of God as dear children" &c.

(Eph. v. 1-2). "Blessed is the man that *walketh* not in the counsel of the ungodly, nor *standeth* in the way of sinners, nor *sitteth* in the seat of the scornful" &c. (Psa. i. 1-3). "If any man will come after me let him *deny himself*" &c. (Luke ix. 23). Dear brethren and sisters, let us deny ourselves and avoid even the appearance of evil that we may please Him who gave *Himself* for us. Any act of self-denial to please Him will not go unrewarded.—C. ROUT.

BACK COUNTRY POSTAL MISSION.

PRAYING friends will naturally like to know what is doing, as far as we are able to see in such a work as this. I am now using Wise's P.O. Directories; first marking off in each locality those previously served as station-holders, etc. As far as can be gathered, with the aid of maps and railway time-tables, those places not reached by preachers in South Australia and New South Wales, have been thus supplied with tracts and the offer of a book; and now I am working on Queensland with this year's Directory.

Though the work has been in progress about six years, we have found all the replies favourable to the mission until this past winter. Now we have three objectors taking the trouble to send their views. The first is a man in the south of New South Wales who writes: "We want something instructive or a good fat bullock to eat, not a lot of trash about heaven and hell;" and then he has some evil to say about the last preacher who ventured their way. The second is from a claim manager in a mining place in the far north of Queensland. His strong point is that life is a lottery, etc. The third is from a book-keeper on a station in Western Queensland, who re-stamps and returns his packet, writing inside: "No good for the W. of Q'land. Whisky is better." All three of these men express their carnal desires: the first would prefer his fill of good beef;

the second, "a treatise on electricity or a ticket for Tattersall's"; and the last, drink. Anything but Christ. The first and third do not give their names; the second does not give his address; but we have a clue to all of them. They need our prayers.

The Queensland replies coming in during the last three months have been good, being from far back indeed; viz: Cooktown, Townsville, Cairns, Bowen, and Mackay in the North; and Boulia, Camooweal, Cloncurry, Jundah, and Richmond in the West. Among them a Church of England lay preacher writes: "I feel that we have not enough of Christ and Christ's work in the usual sermons given in our churches."

A constable writes: "Pleased with the tracts. Wife wishes me to send for 'Shadow and Substance.'"

From a Telegraph Station in the Bush on the inland line to the far North comes: "Will you kindly send me 'How can I be saved?' or 'Life in a Look.' We have been five years in the Bush and no chance to hear the Word of God, so I shall appreciate the book. Enclose 1/- for more tracts please."

A mother writes: "There is no day or Sunday-school within 70 miles."

Another woman says: "We are 120 miles from town. Seven years since any clergyman was here."

A North-western blacksmith writes: "I am thankful for the good little books, as they contain God's words. Would like the book, 'The Blood of Jesus,' or 'How can I be Saved?' I am seeking, and would be glad of any help, which I trust in God to give."

A lady writes: "I've lived in the Bush nearly 20 years and never been visited by any minister. Example seems to have failed to win husband or children. The books are a comfort to me, especially 'Safety, Certainty, etc.' No one to counsel me here. I shall be glad to have 'How can I be Saved?'"

From New South Wales and South Australia also occasional letters come, though for many months no packets have been sent there. A blind man recently wrote thus late for the book, "Immediate Salvation." He used a guide to write, but had some words illegible through letters being one over another.

There is something significant in the books asked for. No less than 86 persons have written for the book, "How can I be Saved?" the last one was an hotel-keeper's wife who writes: "Far from a church or minister . . . I shall thank you very much, not only for myself, but on behalf of the children."

Then 50 have chosen a Testament and we mostly send the Marked Testament. But the book in greatest demand is "Life in a Look." Over 100 have sent for this, I suppose because they expect something from a Bishop.

Has not God spoken to some of these enquirers by the terrible drought, and so taught them a little of the fear of Him, and given some desire to be wise in the knowledge of His ways?

Our friends will remember the little history given some time ago of the conversion of J.W. away in the Bush, through God's blessing on his little packet of tracts. He continues to let his light shine, sending for books and tracts to give away; and usually sending more money than enough, because he wishes to help the work. But the best sign of all is his appetite for the Word of God. Before giving extracts from his last letter (of Oct. 20) I would say that the Lord has taught him, not I. He begins thus:—

"Dear bro. in Christ.—I have been thinking a great deal about baptism; and, from what I see of Scripture, that being immersed when you become a believer in Christ is proper; as being baptised we are buried with Christ, and also walk in newness of life; we should not serve sin. And being baptised when we are infants we cannot believe. I would be immersed at once if I had the chance. My reason

for this is: Phillip did not baptise the eunuch until he confessed to believe in his heart that Jesus was the Son of God. (St.) Peter says it is not for putting away the filth of the flesh, but a good conscience toward God. A child cannot have the conscience toward God." And he concludes thus: "Since I heard from you last I have lost one of my little ones. He was only six months and three weeks old when God called him to Himself. We miss our little darling very much, but we know he is safe in his Saviour's breast. I remain, your faithful bro. in Christ, J.W."

Thus we see that the Lord who saves will also lead in His truth and teach (Psa. xxv. 5) apart from all human instrumentality. His Word and His Spirit are enough if only the babes have the desire for the milk.

Another man, whom some have heard of—J.D.J., in South Australia—has written three or four times since he was saved through the tracts and a book, the first not directly from me for his name was not in the Directory. His latest letter, not long since, contained a very sweet little packet of scent. It cost but 6d and he did not even mention the enclosing of it, but just put it there. Who shall say that such a little token of gratitude or thanksgiving is not well pleasing to the Lord? It brings to mind Psalm lxix. 30-31. At least it has no offensive points. He writes at same time: "I always pray for you."

Yes, and so do very many of God's dear children, and I trust this further notice of the progress of the work will only stimulate to yet more earnest prayer, and then we will all rejoice together in *that day*.—R. SHARLAND,

c/o G.P.O. Sydney.

Kind Words do not cost much. It does not take long to utter them. They never blister the tongue or lips on their passage into the world, or occasion any other kind of bodily suffering; and we have never heard of any mental trouble arising from this quarter.

CARES AND WORRIES.

PHILIPPIANS iv. 6.

ONE morning as I sat me down
 ('Twas Monday morning too),
 There quickly came to visit me
 A sadly-vexing crew
 Of little Cares and Worries; and
 Believe me, it is true,
 I almost looked a welcome, and
 Gave them entrance too;
 They came upon me suddenly,
 A most determined band,
 Pressing closely round my heart's door,
 But there they had to stand,
 For One was in possession, whose
 Consent they could not win;
 Who said to me, "Against your will
 They shall not enter in."
 Thus I *looked* at Him, and *praised* Him,
 And *thanked* Him for His care;
 And my visitors all fled from
 The heart they might not share!
 So forth this simple messenger goes
 To tempted hearts to say,
 That *Cares and Worries* cannot dwell
 Where no one wills they may. (1 Pet. v. 7).
 MARY FENTON.

God never takes ought from us without giving us something better. He removes the symbol, to give us the reality; breaks the type, to give the substance; releases us from the natural and human, to give us the divine.

THE MARRIAGE CEREMONY.

A BROTHER in the Lord has enquired of the editors of the *TREASURY* "whether it is right and consistent for one gathered to the name of Jesus to get married by a so-called Reverend." He adds that he would much like to know the mind of the Lord in the matter as, though he thinks it inconsistent, he notices that many do not appear to consider it so, for want of the truth being more plainly taught. We will therefore try to ascertain the will of God in this important subject.

Apparently there was no religious contract among the ancient Hebrews. We read that Isaac brought Rebecca into his mother's tent and that he took Rebecca and she became his wife. Possibly "Father Abraham" gave the happy couple his blessing, but we are not so informed. There was feasting at Jacob's first wedding: that of Boaz and Ruth was celebrated in the presence of the elders of the city. In New Testament times marriages were more elaborately performed, but Scripture is silent as to any ministerial function. Prov. ii. 17 and Mal. ii. 14 appear to show that there was as early as Solomon's time, at any rate, a covenant of marriage in writing. That marriage is an institution by God is abundantly evident from Scripture, and we do right in so regarding it. The Holy Spirit declares it to be "honourable in all" and uses it as a type of the union between Christ and the church.

In all civilised countries the government of the country has for good and obvious reasons protected marriage and the rights of the married, by requiring every such ceremony to be duly witnessed and registered in manner provided by the law of the land. In this colony certain government officials are appointed for this purpose and are styled Registrars of Marriages. In addition recognised and registered "Ministers" of various denominations are authorised by law to act in the same capacity. They are provided

with forms and registers for this purpose. The ceremony by the Registrar is merely a legal one. That by a "Minister" combines both a legal and a religious function.

The best conducted marriage the present writer ever witnessed was in 1881 in a private house at Kew, near Melbourne. The Registrar-General of Victoria stood on one side of a table and a leading brother in the Lord on the other side, with the man and woman in front of them. The large room was filled with guests. The official performed the legal ceremony, and the brother what may be termed the religious part. This was followed by a prayer-meeting in which many took part. In New Zealand no such service is possible, as the Registrar-General is not himself authorised to marry and his subordinates can do so only in their respective offices, which are frequently unsuitable places.

In the September number of the *TREASURY* is an article entitled "Who were the Nicolaitanes?" The writer, the well-known Mr. Caldwell, shows clearly not only that the position of the so-called Minister of the present day is contrary to Scripture, but also that the ministerial position is condemned by the Lord in severe terms as that which He hates. "It is for those who have learned the mind of the Lord as to this unscriptural distinction of clergy and laity to hate, not the persons, but the principle; to hate every form of doctrine or teaching that would tend thereto and every deed or practice that savours of the error."

How can we engage a "Minister" to marry us without recognising the principle which Christ hates, or without practising that which savours of the error? Better submit to that which may be repugnant to our feelings than grieve the Holy Spirit.

As the law stands there appears to be but one way for God's obedient children (who have the light) to be married. They must go to the Registrar for the ceremony required by law; but they can obtain the fellowship of the assembly or of individual believers to complete the marriage by

seeking the blessing of the Lord who alone truly joins those given to each other by Him. If the Registrar could and would allow one or two brethren to act with him there need be no difficulty, but probably that could not be allowed and in some cases there would be difficulty in acting with the official.

"The Marriage Act Amendment Act 1891" provides that ten persons may make a declaration that a certain "Minister" is their "officiating Minister" and thereupon that person's name will be placed on the list of officiating Ministers within the meaning of the Act. Careful consideration, however, will show that those who profess to be unsectarian and to have no unscriptural "officiating Minister" cannot truthfully make such a declaration. It would be false in fact and false in doctrine, and therefore contrary to the Word of God.

An amendment of the law is, no doubt, desirable and it ought not to be difficult of attainment if leading brethren would first agree as to the best plan and then unitedly apply to the Colonial Secretary to have the amendment made by Parliament. The sooner this is done the better, and perhaps the editors of the *TREASURY* would publish suggestions. The Act above quoted provides that Quakers may be married "according to the usages of the Quakers," a certificate of marriage signed by both contracting parties and by two witnesses being sent to the Registrar-General. Some such provision could surely be made for Christians disclaiming denominationalism.—C.J.A.H.

INDIAN INCIDENTS.

A FRIEND has asked me to write an account of the Lord's work in this region, he only asks for eight or ten pages of information that "will stir sluggish hearts to prayer." If you knew the real condition of the people you would pray for them, their moral condition is so

bad that in a letter like this it cannot be described. I am learning more and more of their benighted state. Hinduism as we see it in its practical outcome is a soul withering, conscience blighting superstition; people say to us if our gods stole, lied, and committed adultery why cannot we do the same? they do so thinking they do their god service. As Br. McLaine and I were speaking to some villagers the other evening we told them their god Rama had told lies and therefore could not be true; a man replied, "If we do not worship him he will come and cut us into pieces." In the presence of an indecent figure we tried to convince a "holy man" (?) of its indecency; he replied that "there is no such thing as sin, and that to say there is, is to show one's ignorance;" such a man calls the uninitiated into his system "beasts," and the initiated "perfect ones."

The evils of the caste system were forcibly illustrated at a fire which broke out amongst some low caste peoples' huts, the higher castes refused to pour water on the flames lest they should become defiled; our orphan boys rendered prompt help, the high-caste Brahmins stood afar off. Caste dries up the "milk of human kindness."

Whilst preaching to some Lingites who wear their god (a little black stone) tied on to some part of their body, they said, "How can we be sinners, we see god's face every day?" (meaning they worship their sacred stone at meal times.) One of them asked me if he called his stone Jesus, whom he was willing to believe, would Jesus save him?

You will see by these incidents what the gospel has to make headway against. The superstitions of ages are opposed to us, the barriers of national customs bar our progress, the iniquity of Hinduism surges around us, "the whole world lieth in the evil one." But for all this we take courage because God is for us and your prayers rise on our behalf.

A family has recently been converted at Kollegal, three members of which have been baptised. I hope to give more particulars of them in another letter. Praise and pray on

their behalf. I might mention that the work of God in this family began with a little boy who learned to read in one of our village schools. He got converted and by his continual testimony to his father and mother they too have become God's children and are now rejoicing in Christ Jesus.—G.H.

TO SUNDAY-SCHOOL WORKERS.

WE extract the following from a private letter. The writer of it is well-known to us, and in the part of Australia where he lives:—

“Since you left — God has in his love and grace given us the joy of believing that over twenty young people in our Sunday-school are saved by grace . . . some of them young men that were “hard cases” in my class—so hard that many times I have closed my Bible and groaned in spirit unto the Lord for the Holy Spirit's power to break their hard hearts on account of sin, and save their precious souls. God in his own way and time answered prayer. Br. — and I had been praying for one who had almost broken his father's heart—a very hard case. Now he is preaching Christ in the streets of B—. I am told he draws a crowd and holds them, and gives out the gospel in a manner that surprised my informant, who is a Christian of 40 years' standing and a so-called lay preacher. Four others of the young men are helping in gospel work, though only one of them is still with us here. All these five were in our Sunday-school until they were young men. God has wrought in saving grace among the girls in a similar way—from those of tender age to the young wife and mother. We gave a broad invitation to all the old scholars for May 24 last, and it was a very happy day. The scriptures given were some of the things Jesus is able to do.”

Does not the Word say, “In due season we shall reap if we faint not”? And let us remember that it is “they that sow in tears shall reap in joy.”—R.S.

FALLEN ASLEEP.

IT is with deep sorrow that we have to chronicle the unexpected home-call of our beloved brother, Mr. Alexander Aiken, of Waverly, which took place on Saturday October 25, at the comparatively early age of 58. Our brother was well and widely known, and probably no man on the West Coast was more deeply esteemed and highly respected than he. His many fine qualities as a man caused him to be loved even by the world, while his godly and straight course as a Christian won the fullest confidence in the assemblies, where he will be greatly missed. The happy face and cheery words so often seen and heard at conferences, and in private, will be seen and heard no more, but the life record remains; and this will speak for many days to come. We do not understand *why* a life so useful, and apparently so much needed, in the family and in the church, should have been thus cut off, yet we know that infinite wisdom makes no mistakes. He was one of the first fruits of the great work in Waverley of 20 years ago, and since that time his testimony has been clean, straight, bright, and consistent: yea he has so lived that his removal makes a big gap in the assemblies and in the world. A widow and ten children are left behind, who will keenly feel their loss, but like a good steward his house was in order, therefore the family are not only provided for as regards this world, but they are nearly all saved. Our brother's illness was brief and severe, but consciousness was preserved to the end enabling him to give an affecting parting exhortation to every member of his family, and other friends around, that will not soon be forgotten. The crowd at the grave was very large—including brethren from many assemblies—and much liberty was experienced in speaking to them. While thanking God for his testimony we pray that his removal may be used for further blessing to saint and sinner.—C.H.H.

CORRESPONDENCE.

Stratford, Nov. 13, 1902.

Dear Brethren.—The Lord's people gathered in His name at Stratford have in the past been put to considerable inconvenience on account of the hall they meet in. The Lord has seen the need, and has been pleased to open the way to have a hall of our own—one brother has given £100, another has promised £50, and several smaller sums have been promised. This has convinced the brethren that it is of the Lord. £200 seems a good start, but when the price of land is gone into it is found that nothing less than £600 (for land and hall) will meet the need. If it is not done now it will cost a great deal more later on, in a growing township like Stratford. We therefore ask the prayers of the Lord's people about this matter and will be glad to hear from any who may be able to assist either in gifts or loan at low interest.—G. MUMBY, Pembroke Road (on behalf of the assembly).

W.S., J.C., and J.H.—Perhaps the clause to which you take exception in the article on the New Zealand Revival, needs a little explanation. The clause runs: "May this revival work cause us to be more taken up in the work of the salvation of souls, and though the walls of division that divide off the children of God from each other cannot altogether be removed, by all means let us strive to lower them so that we can shake hands over the top." It was not intended that this should mean doing away with the Scriptural teaching on "separation" as commonly held among us, but that our earnest endeavours should be the promotion as far as possible of loving intercourse with all who love our Lord Jesus Christ in sincerity. We know the prejudice and misunderstanding which exists in the minds of the bulk of denominational Christians concerning us, and it should be our aim to remove this feeling as far as it lies in our power; and though we may not hope to entirely remove the

things which keep us the members of Christ's body apart, cannot they be somehow lowered to permit of a hand-shake over the top of the wall?—F.F.

ALL-DAY MEETINGS.

MAXWELLTOWN.—Nov. 9 and 10. It was thought not quite so many visitors were present as formerly, yet the public hall was filled almost to its utmost, and the Lord gave a good time and a lift to our souls. Over 100 broke bread at the morning meeting. Ministry was along the following lines—An exposition of the Lord's prayer in John xvii; the kingdom in mystery as seen in Matt. xiii. 1-8; the neglect of reading the Word and of family worship and the irreverence for the Scriptures; taking heed to and considering our ways; the needs-be of separation; Joel's lament over the impoverished condition of the land; the avenging of Israel when the people offered themselves willingly. The ministry was chiefly by Brn. Scoular, Dickie, Milne, and Ferguson, with a few words from Brn. Longman, Johnson, Jackson (Rangiora), Jenkins, Finer, and Biddock.

DEVONPORT (Auckland).—The all-day meeting held here on Nov. 10 was well attended and profitable. Ministry in the morning was principally on the Shepherd and the sheep, from Psa. xxiii. and John x. In the afternoon our relationship to the powers that be was the principal topic, and a considerable amount of truth was brought out in connection therewith. The *purpose* of God in calling and saving us; with the ultimate doom of the world powers, in contrast to the heavenly character and hope of the church, were dwelt upon from John xvii., Dan. ii. vii., &c., yet considerable sympathy was expressed with the desire to do away with intoxicating liquor. Ex. xxi. 29 was used to describe the effects of strong drink, and as a God-given warrant for opposing it. It was contended that as the ox had been wont

to push in times past, and it had been testified to its owner and he had not kept him under restraint, even so was it with the drink question: having killed its thousands and tens of thousands it ought to be restrained. The evening meeting was an exposition of practical Christianity, and a closing gospel appeal. Luke vi. 20-27 was expounded, with special emphasis being laid on the words: "Do good to them that hate you," and this was followed by Num. x.—"Come thou with us and we will do thee good." All through the ministry was of a practical nature, requiring real humility, grace, and godliness to give effect to it. Those who took part were Brn. R. Smith, McCay, Jones, Utting, Haselden, Blackie, and Hinman.

WAIMEA WEST (Nelson).—On Nov. 10 there was a good room full, and a very profitable time was realised. The Word was ministered chiefly by Brn. Deck, Jeffreys, and Gray. Some of the portions dwelt on were: The Beholds; the Woes of Isa. v. (God pronounced) and chap. vi. (man pronounced); the Blesseds of Matt. v.; the Water, the Spirit (John chaps. iii. and vii.).

NAPIER.—Nov. 10. We hear that the meetings were good, and the addresses generally were practical and to the point and dealt a good deal with the believer's walk. Those who ministered were Brn. W. Johnson, Chrystall, Sowersby, R. Magill, and Horsefield.

TIMARU.—Oct. 29-30. A goodly number of Christians from a distance attended. The Word was ministered by Brn. W. Coppin, Johnson, LeCouteur, Phillips, Binskin, Maindonald and others. The ministry was fresh and helpful and its general trend was that our joy can only be abiding as we get near to God and diligently search His Word to know His will and do it; giving, systematically and cheerfully, was dwelt upon by one who has proved that "the Lord loveth a cheerful giver."

RONGOTEA.—Nov. 9 and 10. The meetings were well attended and the general impression was that they were

good. The lines of ministry were—Full surrender of ourselves to God, obedience to His Word being necessary to this end; separation, and the right dividing of Scripture needful to avoid extremes either way; stress was laid upon being sure of having a "Thus saith the Lord" for everything; baptism was touched upon; and some good hints were given on individual Bible study. Those who ministered were Brn. Curran, Clarke, T. Rowe, Whitehead, Harry Isaac, Hockley, and Allen. On the Lord's-day one was baptised.

UPPER HUTT and HENLEY.—No reports of these meetings to hand.

COMING ALL-DAY MEETINGS.

[IF THE LORD WILL.]

Dec. 16—Geraldine. J. Davis.

Dec. 25—Milton. R. A. Parlane, Spencer St.

Dec. 25-26—Christchurch. T. Robinson, 8 Barbadoes St., St. Albans.

Dec. 25-26—Ngairie. R. Quarrell.

Dec. 25-26—Palmerston North. E. Whitehead, Main St.

Dec. 27—Ohau. Robt. J. Stephenson.

Dec. 28-29—Maharashtra. James Wall. Trains met at Matahiwi Station.

Jan. 1-2—Waverley. W. H. Southcombe.

Jan. 1-2—Feilding. J. Bishop.

Jan. 1-2—Dunedin. G. Derbyshire, Royal Arcade.

The usual hours will be observed for the above meetings. Refreshments provided freely. Friends requiring accommodation will communicate early with those whose names are given, and it is hoped that visitors will not neglect to do so. A hearty invitation is extended to all, and prayer is requested for the manifestation of the power of the Holy Spirit in these meetings.

EDITORS' JOTTINGS.

WELLINGTON.—Mr. Gray was here for nearly three weeks, and gave some very helpful and instructive addresses on the person and work of the Holy Spirit, beginning with the scripture, "If any man thirst let him come unto Me and drink," etc. (John vii. 37). The meetings were all largely attended, and many of the believers speak of having received blessing. One young man professed conversion, and others were awakened to their need of Christ. A good many strangers were present at each of the meetings, including a number of young believers converted during the Torrey-Alexander Mission. Our brother left us on Nov. 6, in order to be present at the Waimea West conference.

CAVERSHAM.—A very enjoyable tea-meeting was held here on Oct. 28. The Lord has been working here in a wonderful way, and a good number have professed to have been saved. It was thought that it would be a good thing to get the young converts together, where they might enjoy each others fellowship, and get some helpful and spiritual advice from those of maturer years. Very encouraging and helpful counsel was given from the Scriptures by a good number of speakers, one of them telling what it had cost him to confess Christ on board a steamer among a large number of stewards, and how that it took him the first night about an hour and a half to master his own fears and bend his knees before them all, and what a triumph it was to his own soul. Another speaker stated that he had been much blessed in his own soul lately, and especially since a favourite hobby of his had been given up in order that he might have more undisturbed leisure for prayer and the reading of the Word. Then an opportunity was given for the young believers to tell what the Lord had done for their own souls. Over forty of them were present, and most of them stated in a clear and simple manner how the Lord had saved them and had brought them into the enjoyment

of true happiness and peace with God. Altogether it was a most cheering, interesting, and profitable meeting, one brother remarking that there had never been a meeting like it in Caversham hall before. After prayer and thanksgiving we all joined in singing, "When we all get to heaven."

WEST COAST, SOUTH ISLAND.—We have been asked to call attention in the TREASURY to the need of the gospel on the West Coast, that the Lord's saints and servants might be stirred to prayer and action. In the Westport district are eleven small townships with a population of say 5000; in Reefton district, thirteen townships with a population of 3000; in the Greymouth district, twenty-five townships with a population of 6000; in the Kumara district, six townships with a population of 1000; in the Hokitika district, six townships with a population of 2000. If two workers, sent of God, went into the various districts for six months in the summer, no doubt they would accomplish a good work for eternity. There are very many real difficulties to face in this rough country, and great evils to contend with such as gambling, drinking, money-making, pleasure, infidelity, &c.; but a love of souls and faith in God will overcome them all. A little over eighteen months ago Br. Gray drove in a sulky more than 500 miles through this country, calling at a number of the townships, holding meetings, visiting, distributing tracts, &c., the Lord giving sweet tokens of blessing. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"

DUNEDIN.—This city has experienced a great revival since the arrival of Dr. Torrey and Mr. Chas. Alexander. Probably never in its history has the place been so thoroughly roused regarding eternal matters. There can be no doubt that a great number have been truly converted to God and that Christians have been stirred up on all hands. The work is still going on, Mr. Lyall having good meetings and many more professing to receive Christ. Nearly all in the local assemblies attend the meetings. As

a result of the mission a number connected with the Sunday-schools at Gospel Hall and Caversham have been converted, some being the long-prayed-for children of well-known brethren. Many Christians from country assemblies came in for the meetings and we hear of some carrying great blessing back with them. Dr. Torrey impressed all as being one of the boldest and most powerful preachers they have ever heard. In Mr. Alexander he has a bright, loving, earnest co-worker. Testimony should also be borne to the splendidly straightforward character of Mr. Lyall's preaching and teaching.—The quarterly fellowship tea-meeting was held in Gospel Hall on Oct. 15. There was only a moderate attendance. Helpful addresses were given by Brn. Bain, Farmer, and Curham. Brn. Broadbent, Laidlaw, and Fulton also spoke briefly.

RONGOTEA.—A week's very successful mission has been conducted here by the brothers Tonks who were much used lately in Palmerston North. The mission was purely undenominational, and there were no collections. Under the circumstances all joined in heartily. The missionaries had the use of a tent accommodating 400 people, and crowded meetings greeted them. A large number made a profession of Christ and many of them seem real cases of conversion. During the mission the brothers Tonks had baptism put before them, and seeing it is the will of the Lord for all believers, they were baptised, Br. T. Rowe having the pleasure of immersing them in the presence of a large company, he and they expounding the Scriptures on the subject.

OANUI (Taranaki).—The few who break bread here are pleading for a revival round the sea side of Mt. Egmont. There are good halls at Rahotu, Pungarehu, and Warea, and a school-house at Oanui.—Oscar Person.

MATAURA.—Br. J. Lowden arrived back on Oct. 27 and looks better in health than when he left home last for north.

Mr. Chrystall has been at Maharahara, Matamau, Makaretu, and Napier, and has seen one or two souls saved.

NORTH ISLAND GOSPEL CARRIAGE.—This is once more on the road, visiting the district up the Hunterville Line, Mr. E. Whitehead Jun. accompanying Mr. Pearson. The latter will be giving up the work in the meantime owing to a bad throat, and Brn. A. M. Paton (Nelson) and E. Whitehead will, with the glad concurrence of the trustees, take charge.

Mr. F. Ferguson has spent a month in New Plymouth where the people turned out well to the meetings and the Lord gave a little fruit. There is now a good sized assembly meeting in the town. A fortnight was spent at Waverley seeking the help of the saints.

Mr. May, evangelist, arrived in Wellington from England on Nov. 20, and has started to hold meetings with Mr. W. Johnson at Cuba St. Hall.

The Assembly List and Calendar for 1903 can be had of Mr. Whitehead for one penny.

TO OUR READERS.

WITH the present number of the TREASURY we complete our fourth year of issue. When started it was felt there was need of such a paper, and we believe our readers are of the same opinion still and would not wish to see us discontinue this service which has been undertaken for the Lord's sake and the good of His people. We have sought to do our best in the interests of all, and though it is quite impossible to give the fullest satisfaction to every one and not run counter with the views of some one, we venture to hope the onerous task has been well undertaken. Much as we might desire it, we cannot always stroke people down the right way, occasionally there will be a ruffling of the feathers at a few things that find their way into our pages, and an animadversion or two may be uttered at the want of wisdom displayed by

the editors! Courteous reader, bear with us we pray you; wise men are not made in a day. Have charity enough to overlook the faults, grace enough to profit by the truths, and kindness enough to allow us a place in your hearts.

We thank all who have undertaken the responsibility of receiving and circulating the paper, and hope they will continue to do so, and, if possible, bring it under the notice of fresh ones. Our thanks are also due to those who have contributed articles and other items of interest for general profit, which, we trust, will also be continued during the year before us, if the Lord will.

We have decided, in the main, to do away with the Questions and Answers, for the following reasons:—1. The questions are frequently not to general edification and the space can be filled otherwise more profitably. 2. The editors are not a “court of appeal” to settle everybody’s matters. 3. We have received little help in supplying answers, and often they are so diverse that to insert them is no help to the average reader. 4. To answer the questions ourselves demands more time and thought than we can afford to give; already the editorial work, with our other service for Christ, is as much as we can do.

We now wish every reader “the blessing of the Lord which maketh rich,” for their New Year’s portion.—EDS.

Acknowledgments.

Assembly at O. (omitted in last month) ...	... £2	0	0
H.M., for Maori Work ... ..	... 1	0	0
,, ,, North Island Gospel Carriage ...	... 1	0	0
Assembly at K., for the Lord’s servants ...	... 2	10	0
Fellowship, help toward distributing gospel papers	5	0	0
E.E. and L.E., for India ... ..	... 2	0	0
One of His own, ,, ,, ... ..	... 0	10	0
M., for India ... ..	... 0	10	0
Assembly at W., for the Lord’s work ...	... 0	10	0