

THE
Believer's Magazine

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

A Monthly Journal of Scripture Exposition
and Bible Study for all the Children of God.

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Treasury Notes—Union with Christ. (Matt. 16. 18).

THIS union is presented to us in the New Testament Scriptures in varied aspects. We have already been contemplating some of these. Our being joined to Him as our Head, espoused to Him as our husband (2 Cor. 11. 2), ingrafted into Him as our life and nourishment, laid upon Him as our foundation and Chief Corner, etc. It is this latter presentation I want to occupy us in the little space reserved to us for our "Treasury Notes." In Matt. 16. 18 Christ and His members are seen as an Assembly, which He calls "My Assembly" against which "The gates of Hades will not prevail." Let us pause and ask, "What does this mean?" The Hades of the New Testament is the Sheol of the Old. (Compare Acts 2. 27 with Psa. 16. 10. This place called Sheol, with its gates (Isa. 38. 10), was the abode of all the souls of the Old Testament, dead, saved or lost. The souls of the saved went to its upper compartment, the souls of the lost to its lower compartment. The lower being a place of torment while the upper was a place of comfort described in Luke 16. 22 as "Abraham's bosom." Over the Church of a past dispensation these gates had prevailed. The moment an Old Testament saint died Hades' gates swung open and engulfed the soul, for please note only the soul went there. It was an intermediate state. Now in describing His Church of this dispensation He says Hades' Gates *shall not prevail!* If we go to 2. Cor. 5. 8 we find the explanation of this in the words "Absent from the body present with the Lord." If you can put your finger on the second the soul of any member of His Church leaves his body that moment that soul is with the

Lord, which is very far better (see Phil. 1. 23). No intermediate state now. No Hades now, but present, in conscious bliss and comfort with the Lord. If death should be our lot, and not the coming, how sweet to know this, and rest here. "*Hades' gates shall not prevail.*" So He is exercising His great power in building and preserving His Church not only world wide but right "down through the entire dispensation." She is Petros Rock, i.e., piece of a rock or stone, because He is her "petra, i.e., Solid Rock." "*The Christ the Son of the Living God.*" Upon *this* Rock I will build My Church. This thought of building, is again seen in Ephesians 2. 24, "And are built." Here the verb is in the Aorist and speaks of an act past and complete, and speaks of His Church perfectly and eternally built, He Himself as Christ Jesus being the Chief Corner. Not simply the foundation upon which He rests her, but He as Christ Jesus being the Chief Corner; the Stone that gives her her perfect alignment, her great Key Stone.

The foundation Himself is the One upon Whom in a living organism the whole fabric is resting; "The Christ the Son of the Living God," as her solid living and eternal foundation, keyed into Him and He Himself locking the whole together that Christ shall be all in all. Whether the building consists of prophets, apostles, or simple saints, *all together* are resting upon Him. He is bottom and top of the whole, and every stone is so keyed in, that to mar or sever, or damage one, would be to mar the whole building in its entirety, foundation and Chief Corner, so perfectly and eternally are we one.

J. C. S.

The Four Great Monarchies.

BY LATE W. H. HUNTER OF MANCHESTER.

VI.

THE Magi were not all bad. There was much of fraud and imposture among them, much of sorcery and of magic (of which the very name is derived from them), but there was also much of true knowledge and enlightenment, and they did something towards softening the harsher features of the Babylonian religion and of toning down its deeper darknesses.

That they occupied a great position in Nebuchadnezzar's empire is clear. Their chief, "the Rab-mag,"* was one of his great princes, and they were "the wise men" with whom Daniel was associated at the beginning of his captivity, and of which he was ultimately made chief himself, and their influence and power remained long after both Nebuchadnezzar and his empire had passed from the earth. They were Magi who came from the east, saying, "Where is He that is born King of the Jews? for we have seen his star in the east, and are come to worship Him †; and Simon of Samaria ‡ and Bar-Jesus of Cyprus §. The Magian religion was prevalent in many of the countries that were subdued by the Medes, and it soon conquered the conquerors. With the growth of wealth and of luxury amongst the once hardy and simple mountaineers came the usual distinction between the rich and the poor, the "classes" and the "masses," as the jargon of the day has it, and with it came also the religious schism to which reference was made above; for Magism became the fashionable faith, —that of the Court and the aristocracy,—while the humbler people held tenaciously

to the simpler and purer creed of their forefathers, marking with sullen hatred the place and position which the Magi had secured in the land and held in its affairs.

To these people, then, Cyrus and his Persians, whose faith was as pure and simple as their own, and among whom Magism had no more place than among themselves, appeared much in the light of deliverers and of restorers of the old paths; the result being that while the Median "classes" offered to Cyrus a stout resistance, the "masses" first opposed him in a perfunctory way and afterwards swung round to his side.

As a general rule when any question of dispute amongst men is to be made a gauge of battle, when its arbitrament is to be that of hard knocks, the masses have the best of it. Their numbers are greater, their arms are stronger, and their heads thicker, than those of their opponents; and when they have the advantage of a leadership like that of Cyrus the conflict is never lengthened, and the result is never doubtful.

In this way, then, the Median suzerainty disappeared, and the Medo-Persian monarchy was founded, and Cyrus, then a little over forty years of age, began the career of conquest which has gained for him undying fame, and which was predicted for him by the prophet Isaiah, in words that had immense influence upon him when he became acquainted with them.

One of his first conflicts was with the Lydian kingdom, which had checked the progress of the great Cyaxares, and which, after the peace which was made upon the interposition of the Babylonian prince, had maintained an unbroken and faithful alliance with Media and Babylonia for so long a time.

*Jer. 39. 3. †Matt. 2. 2. ‡Acts 19. 9. §Acts 13. 6.

The prince, who at the time of the treaty had married the daughter of Cyaxares, and who was therefore the brother-in-law of Astyages, was now upon the throne. His power was considerable, as he had so extended the bounds of Lydia that nearly the whole of Asia Minor, from the river Halys to the sea, owned him as lord, and his wealth was so great that his name, Cræsus, has become a proverbial designation for a possessor of vast riches.

Cræsus applied for counsel to the great Delphian oracle, having first submitted its claim to divine foresight to a remarkable test, which it bore in a manner that can only be wondered at and not explained; and moved by that counsel he entered into an alliance, offensive and defensive, first with the Greeks (thus for the first time attempting to bring Europeans upon the stage of Eastern conflict) and afterwards with the monarchs of Babylon and of Egypt.

Before these allies could join Cræsus he was attacked by Cyrus, and a battle was fought in Cappadocia, without decisive result either way. Cræsus imagined he had checked Cyrus, and was safe for the winter, which had actually commenced, and so drew off and partly disbanded his forces. Cyrus waited long enough to establish his foe in this delusion, and then, winter as it was, crossed the river which formed the eastern boundary of Lydia, and marched with all speed upon Sardis, the capital city of Cræsus. Within a fortnight that great city was in his hands, and Cræsus was his prisoner. The Greek cities on the coast submitted or fell one after another, either to Cyrus in person or before the generals which he left behind him in Asia when he marched eastward.

In the East he was as successful as he

had been on the shores of the Mediterranean Sea; year after year extended his borders and increased his fame, till at length he felt that the time had come for which he had waited and hoped for some sixteen years, when he might with fair certainty of success strike a resounding blow against the mistress of the East, "the beauty of the Chaldees excellency," the "great Babylon" which Nebuchadnezzar had built.

The actual course which events took in Babylon at this period and in that which led up to it cannot as yet be clearly discerned. Many competent modern scholars have accepted and supported the line followed by the older historians, and which was briefly sketched in a former article,* while others, such as the present Bishop of Durham, considering that in such a scheme no place can be found or made for "the reign of Darius," which is clearly an historical fact, have followed the great German historian Niebuhr in his view, which, expressed in very few words, was that there were *two* captures of Babylon, the first under "Darius the Median" (who is thought to have been the Astyages,† son of Cyaxares, to whom such frequent reference has been made), which is that referred to in Isaiah 12. and in Daniel 5.,‡ in which case Evil-Mewdach would be the Belshazzar of Scripture, while Neriglissar would be merely a feudatory prince reigning under the suzerainty of Actyages, and the second under Cyrus.

Whatever may prove to be the truth about this, one thing is certain and clear as

*"Needed Truth," Vol. IV., p. 79.

†It will perhaps be remembered that "Astyages" was really a title, not a name.

‡It will be noted that there is no reference whatever to the Persians in either of these chapters: "I will stir up the Medes against them"; "Darius the Median took the kingdom."

The Epistle to the Romans.

BY J. M. DAVIES.

RIGHTEOUSNESS PRODUCED.

CHAPTERS 6—8.

“WITHOUT holiness no man shall see the Lord.”

The first section of the epistle emphasises man's ruin and condemnation, the second justification, whereas the section we are now to consider is occupied with sanctification, closing with resurrection and glorification. These four cardinal truths of the gospel correspond to the four sides of the Altar of Burnt-Offering.

The North side was where the victim was slain (Lev. 1. 11). It was there the blood was shed. There the individual learned that his guilt deserved judgment and that his salvation depended upon another's suffering and death. This is the first lesson to be apprehended by the soul.

From the cold shadowy north side the forgiven sinner was led to the East side, the side of the Sunrise, the “place of the ashes” (Lev. 1. 16), which told aloud of an accepted sacrifice. Over the ashes the Priests sounded the silver trumpets. It was there the 120 Priests and Levites stood making one sound to be heard in praising and thanking the Lord (2 Chron. 5. 12 cf. Acts 1. 15). This side proclaims “justification from all things,” and points to the resurrection as its proof. Thence the soul in its experimental journey is taken to the sunny shadowless south side, whence flowed the mighty river of Ezekiel that caused to live wherever it flowed. This corresponds to the coming of the Holy Spirit in response to a glorified man in heaven, the one and only secret of a holy life. It is with this

that Rom. 6.—8. is occupied. Does the Gospel of the Grace of God cleanse the life? Is it sufficient to enable a man to walk in the newness of life and serve in the newness of the Spirit. Before going on to deal with this let it be said that the west side—the side of the sunset, will soon witness the end of the Day of Grace and the dawn of the Day of Glory and the ushering of His own into the Father's Home. The west faced toward the Holiest of all, and the presence of God.

COMPARED WITH LEVITICUS.

The one message of Leviticus, the book of Moses to which this section corresponds is holiness. Three times over we read the injunction “Be ye holy, for I am holy” “Ye shall therefore sanctify yourselves.” The basis of this cleansed and separated life is given in the first chapters of the book—the identification of the offerer with the victim in its death. So in these chapters the apprehension of the believer's oneness with Christ in His death, burial and resurrection is shown to be of paramount importance if he is to walk with God.

Grace abounding and Grace reigning—
(chap. 5. 20-21).

Chapters 6—8 are a further development of these two statements of truth. The legalist objected to the doctrine of Grace taught by the Apostle and as expressed in these verses. The two important principles emphasized in these verses, namely Grace abounding over sin, and Grace reigning through righteousness drew out the following questions from the objector.

- (1) “Shall we continue in sin that Grace may abound? (6. 1), or does abounding grace give license to live in sin?”
- (2) “Shall we sin because we are not

under law but under Grace? (v. 15), or does regnant grace give license to sin?"

In answering the Apostle shows how our union with Christ in death has affected our relationship

to SIN—our former MASTER,

to the LAW—our former HUSBAND, as in chap. 5. he had shewed its effect on our relationship

to ADAM—our former HEAD.

The Apostle argues that righteousness, conformity to Christ, or a holy life can only be produced by grace (chap. 6), and by the Spirit (chap. 8), and that independent of the Law (chap. 7).

1. DOES ABOUNDING GRACE GIVE LICENSE TO LIVE IN SIN?

Yes. So says the legalist and everyone who would put the new born soul under bondage to rules and regulations, such as "Touch not, taste not, handle not," not realizing that such teaching nullifies one of the cardinal truths of the Gospel. Because of a misapprehension of the true nature of the Cross of Christ the Judaising teacher believed that the only way to ensure a consistent and holy walk among the believers was to put them under the law, making them obey its precepts.

In the verses covering the answer to the objector's question the Apostle shows the shameful inconsistency of living in sin after having died to do it. *In almost every verse death is referred to. But not once is the believer told he must die. He is to reckon he is dead, and that because he has been crucified with Christ, or as chapter 7. 11 puts it "The Law slew me."*

Christ died unto sin once, which means He died under the guilt of our sin. He

bore sin's doom and penalty. Having died and put away sin, death has no more dominion over Him. Likewise we are to reckon ourselves "Dead indeed unto sin," for having died in the person of our substitute, because we have been in the reckoning of God crucified with Christ, we are freed or justified from sin. We were tried, found guilty, condemned and *executed* by the justice of God. Therefore having died we are discharged, set at liberty, freed, none to condemn for Divine justice has been satisfied.

The "Old Man"—a phrase used three times in the New Testament—denoting the sum total of what we were as men in Adam, men in the flesh, has been crucified as Gal. 2. 20 puts it, "I am crucified with Christ." All I am and can be as a "man in the flesh" has been judged at the Cross. The body of the flesh has been put off by the cutting off, the circumcision—or the crucifixion of Christ (Col. 2. 11). This has robbed the "body of sin" of its power, destroyed it, disannulled it. The "Body of Sin" is the same as that spoken of in ver. 11, "the mortal body and the lusts thereof," and in 7. 23, "the law of sin which is in my members." To explain it as referring to the sum-total of the sinful nature is confounding. The body is that through which sin brings us into captivity. "The body of sin is the body viewed as sin's stronghold, medium, vehicle. It is to be in abeyance, put down, deposed, so as to be no more a door to admit temptation to a powerless soul within" (Moule). Hence the exhortation "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." The members were continually yielded to sin as instruments of unrighteousness. Now the believer himself and his

members—must be yielded once for all (the Aorist tense being used) to God.

Those who teach the doctrine of the eradication of the "Old nature" make much use of the phrase, "that the body of sin might be destroyed," but the same word is used in Heb. 2. 14 of the Devil, and no one would believe that he has been annihilated. He has been robbed of his power over the believer however. By the Cross his power has been cancelled. So with the "body of sin." Its authority, which it had before, to lead the believer into captivity to the law of sin written in its members has been disannulled, cancelled. Henceforth we should not serve sin. The believer is to reckon himself dead unto sin and alive unto God "in Christ Jesus" (the first place where this important phrase is used in the Epistle). Identification with Christ in His death has brought him out from under the doom and penalty of Sin. The word "Likewise" preceding the exhortation precludes the possibility of interpreting it as meaning that we are to reckon ourselves dead to the sense or consciousness of inward sin. As Christ, our representative died unto sin, so we have died to sin in Him. We have been crucified, put to death executed because of our guilt. Having thereby died, we have been freed or justified as the word is rendered some forty times in the New Testament.

It is in view of this living union between the believer and Christ in His death, burial and resurrection that the Apostle shows how shamefully inconsistent it is for one who has died to sin to live in it again. He has been baptized into Christ, vitally united to Christ as Lord, and baptism—burial in water—is given as the likeness of that death, the figure of our union with Him in

death, burial and resurrection. If that "Baptism into His death" "the planting together into the likeness of His self in a walk in the newness of life v. 4, likeness to his resurrection v. 5, cancelling the power of sin in the life vv. 6, 12, a life lived in fellowship with Him v. 8, and the whole man yielded, abandoned to God and the members as weapons of righteousness, for the vital union of the believer with Christ in His death, burial and resurrection, cancels both the DOOM and the Dominion of Sin. He is *dead to the one* and *delivered from the other*. Sin shall not have dominion over you. This deliverance is well expressed in the hymn—

"My chains are snapt, the bonds of sin are broken;

And I am free.

O! let the triumphs of His grace be spoken,
Who died for me."

CRUCIFIED TOGETHER—PLANTED TOGETHER.

These two are complimentary the one to the other. The one is judicial, the other is experimental. The one is beautiful as exemplified in the cherubim that were woven into the veil before the veil was rent. The rending of the veil rent them too. This finds an apt illustration in the parable of Matthew 13. 24-30. The Son of Man sowing seed—good seed—planting the children of the kingdom in death so that thereby they might know the power of His resurrection, the power of a new life, and multiply. The crucifying is a fact in the judicial reckoning of God which we are to reckon as true, the planting is that which is to be wrought out in our own experience.

DOES REIGNING GRACE GIVE LICENSE TO SIN? (6. 15).

Persecuted in one city the legalist flees to another. Confounded by the answer to

the first objection they try to prove Paul's message insufficient in another aspect, only to be silenced again. God forbid that the accusing question of the caviller should ever be true, yet nevertheless the believer is a free man, free to serve what master he chooses! By his choice he proves the reality or unreality of his profession. His profession is to be tested by the "law of liberty." The lion in the Zoo may never have torn any living creature, but let it loose, let it be judged by the law of liberty and it will soon be manifest what its nature is. The raven in the Ark was still a raven and only needed an opportunity to get out in order to feed on dead flesh. But this was no reason for Noah to tie a string to the dove's foot so as to insure its return. It was set free! and by its freedom it proved it was a clean bird. Similarly the true Christian is called to liberty and his very master. "His servants ye are to whom ye obey." Profession is to be tested by practice. The testimony of the life is to correspond with that of the lip if the message of the gospel has done effective work in the soul.

THE HEBREW SERVANT

who had served his master for six years was set at liberty. He could go out free if he so desired. But the power of love for his master, his wife and family made him confess—"I will not go out free." This he had to say *plainly*, He was called upon to say it unhesitatingly and unreservedly. There was to be no mental reservation. His confession was to be such that there would be no doubt in the mind of his master, wife or family as to its validity or reality. Such a confession made him a slave to serve forever. His ear was bored and his will was henceforth yielded, made subservient and

submissive to another's. So in the answer to the caviller the Apostle emphasizes that the true believer is a

SLAVE

of OBEDIENCE v. 16.

of RIGHTEOUSNESS v. 18.

of GOD v. 22.

Obedience must be the governing passion; righteousness the governing principle; and the Lord Himself the governing person.

They had been the slaves of sin. They had been under its moral sway, but they had yielded heart obedience to the mould of doctrine that had been taught them, or more correctly, the mould of doctrine to which they had been delivered. This is an evident reference to baptism—the likeness of our burial with Christ in death. That form of doctrine, that mould of teaching had fashioned their lives, "grasped them as its vassals to mould them for its issues." On account of the infirmity of their flesh, the sad possibility to sin because the flesh is still present, he exhorts them to yield their members servants to righteousness unto holiness. The only safe antidote against a christian giving way to the flesh is for him to yield himself wholly to God. In these verses the past, present and future of the believer is held out in bold contrast to that of the unbeliever. When ye were the slaves of sin, ye were free from sin, ye reaped a harvest of uncleanness, iniquity and shame with death as the inevitable and terrible end. BUT NOW having been made free from sin; and having become the servants of God; ye have your fruit unto holiness; with everlasting life as its sure and glorious destiny. That which is ours *now* as the free gift of God, will then be ours in unhindered communion and unmarred bliss.

Daniel's Seventy Weeks.

(See Chart presented with this issue).

By J. CHARLETON STEEN.

THIS prophecy of the weeks is one of the most important prophetic utterances in the Old Testament, and sad it is that very many of God's people are ignorant of its existence, far less its importance and meaning. At the very outset let me say that the Church is not in it. The prophecy expressly states those which and that which it concerns, viz., DANIEL'S PEOPLE AND HIS HOLY CITY. It is most important for a right understanding of God's Word that we note this fact.

RIGHTLY DIVIDING.

The Word of Truth suffers much at the hands of perfectly sincere people, because they fail to give ear to the word of Paul to youthful Timothy when he exhorts him to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the Word of Truth*" (2 Tim. 2. 15). While the Word of God is for all people and for all time, yet it is not addressed to all or about all in all time. When God says Israel He means Israel, and not the Church, and vice versa.

Those who were responsible for the headings of our Bible did not see this, else they would never have given headings which take from Israel her blessings and give them to the Church, and leave Israel only her judgments and curses.

DANIEL'S PRAYER.

The prophecy of the weeks is God's answer to Daniel's confession and prayer (vv. 3-20). The people (v. 15), the city and the people (v. 19) answered in verse 26; transgressions (v. 11) answered. To finish transgression (v. 24); sins (vv. 5, 8, 11, 15,

16) answered. "To make an end of sins" (v. 24); iniquity (vv. 5, 13, 16) answered. "And to make reconciliation for iniquity (v. 24); righteousness (vv. 7, 14, 16, 18) answered. "And to bring in everlasting righteousness" (v. 24); "sanctuary" (v. 17) answered. "And to anoint the most holy" (v. 24). We gather this from verse 23, "At the beginning of thy supplications the commandment came forth, and I am come to shew you." The prayer and supplication was concerning Israel alone, *so also is the answer.*

SEVENTY WEEKS DETERMINED.

"The word translated determined (*Gese-nius*) has its only usage here, meaning to divide or cut." God takes from Israel's calendar 70 weeks in which to do seven great things for His nation and capital. The word rendered weeks is a septenary number, or hepdomad, and can mean days, weeks, or years.

Israel was taught to count *weeks of days* as six days, the seventh being the Sabbath. *Weeks of weeks*, from the offering of the omer of firstfruits they were to count forty-nine days, the fiftieth being Pentecost, called "The Feast of Weeks." *Weeks of Years*. They were to count six years, the seventh being a Sabbatical year. Then they were to count seven Sabbatical years making forty-nine, the fiftieth being Jubilee.

In this prophecy the weeks are clearly weeks of years, and God divides them into three, viz., seven weeks (49 years). Three-score and two weeks (62 years), and one week, which of course, like the sixty-nine, will also be a week of years. That the seventy weeks are weeks of years is so clearly seen, for God has given us the date of their commencement. The going forth of the commandment to build and restore

Jerusalem (Neh. 2. 1). The month Nisan in the twentieth year of Artaxerxes the King being the 14th March, 445 B.C. and the date of the close of the sixty-ninth week, viz., the Crucifixion of the Messiah, the 6th April, A.D. 32. Making in all 476 years and twenty-four days. By ordinary reckoning :

476 Years.

365 Days.

173,740

Add, 24 Days from March 14 to April 6.

Add, 116 Days for every Leap Year.

173,880 Days,

or 69 weeks of years, equalling 483 years multiplied by 360, being the days of the prophetic year, equals 173,880 days. For some of these dates I am indebted to Sir Robert Anderson's "Coming Prince,"* which every student of Daniel should read. It is quite clear from a comparison of Daniel 7.25 ; 12. 7 ; Rev. 11. 2 ; 13. 5 ; 12. 6 ; 11. 3 that the prophetic year was a year of 360 days.

I think the above simple calculations prove conclusively that the weeks of this prophecy are weeks of years, that this is not a matter of fancy or surmise.

SEVEN THINGS TO BE ACCOMPLISHED.

Within the seventy weeks God has undertaken to accomplish seven things for Daniel's people and Holy City, viz. :

1. To finish transgression.
2. To make an end of sin.
3. To make reconciliation for iniquity.
4. To bring in everlasting righteousness.
5. To seal up the vision.
6. And the prophet.
7. To anoint the Most Holy.

*"The Coming Prince," the last great monarch of Christendom, by Sir Robert Anderson. 2/6 net. (3/- post free).

Not one of these seven has yet been fulfilled in the history of the nation. To some No. 3 might seem to be fulfilled, but that is through not noting that it is *reconciliation*, and not *atonement*. The applying to the nation in its experience the full value of His atoning death. We learn from Hebrews 2. 17 that this is a priestly act, performed for them, and to them by Christ.

MESSIAH CUT OFF.

After the sixty-ninth week shall Messiah be cut off, but not for Himself (Dan. 9. 26). This has been literally fulfilled. In the Old Testament the first advent of Christ was clearly and minutely foretold. How He was to be born, why He was to be born, where He was to be born, when He was to be born, how He was to die, where He was to die, when He was to die, why He was to die, etc. Yet with these plain prophetic Scriptures in their hands they were as a people utterly ignorant and blind as to His first advent. Alas! how many of God's people to-day with equally clear Scriptural utterances regarding *His Second Coming* are just as ignorant.

He was cut off and had nothing. Promised a King, born a King (note not *to be* a King), presented a King, rejected and crucified a King, a Roman Governor writing over His cross, "*This is the King of the Jews.*" He came preaching the Gospel of the kingdom. His forerunner, John, preached the same Gospel. They beheaded John and crucified the King. Thus "the kingdom of Heaven suffereth violence, and the violent take it by force" (Matt. 11. 12).

THE KINGDOM POSTPONED.

"He came to His own, and His own received Him not" (John 1. 11). "Behold your house is left unto you desolate. For

I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord" (Matt. 23. 38, 39). So with the rejection and Crucifixion of the King, the kingdom is not abandoned but postponed, waiting the return of "*the Ruler of earth's kings*" (Rev. 1. 5). The prophetic clock stopped and the nation was set aside.

A similar expression is found in Isaiah 53. 8, "And who shall declare His generation? for He was cut off out of the land of the living; for the transgression of My people (Israel) was He stricken." Isaiah 53 being part of what Isaiah saw concerning Judah and Jerusalem. There we have the King.

"A SAVIOUR" (Isa. 52. 13 to 53. 12).

1. A SAVIOUR SCORNED.

- (a) He is despised (chap. 53. 3).
- (b) We esteemed Him not (chap. 53.3).

2. A SAVIOUR SORROWFUL.

- (a) A Man of Sorrows (v. 3).
- (b) Acquainted with grief (v. 3).

3. A SAVIOUR SUFFERING.

- (a) Stricken (v. 4).
- (b) Smitten of God (v. 4).
- (c) Afflicted (v. 4).
- (d) Wounded for transgression (v. 5).
- (e) Bruised for iniquity (v. 5).
- (f) Chastised for peace (v. 5).
- (g) Bearing iniquity (v. 6).

4. A SAVIOUR SILENT.

He opened not His mouth (v. 7).

5. A SAVIOUR SLAIN.

- (a) He was cut off (v. 8).
- (b) He poured out His soul unto death (v. 12).

6. A SAVIOUR SATISFIED.

- (a) He shall see the travail of His soul (v. 11).
- (b) He shall be satisfied (v. 11).

7. A SAVIOUR GLORIFIED AND CROWNED.

- (a) He shall prosper (chap. 52. 13).
- (b) He shall be exalted (chap. 52. 13).
- (c) He shall be extolled (chap. 52. 13).
- (d) He shall be very high (chap. 52. 13).
- (e) Kings shall shut their mouths on Him (chap. 52. 15).

The Crucifixion of the Messiah and their final rejection (Acts 3. 19-21) resulted in the nation being set aside. Romans, chapters 9, 10, 11, deals with this; the why of it and the what of it.

Yet Note, "For I would not, brethren, have you ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel until the fulness of the Gentiles be come in; and so *all* Israel shall be saved, even as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11. 25, 26). So His second advent will be for them Salvation.

"THE PARENTHESIS."

Now we come to a most important fact in the study of prophecy, viz., that of the *parenthesis*, or gap. Parenthesis means, "an explanatory word or clause *inserted* in a sentence, which is grammatically complete without it." Hence in dealing with the prophetic Scriptures it is a good word to use in explaining the great gap of the present dispensation. My first lesson in prophetic exegesis, over thirty-five years ago, was the fact of this *gap*.

You will find in the prophetic word that a comma may separate centuries. Examples :

(1) Isaiah 61. 1-2. "The Spirit of the Lord God is upon Me, for the Lord has anointed Me . . . to proclaim the acceptable year of the Lord, and the day of vengeance

of our God." When we turn to Luke 4. 19 we find that when Christ read the passage He closes the book at the end of the clause, "to proclaim the acceptable year of the Lord" adding, "This day is this Scripture fulfilled in your ears." So between the acceptable year of the Lord and the day of vengeance of our God the whole of this dispensation of grace or entire Church period is embraced. This is so simple and clear as an example of the gap that I have placed it first.

(2) "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders" (Isa. 9. 6). The government is not yet upon His shoulders, for the Church period comes between.

(3) "The stone which the builders rejected, has now become the head of the corner" (Psa. 118. 22). He is not yet the Head of the corner, for this dispensation comes between.

(4) Finally, we have the remarkable gap in Daniel 9, between verses 26 and 27. Up to the end of verse 26 all follows in historical and chronological sequence, but verse 27 is still unfulfilled prophecy. It deals with the last of the seventy weeks; so between verses 26 and 27 this entire dispensation or interregnum comes.

Again we read, "Simeon hath declared how God at the first did visit the Gentiles to gather out of them a people to His Name," and to this agree the words of the prophets as it is written, "After this I will return and build again the Tabernacle of David, which is fallen down," etc. (Acts 15. 14-16). The fulfilment of the Amos prophecy awaits the closing of the gap, the ending of God's present work in grace. This timeless period during which all God's prophetic words concerning the people,

capital, land, and king are postponed. Postponed for what?

THE MYSTERY.

A secret and hidden thing, not revealed in a past age to saint or seer, so not found in the Old Testament Scriptures. A Bride gathered out of Jew and Gentile for the rejected King, and to be presented to Him, not only as a partaker of His heavenly glories, but also as sharer of His own throne. Not a subject, but the Queen, one with Him in His reign.

"Meet companion then for Jesus,
From Him for Him made."

I have sought to make the fact of this gap plain and simple, as it is so essential to see it and hold it.

THE GREAT TRIBULATION.

To-day, when that strange teaching is gaining ground, viz., that the Church will go through the great tribulation, it will save the young saint from being ensnared if he or she can only see the character, calling, and destiny of the Church, and also the unique position and character of this dispensation, its unparalleled place in the fixed and eternal purposes of God, the period of the nation's rejection of the King, also the period of the formation of the heavenly Spouse of the Coming King, marked out in love for such a high and heavenly destiny by God the Father *before* the foundation of the world.

These purposes of eternity being first revealed to Paul, who calls the Revelation a Mystery which was kept secret since the world began, but now revealed, etc. (Rom. 16. 25, 26). "The mystery which in other ages was *not made known* to the sons of men" (Eph. 3. 4). "From the beginning

of the world hath been *hid* in God" (Eph. 3. 4, 9). "The mystery which hath been hid from ages and generations, but is *now* made manifest" (Col. 1. 26).

"Tribulationists" have never seen this interregnum, nor the Church which fills it. A Church and dispensation, excluded from which is every Old Testament saint, also every saint in a coming dispensation. A Church composed entirely and only of those saved through faith in Christ in and during this dispensation; beginning at Pentecost and ending with the time when "the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the triumph of God; and the dead *in Christ* shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord *in the air*; and so shall *we* ever be with the Lord" (1 Thess. 4. 16, 17).

So we are not only a saved, forgiven, and justified people, like the saved of a past dispensation, but we are what they never were, viz., members of Christ's body, a building which He calls "My Church," destined in the eternal purposes to be His bride. To see this is to be saved from all the efforts of "tribulationists" to convert us to their destructive teachings.

THE SCHOOLS.

There are three prominent and defined schools of interpretation of prophecy. They are:

The Preterist, who believes that the prophecies of the Revelation have been fulfilled.

The Historicist, who believes that they have been and are being fulfilled; and

The Futurist, who believes that from chapter 4 on to end is still unfulfilled prophecy.

Where the *Tribulationist* comes in it is not my purpose at this time to say, but they are opposed to the "any moment" Coming of Christ for His Church, and therefore they are destructive of the Blessed Hope, which Hope is the one great sheet anchor of our faith.

In Paul's prison epistle to the Philippians he asserts that their citizenship is in heaven, from whence they are looking for a Saviour (Phil. 3. 20). The verb translated "looking" means "to thrust forward the head and neck as in anxious expectation of something *believed to be immediate*" (Bloomfield), so we are saved from looking for signs and seasons, taking our eyes from Heaven, and straining them on Palestine, or present or future happenings.

The Church is exhorted to have its head up through the entire period, looking for its Hope, who is a Person, "Christ, our Hope" (1 Tim. 1. 1).

The Church is not the subject of prophecy, but of Revelation. The burden of all prophecy, let me again say, is *the people*, Israel; *the land*, Palestine; the *capital*, Jerusalem; and the *King*, Messiah.

It is not enough that we are compassed about with fiery walls, that is with the sure custody, the continual watch and ward of the angels; but the Lord Himself is our wall; so that every way we are defended by the Lord against all dangers. Above us is heaven, on both sides he is as a wall, under us He is as a strong rock whereupon we stand; so are we everywhere sure and safe. Now if Satan through these munitions casts his darts at us, it must needs be that the Lord Himself shall be hurt before we are taken. Great is our incredulity if we hear all these things in vain.

—Martin Luther

Most Christians are perfect too soon, which is the reason that they are never perfect.

Studies in Philippians.

BY ANDREW BORLAND.

CHAPTER III.

CITIZENS OF HEAVEN.

PHILIPPI was a Roman city, and its citizens, many of whom were soldiers of the empire and their descendents, were proud of their country, and did their utmost to uphold its traditions and to further its claims to its position by strictest patriotism and rigid performance of the duties attached to their station in life. The colony thus became like other colonies of the Imperial City, a miniature Rome, in which the laws of Rome were respected and her ways copied. It would have been a disgrace to the citizens of Philippi if their Emperor had come down on a visit and had found that his subjects, to whom so many benefits had been given, had, during his absence, been abusing their privileges and bringing dishonour upon the whole imperial ideal. Consequently, a colony was so governed that the magistrates were always expecting the visit of their Emperor, and so ordering the affairs of their city that they would have nothing to be ashamed of when he did appear.

In the Church at Philippi were several converted Romans, among whom we must reckon the gaoler and his family, all of whom would be acquainted with the imperial ideal, and would appreciate the full import of the Apostle's declaration that "our citizenship is in heaven, from whence also we look for our Saviour." Appealing to their highly developed sense of honour, the Apostle reminded them that there was a higher patriotism than that attached to an earthly city, and a greater Deliverer

than a mere Roman Cæsar. He insisted on the strictest loyalty of all who had been made meet to be partakers of the inheritance of the saints in light, and threw into vivid relief the conduct of those who, by their wicked unconcern for spiritual values, had become the enemies of the cross. The contrast would not fail to pain all those who understood that the true and normal attitude of all Christians was one of un-deviating allegiance to the cause of their Master. How much more glorious were the annals of the Heavenly city, and how much more worthy was their Lord! So while these Antinomians were squandering their lives in licentious ways they were called upon to live "looking for the appearing in glory of their great God and Saviour, Jesus Christ," and to conduct their daily affairs as genuine and appreciative citizens of that country beyond the stars.

And what a City was theirs! The New Testament glows with the glories of it, and though we catch but fleeting glimpses of its beauties, we can form an idea of its wonders, surpassing thought, and begging words to describe. To all who had caught a vision of its grandeur, and seen its entrancing magnificence, it was a country better by far, for its builder was no pompous monarch but God Himself. There, within its spacious bounds, dwelt untarnished righteousness and a glory that would neither fade nor flee. Such as knew its worth could not fail to confess themselves as pilgrims and strangers, separated from their native home and longing, too, for the advent of their glorious Lord Who would deliver them and set them down among the supernal joys of eternal day. The kingdom to which they belonged was none the less real because it was distant and unseen.

To us, too, has been given the vision splendid which makes the far-off near and the invisible real, for,

“There is another country, we've heard of long ago,
Most dear to those that love her, most sweet to those that know,
We may not count her armies, we may not see her King;
Her fortress is a faithful heart, her pride is suffering;
And soul by soul and silently, its shining bounds increase,
Its ways are ways of pleasantness, and all its paths are peace.”

The magnetism of that sight should be of such a nature that all who have seen it with the eyes of faith should be so attracted by it that they will eagerly wait for the appearing out of heaven of their Saviour, no mean Conqueror, but the Lord, Jesus Christ, the Son of God into Whose hands has been put the sceptre of righteousness. He for Whom they waited had power to subdue all things unto Himself. Such a Master was worthy of their utmost loyalty. Such a future was worthy of their highest service. Such an expectation was worthy of their most willing submission to Him for the furtherance of His plans.

Then in a few passionate words, the writer outlined for them the plan of their great Emancipator when He would complete the work on His Masterpiece, and “change the body of our humiliation and fashion it like unto his own body of glory.” The transaction would be as wonderful as it would be complete. No one would be omitted, and no one but would be perfect. There, in the midst of ineffable bliss, each saint would reflect the light divine, each saint would be like the Lord.

The material He would use for this would be “the bodies of our humiliation,” that body in which we at present live, compassed about with corruption, with weakness, with dishonour. In its present condition it is constituted for the purpose of living in the world of sense and is incapable of living in the realms of bliss. It is, notwithstanding, the temple of the Holy Ghost wherever and as soon as there is faith in Christ. Its members are to be used as instruments of righteousness, and, in order to the accomplishment of the divine claims upon the whole man, the same Apostle elsewhere exhorted the believers that they should present their bodies a living sacrifice to God as a sign that they understood and appreciated the meaning of His innumerable mercies. But the best always lies ahead of the Christians still in the body; for they await that day when their Master will carry out His final purpose with regard to their bodies and fit them to enjoy eternal blessedness in bodies of glory. In the mind of God all the divine purpose centre in His Son Whom He has appointed Heir of all things and Who is bringing many sons unto glory to be conformed into His image. Our minds cannot imagine what we shall then be like, nor can we conceive what that body will be, but we know that when we shall see Him we shall be like Him for we shall see Him as He is.

As we look forward with anticipative joy to the day of the crowning work in us, do we not feel a strange constraint to live for Him here in view of what we shall be there? Even here while we are away from Him and absent from our eternal City-home, we may walk with our Lord and talk with our Lover. At that day He will

take our bodies and, because they are His by right, He will redeem them by the power of His might. That blessed transformation for which every heavenly-minded believer longs will take place because we are His purchased property. But now, in this earthly scene in which so many even of the saints are earthly-minded, it is our glorious privilege to yield to His claims and hand over to Him for His use these bodies girt with so many infirmities, and permit Him to work out an unearthly moral change, during the process of which we shall take on a likeness to our Lord. It is the least we can do, having regard for what He has done and respect for what He will yet do.

Selected Fragments.

Rise, oh! my soul, with my desires to heaven;
 And with Divinest contemplation use
 Thy time, where time's eternity is given;
 And let vain thoughts no more thy thoughts
 abuse,
 But down in darkness let them lie;
 So live thy better, let thy worse thoughts
 die!

And thou, my soul, inspired with holy flame,
 View and review, with most regardful eye,
 That holy Cross, whence thy salvation came,
 On which thy Saviour and thy sin did die!
 For in that sacred object is much pleasure,
 And in that Saviour is my life, my
 treasure.

To Thee, O Jesus, I direct my eyes;
 To Thee my hands, to Thee my humble
 knees;

To Thee my heart shall offer sacrifice;
 To Thee my thoughts, who my thoughts
 only sees—
 To Thee myself,—myself and all I give;
 To Thee I die; to Thee I only live!

—Sir Walter Raleigh.

Notes on the Apocalypse.

PART 25. BY W. HOSTE, B.A.

“ANTICHRIST SHALL COME.”

(1 John 2. 18).

CHAP. 13. 8-12 (cf. with Dan. 11. 29-39).

THE first beast will receive universal dominion (v. 7), but not universal worship. Only those will worship him who are described here as “All that dwell upon the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (v. 8). We might read this verse more correctly “whose names were not written from the foundation of the world, in the book of life of the Lamb slain.” This sense is shewn to be the right one by chapter 17. 8 where the last words “of the Lamb slain” are omitted. It is the inscribing of the names, not the slaying of the Lamb, which is described here as in the foreknowledge of God. The latter bearing is the subject of 1 Peter 1. 20. Who are these earth-dwellers? In verse 6 reference has been made to the “heaven-dwellers”—but there the word was, “to fix their tabernacle.” (Skeenöo—agreeing with “His tabernacle”) The hatred of the beast, energized by Satan has expressed itself against such, they are the heavenly saints; but here the word for dwellers in Katoikeo ‘to take up permanent abode.’ The unregenerate are indigenious to the earth; they know no better home, nor long for any other. This does not characterise the saints of any age. On the contrary, they are pilgrims and strangers

on the earth. Like Abraham, they seek "a city," for their names are written in heaven.*

Verse 9 is as an encouragement and warning to the persecuted saints. Those who lead them into captivity or who slay them with the sword, will meet a like fate and the same must apply to them, if under the terrible pressure of persecution they resort to any violent resistance of evil. This double consideration will produce in the saints patience under persecution and faith in God.

We now come to the rise of the second beast or Antichrist, who is of course to be clearly distinguished from the first beast. For one thing he rises from the earth, the other from the sea—the seething troubled sea of the nations. The "earth" is I believe "the land," that is the Holy Land; which accords well with the facts as recorded. Our Lord's words look forward to this crisis: "I am come in my Father's name and ye receive me not; another shall come in his own name, him ye will receive" (John 5. 43).

This sinister personage, who will play such a leading part in the closing drama of the world's history is foretold in the Old

Testament Scriptures. Genesis, the book of beginnings, seems to hint at his coming in chapter 49. 17. In verse 10 Jacob has dwelt with exultation on the coming of the true Messiah, "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet (that is, he shall never forfeit his prerogative as royal tribe, as Reuben, Simeon and Levi had lost their privileges) until Shiloh come, and to Him shall the gathering of the people be"; but in speaking to Dan, Jacob ends on a very different note. "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." as will the apostate nation of Israel. If this refers to the Antichrist, and it has not yet been fulfilled to the tribe of Dan historically, as far as we know, the next verse represents the prayer of the persecuted remnant, faithful to Jehovah, "I have waited for thy salvation, O Lord" (v. 18), How well this exemplifies "the patience and faith of the saints." For Antichrist will betray the faithful remnant, as Judas betrayed the Lord. We seem to have a reference to both betrayals in Psalm 55. Verses 11-14 are usually taken to refer to Judas; verses 20, 21 refer to another traitor more powerful than he; "He hath put forth his hands against such as be at peace with him, he hath broken his covenant." Then again he seems to be brought prominently before us in Dan. 11. as the vile (or contemptible r.v.) person obtaining the Kingdom by flatteries (v. 21), and then entering peaceably even upon the fattest places of the province (i.e. Palestine) and he will adopt a method unknown to his fathers, namely purchase the suffrages of his fellow countrymen by a liberal partition of the spoils. This expression "his fathers" seems

*The Lord used this expression of the seventy "Re-joyce because your names are written in heaven" (Luke 10.). The expression "blotted out of the book of the living," Psa. 69. 28, seems only to mean 'cut off from this scene' which I cannot help thinking was the meaning of Moses' prayer (Exod. 32. 32). He was merely praying to be taken away, as Elijah later. "The book" of Dan. 12. 1 referring, as it does, to the same period as Rev. 13, seems the same as the "book of life of the Lamb here and in Rev. 17. 8. In Phil. 4. Paul speaks of "Clement and others whose names are in the 'Book of Life.'" To the overcomer of Rev. 3. 5, is promised, "I will not blot out his name out of the book of life," which does not mean that the name of any true Christian will ever be blotted out, but just the contrary, the emphasis is not on "his," but on "not"—which is the strong double negative of "I will in nowise cast out," or "I will never leave thee, nor ever forsake thee." Rev. 22. 19 ought to be tree (not book) of life (see R.V.). This seems to be the general, all inclusive Book, for it is that which will be opened at the Great White Throne Judgment. There may be chapters in it, with other titles, but this includes them all.

to point to what is from other considerations undoubtedly the fact, that this false King will be a Jew. It is inconceivable that the Jewish nation, with their deep racial prejudices and pride would ever accept a Gentile as their national Messiah. At the beginning of his career he will be, it would seem, an orthodox Jew outwardly revering Jehovah and His ordinances. This is seen in his outward resemblance to Christ, "he had two horns like a lamb," but in his heart he will be like his master "he spake as a dragon." Certainly he will be a party to the covenant with the Man of Sin guaranteeing to the Jews national status and religious liberty. But in the midst of the week he, in collusion with the Man of Sin, will break the covenant. This will ensue on a successful campaign against the King of the South (vv. 25-29); then in v. 30, "he shall have indignation against the holy covenant," . . . and they (he and those who will have already forsaken the holy covenant) shall take away the daily sacrifice and shall place the abomination that maketh desolate." This the Lord refers to as "When ye shall see the abomination of desolation (or of the desolator) standing where it ought not," or "in the holy place" (Matt. 24. 15; Mark 13. 14). What this abomination will be, we shall see later. In ver. 36 he is fully manifested in his true character. John is the only New Testament writer, who specifically indicates the Antechrist. In 1 John 2. 18 we gather from what is said of his forerunners, that he begins, as we have seen, as a worshipper of Jehovah for the many Antichrists of whom John speaks, were once among the people of God. The most active opponents of the faith to-day are men who have apostatized from the faith, they are to be found in the

pulpits, professional chairs, theological seminaries, and missions of Christendom; they still indeed bear the name of Christ, "but they speak as the dragon." They are antichrists; they "deny the Father and the Son" (1 John 2. 22). Their Christ is "another Jesus"; "This is that spirit of Antichrist, whereof ye have heard that it should come" (chap. 4. 3).

This second beast "exercises all the power of the first beast" because empowered by the same terrible spirit—the dragon, but he uses not the power for himself, but before "the first beast" (even as the Lord sought the glory of the Father in all things) and "causeth the earth, and those which dwell therein to worship the first beast whose deadly wound was healed." From Dan. 11. 36 we learn that he too will claim divine honours—"he will magnify himself above every god and shall speak marvellous things against the God of Gods" . . . neither shall he regard the God of his Fathers . . . nor regard any god: for he shall magnify himself above all." But there will be a deity, he will recognise and honour—the "God of forces"—the mighty head of the revived Roman empire in all its worldly glory and military power, even the first beast.—"A strange god, whom he shall acknowledge and increase with glory" (v. 39). Thus is completed the crowning blasphemy of Satan, the travesty of the Holy Three in One and One in Three, the first beast representing the Father, the central object of universal worship; the second beast the Son, the active agent through whom that worship is offered; and the Dragon, the Satanic Spirit, indwelling and energizing the other two. This is indeed the mystery of iniquity to which the world is fast hastening to-day.

A New Year's Message.

LOOKING FOR THAT BLESSED
HOPE.

BY JOHN FERGUSON.

IT is said of the late Mr. Andrew Bonar that he had the habit which he continued until he was taken home to Heaven of coming out of his house every morning, and standing on the door-step, would look up to Heaven and say, "Well He has not come yet, but perhaps He will come to-day."

This waiting and expectant attitude is ours. We are on the door-step of another year, and the past has been so full of the goodness of God to us that we hail the dawning of this new year with joy and hope. The silver dawn of another year brings with it the golden promise of His Coming. We are reminded by such passing scenes of Him Who remainest and for Whom we wait.

He is the same Yesterday and To-day and Forever. To-day we know Him to be now what he ever was, showing the same sympathy, the same undying affection and interest in His people. It only waited for his visit in Holy Humanity to manifest this to Man. How blessed to know that away back in eternity He was ever the same. "His delights were with the sons of men."

It was that burning delight that hastened when the due time came His visit to Bethlehem and His poverty and shame. There as the Holy Babe, He hung on His mother's breast and drew from the creature parent the sustenance He needed, while He it was who supplied that very nourishment to her, she was so dependent on.

The Ancient of Days, the Everlasting Father, the Prince of Peace. In His infant years and childhood days He was waiting

to burst forth when His hour came in His pent up Love and to lavish upon men that wonderful display of the tenderest affection the earth has ever seen. On to the Cross He went, despising the shame, and there, in flowing blood He made plain the volume of His Eternal love to man.

The same to-day. Resurrection glory has burst with splendour on the scene. The dark and loathsome tomb has been robbed of all the dread and doom it ever had. He has risen and yonder on the throne, to the eye of Faith, He is still the same. In His heart are burning desires for His bride. No earthly bridegroom ever had such true desires to make His bride his own as He has as He waits on the Father's Throne.

The celestial and eternal dwelling all prepared, how He yearns to take to Himself, to the bosom of His affection, His darling Bride. He went to the Cross to purchase her for Himself and it is the supreme moment of delight to Him that He is waiting for the moment when He will come forth and take her into the Father's House.

The same forever. When we hear the shout—and the year we are about to enter may bring it to us—we shall meet no stranger, but the very same Jesus, and we shall gaze with new delight on the face that was marred more than any man. It will be His delight to unfold to us throughout all the unending cycles of Eternity, the fresh wonders of His grace and love. We shall bask in the undimmed glory of His Presence and our hearts will be filled with praise to Him. We will crown Him Lord of all.

Let us take the first step into the New Year listening for the footfall of our Eternal Lover and in the waiting attitude that is His may we be found till He come.

“The Shining Face.”

BY JAMES SHAW.

IN Psalm 104 we read of the Oil that maketh the Face to shine (v. 15). The Oil speaks of the Holy Spirit, Stephen was full of the Holy Spirit (Acts 6. 5) and his face was, as it had been the face of an angel (v. 15). His preaching was in power (v. 8, 10), and when he finished preaching for the last time, his face must have shone with the glory of God and Jesus (Acts 7. 55). Truly his face did shine, the Lord was well pleased with his testimony, the heavens were opened to welcome this noble witness. The sight that Stephen got that day, never left him, that sight still holds good for Stephen. Even to this hour he beholds “the glory of God and Jesus”—and although cast out of an earthly city (v. 58), he is now eternally in the Heavenly city (Rev. 21. 2).

When Moses was speaking with the Lord his face shone, and so will ours if we continue in unbroken communion with the Lord, being in touch with the Lord is the secret of all true service rendered to Him. But Moses wist not that the skin of his face shone (Exod. 34. 29), others were conscious of it, but not Moses, as Murray McCheyne once wrote “Oh for close communion with God till soul and body shine with divine brilliancy—but Oh for a holy ignorance of our shining.”

Last of all when the Lord Jesus was on the Holy mount “His face did shine as the sun” (Matt. 17. 2), with the glory that will yet be His. But the Cross lay before Him, His back must be given to the smiters, His cheeks to those who would pluck off the hair (Isaiah 50.), and that face that once shone with glory on the holy mount, would

not be hid from shame and spitting (v. 6). Oh Lovely Face to those who love Thee, once the Holy one, could not look upon Thy Face, because of our sins, but the dawn appears, after the dreary night, thou hast set Thy Face like a flint Thou shalt never be ashamed, for Thy suffering must precede Thy glory (v. 7).

The one who suffered upon the Cross is now the glorified One upon the Throne—“the glory of God is now in the Face of Jesus Christ (2 Cor. 4. 6), as Stephen saw the glory and Jesus (Acts 7. 55), and while we look more and more upon our Risen Lord, we are transformed into the same image from glory to glory, even as by the Lord the Spirit, the One of Whom the Oil speaks, that maketh the Face to Shine (2 Cor. 3. 18).

“Dwelling in Eternal Sunshine
Of the Countenance of God,
Jesus fills all heaven with incense
Of His reconciling blood.

Although one star will differ from another star in glory (1 Cor. 15. 41) yet all His servants shall see His Face, that glorified face, once bowed in shame upon the tree.

“They shall see His Face” (Rev. 22. 4).

Face to face, O blissful moment
Face to face to see and know
Face to face with my Redeemer
Jesus Christ Who loves me so.

May we seek to be like John “a burning and a shining light in our testimony day by day (John 5. 35), and seek to win souls for Christ, because they who turn many to righteousness will shine as the stars for ever and ever (Daniel 12. 3), and wherein we have failed we can take up the words of the 80th Psalm:—

Turn us again O Lord God of Hosts
Cause Thy Face to Shine
And we shall be saved.—(v. 19).

Hymns and Their Writers 9.

By J. L. ERCK OF TOOTING.

CONTINUING the subject of hymns for the young, mention may be made of an excellent one by Canon Ellerton, already noted in a previous paper as the author of "Saviour, again to Thy dear Name we raise," and "The Day Thou gavest, Lord, is ended." It is of great value as picturing the pervasive influence of religion in the ordinary affairs of every-day life.

Day by day we magnify Thee—
When our hymns in school we raise,
Daily work begun and ended
With the daily voice of praise.

Day by day we magnify Thee—
When, as each new day is born,
On our knees at home we bless Thee
For the mercies of the morn.

Day by day we magnify Thee—
In our hymns before we sleep;
Angels hear them, watching by us,
Christ's dear lambs all night to keep.

Day by day we magnify Thee—
Not in words of praise alone;
Truthful lips and meek obedience
Show Thy glory in Thine own.

Day by day we magnify Thee—
When for Jesus' sake we try
Every wrong to bear with patience,
Every sin to mortify.

Day by day we magnify Thee—
Till our days on earth shall cease,
Till we rest from these our labours,
Waiting for Thy Day in peace.

Then, on that eternal morning,
With Thy great redeemed host,
May we fully magnify Thee—
Father, Son, and Holy Ghost!

To some of us, this beautiful hymn may bring recollections of school days, and of the delightful tune by E. S. Carter, to which it is usually sung.

Very pathetic are the circumstances surrounding the composition of the well-known hymn beginning :

Jesus, tender Shepherd, hear me;
Bless Thy little lamb to-night;
Through the darkness be Thou near me,
Watch my sleep till morning light.

The authoress, Mrs. Mary Duncan, wrote this hymn for her own little children less than three years after her marriage, in anticipation of the happy time when she would be able to teach them the simple verses; a time which never came, for two or three months later she died of pneumonia, at the early age of twenty-five years. The verses were not written in vain, however, for thousands of children must have lisped them with their evening prayers as soon as they had learned to speak.

A stirring and exultant hymn of praise by Jennette Threlfall may next be quoted :

Hosanna, loud hosanna
The little children sang;
Through pillared court and temple
The lovely anthem rang;
To Jesus, Who had blessed them,
Close folded to His breast,
The children sang their praises,
The simplest and the best.

From Olivet they followed,
'Mid an exultant crowd,
The victor palm-branch waving,
And chanting clear and loud;
Bright angels joined the chorus
Beyond the cloudless sky—
"Hosanna in the highest!
Glory to God on high!"

Fair leaves of silvery olive
They strewed upon the ground,

While Salem's circling mountains
 Echoed the joyful sound;
 The Lord of men and angels
 Rode on in lowly state,
 Nor scorned that little children
 Should on His bidding wait.

"Hosanna in the highest!"
 That ancient song we sing,
 For Christ is our Redeemer,
 The Lord of Heaven our King.
 O may we ever praise Him
 With heart and life and voice,
 And in His blissful presence
 Eternally rejoice!

The world-famous hymn, "Onward, Christian Soldiers," though, perhaps, not in itself specifically a children's hymn, may be mentioned here, it having been originally written for the use of children by that remarkable man, the Rev. Sabine Baring-Gould—theologian, antiquarian, historian, and hymn-writer. This veteran died a few years ago, at the advanced age of ninety years. The well-known hymn was written as long ago as Whitsuntide, 1865. The hymn which is known wherever the English language is spoken was written in fifteen minutes, to keep in march a number of Sunday School children. Little did he realise at the time the future fame and greatness of this hymn.

We may, perhaps, specially note that inspiring verse:—

Crowns and thrones may perish,
 Kingdoms rise and wane,
 But the Church of Jesus
 Constant will remain;
 Gates of hell can never
 'Gainst that Church prevail;
 We have Christ's own promise,
 And that cannot fail.

How often has the statement in the first two lines been illustrated in the troublous,

but deeply interesting, history of this world! Great States and mighty Empires—Greece, Rome, Spain, Germany, and others—have risen to colossal heights, and then waned, until nothing but the memory of their greatness is left. Even in our own England, crowns and thrones have perished. But the Church, in spite of harassing trials, within and without, has remained, and will remain, constant; the simple explanation being

We have Christ's own promise,
 And that cannot fail.

In concluding this necessarily brief and inadequate study of hymns for the young, we may turn from this noble composition to another, quite different in character, but not less beautiful in its way. It is by Bishop Walsham How, a great lover of children, and is based on the text, "Herein is Love."

It is a thing most wonderful,
 Almost too wonderful to be,
 That God's own Son should come from heaven
 And die to save a child like me.

And yet I know that it is true;
 He came to this poor world below,
 And wept, and toiled, and mourned, and died,
 Only because He loved us so.

I cannot tell how He could love
 A child so weak and full of sin;
 His love must be most wonderful,
 If He could die my love to win.

I sometimes think about the Cross,
 And shut my eyes, and try to see
 The cruel nails, and crown of thorns,
 And Jesus crucified for me.

But even could I see Him die,
 I could but see a little part
 Of that great love, which, like a fire,
 Is always burning in His heart.

The Believer's Question Box.

Questions for this column may be addressed to J. Charleton Steen, Roseneath, Buckhurst Hill, Essex, or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—In the Article "World bordering and its Evils" by J. G. Bellett in referring to the Altar set up by the two and a half tribes. Mr. Bellett says it was set up in Gilead while Joshua 22. 10 says it was set up in the land of Canaan, again in verse 11 it says over against the land of Canaan which seems to support Mr. Bellett's article. Please say what side of the Jordan, East or West was it set up?

Answer A.—The position of the altar certainly does seem ambiguous from verses 10 and 11 of Joshua 22, as they stand in the Authorized version. Verse 10 says it was "then they came unto the borders of Jordan, that are IN the land of Canaan, . . . they built there an altar by Jordan, a great altar to see to," and then in verse 11 this position is described as "over against the land of Canaan in the borders of Jordan, at the passage of the children of Israel." These descriptions are the determining factors, not what our esteemed brother J. G. Bellett may have written, for what he wrote must be tested by "what is written in the Book." If the altar had been for sacrifice, it would naturally have been erected in the land to the east of Jordan, where the two and a half tribes would conveniently offer sacrifices; if for a witness, its natural place would be on the west, where the other tribes could see it. As we know Rueben and his companion deprecated any idea of sacrifice, and insisted it was only to be as a witness between them and the main body of Israel that the LORD is God. The Revised Version favours this view for it leaves verse 10 as in Authorised Version, but makes a notable change in verse 11, the latter part of which ends thus (they) "have built an altar in the fore front of (instead of over against) the land of Canaan, in the region about Jordan, on the side that pertaineth to the children of Israel" (i.e. the West of Jordan). As far as one can judge from the Hebrew usage this seems more correct. The word is scarcely ever translated as in Authorised Version "pas-

sage," and such a translation is certainly hard of interpretation. I judge the altar was built on the west side of the Jordan, close to the river. It would thus be an indisputable proof that the two and a half tribes had been at one time over there in force. The only argument against this seems to be the fear of Israel lest it meant setting up a new sacrificial altar, for an altar with this end in view must be available for the sacrifices of the two and a half tribes i.e. on that side of Jordan. This was however a mistaken fear and does not counter-balance the arguments on the other side. Had Reuben and the others been in touch with Jehovah they would not have been content with anything short of the promised land. Material advantage was their snare, but it exposed them specially to the attacks of Moab and Ammon, (see the Judges) and other enemies from the east. Gilead, the possession of Gad, was amongst the first to be led captive by Tiglath-Pileser (2 Kings 15. 24). These tribes are true examples of world-borderers, or of those who for material advantage refuse to go all lengths. They did fight for the other tribes, but did not possess the land for themselves. They are like people who fight for principles and truths they never enjoy. It is sad when believers are content to be so far from God's centre, that they have to erect some great building "to see to," to shew that they have some connection with Christ.

Question B.—Is it right for a Christian to give a vote to a candidate in a Parliamentary Election?

Answer B.—This subject has, I think, been treated on several occasions in "The Believer's Magazine" in the last few years. We certainly have duties to perform to those who occupy positions of rule in our midst, one is to obey the laws they make. If I do not, I shall get a bad conscience and I shall pay the penalty. "For this cause pay ye tribute also: for they are God's ministers, attending continually on this very thing." So I must pay taxes, and rates, and custom dues when I enter the country (see Romans 13. 5-7). Then I am enjoined to pray for Kings and all that are in authority, that we may lead a quiet and peaceable life in all goodness and honesty (1 Tim.

3. 1). I am moreover to "honour the King" and indeed all to whom honour is due, but as far as entering into the political contests of the country, I see no directions in God's word, and I believe the whole thing is alien to our position as "strangers and pilgrims" in the world. If it be retorted, what would become of the country, if all believers were of this opinion? My reply is, it would become neither better nor worse by such a contingency, but the believers would become much better. What worldly associations would they be spared! What unequal yokes with the ungodly! "Let the dead bury their dead, but go thou and preach the gospel," or pray that God may overrule. "The effectual fervent prayer of a righteous man availeth much," which cannot be said of the political work of a righteous man; the only effect of which is to shear him of his locks, and bereave him of his joy and testimony. "Our citizenship is in heaven." "As the Father hath sent me into the world, even so send I you." All agree that the Lord did not enter into political movements. He was not sent for that, are we? All the various political combinations will never succeed in really making the world better, for there is a factor, they do not recognize, and certainly cannot neutralize—sin. It is a solemn thought that when at last all political differences are sunk, and the whole world cemented in one great alliance, it will be in deadly open opposition to God and His Christ.

Question C.—Is it right for an Assembly to receive to their fellowship one coming to them from a distance, without a letter of commendation, and should such an one be allowed to partake of the supper.

Answer C.—The use of letters of commendation is a most scriptural one. Paul recognizes this in 2 Cor. 3. by the fact of protesting against being required to bring such a letter when visiting Corinth, where he had "laid the foundation." "Need we, as some others, epistles of commendation to you or from you." They were his letter, written on his heart, when he came to them; when he left them, they were his letter too, known and read of all men. We have the cases of Apollos in Acts (8. 2), and of Phoebe in Rom. 16. 1-2, which will

occur to all. This last case is helpful to our consideration, because the apostle's was no mere formal commendation, but he adds her titles to special care from the saints. "Which is a servant (diakonos) of the Church, which is at Cenchrea." Letters then were not the stereotyped things they usually are to-day, mere forms filled up. Not that these are not better than nothing, nay often sufficient; but sometimes more would be better. Here Paul adds to "receive her as becometh saints," "assist her, etc., for she hath been a succourer (prostatis) of many and of me also." Ought not one, who has been regular at the meetings, diligent in service and helpful to the saints to get a better commendation than one who has been irregular in attendance, no special help, and even perhaps a trouble, on occasion. If "fellowship" means sharing others' privileges and responsibilities, how far can one who is hardly ever seen at the gospel, prayer, or teaching meetings consider himself or herself in full fellowship? As for the question whether no one can be received without a letter of commendation, as no rule is laid down, it is not for us to make one. It is rather strange that Paul, though he took letters from the high-priest to Damascus, did not think of getting one from thence to Jerusalem. It would have been easier for him had he done so, but Barnabas knew him and could answer for him which did instead. But there can be no doubt as to the advisability of always carrying a letter when going to a strange place. Otherwise you can only be received on a principle which Scripture does not recognize—self-commendation. Really I should judge, no truly humble, godly person would wish to impose himself or herself on the saints and force fellowship, unless there were full confidence. A good letter imparts this. Where there is a godly walk, there will be godly consideration for fellow saints, and the more they are in touch with the Lord, the more they will share His mind in receiving those whom they believe to be His own and right with Him. "Receive ye one another, as Christ also received us, to the glory of God." No one was ever so glad as He to receive, nor so careful as to whom and on what conditions He did receive.

The Lord's Work and Workers.

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

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

No charge for Insertion

JANUARY, 1930.

Made up, December 23rd

SCOTLAND.

FORTHCOMING. Aberdeen, New Year Gatherings as usual, Y.M.C.A. Hall, 1st, 2nd, and 3rd. J. C. M. Dawson, W. Hagen, J. Fraser, R. Scammell, J. Ritchie, Jr., E. Barker, A. Oliver and A. Furniss. Dundee as usual on 1st. Lanarkshire New Year Conferences.—Town Hall, Motherwell, 1st, 10 a.m. to 4 p.m. C. F. Hogg, J. C. Steen, H. St. John, J. Ritchie, Jr. Town Hall, Hamilton, 1st, 10.30 to 4.30. J. M. Shaw, E. Tarrant, A. H. Boulton, D. Roberts and T. Richardson. Hebron Hall, Larkhall, 2nd, 11.30 to 4.30. C. F. Hogg, J. M'Alpine, T. Richardson and R. W. McAdam. Ayrshire New Year Conferences:—Grand Hall, Kilmarnock, 1st, 10.30 to 5. J. C. M. Dawson, E. T. Tarrant, H. St. John, C. F. Hogg and J. C. Steen. Town Hall, Ayr, 1st, 1.30 to 7 p.m. J. Stephen, M. Goodman, J. McAlpine and H. P. Barker. Walker Memorial Hall, Kilbirnie, 2nd, 12 till 5. H. P. Barker, M. Goodman, J. Gray and J. Campbell. Gospel Hall, Auchinleck; 2nd, 1.30 to 6.40 p.m. W. J. Grant, J. Forbes, T. Kerr, and J. Moffat. Town Hall, Prestwick, 2nd, 2.30 to 7.30. C. F. Hogg, J. Miller, A. Borland, W. A. Thomson. Co-operative Hall, Newmilns, 3rd, 2.45 to 7.30. H. P. Barker, C. F. Hogg, M. Goodman, J. M'Alpine. North Street Hall, Dalry, 3rd, 3 to 6.45 p.m. H. P. Barker and E. T. Tarrant. Edinburgh, St. Columbas Church, 1st January, 11 and 2.30, M. Goodman, J. Stephen and J. M. Shaw. Kirkcaldy, Beveridge Hall, 1st, M. Grant, J. Miller and J. Wilson. Glasgow, in Leckie Hall, Lorne

Street, 1st, 12 noon, John Brown, William Rodgers, Isaac Ewan, John Feely, Hawthorne Baillie and others. Also in St. James U.F. Church, 1st, 2.30, J. C. M. Dawson, M. Goodman, J. M'Alpine and A. Ingleby. Dumfries, 1st, 2 till 7. Dr. Kelly, J. Rait, R. Smith, A. Oliver. Larbert, Dobbie Hall, 1st, L. W. G. Alexander, J. Coutts, A. Naismith, and J. G. Wilson. Glasgow, City Halls, 2nd, 10.15 till 5. J. C. Steen, E. Tarrant, W. Rodgers, H. Steedman, I. Ewan. Innerleven, Gospel Hall, 11 to 7.30. W. D. Whitelaw, H. St. John, J. M. Shaw and J. Stephen. Bathgate, Co-operative Hall, 2nd, at 11. J. Miller, Dr. Bishop, A. Gilmour, W. McAlonan, and J. Douglas. Cowdenbeath, 2nd, in Guthrie Church, at 2 p.m. A. Naismith, J. Campbell, J. Stephen and J. M. Shaw. Boness, 2nd, Hebron Hall, 2 and 6 p.m. H. St. John, W. W. Fereday, L. W. G. Alexander, J. G. Wilson. Newton-Stewart, 2nd, McMillan Hall, 11 a.m., J. Glancy and J. Rait. Kirkintilloch, Y.M.C.A. Hall, January 4th, at 3.30. Jas. Rait, W. D. Whitelaw, John Douglas, J. Feely. Overtown, Miners' Welfare Institute, January 25th, at 3.30. J. Gilmour Wilson, W. D. Whitelaw, Geo. Murray, W. A. Thomson. Leith, February 1st, Junction Road Church Hall, 3.30. G. Murray, A. Borland, R. D. Johnston. Greenock, 25th January, Renfrewshire Missionary Conference, in Caledonia Hall, 3.30. A. Naismith, A. Furniss, A. Oliver and J. M. Wilson. S.S. Teachers' Quarterly, in Porch Hall, Glasgow, 15th February, 5 p.m., G. Stewart, J. Henderson, J. Simpson. Annual Conference, Green-

bank Hall, **Glasgow**, 1st March, 3.30, E. W. Greenlaw, J. G. Wilson, W. A. Thomson, J. Ritchie, Jr. Saturday Evening Bible Study Meetings, begin again, 11th January, Wellcroft Halls, **Glasgow**. H. Steedman, commences Special Meetings in January in **Newton Grange** (Midlothian). Jas. Barrie commences Gospel Meetings in **Bellshill** in January. J. Charleton Steen commences Special Meetings in Roman Road Hall, **Motherwell**, January 5th to 16th, and in Shields Road Hall, **Flemington**, January 19th to 30th.

REPORTS. Harold St. John gave a week's Special Addresses to believers in James St. Hall, **Ayr**. J. L. Barrie had good Gospel meetings in **Kilbirnie**. Some conversions. Postal Workers had encouraging annual meeting in Bute Hall, **Prestwick**, several brethren gave help in ministry. G. Davis had six weeks' fruitful meetings in **Burnbank**. Attendances good. Some saved, seeking baptism and fellowship. Saints cheered. J. Carrick and W. Duncan had good meetings in Aberdeen districts with "God's Way" Car. The car has now been garaged for the winter. G. Hamilton had good meetings in Assembly Hall, **Aberdeen**; many conversions, 17 have been baptised. J. Spence and J. Jones had Gospel Meetings in **Newarthill**. A. Philip has visited **Papa Westray** and **Eday** and found a good interest in the Gospel. Good numbers came together to hear the word. Has also visited **Evie** and hopes to go on to **Sandwick**. H. P. Barker had meetings in Torry and Hebron Halls, **Aberdeen**; also in **Peterhead**. Ministry most refreshing. W. J. Miller goes back to **Shetland Isles** to give help in the work and at Annual Gatherings in **Lerwick**. **Shetland**, H. Wallis held a few meetings on Burra Isle and Trondra, visited the homes there, and in other districts with tracts. Jas. Petrie and Geo. Bond helping the small assemblies.

ENGLAND AND WALES.

FORTHCOMING. Annual gathering, New Year's Day, Hebron Hall, **Carlisle**, 11, 2.30,

and 6. Dr. Bishop, A. Fingland Jack, George Westwater and Dr. Kelly. First Anniversary Gathering, Queen's Gate Hall, **South Kensington**, 4th January, 3.30 and 6.30. Jubilee gathering, Clapton Hall, **London**, (1880-1930), Saturday, 1st February, 3.30 and 6.30 p.m. Particulars from H. K. Saunders, 1 Firsby Road, London, N.16. **Nottingham** Open-Air Mission Annual Meetings, Clumber Hall, 1st February, 3.15 and 6.15 p.m. Dr. Bishop, Fred. Elliott. Particulars, H. T. King, 7 Weardale Road, Nottingham. **Margate**. Northumberland Hall, Northdown Road, Thursday, February 13th. S. Eastern Evangelistic work, 2.30 and 6 p.m. Ministry of the Word by T. Baird. Reports of Gospel work in home counties by various labourers. Gospel Hall, Biscot Road, **Luton**, Annual meeting, Saturday, January 25th, 3 and 6. W. T. Green and C. Kenneth Spary expected to minister the Word. Annual Conference at **Swindon**, 12th and 13th February. H. St. John and G. Stacey. Cholmeley Hall, Archway Road, **Highgate**, 4 and 6.30. C. F. Hogg, G. E. Oxley and Dr. Tilsley.

REPORTS. Bros. Steedman visited **Briton Ferry** and **Merthyr**; interest good and fruit appeared in souls saved in both places and so concluded 10 weeks in South Wales. J. Charleton Steen had good meetings for believers in **Wembley**. W. Ellis found the New Hall at **Haverhill** too small, interest was so great during 3rd week of meetings. The old-fashioned Gospel has lost none of its power. Conference at Bankfoot, **Bradford**, was well attended despite foggy and wet weather. Dr. Bishop of Wylam-on-Tyne and T. Baird were the speakers, and very deep impressions were made. T. Baird remained for 4 days after, and the response was most gratifying. W. W. Fereday visited **Bournemouth** and his ministry was much appreciated. Mr. and Mrs. Arthur Ingleby from Portugal gave help in **Bournemouth** and also at **Poole**. T. Baird had meetings in Drummond Hall, **Boscombe**, and at Horwich Ave. Hall and also at **Christchurch**.

IRELAND.

Wm. Stevenson and Samuel Gilpin continue Gospel meetings in Ballycarry with blessing. James Higginson spoke throughout the month of November on the "Tabernacle's Typical Teaching," in Halfpenny Gate Gospel Hall. The meetings were the largest seen for years and the ministry was blessed to many. The assembly was much helped. The meetings were followed with a conference held in the local Orange Hall which was crowded. Messrs M'Cracken, Hawthorne Bailie, Murdo M'Kenzie, Campbell, Beattie and others gave searching messages. One of the best yet. Gospel work has been going on during December in the North of Ireland as herewith:— Mr. H. Bailie in Roslyn Hall, **Belfast**; Mr. M. M'Donald in Kingsbridge Hall, **Belfast**; Dr. Matthews at **Lisburn**; Mr. R. Hawthorne at **Ballygigan**; Mr. J. Megaw at **Growell**; Mr. H. Creighton at **Creduff**; Mr. R. Beattie at **Portrush**; Messrs. Craig and Finegan at **Broughshane**; Messrs. Lyttle and Allan at **Crumlin**; Messrs. Diack and Campbell at **Larne**; Messrs. Hutchinson and Fleming at **Newry**; Messrs. Douglas and M'Kelvey at **Lurgan**; Messrs. Curran and Bunting at **Corrick**; Messrs. Rodgers and Irwin at **Fintona**. F. Knox at **Portadown**, good meetings, M'Cracken and MacKenzie near **Market-hill**. Kilpatrick at **Leitrim**. Love and Alexander at **Newton-butler**. Stewart and Finegan at **Moorefields**, people coming out well with some encouragement. Wallace and McIlwaine beside **Ballycastle**. In quite a number of these places the Lord has given blessing in the salvation of souls, while saints have been stirred up and refreshed. The usual Christmas Season Conferences are being held at **Cookstown**, **Lisburn**, **Ballygigan**, **Armagh**, **Derry**, **Belfast**, etc., on December 25th and 26th; and one at **Quilly** on January 1st.

CANADA AND U.S.A.

A. L. Ritts had a week's much appreciated meetings in Bethany, **Hamilton**. Earlier in

the fall W. Ainslie had two weeks' meetings with the children, which were largely attended and fruitful. **Report of Conferences—Richmond Hill, New York**, November 2nd and 5th. Speakers:—Messrs Beveridge, Somerville, Bernard, Blackwood, Hoogendarn Reager, Chas. Keller, Rainey, Vendetta, W. G. Smith, Glasgow, and Chas. McEwan. **Waterville, Conn.**, November 8th to 10th. Speakers:—Messrs Bernard, Chas. Keller, McCullough, Chas. McEwan, Armstrong, Rosania and Reager. **Bryn Mawr, Penn.** Speakers:—Messrs. Bradford, Chas. McEwan, Marshall, and W. O. Millar. R. J. Dickson has been visiting **Winnipeg**, **Portage**, and other places having meetings.

ADDRESSES.

Stoneyburn Assembly meet in Welfare Hall, inquire A. Cowan, 19 Strathie Terrace, Stoneyburn. Assembly meeting formerly in Archibald's Hall, **Crossgates** are now in Ebenezer Hall, Dunfermline Road. Correspondent:—L. Shepherd, 11 Woodend Place, **Cowdenbeath**. Correspondence for Ebenezer Hall, **Seaham Harbour**, Co. Durham to James Owens, 7 Helen Street. Correspondence for Gospel Hall, Central Chambers, **Kirkcaldy**, to be addressed to Mr. Tom Connell, 2 Buchanan Street, Kirkcaldy.

FALLEN ASLEEP.

Myles Rhynds, Newmains Assembly, 42 years in Christ. He loved the Lord, His Word, His People, and His Work. **Kenneth Ross**, born in Stornaway, 1868, brought to Christ as a boy, sought from that until his home-call to serve his Lord whom he loved. Lived a consistent life at work and in his home by his life and word, called home to meet his Lord on November 20th, was in fellowship in Assembly in Craigiehall Street, Glasgow. Will be much missed. **Mrs. Peat**, aged 78. One of the first to meet with Assembly in **Ratho**. Her house was always open for the Lord's servants. **Mrs. Augustine**

McLeod passed into the presence of the Lord on November 29th, in her 99th year. Born in Port Gower, Sutherlandshire in 1831 "Born again" 63 years ago in the same place when Mr. Donald Munro was preaching there in 1866. Was for 40 years associated with Believers "gathered in the Name of the Lord Jesus Christ" in Oak Ridge and Winnipeg, Manitoba. A widow for 68 years concerning whom the words in 1 Timothy 5. 10 found their fulfilment. R. J. Dickson conducted the funeral services which were largely attended. **Thomas Menzies, Dalry**, suddenly, on 16th December, in his 75th year, over 50 years in Rankinston and Dalry assemblies. Was known to a wide circle of believers, and to many of the Lord's servants, especially those abroad. **Elizabeth Gordon McCahon**, Brookline, Mass, U.S.A., aged 13. Saved three years ago. Bore a bright testimony, active in Sunday School work. Although so young was in fellowship in Boston Assembly, and will be much missed. **Richard Robertson**, Lowell, Mass., U.S.A., was called home November 28th. He was born 70 years ago at Eaglesham, Renfrewshire, Scotland. Was also born again in Scotlapd. Had been in fellowship in the Lowell assembly for 42 years. He was a godly man and will be greatly missed. Bro. Wm. Hunter of Fairharen, Mass., spoke at the funeral.

WORLD FIELD.

Handley Bird has given much appreciated help at **Trichur, Cannannare, Mangalore and Calicut** all in India. **J. M. Davies, India**, had good times in the Gospel of late as well as in the Special Bible Study meetings. Mr. and Mrs. Gough, **India**, have been giving help at Calcutta, where a little company gather now to the Lord's name. A difficulty has been experienced in getting suitable accommodation for Gospel meetings but this has been overcome and services have commenced.

AUSTRALASIA.

C. W. Winter has been serving in the Gospel

in the South Island lately. Had the privilege of helping in the **Oamara** Conference which was well attended. Ministry very profitable and helpful. F. Macleod has been plodding on in the **Mount Eden** District. Attendances have been good at the meetings. J. Spottiswoode had good meetings at **Napier**, following which he has been laid aside, having been ordered a complete rest from meetings meantime. M. Logg had believers' meetings at **Invercargill** which were very helpful. J. Stout had meetings in **Waimate**. Some definite conversions. Visitation proved very helpful in this district.

PERSONALIA.

John Watt of 54 St. James Road, Carlisle, who has been labouring in the Gospel in England and Scotland, has just sailed for U.S.A., where he intends giving help in the work as the Lord may lead. His address will be 530 Gordon Terrace, So. Camden, New Jersey, U.S.A. **W. J. Miller** (son of the late R. Miller) has returned from Canada and the States where he was able to give quite a good help in the Gospel. Mr. Miller hopes to take up work in the Shetland Isles again in the near future.

Sums received for the Lord's Work and Workers

at Home and Abroad, by the Editors, "Believer's Magazine," 20 Sturrock Street, Kilmarnock, and remitted direct to accredited workers without any deduction:—

The Lord's Portion,	-	-	-	£2	10	0
Orkney,	-	-	-	1	0	0
J. L., Rutherglen,	-	-	-	1	0	0

Total to 24th December, £4 10 0

Sums for labourers named, are sent entire as directed; where left to us, to proved and plodding labourers breaking up new ground, and others diligently spreading the Gospel, who do not advertise their work and are liable to be forgotten.

YOU CAN HELP US

to make "The Believer's Magazine" better known by placing a Specimen Copy in the hands of fellow believers. We will gladly send you on a parcel of Free Specimen Copies (say 12, 50 or 100) for this purpose.

Your practical fellowship with us in doing this little service will be very much appreciated by the Editors. Thanks in anticipation.

Treasury Notes

UNION WITH CHRIST AS THE HEAVENLY BRIDEGROOM.

BEHOLD the Bridegroom cometh." This appellation of "Bridegroom" has a very strong appeal to us, the very thought of which fills our hearts and life with "joy unspeakable and full of glory." I have espoused you to one Husband that I might present you a chaste virgin to Christ. This union of man and wife as expressed in Ephes. 5. 31 is the highest symbol of unity that one can know—"And they twain shall become one flesh." It raises longings and hopes in our hearts as we look for "its consummation." To His "Behold I come quickly" our hearts cry out "Amen! Even so come Lord Jesus." It reminds us of His coming again; His descent at any moment in the clouds of heaven to receive her to be for ever with Him and like Him. It leads out our hearts with expectancy and longing for the return quickly of our affianced Husband; the One to whom God hath espoused us for ever. It is of this union we read, "This is a great mystery but I speak concerning Christ and the Church." The mystery is not seen in a man leaving his father and mother and being joined to his wife and being one flesh, but it is seen in Christ doing this. The quotation in Ephes. 5. is from Gen. 2. 24. Those who would have you believe that Israel is the bride would argue against the Church being the bride, by asking the question "How could she be His body and bride at the same time?" Now in Genesis 2. the helpmeet God gave to Adam, the one

He builded for him, had to be out of him, e're she could be his bride. "This is bone of my bone, flesh of my flesh, she shall be called Woman, meaning out of man."

"From Him for Him made."

The Church of the dispensation beginning at Pentecost and embracing every believer till He comes, is espoused to "The Heavenly Bridegroom," incorporated into Him by the same Spirit, that she might in her completeness be His fellow: One truly answering to Him, from Him, and of Him, and therefore for Him. "*These twain shall be one flesh.*" He the Head, She the body, He her completeness (Col. 2. 10), and she seen as His completeness (Ephes. 1. 23). The last Adam receives one, as partaker of Himself, of whom He can say "This is my body." Given of His Father to Him and He glorified in her, and thank God, He and she will never, nor can ever, be sundered. He endows her with His vast possessions, she is joint-heir with Himself and indissoluble in their Eternal union. For her He died, to her He gave Himself in all the everlasting strength and wealth of whom and what He is, God's Son and Heir, to be her everlasting portion, and to share with her His unsearchable riches and all His manifested glories.

"Thou glorious Bridegroom of our hearts,
One smile from Thee a heaven imparts,
O, lift the veil if veil there be
And let Thy saints Thy beauty see."

J. C. S.

The Four Great Monarchies.

By the late W. H. HUNTER, of Manchester.

VII.

THE Persian Empire reached the high-water mark of its power and of its glory about the middle of the reign of Darius Hystaspes, and from that point it entered upon a steady and continued decline, the very greatness of its success and of its possessions furnishing, as is so often the case, the occasion for its failure and its downfall at a later day.

The beginning of the reign was disturbed by a series of conspiracies and revolts, which were crushed with great difficulty. This disturbance was of itself a source of national weakness, but its outcome was distinctly beneficial to the empire, as Darius, feeling the difficulty of ensuring good and wholesome government over so vast an area and so varied a population, set himself to remodel the constitution from the beginning to the end, dividing the unwieldy mass into provinces, which were made complete and autonomous, and which were known as the *satrapies* of the Persian Empire, from the *satrap*, or governor, who ruled each by virtue of the appointment and in the name of the king.

As the centre of this vast administrative system Darius built "Shushan the palace,"* and for the purpose of keeping himself in touch with his satraps, and of preserving his control over the whole of the system, he established the series of regular posts of which such effective use was made in the days of Queen Esther.

It would have been well for Darius, and for Persia, had all his undertakings been of

so peaceful a character; but neither kings nor nations followed after the things that made for peace in the days of the son of Hystaspes; and in keeping with the times, he undertook many great military expeditions, which had for their object the conquest and the annexation of the territories of his neighbours.

One of these expeditions had most momentous consequences, for Darius marched westward through what is now known as Asia Minor, and crossing the Bosphorus, made Europe for the first time the theatre of the operations of an Eastern king. He subjugated Thrace, and thus came into contact with Macedonia, from which the great commander was to come who was to humble his people and to crush his empire into the very dust.

The consequences of this expedition were indeed far-reaching. The Greeks, alarmed at the stretching out of the arms of the great Eastern octopus towards their land, attempted reprisals, and stirred up a revolt of some of the feudatory nations in the Persian satrapies. This Darius put down, and then in revenge despatched two expeditions into Greece, the second of which gave rise to an incident which left an ineffaceable mark upon and a deathless name in the world's history, for it was defeated and crushed at Marathon by the Athenians under Miltiades. Darius, indomitable to the last, was in the act of preparing a third expedition, when he died, after a reign of thirty-six years, having bequeathed the crown to his son Xerxes.

The reign of Xerxes, which lasted for some twenty years, is worthy of note, both from the point of view of profane and from that of sacred history.

From the first, because having overcome

*Esther 1. 2.

a rebellion of the Babylonians, and reconquered Egypt, Xerxes reverted to his father's project for the subjugation of Greece, and at the head of an immense host marched himself into Europe; but found his progress southward checked and his huge army arrested at the Pass of Thermopylæ by a handful of Greeks under Leonidas the Spartan. The handful was overwhelmed, Leonidas and his Lacedæmonians were cut off to a man, and Xerxes occupied and destroyed Athens. There his triumphs ended and his troubles began, for an indecisive naval engagement was followed by another of a very different character, at Salamis, where Xerxes' great fleet was not merely beaten, but for all practical purposes destroyed. The naval battle of Salamis, fought as it was in the actual presence of the Persian monarch, decided the fate of Persia and of Greece, and Xerxes after it lost all heart and hope, fled out of Europe in terror, and gave himself up to the luxurious pleasures of the harem and the banqueting hall, leaving the remainder of his troops to be overthrown by the Greeks at Platœa and finally driven back in headlong rout into Asia. The dream of Persian conquest of the West was over for ever, from henceforth the western people were the aggressors, and the empire was put to its defence against, and sorely pressed by, the attacks of the Greeks.

Xerxes' time was no less interesting from the standpoint of Scripture history. He was, almost beyond question, the Ahasuerus* of the book of Esther; the feast which Ahasuerus is described as having given in the third year of his reign "unto all his princes and his servants"† being the

"durbar," or state council of his feudatories and his satraps, which Xerxes convened (in the third year of his reign, according to Herodotus) for the purpose of declaring his resolve to invade Greece and crush the Greeks; and at which, in order to inspire his chieftains with confidence, he set out in detail his great resources, showing "the riches of his glorious kingdom, and the honour of his excellent majesty, many days." In the seventh year of his reign Xerxes returned to Susa, with his hopes blighted and his visions of universal dominion effectually dispelled, and gave himself to dissipated indolence, which exactly agrees with the Scripture story of Ahasuerus, who, in the course of a process of selection which need not be enlarged upon, married Esther in the seventh year of his reign. Weak, frivolous and utterly contemptible Xerxes remains in profane history, as does Ahasuerus in the scriptural record, and the earth was better and purer when he was dead than when he was alive. He was murdered in his palace, and his son, Artaxerxes "of the Long Hand," succeeded him on the throne.

Artaxerxes found himself obliged at once to act on the defensive, as the Egyptians, strengthened and emboldened by large reinforcements from Greece, again rose in revolt. The attempt was fruitless, the rebels were crushed into the dust, and the Greeks cut off almost to the last warrior. A lengthened period of peace ensued, during which Artaxerxes showed much kindness to the Jews, with the result that about the year 458 B.C. a second immigration of Babylonish Jews into Jerusalem took place, led by Ezra, who took with him certain principal personages amongst those of the Captivity, three "men of understanding," and

*Ahasuerus was really a title, not a proper name, and means "the Lion King" or "the Great King."
† Esther 1. 3.

much treasure.

In the year 449 B.C. the peace was again broken by the Athenians, who attacked the Persian coasts and defeated the armies of the great king both by land and sea, until, after a decisive overthrow at Cyprus, Artaxerxes was obliged to submit and sue for peace. The terms which were imposed were most humiliating to the Persian pride, but had an important bearing upon the fortunes of the remnant of Judah. Artaxerxes was driven to surrender all his sea-coast towns, and forbidden to allow his army to approach within three days' march of the sea, thus to all intents and purposes contracting the boundaries of his empire by leaving a defenceless fringe over which he could exercise no control between his territory and the sea.

This made Jerusalem a *frontier town*, most valuable as a post of defence, and at once furnishes an explanation of the outward occasion for the new departure which Artaxerxes took in the twentieth year of his reign* in allowing Nehemiah to go up and to fortify the hitherto unwalled city, and to convert it into a stronghold, with walls and gates.

It is unnecessary to enter further into this matter. It is another and most striking instance of the manner in which the Most High so moulds the destinies of the nations to make it possible, in His own time, for His people to do His will and to carry out His purposes—a will which is always good, purposes which are ever beneficent and gracious.

The long-continued contact between the Scripture narrative and Persian history may be said to have come to an end with

the restoration of the walls of Zion, and therefore the history need be pursued no further in this series of sketches.

The empire grew weaker and weaker still, tottering to its inevitable fall. The Bear had indeed devoured "much flesh," the Ram had become very great, but its time was at hand, and once again the working of the unfailing law in the world's history that the East must go down before the West, and the South fall before the North, was to become apparent in the passing away of the Second Great Monarchy of the visions of Daniel the prophet.

A Comparison of Moses and Paul.

IT is needless to say that these two great men, Moses and Paul, stand out as being the greatest teachers in Scripture: Moses under the old Covenant and Paul in the new. Indeed we know "the law was given by Moses." He was used of God to give to the Israelites all the laws and ordinances by which they were to walk until the law was done away by Christ. After the law was taken away and salvation was "by grace through faith," there was formed a new body of people called Christians. These compose the Church and these people had to have rules and exhortations on how to live in "this present evil age." So the Lord chose Paul to deliver His message to the Church, and we have it contained in fourteen epistles.

It is very interesting therefore to notice the great similarity between these two men, both in their lives and in their teachings:—

THEIR LIVES.

1. Both were well-born Hebrews (Exodus

* B.C. 445, the date from which the seventy weeks of Daniel 9. 24 are to be reckoned.

2. 1; Acts 22. 3).
2. Both were educated far above the ordinary (Exod. 2. 10; Acts 22. 3).
3. Both were great sinners and murderers (Exod. 2. 12; Acts 8. 1 and Gal. 1. 13).
4. Both had a double call from Heaven (Exod. 3. 4; Acts 9. 4).
5. Both learned from God Himself in the desert for years (Moses: Exod. 3. 1 and Acts 7. 29, 30; Paul: Gal. 1. 17, 18).
6. Both were "rude of speech"—not eloquent (Exod. 4. 10; 2 Cor. 10. 10 and 11. 6).
7. God revealed Himself to each with unspeakable glory and gave each a great message (Exod. 19. 20; 33. 1-8, 11; 2 Cor. 12. 2-4; 1 Cor. 11. 23).

THEIR TEACHINGS.

1. Both prophesied the same disaster after their death (Deut. 31. 29; Acts 20. 29).
2. Both referred to God's children as a "peculiar people" (Deut. 14. 2; Titus 2. 14).
3. Admonition concerning strangers (Deut. 10. 19; Heb. 13. 2).
4. Admonition concerning the poor (Deut. 15. 7-11; Gal. 2. 10).
5. Admonition concerning the offering (Deut. 16. 10; 1 Cor. 16. 2).
6. Admonition concerning separation from the world (Deut. 18. 10; Rom. 12. 2).
7. Admonition concerning trial by more than one witness (Deut. 19. 15; 1 Tim. 5. 19).
8. Admonition concerning respect for rulers (Exod. 22. 28; Acts 23. 5).
9. Admonition concerning God's blessing and severity (Deut. 11. 26; Rom. 11. 22).

It is a very wonderful study to read of the burden each one felt for souls. Exodus 32. 32 when God was very wroth with His people Israel, Moses did plead with Him in their behalf. He said that he was willing for God to remove his name from the book of life rather than destroy Israel. Likewise Paul, in his epistle to the Romans, chapter 7. 5 declared himself willing to be made accursed that his brethren might be saved. It is a solemn thought that these men with such great gifts before them would forego what for the sake of others.

But perhaps the greatest similarity lies in the fact that in all their dealings with God they revealed, and in revelation the prayer of each one was to know God better. In Exodus 33. 13 we have Moses' desire: "now therefore I pray Thee, if I have found favour in Thy sight, shew me now Thy way that I may know Thee."

And in Philippians 3. 10 at practically the end of Paul's life, we hear him saying, "yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord—that I may know Him."

When reviewing the lives of God's servants, the apostles and prophets, it seems that if anyone might have known God it would have been Moses or Paul. But, realizing their insufficiency, and God's greatness and majesty, they might well pray for a deeper knowledge of Him "whom to know is life eternal."

Christian Experience.

- Saved by Him—(Heb. 7. 25).
 Peace through Him.—(Rom. 5. 1).
 Accepted in Him—(Eph. 1. 6).
 Leaning on Him—(John 13. 23).
 Devoted to Him.—(2 Cor. 8. 5).
 Waiting for Him—(1 Cor. 1. 7).
 Dwelling with Him—(John 14. 3).

Moriah; Beersheba, and Machpelah.

MARK H. PRIOR, CHICHESTER.

Genesis 22. 23. and 24.

THIS beautiful passage unfolds in a remarkable manner the Gospel of the Grace of God, and so exactly are its statements in accordance with evangelical truths revealed in the New Testament that it affords an internal proof, if such were necessary, of the verbal inspiration of the Bible.

The setting chosen for this transaction was *not* of the mountains in the Land of Moriah. Some think that it actually took place on that "greenhill far away without the city wall"; while others think it probable that the Temple site is indicated. I incline to the latter view; for though there have been *many thousands* of sacrifices since on Mount Moriah, in the ordered place, setting forth the One Supreme Sacrifice at Calvary, it seems that there could be but that *One* Sacrifice at Golgotha.

Moriah was the most sacred spot of all to the Jew, for God placed His name there. All his happiest memories were linked with it. There, apparently, Isaac was offered as a burnt offering, and was received back again as from the dead in a figure. Solomon built "the House of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David, in the place that David had prepared in the threshing floor of Ornan the Jebusite" (2 Chron. 3. 1). There, year by year continually, ascended the sweet savour of the offerings of the people. Alas, so holy a place, the house of

prayer for all people, was made by those Jews a house of merchandise. The temple services, too, were so corrupted that God hated them. (See Isa. 1. 10-15). So much so that Ezekiel sees, in a vision, the glory of God departing from the Temple—hovering over the porch as if loathe to leave. (Ezek 10. 4, 18). That holy and beautiful house, where their fathers praised God, was destined to be burnt with fire, and all their pleasant things to be laid waste, because of their wickedness. To-day the Mosque of Omar defiles the Temple site, but it is safe to predict its overthrow for Ezekiel sees, in prophetic vision (Ezek. 43. 10), the house in its day of coming glory—for the Glory of God is again to fill the house—not only so but the whole earth shall be filled with His glory. History repeats itself, for the professing Church to-day too often seems bent on money making, nor are some of its methods less culpable than those of the men who formerly made the House of God a "den of thieves."

In the delightfully simple story of Abraham and Isaac the profound truths of the gospel are portrayed. At the outset we have the Triune God working for men's salvation. The will of God the Father, the work of God the Son, and the gracious and effectual Witness of God the Holy Spirit at once engage our attention. Furthermore it is that aspect of the death of Christ which is so blessed that is contemplated—the burnt offering. God delights in the willing sacrifice of His Son, and the Son equally delights to do His will. Hence the blessing following is infinite, and is confirmed by an oath, God speaking from the opened heavens. He could swear by no greater, so swears by Himself. National barriers are broken down for "In thy seed (which is

Christ) shall *all* nations of the earth be blessed."

The account is historic, parabolic and prophetic. It is a record of Abraham's trial, and how he comported himself. It is an earthly story with a heavenly meaning—for it tells us of Christ's perfect sacrifice; moreover His resurrection is included (Heb. 11. 19). Furthermore it is a prophetic announcement of the millennial reign of Christ—as our Lord Himself said of it, "Abraham rejoiced to see my day: and he saw it, and was glad." His trial of faith was turned to joy as he looked forward to the glory that should follow the sufferings of Christ; and he says in anticipation "In the Mount of the Lord it shall be seen." We, too, await that day of glory.

BEERSHEBA.

Abraham and his young men "*rose up and went to Beersheba*" (the well of the oath). With such an anchor (Heb. 6. 13-20) for his soul he dwells happily "at Beersheba." Drinking the waters from such a well how fully satisfied he would be! It is not without significance that we read in Amos 8. 13, 14. "In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, the manner of Beersheba liveth; even they shall *fall, and never rise up again.*" There could never be a rising up, in a moral sense, of those who were worshipping the calves set up at Dan and Beersheba; nor could the well of God's oath yield water to quench the thirst of those that "swear by another god." "Little children, keep yourselves from idols."

MACHEPELAH.

There is another announcement of great importance in *v.* 17: "Thy seed shall pos-

sess the gate of His enemies."—a note of victory indeed. No longer has the devil the power of death, the portals of which were once his stronghold, for Christ has annulled his power. The keys are in His hand. (Rev. 1. 18). It is manifest from Heb. 11. 19, that Abraham realised something of this great truth—to which he gives practical expression in Chap. 23, for in the death and burial of Sarah there is evidence of Abraham's faith in resurrection. Here, too, it is both typical and personal—typical of the fact that Israel, as a nation, has died, consequent upon the crucifixion of the heir, and a place has been found for her in the burying places of the nations, that she may be put *out of sight*, nationally, until the day of her resurrection, so graphically described in Ezek. 37. 1-14. Personal—in that Abraham laid his wife to rest in this cave of Machpelah in certain hope of the resurrection of the dead. Hence the Holy Spirit of God is careful, in describing this first burial in Scripture, to mention the fact that there were trees growing in all the borders of the field—all being made sure unto Abraham. It is a word picture of 1 Cor. 15. The body is put in the grave, but the trees, flourishing in the borders, are an abiding testimony to the fact that the bare grain hidden in the earth bursts into resurrection life—"So also is the resurrection of the dead."

How blessed it is to know that the gateway of death, once so fearsome that we all were subject to bondage, no longer remains in the enemy's hand. Christ holds the keys, and gently does He open the door thereof to receive His people as they pass in thereat one by one. Precious in His sight is their death. Triumphant indeed will be the moment when He unlocks that gate at His coming—for He shall descend from heaven

with a shout, with the voice of the Archangel, and trump of God, and the sleeping saints shall be raised incorruptible this mortal shall put on immortality, and death shall be swallowed up in victory. The universe of God will ring with praises at the moment of the mightiest miracle the world has ever seen—the resurrection out from among the dead.

“Then when the Redeemer’s voice,
Calls the sleeping saints to rise,
Rising millions will proclaim
Blessings on the Saviour’s name.”

Chapter 24 gives us a very beautiful picture of the Holy Spirit, in the most gracious and lowly guise of a servant, into whose charge everything is committed, going forth on a world wide errand, and the wish of the Father, to seek a bride for the Son.

How effectual, how unwearied, and blessed has been His testimony to Christ, the day of glory alone will reveal. He will be able to say of us as did Christ in John 17—“those that Thou gavest me I have kept, and none of them is lost.”

There the **whole** triumphant band
Of Blood bought saints on high,
Will sing the new Eternal Song
With Jesus ever nigh.

Notes on the Apocalypse.

CHAPTER 13. 13-18. PART 26.

BY WM. HOSTE, B.A.

“THE MYSTERY OF INIQUITY.”

WE have seen that the second beast, in contrast with the first, bears a religious character, a certain outward resemblance to Christ. He will become “the false prophet” of the system and as such

he is known later. His dominating purpose will be the exaltation of the first beast, and for that he is vested by Satan with miraculous powers, whereby to deceive “the earth-dwellers” and lead them to acknowledge the other as the *only God*. In these days there is a very weighty lesson to be learnt from all this. Much importance is attached to the miraculous, not only in the world as such, in the spiritist cult, which though mixed up with fraud, is undoubtedly, a dread Satanic reality leading its votaries straight to the pit, but also in the religious world, where high value is attributed to what is termed “faith-healing” and “miraculous speaking in tongues.” But miracles in themselves do not prove Divine intervention. There are superhuman powers in the world, which can work the miraculous, other than divine, recognised in the Scriptures and down the ages as Satanic and connected with magic and the black art.

It is true that our Lord could not have been the Messiah without miracles, for such were foretold of Him (e.g., in Isa. 61). They were thus an important credential of His Messiahship. “I have greater witness than that of John for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me” (chap. 5. 36). “The works that I do in my Father’s name, they bear witness of me” (John 10. 25).

And at Pentecost Peter cites this credential, “Jesus of Nazareth, a man approved of God among you by *miracles and wonders and signs*, which God did by Him in the midst of you” (Acts 2. 22). These same words describe the Satanic energy enduing the beasts (2 Thess. 2. 9).

This miracle-working energy will have already been prominent throughout this

closing period, for we read in Matt. 24. 24, "For there shall arise false *Christs* and false *prophets*, and shall shew great signs and wonders in so much that, if it were possible, they shall deceive the very elect." This culminates in the powers of the second beast. "He doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men." This outstanding miracle, giving apparently the most undeniable proof of Divine intervention, was thrice performed by Elijah, once to prove that Jehovah was God and twice that he was a man of God. This sign seems to have been "the sign from heaven" the Jews asked more than once from Christ, but which he refused. His virgin birth had been the greatest of all signs "in the depth or in the height above" (Isa. 7. 11-14). He would only give that generation one more, the sign of the prophet Jonas, and one more remains, "the sign of the Son of Man"—that is Himself coming in the clouds. This awe-inspiring miracle—fire from heaven, must convince all of the deity of the Man of Sin. Could the apostate nation refuse such a proof? The elect remnant alone, sustained by Divine grace, will continue to resist his claims.

This miracle leads on to another, as yet unheard of. The earth-dwellers are directed to make an image of the first beast, which had "the wound," etc. (lit. *has it*—i.e. the scar and effects are still visible, a withered arm and a blinded eye—Zech. 11. 17). Perhaps the reason why men are requested to make the image themselves, is that they may be fully convinced of the genuineness of the succeeding miracles, the final proof that their God is the true Creator and Life-Giver, and that there is no trickery or machinery to produce effects, which in

these days of wireless, records, talking pictures, would be commonplace. Now comes the climax, the second beast has power to communicate to what all know is only a piece of inanimate matter, a three-fold capacity, to breathe, to speak, and to inflict death on as many as would not worship the image of the beast.

But how are the worshippers to be distinguished from those who have refused to worship?

God had sealed His servants with His name, now the servants of the new god must receive his mark. "He (that is the Antichrist) causes all both small and great, rich and poor, free and bond, to receive a mark in their right hand (they are the more secret disciples), or in their foreheads (the open and unabashed)." The sign to be received varies too, it may be simply "the mark," whatever that may be, or "the name of the beast," in full or the numerical value of that name. Such and only such may buy or sell, the rest will be "boycotted." The tremendous pressure, moral and material, which will be brought to bear by Satan in this time of Great Tribulation is evident.

"Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man." Many have attempted the problem, but not having understanding, have hitherto all failed. Perhaps too they have failed, because they have tried to *prophecy*, with the "number of the beast," and it is not given for that end. When the man of destiny arrives, his identity will be fixed by this number, which his name will clearly bear. It is the numerical value of three Greek letters, *ch*, *x* and *s*. added together—666.—the climax of man.

Studies in Philippians.

CHAPTER 4.

BY ANDREW BORLAND, M.A.

PERSONAL EXPERIENCES.

Section.	Predominant Idea.	Key Expression.	Chief Exhortation.
vv. 1-3.	Personal Appeals.	"In the Lord."	"Stand fast in the Lord."
vv. 4-7.	A Garrisoned Heart.	"the peace of God."	"Let your moderation be known."
vv. 8-9.	A Beautiful Mind.	"the God of peace"	"Think—do."
vv. 10-19.	A Contented Spirit.	"Christ who strengtheneth"	"Giving and receiving."
vv. 20-22.	Christian Triumphs.	"All the saints."	"Salute every Saint."
v. 23.	Encircling Grace.	"Our Lord Jesus Christ."	"Grace . . with you all."

I.—INTRODUCTORY CONSIDERATIONS.

SUPPOSE yourself in Philippi. This particular day is one of the most important in that ancient Roman Colony. Nothing extraordinary in the political world is taking place; no Emperor has come to visit his city. But a little group of people have gathered somewhere, perhaps in the home of one of their number, to welcome back to their midst a man who has been away from them on an errand of mercy. He has been to Rome and, returning from his mission, has brought with him a letter of thanks from the apostle Paul in prison there. Epaphroditus, for such is the messenger, unrolls a piece of parchment and, while the others listen, he reads to them the advice and encouragements of their former friend. What strange emotions surge through that company as they recall the days of long ago, for long ago it seemed, when two foreigners visited their city with the gospel of Christ which had captivated their hearts! We can reconstruct the assembly, for their names are given. Look for a moment. There was

Epaphroditus. Noble man, he shows traces of an arduous journey! Somehow he had managed to get to Rome, where, for some time as a true yoke-fellow of the apostle, he had suffered the isolation of those who endure hardness for the gospel's sake. He had been sick nigh unto death, but he had recovered. How the saints at Philippi would love and respect him as they listened to his tremulous voice reading the commendations of the servant of Christ!

There, too, was Clement, a leader among the Christians. He had been a fellow-labourer with the apostle, but of that service we have no record. That he was worthy of such honourable mention in this dispatch there can be no doubt, for none estimated service for Christ at a truer account than did the apostle. With him there were others who had suffered reproach for Christ's sake in standing for His gospel. Perhaps Lydia was one. Perhaps the converted gaoler was another. Perhaps, too, the damsel who had had a spirit of divination was in the company. And there, too,

perhaps, were some of the women who had consorted with Lydia by the riverside when she went to prayers.

Of honourable women, besides, there were Euodia and Syntyche. These latter did not sit together, but perhaps took seats quite opposite so that they might watch each other's movements. Of them we know but little. This we do know that there existed a troublesome difference between them and all attempts at a settlement had ended in a deadlock. The saints had been so grieved about the matter that part of Epaphroditus' commission to Rome was to inform the apostle of the state of antagonism between the two sisters and to ask his advice in the matter. They, too, listened to the touching letter from the man with whom they had served in the gospel. Perhaps they waited for the point when they should hear the apostle's decision; but they listened in vain. Instead they heard the melting story of their Master's condescension and suffering, His sacrificial renunciation of His own blessedness for the sake of others, and they must have been pained to the heart with the others. Then they were carried on the wings of the letter away beyond earth into heaven itself and, with beating breast, they must have heard of Him Who would descend from heaven a second time and change their bodies until they were fashioned like unto His body of glory. Yes, one day they would be like the Lord for Whom they worked, for Whom they had suffered, and for Whom they were now directed to wait.

The reader may have paused for breath. The audience waited; the letter was continued.

"Therefore, my brethren dearly beloved and longed for, my joy my crown, so stand

fast in the Lord, my dearly beloved. I beseech Euodia, and beseech Syntyche, that they be of the same mind."

One can presume that two decisions were registered as the remainder of the epistle was read, and that the two sisters waited almost with impatience for an opportunity to settle their difference and give the saints the joy of witnessing a reconciliation. It seems to be one of the unrecorded victories of the truth, brought about by the wisdom which cometh down from above.

From this we, too, may learn that there is blessedness in forgiveness of wrongs.

"For still in mutual suffrance lies

The secret of true living;

Love scarce is love which never knows

The sweetness of forgiving."

This introductory section of the fourth chapter is a masterpiece of spiritual strategy, a monumental disclosure of the intimate knowledge of human nature that the apostle Paul possessed. He was no mere religious recluse whose life was spent far from the market and the home, but a man with a penetrating insight placed at the disposal of the Holy Spirit and used for the furtherance of the cause of Christ. Natural talents and training are not necessarily a positive hindrance for the development of Christian graces, but on the other hand, may be a means whereby the grace of God may deepen experiences of the ways of God with men.

The chapter which follows is a fitting conclusion to the preceding ones, for it discloses in practice much that the writer has been declaring as being fundamental to the Christian faith. We have the doctrine exemplified in the experience of the servant who has suffered the loss of all things for the Master's sake. It may be fittingly set

out as follows.

After all, Christian living, whether in the sunshine of liberty, or in the isolation of prison or confinement, is experience of the all-sufficiency of Christ, meeting the needs of the individual saint or of the community of saints. Life is a process of "give and take," of "being full" or "being empty," of "thinking" and "doing," but in all, the Christian, who lives at the heart of his faith, may enjoy the "peace of God" through fellowship with the "God of peace." The whole man is called into the business of Christian living, so that heart and mind and spirit, and his material means are put at the disposal of Christ, Who encircles with His grace and enriches with His goodness. There is no despair in the man who centres his trust in Christ; for Christ's fulness overflows into the bosom of the receptive saint. What Paul knew in Rome, we may know in our day, *if we will*.

Thoughts on the 23rd Psalm.

BY WILLIAM MILLER.

THE light of the glory of eternity seems to flash into the mind from the wonderful words of this Psalm. The whole psalm is like a beautiful jewel, perfectly cut, radiating in rainbow colours the protecting care and love of God. The exclamation "The Lord is my shepherd" is the expression of a satisfied heart. The richness and fulness of these words have nourished the faith of saints ever since they sprang spontaneously from David's heart; a knowledge of God revealed only by the indwelling of the Holy Spirit Himself. The strength or foundation of the whole psalm

is the first word, "Jehovah," a word so sacred to the religious Jew that it was seldom uttered audibly and can be translated "The ever living and eternal God"; "The Coming One"; "The ever present One"; "The One that ever was." At the time the words of this psalm were penned pasture land was never fenced, consequently good shepherding was an occupation that needed continual alertness both by day and by night. The sheep had become accustomed to look upon their shepherds as protectors, following willingly, more especially the older ones who knew by experience they were surrounded by enemies. In the pastoral districts large permanent folds were constructed, having stone walls topped with thorns, with only one door. At eventide the shepherds led their flocks to the fold where several flocks congregated. In the morning, obedient to their own shepherd's voice, they separated, following the shepherd to pastures selected by himself. In David's day shepherds often risked their own lives, as he himself did, to protect the flock. Pasture land was usually at or near the mountain slopes, on the edge of the forest land, the home of the wild beasts, such as wolves, bears or lions. In times of heavy snow or scarcity of food the shepherds' custom was to cut branches of trees and shrubs sufficient to preserve life. It was no doubt with these thoughts in his mind the Lord Jesus said "I am the Good Shepherd." His was also the ideal sheep-like spirit. All types are perfectly fulfilled in the Lord Jesus Himself. He is the author and finisher of faith, the Lamb of God. His was the willing mind. Faith personified, Love expressing itself in abandonment to His Father's will, all springing from the knowledge of His Father's per-

fections and the majesty of His Holiness. The glory of the Cross shines out in the fact that divine love was manifested, proving itself a reality. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to Whom be glory for ever and ever. Amen." The heart that can say in simple faith "The Lord is my Shepherd" knows something of the eternal rest of God Himself which stills the turmoil of earth. God's precious promises satisfy because they are God's and are ever green pastures of the soul. The simple trust of a little child in a parent's protection is the breath of heaven on earth. In an article written by a well-known editor and successful journalist, this emphatic statement was made, "Looking back at the age of seventy years the only experience in life that rested his mind and gave complete satisfaction was the loving companionship and trust of his daughter of twelve years when he took her for a holiday trip alone with himself." Here is a worldly wise and hard-headed critic's verdict that faith is earth's best jewel. The thought suggests itself that even man's ideals prove the fact that man was created in God's image. He puts faith first, just exactly where God Himself places it. "Without faith it is impossible to please

God." Faith must follow on and is sustained only by looking off unto Jesus, the Author and finisher of faith.

"He restoreth my soul: He leadeth me in paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Faith in a risen and glorified Saviour conquers death and sees only the shadow. Seeing in a risen Christ the fountain of eternal life itself, the invitation to all is to drink, without money and without price. Here is the power-house of the universe; listen to almost the last words given to the disciples, "All power is given Me both in heaven and earth." "Lo, I am with you alway, even unto the end of the age." The Good Shepherd wants all His sheep to know He is ever near with more grace for the humble sheep-like spirit, for He says "Without Me ye can do nothing."

The table prepared may even be likened to the Cross, He Himself the provision. "Take eat, this is my body which is broken for you." "Till I come"; the oil of gladness springs from the knowledge of a Saviour's love that loves unto the end. "My cup runneth over" in present joy, exclaiming "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." "In My Father's house are many mansions. I will come again and receive you unto Myself, that where I am there ye may be also." "Even so come, Lord Jesus."

No inheritance without sonship;
 No sonship without spiritual birth;
 No spiritual birth without Christ;
 No Christ without faith.

Selected Fragments.

"I Would thou wert Cold or Hot."—Rev. 3. 15.

The following lines written by a widely travelled Christian worker will assuredly appeal to many friends, and doubtless be turned to good service by some.

There are Christians around full of kinks,
fears, and plaints,

One can scarce class them fairly 'mongst sin-
ners or saints;

Though never "caught napping" in wrong or
in right,

They don't live by faith, and they won't live
by sight.

They are ever at meetings and singing of
hymns,

Lamenting their failings and airing their
whims;

Yet when boldly asked to "stand up" for their
Lord,"

Their courage and faith, seem to "go by the
board."

To hear a good sermon all weathers they dare,
Though rarely are present at meetings for
prayer;

Never visit the sick, nor encourage the strong,
Yet so "lost in themselves" that they never go
wrong

Should efforts be made for "a march in ad-
vance,"

They retreat to the shade, or are found at a
dance;

They fear either falsehood or truth to expose,
Lest they scandalise friends or embitter their
foes.

With such weaklings as these what the Lord
must endure,

Whose failings and ills none can kill, neither
cure,

Lord save us we pray, from such faithless
devotion—

If it cannot reach heaven, let it sink in some
ocean:

Giving and Receiving.

"I never knew how it was," said Richard
Baxter, "but I always seemed to have the
most come in, when I gave most away."

The New Testament is unfolded in the Old.
The Old in the New.

The New is in the Old contained

The Old is in the New explained,

The New is latent in the Old

The Old is patent in the New.

In the Old the New is enclosed

In the New the Old is disclosed.

—St. Augustine.

Some persons are like the sand—ever shift-
ing and treacherous (Matt. 7. 26).

Some are like the sea—restless and unsettled
(Isa. 57. 20; James 1. 6).

Some are like the wind—uncertain and in-
constant (Eph. 4. 14).

Believers are like a mountain—strong, stable
and secure. To every one that trusts in Him
the Lord says, "Thou art Peter."

To be so strong that nothing can disturb
your peace of mind. To write injuries in the
dust, kindness in marble.

To be too large for worry, too noble for
anger, too strong for fear, and too happy to
permit the presence of trouble.

To wear a cheerful countenance at all times,
and to give every living creature a smile.

To give so much time to the improvement
of yourself that you have no time to criticise
others.

To be just as enthusiastic about the success
of others as you are about your own.

To talk health, happiness and prosperity to
everyone you meet.

To make all your friends feel that there is
something in them.

To look at the sunny side of everything,
and make your optimism come true.

To think only the best, to work only for
the best, and to expect only the best.

To forget the mistakes of the past, and
press on to the greater achievements of the
future.

"Looking Off."

If your eye is on the Eternal, your intellect
will grow, and your opinions and actions will
have a beauty which no learning or combined
advantages of other men can rival.

Crumbs from His Table.

Exceeding Great and Precious Promises.

1 Pet. 1. 4; Isa. 9. 6; John 5. 24.

"EVERLASTING."

Everlasting Love—Jer. 31. 3.
 Everlasting Salvation—Isa. 45. 17.
 Everlasting Righteousness—Psa. 119. 142.
 Everlasting Covenant—Isa. 55. 3; 2 Sam. 23. 5.
 Everlasting Kindness—Isa. 54. 8.
 Everlasting Joy—Isa. 35. 10; Isa. 51. 11.
 Everlasting Consolation—2 Thess. 2. 16.
 Everlasting Way—Psa. 139. 24.
 Everlasting Remembrance.—Psa. 112.
 Everlasting Sign—Isa. 55. 13.
 Everlasting Children—Eph. 1. 4, 5.
 Everlasting Life—John 6. 47.
 Everlasting Light—Isa. 60. 19, 20.
 Everlasting Mercy—Psa. 103. 17; 106. 1.
 Everlasting Arms—Deut. 33. 27.
 Everlasting Strength—Isa. 26. 4.
 Everlasting Kingdom—2 Pet. 1.11; Psa. 145.13.
 Everlasting Testimonies—Psa. 119. 144.
 Everlasting Word—Isa. 40. 8.
 Everlasting God—Psa. 8. 23; Psa. 90. 2.

"Jesus Christ the same yesterday, and to-day and for ever."

Ready.

The Believer should be "READY."

To give an answer of the hope in him—1. Pet. 3. 15.

To preach the Gospel—Rom. 1. 15.

To distribute—1 Tim. 2. 18.

To every good work—Titus 3. 1.

To be bound—Acts 21. 13.

To be offered—2 Tim. 4. 6.

To meet the Lord—Luke 12. 40.

God is ready to pardon—Neh. 9. 17.

The feast is "ready"—Luke 14. 17.

Salvation is "ready" to be revealed—1 Peter 1. 5.

The sinner is "ready" to perish—Isa. 27. 13.

The day of darkness is "ready"—Job 15. 12.

Destruction is "ready"—Job 18. 12.

The Son of Man is ready to judge the quick and the dead—1 Peter 4. 5.

BE YE THEREFORE READY ALSO.

—Anon.

The Great things of God.

"Oh the depth.... of the riches of God."

Gift Unspeakable—2. Cor. 9. 15.

Grace Exceeding Abundant—1 Tim. 1. 14; Eph. 2. 7.

Greatness Unsearchable—Psa. 145. 3.

Joy Unspeakable—1 Peter 1. 8.

Judgments Unsearchable—Rom. 11. 23.

Love that Passeth Knowledge—Eph. 3. 19.

Peace "That Passeth all Understanding"—Phil. 4. 7.

Power Exceeding Great—Eph. 1. 19.

Promises Exceeding Great and Precious—2 Peter 1. 4.

Riches Unsearchable—Eph. 3. 8.

Ways Past Finding Out—Rom. 11. 23.

Weight of Glory Exceeding and Eternal—2 Cor. 4. 17.

"Clinging."

Cling to the Mighty One	Psa. 89. 19
Cling in thy grief	Heb. 12. 11
Cling to the Holy One	Heb. 7. 2
He gives relief	Psa. 116. 6
Cling to the Gracious One	Psa. 116. 6
Cling in thy pain	Psa. 4. 4
Cling to the Faithful One	1 Thess. 5. 25
He will sustain	Psa. 4. 4
Cling to the Living One	Heb. 7. 25
Cling to thy woe	Psa. 86. 7
Cling to the living One	1 John 4. 16
Through all below	Rom. 7. 38-39
Cling to the pardoning One	John 14. 27
He speaketh Peace	John 14. 23
Cling to the Healing One	Ex. 15. 25
Anguish shall cease	Psa. 117. 2
Cling to the Bleeding One	1 John 2. 27
Cling to His side	John 20. 27
Cling to the Risen One	Rom. 6. 9
In Him abide	John 15. 4
Cling to the Coming One	Rev. 22. 20
Hope shall arise	Titus 2. 13
Cling to the Reigning One	Psa. 17. 1
Joy lights thine eyes.	Psa. 16. 2

Copied out of a Bible (anon) 1870.

"A drop of praise is an unsuitable acknowledgement for an ocean of Mercy."

The Epistle to the Romans.

BY J. M. DAVIES.

RIGHTEOUSNESS PRODUCED.

CHAPTER 7.—INDEPENDENT OF LAW.

IN the previous chapter the Apostle shewed how Grace is sufficient. In this he shows how the "Law" is insufficient. The chapter lends itself into a natural three-fold analysis :

1. The law and the sinner (vv. 1-6).
2. The law and sin (vv. 7-13).
3. The law and the saint (vv. 14-25).

THE LAW AND THE SINNER.

"The law hath dominion over a man as long as he liveth." As long as he is a man in the flesh, in Adam, in his natural state, unregenerate, having never taken his place in death with Christ as the just penalty of his sin, the law has authority over him : authority to accuse, to condemn, and to curse him. The illustration given, that of a woman married to a husband and under his authority as long as he is alive shows clearly that in these verses the Apostle is showing the relationship of the Law to the sinner. To be married to another while her husband liveth, would be to live in adultery. Yet in the spiritual realm many seek to do this. The first husband—the law—is very exacting in his demands and will not be satisfied except with perfection. When he fails to receive it he finds fault and continually brings the past sins to remembrance. The law asks for perfect love and perfect obedience and will be content with nothing less. Not the least failure or obliquity escapes its searching eye and scathing censure. Yet it will not supply

any power to carry out its precepts. On the contrary sin makes it a fulcrum to stir up within all manner of lusting. How impossible is life under such circumstances. How deplorably unhappy. As long as the Law has authority over the individual there can be no escape from the dilemma. How can I be made free from its dominion? How can the bond of union between us be dissolved? **ONLY BY DEATH.** In the illustration the husband is the one who dies setting the woman free to be married to another. In the application, however, the reverse is the case, it is the sinner who dies as stated in v. 5. "Having died to that wherein we were held," slain by the law (v. 11). As I take my place in death, accept the verdict of condemnation, the law ceases to have authority or dominion over me. Its just claims against me having been satisfied in my execution it can no longer condemn me. Having died to it, I am delivered from it. As in chap. 6., so in chap. 7. Death precedes deliverance. Deliverance from sin or the law can only be ours by way of death. Having died to the law by the body of Christ, by our vital union with Him in death, we are married to another,—Christ risen—so that from that union there may be produced fruit unto God.

THE LAW AND SIN.

"Is the law sin?" God forbid. Yet the law is that which discovers a man's true state to himself. It not only condemns the overt act but lays bare the hidden source, the covetous nature. "In Thy light we see light," and in the light of the holiness of God as revealed in the law, man's corrupt and contrary nature is discovered. It is not only a mirror by which any uncleanness

on the face may be seen, it is an X-RAY by which the inward parts are photographed. Not only does the law reveal sin, sin takes the law as a point of attack, as an occasion, as a fulcrum to produce in the soul all manner of evil desires. It takes the law as an ambush wherein to hide and whereby to deceive the individual so that it may the easier slay him, take him as its victim and prey.

Thus by the law sin is revived, the sinner is tried, found guilty, condemned to death and executed. Though ordained to life—"This do and thou shalt live"—I found it to be unto death, because of sin and the imbecility to overcome it.

Wherefore the law is holy, just and good. It is holy as to its character, just as to its demands and good as to its purpose.

THE LAW AND THE SAINT.

Or the saint seeking deliverance from the yoke of sin, the power of the law of sin by self-effort to obey the law of God.

"That which is good" is synonymous with the law, so that v. 13 may be read, "Was the law made death to me?" No, but sin worked death in me by the law, so that by the commandment sin might appear sin and become exceeding sinful. A casual reading of Lev. 5. will suffice to convince how the law was brought in to augment the offence, to magnify sin, so that we *might apprehend its hideous character*. While the law is spiritual that on which it operates cannot and will not respond to its claims. It is important to note that so far the verbs are in the past tense, but from v. 14 on they are in the present tense. Moreover in the section there is not a single reference to the Holy Spirit, and not till the end to Christ. On the contrary

the personal pronoun appears some 35 times in vv. 14-24. Concerning this section Moule well says "So we read this passage again and note this absolute and eloquent silence in it about the Holy Ghost, and we dare in that view to interpret it as St. Paul's confession, not of a long past experience, nor of an imagined experience but of his own normal experience always—*when he acts out of character as a regenerate man*. He fails, he reverts, when, being a sinner by nature still, and in the body still, he meets temptation in any strength short of the definitely sought power of the Holy Spirit, making Christ all to him for peace and victory!"

"Let any Christian try to become holy by law-keeping in his own might and he will soon understand experimentally and full well the significance of Rom. 7. 14-25." (Moorehead).

"Every new man is two men" (Trapp) and in these verses we have the record of the conflict between the two.

After the inward man (2 Cor. 4. 6; Eph. 3. 16) where the phrase is used elsewhere in the New Testament) he consents to the law of God, he "speaks together with it, says yes to it," and delights or rejoices in it. He wills to do, but cannot, because he has no power in himself. However he learns some important lessons in the struggle. He finds that "*in the flesh there dwelleth no good thing,*" that it will only and always serve sin, and that the law of sin has been engraved as with a pen of iron on his members. This law of sin is no outside influence, but something which is indelibly written on his members, making the body the body of sin and the body of death. Left to himself he is brought into captivity to this law.

ISHMAEL AND ISAAC.

This portion finds a fit type in Gen. 21. 10-12—the casting forth of Hagar and Ishmael. When Isaac was born there was great joy, and when he was weaned Abraham made a great feast only to be followed by the mocking of the son of the slave-woman. Ishmael's and Hagar's presence robbed the tent of Abraham of peace. With Isaac crying because of Ishmael's mocking, and Sarah demanding the expulsion of the bondwoman and her son, and Hagar pleading her right to remain, Abraham was on the horns of a dilemma and would feel like crying with Paul "O wretched man that I am, who shall deliver me." Deliverance was found and peace restored when, in accordance with the word of the Lord, the bondwoman and her son were cast out. As long as Abraham's heart was divided and his affection shared between the two sons, with both claiming an inheritance there was nothing but sorrow, but when Ishmael was sent away and Isaac became all in all to him peace and joy were restored. So when the believer turns away from self-effort, legalism and the works of the flesh to find in Christ his "all in all" he will find deliverance. Just so long as the eye is fixed on Christ and the heart filled with Him will the believer know deliverance.

JACOB AT PENIEL

is another illustration of Rom. 7. 14-24. There Jacob was left alone and the Angel of the Lord strove with him eventually "touching the hollow of his thigh, and the hollow of Jacob's thigh was out of joint." As he left Peniel he "halted upon his thigh," but as he passed over the "sun rose upon him." The fact that there is no refer-

ence to any sunrise in his experience till he arrived at Peniel is a broad hint that the years spent with Laban were spent in spiritual darkness. But when self-confidence and carnal energy was smitten, and he began to halt, necessitating ever after the *leaning* on his staff, he began to walk in the light. Rom. 7. 25 is Peniel and as the pilgrim passes on to the experience described in chap. 8. the sun rises on him, he walks in the Spirit, having learnt the need of leaning on the arms of his Beloved.

Dreary as this wilderness experience is, it is of tremendous value. Of Israel it is said that the Lord led them forth *by the right way*, for there he would teach them the unspeakably evil propensities of the flesh, its incorrigibly evil nature, and its unchangeable character. To apprehend this is of paramount importance to the child of God. For though the Christian is not "in the flesh" the flesh is in him, "and it is just as deadly in the holiest as in the most abandoned of men."

DELIVERANCE—NOT VICTORY.

The man in Rom. 7. does not get victory as much as deliverance. Victory predicates conflict and effort on the part of the individual, whereas deliverance is wrought for him by another. The victor at Peniel was the Angel of the Lord, Jacob was smitten and thereby delivered from self-confidence.

Note the laws referred to in the closing verses. The law of God; the law of the mind; and the law of sin. While thanking God for deliverance and liberty he is not self-deceived into believing that the flesh is not in him, for he ends by saying, "I myself, with the mind serve the law of God, but with the flesh the law of sin!"

Death! and the Precious Death.

BY A. G. WESTACOTT, BURNHAM-ON-SEA.

DEATH in Scripture implies separation. Death is the expression of misery and opposition to God. Death in its ultimate is banishment from God. Death is punishment.

"In the day that thou eatest thereof thou shalt surely die" (Gen. 2. 17). "By one man's offence death reigned" (Rom. 5. 17). "The Wages of Sin is death" (Rom. 6. 23). "By man came death" (1 Cor. 15. 21). "The last enemy that shall be abolished is death" (1 Cor. 15. 26).

For the believer "Jesus Christ Who hath abolished death" (2 Tim. 1-10). "Death is swallowed up in victory" (1 Cor. 15. 54). "We know that we have passed out of death into life" (1 John 3. 14). "Verily, verily, I say unto you, if any man keep My saying, he shall never see death" (John 8. 51, 53).

In the light of the foregoing Scriptures we will now meditate upon *Psa.* 116. 15.

"Precious in the sight of the Lord is the death of His Saints." It is usually applied as setting forth the Lord's satisfaction in having His own with Him, and the emphasis is placed on the words "of His Saints." It seems, however, as if the principle words are "The Death." We have seen that death is an enemy and something in itself far from precious, seeing God inflicted it as a punishment. Moreover the Scripture nowhere says that the believer is to look for or expect death. One cannot therefore see how death can be precious to the Lord in relation to believers. So long as they are subject to physical death,

so long will the Lord's return not take place. Is not the solution of the difficulty to be found in a perhaps more literal translation, viz:—"Precious in the eyes of the Lord is the death *for* His Saints"? The Hebrew particle used is the sign of the dative and is usually translated "to" or "for." A similar translation is to be found in *Numbers* 32. 16, "for our cattle," "for our little ones," and in many other places.

The expression then "The death for His Saints" sets forth that great and glorious truth of our Lord's vicarious death for us, and it is that Death and that Death alone which indeed is precious in the eyes of the Lord. The word "precious" is also translated "costly." It is impossible for us to calculate the cost to the Father in giving such an One to die. The word also means "rare"—so rare a death that it is unique and therefore precious in the eyes of God the Father. What did the Lord think of His own death? "Jesus took bread, and blessed, and brake it, and gave it to the disciples and said: 'Take, eat, this is (i.e. represents) My body.' And He took the Cup, and gave thanks, and gave it to them, saying, 'drink ye all of it; for this is (represents) My blood of the New Testament, which is shed for many for the remission of sins'" (*Matt.* 26. 26-27). So in our part when we take the emblems of His body broken and His shed blood, we acknowledge His Deity and His vicarious sacrifice.

Is His death precious in the eyes of God? Do we not read that "God was in Christ reconciling the world unto Himself." (*2 Cor.* 5. 19). The death of Christ was not "an accidental event" but occurred in the fulness of time according to the eternal purpose. From Holy Writ we see that it is assumed that God and man should be in

harmonious relation. Man failed and judicially forfeited his right to live and became identified with sin, death and Satan. Man therefore is now logically subject to Divine Wrath. At this period there bursts upon us The Divine Plan as seen in the gift of the Holy One who gave His precious life in His vicarious death; such a death demonstrates man's fall, utter sinfulness, impotency and guilt.

As we ponder His Word we cannot but conclude that Christ's death was the supreme manifestation of God's love and benevolence. Here "Mercy and truth have met together; righteousness and peace have kissed each other" (Psa. 85. 10).

Christ's death was unique and final. "He offered Himself without spot to God." Is it any wonder, then, that we read, "Precious in the eyes of the Lord is the death for His saints."?

Good Counsel for Preachers.

I'd give you good counsel, ye open-air preachers,

Likewise ye Evangelists, Pastors and Teachers,
When speaking of Jesus to sinner and saint,
I pray you give heed to the words of my
plaint.

Have something to say, and stop when you've
said it;

Be pointed and brief, 'twill be to your credit.
Speak audibly, so that all listeners may hear,
Pronounce every spoken word perfectly clear.

Be natural, and always avoid affectation,
Speak never too fast, but court moderation.

Be full of your subject, forget number one,
And—let me repeat it—do stop when you're
done.

A thousand blessings, Lord to us Thou dost
impart,

We ask one blessing more, O Lord,—a
thankful heart.—Trench.

HE LIVETH LONG WHO LIVETH WELL.

He liveth long who liveth well,
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well,
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it freely give;
Else is that being but a dream—
'Tis but to be and not to live.

Be wise, and use thy wisdom well;
Who wisdom speaks must live it too;
He is the wisest who can tell
How first he lived, then spoke, the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth if thou the true wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—H. Bonar.

Prayer: "Be not silent unto Me"—Psa. 28. 1.
Promise: "Our God shall come and shall
not keep silence"—Psa. 1. 3.

Sin killed Him, let Him kill sin.

Hymns and Their Writers—10.

BY J. L. ERCK OF TOOTING.

WE now turn to the consideration of hymns concerning the *Celebration of the Lord's Supper*, that solemn Feast of Remembrance, instituted by the Divine Master Himself, which links together the past and the future, pointing backwards to His sufferings and death, and forward to His Second Advent. It is a most wonderful fact that this ordinance, inaugurated on such a deeply tragic occasion, has been preserved by the Church through all the ages amid tremendous upheavals and catastrophes. Various great matters, which at different times have filled the minds of men, have sunk entirely into oblivion, and are now of interest only to antiquaries or students of history. This Feast, consisting only of the simple elements of bread and wine, yet embodying a vast depth of symbolical and mystical teaching, has survived the centuries.

One of the finest of all hymns on this subject is the well-known one commencing :

According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

This was written just about a century ago, by James Montgomery, author of some four hundred hymns, including, "For ever with the Lord," besides many other works in poetry and prose. When asked which of his writings would live, he replied, quite accurately as events have turned out, that none would live except a few of his hymns. Those few have, however, done much to enrich the treasury of sacred songs.

Eminently suitable and appropriate, in its quiet beauty, for use at the Lord's Supper, is Sir Edward Denny's fine hymn :—

Sweet feast of love divine;
'Tis grace that makes us free
To feed upon this bread and wine,
In memory, Lord, of Thee.

Here every welcome guest
Waits, Lord, from Thee to learn
The secrets of Thy Father's breast,
And all Thy grace discern.

The Blood that flow'd for sin
In symbol here we see,
And feel the blessèd pledge within,
That we are loved of Thee.

We would not omit a hymn, consisting of two verses only, by Josiah Conder. It was first published just a hundred years ago, in a volume of poems and odes, entitled *Star of the East*, and now appears in many of the most widely-used hymn books.

Bread of heaven, on Thee we feed,
For Thy Flesh is meat indeed;
Ever may our souls be fed
With this true and living Bread,
Day by day with strength supplied
Through the life of Him who died.

Vine of heaven, Thy Blood supplies
This blest cup of sacrifice;
Lord, Thy wounds our healing give,
To Thy Cross we look and live:
Jesus, may we ever be
Grafted, rooted, built in Thee.

Many hymns on this great theme crowd into the mind : "Till He come," "By Christ redeemed, in Christ restored," "The wanderer no more will roam," "Jesus, Lord, I know Thee present," "We bless our Saviour's Name"—the list might be indefinitely extended. We must, however, take

leave of the subject by quoting portions of two of the choicest hymns of this character from the pen of Dr. Horatius Bonar :

For the bread and for the wine,
For the pledge that seals Him mine
For the words of love divine,
We give Thee thanks, O Lord.

For the feast of love and peace,
Bidding all our sorrows cease,
Earnest of the kingdom's bliss,
We give Thee thanks, O Lord.

For the words that turn our eye
To the Cross of Calvary,
Bidding us in faith draw nigh,
We give Thee thanks, O Lord.

The other is one of the most deeply spiritual and devotional of all hymns, every line and phrase combining to form a calm, yet vivid description of religious experience :

Here, O my Lord, I see Thee face to face;
Here would I touch and handle things un-
seen,
Here grasp with firmer hand the eternal grace,
And all my weariness upon Thee lean.

Here would I feed upon the bread of God,
Here drink with Thee the royal wine of
heaven,
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

This is the hour of banquet and of song;
This is the heavenly table spread for me;
Here let me feast, and, feasting, still prolong
The brief, bright hour of fellowship with
Thee.

But see! the pillar-cloud is rising now,
And moving onward through the desert
night;
It beckons, and I follow, for I know
It leads me to Thy heritage of light.

The Believer's Question Box.

Questions for this column may be addressed to
J. Charleton Steen, Rosencath, Buckhurst Hill, Essex,
or to Win. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—What are we to think of what is known as "British Israelism," and what should be our attitude to holders of it?

Answer A.—The hypothesis is that "Anglo-Saxons are the lineal descendants of the Ten Tribes of Israel and inherit the wonderful promises made to them. These promises the Anglo-Saxons possess nationally." This can hardly be "dignified" with the name of "heresy" it is rather one of those "imaginatio[n]s" which we are to seek to cast down in the Name of Christ. As far as truth is concerned, it is of "the stuff that dreams are made of;" a simile not so far-fetched, when we consider that the B.I. theory's prime foundation-stone is, as we shall see, confessedly, an **invented dream**. Alas! how sad it is to see even pious Christians thus snared by the great fowler, as also numbers of worldlings taking up as a sort of fashionable pastime the slogan, not "We are **lost sinners**," but "We are the **lost tribes**." It thus provides for the world another gospel, which captivates and hypnotizes them with the thought of capturing great earthly blessings for themselves and the British Empire, apart from repentance and faith in Christ. As though He had never died and risen to procure us blessings, and we must needs make out a fancied identity with the lost tribes (bereft of blessings themselves) in order to get a few for ourselves and the British Empire. Certainly Christ did not die for the glory of the British Empire. If God has blessed our country so signally in the past, the reasons are not far to seek: (1) His Sovereignty; (2) the comparative good treatment England has bestowed on the Jews; (3) the fact that she has been a harbour of refuge for persecuted Continental Christians; (4) because, by His mercy, the Word of God was accepted at the Reformation, and became our national book for centuries; (5) because of His many people in our country and their prayers; though now she is on the way to forfeit all this by her national sins and apostasy. But not one blessing did Britain ever

inherit for the "British-Israel" reason, because even if she were the lost tribes, she has not kept God's laws and statutes, the very condition of blessing (see Deut. 28. 15) and would have put herself outside the covenant, if ever under it, by neglecting circumcision. British Israelism is no mere harmless delusion; its logical effect is virtually to exclude Christ (not He, but the British Empire looms at the centre of things) and to supersede the gospel to sinners with some fancied national position, with its naked abandonment of the heavenly calling of the church and a complete confusion between her and Israel. Even, if we were Israel, she is set on one side nationally for the present as far as earthly blessing goes, and so should we be. If space allowed, I would gladly take up the general arguments for or against the much vaunted "identifications," but before examining the ornaments of a building, it is well to enquire as to the foundation. I believe no castle-in-the-air ever had a flimsier base than this theory. Is there any historic proof that the ten tribes migrated from the latitudes where the Assyrians placed them, to England or anywhere else? Not a scintilla. No mention is made of their doings either in Scripture or secular history from about 720 B.C., when their Assyrian captors settled them in Assyria, etc., though we have promises in the Scripture of their future restoration, e.g. Isa. 11. 12, where Jehovah promises to gather back again to their only land of blessing the "outcasts of Israel," along with "the dispersed of Judah," from whom they are thus carefully distinguished. We may be sure the Assyrians, as long as they had the power, would not allow their captives to wander away at their own sweet will to some other land. Until we have some serious proof that the ten tribes ever started on their journey for the British Isles, it is futile to spend time in proving they never arrived there. On what then does the B.I. theory rest? On a passage in an Apocryphal book, the 2nd of Esdras,* purporting to have been written by Ezra the scribe, but really forged 700 years after the captivity by some unscrupulous impersonator living in Egypt. The passage (see chap. 13. 1-12; 39-46) purports to be the interpretation of a

fictitious dream ascribed to Ezra, to the effect that the ten tribes took counsel to leave the heathen country where they were in captivity and go off into a land where no one dwelt; where they might keep God's statutes. They crossed the Euphrates miraculously and after a year and a half arrived at some unknown region called Arsareth. "Then dwell there until the latter time." The whole chapter reads like an unholy parody of Scripture, as indeed it is, naturally bereft of all spiritual power, and bristling with the wildest improbabilities. And yet this fake dream and its fictitious interpretation is admitted by the writers of "British Israel Truth" (chap. 7.) to be the "one only tradition of their fate" (i.e., of the lost tribes) which past ages have handed on to us.† That a whole system should rest ultimately on a "tradition" would be bad enough, but when that "tradition" is a dream, that nobody really ever had, the edifice must be in a parlous state. As to how to deal with a Christian "in fellowship," who becomes inoculated with this unscriptural, unhistoric theory; it may be said that as far as is apparent, it does not effect directly fundamental truth as to the Person of Christ, though what it may lead to is difficult to say. Certainly any attempt to propagate it in an assembly, could not be tolerated and anyone persisting in such a course would bring himself or herself under the open rebuke of the elders. Certainly the theory "causes divisions and offences contrary to the doctrine, which we have learned" and we should "mark" and "avoid" those who are in active sympathy with this sad delusion.

* Esdras, Greek form of Ezra.

† See "British-Israel—Under New Searchlight," by Avary Forbes, M.A.

Question B.—According to my enlightenment by the Word and the guidance of the Holy Spirit that we ought to kneel when leading in prayer or thanksgiving when gathered together in His name on the first day of the week to remember Him. If it is our privilege and duty there to kneel before Him, the same would apply when leading in prayer at a gospel or any other meeting. These are some of the passages that impress me most on the

point:—Psa. 95. 6; 1 Kings 8. 54; Ezra 9. 5; Dan. 6. 10; Isa. 45. 23; Eph. 3. 14; Phil. 2. 10; Luke 22. 41; Acts 7. 60; Acts 9. 40; Acts 20. 36; Acts 21. 5.

Answer B.—This is one of those points that are often raised and weighed and yet no unanimity has been arrived at among godly Christians. It may be that no order is laid down because though the outward attitude is not unimportant and will always be seemly and reverent, if the soul is right with God, the principal point is our spiritual attitude. I think all will agree that generally speaking, especially in private prayer or in direct supplication (i.e., in contrast with worship), kneeling is a very scriptural attitude to adopt. e.g. Eph. 3. 14; Luke 22. 41; but we must admit too that it is not the only attitude recognised in Scripture. David "sat before the Lord" (whatever that may exactly mean) in an act of prayer (2 Sam. 7. 18). In Mark 14. 35 our Lord went further than kneeling, "He fell on the ground," or as in Matt. 26. 39, "He fell on His face." Our Lord besides definitely recognises "Standing" as a suitable attitude. "When ye stand praying, forgive, etc." (Mark 11. 28). Often no attitude is prescribed at all e.g., in His prayer (John 17). At the institution of the Lord's supper there is no indication of rising from a reclining posture, nor yet is any order laid down as to this in 1 Cor. 11. Nor yet in 1 Tim 2. where the subject of further prayer is in view. "I will therefore that men (i.e. the men—brethren in distinction to sisters) pray everywhere holding up holy hands without wrath and doubting." It does not say "on holy knees," but "lifting up holy hands." Here I should judge, standing, so that the company may hear and say Amen! As for the dimensions of the Ark being to suit facility in prayer before it, this verges on the speculative and I cannot find any instance of either Moses or Aaron ever praying in the Holiest of All. "My own feeling is however that with the numerous instances of kneeling in prayer recorded in the New Testament we might well use this attitude more than we do and would, I think, be blessed in our deed.

Question C.—Where did the wise men (Matthew 2. 1) find the child Jesus—in Bethlem

or Nazareth?

Answer C.—I do not think there can be any reasonable doubt that it was in Bethlehem. Verse 1 tells us the narrative happened "when Jesus was born in Bethlehem." It was thither they were directed by the teaching of the elders (vv. 4-6) and sent by Herod. Nazareth is not mentioned. It was in Bethlehem and its borders that the slaughter of the innocents took place (ver. 16) after the child and Mary and Joseph had departed into Egypt. From verse 22 we learn that after the death of Herod they would have returned into Judæa, but hearing that Archelaus, his son, was reigning in his stead, Joseph was afraid to go thither and being warned of God in a dream, he turned aside into the parts of Gallilee and dwelt in a city, now mentioned for the first time—Nazareth.

Question D.—Is it correct to call the Gospel Meeting a "Gospel Service" seeing that a Service implies all are taking part, which of course cannot be applied to such a meeting when the unsaved are present?" "What mean ye by this service?" (Exod 12. 26; Exod. 13. 5; Num. 4. 23).

Answer D.—I do not know on what authority the questioner states that a service "implies that all are taking part," or how far it is true. Surely one is right in speaking of a marriage or a burial service, neither of which fall under this definition. I should have thought it was rather the other way, that a service denotes a religious function conducted by someone, and a meeting a gathering in which all have their part whether as speakers or listeners. We might cite for instance the celebrated gospel meeting addressed by the apostle Peter at Cæsarea, when Cornelius said "We are all present before God to hear all things that are commanded thee of God."

As soon as the gospel meeting becomes a "service" to be got through in an hour, rather than a meeting for the definite object of bringing souls to Christ then and there, we have sunk from evangelists into sermonizers and the gospel meeting has degenerated into a religious function. May the Lord keep us fresh and hopeful in preaching His glorious gospel to the unsaved!

The Lord's Work and Workers.

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

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

No charge for Insertion.

FEBRUARY, 1930.

Made up, January 23rd.

SCOTLAND.

FORTHCOMING. Junction Road, Church Hall, Bonnington Road, **Leith**, February 1st, 3.30. G. Murray, A. Borland, R. D. Johnston. Co-operative Hall, Dunlop Street, **Kilmarnock**, February 1st at 3. W. Marriott, Dr. Roberts, J. Steele, S. E. Bebbington. Porch Hall, Millerston Street, **Glasgow**, February 8th, 3.30. W. D. Whitelaw, J. Ritchie, Jr., W. Hagan, J. W. Gibson. S.S. Teachers' Conference, Porch Hall, Millerston Street, **Glasgow**, February 15th, 5 p.m., G. Stewart, J. Henderson, J. Simpson. S.S. Teachers in North Street Hall, **Dalry**, February 15th, at 3.30. W. D. Whitelaw, Jas. Milne and W. Weir. Annual Conference, Hebron Hall, **Glengarnock**, February 8th, 3.30. Dr. Kelly, R. W. M'Adam, A. Naismith and Peter Horne. Quarterly Meeting of Ayrshire Brethren in Waterside Hall, **Irvine**, Saturday, 1st March, at 4. Annual Conference, Gorgie, **Edinburgh**, Saturday, 22nd March. Conference in Gospel Hall, **Blackburn**, by Bathgate, Saturday, 8th March, 3 to 8 p.m. W. McAlonan, J. Douglas and, A. Scott expected. Annual Conference for young men and women, Hebron Hall, **Larkhall**, Saturday, 22nd February, 4 p.m. W. A. Thomson, J. Moffat, and S. E. Bebbington. J. L. Barrie commences special meetings in **Dumfries**, February 9th. Prayer for blessing requested. George Bond is hoping to give help in the needy town of **Stornoway** during February, and will greatly value prayer for guidance and blessing. John Gilfillan commences special meetings in Fountain Hall, **Aberdeen**, on 9th February.

REPORTS. Annual Gathering on Christmas day at Inverness was a helpful time. Messrs. Wilson, Morrison, Ness and Anderson gave appreciated help. Helpful meeting at **Craigellachie** same day. Messrs. Ingram,

Ewan, Walker and Bruce ministered the word. **Reports of New Year Gatherings.—Kirkcaldy.** Very large meeting this year again, refreshing and seasonable ministry from G. Murray, J. Miller; M. Grant, J. Wilson. **Bathgate**, the largest and most encouraging yet held, Dr. Bishop, J. Miller, W. McAlonan, A. Gilmour and J. Douglas rendered help. **Rutherglen.** Good meeting, S. Bebbington, J. G. Wilson, J. Miller and G. Murray gave appreciated help. **Hamilton.** About 500 in the morning, 750 afternoon. Messrs. Tarrant, Boulton, Roberts, Richardson and G. Hamilton ministered the Word. Ministry good and edifying. **Motherwell**, large gathering of the Lord's people. Helpful ministry by J. C. Steen, J. Ritchie, Jr., C. F. Hogg and H. St. John. **Larkhall**, large and helpful conference. Appreciated ministry given by Messrs. Hogg, M'Alpine, Richardson and M'Adam. **Kilmarnock**, large gatherings in Grand Hall. Very helpful ministry from C. F. Hogg, H. St. John, J. C. M. Dawson, E. T. Tarrant and J. C. Steen. **Ayr.** Not quite so large this time, helpful ministry from H. Barker, J. M'Alpine, J. Stephen and M. Goodman. **Prestwick**, large gathering, helpful meeting. C. F. Hogg, J. Miller, A. Borland and W. A. Thomson ministered the Word. **Kilbirnie**, one of the largest and best yet held. H. Barker, M. Goodman, J. Gray and others giving help. **Dalry** Town Hall well filled, good meeting, appreciated ministry from E. Tarrant, H. Barker and A. Ingleby. **Newmilns**, large gathering. Ministry very helpful. C. F. Hogg, H. P. Barker, M. Goodman and J. M'Alpine giving help. **Auchinleck** Hall filled. Practical and helpful ministry from W. J. Grant, J. Forbes, T. Kerr and J. Moffat. **Aberdeen**, large and helpful meetings, quite a number of brethren gave appreciated help. **Lerwick**, Conference was put off on account of the sudden death of Mr. Wallis. **Bo'ness**,

largest yet held. Messrs. Fereday, St. John, Wilson and Alexander gave much appreciated help. **Dumfries**, attendances good, ministry appreciated. R. W. Smith, Dr. Kelly, J. Rait, and A. Oliver gave help. **Edinburgh**, large gathering, especially in afternoon, Messrs Goodman, Stephen and others gave appreciated help. City Halls, **Glasgow**, usual large gathering. Messrs. Steen, Tarrant, Rodgers, Steedman & Ewan all contributing helpfully. Jas. Barrie has had helpful meetings in **Bellshill** with some signs following the preaching of the Word. Henry Steedman made a good start in **Newton Grange** (Midlothian), attendance good, interest increasing. J. C. Steen had good meetings for believers in Roman Rd. Hall, **Motherwell**, followed by a fortnight in Shields Road Hall, **Flemington**. John Miller gave much appreciated help in **Shettleston**, taking up the "Feasts of Jehovah." Attendances very good. John Miller gave help in the ministry of the Word at **Kilmacolm** and **Clydebank**. E. Warnock has been preaching the Word in the School Rooms at **Newtown** and **Strathlachlan** (Argyleshire). Attendances good, a ready ear and much to encourage. Prayer will be valued. G. Davies had good meetings in **Burnbank** and **Carluke**. Jas. Petrie had six weeks meetings in the **Schisoe** and **Trondra** districts of Shetland, and has seen a little fruit. Weather was very cold and stormy and hindered much. Hopes to have some meetings in **Lerwick**. John Gilfillan gave help at **Cockenzie**, **Burnbank** and **Newmains**. M. H. Grant gave help at **Lossiemouth** and **Dufftown**, preaching the Word and visiting the homes with tracts and booklets.

ENGLAND AND WALES.

FORTHCOMING. Jubilee Gatherings Clapton Hall, **London** (1880-1930), Saturday, 1st February, 3.30 and 6.30 p.m. All friends, old and new, invited. **Nottingham**.—Open-Air Workers' Annual meetings, in Clumber Hall, 1st February, 3.15 and 6.15. Dr. Bishop and Fred Elliott expected. Open-Air Workers' Conference in **Watford**, 1st February, 3.30 and 6 p.m. Capt. Carré and others. Conference **Ashton-in-Makerfield**, Park Hall, Pretoria Rd., 1st February, 3 and 6 p.m. M.S.C. Conference, Midland Institute, Paradise Street, **Birmingham**, 1st February, 3 to 8.15. H. St. John, T. A. Judson and W. E. Vine. Believers'

meetings in Circus Street Hall, **Nottingham**, on 1st and 15th February at 7.30. 1st, A. Widison and J. M. Shaw. 15th, Dr. Short and A. Waterfield. Believers' meetings in **Birmingham**, Midlands Institute, 8th and 22nd February, 6.30 p.m. 8th, F. Elliott; 22nd, H. W. Evans. Conference, Hebron Hall, **Stockton-on-Tees**, 8th February, 2.30 and 6 p.m. E. W. Rogers and W. E. Vine expected. Annual Conferences, **Swindon**, February 19th and 20th, H. St. John and G. Stacey expected. Conference in Northumberland Hall, Northdown Road, **Margate**, 13th February, 2.30 and 6 p.m. T. Baird and others. Open-Air Workers' Conference in Assembly Hall, Hutton Hill, Erdington, **Birmingham**. Subject—"Open-Air Witnessing," February 15th, 4 to 6.15 p.m. T. A. Judson and C. H. King. Convention at **Teignmouth**, February 20th and 22nd. Speakers, Dr. Rendle Short, W. R. Moore, J. F. Gray, A. E. Green, F. C. Mogridge, H. St. John, R. Scammell and others. Higham Hill Gospel Hall, **Walthamstow**, 32nd. Annual Conference, 8th February, 4 and 6 p.m. Bible Study Conference, College Hall, Burchill Road, **Peckham**, 15th February, 4 and 6 p.m. E. W. Rogers will open up the subject, "The Prophecy of Zechariah." Half Yearly Meetings of Christians in Civic Hall, Queen Street, **Exeter**, 5th March, 11 to 8. Full particulars from F. Pester, 23 Barnfield Road, Exeter. Annual Gathering at **Mark**, Somerset, 27th March, 3 and 6 p.m., Dr. Latimer Short, H. St. John and W. E. Vine expected. Conference at **Nuneaton**, Manor Court Room, April 21st, 3 and 6 p.m. B. R. Mudditt, W. Kendrick and J. C. Harvey expected. **Birmingham** Missionary Conference, Town Hall, Paradise Street, 3rd and 5th May. Correspondence to E. H. Whitehouse, 14 Haughton Road, Handsworth, Birmingham. Annual Fellowship Meetings, Town Hall, **Crediton**, 12th May, 11.45. 2 and 6 p.m.

REPORTS. F. C. Mogridge had good meetings at **Totnes** and **Newton Abbott**, in spite of bad weather the attendances were good and interest manifest. T. Baird gave help in **Manchester** where there is quite an interest among young people. **Birkenhead** Conference was very helpful. Messrs. Hagan, Baird and Ingleby ministered the Word. Good interest is maintained in the young be-

lievers' meetings in **Liverpool**. T. Baird gave help in **London** as follows:—Folkestone Road, Green Grove, Markhouse Lane, Woodcroft—Mill Hill. A good Sunday School Work goes on in the latter place with an average attendance of 1200. The Annual Conference in Clumber Hall, **Nottingham**, was a real time of blessing, and the most largely attended for years. C. F. Hogg, H. St. John, E. W. Rogers, and J. Stephen ministered the Word. The ministry was of a high spiritual tone, and very practical. R. J. Wilding gave a very interesting missionary address. As a result of Tent work in **Treorchy** a little company now meet in the Lord's name to break bread. J. Murphy and W. A. Norris have commenced special meetings in the Hall (Conway Road) and prayer is asked for a time of blessing.

IRELAND.

John McAlpine had large meetings in Victoria Hall, **Belfast**, during January with good interest. Christmas Day Meetings in **Newtonards** were large and encouraging. Suitable ministry given by Messrs. Dawson, Meneely, Gilmore, Kirkpatrick, Craig, McCullough and M'Clay. W. Henderson reports that special Gospel Meetings in Portable Hall, **Drumurcher**, have continued with good interest. David Ward has given appreciated help in **Dublin** during January. Edward Hughes gave help at **Burnside**, near Antrim, during January. Souls were saved and believers cheered. W. Stevenson and Sam Gilpin have commenced with Gospel meetings in **Carrickfergus**. Messrs. Kells and Poots had large and encouraging meetings for 11 weeks in **Tivaconaway**. A number were saved and believers cheered. Now in **Moneydig**. Messrs. Diack and Campbell have been at **Larne** with some encouragement; Douglas at **Ardmore**; McKelvey and McCracken at **Lurgan**, where there has been some blessing; Stewart and Craig at **Magherafelt**, people coming out well; Hutchison and Fleming have been at **Newry** with some blessing; Knox at **Portadown**, some saved; McIlwaine and Wallace at **Ballycastle**; Whitten near **Bushmills**: Love and Alexander near **Newtonbutler**. Helpful and profitable conferences were held on Christmas Day at **Cookstown**, **Granshaw**, **Ballygigan** and **Lisburn**, and on the day following at **Derry**, **Armagh**, **Aughrim**, and **Belfast**. Also at **Quilly** on January 1st. James Megaw has been preaching at **Cullion**, Co. Derry, in a disused Covenanters' Meeting House; Messrs. Craig and Finegan in the New Gospel Hall, **Strabane**. Messrs. Curran and Bunting have finished at

Corrick, where some have been saved; and are starting at **Omagh**. J. Glancy has gone to **Fintona**. Mr. R. Beattie is in the Hall at **Portstewart**. H. Bailie is in Mourne Street Hall, **Belfast**; Wm. Gilmore in Ormeau Hall; and Dr. Matthews in Roslyn Hall. H. Creighton continues his meetings at **Creduff** near Castleberg. J. C. Steen hopes to have meetings for believers, during the first fortnight of February, at Ballyhackamore Hall, **Belfast**; then on February 16-21 at **Ballymena**, and on February 23-28 at **Banbridge**, and later at **Dublin**.

CANADA AND U.S.A.

The 35th Annual Convention of Christians took place at year end in **Tillsonburg**; several brethren helping in the ministry. **Pittsburg** Conference gatherings were helpful. Messrs. Ferguson, Waugh, Dixon, Conaway, Oliver, Livingstone, Ungent, Gillespie, Keller and W. F. Hunter giving appreciated ministry. Geo. Garratt had some helpful meetings at **Kearney**, New Jersey and at the Bronx, **New York**, goodly numbers attending. Jas. Blackwood had 4 weeks' meetings in 125th Street, **New York** with good attendances and interest. The Lord's people were much helped and a few were reached and saved. Further meetings were held in **Westfield, N.J.** Messrs. Bailie and Telfer have had good meetings in the New Hall at **Peterboro**, Ont. Messrs. McGeachy and Silvester saw some fruit at **Port Arthur**. Messrs. Bernard and McCullough gave good help at **Hartford**, Conn. Following the Conference at **Pittsburg**, J. Ferguson had some helpful meetings in Friendship Hall; J. Bernard at Homestead and W. Beveridge in East Pittsburg.

WORLD FIELD.

Geo. F. Nicholls continues to plod on at **St. Josephs**, Barbados, with encouragement. Help will be valued in prayer. Commander Salwey in a note from **Paris** states he has been sowing the seed among the shopping crowds and others in Paris with the assurance that the harvest is sure. Our esteemed brother Alex. Mitchell of **Norway** in a most interesting note, just to hand, states that near the end of November he returned to Norway after 14 months absence, nearly all of which was spent in **Denmark** where God graciously helped and blessed. Many parts of that needy land were visited with the Gospel. Our brother has laboured on amidst many difficulties for over 40 years now, the first 9 years being spent in **Faroe** and the remainder in Norway and Denmark. James Stewart, **Mysore State**, India, sends an interesting account of the Lord's work in his district, with the help of a motor van they have been able to reach out to many

different parts, preaching the Word, distributing the Scriptures and finding many open doors for service. With the aid of the printing presses now in operation many gospel magazines, calendars, and booklets have been distributed and posted out. There have been some evidences of the Lord's Hand at work in the salvation of some. Native Christians have also been reaching out into needy fields. J. M. Davies, Trichur, S. India, reports that the Open-Air work is still very encouraging. Mohammedans are listening attentively to the Gospel. Native Christians are being helped and encouraged.

ADDRESSES.

Correspondence for Masonic Hall, Selkirk, to be sent to Mr Adam Thomson, 4 Heatherlie Terrace. Correspondence for Folkestone Assembly to be addressed to Victoria Hall, 32 Cheriton Road, Folkestone, Kent. The Assembly formerly meeting in the Bridge Street Room, Cockermouth, now meets in the Victoria Gospel Hall, High Sand Lane. Correspondence to Mr. A. Pagan, 21 New Street, Cockermouth. Correspondence for Sydney Mines Assembly, Cape Breton, Canada, to be addressed to Mr. Arnold Ernst, P.O. Box, 123 Cape Breton. Correspondence for Mr. Arthur Gilmour, formerly of 42 Oswald Street, Falkirk, now to 20 Hayfield Terrace, Denny, Stirlingshire. Correspondence for Mr. James Petrie formerly of Aberdeen to "Thule," Scalloway, Shetland. Correspondence for Maddiston Assembly to Mr. James Black, 2 Chrisella Terrace, Maddiston, Polmont, by Falkirk. Correspondence for Ranelagh Hall, Felixstowe, to Mr. H. W. Sale, 27 Bath Road, Felixstowe, Suffolk. Correspondence for Ballygigan Assembly should be addressed to Mr. R. Farrell, Ringhaddy, Killinchy, Co. Down. Correspondence for Trail Assembly to Dr. B. P. Sutherland, General Delivery, Trail, British Columbia.

FALLEN ASLEEP.

William Armit, Burnbank, aged 79, called home to be with the Lord, December 26th. A godly brother and highly esteemed. The oldest in Assembly. Thomas Kerr, Burnbank, aged 65, on 24th December after a long illness, consistent life and testimony for many years. Richard Moore, Derby, aged 59, December 26th. For about 40 years met with the Lord's people in Derby. Was welcomed in many assemblies as a gifted teacher and exponent of the Scriptures. Will be much missed. Mrs. James Calderhead, Prestwick, formerly of Galston (Mrs. Wm. Sharpe) well known to many of the Lord's people for her hospitality and love to the saints. Alfred Hazleton, Wellsboro, Pa., U.S.A., aged 33. A servant of

Christ. Had been ailing for some time without knowing real source of trouble, taken to Hospital where no hope was offered. Saved 15 years ago. Five years ago he was led to devote all his time to the Lord's work and was a gifted and very promising young worker. A widow and two little girls are left for whom prayer is desired. Mrs. Andrew Naysmith (nee Ross) Long Island, New York, 18th December. Saved 52 years ago in Maybole under the preaching of W. D. Dunn. Was one of the first to gather to the Lord's name in Mr. Kennedy's house in Maybole, was later in Ayr and Glasgow districts. For the last 23 years with the saints in 125th Street, New York City. She suffered much in her closing years, patiently. Now at rest. Horatio Wallis, Lerwick, Shetland. On the last day of 1929 Mr. Wallis was driving a motor cycle with Mr. Tait in the sidecar on their way to conduct a funeral in the country. While turning a dangerous corner a car ran into them throwing our brethren and the cycle over the Cliffs. Mr. Tait had a miraculous escape with slight injuries, but Mr. Wallis had to be taken to Lerwick Hospital, where he succumbed to his injuries same evening. For over 30 years he laboured faithfully in the Islands where he had a wonderful testimony and was greatly respected along with his sister who greatly helped him in the work. His sudden homecall came as a great shock to the whole community and much sympathy goes out to Miss Wallis and the other relatives (in Stockton) in their great loss.

Sums received for the Lord's Work and Workers

at Home and Abroad, by the Editors, "Believer's Magazine," 20 Sturrock Street, Kilmarnock, and remitted direct to accredited workers without any deduction:—

Newcastle-on-Tyne,	£1	1	0
G. E. F., Glos.,	0	10	0
Hazel Dell,	0	17	9
B. V. C., London,	0	10	0
J. L., Rutherglen,	1	0	0

Total to 25th January, £3 18 9

THE EDITORS CORDIALLY THANK

the many friends and co-workers who have named and recommended "The Believers' Magazine" in the assemblies where they are, at the opening of the year. By this means we reckon on the "Magazine" finding its way into places where it has hitherto been unknown. We are glad to report an increase in our circulation, nearly 1000 new subscribers having been added to our lists for 1930. We will be glad to send without charge, to any brother, a parcel of Specimen Copies (12, 24, or 50), for handing round to fellow believers. Single Specimen Copies will also be gladly posted to any believer you think might be interested.

Treasury Notes—"Lift up now thine eyes."

LIFT up now thine eyes . . . for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13. 14, 15). In v. 10 we read Lot lifted up his eyes, at the bidding of his uncle and made his fatal choice. It was a choice in which God was not; he chose for himself and chose for himself in the sight of his own fleshly and selfish vision, and it ended in the wreckage of his life, not only to its Eternal loss, but in spirit, soul and body for all time also. It was a very fatal choice. I feel all self-choosing can only be the same. God in grace may intervene and save from much of the ruin, *but* it is at its best disastrous.

Abraham too lifts up his eyes, but with this *very* great difference—He lifts his up at the bidding of Jehovah and lets Jehovah choose for him, and Jehovah *does* choose for His friend, and chose in the line of His own will, and within the covenanted territory of His own counsels, and for ever. Yes! Jehovah chose for Abraham.

He knows, He loves, He cares
Nothing this hope can dim,
He always gives His best to those
Who leave the choice with Him.

Unbelief can never trust Him, but its also difficult for faith to trust Him; hence, we read of the testings of faith. That this should be, grieves us much. To know that we should ever have doubted His goodness and faithfulness, and how in times past He has so come into our lives in times of deep sorrow and *dark, dark* days and given us to see and know His love and care. He Who spared not His own Son, but gave Him up for us all, how shall He not with

Him freely give us all things, and faith in victory, cries He shall; but please note they are "the all things" He can freely give us *with* Him. If our carnal self craves for the things of earth, its pleasures and joys, our own selfish prosperity, worldly advantages, pleasures and friendships, if it is a fair show in the flesh we are out for, then we certainly will not be satisfied with His choosing, but if it is to simply fill the little span here with a life that is for His glory; and the blessing of others, then we will let Him choose for us all the way.

We will in some measure realise that we are His workmanship created in Christ Jesus unto good works which God hath before prepared that we should walk in them (Eph. 2. 10). That there is a Divine plan in the every part of this "new creation" of which I am a part, and that in the working out of this plan, all things are subservient in my life. In the light of this, faith in victory, cries out:

Father I know that all my life,
Is portioned out for me.
And the changes that are sure to come,
I do not fear to see
I ask Thee for a present mind
Intent on pleasing Thee.

The assurance of this fact leads to a life of absolute surrender to His will for me, knowing that His will is best. It begets the perfect peace and calm, which is only possible to this perfect rest. It is God's own peace, that peace which is His as He rests His all in the Man of His Own right hand; the Son of Man my Saviour, and will also be my peace as I rest with Him there.

J. C. S.

The Four Great Monarchies.

BY W. H. HUNTER.

VIII.

“TO the Jew first and also to the Greek.”*

The phrase has been rendered happily familiar by the use made of it by the great teacher of the Gentiles, while the manner of that use leads to the supposition that it was an expression generally employed by the earlier Christian communities—a formula, as one might say, in which was crystallized and preserved the fact that so great and so intellectually dominant were the people of that tiny group of states into which the land which moderns know as Greece was divided, so deep was the impress that they had left upon the history of the human race, and so lasting the influence that they had exercised upon the human mind, that even in the day of their servitude, when their glory had departed and their empire had for ever passed away, they were still the typical Gentile people, and that their name still symbolized all that was of the most profound wisdom and of the most perfect art amongst men; while their tongue was so universal in its sway that it was chosen as the medium through which the story of the Cross of Christ was borne unto the Gentile world, even as it had been accorded a place in the epigram which Pilate had attached to that Cross and fixed above the head of the dying Son of God.

The Greeks (or Ionians, as the Persians and other Easterns called them) had their descent from Javan,† the fourth son of

Japheth, Javan being “the nearest possible expression in Hebrew of the Greek term which we render Ionians”;‡ the people described by the term including not only those of Greece proper, but also those of Macedonia and possibly of Thracia, Alexander the Great being styled “King of Javan”§ by the angelic interpreter of the vision of the Ram and the rough Goat, to which reference must be made further on.

The deduction which competent scholarship has drawn from the many anomalies in the Greek language, and from the broken and confused forms of certain of its grammatical inflexions, is that the Greeks originally formed one compact and undivided nation, which subsequently broke up into the many minor states, republics, and principalities of which the alliances and the strifes, as well as the manners and customs, have so great a place in history.

The scope of this article does not admit of any attempt to enter even in the most general way into this part of the history of the Greeks. Their successful resistance to Persian aggression has already been referred to in these pages, as well as their reprisals and counter-attacks upon Persia; and it need only be added that in all human probability they would have wrested the dominion from the great king long before they did, and the Leopard†† would have taken the place of the Bear in the Four Great Monarchies at a much earlier period, had they not spent their strength in fratricidal strife, and their resources in internecine conflict, in which “Greek met Greek” and there came indeed “the tug of war”;

‡ Canon Rawlinson in “The Origin of Nations.”
Ionia afterwards came to be applied to the part of Asia Minor which Greek settlers had colonized, the emigrants having borne the name with them across the Ægean.

§ Dan. 8. 21, R.V., margin.

†† Dan. 7. 6.

* Rom. 1. 16; 2. 9, 10.

† Gen. 10. 2.

for as a matter of fact all the periods of repose that Persia enjoyed, and the intervals of peace which were permitted to the empire after Xerxes' expedition into Greece, were due to the fact that the Greeks were so busily engaged in fighting amongst themselves that they had no opportunity for fighting with their neighbours.

Some four hundred years before the birth of our Lord, amidst the weakened states of Greece three republican communities stood out from the rest in unmistakable prominence, their names being Attica, Laconia and Bœotia, but their people were better known, and are now more easily recognised, as Athenians, Spartans and Thebans, from the names of their respective chief cities. To the north of Bœotia lay Thessaly, and again to the north of Thessaly the small kingdom of Macedon.

The kings of Macedon claimed descent from Hercules and Jupiter, and to be of pure Greek lineage. The Greeks, on the other hand, styled the whole nation Barbarians, and refused for ages to admit them into their assemblies upon any footing of equality. At one time or another the three leading states exercised a sort of protectorate over Macedon, receiving some manner of tribute in return. At the particular period with which we are dealing the Thebans held this quasi-feudatory position; and as a result thereof in the year 373 B.C. Pelopidas, their general, was called upon to arbitrate between two brothers who both claimed the crown of Macedon; and generally to settle the affairs of the kingdom, which were in a most distracted condition owing to strife amongst the members of its royal family.

Pelopidas decided in favour of the youn-

ger of the two brothers, the birth of the elder being illegitimate, and, as one of a number of hostages for the due fulfilment of the obligations which the Macedonians had undertaken, carried back with him into Thebes a still younger brother, who was eventually to lay the foundations of the power that became at length one of the greatest of the monarchies of the Gentiles and who was known unto succeeding generations as PHILIP of Macedon, the father of ALEXANDER THE GREAT.

Pelopidas and the Thebans were little able to gauge the character or to forecast the career of the boy of ten years of age whom they thus received into their city. Indeed, it is not easy to say how far Philip's future was influenced by his Theban residence and training. He was placed in the house of the great captain Epaminondas, educated under Greek philosophers with that hero's own children, and permitted to accompany him through more than one of his campaigns, learning in this way lessons that he turned to good account on another day.

After ten years of this life, news reached Philip of grave disaster and distress in his native land. The king, his brother, was dead, having fallen in battle, and Macedon was beset with foes and tortured by the pretensions of rival protectors. It was indeed woe to the land: its king was a child and its enemies were strong and many. Philip fled from Thebes, and, reaching Macedonia, assumed its government—first, as guardian of its infant prince; finally, as himself its king, called by the stress of circumstances and the voice of the people to the throne.

This was in 360 B.C. Four years later his eldest son, ALEXANDER, was born.

The change wrought by Philip in the fortunes of Macedon was simply marvellous. He found it a distracted and impoverished state, with nothing before it but a choice of evils—submission to the Greeks or subjection by the Barbarians. He left it at his death, twenty-four years later, the acknowledged head of Greece, the dominant power amidst the Greek governments and communities, its wealth as great as its renown in arms; and this all due to him—to him and to his gold or to his steel; for he either purchased or conquered every foe that confronted him, every opponent that stood in his way.

There can be no doubt that had Philip lived for ten years longer *he*, and not his son, would have been renowned as the conqueror of Persia. And thus the whole course of human history might have been changed, for it is improbable that in such case the division of the third kingdom into four great parts* would ever have occurred. But this division was decreed by the determinate counsel and foreknowledge of God, and therefore Philip fell at forty-seven and Alexander died before he was thirty-three.

Philip's end was even more dramatic than it was tragic. At a great festival, to which he had invited every person of distinction in Greece in honour of the marriage of his daughter and as a prelude to his intended invasion of Persia; amidst scenes of indescribable magnificence and beauty and with the acclamations of multitudes ringing in his ears, he was stabbed to the heart by an officer of his guards as he walked, clad in pure white robes, in solitary grandeur and majesty in the procession from the palace to the theatre, and died just as his statue, as the statue of a god, was borne

into the theatre, while the people bowed the knee before it and hailed it as an image of the Divine.

His assassin had private wrongs to avenge; but there were not wanting those who whispered their suspicions as to the part that Olympias, the wife of Philip (but whom he had divorced) and the mother of Alexander, had in compassing her husband's murder, and who even charged Alexander himself with having been a party to the plot.

Alexander succeeded to the throne of Macedon at twenty years of age. He had been most carefully and wisely trained under the supervision of his father and by some of the greatest and noblest of the minds of his time, notably by Aristotle the Stagyrite, whom he greatly revered, and to whom his attachment continued throughout his whole life. Not only was his education of a character entirely exceptional, but his genius was of the rarest order; his abilities were pre-eminent even amongst the able men by whom he was surrounded. As a result, at the age of sixteen he was appointed regent of the kingdom during his father's absence at the wars, and before he was seventeen he commanded with the greatest success and distinction a division of Philip's army at the great battle of Chæronea, in which the Macedonians and their allies overthrew the combined Athenians and Thebans, so utterly routing the Greeks that with them fell that day, and for ever, the liberties of Greece.

The stately ceremonies in connection with the burial of Philip were hardly well over before his young successor found himself involved in difficulties and surrounded by active and energetic enemies, who judged that the time had come for the shaking off

* Dan. 8. 8, 22.

of the yoke which the dead king had imposed upon them.

Mistaking youth for weakness on Alexander's part, the Barbarians in the north and the Greek cities in the south rose against him. The mistake was a natural one, but experience showed it to be so tremendous that it never was repeated; for Alexander led his Macedonian hosts from victory unto victory. Moving with incredible swiftness from place to place, he fell upon the nations of the Barbarians in detail, smote them hip and thigh one after the other, scattered them like chaff before the wind, and then suddenly turned about and marched into Greece. The great city Thebes was the first (and the last) that offered armed resistance to Alexander. He took it by assault, and made such an example of its unfortunate inhabitants as struck terror into the hearts of the dwellers in every Greek town.

The result was accepted as decisive, no further experiments were made in the way of resistance to the boy-conqueror; and thus the way was made clear for the realization of the project that Philip had conceived and that Alexander was determined to execute, for the invasion of Persia and the overthrow of the Persian monarchy, for the subjugation of Eastern nations by a Western race, for the domination of Asia by Europe, which begun by Alexander the Great, has continued and has increased, in spite of temporary fluctuations, from his day to ours.

—

This world's wealth has many enemies to spoil it; but no one can hurt the wealth that is laid up in heaven; for its keeper is God, who sleepeth not. Trust your wealth to Him and you will receive it again with interest.—Cyril.

The Worshipping Magi.

By JAS. F. JOHNSON, SHEFFIELD.

DIVINE principles never change. Ages may intervene and the circumstances which govern the various incidents may be as diverse as the poles, but the principle remains—unchangeable, Godlike. So the fundamental truths which were manifested in connection with the worshipping Magi are exactly the same as those which govern the worshipping saint to-day. Three things are said about these "wise men from the East":—

- (1) They were *wise* men.
- (2) They came from the East.
- (3) They followed a star.

So important are these facts that the Holy Spirit has graciously cared to mention each thing three times. May the same holy care be reproduced in us as we ponder afresh this "sweet story of old."

THEY WERE WISE MEN.

They had sought diligently for knowledge; they had desired her even more than the treasures of the mystic East and in their search they had become acquainted with wisdom. They had learned something of the mind and ways of God and of things established in the heavens, and this knowledge led them to Christ. Thus to-day the first essential of the worshipping saint is that he has to come to a knowledge of God and to an acquaintance with wisdom (Prov. 9. 1). The worshipper must first learn the solemn truths concerning the righteousness and holiness of God and as he apprehends the eternal fact that God is *light* as well as love, he is led to Christ,—to know Him, "Whom to know is eternal

life." The believer thus becomes associated with things in the heavens, and with that wisdom which is the direct outcome of simple faith (1 John 5. 13).

THEY CAME FROM THE EAST.

The east is the place of the sun-rising, where light is born. It is where God dwells and where His glory is manifested (Ezek. 43. 2). In this light the Magi lived and walked day by day, dwelling in the presence of God, enjoying His fellowship and learning His mind. This was no "moving-tent" experience; in this brightness they dwelt continually and consistently—it was their normal condition. How vividly this reminds us of chapter 1. of John's first Epistle, bringing before us the second imperative of the worshipping saint. The believer who would "sit down in the holy place of the Most High" (Psa. 91. 1) must be habitually walking in the presence of God, with nothing between—ungrieved and ungrieving; walking in the light—sin confessed and forgiven—in fellowship with the Father and with His Son, Jesus Christ (1 John 1. 3). Meeting with the saints in the position of worship while walking out of fellowship with God and in darkness, is altogether fleshly and tremendously solemn.

THEY FOLLOWED A STAR.

The Magi were led into the presence of Christ by an heavenly body. They had seen His star—it spoke of Him. This star certainly had its place in the stellar system, but to the wise men it spoke of Christ. It was His star and to Him it led them with adoring hearts. So the Holy Spirit brings this principle before us in Matt. 18. 20, "Where two or three are, having been gathered together unto My name, there am

I in the midst." The worshipping saints do not merely meet together, the gathering power and the energy that brings them together is the direct result of the operation of the Spirit in the hearts of God's redeemed people. "Gather my saints together unto Me" is the prophetic language of Psa. 50 and the answer comes from the blessed lips of our adorable Lord Himself in Matt. 18. 20. Led thus by the Spirit out of the presence of God while walking in the light, we are gathered into the presence of the Lord to offer our gifts, to worship and adore.

THE GIFTS.

There is yet another trinity in this delightful story. Our God is a Triune God and many of His precious truths are presented to us in triune form. These wise men were led into the presence of Christ and bowing before Him, offered their gifts (1) Gold. (2) Frankincense (3) Myrrh. How pungent with typical truth are these symbols, for they all speak of Christ in His various glories, perfections and excellences. Gold brings before us the Lord in His divine glory, as the One in whom "all the fulness was pleased to dwell," but as such in His perfect acceptability to God. In the gold we have the language of the Father "This is my Son, My beloved, in Whom is all My delight." He is here in figure as in Lev. 1. Frankincense presents the Lord to us in His priesthood perfection, but as being fragrant in the nostrils of God. Frankincense was a component part of the holy ointment of which none was to be made like it. It was peculiarly for God. Myrrh connects Him with Calvary, as the precious One Who was bruised (Isa. 53. 10), but in the bruising the sweet smelling

perfume ascends to God and in answer God highly exalts Him. This is what the saint has to offer as he appears in the presence of Christ and as a worshipper before God. Nothing less will suffice, nothing else is needed. After the wise men had offered their gifts and worshipped they were taught of God to return home (to the sun-rising and to His presence) another way, their return being followed by slaughter, weeping, wailing and bitter lamentations. So the saint first came into the presence of God by coming to a knowledge of Christ, but after this time of worship, he goes into His presence another way—the Lord takes him home. (John 14). The worshipping saint in the presence of Christ is only “till He come.” After the rapture comes the time of sorrow. “They shall look upon Him Whom they have pierced and shall mourn for Him” (Zech. 12. 10). “Every eye shall see Him” Rev. 1. 7: and men shall beseech the mountains and rocks to fall upon them and hide them (Rev. 6. 16). Oh the sorrow, the weeping, the wailing, the bitter lamentation. Meanwhile, as we are privileged to appear in His Holy presence, may our gifts be acceptable and according to His mind and our worship according to the Spirit and in truth.

WALK.

Step by Step.—A saint should follow the Lord's will, **step by step**, as it is manifested to him, in simplicity, but he too often wants to walk by **sight**, not by **faith**: for when he clearly sees the first footstep, he still says, “I do not see my way clear,” for he wants to see where it will lead to; whereas the Lord's way is to tell him, “Trust in Me; put your foot **there**, and confide in **Me** to lead you safely to the next, and to the next.” This is real simple faith in following Jesus. He only promises to lead us step by step.

“The Son of His Love.”

BY HENRY STEEDMAN.

(Col. 1. 13 marg.).

THE phrase is a unique one. It reminds us of 2 John 3.: “The Son of the Father.” How rich! How expressive! Ponder the pre-eminence of this wonderful Person. John 1.; Heb. 1.; and Col. 1.; are pregnant with truth descriptive of the glories of Christ. Expressive epithets are used by the Spirit, some of these are absolute, others relative. Deity and manhood are before us. Sweeping assertions are made. The truth is clearly and positively stated. The visible and the invisible are contemplated. The glory of the Son maintains its brightness and splendour even in the Divine Presence. Permanence and Eternity are His. He is Jehovah-Jesus immutably the same.

Here are things original, intrinsic and abiding. How essential he is absolutely. Prototype and antitype.

Col. 1. 13 gives us a rare combination—“the *kingdom* of the Son of His *love*.” What a contrast to “the authority of darkness” (v. 13). It is in Him as the Son of His love that we have the redemption. The words, “through His blood” are omitted in Revised Version.

(a) WHAT HE IS.

Seven things are enumerated:

- (1) The Son of the Father's love v. 13.
- (2) The image of the invisible God v. 15.
- (3) The firstborn of all creation v. 15.
- (4) He is before all things v. 17.
- (5) The Head of the Body, the Church v. 18
- (6) The beginning v. 18.
- (7) The first-born from the dead v. 18.

What fulness and perfection!

True Image of the Infinite
Whose essence is concealed.
Brightness of uncreated Light
The heart of God revealed.

Compare Gen. 1. 26, 27; 9. 6; James 3. 9; 1 Cor. 11. 7; with the following Scriptures. From these first we learn, man (Adam) was "created" and "made" in the image and after the likeness of God. Note the words "image" and "likeness" are singular, teaching us that the image and likeness of the Trinity are one. "Our Image, after Our likeness." Observe also the plural pronoun. (See Newberry).

Eph. 4. 24; Col. 3. 10—New Creation.

Col. 1. 15; Heb. 1. 3—The uncreated One.

Here in Col. 1. we see His relation to God, and to creation, and to the Church. In all things He is pre-eminent.

(b) WHAT IS IN HIM.

- (1) In whom we have our redemption v. 14.
 - (2) In Him all things were created v. 16.
 - (3) By (in) Him all things consist v. 17.
 - (4) In Him the fulness was pleased to dwell v. 19 (R.V.).
- Intrinsic wealth. Intrinsic power.
Intrinsic fulness.

(c) WHAT IS THROUGH HIM.

- (1) All things were created through Him v. 16.
- (2) All things reconciled through Him v. 20.
- (3) Persons (believers) reconciled through Him and presented v. 21, 22.

(d) WHAT IS UNTO HIM.

- (1) All things were created for (eis—unto) Him v. 16.

(2) All things reconciled unto Himself v. 20
Creation and reconciliation and consummation are all unto Him. The beginning, progress and end of all things.

What majesty of pre-eminence!

Note the three prepositions in v. 16.

- (1) By—en i.e., in.
- (2) By—dia i.e., through.
- (3) For—eis i.e., unto.

See R.V. and Greek.

Here we learn (1) Existence; (2) Consistence; (3) Subsistence. All is due to Him.

The pre-eminent Person of the Son of the Father's love had no predecessor, He has no superior, and He will have no successor.

Pre-eminence is His by unrivalled right in every sphere and realm of glory, and at all times, past, present and future.

What affirmation of the very being of God, together with eternal relationship, incarnation, complete revelation, universal heirship and creation by the Son.

Impress of essential Being.

Effulgence of God's glory.

Pre-eminent in all things.

Christ is all.

In Creation—1 Col. 1. 16.

In Providence—1 Col. 1. 17.

In Redemption—1 Col. 20. 22.

In Types—1 Col. 2. 17.

In Completeness—1 Col. 2. 10.

In the Outward life—1 Col. 3. 17-23.

In the Future expectation—1 Col. 3. 4.

The Kenosis of Phil. 2. 6.

"There is a vast difference between a "Kenosis" which consists in the laying aside the Insignia of Majesty, and one that would entail the ceasing to be Himself."—Lightfoot.

Ezra and His Mission.

BY FRED. A. TATFORD, WEMBLEY.

THE enervating and soul-destroying effects of an unsanctified life and walk are painfully evident in the case of many professing Christians to-day. Despite the revealed will of God, a large percentage of believers reject the path of separation and dependence upon Him, and unconsciously choose the life of a false union with a dead world. The results are not only inimical to peace and happiness: they are positively disastrous.

It was this question of separation from the world which became the primary object of the mission of Ezra the scribe. Ezra was one of the most remarkable men of Israel's post-captivity history. He was a direct descendant of Aaron, and was the author of the two books of Chronicles and certain of the Psalms. The Jews credit him also with the authorship of part of *Ezra and with the settlement of the canon of the Old Testament*. A priest and scribe, his great desire was not only to obey the law himself, but "to teach in Israel statutes and judgments" (Ez. 7. 10).

Over half a century had elapsed since the rebuilding of the temple, and the people, who in Zerubbabel's day had so scrupulously rejected all overtures of friendship from the Samaritans, had now been entrapped, through matrimonial ties, into a God-dishonouring union with the heathen nations surrounding them. "Thou shalt make no covenant with them, . . . neither shalt thou make marriages with them," had been the divine command ere they had entered the land (Deut. 7. 2-3). They had broken Jehovah's fundamental principle of

separation, and thereby vitiated their testimony for Him.

Rumours of Israel's backsliding had probably reached Babylon, and Ezra sought permission of the Persian monarch to return to Jerusalem to investigate the spiritual condition of his people. Artaxerxes not only granted the scribe's petition, but gave him a remarkable letter authorising him *inter alia* to collect gifts from all who desired to give (whether Jews or Gentiles), the only stipulation being that the gifts were to be used for the purchase of sacrifices and for the maintenance of the temple. Immunity from taxation was accorded to the priests, Levites, singers, porters and Nethinim, and permission was given to Jews throughout the empire who so desired to return with Ezra (Ez. 7.). About 2000 Jews availed themselves of the king's permission, and on a certain day, they all assembled at the rendezvous appointed by Ezra at Ahava.

The little company abode in tents at Ahava for *three days* (Ez. 8. 15). When the caravan reached Jerusalem, Ezra again waited at Jerusalem *three days* (Ez. 8. 32). When Nehemiah returned still later, he remained inactive for *three days* (Neh. 2. 11). In Egypt, Moses' plea to Pharaoh was that the people might go "*three days'* journey into the desert" (Exod. 5. 3). Yet again, the Lord Jesus Christ was "*three days* and three nights in the heart of the earth" (Mat. 12. 40). Surely there is some significance in this repeated mention of three days? Does it not suggest the thought of death, burial, and resurrection? Before Ezra, Nehemiah or Israel could enter upon service for God, there was necessary the experience of death, burial, and resurrection. Even our blessed Lord passed that way ere taking

up His heavenly ministry as Priest for His people. Before we too can serve Him, there must be the corresponding spiritual experience. "The old man" must be dead and buried, whilst "the new man" is raised to walk consciously "in newness of life."

Ezra's first act in Jerusalem was the presentation of the gifts and offerings to God. The transition from death to life is ever followed naturally by thanksgiving and worship. No other act of service could possibly intervene: all must follow upon and spring from true worship.

Immediately after this, the princes related the unhappy particulars of the intermarriage of the people with the surrounding nations, laying emphasis upon the fact that it was not only the common people, but the princes and rulers, priests and Levites, who had sinned in this matter. The wall of separation had been broken down, and the sanctified were mingling with the unsanctified. It is clear that the news surpassed all Ezra's forebodings. Overwhelmed with grief, he rent his clothes, plucked out the hair of his head and beard, and sat all day pondering the transgression of his people (Ez. 9. 3-4). Then, at the close of the day, the faithful scribe fell upon his knees and poured out his soul in confession and penitence in a prayer which pulsated with emotion. Associating himself with the erring ones, he confessed the shameful history of national sin, and acknowledged the justice of the retribution which had repeatedly overtaken them. Even after God's fresh exhibition of grace in restoring them to their land, they had again forsaken Him and transgressed His commandment. What else could they expect than to be absolutely consumed? (Ez. 9. 5-15).

It has been said that Ezra's prayer should

be studied upon one's knees, and it might well be taken as a model and pattern. He might reasonably have adopted the attitude of the Pharisee of Luke 18. 10-12, but he chose rather to regard the transgression and failure of the people as his own. Now-a-days the errors and shortcomings of fellow-believers usually meet with our rebuke or condemnation, and it is seldom that the burden of others' faults wrings from us the cry of confession and penitence as we identify ourselves with the erring ones. The lesson of Ezra's prayer is a much needed one to-day.

As Ezra wept and prayed, prostrating himself before the temple, the Jews gathered around him, weeping sorely (Ez. 10. 1). "We have trespassed against our God," confessed their spokesman, Shechaniah. The matter was not hopeless, however, he declared. The people were prepared to covenant with Jehovah to divorce their heathen wives and to put away their children. At the cost of the sacrifice of earthly affections and happiness, they were determined to do God's will and to reconsecrate themselves to His service. Accordingly a proclamation was issued summoning all the people to assemble at Jerusalem within three days. Standing in the heavy rain, the Jews again acknowledged their heinous sin, and reaffirmed their intention of obeying the law and conforming to God's will in this matter (Ez. 10. 9-14). So many were the transgressors, however, that their examination and divorce by the rulers took nearly three months to complete. At last, however, the task was accomplished; wives and children were put away and God was propitiated with the trespass offerings (Ez. 10. 19).

The story is full of instruction for the child of God to-day. To a greater or less

degree, all Christians have failed to remain entirely separate from the world. Ties and entanglements have been entered into and the wall of separation has been broken down. Whatever the bond or tie, however, it must be severed; the unequal yoke must be broken, and the heathen joys and pleasures put away. Christ must be the supreme object of the affections and desires. The surrender of these things will naturally cost something. The loss of affections, joys, happiness and friends may be involved, but if the Christian is to be "a vessel unto honour, sanctified, and meet for the Master's use" (2 Tim. 2. 21), all this will count for little. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil 3. 8), declared the Apostle Paul. The prize is worth the loss; the end will compensate the suffering.

May God enable us to divorce ourselves from all that might hinder that we may be truly separated unto Him, and that Christ may be all in all.

AUGUSTINE'S LATE LOVE.

I loved Thee late; though early I well knew
From saintly mother what to Thee was due.
And such a mother! following her child
From home to cities, where in riot wild
I lived and sometimes prayed, without a vow:
"Lord, give me purity; but give not now."

I loved Thee late, Lord! After shameful years
Of strife waged hard between desires and fears
Thy word now checked me; now my will gave
rein

To lusts that drew me deep in vice again.
Yet well I knew that, seeking to be free,
The heart is restless till it rests in Thee.

I loved Thee late; and had I never known
That mother's love which brought to me Thine
own,
My soul had never panted in its thirst

For pardon from my Lord, who loved me first.
O Patience wonderful! Thou didst not hate
The lingering heart of him who loved Thee
late.

I loved Thee late: nor did my love begin
Till ruin came, as my reward for sin.
A wreck washed on the rock of saving grace
Was I when Thou didst show to me Thy face:
With gentle shining scatter all my blindness,
And with new life grant me Thy loving kind-
ness.

I loved Thee late; too late I loved Thee, Lord.
Yet not so late but Thou dost still afford
The proof that Thou wilt bear with winning
art

One sinner more upon Thy loving heart.
And may I prove, when all this life is past,
Though late I loved, I loved Thee to the last.

Notes on the Apocalypse.

CHAP. 14. 1-5. BY W. HOSTE, B.A.

PENTECOST FULFILLED.

THIS chapter marks an important crisis in the ways of God. It is the true Pentecostal anti-type.* The atmosphere of the thirteenth chapter differs from this as *chill winter from the mild monitions of spring*. There the apostle saw wild beasts, here he sees *the Lamb*; then he beheld men marked with the name of the Beast, here with the Father's name written in their foreheads; there Satan is in the zenith of his triumph, and the remnant are suffering, here God asserts His sovereign power, and the remnant are at rest; there the earth-dwellers worship the Beast, here they are plunged into the wine-press of God's wrath. "The day of vengeance is in His heart and

* Without prejudice to the fact that the Church was born at Pentecost, there was a distinctly Jewish side to the Day. It was a Jewish feast, at which a Jewish prophecy was fulfilled for believing Jews.

the year of His redeemed is come." God once more proves that He has everything in hand, a fact that Satan and the world deny, but which God's people should never allow themselves to doubt, however dark appearances may seem. According to one of our own poets

"Truth is ever on the scaffold,
Wrong is ever on the throne,
Yet behind, within the shadow—
Stands God, watching o'er His own."

We must not regard chapter 14 as merely succeeding chronologically the last, but as parallel with it and going on further even to the judgment of the nations round about Jerusalem.

It is indeed a reviving sight which meets the apostle's eye. He had seen Satan's counterfeit, "that spake like a dragon," now he sees the One in Whom all the purposes of God are centred, and in the character in which they are secured—THE LAMB. "And I looked, and lo, *the*† Lamb stood on Mount Sion, and with Him 144,000, having His Father's name written in their foreheads." The scene is "that Zion the place of promised blessing on the earth, the metropolis of past and future national glory." The centre of the Kingdom in the halcyon days of David and Solomon, it stands as the symbol of the glories of the coming Kingdom. Clearly the vision here is anticipatory, as it will not be till His coming in glory, that Christ will literally be seated there. Who the 144,000 are will be considered later. They have His Father's (not theirs) name written in their foreheads, as though they did not, as a company, rise to the full height of the spirit of adoption. Next the apostle is attracted by two sounds from heaven "A voice as the voice of many

waters and as the voice of great thunder," which can, I believe, be only the voice of God Himself (see chap. 1. 15 and Psa. 29. 3), and then "the voice of harpers harping with their harps." They sing a new song, for they are a new company, saved from conditions hitherto unknown. They and the 144,000 are in close sympathy, for these alone of all creation can learn their song. Must they not have passed through the same tribulation? But while the one company has come through unscathed, they have sealed their testimony with their blood.

Who then are the 144,000 sealed ones? The verses that follow describe their moral characteristics. They are *saints* of God, for they have walked in separation from the allurements of the world and preserved their virgin character. They are *servants* of the Lamb, for they follow the Lamb whithersoever He goeth, according to His own rule. "If any man serve Me let him follow me," and now they are with Him as He promised. They are His *property* for they belong to Him, by purchase (agorao) they are "the first fruits unto God and to the Lamb"—that is of the coming harvest. They are *disciples* for they have learned of Him and are like Him, "Israelites indeed in whom is no guile," for in their mouth was found no guile, for they are* without blemish.†

* The word translated here amomos, is employed only in six other places in the New Testament. Eph. 1. 4; Col. 1. 22; Eph. 5. 27; Heb. 9. 14; Jude 24.; 1 Pet. 1. 19. It refers originally to the absence of blemish in a sacrificial victim when cut open for inspection which might render it unfit to be offered. It stands for absence of internal blemish (where aspilos (see again 1 Peter 1. 19), does for external spot). It ought never to be translated "blameless," but rather "unblemished." There is as here another word, amemptos (see Luke 1. 6; Phil. 2. 15), meaning "unblamed," never applied to our Lord, for He was constantly though unjustly blamed "They laid to my charge things that I knew not."

† The words "before the throne of God," are an interpolation and are omitted in R.V. The 144,000 are seen on earth, not in heaven.

† The full weight of authority is in favour of the definite article here.

Who then do these 144,000 represent? If not identical with the 144,000 sealed ones from Israel of chapter 7, they at least represent a similar company; a faithful remnant of Israel. I am inclined to believe they are the same. In chapter 7 they are sealed for safety, here accordingly they have come through the tribulation safely. It can be shewn that chap. 7 is largely anticipatory, so that it may be much nearer chap. 14 than might appear. The slight differences as to "sealing" and "written" are more questions of expression than vital. Here in chap. 14. these persons have been "counted worthy to escape all the things which our Lord warned them were coming on the earth and to stand before the Son of Man" (See Luke 21. 36). Certainly they have no connection with the Church, which will long before have left this scene. Besides, the Church is not "the first-fruits" of this dispensation; "*Christ the first fruits*, afterward they that are Christ's at His coming" (1 Cor. 15. 23). Here Christ represents the first ripe *barley*-sheaf waved before the Lord on the resurrection morn (Lev. 23. 10, 11). Then later came the offering at the feast of Pentecost of the first fruits of the *wheat* harvest—"the two wave loaves of two tenth deals" (v. 17) adequate testimony of the harvest to follow. These are represented by the 144,000 sealed ones. They had "escaped all the things which had come on the earth," not like the church, by being taken away from the evil to come, but by being preserved through it. This latter is the meaning of the prayer above referred to, in our Lord's prophetic discourse in Luke 21.

There is no such thing as mingling with the crowds, and yet being shut in with God.

"The Morning Cometh."

BY X.Y.Z.

IN many of our hymns we express the sentiment that as we travel through life, we approach the sunset, and gradually the evening shadows gather around us. For example we sing, "Abide with me, fast falls the eventide." But Scripture clearly teaches that for every believer, "*the morning cometh.*" And after a long wearisome night, what is more cheering than to see the first streaks of dawn? So the apostle Paul tells us, "the night is far spent, the day is at hand." What day is at hand? That wonderful day when our Lord Jesus Christ will come to take His bride the church, to be forever with Himself. We who are earnestly looking for this day, purify ourselves. Having the morning ahead of us, we now "see in a glass darkly but then face to face."

There are many wonderful Scriptures on this subject which it may be well to consider. We know that God is Light and in Him is no darkness at all. He it is who separated light from darkness, and in Gen. 1. 5, we read, "the evening and the morning were the first day." Had we been writing the story of creation, I am sure we should have said, "the morning and the evening were the first day." That is our present day order, but God's day ends with the morning.

It is blessed to read of the children of Israel that, through that long hard pilgrimage in the wilderness, they journeyed towards the sun-rising (Num. 21. 11). No matter how dull things looked and how

discouraged they were, they were marching toward the dawn.

Again, long before Christ, in the days of Isaiah we hear the cry, "Watchman, what of the night?" And the answer rings through the night, "The morning cometh." And though "weeping may endure for the night, joy cometh in the morning."

We remember God's challenging question to Job, "Where wast thou when the morning stars sang together and the sons of God shouted for joy?" Like Job we must confess that we were not there, but we have the blessed assurance that we shall be there the next time this happens. Perhaps we may imagine that scene long ago before the world was founded, when that eternal choir in Heavenly harmony, sang their anthems of praise to that One who Himself is the Bright and Morning Star. No doubt they were singing of that perfect redemption which God was going to bring about by the sacrifice of His only Begotten, well beloved Son.

However of all past mornings, the most important was the Resurrection Morning, when death was overcome and night fled at the presence of eternal day. We find that "very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun." That was a sunrise indeed. Earth's sun, however bright, that morning was dim beside the wondrous light of the rising of the SON of God. That morning, two suns rose, one of which marked the dawn of everlasting day.

When at last the day comes for which we wait, we shall depart to a place of which we read, "there is no night there." We may rest assured that when once the Lord heralds in the morning, He will never darken the eyes of His children with the clouds

again: We may rightly sing:

"O happy morn! the Lord will come
And take His waiting people home
Beyond the reach of care;
Where guilt and sin are all unknown
The Lord will come and claim His own
And place them with Him on His throne
His glory bright to share.

"The resurrection morn will break,
And every sleeping saint awake,
Brought forth in light again;
O Morn! too bright for mortal eyes,
When all the ransomed church shall rise
And wing their way to yonder skies—
Called up with Christ to reign."

As David was nearing the end of his life, the Lord gave him a foretaste of the glory that was soon to burst upon his vision. For he prophesies of the Lord Jesus in some of the most beautiful words in all Scripture—"He shall be as the light of the morning, when the sun riseth; even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain."

Since it is to be the portion of every true believer who knows Jesus Christ as Saviour and Lord, to wait for such a sun-rise, without clouds, we may do well to take heed to the counsel that God gave Moses (Ex. 34. 2). "Be ready in the morning."

The Christian's Prospect for 1930.

We look not for the Beast to come,
Nor for the Great False Prophet;
We scan not sky for Signs of Men;
Such studies do not profit.
We wait not tribulation times,
Nor long for death to take us;
We look for God's Beloved Son—
From this hope none can shake us.

T. B.

Don't worry. God is at the helm. He knows all about you, and will take care of you.

Studies in Philippians

BY ANDREW BORLAND.

CHAPTER IV.

No. 2.—A STRATEGIC APPEAL.

THREE personal appeals are prominent in the opening verses of this chapter. "Stand fast," "be of the same mind," "help." What volumes of warning and instruction lie behind each of these phrases! Thus baldly given they stand out in all their meaningful commands, throwing into relief the opposite possibilities, of disloyalty, dissension, and discouragement. But their imperative nature is hidden within the winsomeness of the words that entreat rather than enjoin. What a master the Apostle was in the art of commanding through the channel of entreaty! There is an overflowing fulness of compassionate endeavour to win, a studied sincerity in the courtesy that comes from his Christian spirit, lest, in his commands, he should widen the breach he sought to heal. And do we not need to emulate him who, with apostolic authority, might have commanded where he only beseeches?

Taking the words as they stand in our text, we are furnished with much material for our considerate attention.

First of all, notice *the master passion which is revealed in terms of deepest affection*. His epithets and appellations fall like blossoms from a summer tree, come like clear refreshing water from a pellucid spring. It is true affection,—not affectation. His heart is on his pen—he means every word. His very nature was of such a make and his love to Christ of such a

kind, that he could not be anything by half. How often he wrote in terms such as the following, "Be kindly affectioned one to another with brotherly love" (Rom. 12)! Think now of these endearing words.

(a) Brethren. They were *all* that by birth. Would it not recall to them the uniting band of brotherhood in the early days of Gospel in Philippi? They had now, although formerly they had not, a common Lord and a common love and a common loyalty. "One was their Master, even Christ." To Paul himself there was no dearer word than just that which first broke on his ears at the speech of Ananias, "Saul, Brother."

To-day there are many brotherhoods, but the true Christian recognises only two, the brotherhood of race, and the brotherhood of religion. We belong to the former because we are creatures of One God; we belong to the latter because we are Christians through faith in Christ. Within these brotherhoods there are no racial bars, no social distinctions, no colour ostracisms. In the second we are "all one in Christ Jesus." And we do well to remember this.

(b) Dearly-beloved and longed-for. On two occasions previous he had used a similar expression (1. 8; 2. 26). The words convey the impression of the vehemence of his love, leaping beyond prison walls and over wide tracks of land and sea, claiming its satisfaction in their reciprocation of desire. In them we read his craving for true sympathy, his passionate longing for unaffected fellowship amongst those like-minded with himself. Love pines for love, and, somehow, the apostle felt that at Philippi his longing could be gratified. With it all, too, comes an expression of thanks for their continued kindness in

financial help sent by the hand of Epaphroditus. His was no belated gratitude, for he took the first favourable opportunity to manifest its depth.

We are in much need of learning in these days that there is nothing more beautiful than the loving devotion that exists between saint and saint because of spiritual bonds, and nothing stronger than the tenderness of affection that reveals itself from the manliness of a magnanimous child of God.

(c) My joy, my crown. In the former of these we can catch the ripple of gladness that crosses the apostle's spirit as he recalls the former days in which he witnessed the triumph of the gospel among the inhabitants of Philippi. The joy of heaven was being reflected in his heart; and how his "own hired house" in Rome must have been cheered as he reminded himself that no labour in the Lord is in vain! And what greater joy on earth can there be than that which faintly resembles the "joy in the presence of the angels over one sinner that repenteth"! In the second expression we catch the gleam of anticipation in the eyes of the apostle as he projects himself into the future and sees the Judgment Seat, and around it those whom he had won for Christ in his labours in the gospel. Rich compensation will it be in that day for the servant to be able to say in the words of his Master, "Behold, I and the children whom Thou hast given me."

(d) True Yokefellow. Nowhere else does the apostle use the word. There was, evidently, among the saints at Philippi one with whom the apostle could work in sweetest harmony. Who it was we do not know, —unless it was Epaphroditus. But why did the apostle designate one as *true* yokefellow? Did he recall others who, had,

somehow, proved unsuitable and had ceased to labour together with him? Did he remind himself that once he and another servant had had a sharp contention which had ended in the severance of a worthy partnership?

We need to remind our own hearts that work is best done when there is a true "yoke-fellowship," arising from common devotion to the Lord.

(e) Fellow-labourers. Now we may learn why there was progress in that ancient Roman Colony. The saints had been taught to "strive together for the faith of the gospel, and in doing so they concentrated their energy in working as one. Deriving their power from a common source, the Spirit, they directed their efforts to a common purpose, the glory of Christ in the proclamation of the gospel.

Do we not see, behind all these appellations, the magnanimity of the man who wrote for us in these words, "Be ye followers of me, even as I also am of Christ Jesus?" We may gather from the section, dealing so profusely with titles of affection, that there is always true reward for faithful service performed out of a sense of duty and responsibility to Him Who is the best of all Taskmasters. Moreover, there are tender relationships which grow with time, and are made stronger as distance separates. Here, among men, time and space sever, but in the realm of the Spirit these do not matter.

'Tis not so with those affections
That are set on heavenly things;
They will bloom and flourish ever,
Watered by eternal springs,
Warmed by everlasting sunshine.

If the way to heaven be narrow it is not long; and if the gate be straight, it opens into endless life.—Beveridge.

The Epistle to the Romans.

BY J. M. DAVIES.

RIGHTEOUSNESS PRODUCED.

CHAPTER 8.—BY THE SPIRIT.

IN this surpassing chapter the several streams of the preceding arguments meet and flow in one river of water of life, clear as crystal proceeding out of the throne of God and the Lamb, until it seems to loose itself in the ocean of a blissful eternity" (Brown).

"Great indeed is the contrast between paragraph 7. 7-25 and the 8th chap. The stern analysis of the one, unrelieved save by the fragment of thanksgiving at its close (and even this is followed at once by a re-statement of the mysterious dualism) is to the revelations and triumphs of the other as an almost starless night, stifling and electric, to the splendour of a midsummer morning with a yet more glorious morrow for its future" (Moule).

As in creation each day's work was a step nearer the consummation, the creation of man in the image and likeness of God to rule and have dominion over creation, so every argument in this epistle considered so far leads on to this final one, when the man Christ Jesus is in control as Lord, life, peace and holiness issuing therefrom.

The 5th day with its dual expression of life, fowl flying in the open firmament and moving creatures in the depth beneath may well represent chap. 7. Even on the 6th day the same principle is found. Cattle to serve, but creeping things and beasts of the field also. Then man was made and he was

to have dominion over the fish of the sea, the fowl of the air, and every living thing that moveth. The life of song and service, as well as the hidden movements, desires and passions, the detestable loathsome creeping things must be subject to the Blessed Man if there is to be harmony and happiness in the life of the believer. It is this ideal life portrayed in the work of the 6th day, and pronounced "very good" that is delineated in Rom. 8. Failure to apprehend and be apprehended by this truth has meant ruin to the testimony of many a child of God. **Jonah-like they have fallen** in the race the victims of some "great fish," some monstrous hidden passion.

There are four key expressions in the chapter that need to be differentiated. They are an amplification and fulfilment of John 14. 20: "At that day ye shall know that I am in my Father, and ye in me and I in you."

In Christ Jesus.	}	POSITION.
In the Spirit.		
Christ in you.	}	POWER.
Spirit in you.		

The first group are in contrast to what our past was. In Adam, and "in the flesh."

Having shown in chap. 6 and chap. 7 that a holy walk can only be attained by grace independent of the law, in this chap. the emphasis is laid upon the presence and power of the Holy Spirit in the believer's life as the open secret of victory in the conflict between the old and the new. In no other portion of the New Testament, except John 14-16 do we have so much *re* the Spirit's ministry. Within the compass of some 27 verses the Holy Spirit is referred to some 19 times.

THE SPIRIT'S LAW.—PREROGATIVE OF SONSHIP.

Liberty is the birthright of every true christian. "He whom the Son shall make free shall be free indeed." "Ye shall know the truth and the truth shall make you free." "The law of the Spirit of Life hath made me free."

Peter-like we were in the prison-house of sin, doomed to the sword, bound by chains, and guarded by soldiers. But God commanded the light to shine. The prison cell was visited by the Lord of Glory. He broke the power of cancelled sin and set the prisoner free. The chains fell. The iron gate opened and we walked out into life and liberty with joy in our hearts and a song on our lips.

"No condemnation, precious word.

Consider it, my soul;

Thy sins were all on Jesus laid,
His stripes hath made thee whole."

How can there be any condemnation when every witness against us has been silenced. Accusing conscience silenced because guilt has been removed. Accusing justice silenced for the law has been satisfied. The accusing enemy silenced, for by the Cross Principalities and Powers were stripped. He made a shew of them openly, and triumphed over them.

But the liberty into which the believer has been brought is not only from the guilt and penalty of sin, but from the power of sin as well, by the "law of the Spirit of Life." But as Moule well remarks "There is no separable gospel of the Spirit. All the works of the Holy Spirit are eternally and organically connected with the Son of God." This is highly important in a day when so many preach a false doctrine regarding possessing the Holy Spirit.

It is "the law of the Spirit of Life in *Christ Jesus*" that has made me free from the law of sin and death. "A man cannot rise above the clouds, his own dead weight would hold him down until he steps in the car suspended by the balloon and cut loose, when he finds another force dominating the force of gravity and carrying him aloft in spite of it. Gravity never ceases, but it may be overcome. The law of sin in the members exists as long as they do, but 'in Christ' it cannot operate." (Stifler).

What was impossible to the law on account of the weakness of the flesh has been accomplished by the death of Christ. In the body of His flesh through death, sin was condemned, sin was executed. Therefore, *in us*, not by us, who walk after the Spirit, the righteous requirements of the law have been fulfilled. Seeing then the believer has been set at liberty by the law of the Spirit of Life, by the enactment of God in the Gospel, the minding of the Spirit is Life and peace. Abundant life and a calm serenity should characterise the believer and will characterise him in the measure he walks after the Spirit, standing fast in the liberty wherewith Christ has made him free. The first 4 verses cover briefly the ground covered in the three previous chapters.

THE SPIRIT'S INDWELLING—THE PLEDGE OF SONSHIP.

"If any man have not the Spirit of Christ he is none of His."

Whenever and wherever any individual believes the gospel of his salvation, he is sealed by the Holy Spirit of Promise. He is marked out as the eternal possession of the One who gave Himself to redeem him from all iniquity. The presence of the

Holy Ghost will manifest itself in spiritual life based upon righteousness, the righteousness of God in Christ. The body will still remain mortal because of sin, but the Holy Spirit's coming to indwell is not only the proof, the seal of the price paid, but also the pledge that the body will be quickened at the coming of the Lord, the "day of redemption." He is the "earnest of our inheritance," the "first-fruits," the latter term being a technical expression for the "birth-certificate" of a free person. The indwelling of the Holy Spirit is the evidence that we are born of God. How important then it is to be in possession of the "birth-certificate."

A comparison of verse 11 with verses 17, 23, 29 and 30 will further convince that the quickening of the body referred to points forward to the coming of the Lord. The chapter contains four distinct sections each ending with the redemption of the body "Quickened" verse 11. "Glorified together" verse 17, "Redemption of the body" v. 23. "Conformed to the image of His Son," v. 29. The quickening of the body does not, cannot refer to any physical blessing to be obtained in the present. If it did then no believer would die. It is a beacon light pointing forward to the time when corruptible shall put on incorruption, and mortal shall put on immortality.

THE SPIRIT'S MORTIFYING—THE POWER OF SONSHIP.

As on the 6th day we read of creeping things and beasts of the field, and as the Amalekites troubled Israel even in Canaan, so in the 8th chap. of Romans we are reminded of the ever-present lurking enemy. Sin through the body seeking to dominate the soul, and lead the believer into captivity.

If Saul will spare Agag, a Haman will sooner or later rule in the palace to the dismay and destruction—almost—of God's people. And, if in the energy of the Holy Ghost the believer does not smite through the loins of the flesh, crucifying it, he will become weak as "other men." Sooner or later he will become the prey of some creeping thing. It is not the body however that he is to mortify, nor is there any basis here for the asceticism that begets a false pride by strict adherence to rules and regulations such as "Touch not; taste not; handle not," Such things are of no value to the keeping under of the body. Self-imposed ordinances gratify the flesh though seeming to mortify it. No, it is not the body that we are called on to mortify, to continually mortify, but the deeds of the body, the sinful practices of the body. This can only be done by the Spirit that operates in us. This power to mortify carries with it the power to resist temptation also, and exercised in faith it enables the believer to enjoy the life more abundant.

THE LEADING OF THE SPIRIT—THE PROOF OF SONSHIP.

"For as many as are led by the Spirit of God they are the sons of God." "Now this I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors." As long as the Christian is under law, he is still a child, he is led, he is controlled by legal precepts, he is in bondage. But the son—the one who has known deliverance from law is governed, not by legal carnal commandments, but by the Spirit of God. He has not been given the spirit of bondage, of servitude, of slavery, but of sonship.

Selected Fragments.

That Blessed Hope—Titus 2. 13.

- A Living Hope—1 Peter 1. 3.
- A Sure Hope—Heb. 6. 16.
- A Blessed Hope—Titus 2. 13.
- A Confident Hope—Rom. 5. 5.
- A Rejoicing Hope—Rom. 12. 12.
- A Purifying Hope—1 John 3. 3.
- A Hope of Glory—Col. 1. 27.
- A Hope of Victory—1 Thess. 5. 8.
- A Hope Overcoming Sorrow—1 Thess. 4. 13.

“**Waiting**” is the attitude of the heart, not head affection, not knowledge. The very essence of this waiting, is that He may come **any moment**. Let the thought that death, or “**The Tribulation**” must intervene, **then** the waiting ceases to be a necessity, ceases to be practical, yea! is an impossibility. As a hope it is destroyed and in 1 John 3. 2. ceases to be a power.

It is not merely the question whether that Hope will be actually realised in our life time, the point is that it's power is Realised. “**We** who are alive and remain” (1 Thess. 4, 15, 17). “**We** shall be changed” (1 Cor. 15. 52). The pronoun “**We**” in these passages is emphatic and proves the apostle was fully expecting their fulfilment in his own life. It was to Paul, a **present** Hope. The verb translated “**look for**” in Phil. 3. 20 is used eight times in the New Testament (see Rom. 8. 19, 23; 1 Cor. 1. 7; Phil. 3. 20; Heb. 9. 28; Gal. 5. 5; 1 Peter 3. 20 R.V.).

Bloomfield in his Greek lexicon gives its meaning as follows:

“To thrust forward the head and neck as in anxious expectation of some thing believed to be immediate.” J.C.S.

THE CHRISTIAN'S INVENTORY (1875)

By J. Denham Smith.

I.—What we are.

- 1 We are born—John 1. 12, 13.
- 2 We are sons—1 John 3. 2.
- 3 We are heirs—Rom. 8. 17.
- 4 We are led by the Spirit—Rom. 8. 14.
- 5 We are saved by (in) Hope—Rom. 8. 24.
- 6 We are made nigh—Eph. 2. 13.
- 7 We are accepted—Eph. 1. 6.

- 8 We are washed—1. Cor. 6. 11.
- 9 We are justified—1 Cor. 6. 11.
- 10 We are sanctified—1 Cor. 6. 11.
- 11 We are complete in Him—Col. 2. 10.
- 12 We are as He is—1 John 4. 17.

II.—What we have.

- 1 We **have** redemption—Eph. 1. 7.
- 2 We have eternal life—1 John 5. 13.
- 3 We have peace with God—Rom. 5. 1.
- 4 We have the Spirit of adoption—Rom. 8. 15.
- 5 We have strong consolation—Heb. 6. 18.
- 6 We have the first-fruits—Rom. 8. 23.
- 7 We have such an High Priest—Heb. 8. 1.

III.—What we know.

- 1 We **know** Whom we have believed—2 Tim. 1. 12.
- 2 We know we have a building of God—2 Cor. 5. 1.
- 3 We know we have passed from death unto life—1 John 3. 14.
- 4 We know that all things work together for good—Rom. 8. 28.
- 5 We know that Christ shall appear—1 John 3. 2.

IV.—What we shall be.

- 1 We shall be raised—1 Cor. 15. 52.
- 2 We shall be changed—1 Cor. 15. 52.
- 3 We shall be caught up—1 Thess. 4. 17.
- 4 We shall see Him as He is—1 John 3. 2.
- 5 We shall be like Him—1 John 3. 2.
- 6 We shall be ever with the Lord—1 Thess. 4. 17.
- 7 We shall be satisfied—Psa. 17. 15.

V.—What we know not.

- 1 We **know not** what we should pray for as we ought—Rom. 8. 26.
- 2 We know not that day and that hour—Mark 13. 32.
- 3 We know not what a day may bring forth—Prov. 27. 1.

VI.—What we have not.

- 1 We **have not** attained unto the resurrection of the dead (or from)—Phil. 3. 11.
- 2 We have not apprehended that for which we are apprehended of Christ Jesus—Phil. 3. 12.
- 3 We are not already perfect.—Phil. 3. 12.

These Scriptures were taken in connection with Jos. 1. 3. and 13. 1.

Hymns and Their Writers---11.

BY J. L. ERCK OF TOOTING.

LET us now turn to the consideration of a few hymns on the delightful theme of *Thanksgiving* for various mercies. In any ordinary life, the subjects for thanksgiving are so numberless that we often forget the gratitude due to the bounteous Giver for the common things of everyday experience until one of them is removed from us or from someone who is dear to us. For blessings which we share with the human race in general, and for the special blessings peculiar to each of our individual lives, there is a constant call for devout praise to the One from Whom all these gifts are derived.

To the discerning mind, what a wealth of real pleasure, calling for a corresponding return of praise, can be obtained from the lavish display of the Creator's handiwork in this world of ours! The thunder of the waves on some rockbound coast; the wind-swept moors and breezy downs; the quiet beauty of our English lanes and hedgerows; the golden glory of the woods in autumn—above all, the gifts of sight and hearing and the capacity to appreciate all these wonders.

Some such thought as this is beautifully expressed in a fine hymn by Folliot Pierpoint:—

For the beauty of the earth,
For the beauty of the skies,
For the love which, from our birth,
Over and around us lies,
Christ, our God, to Thee we raise
This our sacrifice of praise.

For the beauty of each hour
Of the day and of the night,
Hill and vale, and tree and flower,

Sun and moon, and stars of light,
Christ, our God, to Thee we raise
This our sacrifice of praise.

For the joy of ear and eye,
For the heart's and mind's delight,
For the mystic harmony
Linking sense to sound and sight,
Christ, our God, to Thee we raise
This our sacrifice of praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Christ, our God, to Thee we raise
This our sacrifice of praise.

For each perfect gift of Thine,
To our race so freely given,
Graces human and divine,
Flowers of earth and buds of heaven,
Christ, our God, to Thee we raise
This our sacrifice of praise.

A portion of a delightfully quaint old hymn by that greatest of all religious poets, John Milton, may very appropriately appear among these hymns of thanksgiving. It was written in his early youth, and based on those noble words in Psalm 136., "O give thanks unto the Lord, for He is good; for His mercy endureth for ever." It has been, to a certain extent, modernised, but retains some of its original quaintness of expression:—

Let us with a gladsome mind
Praise the Lord, for He is kind:
For His mercies aye endure,
Ever faithful, ever sure.

Let us blaze His Name abroad,
For of gods He is the God:
For His mercies aye endure,
Ever faithful, ever sure.

He, with all-commanding might,
Fill'd the new-made world with light:

For His mercies aye endure,
Ever faithful, ever sure.

Caused the golden-tressèd sun
All day long his course to run:
For His mercies aye endure,
Ever faithful, ever sure.

And the moon to shine by night
'Mong her spangled sisters bright:
For His mercies aye endure,
Ever faithful, ever sure.

Having once started to explore this rich field of songs of praise to the Creator for His marvellous works in nature, it is difficult to leave so attractive a subject. Hymn after hymn might be quoted, and still the store would not be exhausted. Space can, however, be found for a portion only of a splendid song of praise by Professor Stuart Blackie :—

Angels holy,
High and lowly,
Sing the praises of the Lord!
Earth and sky, all living nature,
Man, the stamp of thy Creator,
Praise ye, praise ye God the Lord!

Ocean hoary,
Tell His glory;
Cliffs, where tumbling seas have roared.
Pulse of waters, blithely beating,
Wave advancing, wave retreating,
Praise ye, praise ye God the Lord!

Rock and high land,
Wood and island,
Crag, where eagle's pride hath soared,
Mighty mountains, purple-breasted,
Peaks cloud-cleaving, snowy-crested,
Praise ye, praise ye God the Lord!

Praise Him ever,
Bounteous Giver;
Praise Him, Father, Friend, and Lord!
Each glad soul its free course winging,
Each blithe voice its free song singing,
Praise the great and mighty Lord!

The Believer's Question Box.

Questions for this column may be addressed to
J. Charleton Steen, Roseneath, Buckhurst Hill, Essex,
or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—How are we to bring together Christ as God and Christ as Man, as they are in His Person, or rightly estimate what belongs to Each; or understand how our Lord could be tempted in all points, like as we are, sin apart, if, as we believe, sin had no appeal to Him, as it has to us?

Answer A.—It is noticeable that when our Lord affirms that "no one knoweth the Father save the Son," He at once adds "and he to whomsoever the Son will reveal Him." Why did He not, when affirming as he had just done, that "no one knoweth the Son but the Father" add "and he to whomsoever the Father will reveal Him"? Is it not that there are mysteries in the Union of the two Perfect Natures, Divine and human, in the **One Person** of our Lord Jesus Christ, which the Father nowhere promises ever fully to reveal. Not only are they too deep for us (we do not even understand our own tripartite being), but it is unnecessary for us thus to analyse His Being. One thing we ought never to forget, our Lord was not a **dual personality**, that is two Persons, Divine and human, but **ONE DIVINE Personality**, in equal relation to His two perfect natures. "The Word was God... the Word was made flesh and dwelt among us." (John 1. 1, 14). The Modernists, and alas, they have their representatives everywhere to-day, will not brook to be told that there are things their highest powers cannot grasp, and so they attempt to reconcile what has never been out of harmony, and explain what they ought rather to believe. To some persons a glib bad answer, seems preferable to saying "I do not know." As we read the Gospels under the influence of the Holy Spirit, it is not like chemists, with our test-tubes and reactives analyzing all the mysteries of Christ, or like physiologists with our instruments dissecting His Personality, but as disciples and as worshippers. The human sympathy of Christ is not a mere theory, which we must make real to ourselves

by a certain manipulation of His Person to satisfy the logical deductions of some shallow minds, but a blessed reality, which He makes true in our experience when we embrace Him by faith. The effect of this wrought by the Spirit in our souls, will not be some philosophical demonstration that after all "He is altogether such an one as ourselves—sin apart," but the adoring cry of Thomas, "My Lord and my God." The question of the temptation of our Lord is not after all so far beyond our grasp, if we remember that temptation is used in two distinct senses in the New Testament: of allurements, "Every man is tempted when he is drawn aside of His own lust and enticed" (James 1. 14) and of testing "He was tempted (or tested) in all points," according to the similitude, apart from sin. (Heb. 4. 15). When we read that "God did tempt Abraham" (Gen. 22. 1) it was in this latter sense. He put him to the test. So Christ was tested by Satan in the wilderness, and proved to be the Son of God; but He was never tempted in the sense of being "drawn away of lust and enticed," for He had none—He was "holy, harmless and undefiled." (Heb. 7. 26). "He did no sin" (1 Peter 2. 22); "He knew no sin" (2 Cor. 5. 21); "In Him is no sin" (1 John 3. 5). I am sadly convinced that the attempts of modernist teachers to emphasize the humanity of our Lord, on the plea of establishing His power of sympathy with us, is for the most part quite unreal, for, taken as a class, they are a self-sufficient, self-satisfied type of man; but rather, unconsciously to themselves it may be, and we trust it is, "to cast Him down from His excellency," through undermining His Divinity.

Question B.—Is there any difference between a Christian and a disciple? (John 6. 66). Are all Christians disciples? (Luke 14. 27).—"cannot." Can one be a disciple and not a Christian? Judas—(John 12. 4). Can we speak correctly of "discipleship" as a call distinct from conversion? I mean in this dispensation.

Answer B.—In Acts 11. 26 we read "that the disciples were called Christians first in Antioch," so here the two terms are not to be separated, especially when one remembers

that, as I firmly believe, the new name was God-given. The verse runs as in Revised Version, "And it came to pass, that even for a whole year they were gathered together with the church and taught much people, and that the disciples were called Christians first in Antioch," so that the "gathering together," "the teaching," and the naming of the disciples, in the new way were three concomitant facts of spiritual significance. The English word "disciple" is from the Latin, *dis-co*, I learn by study, and is the equivalent in New Testament of *mathetes*, a learner (from *manthano*, I learn). It is certainly used in two meanings like our word "scholar." A boy goes to school and becomes at once "de facto" a scholar in that school, though he may not yet have learnt anything, but he is regarded according to the intention of his being there. He may not become a "scholar," in the deeper sense of proficient, for years to come, in fact he may never deserve the name. So we read in John 4. 1 "Jesus made and baptized more disciples than John." They became disciples by obeying the Lord's call. They professed themselves His followers and they were **marked** as such by baptism. But of some such we read in John 6. 66. "Many of His disciples went back and walked no more with Him." But did this take the Lord by surprise." In no way, for in ver. 64 we read "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not and who should betray him." When these special disciples became so the Lord knew they were not real and the same thing may occur to-day. Perhaps one of the best proofs that we ever did believe in the Lord Jesus is to be continuing to-day to believe on Him. There is, it is to be feared in these days of easy profession, a possibility of taking ourselves too easily for granted. The exhortation is "that they that have believed in God might be careful to maintain good works" for "faith without works is dead" (Titus 3. 8; James 2. 20). However, there were many who proved themselves true disciples, in the primary sense, but such were called to go on and become disciples in the fuller meaning. To do so meant and means a costly thing, as Luke

14. 26-33 testify, the sacrifice of natural ties, of self, yea of all. Though the word "disciple" does not occur in the New Testament after Acts 21. 16, the verb **manthano** occurs often, e.g. Eph. 4. 20; Phil. 4. 11; 1 Tim. 2. 11; 2 Tim. 3. 14 (and for the false thing 2 Tim. 3. 7) though the commission of Matt. 28. 19 "Go ye therefore, and teach all nations" (margin. make disciples of) carries the thought on throughout the present dispensation and the truth is prominent in the Epistles). Philippians 3 is a good example of true discipleship. "What things were gain to me (i.e., as a religious Jew) those I counted (lit. I have counted **hegemai**) loss for Christ." Yea doubtless and I am counting (**hegoumai**) all things but loss . . . but dung, that I may win Christ."

A man said to a friend of the writer, "I would give the world to have what you've got." "Well," replied my friend, with a smile, "that is about what it cost."

Question C.—Does the exhortation in 1 Peter 3. 3, and 1 Timothy 2. 9 refer to sisters only, or is it scriptural for a brother to adorn himself with a beautiful chain and badges, bracelet watch and gold rings.

Answer C.—One has heard it remarked, and that by way of warning, that we too often read the exhortations of the Bible for other people, rather than for ourselves. Thus parents know all the Scriptures, about the obedience of children, but there are exhortations to parents and specially to fathers. Likewise with masters and servants, let each study first in the fear of God their own special duties and then both will run easier. Certainly 1 Peter 3. 3 does primarily apply to the wives—running on as is clear from ver. 1, "Likewise ye wives," and I presume then to women in general, but in verse 7 we read "Likewise ye husbands" and certain exhortations are addressed to them which are very important. So in 1 Tim. 2. "the men" (i.e. brethren) are to pray in every place—that is of course—lead in prayer—holding up holy hands, without wrath and doubting." Then the apostle expresses the will of God to the women and begins with the manner in which they should attire themselves. We might have said with our natural will and intelligence, that men needed the exhortation as much as women, but clearly the Holy

Spirit judges otherwise. Some men may be effeminate and very vain, but there is clearly as a rule a stronger tendency in the female temperament, to adorn herself in the way forbidden, than in the opposite sex.

As for the brother who wears this "beautiful chain and badges and a watch, bracelet, etc.," one would really have to see them before judging, but it does not sound very spiritual, or characteristic of his pilgrim character. Perhaps he is not conscious of any unseemly display. We ought all to be exercised before the Lord "to adorn the doctrine of God our Saviour in all things," and that includes dress. The Christian is not called to wear a uniform, nor yet to be peculiar or eccentric in attire (there is nothing necessarily spiritual in abjuring the use of a collar, as one has seen here and there), and much less to follow the passing fashions of the day—but to dress quietly and in a way not noticeable. Let each cleanse his way in this respect according to the Word. I remember reading of the late Mr. J. N. Darby, that, on one occasion, at a time when the fashions of the world decreed that feathers should be worn, he was asked to speak to a sister who was wearing a rather prominent feather in her hat and his reply was, "the moulting time will come." We may hope that if there be brethren, who are excessively adorned in the way complained of, they will one day shed these excrescences and maybe sell them and disburse to some poor worldling, or better still, to some needy saint, and thus lay up treasure in heaven.

PSALM 138. 2.

"What God hath spoken, well demands our time;

His blessed Word:

Let patient, loving toil, search His sublime

And blessed Word!

Only to meditation is it given,

To taste the fulness of this truth from heaven.

Exhaustless is Thy new, and new Thy old,

Most blessed Word;

Such wealth of folded treasure to unfold

O, blessed Word,

Demands Eternity! helps me to see

How endless life may endless learning be!"

The Lord's Work and Workers.

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

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

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Made up February 23rd.

SCOTLAND.

FORTHCOMING.—Quarterly Meeting of Ayrshire Brethren in Waterside Hall, Irvine, Saturday 1st March, at 4. Subject for consideration, "Assembly Life," to be introduced by W. E. Taylor. Annual Conference in Y.M.C.A. Hall, Bridge Street, **Alexandria**, at 3. Speakers, W. Hagan, J. W. Gibson and W. F. Naismith. Annual Conference in Greenbank Hall, Pollokshaws, **Glasgow**, Saturday 1st March, 3.30. Speakers, E. W. Greenlaw, J. G. Wilson, W. A. Thomson, J. Ritchie, Jr. Annual Conference in Gospel Hall, **Blackburn** (Bathgate), Saturday, 8th March, at 3 p.m. H. Steedman, W. M'Alonan, J. Douglas and Alex. Scott. Annual Conference in connection with Gorgie Assembly in Gorgie War Memorial Hall, **Edinburgh**, Saturday, 22nd March, at 3. Speakers H. Steedman, A. Borland, I. Ewan and J. Douglas. Tract Band Workers' Annual Conference in Shuttle Street Hall, **Paisley**, Saturday, 5th April, 3.30 p.m. Speakers, J. L. Barrie, J. Steel, R. Balloch and others. Annual Conference, **Dufftown**, Wednesday, 9th April. Buckie and Port Essie Joint Conference to be held at **Buckie**, Friday, 11th April. J. L. Barrie commences Gospel Meetings in Bethany Hall, **Stevenson**, Sunday, 2nd March. John Gilfillan giving help in **Dundee** and **Aberdeen** districts early part of March. John Miller gives addresses to believers during Tuesdays of March in Abingdon Hall, Partick, **Glasgow**.

REPORTS.—Renfrewshire Missionary Conference held in **Greenock** brought together a large company. Much interest shewn. Stirring messages and reports given by A. Naismith, A. Furniss, A. Oliver, J. M. Wilson, A. Smith and A. Ingleby. A. Naismith gave appreciated help in Ayrshire Assemblies during February. David Roberts ministered the

Word to large companies in Baillie's Causeway, **Hamilton**. Addresses on the "Seven Churches of Asia" were very helpful. Some souls were saved. J. Carrick had a few meetings for believers in **Dufftown**. Special Gospel Meetings were held during February in **Galston**, several brethren giving help. Jas. Barrie had Gospel Meetings in Bethany Hall, **Dumfries**. John McGhee giving help in the Gospel in and around **Stranraer** district and engaging in visitation and Tract distribution. J. Stephen had encouraging meetings for believers in Waterside Hall, **Irvine**. J. Charleton Steen continued meetings for believers in **Flemington**, **Motherwell** for 10 days but had to return south earlier than expected owing to illness. Sunday School Teachers' Conference at **Dalry** brought together a goodly number when the Word was ministered by Messrs Milne, Whitelaw and Weir. Helpful Conference at **Glengarnock**. Appreciated help given by Messrs Naismith, Dr. Kelly and R. W. McAdam. J. L. Barrie found work in **Bellshill** stiff but seed was sown and fruit may yet result. Now in **Dumfries** where there is much need for prayer. H. Steedman continued meetings in **Newton Grange**. A number were saved, baptized and added to Assembly. John Miller had interesting and well attended meetings in **Clydebank** and **Rutherglen**. **Helensburgh** Conference was a helpful time. Ministry on the Person of Christ by A. Borland, A. Ingleby, J. Steel and Dr. Kelly was much enjoyed.

ENGLAND AND WALES.

FORTHCOMING.—Sunday School Workers Conference in Elim Hall, **Blackburn**, Saturday, 1st March. J. Gray, A. Boulton, S. Bebbington and J. Alexander. Believers Meetings in Circus Street Hall, **Birmingham**, 1st, 15th, and 29th March, each evening at 7.30.

H. P. Barker, H. St. John and Dr. Bishop expected to give help. Sunday School Workers' Conference, Hebron Hall, **Bolton**, Saturday 8th March. J. McCreedy and R. Scammell expected. Monthly Conference in **Peckham** S.E. College Hall, Queens Road, Burchell Rd. Saturday, 15th March. Afternoon, 4.30 to 5.15, report of Missionary Work in Mongolia by A. E. Oliver. Evening, 6 to 8 p.m., Bible Study. "Balaam's Parables" to be opened by John Gilfillan, Dunoon, and others as the Lord may lead. Ninth Annual Conference to be held on two consecutive Saturdays, 8th and 15th March, in Bloomsbury Chapel, Shaftesbury Avenue, **London**, W.C. The subjects for consideration are "New Testament Light on Old Testament Characters," and "The Christian Life." 8th March, 3 to 5 p.m., "Adam," H. P. Barker, "Moses," C. F. Hogg, 6.30 to 8.30 p.m. "Elijah," Wm. Gilmore, "David," J. B. Watson, 15th March, 11 a.m. to 1 p.m. Conference for consideration of Eph. 1. 13-14, and Acts 19. 1-7 to be introduced by W. Hoste, B.A. 3 to 5 p.m., The Christian Life:—"Its Beginning," Jas. Stephen; "Its Conflict," John Fraser. 6.30 to 8.30 p.m., "Its Witness," J. M. Shaw, "Its Consummation," John Fraser. Conference Gatherings in Civic Hall, Queen Street, **Exeter**, 5th March, 11 a.m. 2.30 and 6 p.m. (full particulars F. Pester, 23 Barnfield Road). Believer's Meetings in Midland Institute, **Birmingham**, 8th and 22nd March, 6.30. A. W. Flint and H. G. Hall. Conference, Gospel Hall, **Prescot**, 15th March. Messrs Porter, Alcock and Pritchard expected. Bull Ring Open Air Workers' Conference, Park Lane, **Aston**, **Birmingham**, 29th March, 3.45 and 5.45 p.m. J. M. Shaw and A. W. Flint. Conference in Gospel Hall, **Hertford**, 15th March, at 4 and 6 p.m., W. Harrison and E. P. Luce expected. Conference in **Mark**, Som., 27th March, at 3 and 6 p.m. Dr. Latimer Short and H. St. John. Conference in Gospel Hall, Covent Garden, **Leamington Spa.**, 5th April, 3.30 and 6.30. P. J. Poole and D. Porter expected. Annual Conference in Acre Street Rooms, **Stroud**, 18th April, 2.45 and 6 p.m. George Hucklesby expected to minister the Word. Annual meetings in Trinity Hall, **Boston**, Lincs., 18th April, 11 a.m., 2.30 and 6 p.m. Correspondence W. Irwell, Carlton Rd.

Tyneside Annual Conferences, People's Hall, Rye Hill, **Newcastle**, April 18th to 21st. E. Barker, M. Goodman and E. W. Rogers expected. Annual Meetings in Assembly Room, **High Wycombe**, 21st April, 3 and 6 p.m. Conference in Toxteth Tabernacle, **Liverpool**, 18th April, 2.30 and 6 p.m. W. E. Vine, W. Hagan and L. W. G. Alexander expected. Conference in Gospel Hall, **Three Cups**, Heathfield, Sussex, 18th April, 2.30 and 6.30 p.m. Conference in Price Street Chapel, **Birkenhead**, 21st April, 2.30 and 6 p.m. Conference Manor Court Rooms, **Nuneaton**, 21st April, 3 and 6 p.m. J. C. Harvey, W. Kendrick and B. R. Mudditt. Conference in Ebenezer Hall, Kings Square, **Gloucester**, 21st April, 3 and 6 p.m. Conference in Fitzwilliam Hall, New Road, **Peterborough**, 21st April, 2.30 and 6 p.m. Fifth Annual Conference for Young Believers in Wetmoor Road Meeting Room, **Burton-on-Trent**, 21st April, 3 and 6.15 p.m. C. H. King and Luther Rees expected. Home Workers' Conference or Bible School, **Llanfairfechan**, April 4th to 11th. Particulars, H. G. Hall, Plas Menai. Holiday Conference, **Eastbourne**, April 17th to 22nd. F. A. Glover, G. Goodman, A. E. Green and J. Stephen expected. Particulars, A. Pulling, 34 Nottingham Road, Leyton, London, E.10. S.S. Teachers' Conference, **Littlehampton**, April 17th to 22nd. M. Kagan, C. Rogers and G. Vine expected. Particulars C. F. Kennedy, Belgrave House

REPORTS.—W. K. Steédman had Gospel meetings in Temperance Halls, **Pembroke Docks**. People turned out well. Encouraging time. F. A. Glover reports: "**Sea Mills**, near Bristol, was the scene of our labours lately. It is a New Council House Colony presenting fine opportunities for Evangelistic enterprise. **Hornsey**, **Leytonstone**, **Thurrock**, and **Hornchurch** have also been visited. Conference at Helions, **Bumpshad**; hall packed, largest meeting for over 23 years, blessing granted. Ministry much appreciated. T. Baird paid helpful visit to **Folkestone**. H. E. Waddilove has had much to encourage in visits to **Bootle**, **Blackburn**, **Oswestry**, **Nottingham**, **Stockport**, **Peterboro** and **Kilburn**. Blessing granted in each district and some souls saved. Conference in Town Hall, **Chichester**, was a helpful time, a good company came together from surround-

ing assemblies. Appreciated ministry given by Messrs. Breally, Green, Fereday, and T. Baird. Home Workers' Conference in **margate**. Good attendance and interest. Messrs. Prentice, Woodhead, Glen and Stalton gave excellent reports, Messrs. Baird and Grant ministered the Word. Open-Air Workers' Meetings in Malden Hall, **London**. T. Baird ministered the Word. T. Baird paid helpful visits to **Horsham** and **Woolpit**, also **Bury St. Edmunds**. H. P. Barker gave helpful addresses to believers in Warwick Hall, **Manchester**. Percy Beard had good meetings in Hope Hall, **Manchester**.

IRELAND.

W. Stephenson and S. Gilpin have continued in the Gospel at **Carrickfergus** with a measure of interest. A hard place, but even there God has manifested His power to save. David Walker has had large Gospel Meetings in Adam Street Hall, **Belfast**. A few have professed to be saved. Joseph Glancy had large and interesting meetings at **Pintona**. W. Henderson and R. Lovè had Gospel Meetings in Drumurcher Portable Hall. Following the summer Tent work by Wm. Rodgers and Geo. Alexander, a large Sunday School and Gospel Meeting is now carried on in the Town Hall, Newton-Stewart. Interest increasing. Prayer valued. Dr. Matthews and Mr. Steel have been labouring together at **Kingsmills**. Mr. Knox at **Ahorey**. Messrs. McCullough and Bailie have given help in **Belfast**. Messrs. Stewart & Craig have had blessing at **Magherafelt**, largest meetings for years. Souls saved. Mr. McDonald has visited **Ahoghill** with blessing; Douglas at **Ardmore**; M'Cracken and M'Kelvey at **Kelmore**. Finegan at **Ballymoney**; Craig at **Strabane**; M'Ilwane and Wallace at **Ballylintagh** with blessing; Hawthorne some distance from Carrickfergus; Creighton at **Ramelton**; Campbell and Diack at Windsor Hall; Curran and Bunting at **Omagh**. Believers' Meetings at **Ballymena** good, and well attended. Messrs. Money-penny, Hughes, Walker, M'Cracken and others ministered the Word. Some have been added to Assembly at **Buckna**. Beattie is at **Newton-Stewart**, Megaw near **Londonderry**. Poots and Kells at **Moneydig**.

CANADA AND U.S.A.

The 39th Annual Conference at **Victoria**,

B.C., was a time when the presence of God was much realised. Messrs. Rae, Marshall, Fraser and M'Laren gave appreciated help. The last named—a grandson of the late Thos. M'Laren, has been giving much help in the Gospel, with blessed results, and hopes to go to British West Indies for further service in the Gospel. John M. Bernard gave much help in **Pittsburg** district for two months speaking on prophetic and other subjects which proved most helpful to the Lord's people. John Ferguson has given help in **Kansas City**. Encouraging meetings also with B. M. Nottage, a coloured brother in **Chicago**, who is very highly gifted as an evangelist and teacher. John Govan gave appreciated help in the Gospel and Ministry of the Word at **Youngstown**, Ohio, for several weeks. John Watt of Carlisle has given help in the Word at **Camden**, N.J., visit appreciated. S. M'Geachy had good meetings in **Toronto**—Swanwick Hall. Wm. Pinches gave help for two weeks in **Cleveland**. Visit much enjoyed.

Friends in the United States might kindly note that our esteemed brother, John Ferguson, 13,559 Stolpel Ave., Detroit, Mich., will be glad to enrol subscribers for "The Believer's Magazine."

WORLD FIELD.

Matthew Brown writing as from the East Godavari District, **India**, tells of having been out in camp, and having the joy of tramping the villages with the Gospel. On one of the large islands lately they had the joy of baptizing three men who had got saved. Later on they baptized other two believers in another place. At New Year time four days meetings were held in different centres and these proved helpful. S. O. Peake writing from **Talkad**, So. India, reports that a good number of patients have been coming to the Dispensary and when there have been under the sound of the Gospel as well as receiving Testaments and Tracts in Kanarese which they take back to their distant villages. The seed is being sown in this way. Villages have been visited where some have shown an interest in the Gospel. C. W. Kramer, **Guakmala**, Central Africa, tells of a happy time at New Year gatherings with Christians. There are now several small assemblies in the district, gathering to the name of the Lord Jesus Christ. A number of young men give help in the proclamation of the gospel, distribution of Gospel literature and Scrip-

ture portions. Quite a number have been baptized of late. Further conferences have been arranged for Easter time and prayer is requested for much blessing. Mr. and Mrs. Melville, **Kiangsi**, China, along with three Chinese brethren have had a happy time with the Gospel Tent. Some have been baptised. The Word has been preached, tracts have been given away and quite an interest manifested. **J. W. Clapham** writing us from **Port Said**, mentions that he is about to leave for New Zealand but hopes to be back in Palestine after the summer. Looking back over the past three years our brother sees much cause for thanksgiving and praise for how the Lord has been pleased to prosper and bless His work. In **Haifa** a bright and definite testimony has been set up. At **Jaffa** and **Tel Aviv** there is quite a small revival taking place among Palestinians and Russian Jewish Proselytes, numbers having been baptized and a breaking of bread meeting at which between 20 and 30 meet on the Lord's Day has been commenced midway between the two places. The Printing Press work goes on well.

ADDRESSES.

D. Mackenzie Miller should now be addressed at 36 Stamford Avenue, **Humbledon, Sunderland**. Correspondence for **George Garratt** should always be addressed to Box 1089 **Orillia Ontario**, Canada. Correspondence for Assembly formerly meeting 434 Franklin Ave., now at 541 Central Avenue, **Brooklyn, N.Y.**, to **Mr. J. Boyd**, 1469 Jefferson Avenue. Visitors are requested to take letters of commendation.

FALLEN ASLEEP.

James Lucas, **Prescot**, a brother greatly loved by all for his faithfulness to God, leaving behind him a testimony that will not readily be forgotten. **John Young**, **Crosshill**, **Crumlin**, saved over 40 years ago through Messrs. **Scott** and **Halyburton**, went right on to the end. Died praising God. A Faithful man who will be much missed. **Alexander Gemmell**, **Glasgow**. Many years in **Christ**, and well known. Was in fellowship with saints in **Cathcart Road**, **Holmlea**, **Uddingston** and **Elim Halls**. A faithful, devoted and consistent brother who will be much missed. **Ezekiel McClelland**, **Ballymena**, over 50 years in assembly, much used in ministry of the Word and preaching the Gospel, will be much missed. **Robert Hannah**, **Auchenheath**, aged 79. One of the first to meet with Assembly at **Kirkmuirhill**. A quiet, much esteemed brother, faithful to the end. **Mrs. James Connelly**, **Glenboig**. Saved 16 years ago in **Banbridge**, **Ireland**. In **Annathill** Assembly since

1920. After a long illness with much suffering borne patiently, she had a wonderful testimony. **George A. Sneddon**, **Banbridge**, aged 75. In Assembly for over 46 years. Well known all over Northern Ireland and far beyond as a man that feared God above many. See brief biography with Photo in March issue of "The Christian Worker." **William J. Bonner**, **Pawtucket, R.I., U.S.A.**, aged 71. Saved many years ago in **New Bradford**. In **Pawtucket** for the last 25 years. Was a godly brother who will be much missed. Brethren **Conaway**, **Halliday** and **MacGill** conducted the funeral services. **William Jones**, **Dumbarton**, aged 76. Saved 46 years ago. Met with Assembly for 43 years. Was an earnest gospeller, a true yoke-fellow in shepherd work, large hearted and gracious. Confined to house for some time owing to failing health. **John Cecil Hoyle**, **Toronto**, aged 86. Born in **Newcastle-on-Tyne**, and saved there when quite a youth. One of the early pioneer missionaries who went out to **Spain** to take up the work opened up by **R. C. Chapman**. Mr. Hoyle had a long, honourable record of fearless, self-denying service and was much used in opening up the country for the Gospel. The last 20 years of his life were spent in **Victoria, B.C.**, and **Toronto** where he took much interest in all matters relating to the Lord's work and workers. He leaves a widow, two sons and two daughters behind, all of whom are in **Canada** and the **States**. **John Barr**, son of Mr. and Mrs. **Robert Barr**, **Dreghorn**, aged 21. Passed into the presence of the Lord in whom he had learned to put his trust, leaving a clear testimony behind. As we go to press news has just come to hand that our brother, **A. Wanberg**, of **Lapland** was called home to be with the Lord on 17th February. Mr. Wanberg had to leave this country some months ago on account of illness. We hope to have fuller particulars next month.

Sums received for the Lord's Work and Workers

Sent to Missionaries in Lands Afar and Pioneering Evangelists labouring in needy and neglected places in the British Isles, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation or committee.

J. N. , Glasgow ,	£0	10	0
Orkney ,	2	0	0
A. T. O. ,	1	0	0
W. K. S. , Pembroke Dock ,	0	6	6
R. J. W. , Auckland ,	2	11	4
J. L. , Rutherglen ,	1	0	0

Total to February 20th, 7 7 10

IF YOU HAVE ENJOYED

this number of "The Believer's Magazine," and would like your friends to share in its ministry, send us a post card with your name and address and we will post you a dozen more copies for handing round, free of charge. You might mention to friends that they can have a copy posted direct to their address for the remainder of the year (March—December) for 2/-.

Thank you for this service!



John Ritchie

For 37 Years Editor of "The Believer's Magazine,"
who entered on his rest with Christ on 19th March, 1930.

The Editor Goes "Home."

"Write it before them . . . and note it in a Book, that it may be for the time to come."—(Isa. 30. 8).

VERY many in the home-land, and in lands beyond the seas, will feel a sense of personal loss, on hearing of the home-call of JOHN RITCHIE, for 37 years the Editor of *The Believer's Magazine*. With a sigh, as of relief, at his escape from "the last weariness—the final strife," he, quite unexpectedly passed swiftly over "to the other side," on the afternoon of March 19th, and is now "at home" with the Lord. For the past three or four years, there had been apparent a decided weakening of his faculties, the cumulative result of long overstrain of mind and body. There was, however, no reason to anticipate anything unusual, until a blast of treacherous March wind, found out a chink in the well-worn armour, and laid him low.

Born in the village of Old Meldrum, Aberdeenshire, on September 10th, 1853, he had in his personality, a good deal of the "granite" for which his native county is famous.

As a lad he had the advantage of sitting under the ministry of a good and godly man—Mr. Geo. Garrioch of the Free Church of Scotland, who often visited his home, and talked with him of the necessity of "the new birth." A young doctor, who had recently begun practice in the village, and who cared for the souls, as well as the bodies of his patients had taken up a Sunday School Class in connection with the church, and among the scholars who were deeply impressed by his earnest words, was "J. R."

The young doctor was Dr. Robert McKilliam, well known in London in later years, as the Editor of *The Morning Star*, and an able teacher of the Scriptures.

Teacher and scholar, met fully forty years after these early days, at a meeting in Devonshire House, London; this time, the "scholar" gave the address, and the "teacher" closed the meeting with prayer and thanksgiving. Needless to say it was a happy re-union.

In the years 1859-60 there came the memorable Revival, which swept over Scotland like a mighty flood, carrying thousands into the Kingdom of God. One result of that movement of Divine grace, was the raising up of a band of lay-preachers and evangelists drawn from various walks in life. Some were land-owners, like Hay MacDowall Grant, the laird of Arndilly; some were working men, like Duncan Matheson and James Turner, but all alike, fired with Gospel zeal, and love for perishing souls. Under the preaching of these men and their immediate successors the "dry bones" of Scottish Presbyterianism began to shake. In 1871 Donald Munro and others had meetings in the town of Inverurie, Aberdeenshire, where the subject of our memoir, was then employed. Tremendous opposition was encountered; personal violence was attempted on the preachers, but the Spirit of God was working mightily, and in one week twenty or more young men and women confessed faith in Christ, including "J. R.," who never hesitated to avow his spiritual birthday as April 2nd, 1871. After the departure of the evangelists, the young converts, who failed to find food for the new life begotten within them, in the ministrations from the pulpit, used to meet together for prayer and study of the Scriptures, and gradually came to see that the teaching and practices of the early believers

as revealed in "the Acts," and the Epistles was the path they should follow. Hearing that special meetings were being conducted by Donald Ross and others in the adjacent village of Old Rayne, and that believers were there meeting to remember the Lord, according to the pattern in the Book, a number of the young Christians walked over on a Lord's Day morning, and for the first time, saw the observance of the Lord's Supper, in its original simplicity.

They were "convinced of all" (1 Cor. 14. 24), and not long afterwards they too publicly obeyed the Lord in baptism, and commenced meeting to shew forth His death.

It soon became evident that the young grocer's assistant was endowed by the Holy Spirit, with the gift of the evangelist. Beginning in a quiet way to open his mouth in testimony for his Lord at kitchen meetings, in barns, and in joiner's shops, fitted out as meeting places, he "increased the more in strength" (Acts 9. 22) until his gift made room for him in wider spheres. His avidity for the Word of God; his wonderfully retentive memory; his fluent and flaming appeals to the consciences of his hearers; his indomitable zeal in the service of his Master, combined to mark him out as "a vessel unto honour." Soon the claims of spiritual work necessitated the abandonment of his material duties, and with the benediction of his brethren, he gave himself entirely to the Lord's work.

In June, 1877, he was united in marriage to Miss Jeanie Lindsay Liveston, of Forfar, in the house of a mutual friend, in the town of Kirriemuir, finding in her a true "helpmeet" for forty-six and a half years of married life. Her home-call in March, 1924, was a severe blow from which he never fully recovered.

The young couple set up their first home

in the village of Dalmellington, Ayrshire, where Mr. Ritchie had been in the midst of a gracious work of God, and where over 60 young believers required his care.

From thence in 1879 the home was moved to Kilmarnock, where a great ingathering of souls had taken place under the preaching of Rice T. Hopkins and Alex. Marshall, and where it was felt his help would be invaluable. Here also he found a convenient centre for his activities in preaching the Gospel, and also in ministering the Word to believers—another gift which now came into prominence. Here too in Kilmarnock there came into use the "pen of the ready writer," which was destined to carry his ministry to almost every part of the world. From the little home in Princes Street, Kilmarnock, *The Young Watchman* (the first of the Gospel magazines for young people) made its appearance 47 years ago. These were the days when the Editor acted as his own clerk, and packer, while one of the rooms of the house was converted into a temporary despatch room; and where on the day of issue another very young "watchman" (the present writer) supervised, as he thought, the processes of wrapping up, addressing, and stamping the various parcels of literature. Then followed *The Sunday School Worker's Magazine* (45 years ago); *The Little Ones' Treasury* (41 years ago); *The Believer's Magazine* (40 years ago), with others still later, and all the while in Scotland, England, Ireland and Wales, the ministry of the living voice, fraught with so much blessing to many souls, was continuing. The output of these magazines has now reached the total of 208,000 monthly; the results of this prolific and world-wide ministry, the day of Christ alone will declare.

"Of making many books there is no end"

(Eccl. 12. 12), the wise man said, and certainly the adage seems to be true of the departed author. In his fertile mind, guided by the Spirit of God, one after another, they were begotten in rapid succession. Pithy, pungent, and powerful in their appeal to the hearts of God's people; simple in diction, spiritual in tone, steadfast in their adherence to Holy Writ, suited especially to the needs of young believers, these earlier books such as *The Tabernacle, Egypt to Canaan, Foundation Truths*, have run into many editions, and some of them have recently been translated into Continental languages. Over 200 volumes and booklets, besides hundreds of tracts have come from his pen, for he was a firm believer in the truth of the text which stands at the beginning of this article, and now that we shall hear his well-known voice no more on earth, "for the time to come," he will still speak to us of "things touching the King."

In the years of young manhood, the preaching of the Gospel was his forte, and there were few who excelled him, in holding the attention of an audience, by his incisive presentation of the foundation truths of the faith, illuminated as his addresses were by striking phrase, illustrated by telling incident, interspersed by frequent flashes of homely humour, yet always thrusting for the consciences of his hearers. "J. R." was a born organizer, and had the happy knack of inspiring courage and confidence in young men, who had a heart for the service of the Lord.

The Summer work in the villages, which for several successive summers he organised, and in which he got young men on holiday to join him, resulted in systematic house-to-house visitation, and open-air cam-

paings in the counties of Ayr, Stirling, Dumfries, Wigtown, Cumberland and elsewhere. Fred. S. Arnot and Chas. Swan of African fame, were among the early helpers in this fruitful work.

In the active years of middle life, when he felt called to give himself more closely to the rapidly increasing work of writing and publishing, he yet gave freely of his time in ministering to the people of God. In his home assembly at Kil-marnock he was the acknowledged and trusted leader, and some of his Sunday Afternoon Addresses, as well as week-night Bible Readings for young believers, will be remembered with a thrilling and thankful joy by many of us, while life shall last. Far afield, too he travelled, in response to urgent invitations from various parts of the country; a Conference here; a series of meetings, there; oftentimes taxing his physical and mental powers to the uttermost. As life passed the meridian, he was compelled to go slower. "The books and especially the parchments" (2 Tim. 4. 13), if the latter can be applied to the MSS. of magazine articles, claimed his chief attention, and long after the day's work should have been done, he burned "the midnight oil," to light the lamp of truth in others. Now, after 55 years of untiring and unflinching service he is released.

In a bonny shaded corner of the cemetery at Troon, we laid the tired and wearied body to rest beside that of the devoted life-partner he missed so much, until "the morning." In the words of the hymn he loved so well, and which he so often asked us to sing, on the quiet of a Sunday evening in the old home, we say:—

"For ever with the Lord
Amen! so let it be."

J. R., Junr.

“With Christ”

BY THE LATE MR. JOHN RITCHIE.

Who passed to his rest with Christ on 19th March, 1930.

THE passing of a loved one who was “in Christ,” from this cold world to the homeland on which the heart had long been set, is an event that we usually associate with sorrow and with loss. To those who remain, who shall see the dear face and hear the familiar voice no longer here, it does and must bring sadness, and cause tears to flow. The living Lord “who knoweth our frame” (Psa. 103. 14), and is tenderly touched with our sorrows, who Himself wept at the grave in Bethany, does not chide or blame us for such sorrow. But He reminds His people that they are not to sorrow as those “who have no hope” (1 Thess. 4. 13). And in order that the heart, which has been made tender by the removal of an earthly loved one to the heavenly home, may be set and fixed on “things above,” more than it ever has been, He has given us in His Word the story of where our departed loved ones in Christ have gone, in whose company they now are, and how supremely happy they are in their new condition and surroundings. If He has not told us all that we would like to know, we may rest assured that love has not withheld anything that it saw would be good for us to know in our present state. Beyond what He has revealed we do not pry, but thankfully receive the Divine testimony as it is recorded in the Holy Book, as to how “well” (2 Kings 4. 26) it is with our loved ones who have gone from our view, and entered on the life beyond

the present. The language of the Word is very sweet, and its descriptions very beautiful, of their departure from the present world, their passage to that state upon which they have entered, and their present untold bliss in the presence of the Lord with whom now they rest. Like the eager emigrant who would catch the first glimpse of that shore towards which his vessel hies, whither loved friends have preceded and now await to welcome him—a land which he has already heard of, but is now about to see, may all who are Christ’s, who say and sing—

“Heaven is my Fatherland,
Heaven is my Home.”

be as eager to hear what God has said, and by faith’s clear eye to see what God has prepared for His own, in that unclothed, intermediate, and waiting state, which lies beyond Death and before Resurrection. Vain speculation and idle conjecture must not enter this region, for we can know nothing apart from what God has revealed. But what has been revealed and is recorded in the Word, faith receives and love enjoys, while hope looks onward to the hour when it shall enter on the blessedness of that “far better” condition, or—best of all—that which the personal return of the Lord may bring at any moment—resurrection and reunion in person, body and soul, dead and living, those who are there and we who are here, raised and changed in a moment, all with Christ and with each other.

In order to understand and appreciate aright the future bliss of those who are in Christ, it is needful to hear what the Word has to say of the present blessings which the Gospel brings to all who believe it. Were this but better known and more enjoyed,

less doubt and darkness would exist regarding that life beyond the grave.

THE BELIEVER'S PRESENT SALVATION. When a sinner discovers his need (Job 40. 4), and owns his guilt before God (Rom. 3. 19), the Gospel meets him with the good tidings of forgiveness of sins (Acts 13. 38), justification by grace (Rom. 3. 24), and instant salvation (Eph. 1. 13), through faith in Christ (Acts 16. 31; Rom. 1. 16). On believing, he is at once saved (Eph. 2. 8; he becomes a possessor of eternal life (1 John 5. 13), is accepted in the Beloved (Eph. 1. 6), sealed by the Spirit (Eph. 1. 13), and "in Christ Jesus" (Rom. 8. 1). In the happy assurance of these blessings, he goes forth "a man IN Christ" (2 Cor. 12. 1), to live FOR Christ (Phil. 1. 21), in the blessed prospect of being WITH Christ (1 Thess. 5. 10). Whether the end of his course on earth be by death, or at the personal return of the Lord, his future is to be "with Him."

DEATH. To the Christian, death is a conquered foe. For him it has been stripped of its power (Heb. 2. 14), and has lost its sting (1 Cor. 15. 56). The valley of "the shadow of death" (Psa. 23. 3) is there, but for him the gloom of death is illuminated, and the fear of the grave is dissipated. Christ has been there before him, and the pathway opened up by Him is left for the pilgrim to pass through "dry shod."

DEPARTURE. The language of the Word of God is very rich and varied in describing the change. The Apostle Paul, in writing to his beloved Philippians, says, "I have a desire to depart and to be with Christ (Phil. 1. 23). And when the end was full in view he wrote, "the time of my DEPARTURE is at hand" (2 Tim. 4. 6). The word he uses has in it the loosing of a cable, the

weighing of an anchor, the unmooring of a ship, so that the voyager may set sail for the Home-land. For him, the cold Roman prison, with its coarse soldier warder, was to be left for the radiant presence of the Lord, and the company of the "spirits of the just."

DECEASE. Peter speaks of his "decease" (2 Pet. 1. 15) his exodus, and the word is used by our blessed Lord to describe His own "outgoing" (Luke 9. 31), from the world. Thus the saint passes from the place of his strangership to the land of his second birth, the home to which his brethren have one by one passed before him—their true Fatherland above.

SLEEP. "Our friend Lazarus SLEEPETH" (John 11. 11). "Some are fallen ASLEEP" (1 Cor. 15. 6). "Them which SLEEP in Jesus" (1 Thess. 4. 14). The figure of sleep is used to show that the activities of life in the present sphere are ended, that the Christian rests from his toils and his warfare. The word is never used of the soul, nor (as has been falsely said) to teach, that the dead in Christ are unconscious until resurrection. This is far from true. They "rest from their labours" here, but their "unclothed" (2 Cor. 5. 4) spirits now freed from the mortal body, are "with the Lord." We miss their presence with us, for they are "absent from the body," yet because we know they are "very far better," we would not wish them to be here again.

"AT HOME WITH THE LORD" (2 Cor. 5. 8, R.V.). Yes, "at home." What can be more comforting to the way-worn pilgrim, than to cross the threshold of his long-loved home! And thus it surely will be, when another of the ransomed is joyfully welcomed to the rest and peace of the heavenly home.

The Fatherhood of God.

BY DR. HARVEY OF CARDIFF.

THE doctrine of the Fatherhood of God has a special importance for us, negatively, because it is profaned and misused in the hands of many exponents of popular theology, and positively, because its truth leads us to the very heart of the Gospel.

I. THE FATHERHOOD OF GOD—AS RELATING TO OUR LORD JESUS CHRIST.

We need to observe a fundamental distinction between the Fatherhood of God as relating to our Lord Jesus Christ and as it concerns His creatures. This distinction is reflected in the charge which the Jews laid against our Lord, that He said that God was His Father, making Himself equal with God (John 5. 18). His unique relationship to the Father is expressed in every page of John's Gospel, which reveals Christ both in Eternity and in His earthly life as the Son of God.

This relation of the Only Begotten Son is enshrined in the mystery of the Trinity, but we have glimpses of it in such expressions as the following: "The Word was with God, and the Word was God. All things were made by Him." "We beheld His glory, the glory as of the only begotten of the Father." "The only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1. 1-18). "God ... hath ... spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds. Unto the Son He saith: 'Thy throne, O God, is for ever and ever'" (Hebrews 1. 1-14).

"Then said He: 'Lo, I come to do Thy

will, O God'" (Hebrews 10. 9). "God sent ... His Son into the world ... that the world through Him might be saved" (John 3. 17).

Thus we see our Lord Jesus revealed as very God, as our Creator, as the author of our salvation through His fulfilment of the will of God, and as the eternal Sovereign.

In His earthly life He made this unique relationship to the Father the foundation of all His ministry. Speaking to Nicodemus, He related to it the supreme purpose of His life (John 3. 16, 17).

The Jews sought to kill Him because He said that God was His Father, making Himself equal with God (John 5. 18). And He amplified this claim in a series of outstanding utterances throughout the chapter, declaring that the Father hath committed all judgment to the Son, that He hath given to the Son to have life in Himself, and that the dead shall hear His voice and live.

He accepted from Peter the worship due to the Son of God, and He claimed it from one whose eyes He opened (John 6. 69; 9. 35).

In a group of notable passages in chapter 8 of John's Gospel our Lord declared that He was the Light of the World, and that He proceeded forth and came from God; and He claimed that He lived in constant and absolute communion and harmony with the Father. This claim alone invests all of our Lord's words and actions with the authority and infallibility of God the Father (Verses 12, 18, 28, 38, 40, 42, 55).

The Jews took up stones to stone Him when He claimed unity with the Father, making Himself God (John 10. 30, 33, 36). And the accusation brought before Pilate was that He ought to die, because He made Himself the Son of God (John 19. 7).

II. THE FATHERHOOD OF GOD—AS CONCERNING HIS CREATURES.

That God's creatures should be His children is a wonderful and awful thought, not to be taken lightly or in vain.

God made men responsive to Himself, and the expression of that response is the essence of spiritual life and spiritual worship. But sin entered into human life. Our first parents chose sin. We have chosen sin. Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Romans 5. 12). Sin destroyed the spiritual life of response to God, and we learn that our natural state is spiritual DEATH. This is expressed in Ephesians 2: "Dead in trespasses and sins (1); . . . children of disobedience (2); . . . children of wrath (3); . . . aliens, having no hope and without God in the world (12); . . . far off (13)."

Because of this our Lord said: "Except a man be born again he cannot see the Kingdom of God. Ye must be born again" (John 3. 3, 5, 7). Flesh and blood cannot inherit the Kingdom of God, for there shall in no wise enter into relation to God any thing that defileth (1 Corinthians 15. 50; Revelation 21. 27).

We have seen that our Lord Jesus came with power to give eternal life, to bring us into living relationship to God. The evangelist affirms it (John 1. 12). He Himself declared it (John 3. 14-17; 5. 21-26). And we learn that as death entered by sin Life has been brought by the settlement of that great question of sin. "Jesus our Lord was delivered for our offences and was raised again for our justification. . . . We have peace with God through our Lord Jesus Christ" (Romans 4. 24; 5. 1). This is the way, the only way. "For Christ also hath

once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3. 18).

We must always remember that our experience of the Fatherhood of God is ours by virtue of the Atoning Sacrifice of our Saviour. In the light of His Atonement, and in the light of His eternal Sovereignty, may we come to a true appreciation of the relation to our God which we enjoy through our Lord Jesus Christ.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God."

Fret Not Thyself!

(Psa. 37.).

By J. DOUGLAS JOWETT.

THE whole of Psalm 37., particularly the eighth verse is encouraging and strengthening to those whose barque is being tossed on the stormy seas of adversity. "This psalm is a sermon, and an excellent useful sermon it is, calculated not, as most of the psalms, for our devotion, but for our conversation. There is nothing in it of prayer or praise . . . but it is every bit instruction."*

The eighth verse in particular, as just stated, bears a message for every Christian. "Fret not thyself in any wise to do evil." The Revised Version is even more vivid. "Fret not thyself; it tendeth only to evil doing." Whichever version we prefer, we learn several important lessons. In the one case, we are taught that we need never fret in any wise, on any account, in any matter, at any moment; in the other, we are taught

*Rev. Matthew Henry. "Exposition." Vol. II.

the solemn lesson that if we dare to fret even for one single moment, it tendeth only to evil doing. "The moment a man begins to fret, so surely at that moment will he begin to sin."

Let us be perfectly frank. Has fretting at any time done the slightest bit of good? Has it ever relieved the pain, or lightened the heavy burden? Has it ever shortened the rough road, or turned the darkness into the glorious daylight? Nay, it increases rather than removes. Why then should one worry? Is it not absurd to imagine for a moment that the great God, whose eye is on the sparrow, who feeds the birds of the air, who clothes the flowers of the field in garments of matchless beauty, will forsake His children? "Consider the ravens," said the Master, "for they neither sow nor reap, which have neither store house nor barn. And God feedeth them. How much more are ye better than the fowls?"

Perhaps you say, "My cares are too many for God to alleviate and I don't want to bother Him with my worries." Make no such mistake. Nothing is too hard for the Almighty. No burden is too heavy for Him. "Come unto me," He says, "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me. For I am meek and lowly in heart. And ye shall find rest unto your souls. For my yoke is easy and my burden is light." There, indeed, is peace for the asking!

Furthermore, God, and God alone, can remove those cares. Nothing else is of any avail. When St. Theresa was laughed at because she wanted to build a great orphanage and had but three shillings in hand, she replied, "With three shillings Theresa can do nothing, but with God and three shill-

ings, there is nothing that Theresa cannot do."

Sometimes, particularly in small country fairs, one hears of medicines which are guaranteed (so the makers state) to cure all maladies, from toothache to chicken pox, from hay fever to varicose veins. No doubt you have seen such, or even gone so far as to sample the wares of the loud voiced quack. Needless to say all such wonderful concoctions are usually frauds. Only in Christ the Great Physician, can you find the Universal Healer of your ills. What is your particular care? Read on, and see the remedy the Lord graciously provides, free and without price.

Perhaps you are undergoing temptation. Even in our time, the devil goeth about "like a roaring lion, seeking whom he may devour." Yet God can heal you. Turn to Him immediately, give yourself into His hands, and He will indeed lead you in safety through the midst of the temptation. "Blessed is the man that maketh the Lord his trust," said the Psalmist. Let this be your prayer "O keep my soul and deliver me. For I put my trust in thee." And like its author, David, you will be kept in perfect peace.

Again, perhaps fear of death is hanging over you like the sword of Damocles. What lies beyond the grave, it is true, is a great mystery. Thousands have passed into the Great Beyond, yet none have ever returned to tell what they have seen. All that a man hath, said Job, will he give for his life, but death cannot be bribed. Yet if you are depending on the Blood, why should you worry? If you are not why not take Christ now and thus have a secure foundation. A little girl lay dying. "Papa, when will I go home?" "Perhaps to-day, darling,"

truthfully answered the sorrowing father. "To-day, so soon, papa! I am so glad!" answered the weary, yet happy little girl. "Having a desire to depart, and to be with Christ, which is far better." (Phil. 1. 23).

Perchance men have failed you. King Milan's advice to his son, published recently contains the following words, "Place no faith in any man. My greatest fault was in believing in the probity of others. There is neither faithfulness nor honesty in the world. All those who approach you are capable of treason." What did the prophet Jeremiah say: "Cursed is the man that trusteth in man and maketh flesh his arm BUT blessed is the man that trusteth in the Lord, and whose hope the Lord is." "Wait on the Lord," said David, "and He will strengthen thine heart. When my father and my mother forsake me, then the Lord will take me up."

To those who are surrounded on every hand by financial worries some words of comfort would not be out of place. Behold the one and only secret of happiness. Just cast your care upon the Lord, who is "the same yesterday, and to-day, and for ever." Market prices may fluctuate, banks may crash, thieves may break in and carry away the savings of a lifetime. He alone remains constant, He alone never changes. Pray through, and if the Lord see fit, He will restore you to your former prosperity. Think, if you please, of Job. His money was lost, like yours. But it returned a thousandfold. Think it over. The Lord WILL provide.

Perhaps, struggling to make both ends meet, you are envious of your neighbour's wealth. How much does the millionaire's wealth profit him when he lies in his last resting place? Contrast the reward of the

Christian "Henceforth a crown of righteousness." "Riches profit not in the day of wrath," said Solomon, "but righteousness delivereth from death." "All things work together for good to them that love God, to them who are the called according to His purpose."

Finally, whatever your spiritual ailment, draw near to God in prayer, and YOU WILL BE HEALED. Christ alone can bind up the broken heart, stop the dull ache, and bring rest, sweet rest!

THE JEHOVAH TITLES IN PSALM 23.

1. **Jehovah-Rohi**—"The Lord is my Shepherd" (Psa. 23. 1).
 2. **Jehovah-Jireh**—"The Lord will provide" (Gen. 22. 14); "I shall not want." (Psa. 23. 1).
 3. **Jehovah-Shalom**—"The Lord send peace" (Judges 6. 24). "The waters of quietness" (marg.) (v. 2).
 4. **Jehovah-Ropheca**—"The Lord that healeth thee" (Exod. 15. 26). "He restoreth my soul" (v. 3).
 5. **Jehovah-Tsidkenu**—"The Lord our righteousness" (Jer. 23. 6). "He leadeth me in the paths of righteousness" (v. 3).
 6. **Jehovah-Shammah**—"The Lord is there" (Ezek. 48. 35). "Thou art with me" (v. 4).
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| } | Jehovah-Nissi —"The Lord my banner" (Exod. 17. 15).
Jehovah-Sabaoth —"The Lord of hosts" (1 Sam. 1. 3, etc.).
Jehovah-Eleyon —"The Lord most high" (Psa. 7. 17, etc.). "Thou preparest a table before me in the presence of mine enemies" (v. 5). |
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8. **Jehovah-Mekadeschem**—"The Lord that sanctifieth you" (Exod. 31. 13, etc.). "Thou anoinest my head with oil" (v. 5).

Why should I ever careful be
 When such a God is mine
 He watches o'er me night and day
 An tells me **Mine** is thine.

Studies in Philippians.

Concluding Article.

BY ANDREW BORLAND, M.A.

THE closing words of this epistle are among the most beautiful of the whole volume of Scripture. How they breathe of the very atmosphere of heaven, and exemplify the teaching which has been the dominant note of the entire letter! There are five outstanding characteristics.

1ST. *The Garrisoned Heart.* This is expressed in words so familiar to our Christian ears that oftentimes their very import is lost in the familiarity which breeds contempt. "The peace of God which passes all understanding" keeps the heart and mind of the child of God who simply follows the instructions given in previous words. Praise, "rejoice in the Lord," prayer, "in everything by prayer and supplication with thanksgiving let your requests be made known unto God," and patience, "let your moderation be known unto all men" are the three regulating principles which lead the soul into the realm of experimental peace, where there is the serenity of a calm which is not easily disturbed. It is the very peace of the God of peace. May we each know more of it by studiously following the prescriptions given by one who knew how well they worked out in practice. For was not he himself in circumstances where only the possession of such peace could enable a man to write with such felicity of mind?

2ND. *A Beautiful Mind.* There is no apter way of impressing this matter than the repetition of the apostle's words themselves. "Finally, brethren, whatsoever

things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things. The question immediately arises, On what does your mind feed? The food of the mind determines the kind of man. A man is, says an old proverb, what he eats. And that is truer in a moral sense than in a physical sense. Do we think on true things, on honest things, on just things, on lovely things, on things of good report, on virtuous things, on praiseworthy things? If we think on such things and perform the duties associated with them, then we have this guarantee that the God of peace will be with us, and will make us perfect in every good work to do His will, working in us that which is well pleasing in His sight.

3RD. *A Contented Spirit.* What a triumph of the grace of God revealed in the declaration of the prisoner of the Lord, "I have learned in whatsoever state I am to be content, I know how to be abased and how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me." That perfection of trust is not learned on the highway of life's Epicurean pleasures but on the pathway of persistent faith in God.

But his spirit can generously appreciate every little service rendered to make life more comfortable while he awaited his translation to a better world. Here there was giving and receiving, and he, the recipient, could look upon the gift of the Philippians, as an odour of a sweet smell,

a sacrifice, acceptable, well-pleasing to God. Cannot those who give find encouragement to give again, and cannot those who receive learn from the apostle's spirit and wish to appreciate in the estimate of heaven the sacrifice oftentimes entailed in the communication of things that are material?

4TH. *Christian Triumphs.* Few epistles close without a doxology. And this is no exception. "Now unto God, our father be glory for ever and ever. Amen." Fain would we stop here, but we are reminded that there are Christian intercourses and courtesies and we must salute every saint in Christ Jesus.

5TH. *Encircling Grace.* There the letter began. Here it ends. It is grace from first to last. We cannot do better than close with the words that bring the epistle to an end, "The grace of our Lord Jesus Christ be with you all. Amen."

Note.—For editorial reasons I have been asked to write a concluding article to this series which has been occupying these pages for a considerable time. That is no easy task, especially when some ground remains to be covered. Points arise for discussion which are not easily disposed of, and consequently these must be omitted in a concluding chapter. Taking leave for the meantime of a large number of readers, I feel it is my duty to thank all who have expressed their appreciation of the chapters, and to assure them that all the pleasure has not been on their side alone. May the Lord take all that has been of Himself and, applying it to our hearts, raise the standard of our Christian living until we each endeavour by the help of His Spirit to "let the mind of Christ" dwell in us.

Our Fellow-Sufferer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, His agonies, and cries.

—Scotch Paraphrase.

Notes on the Apocalypse

CHAP. 14. 6-13. BY WM. HOSTE, B.A.

THE FINAL TESTIMONY.

FROM the triumph of God's grace in the final deliverance of the 144,000, our thoughts are brought back to God's final testimony to a rebellious world, before the pouring out of the vials of His wrath. This testimony is three-fold, an exhortation, a proclamation and a warning, and in each case by the intermediary of angels; and there is a good reason why it should be so, for during the Great Tribulation direct human testimony will be impossible. Angels play a notable part in the book and I see no reason to doubt the superhuman character of this final testimony.

"And I saw *another* angel" (in contradistinction, I suggest to the last angel mentioned, in chap. 11. 15, the sounder of the seventh trumpet—Michael's angels not coming into the reckoning) "fly in the midst of the heaven having the (Greek omits) everlasting gospel to preach to the earth-dwellers (*i.e.* the nations more actively engaged within the limits of the Roman Empire), and also "to every nation and kindred and tongue and people" (*i.e.*, the rest of the world). It is God's last appeal to man, reduced to its simplest requirements. "Fear God and give glory to Him and worship Him that made heaven and earth and the sea and the fountains of water." If any one should enquire in what the "gospel" of this message consists, the answer would be that in these last terrible times God's requirements of man, as proof of repentance and allegiance to Himself, is brought down to an acknowledgement of His Creatorship.

Though the word "gospel" does not occur in the Old Testament, the silver line of the gospel runs through the Scriptures from Genesis to Revelation, as well as from Matthew to Revelation. It varies in its manifestations, but is always the same in its real substance, the blessed Person of the Lord Jesus Christ, for apart from Him there never was, nor could be any "gospel." The gospel was preached to Abraham, "In thee (that is in his seed which is Christ) shall all nations be blessed" (see Gal. 3. 8). To Israel also, "Unto us was the gospel preached, *as well as unto them*" (Heb. 4. 2), that is the gospel of Canaan rest, type of rest in Christ "which remaineth to the people of God" (v. 9). Further there is the gospel of the Kingdom, which our Lord preached (Matt. 4. 23; 9. 35), and which will be preached again in the last evil days of Israel's testimony (Matt. 24. 14). "The Kingdom of Heaven (of which Christ is the King) is at hand," but of course only on the ground of Atonement and over a repentant nation. This is to be carefully distinguished from the gospel of the grace of God (Acts 20. 21). No phase of the gospel whether preached before, or under law, or in the present dispensation could be, realized except on the basis of the death and resurrection of Christ, and it is only in the gospel of the grace of God that this is fully revealed. All these presentations of the gospel will be superseded in the last phase by the simple appeal to recognise the Creator-glory of God. Why it is called an "everlasting gospel" may not be at first sight plain, it may be because from the beginning, before God was revealed in His redemptive character the creature was always responsible to glorify Him as Creator; and here God's requirements are once more reduced

to this their simplest expression. It is scarcely needful to point out how the whole hypothesis of evolution, confessedly without an iota of scientific proof, is a pseudo-scientific, anti-scriptural, Satanic attack on the Creatorship of God and is surely preparing the way for the great atheistic rebellion of the last days. The appeal to bow before God as Creator is enforced by a solemn declaration of the near approach of judgment. Then follows (v. 8) another angel proclaiming the fall of Babylon, the great religious confederacy of the last days. Rome and her daughters, all united in the exaltation of Man and in the rejection of their own fall and guilt before God—and of His grace through the blood of Christ, shed for the remission of sins.

We shall hope to deal more fully with this important subject in its place, when we come to chapters 17 and 18. The reason of her fall is indicated, "because she made all the nations drink of the wine of the wrath of her fornication." Yet a third angel (v. 9) proclaims his message this time "in a loud voice"—a solemn warning against worshipping the beast and his image and taking his mark in the forehead or hand. The same shall drink of the wine of the wrath of God "without mixture," that is Judgment unalloyed in contrast with the "cup full of mixture" of Psalm 75. 8 ("temporal judgments *mixed* with mercy), a cup that can never be exhausted, a torment without cessation or end, and no rest afforded day or night. How utterly vain are the denials of future punishment and its unremitting character in view of such statements as these! (v. 12). "Here is (*i.e.* comes in) the patience of the saints—who in contrast with the worshippers of the beast—keep the commandments of God and

the faith of Jesus." Rather than meet such an awful judgment as above, it were better to suffer the extreme penalty, as the voice from heaven declares. "Write, Blessed are the dead which die in the Lord from henceforth." This is true in all time, but specially of those who choose death rather than incur Divine vengeance in this last hour, as the words "from henceforth" show. Such find rest from their labours, and also reward, "for their works follow *with* them" (v. 13, R.V.)

"The Well in the Desert."

"God opened her eyes, and she saw a well of water" (Gen. 21. 19).

When the water is spent in the pitcher,
And the outcast weeps alone,
Near at hand, in the desert land,
Is a fountain all unknown.

A fountain whose living waters,
From the springs of His love are fed.
Who numbers the stars of heaven,
And the hairs of the wanderer's head.

He opens the eyes that were weeping,
That fountain of life they see;
It flowed from his side in the day that he died,
O, thirsting soul, for thee!

In the noon of the burning desert
That marvellous fount unsealed;
In the drought of the soul despairing
Christ, Christ revealed.

Christ for the wilderness journey;
Christ when the journey is past;
Christ the beginning and ending;
Christ the first and the last.

He daily spreads a glorious feast,
And at His table dine:
The whole creation, man and beast,
And He's a Friend of mine.

The Epistle to the Romans.

By J. M. DAVIES OF INDIA.

(Continued from page 67).

TO be free from all legalism and yet the slave of the grace of God, abandoned to the will and Spirit of God, these are the earmarks of those who have known their place as sons in their Father's home.

THE CRY OF THE SPIRIT—THE PLEA OF SONSHIP.

Ye have received, or ye have been made the recipients of the Spirit of adoption, whereby we cry Abba-Father. Three times are we told in the New Testament, that we have been made the recipients of the Holy Spirit, each time with a different result. In the other two (1 Cor. 2. 12; 2 Tim. 1. 7), it is that we might know the things that are freely given us of God, and boldly speak of what He has done for us that are emphasised. But here it is the heart crying out with spontaneity, with joy "Abba-Father." The filial emotions having been deeply stirred, and the love of God having cast out fear, the believer gives utterance to those words used by our Lord Himself in the hour of His deep agony—"Abba-Father."

As long as there is lurking any legal fear as to our acceptance our language will be that of the returning prodigal "Make me as one of thy hired servants." But the Gospel gives us to know our place as sons. By the cross we have received the "adoption of sons" (Gal. 4. 5) we have received our place as sons in the Father's house to enjoy the Father's love and bounty. Thus adoption is used in a two-fold sense in the New Testament. The one is our position and

privilege now, deliverance from the law, and is illustrated in Israel's deliverance from Ishmael's mocking when Hagar was sent away. The other is our destiny, that which we wait for, the redemption of the body, the entering in upon our inheritance, which will be ours when He comes again.

THE WITNESS OF THE SPIRIT—THE PRIVILEGE OF SONSHIP.

"The Spirit Himself beareth witness with our spirits that we are the children of God." Not those who have been granted the place of sons only, but those who are children by birth, and therefore heirs, joint-heirs with Christ. As the promise that He should be the heir of the world was given to Abraham by faith, so here, personal merit is ruled out. Salvation is by faith and inheritance is on the same basis. Heirship is by way of birth.

The Holy Spirit testifies of Christ. He takes of the things of Christ and makes them plain to us, giving us to know our position in Him. In this chapter, so "pressed down and running over" we have a sample of the Spirit's witness. As the dove let out of the Ark brought back the olive leaf as evidence that the waters were abated from the earth, so the Spirit testifies "There is therefore now no condemnation." He witnesses to the validity and sufficiency of the work of Christ and to the security of the believer thereby. As the servant of Abraham took jewels of silver and jewels of gold to Rebekah and would occupy her heart with Isaac's wealth and her future, so the Spirit of God speaks comfortably to us, seeking to captivate our hearts for Him to Whom we have been betrothed. Our present blessings and future prospects are all gone over and over in this chapter. We are children now, heirs new, sons now, free

from condemnation now, free to walk with God now; while in the future the body will be redeemed, we will be glorified together, conformed to His image, and manifested, revealed together with Him. He will then be admired in all them that believe. Exultingly he cries "The sufferings of the present are not to be compared to the glory that is to be revealed unto (eis) us."

Thus the Spirit does not testify concerning anything good in us, but he will ever seek to magnify Christ to us. Like the anointing oil that was not to be poured upon flesh (Ex. 30. 32) his testimony is concerning the value of the Blood.

He bears witness with our spirits through the word, not through our physical feelings or soul emotions. His ministry will ever lead us to say "He must increase, I must decrease."

THE INTERCESSION OF THE SPIRIT—THE PARACLETE OF SONSHIP.

"We know not what we should pray for as we ought," but the Holy Spirit has been given to "take hold together with us." True prayer is spoken of as laying hold upon God, and in this wonderful ministry, the Spirit takes hold together with us "Let him take hold of my strength that he may make peace with me" (Isa. 27. 5). He maketh intercession with groanings that cannot be uttered. Human language is insufficient to express the petitions. Hence the unutterable groanings. In the same section we read of a "*groaning creation*," referring to creation waiting, longingly expecting the manifestation, the unveiling of the sons of God, for then shall creation be delivered from its bondage to corruption. In the meantime creation's song is all in the minor key. All creation is uttering a common groan. Listen to the rustle of the wind in

the trees and the bleat of the sheep. *We ourselves also groan* (what perfectionists do I cannot tell!) Burdened with conditions that oftentimes cause us to bow in shame and confession, we groan, waiting for the redemption of the body. Similarly the Paraclete—the comforter, given to lay hold together with us maketh intercession for us with groanings unutterable, but the explorer of hearts knoweth the mind of the Spirit, and we know that He, the Spirit, aideth us in all things for good who love God (Syriac version of v. 28). As one called alongside to help we can depend on His ministry in all we seek to do for His glory. At the same time we know that all things work together for good to those who love God, who are called according to His purpose. God's eternal purpose is to conform us to the image of His Son, and all things are planned together with that end in view. Every circumstance and every vicissitude of life that we are called to pass through has this one aim, our ultimate conformity to the Son of God. When this will eventually be accomplished, Christ will be the first-born among many brethren, the first in rank, first in honour. Among all things He will have the pre-eminence.

SUMMARY.

Summarising the salvation of the believer in five words pregnant with eternal issues the apostle utters a challenge. Having been *foreknown*; *predestinated* to a glorious destiny; *effectually called* by the gospel; *justified* by grace through the blood; and in the purpose of God already *glorified*. What shall we then say to these things? If God be resolved and engaged to bring us through, who can be against us? Who would set briers and thorns against Him in battle? He would go through them, He

would burn them together (Isa. 27. 4).

The Cross—"He spared not His own son."

The empty tomb—"Yea rather that is risen again."

The occupied throne—"Who is even at the right hand of God" all unite in re-assuring the believer that "all is well." Thus dwelling on high, from his place of defence, the cleft of the rock, he issues his defiant challenge. "Who will contend with me? Let us stand together. Who is mine adversary? Let him come near to me. The adversary, the accuser of the brethren will draw near to accuse, but the Lord Himself will rebuke him, and the saints will overcome him by the Blood of the Lamb and the Word of God, the word of their testimony.

Who shall separate us from the love of Christ?

Does the fact that often times the believer is called to pass through tribulation, persecution, famine, nakedness, peril and sword prove that he is no longer the object of the love of Christ? The enemy and often our unbelieving heart would say yes, but in view of Calvary, where God advertised His own love to us, we are constrained to say "Now I know that thou lovest me, seeing thou hast not withheld thy son, thine only son from me."

As the Breast-Plate of the High-Priest was tied on to the Ephod with a lace of blue and chains of gold that it be not *loosed* from the Ephod, so nothing in earth or hell, or earth and hell combined; nothing in the past, present or future can separate the believer from the love of God which is in Jesus Christ our Lord.

Having loved His own—He loved them to the end.

The Urim and Thummim.

BY WILLIAM HALSTED, LONDON.

OUR gracious God and Father has, in the Holy Scriptures given unto us a mine of wealth; an inexhaustible treasure house. In which by the Holy Spirit's enabling we can continually find things "New and Old."

Some lie on the surface. Others need searching for, and deep digging to obtain.

The full knowledge of some, seems purposely hidden. Take for instance the Urim and Thummim. What they were does not seem to be known. Where they were is plainly stated in Exod. 28. 30. In the Breastplate of Judgment on Aaron's heart. The seat of divine affection.

Both words in the original are in the plural. Urim, meaning Lights, and Thummim Perfections. Through them God communicated His mind and will. So Joshua was set before Eleazar the priest who enquired, or asked counsel for him, after the judgment of Urim, before the Lord (Numbers 27. 21).

Again, one of the darkest days in the history of Saul, was when he enquired of the Lord, and He answered him not, neither by dreams, nor by Urim (1 Samuel 28. 6). His doom was sealed. In the days of Ezra and Nehemiah, these precious things seem to have been lost, never to return. So the children of the priests who could not find their register, were forbidden "To eat of the most holy things, till there stood up a priest with Urim and Thummim" (Ezra 2. 62, 63) God's mind could not be known. Now the question arises, Has such a priest since appeared? Have we now one through whom the mind and will of God can be obtained?

Praise the Lord! In the Lord Jesus Christ, we have one in whom that which was typified in the Urim and Thummim, has been fully made known.

We are always safe in looking for Christ, in all the types and shadows of the law. So, in Aaron the High Priest (whose robes of glory and beauty fitted him for ministering unto the Lord), we have a type of our Lord Jesus Christ, whose person glorifies all His service as our Great High Priest, which He renders unto God, on the behalf of His people. Because He is the Son.

In the sanctuary He bears on His heart, not only the names of all "His own" but also His judgment of them before God. In His Lights and Perfections they shine. Through Him they can always receive divine communications, and get to know the mind and will of God.

In Hebrews, chapter 3 verse 1, As holy brethren, partakers of the heavenly calling, we are exhorted to, "Consider the Apostle and High Priest of our profession—Jesus."

No, an Apostle is one who is sent from God, with a message for men; and a priest is one who appears before God, on behalf of men.

In Perfection we see these offices fulfilled in the Son of God become man. In Him, the Urim, we see intense light. "The effulgence of God's glory." Manifesting God, Who is invisible. Making Him known. Coming down to poor, dark, sinful men to make the heart and mind of God known. Coming so near as to speak to them, and give them the message, "That God is Light, and in Him is no darkness at all." As He did for instance to the poor sinner and her accusers in John 8. So in all His life and words on earth, He was, "God manifestly seen, and heard, and heaven's beloved One."

Every word he said, was an expression of Himself. When they said, "Who art thou?" His answer was, "Altogether that which I also say to you" (John 8. 25, N.T.).

"The Light was the Light of men," searching and manifesting them; and also making known to them the heart of God. He could say to the poor convicted sinner, "Thy sins be forgiven"; "Go in peace." To the once blind man, who desired to know who the Son of God was, He said, "Thou hast both seen Him, and it is He that talketh with thee." No wonder he worshipped Him. How often He spoke of Himself as "The Sent One." God speaking in the Son. "For He whom God hath sent, speaketh the words of God."

In Hebrews, chapter 1 Christ as the "Urim" is seen. God speaking in the Son. The out-shining of His glory. Making God known from His eternal dwelling place; "The bosom of the Father."

How blessed to listen to His words, and how important to take heed to them. "Lest at any time we should let them slip." Especially in these apostate days in which our lot is cast.

In the second chapter of Hebrews, Christ as the "Thummim" is more especially seen. All the perfections of the Godhead are manifested in that lowly gracious man. "Made a little lower than the angels," for "The suffering of death," "Tasting death," by the grace of God, for every man (or thing). Blessed be His holy name! Perfected through suffering. Now crowned with glory and honour. Made like unto His brethren; presenting them to God in all the perfections of His glorious manhood. Man of a new order; satisfying God's heart, and meeting man's need. Priest of a new order; the order of Mel-

chisedek; never changing or passing away: ever living. How great He is: how gracious; how accessible. One through whom we can continually "Draw near." "Come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need."

God has come out from the thick darkness, unto men. Man has gone in unto God, in all the perfections of the Great Priest. It is worthy of notice that in the Epistle to the Hebrews, all these "Lights and Perfections," are seen in Him who bears that lowly gracious name of "Jesus." "The Same," who on earth, was known as the despised, and rejected "Jesus of Nazareth," is now "Crowned with glory and honour" (Chapter 2. 9). A Great High Priest; The Son of God (4. 14); "The Forerunner" (6. 20); Surety of a better covenant (7. 22). By whose blood we have boldness (liberty) to enter into the Holiest (10. 19). The Author and Finisher of faith (12. 2). Who suffered without the gate, that He might sanctify the people with His own blood, Blessed be His holy Name!

How the Holy Spirit delights to use that Name; but for us to do so, needs care and reverence. For He is our God. Such expressions as, "Dear Jesus," "Sweet Jesus," etc., are not only unscriptural, but also irreverent.

To us He is the Lord Jesus Christ. The Son of God who loved us and gave Himself for us. God manifest in the flesh; in Whom all the Lights and Perfections of the Godhead shine.

One blessed holy Person, the Christ of God.

Much dishonour has been done, and trouble caused, by unholy efforts to analyze, and divide His holy person. It is for us

to take Him as the Children of Israel partook of the Manna (What is it?) Pure and inscrutable; sweet to the taste; and nourishing to the soul. Or as the disciples did in Mark 4. 36, "They took Him even as He was" (or is).

There are depths of wisdom and knowledge, and heights of glory in Him, which we can never grasp; but there is sufficient to warm our hearts; cheer our spirits, and satisfy our longings. Until that blessed moment when His glory will burst upon us; and we shall see Him, as He is, and be like Him for ever.

"But the high mysteries of Thy name
An angel's grasp transcend;
The Father only (glorious claim!)
The Son can comprehend."

Selected Fragments.

THE LORDLY TABLE.

(Freely adapted from the French).

Here, Lord, Thy table spread,
For one more sweet remembrance,
Thy death in mystic semblance,
A feast of wine and bread.
With holy hands Thy saints draw near,
For what have Thy redeemed to fear,
Made nigh by precious blood?
We worship Thee, our God.

Rich blessings from above,
Which Thine own hand bestoweth,
And all Thy mercy showeth,
Blessed symbols of Thy love;
In silent accents they proclaim
To every one that loves Thy name
Eternal victory won,
And heav'n on earth begun.

The Gift of the Law.—"The law was given by Moses; grace and truth came by Jesus Christ." The law was given by a servant; it made men guilty: the pardon was given by an emperor; it set the guilty free.—S. Chrysostom.

EVIL SPEAKING.

Love is of God. Love to others is the reflection of God's love to us. It is the end of the commandment. It is the crowning grace of the Gospel. Without it all gifts and attainments are, in God's sight, but an empty sound.

How solemn the word!—"He that loveth not his brother" "is not of God," but "abideth in death." And can we love our brother and speak evil of him. There is, perhaps, no sin into which the Christian is more liable to fall, or of which he takes so little account, as that of evil speaking; and yet, by our blessed Lord, "evil thoughts" and "evil speaking" are classed along with "murders, adulteries, and thefts." What a horror then, should Christians have of this sin!

There are three considerations which should lead to greater watchfulness:—

(1.) "Evil speaking" and "blasphemy" are identical. They are only different translations of the same original word. In common parlance blasphemy is only used of evil speaking in reference to the Lord; but it is not so in Scripture. It is there used, in like manner, in reference to men. He who speaks evil of his brother wrongfully, is literally and scripturally guilty of blasphemy.

Kindness of the Rich to the Poor.

You say—"I have no room where to bestow my goods." You have the means of making room, never fear. I take you at your word. You need not pull down your barns. I will show you where you may better bestow your corn, where you may fence it in well, so that thieves may not be able to take it away. Enclose it in the heart of the poor, where no weevil can devour it, no lapse of time damage it. You have garners—the laps of the poor; you have garners—the houses of widows; you have garners—the mouths of infants. These are garners which last for ever, these are barns which no future plenty can require you to pull down. If the earth renders you fruits more plentiful than it received, how much more will the recompense of mercy render to you many times what you have bestowed!—S. Ambrose.

Christ in Heaven.

As in royal palaces, the most glorious object of all is not its walls of pearls nor roofs of gold, but the person of the king sitting on an exalted throne, so likewise in heaven—the glory of the place is not its being garnished with all manner of precious stones, but Christ Himself sitting on the throne of God.—S. Chrysostom.

The Blessedness of the Church.

"God hath blessed Thee for ever," is manifestly spoken of the Redeemer; or, since the Church is the body of Christ and He the Head of the Church, so as many as have believed in Christ are the members of Christ. These words, therefore, "God hath blessed Thee," mean—He hath blessed thy members, and filled thy body with all good things for ever.—S. Basil.

God's Churches.

Like harbours at sea, God established His churches that we might flee to them from the tossing of life's commotions and find still water. If we put in there for refuge, we need fear no surging of waves, no attacks of pirates, no violence of winds, no monsters of the deep; for the harbour is one safe sheltered from all these. The Church is the haven of souls.

Ephesian's Teaching.

One with Thee, all thy Life they know,
And all thou hast, possess;
In Thee they underwent all woe
And wrought all righteousness.
They rose upon Thy rising day,
With Thee to heaven, didst sore
Thou livest evermore, and they
Shall live for evermore.

The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns many showers, and frosts pass upon it before it comes to perfection; and though in winter it seems dead, it is gathering strength at the root.—Cowper.

Crumbs from His Table.

Justification.

1. We are justified by the **GRACE OF GOD**. That is the source of our justification—Rom. 3. 24; Titus 3. 7.
2. We are justified by the **OBEDIENCE OF CHRIST**. That is the basis on which it rests—Rom. 5. 19.
3. We are justified by the **BLOOD OF CHRIST**. That is the way it has been brought about—Rom. 5. 9.
4. We are justified by the **RESURRECTION OF CHRIST**. That is its confirmation—the proof that God has accepted the atonement of Christ—Rom. 4. 25.
5. We are justified by **FAITH**. That is the hand which lays hold of it—Rom. 5. 1; Gal. 3. 8.
6. We are justified by **works**. That is the proof we have it—James 2. 20-26.
7. It is all of **GOD**. "Who shall lay anything to the charge of God's elect? It is God that justifieth"—Rom. 8. 33.

He who denies God, subverts all religion. He who denies Christ, subverts the Gospel. No one can write a "Life of Christ" because it is not yet finished.

Men will wrangle for religion, write for it, fight for it, die for it, anything but live for it. Our faith must be tested. God builds no ships but what He sends to sea.

As sleeps the oak within the acorn, so sleeps heaven within the first cry, "ABBA, FATHER."

Jesus saith come unto Me :—

- For pardon (Eph. 1. 5, 6, 7).
- For comfort (Isa. 51. 2. 3).
- For health (Matt. 8. 16, 17).
- For strength (Phil. 4. 13).
- For holiness (John 15. 4. 5).
- For peace (John 14. 27).
- For joy (John 15. 10, 11).
- For rest (Matt. 11. 28).
- For happiness (Prov. 13. 17, 18).
- For eternal life (John 6. 47).

Hymns and Hymn Writers

By J. C. S.

“JOHN NEWTON, clerk, once an infidel and libertine, a servant of slaves in Africa, was by the rich mercy of our Lord and Saviour Jesus Christ preserved, pardoned and appointed to preach the faith he had long laboured to destroy.”

On a marble tablet in the churchyard at Olney this inscription is found. It was originally in St. Mary's Woolnoth Church, Lombard Street, London, and was removed to Olney Churchyard.

This was his own inscription written by himself and in doing so expressed the desire that it should be the only monument raised for him. He was the author of many of our loveliest hymns. He and William Coper were brought into close touch and friendship at Olney and they became the closest of friends. Together they composed or compiled the “Olney Hymns.”

Born in London, July 24th, 1725. His father was a sailor, his mother a godly woman who died while he was very young, while his father who survived her married again. His step-mother sent him away to school. He did not do any good there and formed bad companions. At eleven he left school and went four years to sea with his father. Before he was 16 he had four times made a profession, but it was only a profession. God allowed him to get farther away and deeper in the bondage of sin and death, keeping a constant eye upon him. After many wanderings and prodigalities and bitter experiences at home and abroad, he was saved, as Dan Crawford used to love to say “soundly and profoundly.” He

got a saving sight of the Crucified One, and tells his story like Murray M'Cheyne did in that world-wide known and sung hymn which has endeared itself to all God's children.

“I once was a stranger to grace and to God.”

Newton's conversion is told out in an equally great hymn, but alas! not so popularly or widely known which we are pleased to give here in full :

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

Oh, never till my latest breath,
Can I forget that look:
It seemed to charge me with His death
Though not a word He spoke.

A second look He gave which said,
I freely all forgive,
This blood is for thy ransom paid
I die that thou mayest live.

With pleasing grief and mournful joy
My spirit now is filled
That I should such a life destroy,
Yet live by Him I killed.

He wrote that universally loved and sung hymn :

How sweet the name of Jesus sounds
In a believer's ear,
It soothes his sorrows, heals his wounds
And drives away his fear.

Again he wrote—

Though troubles assail, and dangers afright,
Though friends should all fail and foes all unite.

Yet one thing secures us whatever betide
The Scriptures assure us the Lord will provide.

Again another wilderness hymn which also emphasises God's saving grace to him, and ought to be placed on the same platform as "I saw One hanging on a tree." is

Begone unbelief! My Saviour is near,
And for my relief will surely appear.
By prayer let me wrestle and He will perform
With Christ in the vessel, I smile at the storm.

Then we have two well known ones on prayer, *viz.* :

Behold the throne of grace
The promise calls us near
To seek our God and Father's face
Who loves to answer prayer.

and the other—

Come my soul thy suit prepare,
Jesus loves to answer prayer.
He Himself has bid thee pray
Therefore will not say thee nay.
Thou art coming to a King,
Large petitions with thee bring
For His grace and power is such
None can ever ask too much.

Again—

Glorious things of Thee are spoken
Zion city of our God.

Again—

Let us love and sing and wonder,
Let us praise the Saviour's Name,
He has hushed the law's loud thunder
He has quenched mount "Sinai's" flame.
He has washed us in His blood
He has brought us nigh to God.

Again—

May the grace of Christ our Saviour
And the Father's boundless love
With the Holy Spirit's favour
Rest upon us from above.

Again—

Poor, weak, and worthless though I am,
I have a Rich Almighty Friend,
Jesus! the Saviour is His Name
He freely loves and without end.

Again—

Precious Bible! what a treasure
Does the Word of God afford
All I want for life or pleasure
Food and medicine, shield and sword.
Let the world account me poor,
Having this, what need I more?

John Newton became Captain of a ship but God had other service for him than that, and through later years he preached the Saviour and His truth, which he had so long despised and denounced. He died at the age of 82. So he had a full life in which to redeem the past.

To all our readers who are interested in this series of articles I would say we hope to continue them for some time to come. I wish I could give more space to them. Any desirous of getting all the hymns quoted in this article will find them in full in a Hymn Book which J. Ritchie, Ltd., Publishers, Kilmarnock, can supply.

For the present our friend Mr. Erck of Tooting has had to step out of his articles on this subject owing to pressure of other things, but we hope again soon to have some more from his pen.

Divine Love.

He that dwelleth in love dwelleth in God
and God in him.

We might write over any Christian without love, "ICHABOD." It seems like a contradiction to say "a Christian without divine love," but if there is anything lacking in the Church at large at the present day it is the spirit of divine love. They have dropped to a lower plane, they love the things they like, whereas if we have divine love we love the unlovely things, we love the ungrateful, and those that despitefully use us.

The Believer's Question Box.

Questions for this column may be addressed to J. Charleton Steen, Roseneath, Buckhurst Hill, Essex or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2

Question A.—What does the phrase “Times of the Gentiles” mean? Do they begin after the Church is taken away or when?

Answer A.—Certainly not after, but before, for when the rapture takes place “the Times of the Gentiles” will nearly have run their course. The expression occurs in Luke 21. 24. “Jerusalem shall be trodden down of the Gentiles ‘until the times of the Gentiles be fulfilled.’” This phrase must of course be distinguished from another in Rom. 11. 25, “blindness in part is happened to Israel, ‘until the fulness of the Gentiles be come in,’”—which means, I think, till the number of the elect of the Gentiles of this dispensation be complete, or in other words till the last Gentile be added to the Church. The “times of the Gentiles” means the time of the ascendancy of the four great world powers: Babylon, Medo-Persia, Greece and Rome (see Dan. 2. 31-45; 7. 2-7, 17). The “times” then began when the Kingdom was transferred from Israel to Babylon. We may leave out of account the captivity of the Northern Kingdom, as Assyria is not counted among above powers. There were three captivities of the Southern Kingdom of Judah, those of Jehoiakim and his son, and finally eleven years later that of Zedekiah in 586 B.C. It is from this date, I believe, “the times” started. The remnant that returned later were not independent of the Persian Kings, and in our Lord’s time we find a Roman Governor at Jerusalem and the city still “trodden down of the Gentiles,” as it has been to this day, and is none the less actually so, though under the British mandate. The question of the disciples to the Lord in Acts 1. 6 was not lacking in intelligence, but the answer depended on the nation’s response to the apostle’s witness to the Resurrection. Had they repented and turned to the Lord, the Lord Jesus would have come back as the Stone cut out without hands of Daniel and wrested the kingdom by power from the Gentile kingdoms, pulverized them, and restored

it to Israel (Read Acts 3. 19-26 in R.V.). As it is, this is postponed till He comes in glory whose right it is, and all His saints with Him, for Israel though cast-away (apoballo, put aside, Rom. 11. 15), is not cast-away (apotheo, utterly repudiated—see verse 1).

Question B.—Does “judged of no man” (1 Cor. 2. 15) mean that you need no scriptural reference, for where you go in service? Also verse 6 what does the word “Perfect” teach?

Answer B.—The question of service does not appear to be in view here, but rather the judging of spiritual things, explained in verse 12 as “the things that are freely given to us of God.” Verse 15 is in contrast with the preceding verse ending with “neither can he know them, because they are spiritually discerned” (anakrino, lit. judged of, “sized up” as we say). This is the word translated in our verse “judgeth” and “judged.” The spiritual man judgeth of all things (i.e. spiritual things) yet he himself is judged of no man.” Alford adds here, “i.e. who is not spiritual,” but there may be a sense in which the spiritual, in contrast with the carnal man, cannot be judged of by anyone except the Lord. I think this is borne out by chap. 4. 3-4, where after speaking of his stewardship and its responsibilities, he adds, “But with me it is a very small thing that I should be judged (anakrino) of you or of man’s judgment (Greek—day), yea I judge not mine own self. For I know nothing against myself (i.e. of known unfaithfulness to his stewardship), yet am I not hereby justified, but He that judgeth me is the Lord.” In general principles the Word of God must guide; in details we cannot always find direct guidance there, but we use our spiritual intelligence or the counsels of spiritual brethren, “in each perplexing path of life,” after having definitely sought guidance from the Lord. We are not to judge the servants of the Lord. I think it is a very baneful and soul-withering habit for any to get into of always watching the Lord’s servants, and lightly passing judgment on their path. “What is that to thee?; follow thou Me,” would perhaps be our Lord’s word to such. In verse 6 the word perfect is teleios—“full-grown.” These gifted Corinthians were

"carnal, even babes in Christ." To them Paul made up his mind to preach nothing but "Jesus Christ and Him crucified"; but great as that subject is, he could not but include in that message where he found men enough "grown up" spiritually, to receive it, "the wisdom of God," even the unsearchable riches of Christ, that eye nor ear, nor heart of man could picture, but which God had revealed concerning Him by His Spirit in the Word.

Question C.—What is the significance of the different use of the "lamb" and the "goat" with regard to the offerings etc., in the Old Testament and in what aspect is the "goat" a type of Christ? How does it compare with the goat used in Matt. 25. as a type of professors and unbelievers?

Answer C.—Goats divide the hoof and chew the cud, and so were equally clean, and eligible for sacrifice as sheep. They formed part of the flock (Lev. 1. 2, 10). The various grades of sacrifices represented typically the varied estimates of Christ and of their need of different offerers. The bullock-offerer had an exalted view, the lamb or kid-offerer a lower, and the bird-offerer still less. The "handful of meal" offerer in the grades of the sin-offering represents one who just touches the "hem of His garment," with no appreciation of His work, but only a sense of need of Him. There may be very many such. Perhaps the choice being left between a lamb and a kid would be to emphasize the gracious desire of Jehovah, that no one should find himself unable to bring a sacrifice. Christ is for all, everywhere, in every age, for the smallest faith, for the least intelligence, for the youngest believer. We should grow in our appreciation of Him; we need never fear to exhaust His fulness. As for the figure in Matt. 25., the point on which emphasis is laid is simply the facility with which Christ will divide the nations, as a shepherd divides the sheep from the goats, placing the two companies on his right and left; but I do not think this touches the sacrificial value of the goat.

Question D.—What does "He who knew no sin was made sin for us" mean? Is sin here equivalent to a sin-offering (see 2 Cor. 5. 21).

Answer D.—It is sometimes easier to see

what a verse cannot mean, than what it does mean. An interpretation to be sound, must agree with the general teaching of Scripture (i.e., be "according to the analogy of the faith" (Rom. 12. 6 literal), and certainly not be in direct contradiction with any. Now to maintain that our Lord was made "the abominable thing" itself—sin, would be in contradiction to Scripture. He was never more personally Holy than when He was on the cross. "The sin-offering was most holy" (Lev. 6. 25, 29). Does it then mean that Christ was made "a sin-offering"? This would be a very simple explanation, were it the right one, which in my judgment it is not, for though the Hebrew equivalent for sin "Kha-tah" is often used in the secondary meaning of sin-offering; the first occurrence being Exod. 29. 4 (not Gen. 4. 7 as is often alleged on mistaken grounds, I believe), the Greek word is not properly so used. In its nearly 180 occurrences, hamartia ("missing the mark") the word here used for sin, there is only one place (Rom. 8. 3), where such a meaning as "offering for sin" is even suggested. In A.V. we have "for sin" in text and in margin "by an offering for sin," which however is reversed in the R.V. Grimm, the well-known Greek Test Lexicographer takes no notice of such a possible meaning in the New Testament; and Alford and Plumtree (Elliott's Com.) deny that such a meaning seems ever to be attached to the word anywhere, either in New Testament or LXX., and the Revisors do not at any rate suggest it here in 2 Cor. 6. However the fact that, as Alford notes, Augustine, Erasmus and one or two less known authorities, do stand for "sin-offering" here, must have its weight in our consideration. We will not condemn those who adopt it. The true meaning seems to me to be that sin is viewed here in the abstract, and Christ, as though when on the cross, sin was representatively concentrated in His Holy Person. Grimm quotes Rom. 7. 7. "Is the law sin?" as a parallel, and makes "made sin" as equivalent to treated as though He were a sinner, or I would suggest "the sinner" or as the embodiment of sin. Gal. 3. 13 would seem a parallel where "made a curse" means "bearing the curse."

Treasury Notes—"The Secret Place of the Most High." Psalms 91. 1-2.

THIS is the second psalm of the fourth book of the psalms. Moses wrote the first, Psa. 90, and if we are to accept Rabbinical tradition, he also wrote this one. Be that as it may the theme of Psalm 91 differs very greatly from Psalm 90. There it is the failure, folly, sin, ruin and shame of the "first Adam." Here it is the glorious triumphs of the last Adam, "The Lord out of heaven." This is a Messianic psalm, and speaks of our Lord. He and He only can fill this picture. Satan knew this and he applied it to Him in the temptation; but in doing it, he misquotes it and in doing that uses it deceitfully. Yet! *it is* of Christ it speaks. He is the He that begins it and ends it, *but* it is written for our comfort and consolation that we might have hope. There is no place in the Old Testament writings where we have gathered together in two short verses such glorious titles of Godhead—viz. "*Most High*," "The Almighty," "Jehovah," and lastly "Elohim."

The secret place of "The Most High." There is one guiding principle I seek to observe in my meditations on a theme—viz. to go back to first usage of it, theme or word or title; I find in so doing I touch the base of the revelation. Now taking this first title "Most High"—El-Helyon, we get God for the first time revealing Himself in this characteristic in Gen. 14. 18-22. It is used by Melchizedek. It comes to Abraham as a great revelation. It grips him, exalts him and holds him fast, so fast that when Satan's vile temptation, through Sodom's king comes, Abraham, in the strength of this wonderful revelation of God's character is able to get the victory. May our Melchizedek so reveal to us, and

lead our hearts into that "secret place" of that glorious possessor of all, and giver of all, that we too may get the victory. Alas! thousands of God's dear ones know nothing of this "secret place" and they are going down right and left—like ninepins; bartering their precious lives for Satan's goods. The temptation was "Give me the souls, and I will give you the goods." We are left here to preserve our souls, souls in the sense of lives, not to barter them for worldly gain, and find ourselves made rich at the awful cost of a soul found lost (*i.e.* a life lost) at the Judgment Seat of Christ, "The most High." He who says the sheep on a thousand hills are mine, the silver and the gold is mine, the earth is mine, and all in it are mine—How wealthy is "*El-Helyon*" God most High possessor of heaven and earth. "The secret place" of the "Most High," for His secrets are with them that fear Him. It is His pavillion, the secret of His tabernacle, resting in Himself of whom it is written—"Thou hast made me to trust from my mother's breasts," and again in Psalm 40, "I am poor and needy but the Lord—Adonahy (the Lord of possessions)—thinketh on me." It is a wilderness scene. The fourth book of the psalms is *that*. It answers to the book of Numbers, the book of the wanderings. It covers the whole of earth's night, and our passing through the scene. The psalm goes on to say that He Who dwelleth there shall *abide* (lodge, *i.e.* spend the night under the shadow of the Almighty—Shaddai). So we will try in our next notes to see what spending the night under the shadow of "Shaddai" means.

J. C. S.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for leading brethren in Assemblies to send in brief Reports Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month.

No charge for Insertion.

APRIL, 1930.

Made up March 25th.

SCOTLAND.

FORTHCOMING.—Tract Band Annual Conference in New Masonic Hall, London Road, **Kilmarnock**, Saturday, 5th April, 3 to 7.30 p.m. Speakers, Dr. W. H. Bishop, W. B. Farmer, J. Ritchie, Jun., and David M'Kinnon. Tract Band Annual Conference in Shuttle Street Hall, **Paisley**, Saturday, 5th April, 3.30 p.m. Speakers, J. L. Barrie, John Steel, R. Balloch and others. Annual Conference, Shield's Road Hall, **Flemington, Motherwell**, Saturday, 5th April, 3.30 to 8 p.m. Speakers, John Feely, Arthur Gilmour, James Milne and Isaac Ewan. Annual Conference, **Dufftown**, Wednesday, 9th April. Buckie and Portessie Joint Conference to be held at **Buckie**, Friday, 11th April. Annual Conference in Free Library Hall, **Hawick**, Saturday, 12th April, 3.30. Speakers, A. Borland, W. D. Whitelaw, Dr. W. H. Bishop and R. Balloch. S.S. Workers' Conference in Wellcroft Halls, **Glasgow**, Saturday, 12th April, 4 p.m. Speakers James Rait, Jas. Barrie and Archie Naismith. Annual Conference in Hillbank Hall, Cotton Road, **Dundee**, Monday, 14th April, 11 a.m. Speakers, T. R. Angus, P. Beard, A. Robertson and others. Annual Conference in Gospel Hall, **West Calder**, Saturday, 19th April, 3.30 till 8 p.m. Speakers, John Macdonald, Arthur Gilmour and others. Half Yearly S.S. Workers' Conference, Victoria Hall, **Ayr**, Saturday, 19th April, 4 p.m. Speakers, J. W. Ashby, E. S. Curzon and Wm. Stephen. Half Yearly Gatherings of Christians, April 19-22. 19th and 20th, Christian Institute; 21st and 22nd, City Halls, **Glasgow**. Speakers, J. C. M. Dawson, M. Goodman, J. W. Ashby, E. Curzon, J. E. Bevan, J. Ritchie, Jr., Dr. Kelly, Robt. Stephen, J. A. Gordon, P. J. Horne, W. Nicholls, A. Robertson and R. Wilding.

Women's Missionary Conference in Roman Road Hall, **Motherwell**, Saturday, 26th April, 3.30 p.m. Mrs. Cambridge, Mrs. Naismith and Mrs. Horne will give accounts of work amongst women in their various spheres of labour. Meetings for ministry of the Word in Walker Hall, **Footdee, Aberdeen**, Saturday, 26th April, 3 to 8.30 p.m. Communications to A. Forbes, 20 South Square, **Footdee, Aberdeen**. Renfrewshire Missionary Conference in Wilson St. Hall, **Renfrew**, Saturday, 3rd May, 3.30 p.m. Speakers, P. J. Horne, E. M. Warnock and R. J. Wilding. M. H. Grant commences Special Meetings at **Footdee, Aberdeen**, 31st March.

REPORTS.—Jas. L. Barrie had good finish at **Dumfries**, followed by 2 weeks' good meetings in Bethany Hall, **Stevenston**. Now in Ebenezer Hall, **Dreghorn**. Annual Conference at **Blackburn** was much enjoyed. Over 200 present. Helpful and Edifying ministry by Messrs. Steedman, Scott, M'Alonan and Douglas. Jas. Spence and John Jones had good Gospel Meetings in Craigiehall Street, **Glasgow**. Saints helped, some sinners saved and added. Hugh Mason had two weeks' Gospel Meetings at **Cairnbrock**, very large numbers attending, followed by three weeks in Kirkland Gospel Hall, **Leswalt**. Large Meetings with much interest. A number professed faith in Christ. M. H. Grant had meetings at **Lochgelly**. Some professed. Saints helped. James Spence and John Jones had well attended Gospel Meetings in **Ashgill**. Some saved. Continued interest shown. Murdo Mackenzie had some meetings in a barn at **Kintradwell**, Sutherland. The attendance very good and interest increasing. Ayrshire Missionary Conference held in Gospel Hall, **Auchinleck**, was

a very good meeting. Opening address was given by Jas. Wilson. Reports were given by Dr. Henderson, A. Robertson, P. J. Horne, Archie Naismith and A. Benton. Hall well filled. John Gilfillan had meetings for believers at **Lochee** and **Montrose** with interest and blessing.

ENGLAND AND WALES.

FORTHCOMING—Conference in Oddfellow's Hall, **Lacock**, Wilts., Wednesday, 2nd April, 3 and 6.30 p.m. Conference in Gospel Hall, Covent Garden, **Leamington Spa.**, 5th April, 3.30 and 6.30. P. J. Poole and D. Porter expected. Annual Conference in Acre Street Rooms, **Stroud**, 18th April, 2.45 and 6 p.m. George Hucklesby expected to minister the Word. Annual meetings in Trinity Hall, **Boston**, Lincs., 18th April, 11 a.m., 2.30 and 6 p.m. Correspondence W. Irwell, Carlton Rd. Tyneside Annual Conferences, People's Hall, Rye Hill, **Newcastle**, April 18th to 21st. E. Barker, M. Goodman and E. W. Rodgers expected. Annual Meetings in Assembly Room, **High Wycombe**, 21st April, 3 and 6 p.m. Conference in Toxteth Tabernacle, **Liverpool**, 18th April, 2.30 and 6 p.m. W. E. Vine, W. Hagan and L. W. G. Alexander expected. Conference in Gospel Hall, **Three Cups**, Heathfield, Sussex, 18th April, 2.30 and 6.30 p.m. Hamilton Hall Conference in Beaulah Baptist School-room, Clifford Road, **Bexhill on Sea**, 18th April, 3 and 6.15 p.m. Conference in Price Street Chapel, **Birkenhead**, 21st April, 2.30 and 6 p.m. Conference Manor Court Rooms, **Nuneaton**, 21st April, 3 and 6 p.m. J. C. Harvey, W. Kendrick and B. R. Mudditt. Conference in Ebenezer Hall, Kings Square, **Gloucester**, 21st April, 3 and 6 p.m. Conference in Fitzwilliam Hall, New Road, **Peterborough**, 21st April, 2.30 and 6 p.m. Fifth Annual Conference for Young Believers in Wetmoor Road Meeting Room, **Burton-on-Trent**, 21st April, 3 and 6.15 p.m. C. H. King and Luther Rees expected. Home Workers' Conference or Bible School, **Llanfairfechan**, April 4th to 11th. Particulars, H. G. Hall, Plas Menai. Holiday Conference, **Eastbourne**, April 17th to 22nd. F. A. Glover, G. Goodman, A. E. Green and J. Stephen expected. Particulars, A. Pulling, 34 Nottingham Road, Leyton, London, E.10. S.S. Teachers' Conference, **Littlehampton**, April 17th to 22nd. M. Kagan, C. Rogers and G. Vine expected. Particulars C. F. Kennedy, Belgrave House. 32nd Annual Gatherings in Forest Hall, **Nutley**, Sussex, Friday, 18th April, 3 and 6 p.m. Fellowship and help will be much appreciated. Manchester Easter Conference, April 18th to 21st, Friday and Saturday in Hope Hall, **Manchester**. Monday, in Irwell Hall, Salford. All meetings 2.30 to 8

p.m. C. F. Hogg, H. St. John, Crawford Tilsley, K. Morrison and C. T. Wright expected. **Peckham**. Burchill Road, Queen's Road, S.E., Monthly Conference, Saturday, 19th April, Afternoon, 4 to 4.30 for prayer. 4.30 to 5.15, Report of Summer's work in Essex by James M'Culloch. Tea, 5.15. Evening, 6 to 8 p.m. Subject, "The House of God under Four Metaphors" to be opened by J. Gilmour Wilson, Larbert, followed by others as the Lord may lead. **Leeds**. Easter Conference in Wesleyan Church, Dewsbury Road, Monday, 21st April. Speakers, A. Borland, K. D. Morrison and A. Douglas. Easter Conference, Monday, 21st April in Chalford Mission Room, **Chalford**, 3 and 6 p.m. Annual Conference in Victoria Hall, **Folkestone**, Monday, 21st April, 3 and 6.30 p.m. Annual Gathering in Gospel Hall, **Quenington**, 21st April, 2.15 and 6 p.m. Open-Air Meeting, 5 p.m. Conference in Stuart Hall, **Norwich**, 21st April, 11, 2.30 and 6.15. J. M'Alpine, Dr. Tilsley and others expected. Conference in Gospel Hall, Collett Road, **Ware**, 21st April, 3.30 and 5.45. Annual Gatherings, Slavanka, **Bournemouth**, May 6th to 8th. Subject, "Vital Truths of the Christian Faith." Speakers, E. S. Curzon, W. W. Fereday, Jas. Green, Wm. Green and E. T. Tarrant. M.S.C. Conference, **Keswick**, 6th to 9th June. Speakers, G. W. Ainsworth, A. H. Boulton, and W. E. Vine. Correspondence, Ronald Beattie, Kenilworth, Talbot Road, Carlisle. Conference in Ward St. Hall, **Guildford**, 9th June, 3 and 6 p.m. Speakers expected J. H. Gear, J. H. Prior, W. W. Allen and H. Dennett. Cardiff and District Annual Meetings for Christians, Wood St. Congregational Church. **Cardiff**, 1st and 2nd October. Communications, C. V. Lear, Tresco, Groeswen, near Taffs Well, Glam. Annual Fellowship Meetings, Raleigh St. Hall, **Plymouth**, Friday, 18th April, 11 a.m., 2.30 and 5.45 p.m.

REPORTS. Meetings for Young People were held at **Leytonstone**, **West Thurrock**, **South Hornchurch**, and **Seven Kings** with much blessing in each place. John Gilfillan had meetings at **Peckham**, **Enfield Highway**, near Kensington and **Saffron Walden**. T. Baird gave special addresses on Prayer at Mountjoy Hall, **Newport**, Mon. Missionary Conference in same hall brought together a large company. Reports were given by Messrs. M'Murdo, Nicholls and King, while Messrs. Stephen, Stradling and Baird ministered the Word. T. Baird gave help at **Ammanford**, where a good week's meetings were held; also for a week at **Penarth** on the subject of worship. Conference at **Blamormon**, Wales, was a hearty gathering. D. M'Murdo and T. Baird contributing. T. Hynd had in-

teresting meetings at **Eastbourne, Hastings, and Wadhurst**. Jas. Prentice and Jas. M'Culloch had meetings in **Manor Park, East Ham and Walthamstow** and later in **Kensington**. B. R. Mudditt is looking forward to the oncoming season for another Tent Campaign. Tent in use formerly is almost beyond repair and a new one will be required. If a suitable Tent and Pitch is forthcoming our brother is exercised about the need in **Hackney** district, and will value fellowship in prayer in these matters. An excellent site has been procured at **Ely**, western side of Cardiff, where it is proposed to build a new Hall, which would be in the midst of a new Corporation Housing Estate. Work has already begun in a temporary building. A good Sunday School has been gathered while adults have also been reached and some baptised. Further information could be had from E. Willie, 99 Westville Road, **Cardiff**. We are informed that the large Tent will be available for any who care to apply, all season.

IRELAND.

Mallow Street Hall, **Limerick** where a testimony has been carried on for nearly a century, had a refreshing time lately, through a visit of W. Kirkpatrick. A deep interest was created in the things of God. At least one was added to assembly and others interested. Diack and Campbell in **Windsor Hall, Belfast**; D. Walker in **Adam Street Hall, Belfast**; Lytle and Allen at **Granshaw**; Monymoney at **Mullarton**; McCracken and Douglas at **Market-hill**; M. McDonald at **Ahoghill**; F. Knox at **Ahorey**; D. Craig and J. Finegan at **Ballymoney**; R. Hawthorne at **Coleraine**, and since then, at **Armagh**; T. M'Kelvey at **Limavady**; Curran and Bunting at **Omagh**; Beattie and Rodgers at **Newtownstewart, Co. Tyrone**, some saved, others concerned. H. Creighton near **Ramelton, Co. Donegal**; S. Whitten at **Killey-leagh**; E. Hughes at **Whitehouse**. **Newmills** Believers' meetings, held as usual on March 17th was helpful and profitable. S. Gilpin and W. Stevenson had meetings at **Carrickfergus**. Believers' meetings at **Tullynare** were good. Ministry by Hawthorne, Douglas, Bailie and Stewart. Megaw at **Cullion**, good meetings; Dawson at **Cookstown**; Stewart and Craig at **Magherafelt**, good crowds coming, a few baptised and added to Magerafelt and Aughrim; Poots and Keels still at **Monedig**, people coming out well. Wallace at **Buckna**. J. Charleton Steen, although not quite recovered from his recent illness has taken the meetings in **Merrion Hall, Dublin**, during the month of March. Edward Hughes had encouraging meetings in **Old Whitehouse Gospel Hall** near **Belfast**. Meetings for Ministry and Missionary Reports will be held in **Merrion**

Hall, Dublin, 3rd to 6th June inclusive. H. P. Barker, E. S. Curzon, M. Goodman, A. Ginnings, W. W. Nicholls, C. J. Tilsley and others expected. Believers' Meetings at **Drumlugh, Newmills**, on 17th March, good and well attended. Wholesome ministry from Messrs. Bailey, Little, Beatty, Knox, M'Cracken and Craig.

CANADA AND U.S.A.

George Garratt spent two months in **Philadelphia** and **New Jersey**, having meetings and engaging in house to house visitation was able to reach many homes in this way and found it a glorious work. Mr. Garratt is hoping to evangelise a radius of 30 miles of home this summer. J. Ferguson and B. M. Nottage had two weeks' meetings in **Boulevard Hall, Detroit**. The meetings were very large and ministry was very helpful. Some souls were awakened and saved. B. M. Nottage hopes to visit **West Indies** soon. J. Ferguson paid visit to **Niagara Falls Assembly**. Wm. Beveridge gave help at **St. Catharines, Ont.** Messrs. Bain and Klabunda had some meetings at **Niagara Falls**. Some professed. Messrs. Bradford and Sheldrick had meetings in **Central Hall, Detroit**. W. H. Ferguson had meetings in **North Carolina and Virginia**, and has now returned to Michigan. Jas. Waugh had meetings in **Philadelphia** giving help to saint and sinner. W. F. Hunter also had meetings there with blessing. John Watt of Carlisle had meetings in **West Philadelphia** also in **Camden, N.J.** Wm. Pinches had meetings in **Welland, Can.**, also at **York, N.Y.** Annual Conference Gatherings, Oddfellows' Buildings, So. **Manchester, Conn.**, April 18th, 19th and 20th. D. M'Geachy had five weeks in **Pape Ave. Hall, Toronto**. J. T. Dickson had good meetings in **West Toronto**. R. Telfer had good meetings at **Brantford**. Some souls saved. Forty-fourth Annual Conference gatherings, **Massey Hall, Toronto**, April 17th to 20th. Messrs. M'Bain and Klabunda had five weeks' meetings at **Niagara Falls**. A number reached and saved. Christians cheered and blessed. Messrs. Wine-miller and Armstrong had Gospel Meetings in **Irvington, Jersey**. Unsaved difficult to reach.

AUSTRALASIA.

F. Bickerton has been doing a good work around the settlements in **Queensland**, giving Bible lessons in schools with hymns and prayer, and where possible having a Gospel meeting at night. Quite an interest has been shown amongst old and young. Homes have been personally visited and Gospel literature left in them, which, no doubt, will bear much fruit. M. Logg had meetings at **Fielding, Pohangina and Marton**. Forbes Macleod saw

some blessing at **Pukemiro**, where some were baptised and received into assembly, others are interested in these matters. Now in **Dunedin** for tent work in **Otago**, J. Spottiswoode has been giving help in **Roturua**. H. J. Bates had good meetings in **Wellington**.

WORLD FIELD.

An interesting note reaches us from **Handley Bird** of **Madras**. Writing from **Bombay** he mentions that he has been spending a few weeks in the great cities of **Calcutta** and **Bombay** which are full of opportunities for God. In **Calcutta** Mr. Bird was able to give Mr. Smele a helping hand. Had some wonderful open-air meetings and also some good meetings in the Hall, with a mixed company of Indians and Europeans. Some 15 break bread there now. In **Bombay** he found a company of young men from the **Godavery** and had a meeting in their quarters. The next morning some 8 or 10 of them came five miles across the city to break bread. Twenty-two gathered in all at that meeting. The first time for many years the feast in scriptural simplicity has been seen in this vast city. Meetings held in **Open-air** with interest. An interesting note reaches us from Mr. and Mrs. **Rew, Katango**, telling that following upon a week of special prayer and waiting upon God, some who had got out of the way for a time were restored to the Lord. Eleven who lately professed faith in Christ were baptised and received into fellowship and quite a nice work has been going on. An interest is being manifested in the unreached parts and some have gone forth witnessing for Christ with encouraging results. The need however, is great and prayer will be valued.

ADDRESSES.

Correspondence for **Niagara Falls** Assembly should be addressed to Mr. R. J. Hartley, 1144 Ontario Avenue, **Niagara Falls, Ontario, Canada**. Correspondence for **Victoria** Assembly should be addressed to Mr. Alexander Scroggie, 277 Michigan Street, **Victoria, B.C., Canada**. Correspondence for **Roman Road** Hall Assembly, **Motherwell**, should now be addressed to Mr. John Westwater, "Norvar," **Hamilton Road, Motherwell**.

FALLEN ASLEEP.

Mrs. Old, **Linlithgow**, aged 55. Bore a quiet and steady testimony and was a great help and comfort in the homes of both saved and unsaved. **John Mitchell**, **Glasgow**, aged 69. Many years in **Bethesda Hall, Linthouse**, now "with Christ." **Wm. Hall, Ashgill**, aged 72. Saved four years ago, baptised and received into **Ashgill** Assembly. Loved his Lord; a suc-

courer of many. **Mrs. Taylor**, **Belfast**. Associated with **Matchett St. Assembly** for many years. A sister greatly beloved. She wore the incorruptible apparel, even the ornament of a meek and quiet spirit; ever ready to show hospitality. A succourer of not a few messengers of the Cross, and many others. **Mrs. Edwin Davies**, **Abergavenny**, on 18th February to be with Christ, after 52 years in Assembly fellowship. **Mrs. Murray**, **New Stevenston**, a godly consistent sister in Assembly for 31 years. Well known to many. **Mrs. Jane Guyan**, **Footdee, Aberdeen**, aged 76, beloved wife of **James Guyan**. Well known in **Aberdeen** and **Sunderland**. Saved in early days; a succourer of many. **Mrs. Turnbull**, **Niagara Falls**. Saved at meetings held in **Goshen** by **T. Touzean**, 23 years ago. Baptised shortly afterwards. Met with believers in **Courtland, Tillsongburg** and **Niagara Falls**. Highly esteemed by all. **Lizzie Murray**, **Barrow in Furness**. Saved 35 years ago. Beloved by all who knew her.

Sums received for the Lord's Work and Workers

Sent to Missionaries in Lands Afar and Pioneering Evangelists labouring in needy and neglected places in the British Isles, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation or committee.

I. N., Glasgow,	£0 10 0
Belfast, (for Spain),	3 0 0
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Total to 25th March,	£9 13 8

The May Issue of "The Believer's Magazine" will (God willing) be a Special "In Memoriam" Number, and will contain selections from the late Mr. John Ritchie's writings as well as several recently written and hitherto unpublished papers. There will also appear Reminiscences of bygone days, and appreciations by well known servants of Christ, who knew the late Editor personally and of those who have followed and valued his written ministry in these pages during the past forty years.

Readers may rest assured that the line of testimony maintained in this magazine without a break, during all these years will remain unchanged, the present Editors being fully in sympathy with the truths advanced, and which they believe are still required for the edification and separation of God's people. Continued help from old and additional help from new friends will be valued.

Pastures for the Flock.

Selections from the 50 Years written ministry of John Ritchie, late Editor of "The Believer's Magazine," who passed "Home" on 19th March, 1930.

THE CHILD OF GOD :

HIS PLACE, HIS PATH, AND HIS PROSPECTS

THE entrance to God's family is by new and heavenly birth, and there is no other. To the learned Rabbi of Jerusalem, the Son of God said, "Marvel not that I said unto thee, 'Ye must be born again'" (John 3. 7), and so He speaks still. This new birth is a necessity not only for the irreligious and profane: it is as necessary for the sinner of the synagogue, who has all the outward trappings of what is called "the Christian religion," as for the worshipper in the idol temple, and the drunkard of the tavern. All by nature are children of wrath (Eph. 2. 3); by practice, children of disobedience (Eph. 2. 2); and the Divine Lord said to some who were recognized leaders in the religion of His time: "Ye are of your father the devil" (John 8. 44). By choice of denomination or creed, men may become members of what is called "the visible church," but only by birth of the Spirit (John 3. 5), through the Word (1 Peter 1. 23), do any enter the family of God. It is needful to emphasize and reiterate this, because so many are deceived by false teaching on this vital truth. One believes he is a child of God on the "Broad Church" theory of the Fatherhood of God, which makes all men God's children, apart from redemption or regeneration. The Ritualist has his new birth in the initiatory rite of baptism, wherein he is made "a child of God and an inheritor of the kingdom of heaven," and notwithstanding the fact that many of "the baptized" have expiated their crimes on the scaffold, and thousands more

are without creed or Christianity of any kind, some true Christians cling to "the church" in which such deception is not only practised, but by law authorized. The Lord will have something to say to them about that on a coming day. The true children are born, not by heredity or man's will, but "of God." And all who receive God's Son, believing on His Name, are so born of God (John 1. 12). They are children, begotten ones, having the life of God and the Divine nature (2 Pet. 1. 3). Thus are they made meet, or qualified, to become sharers of the lot of saints in light (Col. 1. 12), and can thank the Father who imparted to them this fitness, while in virtue of the love of God poured into their hearts by the Spirit (Rom. 5. 4), they love God and all who are begotten of Him (1 John 5. 2). They not only are "called the children of God," but as the R.V. tells us in four forgotten words of the A.V., "and *such* we ARE" (1 John 3. 2, R.V.). Not adopted, but born into the Divine family. And because "children, heirs; heirs of God, and joint-heirs with Christ" (Rom. 8. 17).

THE CHILDREN'S PLACE.

The titles "children" and "sons" are frequently regarded as synonymous, but they differ. "Children" views believers in their relationship to God, begotten of Him, having His life and character; "sons," as being legally set in full right and place, "son-placed," because sons born, as "adoption" in Scripture means, able also to enjoy that position because the Spirit of the Son dwells in them (Gal. 4. 6). "All of One," with the Firstborn, who is not ashamed to call them His "brethren" (Heb. 2. 11). In

Incarnation, He was the Only-begotten (John 3. 16), abiding alone (John 12. 24), but through death and resurrection, First-begotten of "many brethren" (Rom. 8. 26), God's "many sons," whom He is bringing to glory (Heb. 2. 10). *What an honour to be of the family of God, to be able to call God "Father," and all His Spirit-born children, "brethren"!*

It is the first relation one learns in nature, and also in grace. Long before we know what it is to be servants or stewards or witnesses, we are "children," and know the Father's love. And while, as days go by, other relations to God and aspects of Christian life may be learned, we never cease to be children, or get beyond nestling in the Father's bosom, in the warm experience of His love, and enjoyment of His care.

Our Father." O what gracious ways
And thoughts of love that Name conveys!
It tells us of the tender care
Beloved children ever share.

THE CHILDREN'S PATH.

Of the Son of God here on earth, it is said, "The world knew Him not" (John 1. 10); and of the children of God now, "The world knoweth us not, because it knew Him not" (1 John 3. 2). The path of the Son of God was one of rejection at the hands of the world, and so must the children's path ever be. If they become friends of the world, and rise to places of honour in it, it is because they are unlike their Lord and unfaithful to their calling. "In the world ye shall have tribulation" (John 16. 33), and the only way any who are born of God escape it, is by lowering their colours and sinking down to the level of the world. Then it will cease to trouble them. Separation from the world, while they pass

through it as "strangers and pilgrims" (1 Peter 1. 11), is the only path of safety and spiritual progress. When the people of God of ancient time were on their way to Canaan, they said to the king of the Amorites, *through whose country they desired to pass*: "Let us pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of thy wells; but we will go along by the king's highway, until we be past thy borders" (Num. 21. 21). Thus they would have been *in* the land of the Amorites, but not *of* it; strangers there, not at home; pilgrims passing through to the land of their inheritance. If the children of God maintained such a relation to the world through which they pass, none of them would be politicians, municipal rulers, or sharers in the election of those who are. They will render to Cæsar his dues, pay their taxes, and be subject to the powers that be (Rom. 13. 1-4), but never step aside from the "king's highway" to interfere with the world's affairs, or to remedy existing defects in its government. This is no part of their calling. They let "the dead bury their dead," and go on preaching Christ and the kingdom of God (Luke 9. 60; Acts 20. 25), shining as luminaries in the midst of the darkness (Phil. 2. 15).

THE CHILDREN'S PROSPECT.

"We know that when He shall be manifested, we shall be like Him" (1 John 3. 2, r.v.). "The earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8. 19, r.v.). Already sharers of grace, they await the promised glory. Then they shall be made like their Lord; fully conformed to the image of the Firstborn, as God has predestinated them (Rom. 8. 29) to be. Thus,

bearing the full image of the heavenly, God's many sons will be brought to glory, and there presented faultless in the presence of the Father (Heb. 2. 10; Jude 25). Then when the Lord appears in His glory, He will manifest them as "the sons of God" to the world, in which their high and holy calling had been unknown. What a day that will be!

"Thrice happy hour, and those thrice blest,
Who gather round the throne;
They share the honours of His rest,
Who have His conflict known."

CHRIST—THE CENTRE.

THE Person of Christ is God's centre. His purpose is, to gather unto, "and sum up all things in Christ" (Eph. 1. 10, r.v.). Christ is the Head of the New Creation. When the purpose of our God has been fulfilled, and when His will has been perfectly done, that new order of things will shine forth in its beauty, with Christ as its Centre, and its Head. All the disorder, and confusion, and sorrow, that we daily see down here, arise from the fact that Christ has been displaced. The world has rejected Christ; yea, even the professing Church refuses to own His claims as Lord, and God has written confusion on both, as the result. When Christ receives His place—and He will, on earth, as well as in heaven, in days to come—then the groan of earth, will cease, and the long-pent-up stream of blessing will flow to the ends of the earth. The desert shall then blossom as the rose: the earth shall yield its increase, and all nature shall rejoice. And what will bring about this wondrous change? Simply this, that Christ will have His place. The earthly people, who in their

blindness refused to own Him, and concerning whom He mourned in the bitterness of his soul—"How oft would I have gathered thy children, . . . but ye would not" (Matt. 23. 37)—will then be gathered around Him, joyfully owning Him as their Messiah-King. "Unto Him shall the gathering of the people be" (Gen. 42. 10). The world will then own His sceptre, and bow beneath His sway. Christ will have His place, and blessing in all its fulness, peace in all its plenty, will flow to the sons of men. We, of course, know that the time for all this has not come. The day of earth's blessing is yet in the future, yet we may gather some valuable lessons for our profit, from what God has told us of that coming day, and of what will usher it in. *Christ will have His true place*: that will be the secret of it all. And wherever Christ gets His true place now, blessing will be the result. Give Christ His place in the heart, and the reign of peace will be begun there. Give Christ His place in the home, and that home, like the home of Obededom, when the ark of God rested within it—will be blessed. Give Christ His place in the Church, in the midst of His gathered people, owning Him as Lord, His Word alone as law, and streams of grace and blessing will flow. The assembly will be as the garden of the Lord. Strife and division will be impossible there. One word will rule—the word of Christ. One law will prevail—the law of love. There is no gainsaying of this. It is a cardinal truth, clear as a sunbeam in the pages of the Word, and witnessed to in the experience of the saints. Dethrone Christ, and trouble begins. Put Christ out of His place, and sorrow breaks upon sorrow. There may be "second causes," as men may say, but

wherever there is barrenness, dearth, and darkness in a soul, a home, or an assembly, the root cause is this: Christ has not His place. While this continues, the setting right of points will effect nothing. To begin arranging the hands of a watch while the mainspring is broken, is only lost labour. The source of the breakdown must first be reached, and dealt with. After that, of course, set right the hands, if they so require. And so, dear fellow-saints it must be in the soul, and in the Church. The first restoration must be the restoration of Christ to *His place*. God will not acknowledge less. He will write confusion upon every effort to set up the Church in outward form, if Christ has not His place as Centre and as Lord.

SEPARATION FROM THE WORLD

(Read John 17. 6; Gal. 1. 4; 1 John 2. 16).

IN the "upper room" discourse of the Lord to His disciples (John 14.-16.), and His prayer (John 17.) for them, many references are made to His people's relation to the world, and in the subsequent Epistles written to individual saints and assemblies of believers, there is very much in the way of definite teaching and practical exhortation on the same subject. Most of God's people spend the greatest part of their time in the world, buying and selling, serving or employing, working alongside, and otherwise mingling with all sorts of people. It is of the utmost importance to the Christian to know what God says in His Word, and what he is expected to give effect to, regarding the believer's relation to and position in the world of the ungodly all around

him. From lack of this knowledge, or its use in daily practice, many who profess the Christian name become so entangled in the meshes of "the present evil world," that they cease to be known among men as the people of God, and cease to bear any testimony for the Lord, whose they profess to be, among those that know Him not.

THE WORLD AS IT NOW IS.

The Cross was the world's great "crisis." Up till then it had been on trial. By its rejection of the Son of God it has been judged (John 12. 25). Its peoples joined in the murder of the One who was God's love-gift to it (John 3. 16); who came into it, not to condemn but to save (John 3. 17). Its rulers, blinded by sin and led on by Satan, "crucified the Lord of glory" (1 Cor. 2. 8), and God, who saw and fully estimated that dark deed, has brought in "all the world guilty" (Rom. 3. 19). Satan, who has usurped for a brief period the power and glory of all its kingdoms (Matt. 4. 8), is its "prince" (John 14. 30) and its "god" (2 Cor. 4. 6). The whole world lieth in the evil one (1 John 5. 19, r.v.).

GIVEN TO CHRIST OUT OF IT.

If God is to have a people near to Himself, a people who are to be a body and bride for His beloved Son (Eph. 5. 25-30), to share His rejection here and His glory hereafter, they must be a people separated from those who are His enemies. In speaking of them to the Father, the Lord calls them "the men which Thou gavest Me out of the world" (John 17. 6). As Israel of old were a people not reckoned among the nations (Num. 23. 9), so now God is taking out from the nations a people for His Name (Acts 15. 14). He is not making the world as such better, but giving a people to His Son out of it, before judgment from high

heaven falls upon it—that coming “day of judgment and perdition of ungodly men” (2 Pet. 3. 7).

SEPARATED BY THE CROSS.

As the Red Sea opened to let the people of Israel escape from Egypt's slavery and Pharaoh's rule, and rolled back to keep them out of it for ever, so the Cross of Christ has rescued and severed all believers from the present world. Christ gave Himself for our sins, that He might deliver us from “this present evil world” (Gal. 1. 4), and the Christian reckoning with God confesses: “God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6. 14). “The present evil age,” is God's own description of the scene of His Son's rejection, and of His people's pilgrimage, and it is His will that while “in the world,” they should not be “of it” (John 17. 16). They are a sanctified people, “set apart” to God (1 Cor. 1. 2; 6. 11), to be unto Him a people for His own possession (1 Pet. 2. 9, R.V.), governed by His Word and doing His will. Positionally, this is true of all; practically, only of those who “come out” from among the ungodly and remain in the place of separation to God, who delights to own all such openly as His sons and daughters (see 2 Cor. 6. 14-18). What an honour to be in measure what the Lord Jesus was perfectly, when here—well pleasing to God, but rejected and despised of men.

STRANGERS AND PILGRIMS.

“Citizens” of heaven (Phil. 3. 10); “strangers” on earth, away from home; “sojourners,” without rights; “pilgrims,” passing through to their own country, are God's own words describing the relations that His people hold toward heaven and earth. Do

we answer to them in our daily lives? Are we like citizens of heaven, real patriarchs, lovers of our Fatherland? Sojourners do not interfere with the affairs of the country which is not their own. Strangers have no vote, no political rights, no settled dwelling in the place of their exile. Pilgrims, passing through, do not learn the ways or adopt the fashions of the peoples among which they tarry only for a night.* They hasten on to reach the land they love. Is that the experience of the people of God generally? One who knew more of it experimentally than most do now, wrote many years ago:

“I walk as one who feels that he is breathing
Ungenieal air;

For whom as wiles the serpent still is wreath-
ing

The bright and fair.

My steps, I know, are on the plains of danger,
For sin is near;

But, looking up, I pass along, a stranger,
In haste and fear.”

Those believers who go “down to Egypt” for help, and others who become unequally yoked with the ungodly in business schemes whether singly, or in the more fashionable but equally unscriptural form of being in public companies, where the “corporate conscience” is not affected by the modes of making money, whether clean or gambled, should remember that it cost the blood of Christ to rescue them out of the world, and that they, in so far as their practice can, are making “the Cross of Christ of none effect.” May God awaken His people to see the dishonour done to His Name and the danger incurred by such ways to their own souls. Many become wrecks, so far as their testimony is concerned, by love of the world and the things in it (1 John 2. 16). This is the root cause of so many forsaking

the old paths and those who walk in them, however many other plausible reasons may be given. Very likely Demas had as many plausible arguments against Paul's "narrowness," exclusiveness, and lack of "progressive thought," on that day when he "forsook" him in Rome, because he loved the present age (2 Tim. 4. 10), as some smaller men who follow his lead have in their latest deliverances against separation to God. But those who know what lies behind the scenes are not astonished, nor are they disturbed. God, His Word, and His ways, will hold the field when all else has gone to smoke.

LIGHTS IN THE WORLD.

"To give light and save life," is the inscription on the famous Eddystone Lighthouse, and such is the double business of the Christian in the world. He is to shine as a light or luminary in the world, holding forth the Word of Life (Phil. 2. 15, 16). In order to do this effectually, he must be above it, separate from it, and in fellowship with God. No compromise with error, no commingling with the world's religion, no lowering of the standard of truth, can ever effect anything for God that He approves of, or that will be a permanent blessing to men. Lot, who was entrapped in Sodom, could not prevent himself or his house from being carried away captive. The man of real influence, who had power with God in prayer, and ability to deliver the prey from the captor, was Abram, the separated man, who abode in Mamre (fellowship) with God (Gen. 14. 11-16). God help His people to see that the only place of real testimony, of godly influence, and of power with God and men, is in separation from the world, abiding in fellowship with God.

GOD'S FAITHFUL WITNESSES.

IT is refreshing and stimulating to the soul to read in the Word of God, His own testimony concerning some of His faithful witnesses and servants who stood firm and true to His Word in times when an easy-going people, when the mass of His professed people had turned away from Him and from His Word. Some of these bore their testimony in times of cruel persecution, when the devil, like a roaring lion, sought whom he might devour, others in days of worldly prosperity in which the same enemy appeared clothed as an angel of light to allure and seduce them from the path of separation to God and to His Word, into alliance with the world, and so spoil their testimony as God's witnesses here on earth.

Enoch walked with God 300 years (Gen. 5. 22). This was a very long walk and this at a time when there was much to hinder and little to help Enoch in his path. The days were characterised by "unequal yokes" between Cain's son and Seth's daughter and all the evils that resulted from the unhappy union. Yet, Enoch, whose name means "dedicated," walked with God, apart from the unholy unions, for 300 years. He walked with God apart from all the medley and so "pleased God," that at the end of that "long" and lonely walk with God, God took him home to His presence, in which he had delighted to walk, at a time when it was unpopular to do so. As one said many years ago, "Enoch was in the habit of taking long walks with God, and on this occasion they had walked so long and late, and God said to Enoch, 'You need not go home to-night Enoch, you may come home with me.' So God took him, and he was

not." This was the end of his long journey.

And it may be the end of ours, for if we continue to walk with God, the hour will come that God will take us and the people of the world will miss us; for we will finish the long walk with God taking us up to be with Himself, a blessed way to end the wilderness journey surely.

The people among whom we have been as witnesses will miss us, but we will then be in our "own country," where our hearts have so long been, at home with God. The world will miss us and, it may be, scoff at our absence, as they might have done at Enoch's that day after God took him home, to walk no more the lone path, but home to the joys and brightness of His own country. Oh to be so living and walking, and when the last soft joyful word comes to us, we may joyfully respond saying, "This is our Lord, we have waited for Him, and now we are to be with Him for ever and for aye."

"Home, where the Bridegroom takes
The purchase of His love,
Home, where the Father waiteth
To welcome her above."

LEANING UPON THE BELOVED:

THE LAST STAGE OF THE HOMEWARD WAY.

THE last picture given of the Bride in the "Song of Songs" is very beautiful and very blessed. She is described as "coming up from the wilderness leaning upon her beloved" (chapter 8. 5). The dark and dreary wilderness is all but behind her, the heavenly home for which she has long sighed is gleaming in the distance before her, and as one who knows and feels that she is feeble and weary, she

leans on the arm of One whom she well knows will not fail her in these last few stages of the homeward way. In her earlier and more active experiences, as they are described in the wonderful imagery of this song, she is seen sometimes wandering in the city, sometimes serving in the vineyards, or tending the flocks; but here in the last look we have of her, she is simply "leaning," that is all. Her attitude surely expresses conscious weakness, but it implies confidence, for she knows the arm of her living, loving Guide is mighty, and that His love is all-sufficient for her need and care. So she draws nearer than had been her wont, and confides herself in unquestioning faith unto His love and power, to bear her safely home. And thus it is that she leaves the wilderness world, and exchanges the scenes of her toils, trials, and tears for that bright land which for long she had known as her home. Shall it be thus with us whose wilderness days are almost over? Shall it be so with the Church, whose earthly course is nearly ended, that this "leaning upon the Beloved" shall be fulfilled in richer, fuller, happier measure than it has ever been? It is what above all else the heart needs, what the writer and the reader personally need to know and to enjoy. Things around, within, behind, are all disappointing, but He the living Lord and Lover, is just the same as when in life's bright and early morn we first learned of His love and drew to His side. And He is just as ready now to answer the confidence of heart that draws near to His side, leaning upon His loving arm, as He was in that first hour of trust for salvation and satisfaction, when as sinners we came to Him. Whatever the few last steps may bring, they will be our best and brightest, if we "go up from

the wilderness leaning upon the Beloved," cleaving to Himself, confiding in His love, and leaning fully on His arm. It has thus been so with some, whose last days were their best. For after the warfare and the work, the wrestling and the storm, there comes the "great calm," and the sweet and satisfying rest that comes through leaning upon the Beloved. This is the posture, and this the place of repose for the way-worn and weary soul, whose wilderness days are nearly over. And thus it is, that we should surely leave the wilderness for the joys of home. It was so with Rutherford, who sweetly speaks and sings :

I've wrestled on toward heaven
'Gainst storm and wind and tide;
Now, like a weary traveller,
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Immanuel's land.

WEIGHTY WORDS AND PITHY SAYINGS

from the Ministry of the Late John Ritchie.

Disappointments are good things for us when they come from the Lord.

A household without prayer, is like a house without a roof, open to all the elements.

Consecration simply means, that you and all you have belong to God. Every beat of your pulse, every throb of your heart, every penny in your purse is His.

Our only business here on earth is to please God. He says "Abide for Me, thou shalt not be for another, so will I also be for thee" (Hosea 3. 3). God never deserted any man, and never will, who is true and faithful to Him, but when we start on our own account, pleasing ourselves, and taking our own way, He leaves us to reap the bitter fruit of it.

Of all the devices of the devil for the ensnaring of God's children, there is none so potent for his purpose as the marriage of a believer with an unbeliever.

Keep short accounts with God. Sin unconfessed and trifled with, sooner or later overcomes. Like the moth flitting around the candle, so the saint who plays and tampers with sin, will one day fall down with his wings destroyed, and his testimony ruined.

A neglected Bible is the cause of many a cold heart and downcast look among the Lord's people. Young believer, how is it with your soul? Have you tasted of the heavenly bread to-day? Where did your soul feed this morning?

Prayer and the Word of God are two close companions, so close that they cannot be really separated. The believer who "prays without ceasing" will "meditate in the law of the Lord day and night;" and he in whom "the Word of Christ dwells richly" will "continue instant in prayer." In prayer we speak to God, and in the Word God speaks to us. There is thus a double line of communication between the soul and God, and this is communion.

At Rest with Christ.

"They shall rest from their labours"
—(Rev. 14. 13).

The strong, brave, loving heart, lies still at last,
Its throbbing o'er;
Folded the busy hands: the willing feet
Now serve no more.

The ceaseless round, the daily life of toil,
For ever done;
Ended the conflict, trod the pilgrim path,
The victory won.

Calmly, without a cloud, the sun went down,
Gilding the wave;
And Christ's own Hand was stretched across
the Bar,
"Mighty to save."

Recollections and Reminiscences of the late Editor By Old Friends and Fellow-Workers.

MR. Ritchie's passing brings back to memory the days when he was but quite a young man learning his business in Inverurie. In the month of August, 1867, Duncan Matheson wrote to Donald Ross (then Superintendent of the N.E.C. Mission) "Send on the best man you have, God is going to work in Dufftown." He at once sent on Donald Munro whom God used to do a wonderful work in leading souls to the Lord in Huntly, Insch, and Inverurie, and it was under his preaching that Mr. Ritchie was converted."

W. A. FRASER, Dufftown.

MY earliest recollection of Mr. Ritchie goes back to 1st January, 1888, when, for the first time after my conversion, I attended a Christian Conference in Aberdeen. I was then in my teens and Mr. Ritchie was in his prime, his locks black as the raven. He spoke on that occasion from the first chapter of Daniel, specially emphasising verse 8: "Daniel purposed in his heart that he would not defile himself." I retain but the faintest recollection of what was spoken that day but Mr. Ritchie's text has remained with me through life; and rarely, if ever, during the intervening years have these words been read by me or quoted in my hearing but Mr. Ritchie's image has risen up before my mind. Indeed, from that day I have associated that text more with Mr. Ritchie than with Daniel the prophet!

Strangely enough I was entertained in the home of a sister some weeks ago who also, I learned, was present at that Conference and, like myself, the only vivid recollection she retained of these meetings was Mr. Ritchie's text: "Daniel purposed in his heart that he would not defile himself."

He truly is a faithful minister of the Word who thus rivets the Word of God upon the hearts and minds of his hearers.

L. W. G. ALEXANDER, Edinburgh.

NO name was more indelibly stamped on my young mind than that of John Ritchie, and no presentation of the Gospel ever appealed to me more than as it was put in "The Young Watchman" and other papers, which as children in the Orkneys, we looked forward to receiving month by month.

I feel sure that through these papers alone, multitudes, especially of young people must have been brought to the Saviour.

I shall always think of him in connection with these early days. When his ministry, both written and oral, moved, and was blessed to so many.

PETER MANSON, Edinburgh.

TO many of the rising generation John Ritchie may simply be a name, but to our older readers he was a brother beloved. Beloved for his out and out faithfulness to his Lord and His Word, for his loyal and unchangeable adherence in life, walk and teaching to the old paths and the good ways, for where you found him 40 years ago you would still find him. Up to the last he did not deviate any from what he believed his Master had taught him at the beginning and from the beginning, and he had a life which was full of the privilege of service for his Master.

I first got to know him when I was a young man just out of my teens; and those who remember him then will not soon forget him. As an Evangelist he was specially fitted of God with a great love for the gospel; and labouring fervently in it, led very many to Christ but I think I remember him most as a clear and valiant "Great Heart" for God's truth. His oratory was not of the studied sort so as to give a dramatic effect, but was most powerful in the demonstration of the Holy Spirit's power; but make no mistake, it was a powerful oratory which held you spell-bound and could hold you thus to profit for hours. Free, easy, versatile, pleasing and attractive and without effort, a real natural oratory. In this he never altered; for last time I heard him speak in Glasgow some four years ago it was still clear and winsome in its appeal. In his own line he was unique—I remember in 1891 listening to him give a great address at the Half Yearly Meetings in Glasgow, contrasting the faithful and devoted service of an "Elijah" to his Lord, with the self-pleasing and hireling service of an Obadiah to his master "Ahab." I have never forgotten and never will that address. In saying that he was most used of God in helping the young believer into the precious truth of God in connection with the Assembly, I am making a statement that cannot be gainsaid. I remember when I was fighting my way out of system, and having to fight every inch of it, what a true and lasting help I got from his little booklets for young believers, such as "Baptism," "What Church should I join," "The Wilderness Journeyings of the Children of Israel, from Egypt to Caanan," etc., etc. As I pen this I fancy I can hear thousands saying, "and I too got lasting help from the same booklets," and these same booklets are still in great demand, so "he being dead yet speaketh." I question if we will ever see his like again.

J. CHARLETON STEEN, London.

I THANK God for the life and labours of John Ritchie, especially his written ministry, as it was never my privilege to hear him give an address. Early in my Christian life I read several of his booklets for young Christians such as "Christ the Centre," "What Church shall I Join?," "The Footsteps of the Flock," "The Unequal Yoke," "Baptism," "The Lord's Supper," etc., and the teaching from these booklets did much to establish me in the faith, and lead me along the path of separation unto the Lord, and from unscriptural things. Although nearly 30 years have rolled away since those early days, I am still convinced that what he taught in these booklets, was, and is, the truth of God.

His was no easy path, and he was continually up against those who had little sympathy with much of his ministry, relative to assembly principles.

HENRY HITCHMAN, Exeter.

IT is fully seventy years ago since Mr. Ritchie and I were playmates in the village of Old Meldrum.

We were in the same class at Sunday School under a much loved teacher whose memory is still fragrant and fresh after all these years. I was saved in 1867 and heard of Mr. Ritchie being saved in 1871. At that time he was serving his apprenticeship to a licensed grocer, and next morning he went up to his employer and said, "I got saved last night and I would like to be relieved from selling drink, if I cannot be will you relieve me from serving further?"

His employer said, "It would be awkward having you about the place if you can't do anything that has to be done, we will have to let you go." It was then he went to George Adam to serve out his apprenticeship—a decided stand for God.

A. SCROGGIE, Turriff.

I ALWAYS held him in the highest respect for many kindly offices, and much help given to me in my early Christian life, the fruits of which I am experiencing to this day. He was a mighty man in the service of God, both to the Church and to the world, and the memory of him and of his kindly deeds will ever remain with me.

AND. R. ANDERSON, Kilmarnock.

HIS name to me, brings pleasant memories of early and happy days, when we as the then "younger generation" benefitted greatly by his ministry in spiritual things. I used to think that no man could state the foundation truths of the Gospel more clearly than he. Now he is "at home" with his Lord, whom he loved and served.

JOHN GRAY, Glasgow.

I FIRST met John Ritchie about fifty years ago, when a friendship was formed that continued to the end of his life. Converted three years before through the preaching of Donald Munro in Inverurie; although a young man it was soon apparent, he was one raised up for a special work, his help was much sought after in the North. He was not only an able student of the Word, but had apt ability in expressing what he had learned in acceptable language and style. To the disappointment and loss of many here, he soon found his way South where he was engaged in many Gospel campaigns. Yet he continued to visit us often, and was for many years a helper at our annual Conference—his ministry being much appreciated.

He was always interested in Inverurie. About thirty years ago a movement there, some having professed to be saved, it was proposed to have a special meeting for helping the young, when Mr. Ritchie at once volunteered to come. Instead of evening meeting as at first suggested it was arranged it should be an all-day meeting for Christians. It was such a help and cheer, it has been continued yearly to this day. The last address I heard Mr. Ritchie give was at the Inverurie Conference three years ago which I think was about the last address he gave. The two monthly papers "The Believer's Magazine," and "The Young Watchman," edited by Mr. Ritchie have had a wide circulation and been a means of much blessing. In addition to the many pointed Gospel Tracts, there was a number of booklets for young, such as "What Church should I Join," "Believer's Baptism," and many others, either of which is most suitable to put in the hands of young Christians to-day. It may be truly said of him: He fought a good fight! Finished his course. Gone to his reward. He being dead yet speaketh.

WM. SALTER, Aberdeen.

THOUGH I have met our late brother personally, but rarely, we long had dealings by correspondence in connection with the "Believer's Magazine," and in the matter of publishing papers and books. Though our brother was a man of strong convictions, and went further on some points than I myself, my associations with him have been always characterized by true brotherly friendliness on his part, leaving one all Christian liberty, and respecting one's convictions, where we might not see exactly "eye to eye."

As far as the publishing business went, though naturally this cannot be carried on on a purely philanthropic basis, I never had to do with anyone with whom the financial side of things seemed to count for less, or the question of the utility of the publication for more.

W. HOSTE.

The Epistle to the Romans

By J. M. DAVIES, TRICHUR, S. INDIA.

THE DOCTRINE OF SALVATION BY GRACE CONSIDERED IN ITS RELATION TO ISRAEL.

CHAPTERS 9-11.

THESE three chapters form the dispensational section of the epistle. They are mainly occupied with Israel. *Twelve times in these chapters Israel is referred to, and nowhere else in the epistle.* This is remarkable and sufficient to shew that in this section the Apostle is considering the message of the gospel in its relation to Israel nationally. Her privileges, past history, present dispersion and her future restoration to favour are discussed in the light of the fact that God is now visiting the Gentiles, taking out of them a people for His Name.

GIDEON'S FLEECE

and the sign God gave to Gideon through it illustrates these different spheres of the operations of God in the two dispensations. First there was dew on the fleece only, the earth around being left dry, while the second time the fleece was dry, but on all the ground there was dew. In the past the blessing of God was limited to the Nation of Israel, whereas in the present, Israel nationally is under the curse—dry and barren, and the dew of heaven, the blessed ministry of the Holy Spirit, is known even in the remotest corners of the Gentile world.

Isaiah multiplies his similes to portray Israel's present forsaken and barren condition. "The daughter of Zion is left as a booth in a vineyard; a night-hut in a garden of cucumbers; as a besieged city;

an oak whose leaf fadeth; and a garden that hath no water" (Isa. 1. 8; 2. 30). These night-huts, watchmen's booths, made of some bamboo poles and cocoanut leaves, are as common a sight in the East as the leafless oak is in England in the winter.

Before proceeding to discuss in full and to shew how God's ways now in visiting the Gentiles, harmonize with His ways in the past as well as with the Old Testament Scriptures, he carefully *records* his own attitude to the nation; *reviews* Israel's privileges; and *re-affirms* the Saviour's Deity.

THE APOSTLE HIMSELF (vv. 1-3).

In these few verses as well as interspersed through these three chapters we have a wonderful portrait of the man who is spoken of as a "pattern to all who would afterwards believe."

Verse 1 depicts his INTEGRITY; verse 2, his INCESSANCE; and verse 3, his INTENSITY.

"I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost." Who would have thought it necessary for the Apostle to say "I lie not." Yet four times over in his writings he makes use of these words. (1 Tim. 2. 7; Gal. 1. 20; 2 Cor. 11. 31). They deal with experiences which make it easy to overstate, to magnify, if not to exaggerate. Whether speaking of his service, his sufferings or sorrow, he would be absolutely loyal to facts. It is very easy to exaggerate or to speak so as to leave an exaggerated impression when relating personal experiences which the hearers cannot immediately investigate. Testimony meetings and Missionary gatherings, and written reports of work too often leave this unsavoury taste. The Apostle would leave no such impres-

sion. He adhered strictly to the truth, and thereby furnished the church of God with a pattern we do well to follow. Audiences at missionary gatherings and readers of reports too often look for the spectacular, the wonderful, tempting the speaker or writer to *become the victim of hyperbolic statement*. Bare facts, things as they are, may not be so interesting, but they are more sobering and eventually more blessed. May it be that conscience, enlightened by the Holy Spirit, shall ever bear concurrent witness with the testimony of our lips when relating our experiences.

"I have continual sorrow," incessant pain, uninterrupted grief or perpetual torture. He bore a heavy load from which he found relief only in prayer (10.1). The word rendered 'continual' here is translated 'without ceasing' in three other places. Grouped together they delineate a man who was—

Incessantly pained for the lost (Rom. 9. 1);

Incessant in praise for the effectual working of the word of God in them that believe (1 Thess. 1. 3; 2. 13); and

Incessant in prayer for the saints (Rom. 1. 9).

This he maintained to the Corinthians was his epistle of commendation "Ye are our epistle written on our hearts, known and read of all men." Like the High Priest of old he bore God's people on his heart continually.

His INTENSITY. "I could wish that I myself were accursed, anathematized from Christ for my brethren, my kinsmen. He would bend every energy, and strain every muscle to see his kinsmen saved. Accused of being a traitor (Acts 22. 22) he was a true patriot. If it could be possible he

would be willing to be devoted to destruction (Lev. 27. 29) if that might save them. Little wonder that such an one could so speak that many believed. He would speak with an urgency that compelled attention. In his desire for his kinsmen he rises to *spiritual heights attained by none other than Moses*. (Exod. 32. 32). Like the men that went out to David, he too was not of a double heart. Like John, he was a burning and a shining light. Seraphic zeal characterised him in his service. Would that such servants were multiplied.

ISRAEL'S PRIVILEGES REVIEWED (vv. 4-5).

These answer in full the question asked earlier in the epistle. "What advantage then hath the Jew?" Much every way. These advantages are here recounted—nine in all—culminating in the statement—"of whom, as concerning the flesh, Christ came—"

They were Israelites, bearers of the theocratic name, descendants of the man who, as a prince, had power with God.

Theirs was the adoption. "Israel is my son, even my first-born" (Exod. 4. 22-23).

Their fathers had seen the Shekinah, the cloud of glory.

To them pertained the covenants (Exod. 24.; 34. 10-27; Deut. 29. 1; Jer. 31. 31-34) to which the Gentiles were strangers.

The law, the basic standard of righteousness and justice was given to them. The ritual for divine worship with its types and sacrifices, shadows of the one sacrifice of Christ; the promises to Abraham, Isaac, and Jacob and David were theirs also. What wealth of blessing these contained. Their Fathers were the peers of sacred history. Abraham, the friend of God; Jacob, the prince with God. And finally God had

favoured them in making them the channel through which His son should come into the world. Both the written and the Incarnate living Word of God have come to the world through Israel. Well might Moses exclaim "What nation is there so great, who hath God so nigh unto them," or "What nation is there so great that hath statutes and judgments so righteous as all this law" (Deut. 4. 7-8).

THE SAVIOUR'S DEITY RE-AFFIRMED.

As in Rom. 1. 4, so here the humanity and deity of our Lord are spoken of antithetically.

"There is but one interpretation of this important passage, which can with the least regard to the rules of construction be maintained. Paul evidently declares that Christ, Who he had just said, was, as to His human nature descended from the Israelites, is, in another respect, the supreme God, or God over all blessed for ever. The relative 'who' must agree with the nearest antecedent. There is no other subject in the context sufficiently prominent to make a departure from the ordinary rule, in this case, even plausible" (Hodge).

"What then is Paul's purpose when he uses these words? He has just been enumerating those 8 privileges of the race of Israel, the thought of which kindled in his true Jewish heart the generous and passionate desire to be made even "anathema" for his rejected countrymen. To these privileges he subjoins a climax. It was from the blood of Israel that Christ had sprung, so far as His human nature was concerned. But Christ's Israelitic descent is in the apostle's eyes so consummate a glory for Israel, because Christ is much more than one of the sons of men; because by reason

of His higher pre-existent nature He is 'over all, God blessed for ever.' This is the natural sense of the passage." (Liddon).

"One of the most serious blemishes which defaces the Revised Version of the New Testament is in the margin of v. 5, where interpretation and not translation is thrust into the word. Dean Burgon stigmatizes it as a Socinian gloss and cites no less than 60 fathers from Ireneus to Chrysostom who understood the clause as referring to Christ alone. In all authorities who can give evidence in a matter of punctuation, the unanimity is very remarkable in support of the punctuation of our King James' version. All the early writers accepted this view with the single exception of Diodorus of Tarsus" (Moorehead).

"Now beyond all fair question the Greek here is quite naturally rendered as in the A.V." (Moule)

THE SOVEREIGNTY OF GOD (VV. 6-29)
 along with the kindred truths 'of election and calling occupy the main portion of the remainder of the chapter. In the Old Testament as seen in this section, the pen of the historian and the voice of Seer and Psalmist alike testify in no uncertain tone to the fact that "Our God is in the heavens, he hath done whatsoever he hath pleased" (Psa. 115. 3; 135. 6; Dan. 4. 35). Sovereignty and omnipotence divorced from omniscience, faithfulness, love and righteousness would be unbearable, but when God's sovereignty is subject to His faithfulness, to His promise, and to His righteousness, we can but rejoice and worship.

As the nurse eats the more for the sake of the babe she suckles, so shouldst thou be more careful to nourish thine own soul, who hast others under thy teaching.

Notes on the Apocalypse.

CHAP. 14. 14-20, PART 28. BY W. HOSTE.

THE HARVEST AND THE VINTAGE.

WE now reach another direct stage in this Pentecostal chapter: "And I looked and behold a white cloud and upon the cloud one sat like unto the Son of Man having on his head a golden crown and in his hand a sharp sickle." The first-fruits having been gathered in, it remains to garner the harvest of the earth. Who can the Reaper be, but He Who "maketh the clouds His chariots"—even the Lord of the Harvest, who has "sent forth labourers into His harvest" and now reaps Himself the full harvest? No doubt the angels will be the reapers too, the immediate agents of the ingathering, no doubt too "the sowers in tears will come again with rejoicing, bringing their sheaves with them," but the Lord Himself will be the ultimate Reaper, His will be the victory in the case of each redeemed one thus "gathered into His garner," and for that He is crowned with a golden victor's crown. It is true that "Son of Man" here is anarthrous, but this is also the case in chap. 1. 13, where undoubtedly the Lord is in view. In Acts 2. the first-fruits were the 120 disciples of the Lord at Jerusalem, who all received the Holy Ghost, with special powers, sign-gifts, etc., for testimony. The harvest may be said to have begun with the three thousand on the same day, then the five thousand males of chapter 4. (see Matt. 14. 21), and so on, till James could speak of many "myriads" who believed (chap. 21. 20), surely a bountiful harvest, spreading too into other lands, Asia

Minor, Greece, Africa, Italy. But what will this be compared to the last great harvest we are considering, when the first-fruits will be not 120, but 144,000—twelve hundred times as great—Spirit-filled witnesses? That will be the outpouring of the Spirit upon all flesh, the full accomplishment of Joel's prophecy, of which Pentecost was a foretaste. When this final ingathering takes place, not a tare will be included, not an stalk of corn left standing, not a single ear lost, but every grain of true wheat will be safely garnered in—"a great multitude that no man can number." The next scene would correspond with the solemn words "but the chaff will He burn up with unquenchable fire" (Matt. 3. 12); or with the binding in bundles and casting into the fire of the tares (chap. 13. 30, 41), and it is significant that the angel, who now communicates God's will to the angel with the second sharp sickle, is said to "have power over fire." Certain it is that it is judgment which is introduced here—the vintage of the earth "for her grapes are fully ripe." Our thoughts naturally go back to another vine presented to us in the Old Testament, a vine chosen out of the nations and brought out of Egypt into the land of promise. It was the choicest vine, planted in the best of vineyards,—protected from every hostile influence and surrounded with every material and spiritual advantage. This vine represents the whole house of Israel,—man at his best, privileged and safeguarded beyond his fellows. But when Jehovah looked for grapes, all He got was wild grapes; instead of judgment and righteousness, only oppression and a cry (see Isaiah 5. which describes Israel's failure and Psalm 80.—Israel's judgment). And what is the lesson to be learned. They that

are in the flesh (be they ever so privileged, be they ever so religious) cannot please God. But what about man as we see him described in the closing verses of this chapter as "the vine of the earth," this is man left to himself, under the tutelage of Satan and the Man of Sin, the apostate nations of Christendom and the earth? This is man at his worst. What can be hoped from him? Can one drop of heavenly wine be distilled from the whole vine of the earth? "Their vine is of the vine of Sodom and of the field of Gomorrah, their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, the cruel venom of asps To Me (Jehovah) belongeth vengeance and recompense, their foot shall slide in due time, for the day of their calamity is at hand, and the things that shall come upon them make haste." Now mercy can no longer linger, the glittering sword is unsheathed and falls on the head of the ungodly: "I will render vengeance to mine enemies and will reward them that hate me" (Deut. 32, 33, 35-41). It is a relief to turn away from man at his worst or at his best, to God's Vine, the true Vine, from Whom alone true fruit can be found for God, and from Whom each of the redeemed must learn the lesson, "From me is thy fruit found." But now the crisis of judgment is reached; "And the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the wine-press of the wrath of God, and the wine-press was trodden without the city." This is clearly not the wine-press of Isa. 60., which will be in Bozrah, whereas this is "without the city" (i.e., Jerusalem). The term is merely indicative of judgment. Here we read "blood came out of the wine-press, even unto the horse—bridles by the

space of a thousand and six hundred furlongs." That is two hundred miles, about the extreme length of Palestine. This would have seemed an impossible length for any battle front in past days, but the last war has taught its lessons of the possibilities of things, and no doubt such are only in their beginnings. How the closing detail of this chapter is to take place, it is not needful for us to know; that it will take place, as it is said, I see no room to doubt.

The Year of Jubilee.

(LEV. 25. 8-13).

DEEPLY impressive as the sabbath year is in ushering in this chapter, more outward and imposing and thorough-going is the jubilee when seven sabbaths of years were fulfilled, or forty-nine years. This therefore is next introduced in a general way with details to the end of the chapter. "And thou shalt count to thee seven sabbaths of years, seven years seven times; and the days of the seven sabbaths of years shall be to thee forty and nine years. And thou shalt cause a sound of the trumpet to go forth in the seventh month on the tenth [day] of the month; on the day of atonement shall ye sound the trumpet throughout all your land. And ye shall hallow the year of the fiftieth year, and proclaim liberty in the land to all the inhabitants thereof: a jubilee shall it be to you; and ye shall return [every] man to his possession, and ye shall return [every] man to his family. A jubilee this fiftieth year [shall] be to you: ye shall not sow, nor reap its after-growth, nor gather one of its separations. For it

[is] the jubilee ; it shall be holy to you ; out of the field ye shall eat its produce. In this year of jubilee shall ye return [every] man to his possession" (8-13).

As there was a sabbath day and month, so also a sabbatical year and one after seven times that year ; this last being the jubilee, when the cycle of seven sabbatical years was completed. The first two referred to the people with Jehovah ; the last two to the land. So it is with us now that the Spirit of God carefully brings out the individual's true and full relation to God, before our corporate privilege is unfolded, as we may read in the Epistle to the Ephesian saints. So here, after days of sin, sorrow, and ruin, it is the day anticipated in these pledges by the way whereon Jehovah who chose Israel will remember His people, even to the joy of the nations long envious and scornful ; when He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land, to His people. The land is prominent in the sabbatical year, still more completely in the jubilee.

Hence the explicit care to base the jubilee on the offering and acceptance of the atonement-day, the most solemn sacrifice of the year. The cornet which was to sound so loud and bring in the proclamation of liberty throughout the land to all the inhabitants thereof was not on the first of the seventh month but on the tenth. The first was a sabbath too, and distinguished by a memorial of blessing thè cornet. It too was a holy convocation : no servile work was to be done, and a fire-offering made to Jehovah. But the tenth was the fast when no work was to be done, with the most peremptory warning that every soul not afflicted on that same day should be cut off from

among his peoples, and that every soul doing any manner of work on that same day Jehovah would destroy from among His people. Christ's atonement alone accounts for this. Therefore the repentance in dust and ashes ; therefore too the exclusion of any manner of work. His work, His suffering for sin, explains it all.

The "liberty" which immediately follows is the answer to that work of atonement completed and accepted. It is quite a different liberty from that deliverance from the law of sin and death which we know as Christians as traced in Rom. 8. ; 2 Cor. 3. and Gal. 5. The jubilee is in no way the type of what pertains to the Christian or the church, but of Israel for the land when Jehovah's people shall be brought into their full promised blessing. Pentecost typifies what we now enjoy by the gift of the Spirit, consequent on Christ our passover sacrificed for us, and His resurrection shown in its wave-sheaf and the wave-loaves, till at an untold moment the heavenly saints are changed and caught up to meet Him for the Father's house. Only this was a mystery not yet revealed in scripture but hid in God. After that, when time begins again to be counted, in the seventh month comes a new series of divine dealings to apply the already accomplished work of atonement to Israel, awakened from their long slumber of death on the first of the month, then brought by self-judgment and humiliation under the atoning sacrifice in power of truth, at length the feast of glory for time and even eternity.

It is here too that the jubilee finds its just place and true application ; for it has its peculiar place for Israel so marked that it is treated here distinctly from the greater cycle of the Feasts of Leviticus. It has

nothing whatever to say to any joy for us in the resurrection when the last trumpet sounds for our joining Christ on high to be with Him above. It concerns characteristically the people and the land; for Christ is to have glory everywhere, and a suited people for the earth as well as the heavens. Here the theologians are sadly astray and short of the truth. And the New Testament is as clear about it, as the Old Testament is full of it. The fiftieth year the Israelites were to hallow, and proclaim in the land for all the inhabitants thereof. It is the era when all Israel shall be saved too, when all Zion's children shall be taught of Jehovah, and great shall be their peace. They shall be all righteous, and possess the land for ever as the branch of Jehovah's planting, the work of His hands, that He may be glorified. The type was but the shadow of a greater antitype. But it is of Israel's blessedness here below when Messiah reigns.

"A jubilee shall it be to you, and ye shall return every man to his possession, and ye shall return every man to his family." We can readily perceive how appropriate such consolation is to poor distressed Israel. They had a vested interest there, and from Jehovah, but by their own self-confidence held on the tenure of law, that is, of their own righteousness. Alas! they violated their law in every way. They were as mad as Babylon on their idols, and the Jews were exiled to Babylon, as the rest had been to Assyria. And when a remnant of Jews returned in God's goodness for the coming of Messiah in due time, it was but to reject and have Him crucified by lawless hands; as they also refused the Spirit's call in the gospel, and especially rose up against it for the Gentiles. For all that Jehovah waits to

be gracious; and when the Gentiles, instead of standing by faith and continuing in goodness, claim all for themselves in pride and denial of Israel, they too shall become objects of judgment. Then God's mercy shall flow like a river on Israel repentant and believing; and the jubilee shall sound for the long distant and deaf, the atoning sacrifice being received in faith and true affliction of heart to the denial of self and all manner of work. Liberty shall be proclaimed, and a return shall be for every man, and for every man to his family. As the land shall mourn, every family apart and their wives apart in self-judgment, so all will be united in joy when the restitution of all things arrives. "A jubilee this fiftieth year shall be to you."

Such language has a force to Israel as it has to no other people, because Jehovah gave them the land of His choice for them, as for none else. Still less can the words have fitness for the Christian of the church, chosen out of every family, and brought into union with Christ, so that henceforth as Christians we know no man according to flesh. We belong even now to a dead and risen Christ and are a new and heavenly family, not man's but God's for glory on high. And what is the possession to which every Christian returns? The notion becomes an absurdity. We had nothing in our natural estate as children of wrath; we had only sins and sin. There was no earthly paradise for fallen man to return to, nor yet possession in the land of Israel for a Gentile. To us all our portion as Christians is above nature and heavenly; and it is what sovereign grace gives us in and with Christ. Only thus could heavenly glory be ours, and all we enjoy as members of His body and shall inherit in that day.

Treasury Notes—"The Shadow of the Almighty." (Psa. 91).

"SHALL abide (*i.e.*, shall spend the night) under the Shadow of the Almighty!" The first mention of this title is in Genesis 17. 1. Abraham in chapter 16 had behaved in a carnal way so as to get the promised son. A careful comparison of the end of chapter 16 and the beginning of chapter 17 will reveal the startling fact that God did not speak to His friend for thirteen years. I would suggest that in this silence you learn God's estimate of the failure of His friend. It is the teaching of unconfessed sin in the family Epistle of John, for there is one thing absolutely impossible in the economy of grace, that is to sin and pray—to sin and have communion with God. The possibility of a Christian going on for years without ever speaking to his Father in prayer, or his Father speaking to him, in and through His word is very terribly possible, and all because of some known sin unconfessed. He breaks the silence with "I am God Almighty walk before Me and be thou perfect." The title is a very remarkable one. It is from a root which means breasts, and brings God before us in His mother-love, pity, and heart. All these Theophanies in the Old Testament are truly Christophanies, they are the appearances of Godhead to the creature in human form, and the appearances of Godhead to the Creature, in the person of the One we have come to know as the very "Image of the invisible God," in other words the One who is our Great God and Saviour, Jesus Christ. He it was Who thus appeared to His friend in this salutation revealing a new name to Abraham and thus through exercising His divine prerogative brings good out of evil. Abram had not been walking before God and

being perfect. In this revelation of this title He reminds Abraham of his back-sliding and drift. "Shaddai" means "The pourer forth," "El" is that title of Godhead which reveals Him as Almighty but the word translated Almighty "*Shaddai*" is rather bringing God before us as the "All-sufficient One." I will be to you what the mother's breasts are to her child, I will be to you and for you all-sufficient in every resource in this path I now command you to tread. The mother pours into her child her own very life—*herself*. I will be thus to you. You will find Abram gets a new name here which means a *new character*. When the God of glory appeared to him in "Ur of the Chaldees," he is simply the exalted father—Abram, *i.e.*, the lifted one. "He lifted me, praise His name, He lifted me." Now he is to have a new name which means the "fruitful father" (See ver. 5, chap. 17). How is this done? Simply by taking the rough breathing, the aspirate of His own name, "Jehovah," and putting it into the heart and centre of Abram thus making him Abraham, the fruitful father. So He that dwelleth in the secret place of the Most High will lodge the night under the brooding mother-wings and heart of "El Shaddai," and *the whole night there*. This is the night scene of this world's history. At Calvary she put out His light and brought in for this poor benighted world her black dark night. Passing through as we are, is it not a lovely place to lodge the *whole* of the night under the shadow of the One Who thus reveals Himself as the all-sufficient One for every need that may arise in the path He commands us to travel!

J. C. S.

Hymns and their Writers

BY DAVID J. BEATTIE.

“Praise the Saviour, ye who know Him:
Who can tell how much we owe Him?
Gladly let us render to Him
All we are and have.”

HOW many sweet memories circle round this exultant hymn of praise, carrying our thoughts back to the days of our first love, then onward through life, singing itself into almost every phase of our Christian pilgrimage journey. Wedded to “Orprah,” a simple but singularly pleasing tune, it is a hymn that at once fixes itself on the believer’s mind and heart, ready to burst forth at the first note of praise.

Thomas Kelly, the author, was born in Dublin in 1769. He was the son of an Irish judge, and it had been young Kelly’s intention to follow the career of his father. With this purpose in view, after graduating with honours at Trinity College, Dublin, he entered the Temple in London, but having undergone a great spiritual change through an earnest study of the Scriptures, he renounced law as a profession and returned to Dublin where at the age of twenty-three he became a minister of the Established Church.

Kelly was too evangelical, however, for the Archbishop of Dublin of that day, and with his friend Rowland Hill, was inhibited from preaching in the diocese. This led Kelly to associate himself with those believers who were faithful to the teaching of God’s Word and the spreading of the glorious Gospel. Being possessed of ample means, he built places of worship at Athy, Portarlinton, Wexford, and other towns in the neighbourhood, where he preached

to large gatherings, gradually rallying round him a strong evangelical party. He was an eloquent speaker, and being endowed with wonderfully magnetic powers, Mr. Kelly attracted great crowds to hear him.

As a hymn writer he possessed a prolific pen, and altogether over 700 hymns were written by him, a great number of which are in general use to-day.

Kelly was also a composer of considerable ability, and many of his hymns were first set to music by the author himself. Unlike present day hymn books with words and music conveniently set together, it was necessary for the worthy leader of praise of that day to carry with him to worship the familiar tune book. Soon after the publication of his collection of hymns in 1815, Mr. Kelly issued a companion volume containing tunes suited to the various metres found in his hymn book.

Thomas Kelly’s ever-living influence will illustrate his own happy saying. Lord Plunkett, an old school-fellow of his, met him one day in later life, and said, “You will live to a great age, Mr. Kelly!” “Yes,” was the ready reply, “I am confident I shall, as I expect never to die!” Of a charitable and kindly disposition, Mr. Kelly was beloved by all with whom he came in contact. Especially was this the case among the poor of Dublin. A story is told of a worthy old couple who were passing through a time of great poverty and distress. The husband had much difficulty in keeping up the drooping spirits of his wife. “Bridget,” said he one day, “hould up, my lass, there’s always Mither Kelly to pull us out of the bog afther we’ve sunk for the last time.”

It is said that no really deserving case appealed to him in vain, and the memory of good Mr. Kelly was cherished by the poor

of the Irish Capital long after he had gone home to his reward.

The compositions of Kelly are marked by their power and outstanding beauty. A hymn first published in 1809, and to-day in popular and extensive use both in Great Britain and America, is the one commencing:—

Look, ye saints, the sight is glorious;
See the "Man of Sorrows" now
From the fight return victorious:
Every knee to Him shall bow!
Crown Him! Crown Him!
Crowns become the Victor's brow.

The Believer's Hymn Book contains altogether eighteen hymns from the pen of Thomas Kelly, most of which are much used in the various assemblies in this and other countries to-day. Of that number reference is here made to the following which are especially familiar—

We'll sing of the Shepherd that died,
That died for the sake of the flock;
His love to the utmost was tried,
But firmly endured as a rock.

There is that grand exultant song—

Praise the Lord, who died to save us,
Praise His ever gracious Name;
Praise Him that He lives to bless us,
Now and evermore the same:
Blessed Saviour!
We would all Thy love proclaim.

Then we have that sweet hymn so often sung—

The atoning work is done,
The Victim's blood is shed;
And Jesus now is gone
His people's cause to plead.
He stands in heaven, their great High Priest,
And bears their names upon His breast.

Also that exquisitely beautiful hymn—

Behold the Lamb with glory crowned!
To Him all power be given;
No place too high for Him is found,
No place too high in heaven.

And that choice hymn, fragrant with sweet memories—

The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

In the preface of the last edition of his hymns, published in 1853, Mr. Kelly gives this interesting and beautiful personal testimony, eminently characteristic of his un-failing faith:—

"It will be perceived by those who may read these hymns, that though there is an interval between the first and the last of near sixty years, both speak of the same great truths, and in the same way. In the course of that long period, the author has seen much and heard much; but nothing that he has seen or heard has made the least change in his mind, that he is conscious of, as to the grand truths of the Gospel. What pacified the conscience then does so now. What gave hope then does so now. 'Other foundation can no man lay than that is laid, which is Christ Jesus.'"

Many of Kelly's hymns are of exceptional merit and rank with the first in the English language. He passed to be with Him of Whom he never ceased to sing, in 1854, at the advanced age of eighty-five.

Though Satan hath not the key to thy heart, yet he can stand in the next room to it and hear what is whispered there. He hunts the Christian by the scent of his own feet, and smells which way the heart inclines.

The Believer's Question Box.

Questions for this column may be addressed to J. Charleton Steen, Roseneath, Buckhurst Hill, Essex, or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—Can an Assembly go on without Brethren's meetings, although the Assembly has only about six brethren in it?

Answer A.—It does not seem quite clear what is meant here by "Brethren's Meetings." If there are those, whom God has raised up to do the work of oversight in the meeting, surely it is they who ought to exercise this ministry, but they would avoid acting in a high-handed way, or shutting out any younger men whom the Lord might be calling to this service. It is always a happy thing to consider one another and not even to appear to ride rough-shod over the feelings of fellow-believers, be they old or young, and to take others in to our counsels as far as possible in the arrangements for the welfare of the meeting. But I do not know of any meeting of "the brethren" apart from the Assembly as a whole, and clearly all the brethren are not likely to be called to oversight. When Paul and Barnabas came to Jerusalem to get help in the serious Judaizing trouble at Antioch in Syria, we read that "they were received by the church and the apostles and elders," and they then and there declared all things that God had done with them (Acts 15. 4). Incidentally the matter that had troubled them seems to have cropped up and at once Judaizers at Jerusalem took the same line and agreed with the troublers. Instead of continuing an argument before the whole church, which could not have edified, we read that "the apostles and elders came together for to consider the matter." Now there being no apostles, the elders can alone meet. But from verse 22 we learn that when they had reached oneness of mind, the whole church were called into their counsels and shared in their action.

Question B.—With reference to your remarks in "The Believer's Magazine" concerning "British Israelism"; it is stated in Hebrews Chap. 11. verse 12, that "there sprang of one, and him as good as dead, so many as the

stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable." I shall be glad to know your opinion whether this seed has increased or decreased since the book of the Hebrews was written.

Answer B.—I am not aware of any Scripture which throws light on this question and as we are left in ignorance by Scripture and history as to exactly where the ten tribes of Israel are actually, we cannot form any opinion on the matter worth having.

It is striking, however, that the children of Israel, actually **diminished** in numbers during the wilderness wanderings, for at their first census (Numbers 2. 32) they numbered 603,550 men of war, and at the close of the period only 601,730, a declension of nearly 2000. This was no doubt a reflection on their moral condition and a sign of Jehovah's lack of pleasure in them. The Jews have persisted down the centuries by the providence of God, but their numbers, owing to constant persecution and unfavourable conditions, have not increased as they would have normally. It has only been their marvellous tenacity, vitality and reproductiveness which have counteracted the disadvantages and disabilities they have incurred in most European countries during the ages of the "Christian era." They and the tribes of Israel are now exiled from their own land for their sin, and it is contrary to the Scriptures, which demand repentance as a condition of blessing, to imagine blessing to Israel except in their own land. When they do return, as will one day be the case, with repentance and confession, it will be for national blessing under Messiah. Any blessing now for Israel under the guise of the ungodly British Empire is a pure phantasmagoria of a peculiarly imaginative kind. But when in God's time "the dispersed of Judah" and the "outcasts of Israel" do find their way home (Isa. 12. 11-12), they will once more form one nation in the land upon the mountains of Israel (Ezek. 37. 22). It would be a little difficult to apply such a term as "outcasts" to the British Empire or to conceive that great institution gathered together "in the land upon the Mountains of Israel," once more to form one nation with the Jews.

Question C.—What is the meaning of Isaiah 33. 14 as most Gospel preachers use it in warning the unsaved and some Bible students hold differently.

Answer C.—I have heard an attempt to interpret "the devouring fire," and "everlasting burnings," as God's burning love, on the ground that the words in v. 15, "He that walketh righteously, etc.," are an answer to the question of the hypocrites, but it is not an answer at all and the interpretation is purely fantastic. "He that walketh righteously," etc., describes those who will not dwell "with everlasting burnings," but "on high" as in v. 16. Why should the sinners in Zion be afraid or the hypocrites surprised with fearfulness, if they are intended to understand that all that awaits them is the eternal enjoyment of the love of God? No, they get a glimpse of the terrors of a lost eternity and of what awaits them if they pursue their path. It is to call darkness light and light darkness to make v. 14 mean something good and pleasant. I should think only Bible students of the shallowest "Universalist" type could extract such a meaning from the passage. Certainly let evangelists continue to use it as a warning to the ungodly, for that is its legitimate use.

The word *ah-chal*—here translated devouring—means literally to eat, and is constantly used of devouring or consuming in judgment (Num. 21. 28; Isa. 24. 6; 29. 6; 36. 9). The word for "burnings" is from "*yah-kad*"—and is used, in Deut. 32. 22; "and shall burn to the lowest hell," see also Isa. 10. 16; and 65. 5; Jer. 15. 4 and 17. 4. It is also used of the burnings of the fire on the altar (Lev. 6. 9, 12, 13).

Question D.—Ought we to have on our localized tracts for distribution an announcement of the hour of the Breaking of Bread, as well as that of the Gospel? One brother among us objects.

Answer D.—I believe he is right. The Gospel meeting is to be made known, as far and widely as possible. All and sundry are invited, Jews, Turks, infidels and heretics, because it is expressly their meeting; the Gospel is for them and is the power of God unto their salvation, would they believe. But "the

breaking of bread" is not for the world but for the church. It is true that it is not a meeting with closed doors, there ought to be opportunity for unbelievers to be present, if they will, as is contemplated in 1 Cor. 14. 22: "if there come in those that are unlearned or unbelievers," see also vv. 24, 25, but this is incidental and does not constitute the meeting a public meeting, or give the slightest countenance to what is known as "public worship." But if you invite the public to a meeting, on your tracts, is it not almost breaking faith with them to say when they come "You must not break bread, you must sit behind the board?" In Acts 2. we read of the daily meeting in the Temple and of the breaking bread at home (R.V.). It would be hard to imagine the apostles, while possibly announcing to the general public the Temple meetings, at the same time inviting them to the breaking of bread. I think a notice on the board stands on rather a different basis. That is for the information of any it may concern, such as visitors who may arrive during the week and may pass by the hall, hoping to learn the hours of meetings, but any who entered under those conditions would recognize themselves as subject to the arrangements of the place.

Question E.—In light of Matt. 22. 30 and 1 Cor. 15. 50-54. Shall we know one another in heaven? What is the teaching of Scripture thereon?

Answer E.—This is an oft-raised question and one that shews how diverse are men's minds. To many the very possibility of non-recognition seems unthinkable. If we are to know as we are known, does not that bespeak a deeper and wider knowledge than before, not a feebler and narrower, "when the mists have rolled away"?

Abraham knew Lazarus and the "rich man," and all about their past, and the "rich man" knew Abraham and Lazarus, and can we suppose that Lazarus, did not know on whose bosom he was pillowing his head? (See Luke 16. 23, 25). This speaks no doubt of the intermediate state, but the principle is the same. The apostles knew Moses and Elias on the Holy Mount. What point would there be in

making to ourselves friends with our money, that they may receive us into everlasting habitations? (See Luke 16. 9), for how could these "friends" do so, if they could not recognize their benefactors? I think the true conclusion is we shall know those whom we have known and all others of the redeemed beside. This does not mean that earthly relations which are of a temporary character, will continue, and this is I think all that Matt. 22. 30 teaches, but nothing is hinted as to a change of personality or a loss of identity. As for 1 Cor. 15. 50-54, surely no changes wrought in the saint by the putting on of immortality or incorruptibility, will exceed the wonderful change wrought in Christ by His glorification, and yet "He is the same" and is recognizable through it all, as John experienced (see Rev. 1).

Question F.—What are we to gather from the Scriptural reference to Melchizedek, was he a man of God of his time—a priest of the Most High indeed, or was he actually the Son of God?

Answer F.—In dealing with this perennial question one wishes to recognize the views of some esteemed brethren who take a contrary view to that expressed here. They believe that this was a Theophany or appearance of the Second Person of the Godhead in a temporary human form, (all such theophanies being necessarily Christophanies) and that Melchizedek was actually the Son of God. But is their nothing in the fact that he is said to have been made "like unto the Son of God"? You don't say a man is like himself, he is himself, but he may closely resemble someone else. However, many such theophanies occur to us. The man who wrestled with Jacob at Jabbock, the man with sword in hand who appeared to Joshua, the angels who appeared to Gideon and Manoah, etc. One thing characterizes them all. At first the appearance seems only human—an ordinary man, but at the end the superhuman, nay the Divine, character of the appearance is manifested. Note this in each of the cases referred to above. This is entirely absent in the case before us. In no sense are we informed that Abraham recognized Melchiz-

edek as Divine, but he did recognize him as a king and as a priest of the Most High God, who ministered to his bodily needs, greater than himself and therefore able to bless him and worthy to receive tithes from him. Again Christ might have appeared as a King, but surely not as King of a well-known place as Salem or Jerusalem. Whoever Melchizedek was, his office as priest only shews that God in calling Abraham for a certain object, had not for that left all the world in darkness, but still had notable witnesses, outside His purpose concerning His chosen people to be. Those who stand for the deity of Melchizedek rely much on the expressions used by the spirit of him in Heb. 7, and make rather "in and out" efforts to shew how each expression applies to Christ. I believe the whole effort is in vain, for these expressions if forced to apply to Christ must be interpreted either of Him in incarnation or of Him before incarnation, and this cannot be done. As a matter of fact, I believe there is one point and only one which the Holy Ghost would emphasize by His silences in Gen. 14 concerning the parentage, genealogy, birth and death of Melchizedek, and that is the conventional continuity and endless character of His priesthood. Not that this man was actually without parents or that he is alive somewhere to-day, but that by the fact that he appears suddenly on the page of Scripture and that no mention is made of his decease, he is thus qualified to be an apt figure of Him who is Priest for ever after the order of Melchizedek and whose Priesthood can never pass to another.

Question G.—Is it not sad when believers are seen mixing with the world in such performances as Handel's Messiah or "the Pictures," etc.?

Answer G.—Yes, surely to have a desire for such things can only bespeak a low spiritual condition and a failure in our separation to the Lord. If Christ were really the satisfying object of the soul could we turn aside "to the husks which the swine do eat"? In such matters, however, we can only apply principles and as has been well said, "we cannot impose on others the measure of our own Nazariteship." Certainly it would be wrong to rank

Handel's Messiah, when sung by Christians as sacred song, with such things as the modern "pictures," from what one hears. Before being led to the Lord in the Church of England, where there was little light on such matters, and afterwards, the present writer both took part in the "Messiah" and loved to hear it. But when Christ became better known and one was led by grace into a path of separation, one could not listen on the old terms. One remembers well an opportunity presenting itself of hearing "the Messiah," one had no qualms and promised oneself a great treat. But these things had lost their charm, and when an actress-singer rose and sang "I know that my Redeemer liveth" it was too much, one looked at one's Christian friend and he looked back, and by common consent both rose and went out. That is more than 40 years ago, and one has never stepped into such a place since. How can one go to hear God's precious testimony concerning His beloved Son sung as a performance by unconverted, and in many cases, godless singers. Surely the words of God, "Christ gave Himself for our sins that He might deliver us from the present evil world." "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" (Gal. 1. 4; 1 John 2. 15), ought to suffice to shew us His purpose, and our responsibility.

Question H.—Two brethren, gathered to His name; in the same assembly: A rents his farm to B and after B has taken possession, trouble arises so that they wish to annul the agreement and close the deal, and are also on the verge of a lawsuit. B claims he should be paid for work done and A claims he should leave with little or nothing. B follows the Word in Matt. 18., going to A and taking a brother with him. Nothing could be settled, so B took it to the assembly, who appointed three brethren to decide the matter (1 Cor. 6. 4-5). A and B agreeing to this. Was not this wrong? Ought not the whole assembly to have decided the matter?

Answer H.—I take it this was the whole assembly deciding the matter, in the persons of the three they appointed to examine the

technical details, the differences between A and B and with their consent. How could the whole assembly actually transport themselves to the farm and judge of the value of the work put into it by B, a thing only experts could possibly appraise? When we say that the Assembly receives and rejects and acts we always mean, and I believe Scripture means, that a decision is taken in the presence of the Assembly by those qualified to judge and lead. It does not mean that each member of the Assembly votes, or is canvassed as to his or her opinion. These may be and often are not in a spiritual condition to form a judgment. In nearly every Assembly-trouble there are some who seem automatically to take the side of the wrong-doer. Is it to be said then that the Assembly has not acted? I trow not; they have acted in the person of those qualified by experience to form a godly judgment and carry it out. From the language used by the apostle of those who made trouble and division in the assembly and opposed the truth, it is clear that he viewed these matters from no sentimental, impractical standpoint, but from that of a sane and practical godly leader (Rom. 16. 17; 1 Cor. 5. 4; 2 Cor. 2. 6; see R.V. marg. Gk. "the more" i.e., the majority, Acts 19. 32; 27. 12; 1 Cor. 15. 6).

WEEP NOT—REJOICE.

[In Memoriam—John Ritchie—March 19, 1930]

Weep not for me when down Death's narrow
vale,

I hear at length my Saviour's welcome hail,
And I have gone in answer to His call:

Weep not for me, though dark the shadows
fall.

Weep not for me when I have crossed the tide
And found a Haven in His piercé side;
Clasped in His arms and folded to His breast,
Rejoice with me! ah, this is perfect rest.

Rejoice with me throughout eternal day,
Safe Home at last where tears are wiped away;
O! joy, O! ecstasy, to see His face,
And praise Him then for all His wondrous
grace. R. G. MOWAT.

The Lord's Work and Workers.

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

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

No charge for insertion.

MAY, 1930.

Made up, April 23rd.

SCOTLAND.

FORTHCOMING—Annual Conference in connection with Ebenezer Hall, **Dreghorn** in the Parish Church Halls. Saturday, 3rd May, at 3 p.m. Speakers, L. W. G. Alexander, John Ritchie, John Gray and R. W. M'Adam. Missionary Conference in Evangelistic Hall **Renfrew**, Saturday, 3rd May, 3.30. Speakers, E. M. Warnock, R. J. Wilding and P. J. Horne. District Quarterly Meeting of S.S. Teachers, in Townhead Hall, 45 Rottenrow (off High Street), **Glasgow**, Saturday, 17th May, 5 p.m. Speakers, James Stirling, R. M'Kechnie and James Peebles. District Quarterly Meeting of Ayrshire S.S. Teachers, in Hebron Hall, **Glen-garnock**, Saturday, 17th May, at 3.30. Speakers, James Rait, Andrew Borland and James Rollie. Ayrshire Quarterly Meeting of brethren in Waterside Hall; **Irvine**, Saturday, 17th May, at 4 p.m. Subject for further consideration—Assembly Life and Experiences—to be introduced by C. F. Hogg, London. Annual Conference in Gospel Hall, **Newmains**, Saturday, 24th May, 3.30 p.m. Speakers, Messrs. Rodgers, Ewan, Millar, and Gilfillan. Opening Conference in connection with Tent to be pitched by Messrs. Spence and Jones at **Low-waters**, Saturday, 24th May. Some speakers from Ireland expected. Opening Conference, Ayrshire Tent, Saturday, 24th May, at 3 p.m. Glengarnock district. Opening Conference in Lanarkshire large Tent at **Uddingston**, Saturday, 31st May, 4 p.m. Speakers, Dr. J. Muir Kelly, John Gray, Robt. Chapman and T. Richardson. Opening Conference in Dum-bartonshire Tent, Saturday, 7th June, at **Ren-ton**. Opening Conference in Lanarkshire Small Tent, Saturday, 14th June, at 4 p.m., at **Lesmahagow**. Opening Conference in East Scotland Tent, Saturday, 7th June, at **Hadding-ton**. Ayrshire Missionary Conference in Bethany Hall, **Troon**, Wednesday, 4th June, 7 p.m. Speakers, Capt. Carré, Stewart K. Hine, Russian Poland; and J. Thompson, Mar-seilles. **Tents and Carriages**—Lanarkshire large Tent will be pitched in **Uddingston** for first part of season, commencing 31st May. The work will be taken up by Mr. Thomas Richardson, Grangemouth. Lanarkshire Small Tent will be pitched at **Lesmahagow**, middle of June. The work will be taken up by Mr. Malcolm M'Donald, Belfast, and he intends visiting outlying districts with Bible Carriage

during the day and having some Open-Air Meetings. Ayrshire Gospel Tent will be pitched in the **Glen-garnock** and **Kilbirnie** districts, 24th May, James L. Barrie, Hawick, is taking up the work. Dumbartonshire Tent will be pitched at **Ren-ton** early in June. East Scotland Tent will be pitched at **Haddington** (a very needy town), on 7th June. The Gospel testimony will be in the hands of Henry Steedman, Broxburn. Tract Band work will be taken up in most districts beginning of May (some have already commenced operations). Country districts are now more easily reached by buses and a good season is anticipated.

REPORTS. Tract Band Conference, Masonic Hall, **Kilmarnock**, between three and four hundred gathered and were helped by the practical messages given by W. B. Farmer, John Ritchie, D. M'Kinnon and John Campbell. A good meeting. Half Yearly Teachers' Conference in **Ayr** brought together a large company. Very helpful ministry from Messrs. Curzon, Ashby and Stephen. Jas. Barrie had some good meetings for believers in Ebenezer Hall, **Dreghorn**. Ministry enjoyed. Large gathering at Opening Conference in New Wolseley Hall, **Glasgow**. Several brethren ministered the Word to profit. Annual Conference in **Dundee**, the best for years. H. St. John, J. Miller, T. Angus, T. Richardson, G. N. Davidson, M. Grant and A. Robertson ministered the Word. The presence of God felt during all the meeting. John Millar gave help in **Shettleston, Partick, Arbroath, Buckie**, and **Campbeltown**, ministering the Word to goodly companies in each part. T. Richardson had good Gospel meetings in Porch Hall, **Glasgow**. Alex. Philip reports that meetings in **Sanday** were well attended, and there seemed some interest. Visited **Cross** and **Burness** districts of the island. Has also had some meetings in **Eday** and **Flotta**. Weather has been stormy during March, with heavy falls of snow which has hindered older folks coming, but young men and women came out well. David Morrison has had good meetings in **Kirkwall**, and **Westray** and **Papa Westray**. Andrew R. Philip has visited **Kirkbusten, Har-ray** and **Stenness** with some encouragement; also at **Graemsay, Stromness, Flotta, Kirkwall** and **Evie**. Archie Payne, of Essex, had a week's meetings for Christians on "Soloman's

Temple," in Dunnikier Hall, **Kirkcaldy**. Attendance was good every night, and the ministry was very profitable and practical. John Brown of Largs had four weeks' Gospel meetings in Albert Hall, **Grangemouth**. Hall filled nightly, interest maintained all through, a number of conversions and the saints greatly cheered. Annual Conference, 9th April, **Dufftown**. A goodly number from the Assemblies in the district and along the coast were refreshed and helped by the short practical messages from D. Walker, Bruce, Gilmour, Ewan, Kennedy, Grant, Brown, H. St. John, J. Miller and Dr. Duncan. Annual Conference, 11th April, **Buckie**, over 600 Christians from the Assemblies along the Moray Firth, all felt the power of God in the searching solemn ministry from H. St. John, J. Miller, Moody, Brown, Kennedy, Gilmour, Grant, Ewan and P. Bruce. This gathering is increasing in numbers every year, and is becoming one of the most important Conferences on the Moray Firth. Annual Conference, 12th April, **Portessie**. Hall full. Messages from H. St. John, J. Brown, R. Moody, A. Gilmour and others.

ENGLAND AND WALES.

FORTHCOMING. Gospel Hall, Weston-super-Mare, May 1st, 3.15 and 6 p.m. May 2nd, 7.30. H. St. John. Bible School Meetings for the Missionaries at **Llanfairfechan**, May 2-16. Missionary Conference, Grove Green Hall, **Leytonstone**, May 3rd, at 4 and 6 p.m. Shirley Hall, **Enfield**, May 3rd, at 3.45 and 6.15 p.m. Missionary Conference, Town Hall, **Birmingham**, May 3rd to 5th. (Particulars, E. H. Whitehouse, 14 Houghton Road). Annual Gatherings, Slavanka, **Bournemouth**, May 6th to 8th. Subject, "Vital Truths of the Christian Faith." Speakers, E. S. Curzon, W. W. Fereday, Jas. Green, Wm. Green and E. T. Tarrant. S.S. Teachers' Conference, Gospel Hall, **Cors-ham**, Wilts. May 9, 3 and 6 p.m. Mr. A. Cousins, etc. Annual, Village Hall, **Rawcliffe**, Goole, Yorks, May 10. E. S. Curzon and D. Roberts. Town Hall, **Crediton**, May 12, 11.45 a.m., 2 and 6 p.m. Church Hall, King's Road, **Swanage**, May 14th. King George St. Hall, **Greenwich**, May 17th, 7 p.m. Farewell to Mr. F. J. Duval Rice. Missionary Conference, Bethesda Chapel, Gt. George Street, **Bristol**, May 17th-21st. Sisters' Meeting on 21st. (H. T. Spanton, 116 Sefton Park Road, St. Andrews, Bristol). Annual Missionary Conference, Rudmore Hall, **Portsmouth**, May 21st, 3 and 6.30. Messrs. Davis, Kendrick, Stacey and Stephen. Shaftesbury Hall, **Burnham-on-Sea**. May 22nd. 3.15 and 6 p.m. Dr. Latimer Short, W. E. Vine, C. T. Wright (N. India). Horsecastle Chapel, Annual, **Yatton**, May 28th. 3.30 and 6.30 p.m. Missionary Conference on the Lawn at The Poplars, Histon, **Cambridge**, May 31st, 3.45 and 6.30 p.m. A. E. T. Oliver, C. T. Wright and W. J. Prescott. Annual

Conference in Parade Hall, **Nottingham**, May 31st, 3.15 and 6 p.m. Geo. Goodman and Geo. Ainsworth. Also Special Meetings, 1st and 2nd June. Gospel Hall, Fore Street, **Exeter**, June 4th. (H. J. Burt, 10 King's Road). M.S.C. Holiday Conference, **Keswick**, Cumb. June 6th-9th (Whit.). G. W. Ainsworth, A. H. Boulton and W. E. Vine. (Ronald Beattie, Kenilworth, Talbot Road, Carlisle). Ward St. Hall, **Guildford**, June 9th, 3 and 6. Conference, Gospel Hall, Prospect St., **Horncastle**, Lincs., June 9th, 2.15 and 6. Norwich Avenue Hall, **Bournemouth**, June 9th (Whit-Monday). Annual Convention. 3 and 6.15. Florence St. Mission Hall, Annual, **Swindon**, June 9th, 11 a.m., 3 and 6 p.m. Tea, 4.30. H. P. Barker, and D. Hill. South West Essex Summer Missionary Conference, **Epping**, June 14th, at 4 and 6 p.m. (Wintry Park Farm). E. B. Bromley, E. Findlay and W. J. Prescott. Goldings, Herts and District Young People's Open-Air Convention, **Hertford**, June 21st, 3.15 and 6 p.m. G. Pinchers, U.S.A.; A. Payne and A. Ginnings, Spain. (E. Kilbey, 18 Bell Street, Sawbridgeworth, Herts). Annual Meetings, **Bath**, July 7th-10th. (Apply, H. A. Raymond, 1 Widcombe Cres., Bath). Young Christians' Convention, **Chelmsford**, July 12th at "Oak Lodge." Jubilee Services, Hebron Hall, **Bolton**, September 27th-28th. Correspondence, W. Melling, 25 Longfellow Avenue. W. A. Norris gives addresses in Gospel Hall, Marian Wen Street, **Cefn Fforest**, first few nights of May. Henry Steedman in Clapton Hall, **London**, during May. W. Steedman opens Cumberland Tent with Conference at **High Harrington**, Saturday, 31st May. Quarterly Meeting in Gospel Hall, Nightingale Vale, **Woolwich**, Saturday, 28th June at 6.

As we go to press we learn that our esteemed brother, Joseph W. Jordan of Greenwich (now in his 84th year), has taken seriously ill. At first, Doctor gave little hope, but change for better has taken place, and this is being maintained. Prayer requested.

REPORTS. W. and H. Steedman had meetings in **Port Talbot**. Good attendance and lively interest. Believers' Meetings on Good Friday at Mount St. Hall, **Poole**, several brethren giving appreciated help. Annual Gatherings, **Mark**, Hall packed. Practical and helpful messages from W. E. Vine, H. St. John and Dr. L. Short. John Gilfillan had meetings at **Sutton**, **Saffron Walden**, **Walthamstow**, **Enfield**, **Highbury**, **Buckhurst Hill**, **Woolwich**, and **Ilford**. F. Glover reports full meetings and blessing at **Highgate** and **Tottenham**, smaller gatherings at **Kilburn**, but definite blessing there also. Fellowship Meeting, in Heath Hall, **Cardiff**, was much helped by ministry from Messrs. Annear, Willie, Hall and Baird. T. Baird ministered the Word in

Cardiff district with refreshment to God's people. D. McMurdo and T. Baird gave help at Teachers' Conference, **Newport**. Cardiff Missionary Conference had stirring reports from several missionaries and ministry from Messrs. Green and Baird. **Swansea** Missionary Conference largely attended, inspiring missionary reports, also helpful ministry from Messrs. Hoste, Curzon and Baird. D. Roberts had meetings in **Buckhurst Hill**. Some were saved and Christians helped.

IRELAND.

E. Hughes had five week' meetings in Old Whitehouse Hall, near **Belfast**. Some saved, saints encouraged, good numbers attended. Messrs. Poots and Kells saw some blessing at **Moneydig**. Some were saved and added to Assembly. Messrs. Rodgers and Beattie were at **Newton Stewart**, some professed. Messrs. Stewart and Craig had large meetings at **Aughrin**. Some saved and added to assembly. Mr. Hutchison at **Pike**. Some conversions. Messrs. M'Kelvey and M'Cracken in **Ballywatermoy** districts. Mr. Knox has been to **Ahorey** where blessing was granted. D. Craig had time of blessing at **Ballymoney**. Some added. Mr. Wallace was at **Ballintoy**, and Messrs. Bailie and Douglas at **Ahoghill**. John Knox M'Ewen had two crowded meetings in Gospel Hall, **Coleraine**.

CANADA AND U.S.A.

Edmonton Alta. The Lord continues to save souls here, and there seems to be a real work of God going on among the young people. W. White of Calgary has been having some meetings for Christians. They have been well attended. **Waseca, Sash.** The Lord has cheered His people here by saving some young persons; the two eldest children in one family. **Carbon, Alta.** C. H. Willoughby had a few meetings here; roads very heavy from spring thaw, but Christians came out well. T. Munro Stewart had three weeks good meetings in Hall, 3951 Front St., **San Diego, Cal.** John Ferguson had some good meetings in **Plough-keepsie**. Some real cases of true conversion. The **Winnipeg** Conference in connection with West End and Main Street Assemblies, will D.V. be held on June 6th, 7th and 8th in Norman Hall, 275 Sherbrook Street, half a block south of Portagi Ave. Circulars will be sent out later. Correspondence may be sent to W. D. Stewart, 542 Banning Street, **Winnipeg, Man., Canada**. W. J. M'Clure has had some good meetings on "The Types of the Tabernacle," in **Oakland**. Mr. M'Clure is now much better in health. B. M. Nottage and John Ferguson had a remarkable time of blessing in **Detroit**, they also hope to have meetings during May in **Hamilton, Ont.** John Ferguson gave help in **New York** and **Richmond Hill, Long Island**.

AUSTRALASIA.

T. H. Braidner had good Gospel meetings in Bundaberg Gospel Hall with much interest. F. Macleod is with Tent in Ravensbourne, **Dunedin**. Young people turn out well. A good interest is being manifested. John Stout gave help around **Dunedin**, and then in **Waimate** and **Pleasant Point**, where blessing was given. F. Bickerton has preached the Gospel in the needy district of **Inverell, N.S.W.**, with interest and blessing. Messrs. Brown and Graham had tent at **Waipawa**. Though not many have been to the inside meetings, they have heard the Word in the open air. Messrs. Palmer and Ritchie have had Tent Meetings in **Taree** district of New South Wales—a long way from any assemblies and a district of great need. Messrs. Gedge and Salisbury had some interest and blessing as a result of Tent work at **Gisborne**.

WORLD FIELD.

Commander Salwey in a recent note states that the work in the Assembly in **Paris** goes on steadily. The Evangelistic meetings are well attended. The texts on the boulevards on hoardings continue and it is hoped to increase their number. Quite a few young men have lately been helping in the Text carrying. This work has not been without results, for there have been some clear cases of conversion. Commander Salwey has had a bad attack of influenza but through it all has again proved the nearness of Christ.

ADDRESSES.

A number of believers gathered unto the name of our Lord Jesus Christ now meet in the Hall of the Dublin City Mission, 9 Anglesea Street, Dublin. Visitors are requested to take letters of commendation. Correspondence to James F. Williamson, 9 Lindsay Road, Glasnevin, Dublin. The assembly meeting in Market Street has now removed to Co-operative Hall, Island Road, **Barry Town**. Correspondence should be addressed to J. E. Annear, 1 The Grove, Barry Town, Glam. Correspondence for Manselton Gospel Hall, Philip Street, **Swansea**, should now be addressed to R. Frederick Parsons, 50 Wheatfield Terrace, Swansea. The assembly meeting in 51 East 125th Street, now meet in the Masonic Temple Building, 310 Lenox Avenue (between 125th and 126th Streets), New York City. Correspondence to Mr. John B. Trimble, 1268 Amsterdam Avenue, New York City, U.S.A. Correspondence for Ormiston Assembly should be addressed to Mr. Peter Smith, Tyne View, Ormiston. The correspondent of the assembly at **Guelph, Ontario**, informs us that Miss Ruby Paul has left for Central America to help in the Lord's work, her address will be Apartado 61, Quezaltenango, **Guatemala**, Central America. Mr. and Mrs. T. Baird are returning to U.S.A. on May 13th.

FALLEN ASLEEP.

Our aged brother **Mr. Baynton** of Cut Knife, Sask., has been called home to be with the Lord. For a number of years he was paralyzed and suffered much. A faithful brother. **John M'Gaw**, Aberdeen, at the advanced age of 88 years. A well known brother to all the northern assemblies. In Christ for the long period of 63 years. Was converted at a spot near Fort William when visiting his sister, Mrs. Murray (latterly of Kilmarnock). In these early days was associated with Donald Ross in the North East Coast Mission, but both were led to see their place out from the systems of men and never went back to them. Lived in Newburgh for a time, then Inverurie, and latterly Aberdeen. Laboured in many parts of Scotland from Mull of Galloway to John o' Groats. Sometimes he visited the North of England, a few times Ireland. Before the war he went to Africa, but was only there a short time. He was a devoted servant of Christ, and many have been blessed through his ministry. The precious dust was laid to rest in Allanvale Cemetery to await the resurrection shout. Our aged brother, **Robert Stephen** of China conducted the service at the house and the grave. **William Pinches**, Detroit, U.S.A., aged 84 years. (Father of William and George T. Pinches, both devoting all their time to the Lord's work). Saved 62 years ago. Met for many years with the Lord's people in Shrewsbury, England. Went out to Canada 22 years ago. For some years in assembly at London, Ont., and also Centerville, Iowa, but latterly in Detroit. Active to the last. Had only a few days sickness. **Robert Sharp**, Glasgow, aged 38 years. Saved when very young in the Sunday School at Kilmarnock, where he was well known, and was for many years in fellowship in Waterloo and Wellington Halls, latterly in Union Hall, Glasgow. The home-call came very suddenly, in the Royal Infirmary, Glasgow, shortly after an operation. He leaves a widow and two children, who should be remembered in prayer in their great loss. **F. C. Proctor**, Slade, Birmingham, aged 53. After a short illness went to be with Christ, April 7th. For many years associated with Assembly in New St., Erdington. Four years ago used to establish the Slade Assembly. Highly esteemed as a true pastor, a wise counsellor, a tireless worker and a real friend of the unsaved. Leaves a widow and daughter for whom much sympathy will go out in their great loss. The interment took place on 12th April. **Mr. Nightingale** (Shrewsbury), **Mr. Caser**, **Mr. Sanders** (Cape Hill) taking part in the service. **James Pate**, Burnbank, aged 59 years. For 44 years connected with Larkhall assemblies. The last two years in Bethany Hall, High Blantyre. A quiet, consistent

brother. **Mrs. Marrs**, Melbourne, Australia, (late of Bellshill, Scotland), passed into the presence of the Lord in the Austin Hospital on February 26th. She was the wife of our late brother, **Matthew Marrs**, well known for ministry of the Word in the homeland many years ago. She leaves three girls for whom prayer is needed; two of them are saved and in the meetings. **Andrew Naysmith, Sr.**, Astoria, L.I., went home to be with Christ on March 16th, 1930, almost 71 years of age; was saved in Rosewell, Scotland, 55 years ago, through Donald Ross, and was associated with assemblies in Ayr, Glasgow, Airdrie and Coatbridge before coming to New York 24 years ago. He has been associated with the 125th Street Assembly since coming to New York, and was an active worker in the Gospel, also seeking to build up saints in their most holy faith until a few years ago, when he was taken sick and was more or less an invalid since then, but he was able to visit the assembly occasionally, and took a little part as he felt able. His wife passed away less than three months before him. He will be missed. **Mrs. Cowie**, Buckie, called home to be with Christ on 21st March. For many years she met with the assembly at Buckie. A faithful sister. **Mrs. Addison**, Buckie, after a long, lingering illness, now at rest in Christ. A faithful sister who for many years met with the saints at Port Essie, and also at Buckie. **John Maxted**, Nottingham, in his 67th year. For many years in fellowship at Burton-on-Trent; for the last year or so in Clumber Hall Assembly, Nottingham. Lived a quiet godly life. **Mrs. Morton**, Nottingham, the widow of the late Charles Morton, evangelist, and co-worker of Rice T. Hopkins, aged 80 years. On March 24th was called into the presence of her Lord, after a long period of much suffering. A widow for thirty years, she bore a unique and consistent testimony to the faithfulness of God under all circumstances. Bedridden for the last four or five years. Almost her last words were "I trusted Him when I was a girl, and I trust Him now." **Dr. W. M. Bergin**, Director of Ashley Down Orphanage, Bristol, passed into the presence of the King on 31st March, after two years of much suffering. A brief sketch of his life with photo. appears in this month's issue of "The Christian Worker."

Sums received for the Lord's Work and Workers

Sent to Missionaries in Lands Afar and Pioneering Evangelists labouring in needy and neglected places in the British Isles, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation or committee.

Prestwick,	£4	4	0
J. L., Rutherglen,	2	0	0
J. N. Glasgow,	1	0	0
Westray,	1	0	0
Romans 4, 5,	6	7	9
A. F. B.,	5	0	0

Total to April 25th, £19 11 9

Treasury Notes—"I will say of Jehovah." (Psa. 91. 2).

IN our last notes, we dealt with the title "God Almighty"—Here it is Jehovah. The title Jehovah is used for the first time in Gen. 2. 7, and is the title in association with "Elohim" throughout chaps. 2. 7 to end of chap. 3 with two exceptions. It is very striking to look at those two exceptions, see chap. 3. vv. 1, 3. It is Satan that breaks the holy combination, he refuses to give God His Jehovah title and says "Hath God said?" and the woman falls into the same snare and answers "God hath said." Now God (Elohim) had not said, but "Jehovah Elohim" had said—While Elohim speaks of Him as Creator, Jehovah is that One in covenant relationship to those whom He created (see 2 Chron. 18. 31). It brings Him before us as the Eternal, the Immutable One. He "who *was* and *is* and *is to come*" Rev. 1. 8). 'Who is,' present participle; Who always is, 'Who was'; imperfect tense, Who ever was and 'Who is to come'; participle, Who always is the coming One. The Divine definition is given in Gen. 21. 33. Note: not God the Jehovah, but Jehovah the everlasting God (El). The title occurs about 7600 times—and in its meaning reveals Him to us as the Eternal self-existent One. It covers Eternity, it emphasises Him as the One Who liveth in the eternal *Now*. The One to Whom an Eternal *past* and *future*, are eternally *present*.

In the Rev. 1. 8. This is said of the "Lord Jesus," and He is the same yesterday, to-day, and for ever. He laid the foundations of the earth. He will fold them up as a garment, and they shall be changed; but Thou Jehovah—art the same, Thy years shall not fail (Heb. 1. 12). Well might the church in the second century hymn Him

thus—

Hail gladdening Light of His pure glory
poured

Who, is the immortal Father heavenly blest
"Holiest of Holies"—Jesus Christ our Lord;

Now we are come to the sun's hour of rest
The lights of even' round us shine.

We hymn the Father, Son and Holy Spirit
divine

Worthiest art Thou at all times to be sung,
With undefiled tongue.

Son of our God, giver of life alone:

Therefore in all the world Thy glories Lord
they own.

"I will say of Jehovah, He is my refuge
and my fortress. The name of the Lord
is a strong tower, the righteous runneth into
it and are safe."

"Yeh-ho-wah is a perfect combination of the five vowel sounds as they are pronounced in all languages (except in the very irregular English), thus ah, eh, ee, oh, oo. The vowel sounds are the only self-existent sounds. All consonants need the prop of a vowel sound before they can be uttered. Yeh-ho-wah is therefore an absolutely full and perfect type of perfect self-existence. The One Who from everlasting to everlasting is God. (El) El speaking of Him as the Almighty God. So as Jehovah He is in covenant with all His redeemed. Psalm 23 "Jehovah my Shepherd," is a Jehovistic psalm, all its titles are Jehovah. So is Psa. 103. Forgiving, healing, redeeming, crowning, and satisfying. Note *all* in the present tense, and as we read "He will not always chide," etc. vv. 9-14, we get some of the present and eternal joys of making our boast in "Jehovah" as our Refuge and Fortress, and it all results in abiding in this dark world, under the shadow of the most High. J. C. S.

Some Thoughts

Suggested by the Home-call of Mr. John Ritchie.

BY W. J. McCLURE.

IN the home-call of John Ritchie, another of "The Old Guard" has gone. A long and faithful ministry has closed, and he has entered into rest, waiting in the presence of his Lord, waiting up there, while we wait down here for that day of days, when our Lord shall come to catch us up to be forever with and like Him. May his home-going deepen the desire in us who remain, to end well, to cleave to the Lord and His Word in these days when it is so easy to drift away from that which has reproach connected with it, and to seek a path more congenial to our flesh.

Since hearing of the departure of our brother, thoughts have been revived in my mind, which for some time have been struggling for expression. During about fifty-four years connection with assemblies gathered to the name of the Lord Jesus, I have observed a considerable change in both meetings and preachers. With regard to the latter, the change is not wholly their fault, indeed in a great measure it may not be theirs at all. I am not quite old enough to know much personally of the earliest preachers of the movement, but it has been my pleasure to sit under the ministry of their immediate successors, H. Groves, H. Dyer, etc. Fifty years has not erased from my mind their messages, they come back with a freshness that makes one wonder if it can be so long ago.

After these dear men, came another crop, if I may so put it, and amongst these we think of D. Ross, D. Munro, James Campbell, W. McLean, J. R. Caldwell and our

dear brother Ritchie. Not all gifted alike, but all rare gifts to the church. To these men personally we are greatly indebted for teaching which helped and established us in the truth of God. Some of them, as for instance D. Ross and James Campbell had much to do in shaping our life, and personal acquaintance and correspondence with our brother, who has just gone, did much to strengthen and encourage in seeking to hold on our way, in "the midst of the paths of judgment."

Of the class to which these men belonged very, very few now remain, and the going of each one leaves us weaker and poorer. And the saddest part of it is, they are not being replaced by men of the same spiritual power and energy. We gladly own that there are many dear men, who seek to follow in the footsteps of that generation of preachers, of whom John Ritchie was one, men devoted to the Lord and His Word, and who have no desire to escape the reproach that is inseparable from carrying out the Word of the Lord in these days of easy indifference to it.

But what gives us much concern, is the coming crop of preachers. Again and again it has presented itself to us like this. What is to become of the testimony of assemblies, if we are not to have men of spiritual power and energy to stand in the gap, and make up the hedge. We dread to contemplate what assemblies will be like in Twenty or Thirty years, should the Lord not come before then.

One thing we judge all must admit, who have eyes to see, and that is that each successive generation of preachers is weaker than the preceding one. Is the Lord thus letting the glory depart? Shall things be at a low, or lowest ebb when He comes?

Who that remembers, can help comparing the dear men we have just mentioned, with so many, more recent preachers. Those dear men had such a grip on God that they could push on into new fields and plant assemblies. The usual thing now is making a round of the assemblies, and rarely ever touching a new place. Hundreds of towns and cities are passed by, in which there are no meetings, and the place which has a meeting, with local brethren capable of preaching the gospel, gets all their time. Those dear men of days gone by, kept themselves in form by getting a bag of tracts, and scattering them from door to door. The sight is not uncommon now, of preachers carrying a bag of golf clubs, or a tennis racket, and the plea is, the need for more physical exercise.

To go into the gospel meetings conducted by some of the newer preachers, one would think that it was some sectarian mission into which we had come, the methods and ways are so identical with that of the sects. Now if the rule holds, which we have observed, *deterioration*, then what shall we expect of the generation which will succeed the present? We confess we do not care to think of it. We gained some inspiration from the lives of the men we have named, their example has helped us and given us the desire to end well. Thus Paul's example was followed by Timothy (see 2 Tim. 3. 10 R.V.) They committed to us the testimony in scriptural simplicity, shall we do the same to those who come after us? (See 2 Tim. 2. 2).

Thus saith the Lord. Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul.—(Jer. 6. 16).

The Epistle to the Romans

(CONTINUED FROM PAGE 107)

By J. M. DAVIES OF INDIA.

The Jew found fault with the Gospel of Grace and the doctrine of the universal offer of salvation to Jew and Gentile *alike*. They contended that thereby God was unfaithful to His promises. They maintained that the mere accident of birth, the fact that they had Abraham as their father was "ipso facto" claim to preferential treatment.

But says the apostle "They are not all Israel which are of Israel." According to their claim Ishmael and Esau and their descendants, besides the children of Keturah would have the same claim for they too claimed to be Abraham's seed. But as then, so now, only the children of the promise are counted for the seed. Ishmael and the sons of Keturah not being children of promise were not of the seed royal.

Further Esau and Jacob, born of the same father and same mother at the same time afford another illustration to the apostle from their own history to prove that if they found fault with God's method now in choosing to bless the Gentiles, then how about the statement made in v. 13—proved a fact in later history—Jacob have I loved, but Esau have I rejected. "The elder shall serve the younger" is, in brief, an epitome of God's dealings with men as recorded in Genesis, all conspiring together as it were, and resulting in Israel's supremacy and *prestige*.

Moreover if they would impugn God's Sovereignty with unrighteousness, they were further reminded that God had exercised His sovereignty in shewing mercy to them when at the foot of Sinai they had made the golden calf (Comp. v. 15 and

Exod. 33. 19). His sovereignty had also been exercised in "enduring with much long-suffering the vessels of wrath." God desires to shew mercy but He is willing to display His wrath and, to make His power known, though in the meantime he suffers long with the vessels of wrath fitted by *their own sin* for destruction. Shall we accede, says he, to the potter the power and authority to do whatever he pleases with the clay and refuse the same to God in His dealings with His creatures? By exercising sovereign mercy He made known the riches of His glory on the vessels of mercy, which He had afore prepared for glory. These vessels of mercy are to be taken not from among the Jews only but also from among the Gentiles. This is substantiated by quotations from the Old Testament, Hosea and Isaiah, two contemporaries. The one is quoted in relation to the "outcalling from among the Gentiles," and the other in relation to the "remnant of Israel," compared by the same prophet to the "oak whose substance is in them, even though their leaves are cast." When spring comes it will bud again.

After the good pleasure of His will, His sovereign will, He had chosen Isaac and Jacob, shewn mercy to the nation at the foot of Sinai, and endured with much long-suffering the vessels of wrath. By the same prerogative rights of sovereignty He was now visiting the Gentiles and shewing grace to the nation by not completely disowning it, by not making it as Sodom, but **reserving** a seed, a remnant, in spite of their rejection of the message of the prophets and the killing of the Heir—the crucifying of the Son of God. To refuse God His sovereign rights would be a suicidal policy.

THE DIFFICULTY SOLVED—THE PARADOX EXPLAINED.

Completely silenced, they could only ask what shall we say then? The Gentiles who followed not after righteousness, who had no law-given standard of righteousness to attain to, appropriated the righteousness which is of faith when the gospel was presented to them. Whereas Israel pursuing a law of righteousness failed to attain to the law, they failed to satisfy its demands. They sought justification in another than God's appointed way.

Israel seeking it by law-keeping is typified in Ishmael.

Israel stumbling at the stone of proving, rejecting the corner stone is typified in Esau who underestimated his birthright, selling it for a mess of pottage.

Thus the chapter ends by proving Israel's guilt in rejecting Christ, and re-assuring the believer that "none perish who Him trust."

"He who confides in Him shall not be put to **shame**."

God's Centre of Gathering

A STUDY OF DEUTERONOMY 12.

BY A. E. LONG, ASHTEAD.

WITH the projected entrance of the Israelites into Canaan, came the difficulty of the regulation of their religious life, as with their distribution throughout the promised land. The Tabernacle and its services would manifestly not occupy so near or so conspicuous a part in their national life, as it had throughout their wilderness journeyings, (Num. 2. 2). Moreover, the prevailing idolatry among the nations then in possession, would, with the lessening of that restraint, prove to be more than ever

seductive.

As we might expect, we find that Jehovah, in His wisdom, anticipated such difficulties, and gave instructions through His servant Moses designed to regulate the religious life of His people when they came into possession of the land (Deut. 12. 1).

Firstly, there was to be no toleration of the idolatry of the nations, but the places devoted to such practices were utterly to be destroyed. (vv. 2, 3). The worship of Jehovah and that of idols could not possibly co-exist. Secondly, a centre of gathering was to be set up in one of their tribes, to which the people were to seek, and where their holy things were to be offered (vv. 5, 6, 11, 14, 18, 26); such was to be God's habitation (v. 5), and in no other places were sacrifices to be offered (v. 13). The instructions given were to be regarded as complete, neither subject to addition or subtraction (v. 32).

Accordingly, in due time the Tabernacle was set up at Shiloh (Joshua 18. 1) and in that place Jehovah was pleased to record His Name (Jer. 7. 12). Alas, that the evil-doing of the Israelites should cause Jehovah to forsake the Tabernacle there (Psa. 78. 60) and to cause the Ark of God to be taken by their enemies (1 Sam. 4. 11).

In all these things we shall find much teaching which is applicable to our own time, to which we do well to take heed.

Such questions as "Has God a centre of gathering to-day," and, if so, "Where is His Name to be sought," must arise in all enquiring minds. In this connection, the words of the Lord Jesus Christ in Matt. 18. 20. are deeply suggestive, for, says He, "where two or three are gathered together unto my name, there am I in the midst of them." The more correct rendering of

"unto" should be observed, for whereas the preposition "in" suggests the thought of His Name being the *authority* for gathering, the word "unto" gives the thought of His Name as the *centre* of gathering. So we conclude that the Name of the Lord Jesus Christ is God's centre of gathering for His people in this dispensation. Matthew 18. 20 also gives the simplest form of a local church or assembly, i.e. "where two or three are gathered together," such, being consciously gathered together unto His Name become a habitation of God through the Spirit, a place where His Name dwells. (Eph. 2. 22). Hence, in the New Testament the local church does not appear as a material building, but the term (where so understood) is consistently used to describe companies of believers gathered together in one place (Rom. 16. 5; 1 Cor. 1. 2; Phil. 1. 1).

Professing Christendom, with its numerous sects, presents a strange mixture of the service of God and idolatry (Rev. 2. 14, 20), for even as the feast of Jehovah was associated with idol worship in olden time (Exod. 32. 4-6), so it is to-day, and as then, so also now are many deceived into idolatrous practices by the presence of that which is true. From all such unholy associations we are exhorted to "come out" and "be separate" (2 Cor. 6. 16-17), for, says Paul, "ye cannot be partakers of the Lord's table, and of the table of demons." (1 Cor. 10. 19-21).

In these days we need to maintain for the distinctive truth of the alone centre of gathering, as there is a danger of us entering into possession of the heritage of those who rediscovered this truth, without ourselves having a due appreciation of its rightness, without which it must, sooner or later, again be lost to view.

The Son of God

By J. C. M. DAWSON, B.A., BELFAST.

THE eternal Sonship of Christ is not accepted by a number of professing Christians, and it is even rejected by some who are undoubtedly true believers in His Godhead. It is a subject of the greatest importance as it concerns the Person of our blessed Lord. My purpose in writing this article is to draw attention to His Sonship as tersely as possible.

1. Christ, when speaking about His Father, says either "The Father," or "My Father." He taught His disciples to say, "Our Father," but He did not include Himself in the word "our." He always prayed by Himself. After His resurrection He said to Mary Magdalene, "Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God" (Isa. 20. 17). This indicates a unique Sonship.

2. "Sons of God," though found in several passages, never includes our Lord. Son of God is never used of any mere man, the only seeming exception is found in Luke 3. 38.

3. He is always called, *Huios* (*i.e.*, Son); He is never called *Teknon* (*i.e.*, Oneborn).

4. "Who hath established all the ends of the earth? What is His Name? and what is His Son's Name?" (Prov. 30. 4). According to this Scripture He was God's Son in Solomon's day, about 1000 years before His human birth.

5. "Unto us a Child is born, unto us a Son is given" (Isa. 9. 6). The Child born in Bethlehem was the Son given, *i.e.*, He was Son before He became flesh.

6. "Thus saith Jehovah; say, a sword, a

sword is sharpened, and also furbished: it is sharpened to make a sore slaughter . . . it contemneth the rod (*i.e.*, sceptre) of My Son, as every tree" (Ezek. 21. 9, 10). He was the Son of God in Ezekiel's day.

7. He is the Son that was sent into this world, *i.e.*, He was Son prior to His first Advent (John. 3. 17; Rom. 8. 3; Gal. 4. 4; 1 John 4. 9, 10, 14).

8. He is called the Son as One of the three Divine Persons constituting the Godhead (Matt. 28. 19).

9. He is the only-begotten Son (John 1. 14, 18; 3. 16, 18; 1 John 4. 9).

10. "But unto the Son He saith, Thy Throne, O God, is for ever and ever" (Heb. 1. 8). The Father addresses Him as God because He is the Son; in other words His Sonship is Divine and therefore eternal. Again in verse 12, He says to Him (*i.e.*, the Son), "Thou art the Same"—*i.e.*, the Son is the Immutable One—consequently He is God as such and therefore eternal.

11. "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love" (2 John 3). In this passage the Eternal God is described as the Father, and, therefore, He is the Eternal Father, the Father from eternity, and since our Lord is also called the Son of the Father, He is the Son of the Eternal Father and therefore the Eternal Son, since Sonship and Fatherhood begin at the same time. As Augustine has strictly put it, "Thus the fire is the father of the light, and they are coeval. Give me a fire without brightness, and I may believe the Father ever was without the Son . . . Show me an eternal fire, and I will show you an eternal light."

12. According to Heb. 1. 2 it was the Son as such that made the worlds. The Son

was the Creator, hence He is the Eternal Son.

13. According to Matthew the devil ascribed omnipotence to Him because He is the Son of God (4. 3), the demons acknowledged Him as the future Judge for the same reason (8. 29): the men in the boat recognised in the Walker on the sea, the Rescuer of Peter and the Queller of the storm, the Son of God, and they worshipped Him (14. 33); when Peter confessed Him as the Son of the living God our Lord replied that this relationship could only be revealed by the Father, that is, though His human birth was a historical fact, the Eternal Sonship was a matter of Divine revelation (16. 16, 17): our Lord when adjured by the high priest declared that He was the Son of God (26. 63, 64): those that passed by the Cross said that the One Who is really the Son of God can come down from the Cross (27. 40); the centurion and soldiers who were present were convinced by the wonders that followed His death that He was a unique Person, even the Son of God (27. 54). In other words the meaning of the Son of God in all these passages is God.

14. "The Son of His love . . . and He is before all things" (Col. 1. 13, 17).

From these considerations our Lord is undoubtedly God's unique Son, the Eternal Son.

Seven Facts about Scripture.

It is given by inspiration of God.
 It is able to make wise unto salvation.
 It is profitable for doctrine.
 It is profitable for reproof.
 It is profitable for correction.
 It is profitable for instruction in righteousness.
 It is given that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3. 15-17.

Selected Fragments.

Assembly prayer is rare for the Assembly is seldom there.

Little faith brings a soul into heaven
 Great faith brings heaven into the soul.

"He that hath slight thoughts of sin never had great thoughts of God."

"Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.—Ambrose.

"As the smallest birds of the earth are not taken without the will of our heavenly Father, so nothing good or evil happens to God's children without His provident will."

Thou callest thyself Christian; but we question whether thou hast a right to the title; thy conduct is too contrary to that sacred name, which is too holy to be written on a rotten post.

Influence of little things. Chemists tell us that a single grain of the substance called iodine will impart colour to seven thousand times its weight of water. It is so in higher things; one companion, one book, one habit, may affect the whole of life and character.

Feed My Lambs.—John 20. 21.

Many Mephibosheths are there in the Church, who are halting, not so much from their own fault, as from that of their nurses.

Our hope is not hung upon such an untwisted thread as "Imagine so" or "It is likely"—but the cable, the strong rope, of our fastened anchor, is the oath and promise of Him who is Eternal Verity; our salvation is fashioned with God's own hand, and Christ's own strength, to the strong stake of God's unchangeable nature—Rutherford.

“The Oversight.”

BY JOHN FERGUSON OF DETROIT.

THAT fresh dangers, to the Christian, are cropping up every day is a well known fact. Dangers that are like the hidden reefs off a rock-bound shore, not easily discovered and all the more to be feared on that account.

This paper is written to call attention to one of these dangers, one that threatens the very existence of our simple assembly life and character. That there are shepherds and elders in the church is true. Men whom God raised up with hearts full of love for the saints, who are spending and being spent for them. We need to pray that these men may be encouraged and helped on in the arduous tasks devolving upon them. To all such, every young saint will readily yield obedience and honour and in so doing will ensure the peace, harmony and prosperity of the Assembly. What is to be deplored, is, when a number of men, occupying the place of overseer, arrogate to themselves the high-sounding title of “THE OVERSIGHT.” To do so is absolutely without the sanction of the Word of God. When this is done there are found issuing from this sort of chamber of commerce company, decrees of various kinds, nearly always apart from the knowledge and acquiescence of the Assembly. Such pontiff-like orders and decisions have done endless harm. In some places it is no longer “thus saith the Lord,” but thus saith “The Oversight.”

We have one and only one example of how matters ought to be considered or how these are to be decided by the Lord's people.

In Acts 15. a question of much moment came up at Jerusalem for consideration. We read “the apostles and elders came together to consider the matter.” When this was done the Church was brought into fellowship with the findings of the apostles and elders and a message was delivered or sent by the *whole church*. It is alarming to find even with men who have been for years in Assembly fellowship an utter disregard of this divine principle and example.

Behind closed doors in the strictest sense, matters pertaining to the Assembly are often freely discussed and decisions come to, without the Lord's dear people having any knowledge of what has been decided. That the welfare of the flock and its godly care must be the themes to be considered by elders when meeting together in oversight work is only too true. What is to be deplored is the practice of discussing matters that have been unscripturally dealt with, and of coming to decisions to be issued in the name of “The Oversight.” There is no such word as “The Oversight” and it is most misleading to younger believers to use it. It is surely the business of all true shepherds, in an Assembly, to so keep in touch with the wishes of the sheep, that all findings that they may come to will meet with the hearty approval of the saints. Where it is otherwise and where arrogant orders or assumptive decisions are issued in the name of “The Oversight” there is sure to be trouble. The saints are not to be blamed if they refuse to comply with decisions of the so-called “Oversight” when these have been arrived at apart from the consultation and fellowship of many in the Assembly, who, though not attending a regularly appointed business meeting, yet have a real interest in any godly matter in

connection with Assembly life.

Undershepherds, overseers, elders are but trustees of the welfare of the Assembly, *not* masters. It is never said "*Rule* the Church of God," but "*Take Care* of the Church of God." We are by no means suggesting that every young person in the Assembly should be consulted. That there is, at times, much difficulty in arriving at the mind of the saints in general, in regard to some matters, is true. Yet godly rule will find a way of testing the feeling of the saints about certain matters, such as reception and choice of preachers, and decisions will be come to that will meet their approval. To act otherwise and for one or two to act apart from the mind of their brethren is to court disaster and sooner or later to lead to very serious consequences. Sectarianism can boast of its concrete rules, its committee decisions, etc., but surely all such, or anything such, ought never to be found in connection with Assemblies of God. Let it never be said "The Oversight" said so and so. Such unscriptural assumption will meet with only contempt by all who have in any measure learned the mind of the Lord. May God raise up godly men, men who are above partiality or partyism, who will, in a prayerful spirit, consider each and every matter that may come up for their consideration and seek to find out the feeling and mind of other godly persons in the Assembly before coming to decisions that may affect the whole character of the Church. Let it be also remembered, that the real character of the men who seek to do shepherd work, is to be according to the teachings of the Word of God. How can saints be expected to have any real respect for the findings of men who have not commended themselves? For instance, it is

known that there are in some places, men who attend the regular business meetings of the Church, who do nothing to show that they have a real shepherd's care, men who are never found visiting the saints, never taking any public part in the opening up of the Word of God, men who never do one thing to "feed the flock" and, what is worse, men who are known to be in unscriptural partnership with the unconverted in business. What respect can such men hope to get from the godly—none. It is too late in the day for such to expect that any orders issued by them or any dictums made will be acknowledged by the saints. Let us be warned, and while doing all we can to submit to the care of godly men, refuse to bow to the dictum of a so-called "*Oversight*," composed of men who have not taken the pains to carry along with them, in their findings, the assembly of the saints. Let the words "The Oversight" be abolished because they are not found in Scripture and may real oversight work be encouraged and submitted to by the young and by all who recognize in the men who are caring for the Assembly, that godly character and care so enjoined in the Word of Truth.

[This subject of overseeing or shepherding the flock has been and is still one of the greatest importance. Where there are men answering to God's requirements there is no difficulty. Men not lording it over the Assembly but themselves being ensamples to the flock—Holy Spirit made—feeding the little flock of God, beautifully leading them in and into the truth, whose manner of life is Jesus Christ the same yesterday, to-day and for ever. Men who watch for the souls of the sheep and lambs. Men who do all that the Lord in Ezekiel 34, says the false shepherd has not done. Men who will feel that they themselves must saddle a measure of blame, for every true sheep straying. Men whose hearts weep for every sheep lost to the assembly, who realise they are themselves undershepherds, who have to answer to the Chief Shepherd for every saint they have assayed to shepherd. When you find men like this then its as easy as it is to breathe, for the flock to remember them, obey them, and salute them. In our cryings to God may it be for men like this.]—J.C.S.

Slander is the devil's daughter who speaks her father's language.

Zion.

By MARK H. PRIOR, CHICHESTER.

“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following” (Psa. 48. 12 and 13).

IT is obvious that Zionism has recently become a great force in the world; it is interesting, therefore, to find out what Zion stands for, and what the future contains for that city which has had such a remarkable past. Some may not have noticed that there are two places called Zion, or Sion, in Scripture. Hermon (believed to be the Mount of Transfiguration) is called Sion (*vide* Deut. 4. 48), possibly after Sihon, King of the Amorites. It is linked in a remarkable way (in Psa. 133. 3) with the mountains of Zion, and this verse is specially interesting in that it is the first mention in the Bible of Eternal life, the only other occasion, I believe, in the Old Testament being Dan. 12. This is noteworthy in that the conversation on the Holy Mount was of Christ's death, the outcome of which has been the gift of eternal life.

Hermon also seems to become a refuge for those godly Jews who, in another day, will obey the Lord's words in Matt. 24. 16. “Flee into the mountains”; the cry of this godly remnant from the mountains of Hermon and the land of Jordan in Psalm 42. gives us the key to understanding the prophetic bearing of that Psalm and those immediately following.

The Zion with which we are more familiar is, of course, the “City of David.” It is first mentioned in 2 Sam. 5. 7. It be-

came David's capital, and for a while the resting place of the Ark (1 Chron. 15. 29 and 2 Chron. 5. 2). Although Israel had been many years in the land it was not until God's King appeared that Zion came into its glory. Many, especially hymn writers, have spoken of Zion as though it were the heavenly city—the new Jerusalem: while it may, in some ways, prefigure it, yet it is most clearly distinguished from it—in fact Heb. 12. 22 shews it very clearly in contrast—“Ye are come unto Mt. Sion, and unto . . . the heavenly Jerusalem.”

The fact is that just as David (establishing his kingdom in power, followed by the peaceful reign of Solomon) made Zion the Royal City, so will David's greater Son, when establishing His Kingdom in power, followed by the millennial reign of peace, yet “choose Zion.” Thereupon it will become the city of the Great King, the joy of the whole earth, the perfection of beauty, out of which God will shine. Though Christ is rejected by Jew and Gentile alike, the decree is declared—“Yet I have set my King upon the holy hill of Zion.” In God's time, in spite of the rage of man, our Lord Jesus Christ shall reign in Zion—King.

At this point may I say that there is rather a pernicious habit amongst some Christians of labelling one Scripture for the Jew and another for the Church (a fact which in itself is true and it is excellent to be able rightly to divide the Word of Truth) intimating that that only interests which concerns themselves. This thought is quite unworthy, and the Christian should be able to delight in all that God has revealed. We should, of course, realise that the “better” blessings are the heavenly ones, which through grace were provided for us (Heb. 11. 40), but never let us lose sight of the

tremendous scope of that wonderful Scripture in Rom. 8.—“Heirs of God, and joint heirs with Christ, if so be that we suffer with Him.” So whether it be heaven or earth—all is included in that marvellous inheritance which, through His great grace, Christ will share with His own.

Who can imagine a Queen so taken up with the Palace home provided by her Royal Husband, that she had no interest in his dominions—yet this is the attitude of many a Christian. The wonderful blessing which Christ has promised to dispense to the world during the Millennium find no response in their hearts, and the prophecies of future glories for Israel lose their interest because they say “it is not for us!” On the contrary, even on the low ground of self interest, the Christian also has a portion in that which is, strictly speaking, Jewish—a portion which is, in a way, greater even than Israel’s own past. The latter will be the earthly subjects of the King; whereas it will be granted to us to sit with Him in His throne. They will be the recipients of the blessings, but we shall be with the One who dispenses the blessings. Theirs will be to enjoy the earthly benefits—we shall enjoy the Millennium from a heavenly standpoint. I labour this point somewhat as it is of no little importance,* and I think that Heb. 12. 22, *et seq.* confirms what I have said—for it will be noticed that the earthly aspect of Millennium (Mt. Sion) is included in the portion into which the Christian is brought.

In this beautiful passage, after contrasting the former position of those under law, the Apostle tells of the infinite blessing into

which the believer, who refuses not Him that speaks from heaven, is brought. A wonderful bird’s-eye-view of the Millennial reign of our Lord Jesus Christ, in its different aspects, opens before us; and it is into the good of *all* this that the Christian is introduced through faith. “*Ye are not come unto the Mount that might be touched,*” says the Apostle, but “*ye are come to Mt. Sion*” (that is the earthly capital from which Christ will dispense the blessings of His reign on earth) “*AND to the City of the Living God—the heavenly Jerusalem*” (that is the heavenly Capital—so to speak). Then are mentioned the Angels, the Church, the Old Testament saints, and best and highest of all, we are come to God, and to Jesus and to the blood of sprinkling. What wonderful circles of blessing come before us, as we see each of these families blessed (comp. *Psa. 107. 41*). The Jew in his present, and future still greater, distress may cry “How long?” The Spirit and the Bride say “Come”; and meanwhile we watch and wait in hope.

That the Zionist movement, in its present or future developments, will cause many Jews to return to the Land in unbelief is quite clear from Scripture. That tribulation, unparalleled in history, will fall upon them in that land is also certain. It is likewise beyond all doubt that the Lord will yet build up Zion, and turn again its Captivity, and bless its latter end more than its beginning (*Job. 40. 12*).

While we look for such things let us not lose sight of the still more precious portion of “*that great City, the Holy Jerusalem.*” In Rev. 21. we see her descending out of heaven from God, having the glory of God. Zion will have its temple, its priests and its joyful assemblies, but in that holy and

*Such Scriptures as *Psalms 50. 4-6; 69. 34-36; 96. 11; 148.* illustrate the interest and gladness of those in heaven as to the events transpiring on the earth at the setting up of the Kingdom.

heavenly city there will be no temple, for the Lord God Almighty and the Lamb are the temple of it. J.N.D.'s hymn puts it thus:—

God and the Lamb shall there
The light and temple be
And radiant hosts for ever share
The unveiled mystery.

This is indeed beyond all blessings the very best, holiest and happiest—for to dwell in the City of God, with no veil between, no temple walls, nor curtains, but in the immediate presence of God and the Lamb is joy unbounded and unutterable. The grace of God, and the work of Christ, that has secured this for us, is beyond all praise.

Commendation.

BY JOHN CLARK OF CENTRAL AFRICA.

IT was a great and gracious movement which issued in the formation of the Church at Antioch—Great, for it was born of tribulation. Gracious for it extended beyond the boundary of the Jews and embraced even Greeks who also believed and turned unto the Lord.

This great and gracious work was confirmed by Barnabas and he, true to his name, comforted them, exhorting all to cleave unto the Lord with purpose of heart.

Barnabas was a big man and like all truly great men knew his own limitations. In view, therefore, of the increasing needs and insistent claims of the young church, we read, that he went forth to "hunt up" Saul. He found him in Tarsus and brought him to Antioch. For a year they, together, exhorted and edified the church, and thus under God prepared the way for the wider movement of grace.

What a beautiful picture this of the selflessness of two servants of Christ working together under the sway and control, and in the might of the Spirit of God! The one caring for and comforting the people of God. The other strengthening and building them up in love, faith and hope.

In the brief statement given in the 13th Chapter of Acts concerning the condition of the church in that city it is evident that it had not only been confirmed by such gracious ministry but also consolidated thereby.

It is not without significance that here as the result, no doubt, of the service of these two men the disciples were first called "Christians"—"Christ ones" as our Africans say.

This chapter is the watershed of the river which has its source in chapter two. The flow is no longer from Jerusalem but from Antioch. From this centre go forth the messengers, and to this centre they return to report the Lord's dealings with them.

The strong activity of the Holy Spirit in the church is at once arresting. It was He who had a work to do, and it was He who took the initiative of approaching the church demanding of it the opportunity to accomplish that very work.

It is idle to speculate as to when and how the Holy Spirit made known His will with regard to His purpose concerning Saul (henceforth called Paul) and Barnabas. It is enough to know that He found His opportunity amongst a company of people, who as the result of loving care and gracious ministry were serving the Lord prayerfully and practising self denial. Moreover the sensitiveness of soul in the church was such that the still small voice was heard and understood.

His command itself is illuminating. It told of a work to be done, and evinced a strong beseeching by the Spirit Himself that the church should be the vehicle for the accomplishment thereof.

It was a call to glorious and magnificent co-operation!

The river of God is full of water and through the church its living streams are to flow through Asia and overflow into the desert of Europe.

He nominated *two* men but only in association with *all*, and they, representing the whole, were to go forth carrying the evangel of love to men. Thus the entire church is called into the closest possible fellowship with Him for the achievement of His purpose.

The unanimity of heart, and oneness of desire, for full identification with the mission of these two men were indicated by the laying on of hands. In this simple yet eloquent rite there is set forth the strong determination on the part of all to accompany these men by a "heart's journey," and with them to bear to the uttermost, the enormous responsibility involved in this mission of free grace.

This then is the true scriptural commendation to the work of the Lord!

The assembly nourished and strengthened in God creates the opportunity.

The clear knowledge of the mind of the spirit, and the joyful alacrity to move forward with Him produce the strong confidence so essential in such a partnership.

The willing recognition of His manifest and unmistakable gifts in those called to special service, together with the glad and generous readiness to bring them on their way in a manner worthy of the Gospel, beget the deep assurance of fellowship so in-

dispensable to those going forth.

The whole question of present day commendation to the service of our Lord is one that loudly insists on more serious consideration.

In these days of circles of fellowships and deplorable confusion among the true people of God it is hard to find the exact parallel to the church at Antioch.

Irregularity is the marked feature of the movement of the Spirit in the book of the Acts. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and wither it goeth.

It is perilous, therefore, to attempt to build up a doctrine on this historic narrative, yet the remarkable operations of the ascended Christ by His Spirit, in those early days, flash light across the pages of the epistles and, there shining benignly, enables us to grasp, in a measure at least, the gracious purpose of our God in this age, and to understand His ways and methods in the accomplishment thereof.

To-day the decision of a young man to leave an assembly obviously in need of help to go "into the work" is seriously occupying the minds of thoughtful and responsible men and rightly so. For the fact of the apparent need of his own church surely indicates a call to grave consideration on his part and clearly makes a prior claim on his gift and service. How often small, weak, struggling companies of God's people have been deprived of much required help by the laudable desire of zealous, yet misguided, young men to get away into new fields—unfortunately, the extraordinary prestige given, these days, in certain circles to professional "preachers" and missionaries must ever constitute a subtle temptation to

many to run who have never been called.

The safeguard, therefore, must be the reversion to the true appreciation and application of scriptural methods of commendation.

Oftentimes such an one is excused by the remark "the assembly commended him" and on enquiry the church in question is found to consist of a few men and women knowing nothing of the special sphere of service to which they have so bravely sent him forth, and even less of the qualifications demanded by such service.

To commend for a work making superlative demands on the entire personality of the individual by men who know nothing of the character of these demands is surely a serious matter.

Therefore in view of such a danger it would seem a thing beautifully becoming that when such a momentous decision has to be made by responsible brethren, they should associate with themselves in prayer and consultation others well experienced in these matters and who have more knowledge in respect to what is required in one offering for such important service and able to advise with regard to the conditions obtaining therein.

To those who would go forth, the confidence and confirmation of their brethren, embracing as wide a circle as possible, is of great moment and is well worth waiting for.

To-day the altogether too inadequate commendation to the service of our Lord and Master is a matter of serious moment to many—and, perhaps, therein lies the cause of the charge so often heard nowadays that the "preachers" of to-day are content to beat out the well worn trail from assembly to assembly and from conference

to conference.

The remedy is to be found in a deeper realization of the presence of the risen Christ in the midst of His people: in the greater promotion of fervent prayer and the practice of self-denial in the churches, and in the willingness on their part to co-operate wisely with others and with Him who has a work to which He is calling men, and who desires ardently to associate them with Himself in the proclamation of the Evangel.

It was thus in Antioch A.D. 45.

"They shall see His Face."

(Rev. 22. 4).

JAS. F. JOHNSON, SHEFFIELD.

THE most awful, tragic, appalling sight that this poor world has ever been called upon to witness is the face of our Adorable Lord as He hung on Golgotha's tree. The face of a Man of Sorrows had once expressed all the tender pathos, pity and love that filled His heart; but all this was gone now—the terrible lacerations of that dark and awesome night had totally obliterated those marks of grace. "Marred more than any man's" (Isa. 52. 14) is the language of the prophet: so torn and disfigured was His face that its aspect did not appear to be that of a human. What a spectacle for men, for angels, for demons. Energised by the fiendish powers of hell, men had done their worst (Isa. 50. 6) and they had shown their utter contempt and rejection of the Lord's Christ by shamefully and disgustingly spitting in His face (Matt. 26. 30). Mockingly they had placed the sceptre reed in His hand, only to take it

from Him to smite Him on the head (Matt. 27. 30), and as though to complete the hellish orgy, they plaited a crown of thorns and cruelly thrust it upon His brow (Mark 15. 17). So revolting was the sight that nature wrapped her dark mantle around it and clothed the whole scene with gross blackness. If man, in their Satanic delight could sit and gloat at such an awful spectacle, nature, more in harmony with her Creator, would blot out the whole scene from their vision. This solemn and dreadful sight was the last that this poor world saw of the One who came "full of grace and truth." But men have not done with that face "once marred and smitten": every one must see it again—the nations, the Jew, the disciple. God is reserving His righteous answer to it all: "Every eye shall see Him, and they also which pierced Him" (Rev. 1. 7). The powers, the nations of the earth and the great and mighty men among them shall see His face in a coming day. Fear and trembling shall take hold of them and in their uncontrolled terror and frenzy they shall beseech the mountains and hills to fall upon them and hide them from that face; (Rev. 6. 15, 16), marred still, but now majestic. The Jew too shall see His face again; "They hid, as it were, His face from them" (Isa. 53. 3), but they shall behold it again, and then shall they mourn and be in bitterness. They shall look upon Him whom they pierced (Zech. 12. 10), the language of Isa. 53. shall be upon their lips and the sight shall fill them with remorse and bitterness and sorrow. Oh the tragedy of it all; the sublime dreadfulness of it. But His disciples, His servants are going to have the answer to their gaze. On that dark night and through the ages His servants have been seated afar off, and with bowed

and broken hearts have looked upon that marred and lacerated face on Calvary's shameful tree.

That sight has bowed unnumbered hearts in adoring worship, while ten thousand times ten thousand tongues have proclaimed

"Calvary, Oh Calvary
Mercy's vast unfathomed sea."

His servants shall see His face (Rev. 22. 4). *His* servants—*His* face. They shall gaze upon it again. What joy! What rapture!! What ecstatic delight!!! The greatest, the most majestic sight in the coming glory will be the face of our beloved Master and Lord. The glorious city with its foundations of precious stones, its wall of jasper, its street of gold; the clear crystal river of life, all these fade into nothingness in the resplendent glory of His blessed, holy face. Once "marred more than any man's," but now radiant with heavenly glory. His face shall eclipse every other thing within the courts of that eternal home. Every scar that was made upon it in the days of His humiliation will add its own lustre to that ever glorious face: and these very marks of His passion shall be the cause of eternal bursts of praise and of glad "Hallelujahs" from the voice now of the redeemed and unnumbered host. Perfected before Him we shall enjoy this place of honour and blessing, be in the nearness of His presence and in the unspeakable intimacy of approach. But joy of all joy, rapture of bliss, we shall see the Lamb's face in glory and shall gaze upon it in rapt, adoring wonder as eternity rolls along through timeless days.

An excuse is worse than a lie, for an excuse is a lie guarded.

Crumbs from His Table.

SEVEN FACTS.

1. The hopelessness of sin lies in the depravity of the sinner.
2. The price of salvation is the death of the Saviour.
3. The sphere of my safe keeping is the life of my Safe Keeper.
4. The secret of my victory is my communion with the Victor.
5. The work of Faith is to stop working.
6. The end of self is the beginning of God.
7. The Glory of Redemption is wholly due to the Redeemer.

THE BLOOD in

- Redemption—Eph. 1. 10.
 Forgiveness—Eph. 1. 1-7.
 Justification—Rom. 5. 9.
 Ground of Peace—Col. 1. 20.
 Cleansing—1 John 1. 7.
 Made Nigh—Eph. 2. 13.
 Communion—1 Cor. 10. 16.

FIVE ASPECTS OF CHRISTIAN LIFE.

- Children, in Relationship to God (1 John 3. 1).
 Disciples, in Subjection to Christ (Matt. 28. 19).
 Saints, in Separation from the World (1 Cor. 1. 2).
 Priests, in Nearness as Worshippers (1 Pet. 2. 5).
 Witnesses, in Testimony for Christ here (Acts 1. 8).
 . **Voices of the Lord Jesus.**
 The Saviour says—"Come unto Me" (Matt. 11. 28).
 The Teacher says—"Learn of Me" (Matt. 11. 29).
 The Shepherd says—"Follow Me" (John 21.22)
 The Master says—"Occupy" for Me (Luke 19. 31).

The Grace of God in Seven Aspects.

- The Believer is Saved by Grace—(Eph. 2. 9).
 He Stands in Grace (Rom. 5. 2).
 He is Taught by Grace (Titus 2. 12).
 He Grows in Grace (2 Peter 3. 18).
 He is Strong in Grace (Tim. 2. 1).
 He Speaks with Grace (Col. 4. 6).
 He Dispenses Grace (1 Pet. 4. 10).

On Inspiration

BY E. W. ROGERS, OF WALLINGTON.

TO discredit the validity of the Scriptures of Truth is to discredit the foundation of every basic doctrine of Christianity. If "The Book" itself be not the authoritative source of information on matters of first importance, matters such as those concerning God and man, sin, death, and eternity, and the like, from whence indeed, it may be enquired, may reliable data be obtained? If God has not given to men a revelation, who indeed among men or angels is competent to speak finally on such things?

Nevertheless, the reliability of the Bible has been doubted by not a few, and some have reached the conclusion that it is a book containing Hebrew folklore and myth, with inaccurate and biased histories, neither to be trusted nor heeded.

In such circumstances it is good to cast our minds back upon the names of men who have gone to be with their Lord, who indisputably were men of scholarship and thought, and who one would accredit not to reach a conclusion without very good reason, and to recall that such men not only believed in but verily loved the Bible. Surely there must have been a cause for their adherence to the Old Book!

Indeed, one can look around to-day and find similarly men of scholarship and personal thought, who, though coming daily into contact with the opposition of others, still adhere to the scriptures as being God's word. We must believe they have good reason for their attitude toward this Book.

But whatever encouragement we may be able to obtain from a review of the opinions

held by men of "like passions with ourselves," and of greater mental ability, it is not to be compared with the encouragement which the Scriptures themselves afford us in furnishing evidence as to the belief held by those named therein of the Book itself.

Indeed, the highest possible authority to whom we could refer, is the Lord Jesus Christ. He was God, He was omniscient, He was eternal.

Being eternal He was, when all the events recorded in the Scriptures occurred, and therefore He knew what actually happened in detail.

Being omniscient as man here, He was in a position to know whether or not the events which are recorded have been properly recorded.

Therefore we may be sure that if He were to detect bias or error in the records of Old Testament events He would not have accepted them as true, nor indeed would He have led His hearers to suppose that He did so. But if, as was the case, He accepted the records it is to be presumed that He, who was in a position to know as none other, was assured of their absolute accuracy.

Therefore, we will turn to the scriptures to study His statements, unfoldings and Revelations concerning the Old Testament scriptures. For clearly, the New Testament was not written in the days of His flesh.

Luke 24. 44 informs us that the Old Testament which the Lord Jesus used was divided up into the Law, the Psalms, and the Prophets, which indeed is the ordinary Jewish division of the Bible and obtains to this day. The law contains the Pentateuch, that is, the first five books of the Bible written by Moses. The prophets contains Joshua, Judges, the four books of the Kings,

and the prophets except Daniel; that under the title of the Psalms contains the Psalms and all the rest of the canonical books, Daniel, Esther, Ezra and Nehemiah being reckoned as one book, and the Chronicles closing the Canon.

Indeed there are but two differences from the Old Testament which the Lord Jesus used in His day and that which we now-a-days use, neither of which are of any count. The first is that, of course, the language He read was different from ours, and the second is that the arrangement of the books differed from that of our English Bible. Apart from these differences the Old Testament He read was the one which we read.

In the matter of argument, sentiment is of no weight, but in the matter of devotion it counts. It is no mean thing to remember each time we read our Bible, that is the Old Testament, that this is the book our Lord and Saviour daily read. For if we really love Him we shall be found devotedly imitating His conduct. He loved the book: so should we. He read it; so should we. He obeyed its precepts: so should we. Of Him it is said "He wakeneth mine ear morning by morning that I should hear as the learner." Of Him again it is written "His delight is in the law of the Lord, and in that law He meditateth day and night."

But Luke 24. 44 furnishes us with this further item of interesting information, that the centre of the scripture was Christ Himself. Note in v. 27 the words "concerning Himself" and in v. 44 the words "concerning me." The fact is that as all roads led to Rome so all Scripture points to Him; He is the hub around which it all revolves; it is of a centripetal nature, drawing all who read to the centre, to Christ.

With this concurs the statement of the Lord to the Jews in John 5. "Ye search the scriptures for in them ye think ye have eternal life, and they are they which testify of me," and later referring to Moses he says "He wrote of Me."

Thus is afforded a further item of interest, namely that the Lord Jesus plainly accepted the Mosaic authorship of the writings attributed to Moses.

Again, He spake thus:—"The scripture cannot be broken"; He regarded that God, its author, meant what He said and would fulfil what He had foreshadowed. He regarded it, moreover, as binding on all, for His own citations of the scripture to the Devil in the wilderness show that He Himself regulated and controlled His actions by them.

"The scripture cannot be broken" and He was a living witness to it. The Messianic prophecies of the Old Testament are a vast study, which in detail had received complete fulfilment with the utmost accuracy in Himself. Fulfilled prophecy demonstrates beyond all controversy the Inspiration of Holy Scripture.

From this book He both read and preached at Nazareth and of it He said "Not one jot or one tittle shall pass away till all be fulfilled." The "jot" is the smallest letter of the Hebrew alphabet similar to an English comma, and the tittle is the tiny curl at the end of some Hebrew characters to differentiate them from others which otherwise could not be distinguished. In such high esteem did He hold His Old Testament that he asserted the smallest letter and the tiniest mark of the letter would not pass away without accomplishment, from which we may conclude that He held it to be "literally" inspired as well as, of

course, as a necessary sequitor, verbally inspired.

He accepted its histories as true, and He was in a position to know whether they had been exaggerated, distorted, or misrepresented. He states that in the beginning God made them "male and female," for He accepted the Mosaic record of the creation of man leaving no room whatever for Evolution. He speaks of the flood coming and taking them all away, for He believed the Mosaic record of a world-wide flood. He speaks of Jonah, his experience when incarcerated in the fish, and subsequent preaching to the Ninevites—accepting the Old Testament record in its entirety. He used them as warnings to his hearers when preaching, saying on one such occasion "Remember Lot's wife." It is quite illuminative to study the vast number of references on all kinds of occasions the Lord Jesus makes to Old Testament history. To Nicodemus he speaks of the "Serpent in the wilderness," and later on to others he speaks of the Murder of Abel and that of Zechariah. He speaks of the destruction of Sodom and the rescue of Lot, and a host of other details which the reader should prayerfully seek out for himself.

Nevertheless, notwithstanding all this recorded by men who were devoted to Him and written in times when the readers could effectively have repudiated the truth of the Gospel records, there are to-day men who refuse to accept this evidence as conclusive of the validity of Old Testament scripture. The omniscience and deity of the Lord Jesus, that is His eternal being, is denied, and undue emphasis is laid on the scriptural statement that he "had never learned" (i.e. He had not been trained in the colleges of His day) and such like expressions denot-

ing His wonderful condescending grace. It is blasphemously asserted that He simply accepted as true what was generally held to be true by the common people. Are we to suppose then that the Lord Jesus knew no more than the folk around Him? Or, if he knew more, and was aware that the records were unreliable and non-historical, are we to assume that He wilfully led his hearers to continue in their blind belief by His utterances which appeared to show that He shared the same belief? Or again, if the things were not true history, what are we to conclude if He was not aware that such was the case but really thought them to be true? Clearly in such case He could not have been omniscient.

The fact is the evidence is so strong, that man who has set himself against God and His word is wilfully blind and stubbornly rejects it, whilst it may be, recognising but refusing to own its force.

(To be continued).

PRIESTLY SERVICE.

AS of old there was no service so high as that which was fulfilled by the priests of Israel, so now there is no service so high either on earth or in heaven, rendered by created beings, as the spiritual sacrifices offered by saved sinners, when as a company of priests they meet to bring their offerings to God. For while the locality of their gathering is upon earth, their service can only be offered in the holiest place in heaven, whither by faith each one must pass in spirit. The service of priesthood then, which is the prerogative of every real Christian, is far higher than the service of ministry.—R. J. MAHONY.

Notes on the Apocalypse.

CHAP. 15. BY W. HOSTE, B.A.

“THE PREPARATION OF THE SEVEN VIALS.”

THE previous chapter, concluding the third parenthesis of the book, has taken us forward to the end; the present chapter takes us back to the period preceding it, to the out pouring of the last judgments. Now at last we come to the vials* of God's wrath, the full expression of the seventh trumpet (see chap. 11. 15), that during the latter part of the last “week,” for the power of the beast is established, as chap. 16. 10 shows: “the fifth angel poured out his vial upon the seat of the beast and his kingdom was full of darkness.” “And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the the wrath of God” (v. 1). These represent a new phase of the Great Tribulation. Hitherto it has been man oppressing his fellow-man, now it is God pouring out His judgments on man, no doubt principally the ungodly, but the godly remnant will not be immune. It will add to their trouble and perplexity to find themselves, not only the objects of the bitterest persecution the world has ever seen, but also exposed to the terrible consequences of divine judgments present in the earth. They must bear their share with the apostate nation under law in their rejection of their Messiah, whom they would fain receive for themselves, but will only recognise as Jesus the crucified, when they look on Him Whom

* The word is really “bowl”—a vessel, of which the contents can be emptied suddenly and completely, thus indicating the catastrophic characters of these judgments.

they pierced, at His final manifestation in glory. Many of the Psalms† bear witness to their bitter experiences.

The apostle speaks of these angels of judgment as "another sign, great and marvellous," the reference being, it would seem, to the two signs in chapter 12. 1—"a great sign in heaven, a woman clothed with the sun"—She is there identified as the one whose trouble is at hand; and in verse 5, the sign of the dragon—the one who is to inflict that trouble, the power of Satan in the last days.

A sign (*sēmeion*) is not necessarily miraculous, for instance the sign given to the shepherds in Luke 2. 12 to identify the babe born to them that day in the city of David, a Saviour, Christ the Lord. It is the word used by Paul in 2 Thess. 3. 17, when he says that "his salutation is his *token* in every epistle"; as we say a man signs himself, that is by his signature he identifies a letter or document with himself.

But often a sign is miraculous, as that promised to Ahaz in Isaiah 7. 14, greater than ought that could be found "in the depth or in the height above" the Incarnation of the Eternal Son of God, by virgin birth. Here too in our chapter the sign is miraculous, for it is described as "great and marvellous."

But before the angels are actually commissioned to their solemn ministry, God exhibits the trophies of His grace; "And I saw as it were a sea of glass (*i.e.*, transparent as glass) mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,

stand on the sea of glass, having the harps of God" (v. 2).

In chap. 4. 6, we have seen this glassy sea unoccupied, now we see it "mingled with fire," and filled with those, who have won the victory over all the power of the enemy, and that by grace alone. Out of weakness they had been made strong; and had sealed their testimony with their blood, "not accepting deliverance, that they might obtain a better resurrection."

They hold the harps of God to celebrate His praise, and that in a threefold way, "they sing the song of Moses the servant of God" to emphasize their character as saved Israelites. The analogy between the deliverance of Israel from the power of Pharaoh, and in these last days from the power of the Beast is very striking; also "the song of the Lamb," indicating that their victory greatly transcends that over mere earthly enemies, but includes redemption from sin and Satan by the blood of the Lamb. They also bear witness to His greatness as Creator, so much challenged in our day, "Great and marvellous are thy works Lord God, Almighty," also to the rightness of His ways as King of Nations‡ "Who shall not fear Thee and glorify Thy Name?"

It will be seen that what begins with a song of praise to God, developes into a solemn acknowledgement of His Majesty, and into a prophetic announcement, that all nations will soon recognise His claims.

After this the seer "beheld the Heavenly Temple open and the seven angels issuing forth, having the seven plagues." They are "clothed in pure and white linen," symbolic

† Very grievous error has been fallen into by speculative minds, attempting to associate the Lord Jesus, not only in sympathy with His suffering people, but in the experience with them of Divine judgment, apart from sin-bearing.

‡ The MS. authority for saints is practically nil, between "nations" and "ages" the authorities are almost equally divided, with a slight preponderance to the former. As this seems to fit the context well, it is adopted here.

of spotless righteousness, and "girded with golden girdles," indicative of preparedness for divine service.

It is one of the four living creatures, representing, it is believed, for reasons already pointed out, the church as guardian of the throne of God, who associates her, by thus presenting the bowls of wrath to the executors of judgment, with the vindication of His holy claims, who liveth for ever and ever.

The "filling of the temple with smoke from the glory of God, and from His power," denotes, as before in His dealings with Israel (*e.g.* Exod. 40. 34, 35; 1 King 8. 10, 11), His acquiescence in the accomplishment of His judgments, as then of the requirements of His holiness; and with a similar result, that "no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

OUTLINES OF GOSPEL SUBJECTS.

Four Wonderful "My's."

My Soul (Isaiah 38. 17).

My Sins (Isaiah 38. 17).

My Saviour (Luke 1. 47).

My Salvation (Isaiah 12. 2).

Eternal Life in Three Aspects.

A Past Promise (Titus 1. 2).

A Present Possession (1 John 5. 13).

A Future Prospect (Jude 21).

Three Typical Men in Genesis.

Abel: Comes to God—Conversion.

Enoch: Walks with God—Communion.

Noah: Works for God—Service.

The order is divine. It must never be reversed or altered.

In prayer we are occupied with our needs and cares;

In thanksgiving we are occupied with our blessings;

In worship we are occupied with the Lord Himself.

Hymns and their Writers

BY DAVID J. BEATTIE.

"Lord Jesus! are we one with Thee?

O height, O depth of love!

Once slain for us upon the tree,

We're one with Thee above."

HOW often we join in the singing of the old hymns we love, hymns which are indelibly imprinted on the heart, and have become blessedly precious to us in the many vicissitudes of life's chequered pathway. Hymns which have radiated like a beacon light, piercing the gloom and brightening the way; soul breathings which, all unconsciously draw us nearer and still nearer to Him the Source of all our song. And yet, familiar though we may be with the hymn book, it is seldom we are able to glance beyond the hymn to the one whom God has used to pen these gems of heavenly song.

James George Deck, the writer of the hymn "Lord Jesus are we one with Thee," was born at Bury St Edmunds on November 1st, 1807. Choosing the army as a profession he studied at Paris under one of Napoleon's generals, and at the age of 17 went to India as an officer, having received a commission in the 14th Madras Native Infantry. Young Deck had not been long abroad till he became deeply convicted of sin, and on one occasion in his sincerity for a better life, he drew up a code of resolutions, which he signed with his own blood, only to find himself without strength to keep them. In this unhappy state he continued for two years, when he returned to England on furlough in 1826. But the young officer had a praying mother "who used to retire every evening to her room

for a quiet hour with God, on behalf of her children." Coming under the sweet influence to be found in the old home circle, he threw aside his resolutions, and

"Cast, cast his deadly 'doing' down—
Down at Jesus' feet...."

Returning to India he boldly witnessed for Christ amongst his brother officers, a number being led to the Saviour through his instrumentality. In 1835 he resigned his commission, and returned home with the intention of becoming a clergyman in the Church of England. With this object in view he made a diligent study of the Scriptures, but being unable to see the will of the Lord in taking such a step, Mr. Deck sought special guidance, and was led to associate himself with a number of Christians who have since become known as "Brethren." Full of zeal for the Master, he now began to devote his energies in the preaching of the Gospel, his sphere of labour being the villages of Devon, where many precious souls were won for the Saviour. But the name of J. G. Deck will be better known to posterity by the many beautiful hymns he wrote rather than as a Gospel preacher.

It was in the year 1838 that he wrote that sweet adoration hymn, beginning:—

"Lamb of God! our souls adore Thee
While upon Thy face we gaze;
There the Father's love and glory
Shine in all their brightest rays;
Thine Almighty power and wisdom
All creation's works proclaim;
Heaven and earth alike confess Thee,
As the ever great 'I AM.'"

To the believer, there is an immeasurable depth of beauty in these lines, ever reminis-

cent of precious moments spent in His presence.

Another hymn written about the same time is one full of joyous anticipation of the Lord's coming again:—

"A little while! Our Lord shall come,
And we shall wander here no more;
He'll take us to our Father's home
Where He for us has gone before;
To dwell with Him, to see His face,
And sing the glories of His grace."

J. G. Deck is also the author of "O Lamb of God still keep us," "O Lord, when we Thy path retrace," "The veil is rent! Lo, Jesus stands!" "O happy day when first we felt," and that hymn so much beloved:—

"Lord, we would ne'er forget Thy love,
Who has redeemed us by Thy blood;
And now, as our High Priest above,
Dost intercede for us with God."

For some years Mr. Deck moved about amongst small gatherings of believers in the South Western Counties of England, being much used in establishing those who believed in the divine truths and principles which in God's Word had become so precious to himself.

A severe illness in 1852 compelled Mr. Deck to give up all thought of further ministry, and in accordance with medical advice he decided to emigrate to New Zealand. Mr. Deck settled near the village of Motueka, in Nelson Province, where not many months after their arrival he suffered the loss of his devoted wife. In course of time, his health having been greatly restored, Mr. Deck with his family removed in 1865 to Wellington, where he spent many happy years ministering to the various assemblies in the province. Later, he re-

turned with his family to their old home at Motueka, where after a useful life, the greater part of which was faithfully devoted to the Lord's work, J. G. Deck was called home on 14th August, 1844, in his 76th year.

From both a spiritual and literary standpoint, the compositions of J. G. Deck show high excellence and are marked by an expressive tenderness which pervades many of them. His hymns were first published in "Hymns for the Poor of the Flock," in 1837; and were subsequently used in his brother-in-law's (Dr. Walker's) "Psalms and Hymns," in 1855. Mr. Deck's sister, Mrs. Mary J. Walker, is the authoress of several well known hymns including "Jesus I will trust Thee."

OUTLINES OF GOSPEL SUBJECTS.

The Ethiopian Eunuch's Conversion.

- The Guided Servant (Acts 8. 26, 29, 33).
- The Anxious Sinner (Acts 8. 27-32).
- The Mighty Saviour (Acts 8. 33-35).
- The Rejoicing Saint (Acts 8. 37-41).

The Rich Man and Lazarus (Luke 16).

- Two Men (verses 19-20).
- Two Lives (verses 19-21).
- Two Deaths (verse 22).
- Two Destinies (verses 22-23).

Bartimæus the Beggar

(Mark 10. 46; Luke 18. 35).

His State:

- Blind—The Sinner's Darkness (2 Cor. 4. 4).
- Beggar—The Sinner's Destitution (Rev. 3. 17).

His Place:

- Nigh unto Jericho—Place of the Curse (Heb. 6. 8).
- Where Jesus came—To seek and save (Luke 19. 10).

What he Got:

- Salvation—verse 42 (Isa. 42. 20).
- Sight—verse 42 (Acts 26. 18).

What he Did:

- Followed Jesus—verse 52—Devotedness.
- In the Way—verse 52—Discipleship.

The Believer's Question Box.

Questions for this column may be addressed to J. Charleton Steen, Roseneath, Buckhurst Hill, Essex, or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—Is it scriptural to say with reference to Acts 2. 42, that "the Apostle's doctrine formed the fellowship, the breaking of bread expressed it and by prayer it was sought to maintain it"? Such a statement has been said to be "fundamentally unsound."

Answer A.—It is difficult to say what fundamental doctrine is assailed by such a statement as above. Perhaps the objector takes the "fellowship" here to be the same as that referred to in 1 Cor. 1. 9, "God is faithful who hath called us to the fellowship of His Son, Jesus Christ our Lord," and would argue that it is God Who creates this fellowship and who maintains it. But then it may be asked in what sense did the early disciples "continue in the fellowship"? Does not such an expression suppose the possibility of not continuing in it? Surely their entrance into it depended not only on their faith, but on the confession of their faith? How could the apostle have known who had received his words, except from the lips of the believers themselves? Would he have baptized on any other conditions? Had there been in all that multitude on the day of Pentecost one who had truly believed but did not confess to some of the apostles his faith, then, though he would have been united to Christ by the fact of his faith and *ipso facto* a partaker of that divine fellowship, he could not be said to have been brought into the circle of fellowship known at Jerusalem, and how could he have "continued" in what he had not entered into? A man brought to Christ on a desert island is truly "in the fellowship of the Son," but in no local fellowship, for such does not exist. Any pretension of any local company of believers to-day to arrogate to itself the title of "the Church of God" is not favoured here and will surely be blown upon by the Lord, sooner or later, but it is because a man is recognised as having been received by Christ into His fellowship, that his brethren in Christ receive him into the fellowship of the saints. If he does not

continue in the apostles' doctrine—that is, if he lets go that truth of Christ's Person and work on which that fellowship is based—his continuance therein is in jeopardy. He may be put away as a wicked person, though he may prove afterwards, as in the case of the incestuous of Corinth, to have been all the time in the sight of God, in "the fellowship of His Son Jesus Christ our Lord."

Question B.—As we are told by some teachers that the book of the Revelation is symbolic in its numbers (Rev. 7. 4), measurements (29. 16), also in such terms as "seals," "vials," trumpets, Beast, streets of gold, key, chain, dragon, why not hold also that the millennial reign is also symbolical and will last for a quite different period to a thousand years, especially when we remember that "one day is as a thousand years and a thousand years as one day"?

Answer B.—Because a book contains symbols, it does not follow that all its statements of fact are symbolical. In fact such teaching as that referred to above needs to be accepted with much reserve. The "bread and the wine" are symbolical but the Lord's supper conveys definite literal truth. There is a danger too of making symbols out of realities. The Apocalypse is a "Revelation" not a "Mystification," and is intended to convey definite truth. It is a much safer canon of interpretation to interpret it literally, whenever possible, and let those who assert the symbolic interpretation everywhere assume the burden of proof. Their method has turned the book into a bag of wild guesses and fanciful interpretations, leading nowhere. The analogy of "the week" as applied to the history of man, has been so positively asserted, that it has assumed in some minds the authority of gospel truth, whereas in reality it has no scriptural authority whatever. If 1000 years be stated six times in the book of the Revelation to be the duration of our Lord's future earthly reign, what is gained by saying this means some other period? The statement in 2 Peter 3. 8 is simply that "with the Lord one day is as a thousand years and a thousand years as one day," that is, that with Him time does not exist, all is an eternal present. He "inhabits eternity." "All His

works are known to Him from the creation of the world." All this is undoubtedly true but this does not mean that when He says to us that a certain period will last a thousand years, He equally means it may last one day, or a million years. This would be the death-knell of all sane interpretation. I think there is no valid reason to doubt that the Lord's earthly reign will last a thousand years, neither more nor less and His universal reign for eternity.

Question C.—What is the difference between loving "in word" and "in tongue" (1 John 3. 18)?

Answer C.—It is a case of parallelism; "word" in the first member of the verse corresponding with "deed" in the second, and "tongue" with "truth." The man who loves in "word" is genuine as far as he goes, he really does mean what he says, but he is unpractical, he forgets that something more than words are needed, he forgets to translate them into deeds; He says "Be ye warmed and filled" (James 2. 16), and supposes someone else will send the coal and food. The man who loves in "tongue," does not intend to do anything, or put himself out in the least. He does not mean what he says. "Eat and drink saith he to thee (perhaps) but his heart is not with thee" (Prov. 23. 7).

CORRECTIONS OF JANUARY ISSUE.

Article on Romans.

Column 1, Page 5. 5th line from bottom—"the mighty river of Ezekiel that caused **everything** to live." Page 6, Col. 2, 4th line from bottom—ye should obey "**it in**" the lusts. Page 7. 3rd line from top—**IMPORTANT**—If that "baptism into His death," "the planting together into the likeness of His Death" is the result of a real experience in the Soul, it will evidence itself in a walk in the newness of life (v. 4); likeness to His resurrection (v. 5); cancelling the power of sin in the life (vv. 6, 12); a life lived in fellowship with Him (v. 8), and the whole man yielded, abandoned to God.—

J. M. DAVIES.

The Lord's Work and Workers.

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

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

No charge for Insertion.

JUNE, 1930.

Made up, May 23rd.

SCOTLAND.

FORTHCOMING.—Ayrshire Missionary Conference in Bethany Hall, **Troon**, Wednesday, 4th June, 7 p.m. Speakers, Capt. Carré, Stewart K. Hine, Russian Poland; and J. Thompson, Marseilles. Opening Conference in Dumbartonshire Tent, Saturday, 7th June, at **Renton**. Opening Conference in Lanarkshire Small Tent, Saturday, 14th June, at 4 p.m., at **Lesmahagow**. Speakers, T. Richardson, Grangemouth; Wm. Campbell, Motherwell; and Malcolm M'Donald, Belfast. Tract Band Workers' Open-Air Rally at **Stewarton**, Wednesday, 25th June. Meet at Cross, 7.30 p.m. Annual Gatherings of Christians at **Craigellachie**, 22nd and 23rd July. **Tents and Carriages**—Lanarkshire large Tent pitched in **Uddingston** for first part of season. The work has been taken up by Mr. Thomas Richardson, Grangemouth. Lanarkshire Small Tent will be pitched at **Lesmahagow**, middle of June. The work will be taken up by Mr. Malcolm M'Donald, Belfast, and he intends visiting outlying districts with Bible Carriage during the day and having some Open-Air Meetings. Ayrshire Gospel Tent has been pitched at Grahamstone Avenue, **Glengarnock**. James L. Barrie, Hawick, is taking up the work. Dumbartonshire Tent will be pitched at **Renton** early in June. East Scotland Tent will be pitched at **Haddington** (a very needy town), on 7th June. The Gospel testimony will be in the hands of Henry Steedman, Broxburn. James Spence and John Jones are working a Tent in the **Low Waters** district. John Brown of Largs is working the Mid-Scotland Tent at **Winchburgh**. W. W. Fereday of Letchworth will give four special addresses in West End Hall, 1 Bridge Street, **Rothsay**, during the last week of June. Summer Convention Meetings at Netherhall, **Largs**, July 18th-31st. Full particulars, W. E. Taylor, Netherhall, Largs.

REPORTS.—Renfrewshire Missionary Conference held in **Renfrew**, brought together a good company. Interesting Reports from Messrs. Horne, Wilding, A. G. Ingleby, E. Warnock and R. Ross. Annual Conference in connection with Ebenezer Hall, **Dreghorn**, held in Parish Church Hall, large gathering: Hall filled. Helpful ministry from Messrs. Alexander, Gray, M'Adam and Ritchie. W. Duncan has had "God's Way of Salvation" Car

at **Dollar**, **Blairengone**, and **Clackmannan** with the help of several young men. Now visiting scattered parts of Ayrshire and prayer will be much appreciated. James Spence and John Jones continued for seven weeks in **Ashgill**. The power of the Lord was felt in the meetings, many believed and turned to the Lord. Robert Kennedy had two weeks' meetings in **Wick**. Fairly good numbers attended. Encouraging interest. Visit much appreciated. W. J. Miller is presently in Shetland helping around **Muckle Roe**, **Foula**, **Papa Stour**, **Burra** and **Trondra**. Jas. Petrie preached the Word at **Trondra**, **Burra** and **Muckle Roe** to good companies with tokens of blessing. C. F. Hogg paid appreciated visits to **Kilmarnock**, **Troon**, **Galston**, **Irvine** and **Newmilns**. Ministry much enjoyed. Meetings for Home Workers at Netherhall, **Largs**, were again much enjoyed by all who had the privilege of attending. C. F. Hogg and E. H. Broadbent gave appreciated help. J. L. Barrie had a few meetings for believers in **Glengarnock** shortly before the pitching of the Tent, which were very helpful.

ENGLAND AND WALES.

FORTHCOMING.—Special meetings in Parade Hall, **Nottingham**, 1st and 2nd June. Special meetings for brethren in Gospel Hall, Fore Street, **Exeter**, 4th June. Questions for consideration to H. J. Burt, 10 King's Road. M.S.C. Holiday Conference, **Keswick**, June 6th to 9th. Speakers, G. W. Ainsworth, A. H. Boulton, and W. E. Vine. Particulars from Ronald Beattie, "Kenilworth," Talbot Road, Carlisle. Conference in Ward Street Hall, **Guildford**, 9th June at 3 and 6.30 p.m. S.S. Teachers' Conference, Gospel Hall, **Corshamside**, Wilts., 9th June, 3 and 6 p.m. A. Cousins expected. Conference, Gospel Hall, Prospect Street, **Horncastle**, Lincs., 9th June, 2.15 and 6 p.m. Annual Convention in Norwich Avenue Hall, near West Station, **Bournemouth**, June 9th, 3 and 6.15 p.m. J. Charleton Steen, Ivor A. Elias, Geo. Gittings and Kenneth Hyland expected. Annual Conference in Baptist Church, George Street, **Ryde**, Isle of Wight, June 9th at 3 and 6 p.m. Jas. Shaw and C. Speare expected. Annual Conference, **Bradford**, June 7th-10th, H. St. John, Dr. Heron, Dr. White and J. Clifford expected. Particulars R. Stansfield, 28 Hartman Place. Annual

Conference at **Neston**, 9th June, 3 and 8 p.m. Speakers, A. Fingland Jack, A. Oliver and Dr. Lindsay. Annual Meetings, Lorne Hall, **Lowestoft**, Monday, 9th June, 11 a.m., 3 and 6 p.m. Help appreciated. Annual (United) Fellowship Meetings, Whit Monday, 9th June, Wolseley Hall, **Devonport**, 2.45 and 5.45 p.m. Speakers, W. W. Fereday, J. F. Gray and G. J. Price. Conference at **Llanharan**, 10th June, 2 and 6 p.m. Annual Convention, Florence Street Hall, **Swindon**, 9th June, 11 a.m., 3 and 6 p.m. Tea, 4.30. Speakers, H. P. Barker and D. Hill. South West Essex Summer Missionary Conference at **Epping** (Wintry Park Farm), 14th June, at 4 and 6 p.m. Speakers, E. B. Bromley, E. Findlay and W. J. Prescott. Young People's Conference at **Brockenhurst** (New Forest), 9th June, at 2. M. Goodman and J. Stephen expected. Particulars, S. Wharton, Wellisford, Links Road, Winchester. Annual Conference in Gospel Hall, Old Road, **Frinton-on-Sea**, 9th June. Conference in Grosvenor Street Hall, **Barnstaple**, 11th June, 11 a.m. 2.30 and 6 p.m. Annual Conference in New Hall, **Melksham**, Wilts., 18th June at 3 and 6 p.m. Special Conference on "The Lord's Coming," in Town Hall, **Clare**, Suffolk, 18th June at 4 and 7 p.m. W. Hoste, B.A., and others expected. Annual Meetings, Belmont Hall, **Harrow**, 21st June, 4 and 6.30 (Tea 5). Speakers, J. C. M. Dawson, W. Harrison and M. Kagan. Subject:—"Prophet, Priest and King." Open-Air Convention, **Hertford**, 21st June, 3.15 and 6 p.m. G. Pinches (U.S.A.), A. Payne, and A. Ginnings. Scripture Text Carriers' Conference in Gospel Assembly Hall, York Street, **Leicester**, 14th and 15th June. Scripture Text Carriers' Conference in Central Hall, Loates Lane, **Watford**, 21st and 22nd June. Annual Scripture Text Carriers' Conference in Cambridge Hall, Kilburn, **London**, 28th June to 1st July. Full particulars from A. E. West, 107 Normanton Road, Derby. Text Carriers' Conference in Park Road Hall, Crouch End, **London**, 14th June, 4 and 6.30. Annual Meetings in **Bath**, July, 7th to 10th. Particulars H. A. Raymond, 1 Widcombe Crescent. Young Christians' Convention at Oak Lodge, **Chelmsford**, 12th July. Annual Conference Gatherings, **Yeovil**, September 3rd and 4th. Particulars, W. H. Higgins, "Brabourne," Roping Road. Jubilee Services, Hebron Hall, **Bolton**, 27th and 28th September. Correspondence, W. Melling, 25 Longfellow Avenue. T. E. Jones hopes to visit the following places during June with "Grace Abounding Gospel Van." 8th, **Gloucester**; 15th, **Stroud**; 22nd, **Corshan**; 29th **Devizes**. **Witham**, Essex, on June 28th, at 3 and 6.30. Speakers are (D.V.) Archie Payne and F. A. Tatford.

REPORTS.—Conference Meetings in **Newcastle** were very helpful, large companies gathered to hear the Word ministered in power by M. Goodman, E. P. Barker, Capt. Carré, E.

Rogers, J. Fraser and A. Naismith. J. Knox M'Ewen paid much appreciated visit to **Rock Ferry**. Ministry of the Word of God with power and freshness. Easter Meetings at High Wycombe, largest for years. Messrs. Gray, Phillips, Warner, Dempster and Harvey ministered the Word, which was well received. Annual Gathering at **Exmouth**, fairly well attended, though not so large as last year. Messrs. Mackenzie, Luce and Hitchman ministered the Word. Annual meetings at **Wellington** (Som.). Goodly numbers with a deep sense of the Lord's presence and power. Messrs. Macfarlane, Bromley, Constable, Colard and Hitchman ministered the Word. Annual Conference at **Watford** was crowded out. Appreciated ministry from S. E. Dutton, S. Guinness, L. Sparey, F. A. Tatford and S. Turner. Fred. Glover sends the following report:—"Finding the Hall at **Horfield** too small, I erected a Tent on May 5, and during the first week of the campaign had it crowded nightly with about 300 young people. We believe many have been saved. This week we are concentrating on the adults, and considering the climatic conditions, there is cause for encouragement. The Tent is pitched on the border of the new Filton Housing Estate, where the need is tremendous, and the opportunity great. "Oh where are the reapers," and the men of enterprise to back them up? After the campaign here this Tent will (D.V.) be moved to S. Wales, to be used in a similar new housing estate. The other Tents will be worked (D.V.) as follows:—No. 1, In **Glos.** villages, by Mr. Wm. Hindmoor. No. 2, Near **Chard** (Som.), by Mr. Chas. Darch. No. 3, **Hennick** village (**Devon**), by Mr. A. L. Webster. No. 4, **Okeford Fitzpayne** (**Dorset**), by Messrs. Whittle and Robins. No. 5, **Gwaun-Cai-Gwiwen** (**Wales**), by Mr. J. D. Jones. (All communications to Fred. Glover, 16 Nithsdale Road, Weston-super-Mare). Henry Steedman gave help in Clapton Hall, **London**, during May. W. Steedman spent eleven weeks in **Pembroke Dock** and **Pembroke** sowing the good seed. **Winchester** Annual Conference was well attended over 500 present. David Ward, Geo. Pinches and R. Scammell ministered the Word. **Woolston**, **Southampton**, held their usual Easter meetings. David Ward, George Pinches and C. Darch gave suitable words. **Southampton**. Harold St. John and Geo. Pinches gave good help at Hebron Hall. **Swansea** Missionary Conference was a good season. E. W. Curzon, W. Hoste, and T. Baird ministered, and several missionaries gave inspiring reports. **Windsor Hall**, **Cardiff**, held their Annual on Easter Monday. Brethren Barnes, Baird and Millar were present. **Cardiff** Missionary Conference was a most uplifting season. A. Green and T. Baird ministered, and reports were presented from Argentine, India, Mongolia and British Guiana. T.

Baird spent one good week in **Adamsdown**, Cardiff. Easter Conference at **Adamsdown**. Brethren Steedman, W. Millar and T. Baird. Ebenezer Hall, Cardiff, arranged a grand farewell for Mr. and Mrs. T. Baird. Many brethren from various assemblies reported. Brethren Baird, Jones, Nibbles, Paterson, Dalling and Dessliod participating. Liss Anniversary Day, Hall full up. Brethren Dr. William Strain, C. F. Hogg, T. Baird and James Stephen ministered suitable words. Conference at **Wembley** on May 3rd, was well attended and there was helpful ministry from S. Guinness, C. E. Oldham, S. Rogers, Dr. E. White and others. Conference at Rowley's Rooms,

IRELAND.

The Belfast Village Workers commenced the season's work by visiting **Carrickfergus**, May 3rd. There was a good turn out of brethren, including David Walker, Aberdeen, and Alexander Philip, Aberdeen, who are having special meetings in the Gospel Hall, Carrickfergus. **Belfast** Easter Meetings were the largest yet held. The ministry was instructive, practical and profitable; the unity pleasant to behold, and that without any human arrangement. Many of the Lord's servants took part, and a number of missionaries gave reports. A new assembly has been formed at **Whitehouse**, Belfast, chiefly through the labours of local brethren. Visitors are requested to bring letters of commendation. The correspondent is Mr. T. R. Prentice, Ivedene, Whitehouse Park, Belfast. **Ballymacashon** Annual Meeting will (D.V.) be held on 31st May at 11 a.m. **Omagh** Meeting on June 4th at 12 noon, in the Town Hall. **Currien** Meeting on 9th June at 12 noon. **Drumlough**, on 21st June, at 12 o'clock. Brethren Walker and Philip have had Gospel meetings at **Carrickfergus**, with some meetings for young believers. S. Whitton has been some weeks in **Killyleagh** preaching Christ. McLelvey and M'Cracken had some meetings in a house at **Killycowan**, which were stiff. Fleming and Bunting had four weeks' meetings at **Moir**, which were encouraging. They are now following up the work at Allen's corner, three miles away from the village. T. Wallace is being encouraged at **Ballintoy**, where he has been plodding on for some time. W. Kirkpatrick is preaching in a house at **Ardmore**, Co. Derry. J. K. M'Ewen has been visiting some of the places of former labours, seeking to help the Lord's people. J. Hutchinson has finished at **Kilpike**, where he has seen a good work in a number being saved. Some of them have asked for baptism, and hope (D.V.) to be added to **Banbridge** Assembly. R. Curran has been a number of weeks in **Mullifarnaghan**, where some have been saved. W. Rodgers had a week's meetings in **Lisburn** for the Lord's people, which were much appreciated. H. Creighton has had good interest in meet-

ings in **Milford**, Co. Donegal, which he hopes to continue. Stewart and Craig had large meetings at **Aughrin**. A number added: now at **Castledawson**. Bailie at **Crossmaglen**, Murphy at **Portavogie**, fairly good meetings. Tent Work is again commencing. Dr. Matthews and R. Hawthorne have pitched at Watt's corner, near **Bangor**; people coming out well. Walker and Philip have pitched their tent at **Antrim**. Poots and Kells have taken their tent to Co. Derry, where they have been labouring, and hope to pitch it at **Cannesse**. Brethren from Coleraine have had good meetings at **Kiltinney**, some saved and two are getting baptized, and added to the assembly.

CANADA AND U.S.A.

T. Munro Stewart had three weeks' meetings in Lake Avenue Gospel Hall, **Pasadena**, Cal., ministering the word faithfully to saint and sinner. Using his charts on the Temple and Tabernacle, God has helped him to give His people some of the precious truths not too often dwelt on. An earnest appeal was always in evidence to the unsaved and blessing is looked for as a result. Alfred Mace paid a short appreciated visit to **Pasadena**, en route from Australia. John Ferguson had four weeks at **Springfield**, Mass. The meetings were for believers; were well attended and much appreciated. John Connaway had a few meetings in **Hartford**. W. H. Hunter had some meetings in Haines Street, **Hartford**, where there was quite a good interest, believers coming in from other assemblies. 13th Bible and Missionary Conference will be held at Rhodes Grove Camp Grounds, **Chambersburg**, Pa., 12th to 27th July. H. St. John, J. A. Clarke, A. S. Loizeaux and A. P. Gibbs. Conference at **So Manchester** was large and very helpful. Ministry especially good. The Deity and work of Christ and the Unity of His people specially dwelt upon. Speakers, John Watt, John Ferguson, R. M'Crory, J. M'Cullough and others. "A very refreshing season" was the estimate of all. John Watt, late of Carlisle, had three weeks' good meetings in Mascher Street, **Philadelphia**. Also some meetings at **Barrington**, **Bryn Manor** and **Olney**. Mr. Watt is to work the **Detroit** tent this summer. J. T. Dickson had some meetings with blessing in Central Hall, Toronto. Wm. Pinches had three weeks' well attended meetings in **Detroit**—Central, East Side and Ferndale Halls. R. M'Crory had four weeks' good meetings in **Forest**, Ont., some saved. W. J. M'Clure had large and interesting meetings in Bethany Hall, **Oakland**, using his large chart to illustrate his subjects.

AUSTRALASIA.

Forbes Macleod continued with Tent at **Ravensbourne**, Dunedin. Interest and attendance good. Several have confessed Christ. M. Logg, ministered the Word in **Hastings**,

and had good meetings, taking up the Tabernacle and its teaching. J. Spottiswoode had good meetings in **Wellington**. Very well attended. John Stout had meetings at **Waimate**, **Pleasant Point** and **Timaru** with interest and encouragement. F. Bickerton continues his work in **New South Wales** in country schools and elsewhere as the Lord leads. Prayer desired. C. W. Winter continues in house to house visitation work and has also been helping in **Greymouth**. J. Braidner and R. Scanlon have been helping in the work in the northern districts of **Queensland** where there is great need, and prayer is desired. J. Cairns had meetings for believers at **Salisbury**, where an assembly has just been formed.

ADDRESSES.

Correspondence for **Hebron Hall, Bo'ness** should now be sent to Mr. James Pender, Coronation Cottages, Bridgeness, Bo'ness. A new Assembly has been formed at **Whitehouse, Belfast**. Visitors should take letters of commendation. Correspondence to T. R. Prentice, Ivydene, Whitehouse Park, Belfast. Correspondence for Gospel Hall, James Street, **Ayr**, to Mr. Wm. Martin, 5 Landsdowne Road, **Ayr**. The assembly of believers in **Rothsay** continue to meet in West End Hall, 1 Bridge Street. Open-Air services will, as usual, be held at Albert Pier, from June onwards, and help will be valued. Correspondence as usual to Mr. James Wilson, Ballochgoy Terrace. Correspondence for Assembly Rooms, Gundry Lane, **Bridport**, Dorset, to Mr. C. J. Crabb, 20 Alexandra Road, Skilling, **Bridport**. Correspondence for Gospel Hall, Cross Street, **Abertridwr**, to Mr. Jones, 110 Caerphilly Road, Senghenydd, **Nr. Cardiff**. Correspondence for **Redcar** Assembly should be addressed to Mr. D. Young, "Pencaitland," Park Avenue, **Redcar, Yorks**. The Assembly formerly meeting in Gospel Hall, Hight Street, **Peebles**, meet in Waverley Halls (near Cross). Correspondence to John Webb, 18 Young Street, **Peebles**. Correspondence for Bethany Hall, **Grange Pans**, to Mr. John Peace, "Orcadia," Bo'ness. Correspondence for assembly now meeting at 310 Lenox Avenue (formerly 51 East 125th Street) **New York** to Mr. Arthur Annett, 552 West 188th Street, **New York**.

FALLEN ASLEEP.

Robert Wilson, **Kilmarnock**, aged 75 years, connected with assemblies for fully 50 years, the last forty of which were spent in **Kilmarnock**. A quiet brother but one who maintained a steady interest in the things of God. Suffered much for many years. Now at rest. **David Muir**, **Blairhall, Fife**, on April 29th, aged 53, from an accident in pit. Saved for 35 years. Son of John Muir, well known in **Cambuslang** and **Blantyre** Assemblies. **Mrs. Lawrence Peterson**, **Glasgow**. Aged 86 years. Saved 55 years ago. Associated with **Hope Hall, Clar-**

endon, Buchanan Court and **Union Halls** for many years, but latterly in **Townhead Hall**. Her husband went home before her 20 years ago. **Mrs. Thomas Maxwell**, **Bellshill**, on the 16th of April after a short illness, over six years in **Bellshill Assembly**. A sister of a meek and quiet spirit. **John Roberts**, **Motherwell**, on 28th March, aged 50. Connected with **Roman Road Assembly** and with the **Shields Road Assembly** from its formation. **Mrs. Sarah A. M'Kee**, **Belfast**, on April 14th. Her husband **William T. M'Kee** having only predeceased her by a year and eight days. Saved in the year 1883. She was associated with the Lord's people from the time she was saved, first in **Old Lodge Road Assembly**, then in **Adam Street Assembly** for many years. Well known to servants of Christ throughout the world. A sister beloved, and Phebe like, of whom it might be truly said, she was a servant of the Church, and a succourer of many. Will be much missed. **Samuel Wallace**, formerly of **Aughavey**. Called home on 25th April. He visited **Nova Scotia** many years ago and preached the Gospel there with blessing. **Wm. Stewart**, **Burnbank**, aged 55, May 10th. Suddenly called home by an accident at his work. A brother greatly loved by all for his faithfulness to God, leaving behind him a Testimony that will not be readily forgotten. **John Reynolds**, **Laurieston, Nr. Falkirk**, on April 17th. Saved 24 years ago, when 21 years of age. Long a patient sufferer. Loved his Lord, and fully trusted Him. Talked of his going home and being in the Glory, a few hours prior to his departure. **Mrs. Meikle**, **Glasgow**, aged 49, on 30th April, after much suffering, now at rest. Many years in **Bethesda Hall, Linthouse, Glasgow**.

PERSONALIA.

John Knox M'Ewen hopes to visit his old field of labours in **Nova Scotia**, sailing from **Southampton**, on 7th June, on the ss. "West-ernland." His address will be c/o Mr. Ansley Goodwin, **Pugwash Junction, Nova Scotia**. **John Watt**, late of **Carlisle**, has had a rather serious illness in **U.S.A.**, and had to be taken to Hospital for special treatment. We understand he is now much better, and hopes to be able for service soon. Mr. Watt is making his home in **U.S.A.**, and his address will be 2443 **Wynewood Drive, Merwood Park, Haverford Township, Upper Darby, P.O., Delaware County, Penn., U.S.A.** We are glad to learn from our esteemed contributor, **W. J. M'Clure** of **California** that he is now feeling fit and well and able to undertake quite a lot of work for the Lord, taking long journeys to minister the Word at Conferences and other gatherings. We have received many kind and sympathetic letters with reference to the home-call of the late **Mr. John Ritchie**, and would express our thanks to the many friends in all parts who have sent same.

Treasury Notes.

"My God (Elohim); in Him will I trust." —Psa. 91. 2.

THIS is the last of the titles packed into these two verses of this wonderful psalm. This great title is first used in Genesis, chap. 1. where it occurs thirty-two times and is the only title used in the chapter. It is the first name in which God speaks to men, and is used about 2,500 times. It is derived from the word "Alah" to swear, and describes one who stands in a covenant relationship which is ratified by an oath. (See "Parkhurst's Lexicon.") It is a plural noun—a trinal plural. Although it is primarily used of the only living and true God, it also applies to false gods. Where Elohim is used of the true God, and attached to a verb the verb is invariably in the singular and when found associated with an adjective the same is also true. Those majestic words of Genesis 1. "In a beginning God created," has the verb in the singular in the original, emphasising as it does there and always, the perfect unity of the Deity. "Here, O Israel; Jehovah our God is one Lord" (Deut. 6. 4). One in essence, thought, word and deed. One Godhead, with three persons whom we have come to know as "The Father," "The Son" and "The Holy Spirit."

This is seen in the trinal plural, Elohim. We have suffered untold loss by our translators refusing to translate these plurals, but treat so many of them as plurals of majesty, e.g. "Remember thy Creator in the days of thy youth." Creators is plural and should have been translated "Creators" (Eccl. 12. 1). "Let *us* make man in our image and after our likeness." Note the *us* of Trinity *plural*, while image and likeness is singular. Again "thy Maker is thine hus-

band" should be "thy Makers are thy husbands" (Isa. 54. 5, again Job 35. 10). God (El) singular "thy Makers" (plural).

Sometime again I want to print a series of articles on "The Titles of the Godhead," where one can go more fully into the glorious subject. I have said sufficient here to direct our hearts to "our Glorious Lord" —Who is *one* Elohim. There is one more text to which I think we must refer, viz., Isa. 54. 5: "For thy Makers are thine husbands; the Lord of hosts is His Name, and thy Redeemer the Holy *One* of Israel; the God (Elohim) of the whole earth shall He be called." As we read this stupendous declaration: Makers, Husbands, "Jehovah of hosts," "Redeemer" (goel, *i.e.* Kinsman, Redeemer and Avenger) The Elohim of the whole earth, how glorious to be able to say, "My Elohim; in Him will I trust.

Only let us carefully muse again and again on these two wonderful verses until we can consciously and truthfully say they "are mine." "He that dwelleth in the secret place of the Most High, El Elyon, shall abide under the shadow of the Almighty" (Shaddai). "I will say of the Lord (Jehovah) He is my Refuge and my Fortress, my God (Elohim) in Whom I trust" (Psa. 91. 1, 2).

We can never know as He knew of Whom these words originally speak, the Man of sorrows. He Himself in His Godhead was and is all of these Titles. But in the days of His flesh, in His true and perfect Manhood He experimentally lived them out. May this be also true of us in our measure, as we seek to follow in His footsteps.

J. C. S.

Nehemiah.

I.—THE BUILDING OF THE WALL.

BY FRED. A. TATFORD, WEMBLEY.

IN the closing days of Old Testament history, there are few events of greater interest or instruction than those recorded in the book of Nehemiah, and the striking similarity of present conditions renders the book of especial importance.

Thirteen years after the mission of Ezra, Nehemiah, the cupbearer of the Persian king, became acquainted with the miserable condition in which his people found themselves at Jerusalem. They were "in great affliction and reproach," the city wall was broken down, and all the gates were burnt (Neh. 1. 3). Ever a feeble remnant, they now seemed to have lost every vestige of strength, and Nehemiah wept and mourned as he heard the sad news. Fasting and praying for four months, at last, in dependence upon God, he sought permission of the king to visit Jerusalem and to rebuild the walls of the city. Artaxerxes graciously gave him leave of absence for a definite period, as well as giving him letters of safe conduct and an armed escort.

The arrival of Nehemiah at Jerusalem immediately aroused the opposition of Sanballat, the satrap of Samaria, and Tobiah, his servant, for "it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel" (Neh. 2. 9). Ever hostile to the Jews, they were bitterly resentful of any indication of revival or restoration in Jerusalem. The active opposition of these adversaries throughout, exactly corresponds with the attitude and actions of the opponents of God's Word and work to-day.

After three days, Nehemiah made a secret tour of the city walls by night, making a careful examination of their ruined condition. The distressing sight might well have acted as a deterrent to his enthusiastic zeal, but instead of yielding to despair, Nehemiah summoned the people to him, revealed the king's commission, and appealed to them to commence at once to build the wall. Stirred by the appeal, the people commenced with alacrity. The work was apportioned between different companies, each company building a definite section of the wall. Every man was in his right place and engaged in his appointed work, and as a result, despite all opposition, the wall was completed in the incredibly short time of 52 days.

In the ruined state of Christendom to-day, the work of God is almost universally neglected. Here and there, however, a feeble remnant seeks to restore the broken wall and to rebuild the defences. In that work, every child of God has a place and duty, and it is of the utmost importance to ascertain the particular niche which He has appointed for His child. Then, occupied with the work divinely assigned to him, the Christian builds in dependence upon God until the work be completed.

The wall was not built without opposition. When the Jews commenced to build, their adversaries laughed them to scorn (Neh. 2. 19). What could this feeble remnant accomplish? Strengthened by Nehemiah, however, the Jews ignored the derision of the enemy and continued to labour at the work. One of the most telling weapons in the devil's armoury to-day is the shaft of derision. How many Christians, faced with the ridicule and sarcasm of their fellows, have weakly ceased from

service and retreated from their stand! God give us grace and strength to stand against all the wiles of the devil, and to continue in dependence upon Him!

As the work progressed, ridicule gave place to wrath and then to malicious mockery. "What do these feeble Jews?" asked Sanballat, the Hornite (Neh. 4. 2). "If a fox go up, he shall even break down their stone wall," added the sycophantic Tobiah (Neh. 4. 3). Despite the ironical comments of the enemy, however, the Jews continued building until all the gaps and breaches were filled and the wall was a complete circuit of half the intended height. This proved too great a provocation to the Samaritans, and they conspired to make a sudden united attack upon the Jewish remnant (Neh. 4. 8). Their plans were frustrated, however, through the sagacity of the governor and the precautionary measures which he took for the defence. All the builders were armed, and an armed force was also kept ready to rush to any threatened spot. As a result of the continual vigilance, the Samaritans gave up the idea of an open attack and resorted to other methods.

Whenever a work is being done for God, the wrath of the great adversary is manifested against the workers, and even the indifferent world pours mockery upon the Christian's feeble efforts for his Master. We must be prepared even for the open attack if we are truly endeavouring to witness for Him. Well might the Apostle Peter write, "Be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5. 8). Secure in the strength of "the God of all grace," however, let us stand fast and continue the work in the face of all odds.

The unscrupulosity of the hostile tribes was evidenced by their next tactics. Four different messages were sent to Nehemiah, suggesting a conference in the plain of Ono, but the Tirshatha perceived that their real purpose was his assassination, and he returned a categorical refusal. Intriguing to alienate the people from him, Sanballat next sent an open letter accusing Nehemiah of treason and intended revolt, but nothing could deter or intimidate this man of God (Neh. 6. 1-9).

The peaceful conference—the unreal union with the world—is one of the devil's most plausible temptations for the child of God. It appears so reasonable and so desirable that it is not surprising that many fall into the snare. Oh, that we might ever have wisdom to perceive the real motive of the seduction, and to preserve an attitude of uncompromising separation from the world and its ruler. Once drawn into that trap, testimony is ruined and joy is blighted.

Danger and difficulty were also to be found within the city. In addition to the fomenting of intrigue among the nobles (Neh. 6. 17-19), Sanballat and Tobiah hired a false prophet, Shemaiah, to tempt the governor into the false step of taking refuge from danger in the temple. Again, however, Nehemiah discerned the plot and rejected the counsel (Neh. 6. 10-14). In a wonderful list of dangers he experienced, the final peril quoted by the Apostle Paul was "perils among false brethren" (2 Cor. 11. 26). To the devoted apostle, that appeared to be the climax of danger. Is it not the case even to-day? The danger from our own brethren—grievous though it is to state—is the Christian's greatest peril. Oh, for wisdom and grace in the difficult circumstances of the present day.

We have still the temptation of Shemaiah also. Charles Stanley aptly wrote of this, "Does not this look very plausible? Surely it is right to meet together in the house of God. But to shut the doors of the temple would be with us to put the light under a bushel. The temptation is to give up the testimony. If we will not join in the religious activities of the camp, then let us seek in shut-up selfishness, and fear of man, to enjoy that sacred place of blessing and communion among ourselves, and take care of ourselves. The opposition may indeed become more grave, but shall we give up the testimony, if it be even to save our lives?"

As a result of famine, the poorer classes in Jerusalem had mortgaged their lands and possessions and sold their children as slaves to their richer brethren. Summoning the latter together, Nehemiah pointed out the difference in his own conduct, and appealed to their generosity to rectify this evil. They made restoration immediately and did their utmost to alleviate the hardship and suffering. Surely we too should be prepared to prove the real truth of fellowship in like manner (Neh. 5.).

At last, despite the incessant hostility and intrigue, the wall was finished (Neh. 6. 15-16). Full arrangements were made for the protection of the city (Neh. 7. 1-4), and in due course, the wall was dedicated amidst the rejoicing and gladness of the people (Neh. 12. 27-43). Our labours too are nearly ended; the building is nearly complete, and soon eternal joy will be ours in the Father's house. Whilst we are left down here, however, let us labour for the Master, in the face of all obstacles and difficulties, knowing the greatness of the work and the glory of our privilege.

Nature and Faith.

We wept—'twas Nature wept—but Faith
 Can pierce beyond the gloom of death,
 And in yon world, so fair and bright,
 Behold thee in refulgent light!
 We miss thee here, yet Faith would rather
 Know thou art with thy Heavenly Father
 Nature sees the body dead—
 Faith beholds the spirit fled;
 Nature stops at Jordan's tide—
 Faith beholds the other side;
 That, but hears farewell, and sighs—
 This, thy welcome in the skies;
 Nature mourns the cruel blow—
 Faith assures it is not so;
 Nature never sees thee more—
 Faith but sees thee gone before;
 Nature tells a dismal story—
 Faith has visions full of glory;
 Nature views the change with sadness—
 Faith contemplates it with gladness;
 Nature murmurs—Faith gives meekness,
 "Strength is perfected in weakness";
 Nature writhes, and hates the rod—
 Faith looks up and blesses God;
 Sense looks downward—Faith above;
 That sees harshness—this sees love.
 Oh! let Faith victorious be—
 Let it reign triumphantly!
 But thou art gone! not lost, but flown;
 Shall I then ask thee back, my own?
 Back—and leave thy spirit's brightness?
 Back—and leave thy robes of whiteness?
 Back—and leave the Lamb who feeds thee?
 Back—from founts to which He leads thee?
 Back—and leave thy Heavenly Father?
 Back—to earth and sin?—Nay, rather
 Would I live in solitude!
 I would not ask thee, if I could;
 But patient wait the high decree
 That calls my spirit home to thee!

Slander is the devil's daughter who speaks her father's language.

—
 "The Scriptures and the Word
 Bear one tremendous name
 The Written and the Incarnate Word
 In all things are the same."

Selected Fragments.

By the Grace of God I am what I am, but by the Grace of God I might have been, and may be much better.—A. G. C.

Christ was so ready to die for us, that, before His enemies laid hands on Him, He laid hands on Himself, in the institution of the Lord's supper, when He sacramentally tore His own body, and broached His own heart; that His disciples might not look upon His death as a mere butchery from man, but rather as a sacrifice in which He freely offered Himself to God.

Augustine says truly, "Non facile inveniuntur præsidia in adversitate, quæ non fuerint in pace quæsita, that is, A refuge is not easily found in trouble, which was not sought in the time of peace. A stranger that flies to a house for safety in the dark, fumbles about the door, not knowing where to find the latch; his enemy, if nigh, may kill him before he can enter; but one that is well acquainted with the house, is not long in getting in. Christian, inform thyself of the lodging of God's promises, before the night of suffering sets in.

"My yoke is easy and My burden is light." It is no more burden to a regenerate man than wings to a bird. The law of Christ is no more as bands and cords, but as girdles and garters which gird up his loins and expedite his course.—John Trapp.

Cast out all envy, bitterness, and hate;
And keep the mind's fair tabernacle pure,
Shake hands with Pain, give greeting unto
Grief,

Those angels in disguise, and thy glad soul,
From height to height, from star to shining
star,
Shall climb and claim blest immortality.

Let Prayer be the key of the morning, and the bolt of the evening.—Matthew Henry.

Seize all the opportunities that come your way, for God and His work.

Those who trust in God are never disappointed.

Stick to the dear old Book, which is your only safeguard.

Prayer is the source of the Christian's strength.

Keep up your courage. The crown will be yours if you run to the end of the race.

The peace of God can keep the mind calm and quiet in spite of storms and tumults.

Guard your thoughts. Bring them into captivity, unto the obedience of Christ.

The pure in heart see God in everything.

Be in the Master's tool basket, handle up and ready for use.

Live by the day! you will have daily trials and strength accordingly.

Prayer is the key in the morning, that opens the treasury of God's mercies; and in the evening, prayer is the key that shuts us up under His protection, and safeguard. (B. P. Hopkins).

Prayer is ever profitable; at night it is our covering; in the morning it is our armour.

God hears the heart, though without words, but He never hears words without the heart.

When you send up your prayers, be sure to direct them to the care of the Redeemer, and they will never miscarry. (M. Henry).

Men cut places for rivers to run in, but none but God can cut a channel to bring spiritual streams into the soul. He that would have his soul watered must go to God in prayer. (Ralf Robinson).

The music of birds was the first song of thanksgiving which was offered from the earth, before man was formed.

Someone sowed a tiny seed,

Long ago;

Someone whispered "Lord! I plead

Let it grow."

No one saw the seed just then;

In the sod.

No one heard the silent prayer;

Only God.

Where the seed was, now a tree

Lives and grows!

But the power a prayer may be

No one knows!

On Inspiration.

BY E. W. ROGERS OF WALLINGTON.

(Continued from June Issue).

BUT as though God would leave man without excuse He has furnished us with the opinion of a man who himself was trained in the schools and sat at the feet of the eminent Gamaliel and whose scholarship and mental alertness with powers of sound logical reasoning are to be seen in his letters, especially those to the Romans and the Galatians. That man is Saul of Tarsus who afterwards became Paul the Apostle.

In the expressions of his opinion of the Old Testament scriptures he is clear and decisive. To the Romans he speaks thus: "Whatsoever was written aforetime was written for our learning." The difficulty with the Romans was this. Here is a book mainly about Jews; it is written in the Jews' language; and it has been held in trust by the Jews. What then, has this book to do with us who are Gentiles? Paul, the Jew replies: It is written for our (Jew and Gentile) learning. To say the very least of this phrase, the opinion expressed is that the book is worth reading by all and sundry, and that it is profitable to give useful teaching.

To the Corinthians (see for example chapter 10 of the first letter) he refers to its histories in the most confident way proving that he regarded them as true historical records and not legend or myth.

To the Galatians Paul points out that so minutely accurate and careful were the writers that the word "seed" occurring in the singular number in Genesis was full of meaning. To the ordinary reader the word "seeds" in the plural would have seemed to have better suited the case; but God, having

Christ in view caused the singular word to be used. From which it is evident that Paul also regarded Christ as the centre of the Old Testament scriptures, as did the Lord Jesus Himself plainly state was the case (see Luke 24. 44).

But especially should we refer to Paul's second letter to Timothy. It is one mark of real confidence in the Bible and faith in its teachings if a man, who held to it during a long life despite acute opposition, enjoins and recommends it to the younger man who nas in some measure to fill his place. Such is the case here.

Timothy had had a godly grandmother and a godly mother. Each had helped to store the mind of the young child with the word of God. From them he had "learned." When he reached years of maturity and began to think for himself he "became assured" (v. 14) of the things that he had learned, and was confident that he had been taught aright. Knowing, as Paul did, the fickle nature of young manhood and the liability to stretch out after innovations, he exhorts Timothy to continue in what "he had learned and been assured of" stating that he had known the "sacred letters" (for so the words "holy scripture" should be read) from his babyhood. From this it is evident that Paul held, as did the Lord Jesus teach, literal, as well as verbal inspiration of the Old Testament, his letter to the Galatians confirming it.

Verse 15 shows a further concurrence with the attitude adopted by the Lord Jesus. Paul states that the scriptures "are able to make thee wise," but not in such matters as chemistry, geography, mathematics, or any other of the sciences, though it will never be found to be at variance with the facts pertaining thereto, as distinct from the

theories thereof. "They are able to make thee wise through faith which is in Christ Jesus," for Paul thus tacitly again admits that Christ is the centre of the Scripture as we saw Luke 24 and John 5 also state.

Added to this he affirms that "all scripture is God-breathed and is profitable." Some things recorded therein were not, in themselves, inspired of God, but the record of them is inspired. Actually the phrase should be translated "All scripture is God-breathed." It *was* God-breathed when originally given, it *was* then God speaking through His servants to men; but it still retains that character, and though there is no verb in the original, yet it is very ably supplied by the A.V. with the word "*is*." It still *is* the living and abiding word of God; the word of God *is* living and powerful; and each time we read the Scriptures we may afresh hear God speaking to us. It *is* God-breathed.

Another item of interest stated by this scholarly and thoughtful man Paul is that its aim is that the "man of God may be perfect." The word here translated "perfect" occurs nowhere else in the New Testament. It is a word very much allied to that translated "now" and is suggestive of "being up-to-date"—ready at any time for every emergency. The man of God does not *move* with the times, but he is always up-to-date. The self-styled "seeker after truth" has to-day to revise his conclusions of six months ago, and in six months time he will have to revise to-day's conclusions. He is never up-to-date. Not so the man of God; he stands on God's plainly written word and has no need whatever to revise his conclusions or amend his convictions.

For this reason in chapter 4. 2 Paul enjoins Timothy to "preach the *word*." The

book from which he had been instructed, as a child, in which he had been assured as a young man, the book which is God-breathed and keeps the believer in it up-to-date, is surely well worth becoming the text-book and hand-book of every preacher. "Preach the word" is a fitting conclusion to this section.

Much discussion, however, has surrounded verse 16 not only as to how the phrase should be translated but also as to what "all scripture" refers to. The writer believes that the A.V. rendering is the true one and that the phrase "all scripture" is sufficiently wide to embrace both the Old and New Testament canonical books. But even were it not so, Paul gives us in his first letter to the Corinthians chapter 2, a very clear statement as to the nature of the New Testament communications.

In verse 8 he states "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man . . . but God hath revealed them."

In verse 15 he states "Not in words which man's wisdom teacheth but in words which the Holy Ghost teacheth."

And in verse 16 he uses the phrase "they are spiritually discerned." From this three things are evident, namely the *revelation* came from God; the *communication* was given by God; and the *explanation* likewise is furnished also by God.

The New Testament revelations are not the report of what a man has seen; neither are they the report of what one has heard (it is not second hand information which often spoils in the communication); nor, indeed, is it a case that the wish is father to the thought and that the glorious truth are the imaginations of the heart of man. The fact is that God has revealed them

is the sun at noonday, that Cyrus *did* take Babylon, that the gates of brass were broken in pieces and the bars of iron cut in sunder before him, and that he was given the treasures of darkness and the hidden riches of secret places, according to the word which the prophet spoke at the mouth of JEHOVAH.

This was in the year 538 B.C., and the results, the religious results, of the capture of Babylon by Cyrus became at once apparent. The gods of Babylon were cast out, their altars were overthrown. "Bel bowed down,* Nebo stooped, they stooped, they bowed down together." "Merodach was broken in pieces,"† the progress of the Magism that had been spreading there was checked, its votaries driven into the background, and the purer Persian worship of Ormazd, the one great god of heaven and of earth, became the national religion.

Even greater things followed. In Babylon Cyrus came into personal contact with the Jewish leaders, with the group which included Daniel himself. These teachers and leaders had passed through an unique experience: their souls had been chastened by adversity, their hearts enlarged by the words of some of their later prophets with their great possibilities in the way of hope for Gentile blessing, and were therefore singularly fitted for the help of the great king.

That help was neither withheld on their part nor declined on his: taught by them, doubtless especially by Daniel, who is specifically said to have "prospered" in his reign, he recognised, as we have said, in JEHOVAH the true *Ahura-Mazda*, the "great Giver of

life"; and bowing himself before Him acknowledged Him as the One to whom he owed his victories and his dominion; and in the year 536 B.C. issued his great decree for the building of the LORD'S House in Jerusalem, which is in Judah,* and followed this up by bringing forth (by the hand of his chancellor of the exchequer) the sacred vessels which Nebuchadnezzar had brought from the former house, and by handing them, with many other treasures, over to the Jewish leaders, whose spirit God had raised to go up and to build the house in Zion.

Seven years after this the great career of Cyrus was closed, not unfittingly, by a warrior's death. He fell in battle against some of the Parthian tribes, and his tomb is still shown at the ancient Pasargadæ (now known as *Murgh-Aub*) in Persia proper, probably chosen by himself as his burying-place because he had there gained the great victory over Astyages, which had made him the head of the Medo-Persian empire, and had thus launched him on the career so briefly sketched here, which gave him place amongst the few great heroes of the East, and, better and greater far, made him the instrument in the LORD'S hand by which He effected the deliverance of His people when He turned again the captivity of Zion, and the captives were like them that dreamed, when their mouth was filled with laughter and their tongue with singing, and when it was said among the Gentile nations, "JEHOVAH hath done great things for them." JEHOVAH *had* done great things for them, they were glad; and to their honour and to that of their children be it said they never forgot the name and the fame of the great king, Cyrus the Persian, through whom the great things were in the first place done.

*Isa. 46. 1, 2. The force of these words can only be understood by one who has seen the images of these gods in the British Museum, and noted how characteristic is their unbending rigidity, their unyieldingness of their pride.

†Jer. 50. 2.

*Ezra 1.

by His Spirit. He is the ultimate source; he lifted the covering, and showed to his Apostles what he had in store for the believer.

But while it is possible to have information imparted, often-times that information is spoilt by the words in which it is clothed; such words either wrongly or inadequately express it, or in some other way adversely affect it. God, therefore, through the Spirit furnished the "words" not by verbal dictation to his penmen, of which the Scripture knows nothing, (for everywhere is the human element traceable) but by the supervising and controlling guidance of the Spirit of God.

From this it obviously follows that, since God furnished the Revelation, and thereafter the words in which such revelation was to be clothed, He alone can furnish the explanation and each believer, being possessed of the Spirit of God has thus within him the competency for the understanding of what is written.

"LOVE—SEEKETH NOT HER OWN."

He might have built a palace at a word,
Who sometimes had not where to lay His
head;

Time was, and He who nourished crowds with
bread,

Would not one meal unto Himself afford;
Twelve legions girded with angelic sword
Were at His beck,—the scorned and buffeted!
He healed another's scratch, His own side bled,
Side, feet, and hands with cruel piercings
gored!

Oh, wonderful the wonders left undone!
And scarce less wonderful than those He
wrought!

Oh, self-restraint, passing all human thought,
To have all power and be—as having none!
Oh, self-denying Love, which felt alone
For need of others, never for its own!

—Trench.

Divine Titles

FROM "THE ENGLISHMAN'S BIBLE."

THOS. NEWBERRY'S TRANSLATION.

A NAME or title is expressive of nature and character. Each separate title of God may be regarded as one letter, complete indeed in itself, yet, when arranged and combined together, spelling out in full the one grand and wondrous Name of the God of the Bible.

EL. The title El (God, singular) occurs about 250 times.

The first occurrence is in Gen. 14. 18-20, 22: "Most high God (El), possessor of heaven and earth."

El signifies "strong," "first." It is the title which shows God to be the Mighty One, the first great Cause of all.

This title is generally connected with some one or more of the divine attributes or perfections; as: "Almighty God" (Gen. 17. 1); "Everlasting God" (Gen. 21. 33); "A jealous God" (Exod. 20. 5); "A God of truth and without iniquity, just and right is He" (Deut. 32. 4); "A great God, a mighty and a terrible" (Deut. 10. 19); "The living God" (Josh. 3. 10); "A merciful God" (Deut. 4. 31); "A faithful God" (Deut. 7. 9); "A mighty and terrible God" (Deut. 7. 21). etc.

The persons of the Godhead are three, Father, Son, and Spirit; but in nature and essence God is one. Each attribute of God is infinite—one infinite eternal love, one infinite almighty power, and so on—hence the attributes are connected generally with the singular name for God, El.

ELOAH (God, singular), from *ahlah*, to worship, to adore, presents God as the one

supreme object of worship, the Adorable One.

It occurs about fifty-six times; first in Deut. 32. 15: "Then he forsook Eloah, which made him." Again (v. 17): "They sacrificed to devils, not to Eloah." It is very frequently used in the book of Job.

ELOHIM (God, plural of *Eloah*) occurs about 2,500 times; first in Gen. 1. 1: "In the beginning God created the heavens and the earth." Here it is joined to a verb in the singular—"God (Elohim, plural) created" (singular)—showing Trinity acting in unity.

It also frequently occurs with adjectives, pronouns, and verbs in the plural. Gen. 1. 26: "And God said, Let us make (plural) man in our image" (singular). Gen. 3. 22: "As one of us." Gen. 20. 13: "When God caused (both plural) me to wander." Josh. 24. 19: "He is a holy God (plural). He is a jealous God" (singular). See also Isa. 6. 3.

JEHOVAH (*The Lord*). The title Jehovah occurs about 6,000 times; but it is generally rendered "the Lord," and only occasionally "Jehovah," as Exod. 6. 3; Psa. 83. 18; Isa. 12. 2, 26. 4; and in combination, as Gen. 22. 14; Exod. 17. 15; Judg. 6. 24—in all seven times.

It first occurs, in connection with Elohim, in Gen. 2. 4: "The Lord God (Jehovah Elohim) made;" and alone, Gen. 4. 1, 3, etc.

The signification is, "He that always was, that always is, and that ever is to come." We have it thus translated and interpreted in Rev. 1. 4: "From Him which is" (present participle, the Ever-existing One), "and which was" (imperfect tense, expressing continuance in the past), "and which is to come" (present participle, the Coming One, ever to come).

It is a combination in marvellous perfection of the three periods of existence in one word—the future, the present, and the past.

First, YEHI, "He will be," long tense; second, HOVE, "Being," participle; third, HAHYAH, "He was," short tense used in the past.

Taking the three first letters of YEHI (YEH); the two middle letters of *hove* (OV), and the two last letters of *hahyah* (AH), we have YEH-OV-AH, or JEHOVAH, in full.

ADON (Lord, singular), Lord, Master, Possessor, or Proprietor. Root either from *dun*, to rule, govern, to judge, or from *aden*, a base. Occurs about thirty times. First occurrence, Exod. 23. 17: "Three times in the year all thy males shall appear before the Adon Jehovah."

JEHOVAH TITLES.

JEHOVAH-JIREH, "Jehovah will see," or "provide." (Gen. 22. 14).

JEHOVAH-ROPHECA, "Jehovah that healeth thee." (Exod. 15. 26).

JEHOVAH-NISSI, "Jehovah my banner." (Exod. 17. 15).

JEHOVAH-MEKADDESHCEM, "Jehovah that doth sanctify thee." (Exod. 31. 13; Lev. 20. 8; 21. 8; 22. 9, 16, 32; Ezek. 20. 12).

JEHOVAH-SHALOM, "Jehovah send peace." (Judges 6. 24).

JEHOVAH-TSEBAHOTH, "Jehovah of hosts." (1 Sam. 1. 3, etc.).

JEHOVAH-ROHI, "Jehovah my shepherd." (Psalm 23. 1).

JEHOVAH-HELEYON, "Jehovah most high." (Isa. 7. 17; 47. 2; 97. 9).

JEHOVAH-TSIDKEENU, "Jehovah our righteousness." (Jer. 23. 6; 33. 17).

JEHOVAH-SHAMMAH, "Jehovah is there." (Ezek. 48. 35).

The Epistle to the Romans

By J. M. DAVIES OF INDIA.

Romans 9-11—*continued.*

THE DOCTRINE OF SALVATION BY GRACE
CONSIDERED IN ITS RELATION TO ISRAEL.

CHAPTER 10.

THE SIMPLICITY OF FAITH.

CONTINUING the principle followed in the 9th chapter where it is shewn that the exercise of God's prerogative rights to act according to His sovereign will in blessing the Gentiles but harmonised with His ways in the past history of Israel, the apostle now proceeds to shew that the doctrine of salvation by faith to "whosoever will" also has its basis in the Old Testament. In these three chapters there are no less than 28 quotations from the Old Testament. The historical, Poetical and Prophetical sections of Holy writ each supply their quota of evidence to prove the truth of the Apostle's argument.

Moses the Mediator of the old covenant testifies in no uncertain sound to the difference between legal and faith-righteousness. Isaiah and Joel alike speak of the universality of the offer of mercy.

"Whosoever believeth on Him shall not be ashamed."

"Whosoever calleth upon the name of the Lord shall be saved."

Isaiah, the evangelical prophet, is again quoted to shew how the doctrine of faith in the report concerning the sufferings of Christ is the appointed way of salvation.

Finally David, Moses and Isaiah combine in their statements the fact that Israel's

gainsaying will mean their being set aside and the nations blessed with a visitation of grace.

This is, in brief, a summary of the apostle's masterly argument in this important chapter.

PAUL'S SAGACITY (vv. 1-2).

Before going on to discuss these truths so unpalatable to the nation he again re-asserts his own heart attitude towards them, thus disarming them of any prejudice against the messenger, whatever they might do with the message. In this he is exemplary. How many an audience has been prejudiced against the message, not because of its content, but because of the imprudence and seeming insincerity of the preacher. He would bare his heart and give them to know that his yearning desire and prayer was that they might be saved.

When the little girl asked her mother where her soul was she was told that if she looked deep into her mother's eye she would see her soul. On looking the little girl exclaimed, as she saw herself reflected, "Mother, there is a little girl deep down in your soul." So when one would give a penetrating look into the heart of the apostle, his good pleasure, his sincere desire and prayer for his kinsmen would be readily discovered.

Besides being thus absolutely sincere he was prepared to commend them in whatever way he could. In chap. 9 he had reviewed their blessings, their position of favour as a nation. Here he speaks of their condition. "I bear them record that they have a zeal of God." Even as he had been zealous of the law and serving God in all good conscience, so were they.

In preaching truths unpalatable to the audience these exemplary characteristics of the apostle need to be taken to heart and emulated, for oftentimes we suffer, not for the truth we preach, but for the way and spirit in which it is presented.

ISRAEL'S STUBBORNNESS (v. 3).

Though zealous for God, yet their zeal did not travel on the twin lines of revelation and enlightenment. Their zeal was not according to knowledge (epignosis). They were ignorant of God's righteousness, the righteousness of which God is the author. God's method of justification, of imputing righteousness through faith was not known to them. Hence they so sought to establish their own claims to righteousness. In spite of the command to the contrary they would feign climb the inaccessible mount rather than bow in submission and accept God's method of salvation through a crucified Redeemer.

GOD'S SALVATION (vv. 4-17).

This he then describes in contrast with legal righteousness, adducing as evidence for the scripturalness of his doctrine quotations from Moses, Joel and Isaiah.

Christ is enough for all	} Jew or
The word of faith nigh to all	

These are his main arguments. Christ is the end of the law, the object to which all the types and shadows pointed and the one who "fulfils all its requisitions, all its types and ceremonies, and satisfies its preceptive and penal demands." In Him the righteous claims of the law were fully realised.

The law pronounced a curse upon any who continued not in *all* its commandments to *do* them. Life could only be the portion of the one who yielded perfect obedience

and was thus the embodiment of perfection. "This do and thou shalt live." The law—ordained to life—is found to be unto death. Man's own sin and failure make it impossible for him to possess the righteousness which is of the law. Hence he is shut up, either to the curse of a broken law or to the righteousness which is of faith.

Christ having come (v. 6) Christ having risen (v. 7) and Christ Lord over all (v. 12). The incarnation and the resurrection; the manger, the empty tomb, and the occupied Throne, these are presented as the unshakable foundation for faith, with Christ in Glory as the unspotted and untaintable righteousness of the believer, enabling him to exultingly shout "Whosoever believeth on Him shall not be put to shame." As in guilt, so in grace. There is no difference. The same Lord is rich unto all that call upon Him.

Having thus from their own scriptures shewn that salvation was by faith to all, whosoever would call, he then justifies his going to the Gentiles with the message by the same method. He quotes Isaiah "How beautiful are the feet of the herald of peace, and of those announcing the glad tidings of good things." This is his answer to those who would forbid him to preach to the nations (1 Thess. 2. 16). In the scriptures he finds the basis not only for his message but for his ministry also. They could not call unless they heard. They could not hear unless someone was sent.

What an apologetic for the Christian faith is the fulfilment of the statement quoted from Isaiah. How beautiful are the feet of the heralds of peace. In heathen and pagan lands amidst the most sordid surroundings they have radiated the love and holiness of God.

ISRAEL SET ASIDE (vv. 18-21).

Israel's present state as well as the visitation of the Gentiles is then shewn to have been the subject of prophecy. Israel had heard, Israel had known, yet disobeyed and gainsaid, contradicted the word to their own doom. Malachi records their gainsayings, 7 in all, commencing with "Wherein hast thou loved us." Consequently they are set aside, to be provoked to jealousy by them that were not a people. God found by and manifested to the Gentiles while Israel is consigned to national blindness.

CHAPTER 11.—THE SEVERITY AND SAVING GRACE OF GOD.

Having established his doctrine from the Old Testament Scriptures two questions remain to be solved.

1. Hath God cast away His people? (vv. 1-10).
2. Have they stumbled that they should fall? (vv. 11-32).

Is their rejection *total*? and Is it *final*? To the answering of these the Apostle now addresses himself.

1. IS THEIR REJECTION TOTAL? (vv. 1-10).

No. "There is a remnant according to the election of grace."

As in the dark days of Israel's Apostasy under Ahab God had reserved to Himself 7000 who had not bowed the knee to Baal, so now there is a remnant. Paul himself, a hebrew of the hebrews was a living example of this electing grace. All down the centuries we find examples of the operations of this principle. Well nigh every generation has its witnesses to the saving grace of God and the Deity of Christ from among despised and dispersed Jewry. This

election, illustrated in the remnant of Elijah's day, and exemplified in Paul had obtained the righteousness of God, the rest have been blinded. They have been given eyes that cannot see and ears that cannot hear.

Elymas the sorcerer, the false prophet, is an example of those thus blinded. When he sought to turn away the Deputy of Paphos from the faith, the hand of the Lord was laid upon him, a mist and a darkness fell upon him. "Thou shalt be blind *for a season*" was the drastic message of judgment pronounced upon him. In 1 Thess. 2. 16 the apostle speaks of the same class "Forbidding us to preach to the Gentiles that they might be saved, to fill up their sins alway, for the wrath is come upon them to the uttermost."

"Blinded eyes" and "Bowed backs" says David would be the portion of those referred to in v. 7 as the "rest."

2. IS THEIR REJECTION FINAL? (vv. 11-32).

No. Israel is yet to be restored to favour. If the first-fruit be holy, the lump made out of it must be holy. If the root is holy then the branches must be holy. The first-fruit and root refer to Abraham the father of the nation. As he was set apart to the Lord for a special purpose so were they. For the fulfilment of that purpose Israel must yet be restored. In the meantime they have fallen, or trespassed (v. 12); they have been diminished, or reduced to a small remnant, or made inferior (v. 12) they have been cast away, or rejected (v. 15). If, however, their fall has meant salvation to the Gentiles what will their forgiveness mean? If their diminishing to a small remnant has meant the riches of the world, if the almost insignificant remnant has been

such a blessing, what will their fulness mean? If their rejection has meant the reconciling of the world what will their final restoration and reception mean, but life from the dead! The history of the faithful remnant recorded in Daniel and the blessing they were made to the nations while in captivity is a God-given picture of what God has done through the remnant of Israel during their present period of dispersion. Through Daniel the will of God was revealed (Dan. 2.), and Nebuchadnezzar converted (Dan. 4.), and the doom of Belshazzar pronounced (chap. 5). All we know of the will of God and of the power of the gospel, and the doom of Anti-Christ has been communicated to us through this remnant. Well might the Apostle exclaim "If the dimishing of them be the riches of the world, how much more their fulness."

To-day they are, as a nation, like the dry bones Ezekiel saw lying in the open valley (Ezek. 37.), "very many and very dry." But when the word of life was proclaimed and the breath of life came upon them they "stood up upon their feet an exceeding great army." This is a pictorial view of their final restoration. "What shall the receiving of them be but life from the dead!" A nation will be born in a day.

THE OLIVE TREE.

This is symbolic of testimony. It was olive oil that was used for the Lampstand to light the Sanctuary. Some of the branches have been broken off and, contrary to nature, contrary to the customary practice, the wild olive branches have been grafted in their place, and with the remaining branches partake of the root and fatness of the olive tree (cp. Gal. 3. 14), whereas in the past dispensation Israel was the cus-

todian of the truth of God, the lightbearer amid the darkness, now the Gentiles who have been visited by the Grace of God occupy that privileged position.

As at the death of Uzzah the ark was removed from Israel to the house of Obededom the Gittite, a Phillistine of Gath, so on the crucifixion of the Son of God and the rejection of the Gospel on the part of the Jews, the salvation of God was sent to the Gentiles (Acts 28. 28). From this place of privilege and testimony christendom and the professing church will yet be removed and Israel reinstated. The cutting off here refers not to individual believers but to corporate testimony.

A MYSTERY.

Here Paul states one of the many "mysteries" of the New Testament, that is, truths and facts, that could never have been known apart from revelation. "Blindness in part hath happened to Israel UNTIL the fulness of the Gentiles be come in"; until the full complement, the full quota of Gentile elect be gathered in. When Israel shall turn to the Lord the veil, now on their heart, will be taken away (2 Cor. 3. 13-16; cf. Exod. 34. 34). Then Israel will be saved. The Deliverer, the Goel Redeemer will appear out of Zion, delivering the nation from under the heel of Anti-Christ and simultaneously turning iniquity away from Jacob.

The *irreversible law of nature* referred to in v. 16; (As the first-fruit, so the lump; as the root, so the branch).

The *unfulfilled prophecies* regarding the coming of the Lord (v. 26);

The *unabrogated covenant* and its purchased blessings (v. 27); and

The *unchangeable love* (v. 28) and *faithfulness* (v. 29) of God make it essential that Israel be restored as a nation. "I am Jehovah, I change not, therefore ye sons of Jacob are not consumed." The Tabernacle of David must yet be rebuilt, after which the *residue* of men shall seek the Lord.

SUMMARY AND CONCLUSION (vv. 33-36).

God shut all up together in unbelief that He might have mercy on all. "A debtor to mercy alone; of covenant mercy I sing," this will be the language of every sinner saved by grace—from among the Jews or Gentiles. O the depth of the riches both of the wisdom and knowledge of God; how untrackable are His judgments, His ways are unsearchable, they can only be known by revelation. "Of Him, through Him and to Him are all things, to whom be glory for ever. Amen."

An Interesting Letter.

21 Monks Road,
Exeter.
March 6th, 1930.

Dear Mr. Hoste,

I am very pleased with the answer to Question A. in this month's B.M. I herewith enclose an extract from a letter I had from the late Mr. Jas. Wright of Bristol, written on May 21st, 1891.

"I have long been assured that Matt. 11. 27 utterly forbids all speculations about the 'nature' of our blessed Lord. 'No man knoweth the Son but the Father,' that is, as I understand it, no man is allowed to pry into that concerning the Son which the Father reserves to Himself. The blood sprinkled lid of the Ark was for man's eye, but when the 'Men of Bethshemish' (1 Sam. 6. 19) presumed to lift that lid and 'look into the ark of the Lord' He 'smote' them, and thus I believe it has ever been in the history of the

Church—when man or woman has, instead of worshipping before Him 'whom God hath set forth to be a PROPITIATION (mercy cover) through **faith in His blood**' 'gone onward' 2 John 9. R.V. and sought to pry into the **hidden recesses** of that great **mystery** 'God manifest in flesh' they have been **smitten** as to their persons or their service."

From the day I received this letter from Mr. Wright I have never allowed any reasonings of my own heart, or that of any other one to have any weight with me regarding our Lord Jesus Christ.

Yours very sincerely in our Lord Jesus Christ,

JOHN KNOX McEWAN.

"ECHOES IN THE VALLEY."

Poem by late Ada R. Habershon.

Psalm 84. 6.

In a certain mountain pass amongst the higher Alps there is a very remarkable echo. When we visited it some years ago our party divided, some remaining behind, whilst one of our number, who had learnt the peasants' "rond-des-vaches," went on in front till he reached a certain point in the valley. Then he began to "jodel," and I shall never forget the effect. The notes reverberated, till all the mountains seemed to take part, not once, nor twice, but over and over again, as though a full choir of trained singers were repeating the notes. As we stood listening, strangers joined us, and they, too, marvelled at the echo. The singer was out of sight, but his notes were heard by those far behind.

We are travellers through the valley,

And the road is sometimes steep,

And the mountains all around us

Often make the shadows deep—

'Tis the narrow vale of Baca;

'Tis a valley full of shade;

But we're only passing through it,

So we need not be afraid.

Far away the land of Beulah
 Wrapped in sunlight may be seen,
 And this little bit of valley—
 It is all that lies between.
 Right beyond us is the sunshine,
 Right beyond us is our Home;
 When we reach it, 'twill not matter
 By which valley we have come.

Though the rocks that tower above us
 Often intercept the view,
 Though the path is sometimes stony,
 As our way we thus pursue—
 Yet the mountains with their shadows,
 Only keep the travellers cool,
 While the rain that falls in showers,
 Fills up every empty pool.

There was One who trod the valley,
 And He suffered much from thirst;
 He was weary, faint, and footsore,
 As He passed this way the first;
 But His footsteps made the pathway
 Which we safely now may tread
 And it makes the journey easy
 When we know He's just ahead.

But before He left the valley
 And emerged into the light
 He had turned to those around Him,
 Ere He passed from out of sight;
 And He spoke a parting message
 For the travellers in the vale,
 And not one good thing He promised
 Has been ever known to fail.

"Though I leave you in the valley
 I will surely come again:
 Then the shadows will be over,
 And the sunshine you will gain.
 Do not let your heart be troubled,
 For the hour is very near;
 To Myself I will receive you."
 Thus His accents sounded clear.

Then the mountains caught the echoes,
 As they passed from hill to hill,
 And the notes continued ringing—
 We may hear them sounding still;
 We can see His form no longer,

But we know that He is there,
 For we recognise His accents
 As they vibrate through the air.

We should never hear the echoes
 If we walked upon the plain,
 But within the "vale of weeping,"
 We can catch the glad refrain:
 For the rocks that loomed above us,
 And upon our pathway frowned,
 Like a wondrous mountain choir
 Make the tuneful chords resound.

So we listen to the echo
 Till we quite forget our pain:
 "I am coming to receive you;
 I will surely come again."
 Thus we tread the vale expectant,
 Any moment He may come;
 Then the journey will be over—
 We shall be with Him at Home.

May be obtained from Miss Habershon, 4 Bickenhall Mansions, Gloucester Place, Portman Square, London.

The Inner Life.

In a day of much activity in evangelical and other work there is great danger in the neglect of the cultivation of the inner life. The service of the outer courts may easily be allowed to interfere with the soul's devotions in the inner sanctuary. Great care may be given to that which is presented to man, while little time is given to the condition of the soul before God. Hours are spent in preaching and other manward services while minutes suffice in the presence of God. Such a state of things cannot last long. Spiritual vigour can only be sustained by the cultivation of the inner life, and this requires time for heart-searching, prayer, and meditation on the Word in the presence of God.

The life of man is the knowledge of God. But this knowledge lives and moves. It is not a dead thing embalmed once for all in phrases.

Kind words are the golden rivets which help to hold together the splintered vase of human happiness. Anon.

Notes on the Apocalypse.

CHAP. 16. 1-7. PART 29.

BY WM. HOSTE, B.A.

THE SEVEN VIALS.

HERE we reach the high-water mark of the Apocalyptic judgments, for "the Vials are the seven *last* plagues" (chap. 15. 1), so that, making allowance for the parenthesis of chapters 17.-19. 10, we are brought within sight of the great climax of all history, the Revelation in glory of our great God and Saviour Jesus Christ (2 Thess. 1. 7). To this point all the events of the book have been moving inexorably, though with lingering steps, for God Who is "not willing that any should perish but that all should come to repentance," would choose rather that His long-suffering were mistaken for slackness, than that one should perish who might be brought to repentance (2 Pet. 3. 9). "But the day of the Lord will come as a thief in the night," and as the crisis approaches the testimony becomes more insistent and intense.

Our chapter opens with the commission to the seven angels who bear the vials of the wrath of God upon the earth. We have read in chap. 5. 8 of the "golden vials full of odours," emptied before the Lamb which are "the prayers of the saints," here the vials are full of wrath and are poured out on an apostate world.

It is hard to understand how anyone can see in this a picture of God's dealings in grace with the world to-day. No doubt God does deal with nations in government, but grace to the rebellious and the gospel for every

creature characterize His present dealings—judgment, Apocalyptic times. In this chapter there is not a word of grace or gospel or forgiveness. Yet some would have us believe that in the present year of grace we have reached a definite point in this chapter, that we are actually *in* such and such a vial. This chapter breathes a very different spirit from the gospel of the grace of God.

This being said we must distinguish between the Divine "wrath" here displayed from that spoken of in chap 14. 10—"The wine of the wrath of God poured out *without mixture* into the cup of His indignation," the final and endless portion of those who refuse to repent. The judgments of the vials are temporal in character and intended to lead to repentance, and correspond with the cup of Psa. 75. 8. "In the hand of the Lord there is a cup and the wine is red. It is *full of mixture* and He poureth out of the same, but the dregs thereof all the wicked of the earth shall wring them out and drink them." Now it is the gospel to every creature; then it will be judgment to every creature, to lead them if possible to repentance.

We cannot but notice a correspondence in order and character between these vials and the trumpet judgments of chaps. 8 and 9, but while the effect of the latter is on the whole slow and limited in scope, affecting a *third part* of earth and sea, that of the vials is swift and world-wide.

How then are these vial judgments to be interpreted? Some find in them some historical fulfilment in the Christian era, but this whole system is arbitrary in the extreme, and, as I believe, entirely mistaken. Is it not more likely that the Scripture is its own interpreter, rather than that variable and

uncertain quantity—history? Others while believing that these events are still future, lay great stress on the symbolic character of the book. Imagination plays a great role in their system. I suggest a far safer canon of interpretation is to interpret literally wherever possible. We need not assume that God's miraculous interventions in the past have exhausted His resources in physical judgments. The Noachian Deluge was literal, so the destruction of the cities of the plain, and the plagues of Egypt too, and it would be difficult to prove that the terrible events here foretold are not literal; for as we have seen, there is a marked parallel between the Egyptian and Apocalyptic plagues. Let us now consider the vials. "The first angel went and poured out his vial upon the earth," and its effect is a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." This is reminiscent of the sixth Egyptian plague, the blains on man and beast, and on the magicians also. Here God sets His mark—a loathsome sore, upon Satan's marked ones. The symbolizers tell us this is a "moral sore," whatever that may exactly mean. But why not take it literally? The list of ills that flesh is heir to may yet be far from complete. I remember some years ago in Central Africa, arriving at a Mission Station, close to the sources of the Zambezi, where the medical man in charge told me they had just passed through an epidemic of a disease he had never met with, nor heard described, beginning with a blood red spot and developing into a rodent ulcer, so noisome, as to be scarcely approachable.

The second and third vials correspond with the same trumpets, and affect the sea and the rivers; which become like the blood

of a dead man, corresponding to the first plague. This will hit the human race severely in its interests and occupations. Then the rivers and fountains become tainted. This is explained by some as pointing to "moral death" and the contamination of all sources of spiritual refreshment. But surely these will have been affected long before this. Again we are told that the words "every living soul died in the sea" only means that "each professor makes shipwreck." But are false professors "living souls," and long ere this all such will have become frankly apostate. How the terrible phenomena will take place we can form no idea. But the angel of the waters seems to take a literal view of things in saying, "Thou art righteous, O Lord, which art and wast, because thou has judged us. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." He sees the poetic justice of the sentence. They (the men afflicted by the plagues) have shed blood like water, let them drink water like blood! The Angel of the Altar adds his testimony from heaven to that of the angel of the waters, "Even so, Lord God Almighty true and righteous are Thy judgments."

Decoys.

A REPRINT.

IT is a blessed fact that every saint of God possesses eternal life, and that it is perfectly secure to him. Unlike the life of the first Adam which was committed to his responsibility and consequently lost, "God has given to us eternal life, and this life is in his Son." Hence it is that while exhorted "to work out our own salvation with fear

and trembling" such exhortation does not contemplate any possible interference with our standing in eternal life, but solely and exclusively bears upon our responsibilities consequent upon the possession of that life, and of the wondrous relationship with God into which we have been brought "by faith in Christ Jesus." Thus the Christian, as one whose every interest has been perfectly and for ever secured by a work outside himself altogether, is called to be alive to, and occupied in, maintaining the interests of the One who has so wrought for him and to whom he now belongs.

Now the enemy of souls knows all this, and since he has no power to touch the life, his efforts are ever directed to the destruction of everything which has been committed to the responsibility of the saint. Hence the need of "fear and trembling" to maintain us in the attitude of constant dependence and watchfulness without which we are open to every attack which Satan's *subtlety* can advise.

Now it is most important to note that it is *subtlety* which characterizes every such attack on those who have been delivered from the "*power* of darkness." Hence the "whole armour of God" is not a defence against *power* merely, but that we "may be able to stand against the *wiles* of the devil." (Eph. 6. 11). A character of attack this which is peculiarly dangerous, but, blessed be God, we are not left, as we have seen, without provision to meet it. An armed man is one who has no point open to the enemy, and we have to see to it that we so maintain the armour that no opportunity is allowed for an attack. But the moment we present an unprotected part to the enemy, that moment we become the objects of attack and the mode thereof is determined by the

part which is exposed. It is of course well to be able to say we are not ignorant of his devices, but to be proof against attack we must depend not upon our knowledge of the enemy's tactics, but upon the practical maintenance in the power of the Spirit of God, of our standing.

"In vain is the net spread in the sight of anything on the wing," and if this be so, then the fowler must have recourse to decoys. A bird which has already been entangled is made to do service in bringing shy birds within the meshes of the net. The attractive grains are scattered around the snare, while the decoy bird in simulated liberty, but really captive, is proffered (so to speak) as a guarantee of safety. This in natural things is perfectly intelligible. But who are the decoys which Satan can and does use for his purposes? Alas, that it should be so, no other than the saints of God themselves. How often is the remark heard, there can be no harm in such and such a thing for So-and-so does not mind it and you know he is a dear Christian! And so the higher the reputation for godliness of the one thus quoted as an example, the more successful decoy does he or she become. I suppose the best decoy is the bird which has scope to flutter and fly a bit within the circle of its tether rather than one pinned to the ground or secured in a cage. And so the worldly-minded saint who seems to have the power of using his wing at will, is all the more dangerous when ensnared with things here, for he leads others more readily into the entanglements of his own condition, by tempting them on to the false conclusion that they may taste this and that delight without fear of losing their liberty.

Now it follows that a decoy can only be

used against me when I am actually seeking a sanction with more or less of wilfulness for what my natural heart desires, and when this is the case, it is easy to find one whose presumed standing as a Christian I can quote as a reason for adopting his low practice. *But if the eye be single and the whole body consequently full of light, a decoy is used in vain, for the one who is in this condition has no attraction for which he seeks a sanction in the example of another.* This is the only condition of safety. The object of my heart must be the One who is outside this scene and that will keep me ever on the wing, knowing but one place where I can fold it; and that I have yet to reach it. In this state of soul, and so long as it is maintained, nothing here has power over me; not that I have to lay aside the fear and the trembling which must be preserved all the while the wing is spread. When I fold it in the only place for rest I shall have then no object to cause fear and trembling. If I fold it here, I am at once in the power of anything which may be presented to me. The fluttering decoy bird deceives the one on a free-wing into the belief that he may pick up the grains without fear, and he learns his mistake only when the trap has fallen and made him captive. The entrapped saint is, alas, often not immediately sensible of what he has lost, but, through mercy, may be led to a knowledge of what his loss is, and at last to magnify the grace which breaks the net and delivers him. It is well if such a one can say at last, "my soul is escaped as a bird out of the snare of the fowlers, the snare is broken and I am escaped." But how much better to be so on the wing that the decoy, as well as the net, are put before us in vain.

Crumbs from His Table.

Two Great Foundation Facts.

"It is Finished"—The Perfect Work of Christ.
 "It is Written"—The Eternal Word of God.
 The Work makes safe. The Word makes sure.

Threefold Security in Col. 3. 3.

A Great Treasure—"Your life is hid."
 A Trustworthy Treasurer—"With Christ."
 A Safe Treasury—"In God."

Threefold Crucifixion.

The Flesh—"They that are Christ's have crucified the flesh" (Gal. 5. 24).
 The World—"The world is crucified to me and I unto the world" (Gal. 6. 14).
 Myself—"I have been crucified with Christ" (Gal. 2. 19, R.V.).

From the Bible margin of the late Wm. Lincoln.

Seven Faithful Sayings. 1 Tim. 1. 15; 3. 1; 4. 9; 2 Tim. 2. 11; Titus 3. 8; Rev. 19. 9 with 21. 5; 22. 5.

Sevenfold Calling of the Believer. To Salvation, 2 Thess. 2. 3; to Light, 1 Pet. 2. 9; to Liberty, Gal. 5. 13; to Holiness, 1 Thess. 4. 7; to Peace, Col. 3. 15; to Fellowship, Cor. 1. 9; to His Kingdom and Glory, 1 Thess. 2. 12; 1 Peter 5. 9.

Continue in God's Grace, Acts 14. 22; in Christ's Love, John 15. 9; in the Word, John 8. 31; in the Faith, Col. 1. 23; in Service, Acts 26. 22; in Prayer, Col. 4. 2; in the Son, 1 John 2. 24.

Jottings on Biblical Words.

Dust and Ashes (Gen. 18. 27). Dust by origin; ashes by desert. Ashes tell of fire, reminding us that we had merited wrath.

The Lord Jesus. This title is applied to the Risen One, more than five hundred times in the New Testament. It is the Name of authority.

Divine Discipline. "Thou hast taught me (literally disciplined me) from my youth" (Psa. 71. 17). The Hebrew word is the same as is used for "a goad," to break in oxen. Thus have we been under the Father's discipline, since our spiritual birth.

WEIGHTY WORDS and PITHY SAYINGS

FROM THE MINISTRY OF THE LATE
DONALD ROSS.

A REPRINT.

GRACE does not run in the blood, though it may often run in the *line*.

What I got over sixty years ago was not religion, but Christ, and what I have is in its tendencies like the flame, ever upward.

God has given to all, who receive His Christ, eternal life: it will neither drown, burn, nor kill. All who have it, have it for ever.

There was only one way that Noah could get out of the Ark, that was out at the top. So we who are saved will yet go up: the only way we can cease to be saints on earth, is to go up to be saints in heaven.

The believer is as safe now, though not as comfortable, as he will be in heaven.

No believer will make progress in his spiritual life, save as he day by day deals with the eternal God.

Disappointments are good things for us when they come from the Lord.

A household without prayer, is like a house without a roof, open to all the elements.

Consecration simply means, that you and all you have, belong to God. Every beat of your pulse, every throb of your heart, every penny in your purse is His.

Unbelief always locks up God's cupboard, but faith takes the key of God's Word, and unlocking it finds that God is unchanged and still for us.

Evil speaking is an unmixed evil. It defiles the inventor of it, the hearer of it, and the repeater of it.

It is a well known fact, that there are those who neglect their own affairs, but

have an insatiable yearning after meddling with those of others. Such "clips" and "gossips" are a curse to any community.

In all matters go by the written Word of God. If you have no relish for the Word of God, you are a backslider.

In these times, the devil is moving man through his pride to set aside the Word of God, and substitute for it wrecked human reason.

Many are busily engaged squeezing into God's truth some fanciful meaning of their own, and then manifest their wonderful powers of teaching by squeezing out what they themselves put in, instead of trembling at the Word of the Lord.

Carnal believers will not endure the sound and healthy teaching of God's Word spoken in the Holy Ghost. They will rather run after the flattering, flash-in-the-pan talk of popular preachers, who take care not to touch their consciences. And as long as they pay for such garbage, they will get plenty of it.

Some assemblies of believers, which are continually hearing pleasant things and pandered to by their leaders, are like a pretty keepsake covered with a glass shade only to be admired. They are of no use whatever for God.

Unless assemblies do God's will, the devil will give them plenty of work, which they must do for their very existence.

Christians who are always talking about being in the right position, yet bringing forth no fruit to God, are like a hen sitting upon rotten eggs. The position is all right, but the condition is all wrong.

It pays to keep on good terms with the eternal God. Be right with God in your own soul first; there can be nothing right if that be wrong.

Hymns and their Writers

BY J. CHARLETON STEEN.

IN 1887 the Editors of the *Sunday at Home* invited their readers to send a list of the hundred English hymns which stood highest in their esteem. About three thousand five hundred persons responded to the invitation, and by the majority of votes (3215) that imperishable hymn of Toplady's "Rock of Ages" headed the list, followed by other three, each of which received over 3000 votes. They were in their order, as follows: "Abide with me" (by Henry Francis Lyte); "Jesus lover of my soul" (by Charles Wesley); and "Just as I am without one plea" (by Charlotte Elliott). These four great hymns are known and loved world wide, and have each proved spiritual factors in the lives of thousands of the saints, lifting their hearts in every vicissitude of life heavenward and Godward.

Take the hymn standing first, Toplady's great hymn. Little did the author think as he composed it, that he was launching on its course, the paramount hymn; for no other hymn can be named, which has such a grasp on the English speaking people throughout the world. The substance of the whole hymn is the pure and sovereign grace of God, seen in *Man's Salvation* through the atoning death of Christ alone. Indeed the hymn is said to have been originally written by Toplady, against the Armenian doctrines of the Wesleys. Be that as it may, and there may be a good deal of truth in it, I still favour the tradition that it was written in the Mendip Gorge, while sheltering from a great storm in the "cleft rock," the only place of shelter there. This cleft rock thousands have seen, and it is always

pointed out as the place of shelter in a terrible storm where Toplady sheltered, and which suggested his imperishable hymn. Little did he think that he was writing the most popular and best known and sung hymn in all time, that would feed with spiritual food the souls of millions of God's people world wide; and at the same time prove the means of salvation to thousands more. It has been a factor in our lives from our earliest years and will remain so to the end. Its one absorbing theme is Christ, the imperishable Rock of Ages. It has become so deeply loved by those who have found in Him "A shelter of a mighty Rock in a weary land."

Coming second in the list is another lovely hymn of our earliest years and which will abide with us in all its loveliness and pathos, sustaining and comforting our souls, viz., Lyte's hymn "Abide with me fast falls the eventide." This hymn was written by Henry Francis Lyte in the August of 1847, at Brixham a little fishing port on the shores of Torbay. Lyte was there seeking health and rest. He had prayed that before his home-call God would enable him to use his last days in a "Song that may not die," and God thus answered his prayer, for he died shortly after writing this hymn.

Lyte is buried at Nice and his grave is still sought out by pilgrims from far across the seas who attribute their conversion to this hymn.

The third in rotation is Charles Wesley's hymn, "Jesus lover of my soul." This hymn is said to be Charles Wesley's masterpiece. Henry Ward Beecher declared that he would rather have written this hymn than have all the fame of all earth's kings. Charles Wesley was born at Epworth, Lincolnshire, England, in the year 1708. He

came to be the most prolific hymn-writer in any age or country. He published nearly four thousand hymns and at his death two thousand more were left on manuscript; he died March 28th, 1788, in his 81st year. He was saved at a little meeting of Moravians, in London. In addition to his six thousand hymns he is said to have preached forty thousand sermons. I remember a very well known and devoted Nottingham brother, a great lover of this hymn, saying, "I fancy if you got this hymn as it had been originally written you would find the personal note right throughout the hymn, and he loved to read: "Raise me fallen, cheer *me* faint, heal *me* sick and lead *me* blind."

The fourth hymn on the list receiving over three thousand votes is Charlotte Elliot's lovely hymn written at the time of her conversion and as the result of it, viz., "Just as I am without one plea." Truly there is no land where the melody of this hymn is not found. Her brother who was a vicar in the Church of England said, "My sister has accomplished more for God in this *one* hymn than I have done in my whole life's work."

Under deep conviction of soul she said to Dr. Malon "I do want to be saved, but I don't know how," he answered with "Why not just come as you are." She did, and then wrote this world famous hymn.

She was born in March 18th, 1789, and led to Christ through a visit of Dr. Cesar Malon of Geneva. I always think it is a great pity this hymn should stand in Sankey's collection-abridged; the following two verses are left out:—

Just as I am and waiting not
To rid my soul of one dark blot
To Thee whose blood can cleanse each spot
O Lamb of God, I come!

Just as I am though tossed about
With many a conflict, many a doubt
Fightings within and fears without
O Lamb of God, I come!

This hymn has not only been used of God to lead sinners to Christ, but it has also been used to lead many saints to a higher and deeper spiritual experience through its last verse, which we all may sing sincerely and fervently. She wrote about 150 hymns which she offered to the public and these are now in wide circulation. One of them has had a wonderful appeal to me so I give it here. Its title is: "The Christian's Desire."

Let me be with Thee where Thou art,
My Saviour, mine eternal rest,
Then only will this longing heart
Be fully and for ever blest.

Let me be with Thee where Thou art,
Thine unvailed glory to behold;
Then only will this wandering heart
Cease to be treacherous, faithless cold.

Let me be with Thee where Thou art,
Where spotless saints Thy name adore;
Then only will this sinful heart
Be evil and defiled no more.

Let me be with Thee where Thou art,
Where none can die, whence none remove;
There neither death nor life will part
Me from Thy presence and Thy love.

A BRUISED REED.

A bruised reed shall He not break, and the smoking flax shall He not quench.—Isa. 42. 3. The shepherd in olden times played upon these reeds. They were very easily bruised; but when they were bruised they were never mended. The shepherd could so easily make another one.

The Bible says it is not so with our Shepherd. When the music has gone out of a man's soul God does not snap him in twain and throw him away, He mends and restores.

The Believer's Question Box.

Questions for this column may be addressed to
J. Charleton Steen, Roseneath, Buckhurst Hill, Essex,
or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—A young believer writes: "Is it suitable or otherwise, for believers to indulge in the habit of smoking."

Answer A.—However much we may dislike the habit of smoking, we must approach the question, not from the legal, but from the Christian standpoint. There is nothing essentially wrong in smoking, and in such matters, the apostle says, "all things are lawful unto me" (2 Cor. 6. 12). Christianity is not a legal system of injunctions and prohibitions, and we are warned against being subject to ordinances (as though living in (i.e. forming part of) the world) such as "Touch not, taste not, handle not (which all are to perish with the using) after the commandments and doctrines of men," and then the apostle goes on to explain that such rules "have indeed a show of wisdom in will-worship, and humility and severity to the body; but are **not of any value** against the indulgence of the flesh" (see Col. 2. 23 R.V.). Therefore it is, I judge contrary to Christianity to demand, for instance, of a believer, as a condition of fellowship, total abstinence from the use of tobacco. "Neither if we eat are we the better, neither if we eat not, are we the worse" (1 Cor. 8. 8), but we must see to it that our liberty is not evil spoken of, nor encourages a weak brother to "take liberties" with his conscience. Though "all things are lawful," the apostle adds "but all things are not expedient," and "I will not be brought under the power of any" (2 Cor. 6.12). Mr. Spurgeon's indulgence in the habit is often quoted as a justification, but many smoke like Spurgeon, who never spoke like Spurgeon. We are enjoined to follow not the foibles of our brethren, but their faith, in so far as they followed Christ. I believe there are very good reasons why a Christian should refrain from smoking.

1. It is a dirty habit. It is exceedingly difficult to connect a breath befouled with tobacco, or a moustache and beard stained with the juice, with a close communion with God. "Abstain from all appearance of evil."

2. It is a self-indulgent habit. It creates a craving, which has to be continually ministered to. How much money spent selfishly in this way, might be better employed, and "laid up as treasure in heaven," "Ye are not your own, ye are bought with a price."

3. It is an unhealthy habit, producing what is known as "smoker's heart." It often affects the nerves prejudicially, and is generally considered to be a predisposing cause of malignant disease in the lips. "Your body is the temple of the Holy Ghost."

4. It is a worldly habit. It is indeed a veritable badge of the world to-day, with whom it has become a monomania, and generally speaking, they don't expect Christians to smoke. I understand that in the ranks of the army and navy, your comrades simply refuse to believe in your Christianity, if you continue to smoke. The word to us is "Be not conformed to this world!"

5. It is an enslaving habit. Let those who say the contrary, try and lay it aside for a few days and they will be surprised to find, as the writer did, now many years since, when he felt he could not go on with it before the Lord, what a strangle-hold it has. Does not this alone run counter to the apostle's word, "I will not be brought under the power of any?" "I keep under my body, . . . lest, etc."

6. Can it be claimed that it is a God glorifying habit? Yet, that is the criterion, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Mr. Moody once told us of a Christian tobacco-grower, who defended his position tooth and nail, till he was asked by the evangelist to kneel down and ask God's blessing on the next keg of tobacco he sent out. This opened his eyes, he simply could not do it. And the same applies to the smoker. Can he ask God's blessing on his pipe or cigarette? "Every creature of God is good . . . if it be received with thanksgiving." Let each Christian, who indulges in this habit, be exercised before the Lord about it, and seek grace to do His will, and then, I believe, the habit will go, not as the fruit of legality, but by the expulsive power of the Spirit, sanctifying through the Word, and to the glory of God.

Question B.—Is it Scriptural to appoint Elders and Deacons in our Assemblies by a system of voting among the brethren and sisters, the number of votes being counted up and determining the result?

Answer B.—Surely such a question only needs to be asked, to be answered in the negative, for what possible basis could be found for such proceedings in the Scriptures? If there be an instance or direction for such a thing in the New Testament, we do not know it, and should value the citation of chapter and verse.

The nearest approach to such a thing that could possibly be alleged would be the words of the Apostles to the multitude of the disciples in Acts 6. 3, and yet even here, there is not a word about **voting** by the saints or even appointment by them—the word of the Apostles was to the **brethren** “Look ye out among **you** seven **men** of honest report, full of the Holy Ghost and wisdom, whom **we** may **appoint** over this business. It is to be noted that it was a question here of the appointment only of a certain kind, of ministers, namely managers of the daily distribution of monetary help to the widows in the assembly. They are usually called “deacons” though the word is not actually used except in the substantial form **diakonia** in verses 1 and 4; “**ministration**” “**ministry** of the Word” in verse 2, the verbal, **diakonein**—to **serve**—(from a verb **dioko**, to pursue a course). These seven then were chosen to distribute the gifts of the saints to the needy widows, as the givers of the gifts had a right to a little part at least in looking out suitable men, to act as their almoners. But when it is a question of spiritual “deacons” v. 4, “**ministers** of the Word,” such as evangelists, pastors and teachers, who are the gifts of the Risen Christ, only He, the Giver can “look out” and “appoint” such men.

As for **elders** they come under a different category. They are quite distinct from **deacons**, it not being a question of exercising gift, in the technical sense, but of godly care, oversight, and feeding and guiding the flock. In Acts 20. Paul exhorts the elders, “Feed the flock of God, over which the Holy Ghost hath made you overseers.”

We never read of a church appointing its elders, anymore than a flock appoints its shepherds. But we do read in Acts 14. 20-22, that when the Apostle Paul and Barnabas returned on their **second** visit to Lystra, Derbe, Iconium and Antioch, then and only then “they ordained (or pointed out) elders in every church.” Why this only on the second visit? were they not needed on the first? Surely, but it naturally took a little time for these men to come to the front, whom the Holy Ghost was fitting and calling to the work. The Apostles, I take it, only recognized His work and endorsed it. In writing later to Timothy and Titus, the Apostle gives the description of men called to the work of oversight or eldership. These chapters (1 Tim. 1. 3, and Titus 1) form part of the sacred canon, and are to-day for the guidance of men, themselves leaders, who are to be on the look out for younger men, who are aspirants to eldership work, and encourage those who manifest the divine calling and qualification.

But it seems clear in all this that there is not the smallest precedent or direction for canvassing a church and registering the votes of the saints for certain men who are to take the place of “elders” and “deacons” of the church. Such a church will never fall “from its excellency,” **it has already fallen**. It has exchanged dependence on the Lord of the Church to give the needed gifts to His Church, for the carnal methods of a **degenerate** Christendom. May the Lord so encourage us all in the path of faith as that such devices of the flesh should not be so much as once named among us as **becometh saints!**

To stretch my hand and touch Him,

Though He be far away;

To raise my eyes and see Him

Through darkness as through day;

To lift my voice and call Him—

This is to pray.

To feel a hand extended

By One who standeth near;

To view the love that shineth

In eyes serene and clear;

To knoweth that He is calling—

This is to hear.

—Anon.

The Lord's Work and Workers.

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

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

No charge for Insertion.

JULY, 1930.

Made up, June 23rd.

SCOTLAND.

FORTHCOMING.—Annual Open-Air Conference at Ayrshire Missionary House, Hillside Place, **Newmilns**, on Saturday, 5th July, 3.30 p.m. Tract Band Workers' Annual Open-Air Rally at **Saltcoats**, Saturday, 12th July. Meet for prayer in Masonic Hall, 3 to 3.30 p.m. Twelfth Summer Convention for Bible and Missionary Study, 18th to 31st July. Meetings in Brisbane Hall, **Largs**. Full particulars as to accommodation, etc., from W. E. Taylor, Netherhall, Largs. Speakers expected, C. F. Hogg, London; L. W. G. Alexander, Edinburgh; W. Harrison, London, and others, including missionaries from various parts of the world. Annual Open-Air Rally at **Largs**, Saturday, 19th July, Prayer Meeting, Brisbane Hall, 2 p.m.; March 2.30; Pierhead, 3 p.m. Annual Open-Air Conference, on Low Green, **Ayr**, Saturday, 19th July, at 3 p.m. Several speakers expected. Annual Gathering of Christians at **Craigellachie**, July 22nd and 23rd. Correspondence to Edward A. Grant, Craigellachie. Conference in Gospel Hall, Gladstone Avenue, **Dingwall**, on Saturday, 26th July. Correspondence, A. Robertson, Rhumere, Dingwall. Annual Conference in Assembly Hall, High Street, **Inverurie**, 6th August, 10.30 a.m. Special Semi-Jubilee Conference, in Gospel Hall, **Overtown**, Saturday, 9th August, 3.30 p.m. Speakers expected Robert Struthers, John Gray, John Millar, and Robert Chapman. Annual Conference at **Newton Grange**. (in Parish Church Hall), Saturday, 23rd August, 3.30. Tract Band Workers' Open-Air Rally at **West Kilbride**, Saturday, 23rd August. Meet Masonic Hall 3.15 p.m.

REPORTS.—The Mid-Scotland Gospel Tent was filled at the Opening Conference on Saturday, 24th May, when profitable ministry was given by J. A. Garrioch, Joseph Russell, W. A. Thomson and John Brown. Mr. Brown

continues preaching the gospel in **Winchburgh**—a very needy place. The Annual Christian Conference was held in **Linlithgow**. The Baird Memorial Hall, was filled. Profitable ministry was given by John Steel, R. D. Johnston, Jas. Milne and James Moffat. H. Steedman opened tent in **Haddington** on June 7th, with Conference—a spiritual treat. (Prayer is requested). **Lanarkshire Gospel Tent**. Large tent was filled to overflowing at opening conference at **Uddingston**, on 31st May. Sides of tent had to be taken down and seats put on outside from hall. Profitable and encouraging ministry by Dr. J. Muir Kelly, J. Gray, R. Chapman and T. Richardson. Gospel meetings are being well attended in the tent each night, and there have been a little fruit, and saints being blessed by the preaching of the Word. Small Tent opened with a Conference at **Lesmahagow**. Mr. Malcolm M'Donald in charge of the work with this tent. Gospel meetings were commenced in Dumbartonshire Tent at **Ren-ton**, on 1st June with Joseph Glancy of Belfast in charge of the Gospel testimony. A large part of the population is Roman Catholic. Many of them have been visited and given Gospel literature. Numbers have increased nightly at the meetings and quite an interest is being manifested. About 200 young people gather every night and hear the Gospel before the ordinary meeting. Murdo Mackenzie is on the road again with the Caledonian Bible Car, and will value the prayers of the Lord's people for the needy parts of **Sutherland**. George Bond is presently at **Invergordon**, where he has had the privilege of distributing many tracts to sailor lads from the ships. Will value prayer. W. Duncan and John Carrick have had "God's Way of Salvation Car" in needy parts of Fife where they have found splendid openings for Tract distribution and Open-Air Gospel testimony. They will value

prayer. The Campaign in Ayrshire Gospel Tent at **Glengarnock** opened with a Conference. Messrs. Horne, Bolivia; Borland and Campbell, Irvine; Hagan, Belfast; and J. Barrie, Hawick, took part. The Tent was packed to overflowing, and the large company listened with rapt attention to the inspiring messages. Tea was served in Hebron Hall during the interval, to a company of about 400. J. L. Barrie has been holding forth nightly to audiences varying from 200 to 300. Powerfully and pointedly the Gospel has been proclaimed as God's only remedy for sin. A goodly number of unsaved have been coming in, and already some have been reached and saved. It is expected that many more will be brought in, ere the campaign closes. The lack of employment, leaves quite a number of the Christians, both in Kilbirnie and Glengarnock, free in the afternoons and evenings to hold open-air meetings and marches, advertising the meetings and proclaiming the gospel message. Good meetings—once a week—for children have been held. The addresses on Sunday afternoons, on the "Wilderness Experiences of the Children of Israel" have been helpful to all. Michael H. Grant has been working a Tent in **Newton Mearns**. The Campaign was opened with a Conference which was largely attended. There has been a nice interest and blessing is confidently looked for. Children's meetings have also been held. Ayrshire Missionary Conference at **Troon** was a real helpful meeting. A large company gathered and heard inspiring and practical reports from Commander Carré, S. K. Hine, and G. Thomson. During his recent stay at the Ayrshire Missionary House Stuart K. Hine was able to reach out and gave help in many assemblies, giving stirring reports of the work in Russian Poland and helping in the gospel. Tract Band work is now in full swing in most districts. The good spell of weather has been most helpful and many have heard the Gospel in the open-air, as well as having Gospel literature.

ENGLAND AND WALES.

FORTHCOMING.—Annual Meetings Bath, July 7th to 10th. Speakers H. P. Barker, Dr. Deck, M. Goodman and J. B. Watson. (Particulars, H. A. Raymond, 1 Widcombe Crescent). Conference at Oak Lodge, **Chelmsford**, 12th July, 3.30. Speakers F. A. Glover, M. Kagan and A. Payne. Holiday Conference, Ellerslie Schools, **Malvern Hills**, August 2nd to 7th. Speakers, J. R. Judson, Dr. Rendle Short, Dr. Latimer Short, J. Stephen (Particulars G. Freer, 3 Pemberton Street, Birmingham). J. Charleton Steen has meetings in Clapton Hall, **London**, Lord's Days and Fridays of July. Annual Young People's Conference at **Wylam on Tyne**, August 4th, E. W. Rogers and J. Charleton Steen expected. Con-

ference in Hampstead Road Hall, **Dorking**, 4th August, at 3.30. J. H. Prior and O. Speare expected. First Annual Conference of Treorchy and Treherbert Assemblies in Conway Rd. Hall, **Cwmpark**, 5th August, 2.30 and 6 p.m.

REPORTS.—W. Macfarlane has been getting round the villages in **South Devon**, where there are no assemblies engaging in house to house visitation and tract distribution. Wm. Steedman has had some blessing in Cumberland Tent at **Harrington**. Some souls saved. B. R. Mudditt has commenced with Gospel Tent at **Walthamstow** (St. John's Road), Sunday nights, 8.15. Week nights, 8 p.m. (No meetings Mondays and Saturdays). A good number gathered in Norwich Avenue Hall, **Bournemouth** for Conference. Ministry opened with the subject of "Our Glorious Lord," and continued right through on this subject. Messrs. Steen, Elias, Gittings and Hyland gave help. A most profitable time. James M'ulloch had good meetings for old and Young with Carriage and Tent at **Hatfield**, Essex. Interest increases. The good seed has been sown in the homes of the villagers. Now at **Witham**. **Nottingham**, Annual meetings in Parade Hall. Refreshing helpful ministry by Geo. W. Ainsworth and Geo. Goodman. Well-attended as usual. Opening meetings in connection with new hall at **Whipton**, a suburb of Exeter, where gospel testimony has been carried on for a number of years. The hall was well filled with believers from many parts and the Word ministered by T., Constable, H. Ware, F. Pester, F. Glover and H. Hitchman. There was a real sense of the Lord's presence and gracious help. At the 5th Annual Conference of Young Christians in Wetmoor Road Meeting Room, **Burton-on-Trent**, the ministry was of high character being exceedingly practical and helpful, while the singing was an inspiration in itself. The opening afternoon address was given by C. H. King who was followed by T. King, while in the evening Luther Rees of Devon gave the opening address followed by C. H. King. T. King giving a short closing address. The speakers were followed with intense interest and the value of the ministry will yet live on. It was indeed a time long to be remembered by the many young and old who gathered from Nottingham, Birmingham, Uttoxeter, Derby, Mansfield and other places in record numbers. W. G. Morley (now 77) has again started out with Caravan and small Tent in Isle-of-Wight, preaching the Word and distributing Gospel literature. Jas. Hodson has commenced with Gospel Tent at Norris Green, **Liverpool**. Meetings have been arranged for old and young. Fred Glover sends us the following report—"The Tent season has opened with real encouragement. At **Horfield** (Glos.), we were cheered by well-attended services and blessing. Last season

we put a Tent into commission for reaching the people in the Dartmoor district of Devon, which is being made a centre for Roman Catholic propaganda. This Tent has been worked at **Teign Village** near Bovey Tracey, with encouraging results. Our Somerset Tent is on the outskirts of **Chard**, and Mr. Darch writes asking for prayer for the young men who are coming. Mr. J. D. Jones is in a centre of Spiritism and Communism in **W. Wales**, and is quite hopeful of a movement in this difficult field. Messrs. Robins and Whittle are meeting with some opposition in Dorset. Prayer for the work in all six Tents will be valued! A new Hall has been opened at Cranleigh Road, **West Southbourne**, Bournemouth. Ivor A. Elias has had some special meetings there. John M'Alpine and G. Winter have commenced with Gospel Tent at **Egremont**, near Whitehaven. The little company of Christians at **Higham**, Suffolk, have been greatly encouraged by the visit of Mr. F. G. Rose, now at Newmarket. The assembly has been so weak, that it was only possible to hold the meeting for the Breaking of Bread. As the results of the special services of Mr. Rose a regular gospel service is now being conducted on Lord's Day. Two youths have been baptised, and Christians in the neighbourhood are quite exercised about New Testament principles. The details are sent by our brother W. E. Holsworth, who after plodding on practically alone for eight years is full of thanksgiving for this answer to prayer. D. Roberts has had Tent at **Ryhill**, where there has been good interest among both old and young.

IRELAND.

A number of tents are up for the season throughout **Ulster**. Rodgers and Alexander have pitched in the needy district of **Moylagh**, where the assembly of 50 years standing has become very small. They had a good start. Dr. Matthews and R. Hawthorne continue at **Watt's corner** with blessing. R. Curran has seen the Lord's hand at **Mullifarnaghan**; a number saved and saints cheered. Bunting and Fleming have commenced at **Allen's corner**. The people are turning out well. Stevenson and Gilpin have pitched at **Woodburn**. A good start. Walker and Phillip have had good attendance at **Antrim**. Bailie and Murphy have seen some saved at **Purdysburn**. M'Kelvey and M'Cracken have pitched at **Glassdrummond**. F. Knox has had good numbers coming to the tent at **Stonebridge**, Richhill. J. Poots and J. Kells have pitched at **Canesse**, Co. Derry. Whitton and Agnew have their tent in Sydney St. West, **Belfast**. Mourne St. Brethren have pitched a tent in Sydenham, Belfast. Kilpatrick in **Dublin**. J. Bernard is visiting some assemblies in Ireland before sailing for the United States. W. Gilmour is having a few nights for saints in **Lurgan**. E.

Hughes is seeking to help saints in **Armagh**. R. Love had good meetings and blessing at **Ballyhay**. Stewart and Craig have finished at **Castledawson**, some blessing, now at **Kilnock**. R. Beattie sailed on June 14th for the United States. **Limavady** Believers' Meeting will (D.V.) be held on Thursday, July 3rd, at 12 o'clock. **Coleraine** Believers' Meeting in Orange Hall, Union Street, Thursday, July 24th at 12 o'clock. All saints heartily invited. **Dunmullan** Believers' Meeting will (D.V.) be held on July 12th, at 12 o'clock. Apsley Street Brethren have pitched a tent at **Hillhall**. **Omagh** believers' meeting which was held on 4th June was attended by a goodly number of the Lord's people from various places. Quite a few brethren who minister the Word were present. There was a spirit of harmony. The addresses given by Messrs. Hawthorne, Mateer, Seaward and others were in keeping with existing needs. D. Craig and J. Finegan have been for some weeks at **Beacon's Cross**, near Tempo, Co. Fermanagh with their tent, and the meetings have been fairly good. They are also visiting the district with gospel books and tracts, and ask the earnest prayers of the Lord's people that fruit may abound from the seed thus sown. Believers' meeting in Currie's Gospel Hall was held on 9th June. Profitable and searching ministry was given by brethren M'Cracken, M'Kelvey, Stevenson, Craig, Finegan and others. Believers' Meeting at **Lisachrin** was large and good ministry by Campbell, Bailie, Hawthorn, Lyttle, Seaward, Walker, and Philips. Believers' meeting at **Ballymacheson** was good and helpful.

AUSTRALASIA.

An interesting note reaches us from Matthew Logg, St. Kilda (whose work we have reported on from time to time) in which he tells of his conversion to God 53 years ago, through the preaching in a Gospel Tent, at Queen's Park, Glasgow, of our beloved departed brother, John Ritchie. Mr. Logg had the privilege in these early days of associating at holiday times with Mr. Ritchie in Tract distribution and village open-air work. Mr. Logg has seen much of the Lord's blessing in his service for Him in New Zealand, and he should be remembered in much prayer. Meetings at **Huntly** Conference times were good. Hall filled. Messrs. Storr, Cairns, Laidlaw, Taylor, Rout, Isaac, Gool and others taking part. A helpful time was also experienced at **Glentunnel** where Messrs. Fleming, Ferguson, Spottiswoode, Johnson, Borrell, and Woodside took part. W. Burt had good meetings in **Nelson**. Nine or ten saved, five baptised, others exercised. J. Stout had good meetings in **Timaru**, some professed, others interested and anxious. F. Macleod has had a very blessed time at **Ravensbourne**, Dunedin. Some good results. S.S. work encouraging and some good Bible

readings have also been commenced. We have just had a letter telling of the home-call of Chas. W. Winter, with whom we had frequent correspondence. His home-call took place at **Wellington**, following a short, but serious illness. He was only home two weeks having been labouring till then in the mining districts on the west coast of the south island. John Baird has been doing a good work with the Bible van in the western district of Victoria, scattering the good seed, giving away Scriptures and Gospel literature among Roman Catholics and others. C. Ferguson reports that God has been graciously helping in the Bible Carriage work at **Welshpool**. Some have professed Christ.

FALLEN ASLEEP.

James McCann, Belfast. Very suddenly. He served the Assembly for many years, was a good man and will be greatly missed. **Wm. McKinney**, Letterkenny. The oldest brother in the Assembly. Had heart for God and His people, and a home for the Lord's Servants. A man of peace, he will be greatly missed. **David McKail**, Kilmarnock, aged 71. After a long illness, resulting from an accident to one of the legs, borne with much patience and grace. A native of Stranraer. Saved there many years ago, and took a keen interest in Sunday School Work. The last twenty odd years in fellowship in Wellington and Masonic Halls, Kilmarnock. **W. J. Grant** conducted the funeral services. **Mrs. Agnes McLean Wright**, No. Chelmsford, U.S.A. Over fifty years she was one of the few who formed the little meeting in Hawick, Scotland. Was married in Edinburgh, and was the first sister to be married without the services of a regular clergyman. Was later in Rutherglen, but the last 20 years in U.S.A. Messrs Thorpe and Oliver conducted the services. **Mrs. Jessie Allan**, Winnipeg, aged 68. After a long illness. Saved at Footdee, Scotland 50 years ago. Went out to Canada shortly afterwards and was identified with the Assemblies in Montreal, Cornwall, Brockville, and for the last 17 years in Winnipeg. She loved the Lord and His people. **Mrs. McKee**, Chapelhall, aged 26 years. After a short illness. A godly and consistent sister given to hospitality. In fellowship since conversion in Chapelhall. **Wm. Macdonald**, Portsoy, aged 64. After much suffering. Many years in Sandend Assembly. He will be much missed. Had always an open door for the Lord's people. **Miss Reid**, Buckie. For about 40 years in the Assembly. Served the Lord faithfully and well. A Sister's Prayer Meeting was held in their home for many years. Helped the Lord's Servants at home and abroad. **Mrs. George Ironside**, Toronto, aged 61. Suddenly. Was at Bible Reading on 28th May, and called home at 11 p.m. Saved

under Donald Munro's preaching, 43 years ago. Large funeral conducted by Messrs McMullen, Keller, and Jackson. **Heaney Jordan**, Drum. After a brief illness. Saved many years ago. In fellowship since commencement of Assembly. Will be much missed. Messrs Campbell and Craig conducted the funeral which was the largest ever seen in Drum. **Mrs. Cleland**, Niagara Falls. Saved when young in Belfast. In fellowship many years in Mourne Street, but the last 17 years in Canada. R. Telfer and W. Pinches spoke to a large crowd at the funeral. **Mrs. Dan Neely**, Boise, Idaho, U.S.A., aged 40. A woman of sterling character. For 22 years a faithful witness for Christ. Large funeral showing the respect and esteem in which she was held. **W. J. Grant**, M.A., Kilmarnock, in his 81st year. A well-known and highly esteemed servant of Christ, who laboured amongst the Assemblies of Great Britain for the last fifty years. Saved in early years in Lumphnan (Aberdeenshire) where his father was Free Church minister. In early years was an ordained minister in Free Church, and later among the Baptists. Came to live in Kilmarnock fully fifty years ago, and shortly afterwards became associated with the Assemblies. Was in harness practically to within a few weeks of his home-call on 20th June. He will be much missed in many Assemblies, but more so in Masonic Hall where his closing days were spent in very happy fellowship. Brief record with Photo of Mr. Grant preaching in the Open Air will be found in this month's "Christian Worker" (J. Ritchie, Ltd., ld., by post, 1½d).

ADDRESSES.

Assembly formerly meeting at 243 Rye Lane, **Peckham**, now removed to a larger hall a few yards away—Rye Lane Gospel Hall, Heaton Road, Peckham Rye, S.E. 15. Correspondence for Ebenezer Hall, Camp Street, **Motherwell** to J. Simpson, 38 Emily Drive. An Assembly now meets in Memorial Hall, **Chalfont, St. Peter**. Correspondent, J. K. Studd, Belmont House, Deneway, Chalfont St. Giles, Bucks. Assembly meeting in Wickford are now in Swan Lane Hall. Correspondence, **E. G. Overing**, The Gables, Ramsden Bellhouse, Bellericay, Essex. Correspondence for **Dalmellington** Assembly to T. Lawson, 6 Bellsbank Road.

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Treasury Notes—"The Unsearchable Riches of Christ."

THESE riches are what we read of them. —*Unsearchable.* Yet faith has traced by the Spirit of God very many of them, and has thus had grace and peace multiplied to the soul on the knowledge of God and of Jesus our Lord. It is the work of the Comforter to take of the things belonging to our Lord and show them to us. "He shall glorify me," for He shall receive of mine and shall show unto you; twice in John 16 the Lord thus speaks. Three times He says, "*He shall show it unto you*" (see vv. 14 and 15). To us who believe is "The preciousness" (1 Pet. 2. 7). In His messages to us from His Father's throne He reveals Himself as one who can so present Himself as fitted in every way to meet the every need or necessity of His people. We each have not only a Saviour in whom the fulness dwells, but a Saviour who is The "Fulness." John 1 says, "Out of His fulness we have received Grace for Grace," i.e., grace answering to grace—grace to-day for the grace of yesterday that it might never be said of us that we received the grace of God in vain. Millions have drawn out of this fulness, and it is not diminished one drop. It is still the fulness of God. In His last words to us, spoken from His Father's throne, where He now sits, to His Assemblies, it is exceedingly precious to notice how He presents Himself to each Church. Each assemblies' needs and necessities differ, yet whatever He unveils of that need, He Himself graciously supplies. No two churches are approached in the same way. To each church He says, "I know": He is the omniscient One. "His eyes are as a flame of fire": His knowledge is perfect and whatever He reveals, for

these letters are an unveiling, He fully meets in Himself. It is a great comfort to know that the Lord Himself is sufficient for every need or emergency of His saints, either individually or collectively. Ephesus was forgetting His presence in their midst: to them He reveals Himself as the One Who walketh about in the midst of the churches, and in the midst of His assemblies in the symbol in which He presents them to us, viz., "Lampstands." He is there in perfect knowledge of every condition, not only revealing it, but presenting Himself as its remedy. To the suffering martyred Church of Smyrna He reveals Himself as the One from everlasting to everlasting, the One who Himself was hurled to a gibbet and became dead, but is now alive. "The Living One." They are about to go into deep trial tribulation and death. In fortifying and comforting them He says, "I know it all *experimentally*, I have been through it all." Beautiful Shepherd! When He putteth forth His own sheep, He goeth before them. He will never ask one of them to tread a path He Himself has not trod. But He goeth before them. So saint of God whatever may be the trial we may have to endure, if the furnace be heated seven times, there will always be with us in it and through it our "glorious Lord." "I will never, no never, leave you; never, no never, forsake you." When approaching "Pergamos," He approaches this church as the One who has the sharp sword with two edges. The meaning of Pergamos, is "Elevated by marriage." Here you have the Church false to her Lover, the One to whom she has been espoused, ceasing to be a virgin and becoming a whore, and He

says, "I know!" What a sad heart she caused Him, her faithful and eternal Lover! It calls for judgment so He comes to her not to condole the offence but with the sword of judgment, the sword of correction, the Word of God. Is not His Church His heavenly bride! Then how far she must have strayed to have proved faithless to Him; faithless to such a Lover, and allied herself by wedlock to this Godless world, and become His enemy, so false to her every betrothal vow.

One church historian has written the following *re* this world elevation seen in Pergamos:—

"She was the heavenly bride of Christ, the abiding place of the Holy Spirit. She moved with such rapid strides against heathendom, with no power but the irresistible might of weakness, with no wealth, except the riches of glory, inherited through her heavenly citizenship. Refusing all compromise with the world, declining the patronage of emperors and kings; she went on conquering and to conquer, until in a few years she undermined the whole colossal fabric of paganism. But when she became an harlot, and ceased to be a bride going forth to meet her Bridegroom, the world, who had been her foe became her *patron* and the Emperor *her head*."

J. C. S.

On Inspiration (Continued).

BY E. W. ROGERS OF WALLINGTON.

IN the mouth of two witnesses shall every word be "established" for clearly "two are better than one," while "a threefold cord is not easily broken." Accordingly we

will examine the statements of another witness, namely those of *Peter*.

PETER.

The reader should peruse 1 Peter 1. 10-12 from which it will be observed that Peter asserts:—

(a) The Spirit of Christ was in the Old Testament writers when they wrote, Who in them was testifying.

(b) That what they wrote went beyond their own personal apprehension, and they, thereafter, examined their writings as to both the time and characteristics of the time to which they referred.

(c) That Christ, especially in regard to His sufferings and subsequent glory, was the centre of the Scriptures, which thing we have seen already was affirmed by the Lord Jesus Himself and Paul His apostle.

This is clear enough, but in the 1st chapter of the second Epistle the matter is amplified somewhat.

The reader should examine verses 16 to the end from which emerge the following:

Paul's statement in 1 Cor. 2. 8 concurs with Peter's in 2 Peter 1. 16. Paul said "Eye hath not seen nor ear heard, neither have entered into the heart of man..." and Peter says, "We have not followed a cunningly devised fable." Paul says "Man did not *imagine* it but God *revealed* it!" Peter says, "Man did not *devise* it, but God *decreed* it."

Hence Peter observes that God in the Old Testament scriptures foreannounced the glory of Christ, which glory he with two others had actually seen on the "holy mount" (that is, the Mount of Transfiguration) thus making the prophetic word "more sure"; they had had the written record and now this was supplemented by the confirmatory ophthalmic vision.

Following thereupon we read "No prophecy of Scripture is of any private interpretation, for the prophecy came not by the will of man but men from God spake as they were moved by the Holy Ghost."

Generally speaking, all books are the product of the will of the author. This being so, its contents are the unravelling of what is in the author's mind and he can claim the right to explain accurately his own meaning.

But Peter here affirms that God's word (the Old Testament in particular) is unique in this respect, that such is not the case with it. No prophet who wrote any part of Scripture unravelled his own thoughts and therefore could claim the monopoly to explain what he wrote, for clearly (as Peter states in his first letter), they went beyond their own apprehension of the scope of their writings. The reason for this lies in the fact that the prophecy was not the product of their will, but men from God were under the control of His Spirit who used them as His penmen, bearing them along in their compositions as ships are borne along at sea by the wind in their course. This is the force of the word "for" at the beginning of verse 21. Verse 20 states the fact that no prophecy becomes of one's own unravelling in the first instance, or later of one's own monopoly of explanation: verse 21 allocates the *reason* for the fact, namely, the human agencies were but instruments in the hand of God's Spirit, the direct author of, and the prevailing power in the word of God.

Consequently He reserves to Himself the right of explanation, and all who are indwelt by that Spirit, in result, possess the capacity to understand what is written.

It is true that much hangs upon this. If

the Spirit is the Sole Author of the Word despite the diversity of human agencies, and the lapse of time between the first and the last thereof, it must follow of necessity that there is one design throughout, and that no inconsistency or contradiction exists therein. It is homogeneous, and its various parts are interdependent, the one aiding in the understanding of the other.

Thus Peter is decided in his opinion of the value and nature of the Old Testament writings, his judgment concurring altogether with that expressed by the Lord Jesus and His apostle Paul.

A remark may be made as to the New Testament:—

On one occasion Paul had necessity to write to the Galatians mentioning the name of Peter in his controversial letter, emphasizing therein that he withstood him to the face because he was to blame. Now, the tendency of human nature is ever to retaliate, and if one has thus had necessity to expose the mistake of another, opportunity will later be sought to do likewise, if possible, in return. Did Peter do this?

Observe in his second letter, chapter 3, his reference to "our beloved brother Paul," and his reference to his writings which he ranges as among Scripture, speaking of them and also of the "other scriptures." There is no retaliation, but rather a handsome grasping at the opportunity to state his conviction (which is also the Spirit's testimony), that the writings of Paul are inspired Scripture, and rank on a level with the rest.

JAMES.

What more can be said? It is evident from James' letter that he did not doubt the truth of the Old Testament records for he speaks of Abraham offering up Isaac his

son; of Rahab hiding the spies; and of Job, his trial, and its issue.

JUDE.

Again, Jude in his short letter speaks of Cain, Balaam, and Korah; the fall of the angels, of Sodom and of Israel in the wilderness; he speaks of Adam and Enoch. His mind was verily saturated, as was his letter, in Old Testament histories.

ANONYMOUS.

And yet another witness we may call; his name is unknown. His book is anonymous, but it commences with "God spake in times past . . . and at the end of these days has spoken," and towards its close he says "See that ye refuse not Him that speaketh." (Heb. 1. 1), For this reason he cites anonymously his quotations from the Old Testament, desirous thereby of bringing into bold relief the voice of God in every part of it.

Obviously this writer regarded the Bible as God's spoken word, and estimated the human agencies as channels *through* whom it came. (Compare also the use of *dia* in such passages as Luke 1. 70; Acts 3. 18; Acts 1. 16; 4. 25; 28. 25, etc.).

To this writer, single words and brief expressions culled from the Old Testament furnish food for thought and material for comment. Note the word "to-day" in Heb. 3; "Priest" in chap. 7; "Sware" in 7. 21; "after the order of Melchizedek" chap. 7. 13, 15, etc., "For ever" 7. 16, 24; "New" 8. 13; "once more" in 8. 27 and so on.

Remark too how he notices that the silences of Scripture have deep significance. As one has said "They are like the pauses of music; they add to its harmony." Fill in details (or attempt to do so) which the Spirit of God has, with design, omitted, and the whole beauty of the passage is

spoilt, and its intent destroyed.

Read chapter 7 and see what use the Spirit of God here makes as to the significant omissions in the brief record of Melchizedek's appearance. These omissions "make him like to" the Son of God: *With Him in view*, God guided the hand of Moses, controlled his mind, and selected his words, so that he made no mention of father or mother, beginning of days or end of life.

Notwithstanding all the foregoing, however, there is a class of person who would reject all this testimony. They would contend it is arguing in a circle to take the book itself and to cite therefrom evidence of its own authenticity. But, it may be asked, where indeed could an authoritative statement thereon elsewhere be found?

Let such, however, consider to what God's is likened; a hammer to smash, fire to consume; a lamp to illuminate; these things do not require categorical demonstration to prove they are what they are named; their own operations determine it incontrovertibly.

So, too, God's word affords its own convincing proof of its authority. What it *does* demonstrates what it *is*.

JOHN.

In conclusion, attention may be drawn to Rev. 22. 6 wherein the beloved and aged apostle John writes, specially of his book of Revelation, but applicable to the whole volume which it closes:—"These things are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto His servants the things which must shortly be done."

God's word is *faithful*—it can be trusted—since it is the word of One who is described as the "Faithful God." All its

promises may be relied upon.

God's word is *true*—it states things honestly and accurately—for it is the word of One who is described as "A God who cannot lie." All its assertions, judgments, and counsels are strictly correct.

God's word is *authoritative*, though it comes through human agency. John says "The Lord God of the Holy Prophets sent his angel, etc,"—the Lord God was the direct source—John was the conveying channel. The individuality of each author is seen in his own part, but God guarded his word from the importation therein of any human infirmity or error. It is authoritative.

God's word is *inevitable* for it states things which must come to pass. All God's foreshadowings are certainties, for which reason He often speaks of things that are not as though they were, using the past tense where a future would seem better to suit the case.

Surely we can say with the Psalmist:—

"Thy testimonies are wonderful."

May God give us grace to add, with him:

"Therefore doth my soul keep them."

No one can profess to accept the New Testament and at the same time reject the Old Testament. The two hang together. They mutually help in explaining one the other, for the New is to a large extent built up on the Old.

To it the Lord Jesus bore testimony: to it also *Paul, Peter, John, James, Jude* and the *author of the Hebrews'* epistle bear witness. Unhesitatingly it was accepted by them in its entirety. May God afford us grace that we may equally firmly adopt the same attitude of childlike reliance in these ancient but "ever living" oracles.

Crumbs From His Table.

STUDIES IN THE PSALMS.

The Happy Man (Psalm 1).

- His Chosen Company (ver. 1, with Eph. 5. 11).
- His Delightful Occupation (v. 2, with 1Pet.2.2)
- His Attractive Appearance (v. 3, with John 15. 6).
- His Work and Reward (v. 3, with 1 Cor. 15. 58)

The Words of God (Psalm 12).

- Pure in their Origin (v. 6), Reverence them.
- Perfect in their Trial (v. 6), Trust them.
- Powerful in their Effects (v. 7), Use them.

Blessings of the Believer (Psalm 17).

- Safe as the Apple of the Eye (v. 8).
- Sheltered under the Lord's Shadow (v. 8).
- Satisfied with the Lord's Likeness (v. 15).

The Bow and the Cloud.

- Bow in the cloud (Gen. 9. 13)—Mercy.
- Cloud without a bow (Luke 21. 7)—Judgment.
- Bow without a cloud (Rev. 4. 3)—Glory.

The Hands of the Lord Jesus.

- Were pierced for our sins—(Psa. 22. 25).
- Are uplifted for our blessing—(Luke 24. 50).
- Filled for our need—(Exod. 28. 41, margin).
- Opened for our supply—(Psa. 115. 6).

The Believer's Hope.

Is not the uncertain thing of men, but the well grounded expectation of what God has promised. It is said to be

A Good Hope (2 Thess. 2. 16).

A Living Hope (1 Peter 1. 3).

A Blessed Hope (Titus 2. 13).

A Purifying Hope (1 John 3. 3).

"Christ in you the Hope of Glory" (Col.1.27).

JOTTINGS AND MARGINAL READINGS

From the Bible of the late Wm. Lincoln.

The Triune God.—God is three in one and one in three. The Name (not names) of the Triune God is, Father, Son, and Holy Ghost (Matt. 28. 20). All that is out of God is from the Father; all that can be seen of God is in the Son; all that can be felt of God is by the Holy Ghost.

CALVARY.

Three Crosses.

Salvation—Accomplished, Accepted, Refused.

Fellowship in the Gospel

By J. B. WATSON, LEYTONSTONE.

THE delightful letter to the Philippians incidentally illustrates the scriptural ideal of fellowship between churches and missionaries, just as 2nd Corinthians illustrates (though in a different way) the ideal relations between a church and a servant of God ministering in its own locality, or in its own midst. In Philippi the church was answering the ideal, in Corinth it was failing lamentably. In Philippians therefore we learn by example, in 2nd Corinthians by contrast.

In each of the four chapters of our epistle the word "fellowship" appears; in all it is used six times. Once, however, it is used in such an intensely personal way by the apostle that we need not include the reference now. We refer to 3. 10, "the fellowship of his sufferings"—a phrase occurring in the midst of a memorable passage of spiritual autobiography.

In chapter 2 ver. 1, in a series of descriptive phrases we come across this *Fellowship of the Spirit*. We do not need to stay now to enquire whether "spirit" should here be written with the capital, for after all, our sharing in Divine things is made possible only by the power of the Holy Spirit. The writer is here appealing to the saints on the ground of the common spiritual heritage of believers. He and they, we and all saints have partnership in the things of the Spirit. We have part and lot in one body, one spirit, one hope, one Lord, one faith, one baptism, and all own and know one Father-God. We have been brought into partnership in this vast, wealthy inheritance. Home saints and missionary alike find that

the root affinity between them is their common life in Christ, their love for the same Lord, their inspiration by one hope, their journeying to one sure goal. And the deeper these elemental things are understood and appreciated the surer will be the foundation of all further fellowship.

Especially however, the phrase *Fellowship in the Gospel*" must interest us (1. 5). He thanks God for the share they have had in gospel work from the time of their conversion, without interruption, to the time of his writing. He and they were partners in the glad tidings. He was not a solitary toiler: he numbered with himself a loyal group of helpers. He was upborne in days of depression, cheered in days of opposition, heartened in loneliness by the consciousness that he was partnered in his enterprise by not a few loyal-hearted co-workers, who, sundered from him in body, were by his side in prayer and spirit.

Every Christian has a stake in the gospel. But it is not enough to take cover behind that general truth. The fact to remember is that every Christian, every company of Christians has a stake in the Gospel-work of some individual labourer, some particular gospel-worker whose field is distant from theirs. Who is your church's particular partner in the fields afar? Can any servant of God write to you and say "I thank God for your share in my gospel work from the first day until now?" If not—see to it.

A couple of verses further on he tells them they are *sharers in his grace*. This is not egotism: it is humility. I take it that he refers to his commission, his election by the risen Lord to bear the gospel "far hence to the nations." He often speaks of this act of the Lord as an especial grace to him. "Unto me, less than the least of all saints,

was this grace given, that I should preach among the nations the unsearchable riches of Christ" (Eph. 3. 8). "God . . . by whom we have received grace and apostleship for obedience to the faith among all nations" (Rom. 1. 4). "According to the grace of God which is given me, as a wise master-builder I have laid the foundation" (1 Cor. 3. 10). He glories in the dignity put upon him as a preacher of Christ. The privilege of it is ever with him—he magnifies it, exults in it, and continues to be amazed at the grace of it. To win men from darkness to light, to be the first bearer of the light to dark regions to blaze the trail for God—*what an honour!* Yet here he is not alone—the Philippians have a part in this also—they are partakers in his grace. This honour rests in part on them, this dignity mantles them—he carries forward the message borne up by the strength ministered through their prayers, their love, their gifts. What an honour, brethren, to bear a share in the grace given to a Groves, an Arnot, a Crawford! It is surely theirs who bear a partner's lot with such as have been elect of God to carry His tidings far hence. How much have we sought or deserved it?

Then, in chap. 4. 14 he speaks gratefully of their *fellowship in his trials* that is the reverse of the same coin. With the honour comes the hardship, with the dignity the difficulty, with the grace the grind! But in the trials of his campaigning he had partners who bore part of his load, companions whose loving ministries relieved him. Lydia, the jailor, the members of their households, a woman delivered from being a poor possessed spirit-medium, and I know not how many others . . . these were his partners in trial. This is fellowship! Standing together in the cloudy and dark

day: permitting no worker to feel the blows of adversity alone, but by prayer, by love, by sympathy, by practical kindnesses to bear a share with him in these experiences. How often have you wept with a weeping missionary? how much felt for a hard-pressed servant of the Lord? What, as a Church, have you done when such days of trial visited Gospel workers in far-off places? Does "fellowship" mean anything to your assembly when trials of body, trials of mind, trials in the family, in the work, in the larder are with your partner abroad?

For fellowship is never complete till it crystallises into action. The more truly *spiritual it is, the more visibly practical will it prove.* If it vaporises and vanishes into pious phrases it is fellowship only in name; if it crystallises and precipitates into helpful action, generous giving, timely helping then it is fellowship indeed. Such had been the fellowship shewn the apostle by the Philippians. He remembered a time when they alone helped thus—and how timely was their help a cross reference from 4. 16 to 2 Cor. 11. 9 will shew. And now again Epaphroditus, their messenger, had brought him evidences of their thought, their love, their prayerful sympathy. "Your care of me," he cries, "has revived again!" And the word care is simply "thought." Their thought of him was known by their deed to him!

Brethren, is our "fellowship" like theirs? "Fellowship in account of giving and receiving" he calls it. Dr. Hayman, translating freely, renders it "fellowship in my account of profit and loss." For such fellowship is not estimable in terms of earthly valuation—God only apprises its true value, and to Him it is a sacrifice, an odour of a sweet-smell, well pleasing.

In half-a-dozen sentences, let us attempt to state what is indicated here to be the spiritual ideal of fellowship between a church and a missionary.

1. IT IS NECESSARILY PERSONAL. It arises out of the interest quickened through personal knowledge of the missionary by the church. It is scarcely possible where the worker is nothing more than a name to the saints.

2. IT IS SPIRITUAL,—a co-operation born of realisation that he and they are in the same vast, Divine enterprise and because spiritual, evangelical, for its driving force is gospel fervour, the love of men's soul's for Christ's sake.

3. IT IS SUSTAINED. A partnership is a thing not lightly thrown off—not easily repudiated, not readily evaded. "Once and again"—"from the first day till now."

4. IT IS DIRECT. Even in days of such difficulty in communicating they strove to maintain direct contact with their partner. Epaphroditus was their messenger. He could bring first-hand tidings to and from the apostle—fellowship lives by information, by knowledge, by interest, by communication.

IT IS PRACTICAL. In this partnership Paul rendered service possible to none of the others—it was theirs to render service in turn. He did what they could not, they did what they could. Thought, knowledge, care, these conspired to devise practical means to supply the apostle's temporal needs, so that he might press on unhindered with the victorious gospel.

Scriptural fellowship will keep these qualities ever in view. Every means that strengthens fellowship on these personal, spiritual, sustained, direct, and practical lines is permissible and advisable. What-

ever tends to systematise and mechanise fellowship into being merely a series of remittances to names of unknown persons, however well-devised, smooth-working and well-intentioned, differs from the pattern here shewn us, and should be put aside. We cannot improve upon Divine patterns, nor better Divine methods. We cannot even equal them; if we change from them we change only for the worse.

THE BELIEVER'S PRIVILEGE

(Gen. 5. 24).

To walk with God, O fellowship divine!
 Man's highest state on earth—Lord be it mine
 With Thee may I a close communion hold,
 To Thee the deep recesses of my heart unfold
 Yes, tell Thee all; each weary care and grief
 Into Thy bosom pour, till there I find relief.
 O let me walk with Thee, thou Mighty One!
 Lean on Thine arm, and trust Thy love alone;
 With Thee hold converse sweet where'er I go;
 Thy smile of love my highest bliss below!
 With Thee transact life's business—doing all
 With single aim for Thee—as Thou dost call:
 My every comfort at Thy hand receive,
 My every talent to Thy glory give;
 Thy counsel seek in every trying hour,
 In all my weakness trust Thy Mighty Power.
 Oh! may this high companionship be mine,
 And all my life by its reflection shine.
 My great, my wise, my never failing Friend,
 Whose love no change can know, no turn, no
 end,
 My Saviour God, Who gavest Thy life for me,
 Let nothing come between my heart and Thee.
 From Thee no thought, no secret, would I
 keep,
 But on Thy breast my tears of anguish weep.
 My every wound to Thee I take to heal,
 For Thou art touched with every pang I feel.
 O! Friend of friends; the faithful, true and
 tried,
 In Thee, and Thee alone, I now confide;
 Earth's broken cisterns! ah, they all have
 proved

Unsatisfying, vain, however loved;
 The false will fail the fondest, they must go!
 Oh, thus it is with all we love below.
 From things of earth then let my heart be free,
 And find its happiness, my Lord, in Thee;
 Thy Holy Spirit for my Guide and Guest,
 Whate'er my lot, I must be safe and blest;
 Washed in Thy blood, from all my guilt made
 clean,

I in Thy Righteousness alone am seen;
 Thy Home my home, Thy God and Father
 mine!

Dead to the world my life is hid with Thine:
 Its highest honours fade before my view—
 Its pleasures, I can trample on them too.
 With Thee by faith I walk in crowds alone,
 Making to Thee my wants and wishes known:
 Drawing from Thee my daily strength in
 prayer,

Finding Thine arm sustains me everywhere;
 While thro' the clouds of sin and woe the light
 Of coming Glory shines more sweetly bright;
 And this my daily boast my aim my end—
 That my Redeemer is my God my Friend.

—C. H. I.

“Aijeeth Shahar”

(ON THE HIND OF THE MORNING).

Ancient Title of Psalm 22.

BY MARK H. PRIOR, CHICHESTER.

CONTINUING with the articles on Sacred Spots, we are now about to consider the place which perhaps is the most sacred of all upon earth—Calvary, or, as the Hebrew has it, Golgotha—“the place of a skull.” Some think it was so called because of the skull-like rock formation near the supposed site of Calvary, others think it was because of the executions that took place there. Maybe, however, the actual meaning of the name is not so important as the meanings of the names of other

places we have considered, but nothing that has happened in the history of time, or eternity, can compare with that which took place upon Calvary when

God the Father's only Son,
 As Man for sinners to atone,
 Expired—amazing sight.
 The Lord of Glory crucified
 The Lord of Life has bled and died.

Prophets foretold Christ's death upon Calvary; bards sang of it; seers, foresaw it in their visions; it was foreshadowed by many of the types and Levitical offerings, and it was the subject of Apostolic preaching. The purposes of God, in the Council Chambers of eternity long gone past, were determined in view of the Cross, and the theme of the glad new song of eternity, yet future, is the Lamb that was slain, and the value of His precious blood.

At Calvary was perpetrated the foulest, blackest murder in history—man's worst and most criminal act, when with wicked hands he crucified the Lord of Glory. It was then, when man's wickedness and rebellion were at their height, that God's perfect goodness was manifested and He commended His love towards us in that, while we were yet sinners, Christ died for the ungodly. It was then that He chose to open to their widest extent the floodgates of mercy and the doors of heaven.

The very spear that pierced His side
 Drew forth the blood to save.

The Crucifixion was the grossest act of injustice on man's part, for when Pilate found the One before him not only “not guilty” of the trumped-up charges laid against Him, but pronounced a verdict of

"I find no fault in Him," yet he passed a sentence of death. On the other hand, at Calvary we also have exhibited the most profound and marvellous judgment of God—"O the depth of the riches both of the wisdom and knowledge of God—how unsearchable are His judgments and His ways past finding out . . . to Him be glory for ever." Upon this judgment rests the whole plan of salvation and it is the bedrock of all God's righteous dealings with men. It is the bottom step of that wonderful four-rung ladder that reaches into heaven in Psalm 36. 5 and 6. At Calvary, Christ bore all the righteous judgment of God, taking the sinner's place, and making expiation for sins. One of the marvels of Calvary is that He "made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

There all the powers of darkness made a concerted attack against the Lord and His Anointed, and there in single combat the Lord Jesus Christ overthrew the enemy and through death annulled him that had the power of death, that is the devil, and delivered us who through fear of death were all our lifetime subject to bondage.

At Calvary Christ was tried to the utmost, but was obedient unto death, even the death of the Cross. No man could take His life from Him, but He laid it down of Himself as He said "Therefore doth my Father love Me, because I lay down my life, that I might take it again." Man, till now, had been an utter failure, but here was One who faileth not.

There it was that Christ, by the Eternal Spirit, offered Himself without spot to God, and the supreme sacrifice that He then made went up, and the memory of it still goes up, to God as a sweet smelling savour

"all fragrant to His praise."

In some Scriptures we have the history of events transpiring at Calvary—others give us some of the results flowing therefrom, but so wonderful was the decease that He accomplished that it is impossible for us to fathom all the mysteries and wonders of the work that He did upon the Cross. In Psalm 22., however, we are let into the secret of His holy converse with God. If John 17. is His priestly prayer, *before* the Cross, Psalm 22. seems partly to be the out-pouring of His soul *upon* the cross. It is dedicated to the Chief Musician (comp. Heb. 2. 12). The old title "ou Aijeleth Shahar" (On the Hind of the Morning) indicates accurately the Subject of the Psalm for here we have exemplified the words of the well-known hymn—

"But none of the ransomed ever knew
How deep were the waters crossed,
How **dark was the night** that the Lord passed
through
Ere He found the sheep that was lost."

The Psalmist says (Psa. 18. 33), "God maketh my feet like Hind's feet," and so we see the Saviour surely and swiftly traversing the Valley of the Shadow of death for us, forsaken and alone (yet not alone in the sense of John 8. 29); but He is seen passing through the darkness of the Cross, and, as the Psalm proceeds, the darkness is past and the breaking of the day is hailed in the words, "Thou hast heard Me from the horns of the unicorns."

We trace the ever-widening circles of blessing. My brethren; the Seed of Israel; the great congregation, and all the ends of the world each, in their turn, are brought into the light of the glorious day that dawned at Calvary, for

Here we find the dawn of heaven,
While upon the Lamb we gaze,
See our trespasses forgiven
And our songs of triumph raise.

Quickly the scene changes, and the grandeur of Psalm 23. is a fitting sequel to the fact that the Good Shepherd gave His life for the sheep. "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life—for He ever liveth to make intercession for, and to succour, sustain and feed His own sheep. They need fear no evil, for He gives them eternal life and He is with them, even though they walk through the Valley of the Shadow of Death. Goodness and mercy shall follow them all the days of their life and they will dwell in the house of the Lord for ever.

Like Habakkuk we may have to pass through the fiercest trials and deepest distresses, but well may we endeavour to learn his lesson, which indeed bears somewhat of the impress of Psalm 22. Habakkuk learned how to turn his prayer (chap. 3.) into song, and in spite of the complete failure of the harvest, and total loss of flocks and herds, yet would he rejoice in the Lord and joy in the God of His salvation. "The Lord God," says he, "is my strength and *He will make my feet like hind's feet*, and He will make me to walk upon my high places," and just as Psalm 22. is dedicated to the chief musician, so is this song of Habakkuk addressed to "the chief singer" (Heb. 2. 12).

The matter does not end there, for while Psalm 23 gives us a lovely view of Christ's present ministry at the right hand of God, Psalm 24 sets before us the full splendour of the day that dawned at Calvary; the

Sun of Righteousness is soon to rise upon this poor world with healing in His wings. The glorious day is fast approaching when that Blessed One, who so humbled Himself in Psalm 22, even to the death of the Cross, will be seen to be the Lord, strong and mighty, the Lord of Hosts, the King of Glory.

Meanwhile we are called to be, like Paul, witnesses of the glory of Christ, and partakers of His sufferings, and, like Peter, witnesses of the sufferings of Christ, as we shall be partakers of the glory that shall be revealed.

Selected Fragments.

Following Jesus.

Without the gate Jesus suffered—"Without the gate" He rose—"Without the gate" He ascended—thus putting forth His own, and going before them, and calling them after Him. "Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come." (Heb. 13. 13, 14).

The Need.

"Some are sick and some are sad
And some have never loved Thee well,
And some have lost the love they had."

The Opportunity.

If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.

Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation.

If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart,
Life would be disenchanted.

THE TENDERNESS OF JESUS.

The three persons Jesus raised from the dead were—an only son, an only daughter, and an only brother.

Anon.

When thou prayest, rather let thy heart be without words than words without heart.

Bunyan.

Daily Cleansing.

We read that in the days of King Hezekiah it took sixteen days to clear out the temple, because it had not been daily cleansed. Take heed that there is not an accumulation on the conscience of those who are "the temple of the living God" that must be first cleared out before God can be worshipped.

The Saint's Incomparable Places.

The feet of Jesus—place of teaching.—(Rev. 1. 17; Deut. 33. 3; Luke 20. 39).

The footprints of Jesus—place of safety.—(1 Peter 2. 21; John 10. 4; 1 Thess. 2. 6; John 12. 26).

The hand of Jesus—place of direction.—(Deut. 33. 3; Isa. 41. 13; Cant. 2. 6).

Between His shoulders—place of strength.—(Deut. 33. 12; Exod. 25. 12; Matt. 11. 2).

To walk before the Lord.—Liberty.—(Gen. 17. 1; Gen. 48. 15; 1 Kings 2. 4).

To walk with the Lord.—Agreement.—(Gen. 5. 24; Mark 16. 20; Amos. 3. 3).

The bosom of Jesus—place of Love.—(John 13. 23; Exod. 28. 29).

The Lord hath need of him

This settled in a moment the question concerning the colt (Mark 11). "They let them go." Are all the questions concerning our possessions, money, time, strength, talents, as easily settled?

Is it enough for us to know that the **Master** has given the call, and do we give them up to **Him "straightway"?**

There will ever be the "certain that stand by," who will question our action, who will have the "What do ye?" ready.

May we be able to answer at once, and as though we felt it to be conclusive "The Lord hath need of them."

Notes on the Apocalypse

CHAP. 16. 8-21. BY W. HOSTE, B.A.

THE SEVEN VIALS.

(Continued).

THE fourth vial corresponds to the fourth trumpet of chap. 8, but while there the sun's light is decreased, here its heat is increased, with augmented intensity of judgment. This is interpreted symbolically, as "an increased energy in the governing body on the earth to inflict anguish on men." But such an interpretation ignores what many believe to be a characteristic of the vials, that they represent *God's* judgment on men including their governments. It is literally to be noted "*the* men, i.e., those which had the mark of the beast" (see verse 1). We are safer in taking the vials to be in most cases physical judgments. Science does not know very much. Many theories have held the field as to the source and maintenance of the sun's heat, the fall of extraneous bodies, contraction, electric and radio-active force, but all in turn have been recognized as insufficient to compensate for the incredible consumption of energy in the continuous radiation of the sun. Dissolution of atoms under the high temperature of between 4 and 5 million degrees at the centre of the sun, producing inexhaustible supplies of energy, is the latest theory. Whatever the unknown cause of the increase of heat mentioned here, the effect is not as intended, the repentance of men, but "they (the marked men), blasphemed the name of God, which hath power over the plagues; and they repented not to give him glory." The fifth vial, like the fifth trumpet, results in darkness;

here "the seat of the beast and his kingdom were full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores and repented not of their deeds." They are as immune now to the effect in view by His judgments, as they had been insensible to His "goodness leading them to repentance." What an answer all this is to those who affirm that the terrors of hell will produce in the lost loving submission to God! Scripture and experience belie this.

We now at length come to the much disputed sixth vial. "And the sixth angel poured out his vial upon the great river Euphrates. The water thereof was dried up, that the way of the Kings of the east might be prepared" (v. 12).

Many confidently interpret this "drying up" as the gradual wearing away of the Turkish Empire, so as to allow the return of the people of Israel from Assyria, etc., but why should these be called the "Kings of the East." Unfortunately too for this interpretation the Turkish Empire, in spite of the ground lost in Europe, has taken a new lease of life in the regions drained by the Euphrates. Is it not safer to interpret the Euphrates literally and the Kings of the East—the Asiatic powers? This harmonizes with Old Testament prophecy, e.g. Isaiah 11. "The Lord . . . with His mighty wind shall shake His hand over the river, and shall smite it *into* (not in, see R.V.) its seven streams, and make men go over dryshod, and there shall be a highway for the remnant of His people, which shall remain from Assyria, like as there was to Israel in the day that he came up out of Egypt (vv. 15 and 16). No less literal will be the partial drying up of the Euphrates, than was the passage made through the Red Sea

for Israel. "Men" here may refer to "the Kings of the East" of our chapter. As for the expression "into seven streams," I remember one summer in South Italy, seeing a considerable river dried up in this way, and I could count, from the high village where I was staying, exactly seven streams occupying its broad bed, easily negotiable by an active man. The Euphrates was not only the eastern limit of the Roman Empire, but also of the land promised to the seed of Abraham. It is the great natural barrier between the West and the East, from which the Great Powers of Asia must come to play their part in the final conflict. The effect of this vial will be spiritual, as well as physical. "I saw three unclean spirits, like frogs, come out of the mouth of the dragon . . . for they are the spirits of demons working miracles." Certainly frogs "moving in the waters without fins and scales" (see Lev. 11. 10) are an apt figure of unclean spirits. Each of these is associated with a member of the triad of evil. This marks a fresh development in the satanic kingdom of that which we see working all around us to-day. As the testimony of the Holy Spirit in the Scriptures is rejected, so does that of defiling spirits rush in to fill the vacuum. The awful increase of the satanic cult of Spiritism speaks to us of closing days. It were folly to treat as mere fraud the Spiritist séances which have become, we might say, a commonplace in the world's economy; though fraud is mixed up with them, such fraud only proves that the demons are the masters, not the servants, of the mediums. Nothing is more clearly recognized in Scripture than the possibility of communicating with evil spirits; nothing is more scathingly condemned (see Lev. 19. 31; 20. 27; Deut. 18.

11). The unclean spirits here are seducing spirits. Like Jannes and Jambres they oppose by imitating the power of God, for they too work miracles by Satanic energy. Nor is this a new device of Satan. As the god of this world his great work has ever been on the religious plane, now by the great systems of Christendom he is temporarily deceiving even some Christians. He appears as an angel of light and counterfeits the work of God. We are surrounded to-day by manifestations of spiritual power, which must, *ipso facto*, it is popularly supposed even in ill-instructed Christian circles, emanate from the Holy Spirit. We hear of sick folk falling senseless on the ground, when spoken to or touched by popular faith-healers. Do such proceedings harmonize with apostolic healings? Do they bear the hall-mark of the Holy Spirit? The answer can be only in the negative.

These demoniacal miracles of Revelation 16. will have as their object to deceive the kings of the earth and gather them to Armageddon, the Mount of Megiddo, and they will prove successful. This will be the base of the far-flung battle-line in the last great contest; the valley of Jehosaphat will be its advance post, the concentration point against God and His people. The seventh vial is the climax of all, and the great voice proclaims "It is done," or literally "it has taken place." The result is a great earthquake growing in intensity, before which the great city Jerusalem† and the cities of the nations fall in ruins. Babylon too comes to remembrance, and every island (solemn thought as has been said, for the "United Kingdom") fled away, etc. God brings forth "the treasures of the hail, re-

served against the time of trouble, against the day of battle and war" (Job 38. 21). It will be an unprecedented hail-storm, but with no other results than that of previous judgments, "Men blasphemed God because of the hail, for the plague thereof was exceeding great."

PARDON AND DISCIPLINE.

Col. 1. 13. "Who hath delivered us from the power (i.e. authority) of darkness, and hath translated us into the Kingdom of His dear Son."

This brings out the fact that you cannot belong to the two kingdoms at once. Lord Brougham grew to be so fond of Cannes that he sought to be naturalised as a Frenchman, but found it was impossible to be both a peer of England and a citizen of a French town; he must renounce the one to become the other. Coming out from under the authority of darkness one gets the right (or authority) to become a son of God, and have the standing of children in the family. This applies to the discipline of life.

Though you are pardoned, do not imagine you can sin if you like. Nay; you are answerable for any sins you commit. "What?" you say, "is it not finished after all?" Yes, it is finished, but being translated out of the region of law and penalty altogether, you are put into the position of children.

Now the faults of children are dealt with by the parent, severely, it may be, but lovingly, for their good. The servant who grievously offends is dismissed, perhaps without being scolded at all. The son who as grievously offends is not dismissed, but severely dealt with. "Whom I love I rebuke and chasten."

By His Cross.

- | | |
|-------------------------|--------------|
| (a) God's great magnet. | John 12. 13. |
| (b) Ends sin. | Rom. 6. 7. |
| (c) Ends self. | Rom. 6. 6. |
| (d) Gives victory. | Rom. 6. 6. |

† In chapter 11. 8 where the same description "the city, the great one" occurs, referring to Jerusalem.

Discipline in the Assembly :

Its Use and Abuse.

BY W. J. M'CLURE.

IF it were our object to write upon a subject which would interest most of the people of God, then we surely would not have chosen Discipline in the Assembly. But while we hope to interest believers, we know only the Holy Spirit can enable the child of God to read with pleasure and profit what is written on this most important though somewhat neglected subject.

It is a conviction, strengthened by years of observation, that a more intelligent apprehension of the subject would have saved the Lord's people from many of the assembly troubles, through which they have passed. In saying this we do not refer to recent years only, but to the sad consequences of an unscriptural discipline which marred that wonderful movement which began in the early part of the last century. Were we more in the mind of Christ, we would weep yet, for the havoc then made, by men who believed they were pleasing God, when they sought to carry out an unscriptural discipline on fellow saints.

Indifference to and lack of knowledge of the subject of discipline has resulted in the acquiescence by many of the Lord's people, in what would not stand the test of God's Word, to the dishonour of Christ and spiritual barrenness of their own souls. It is only when the action of an assembly is in accord with the Word of God that it is "Bound in heaven." If it is unscriptural, God does not ratify it, and no assembly should bow to it. But suppose the case of

a man being put away in a scriptural way from the assembly at B—— that action is bound in heaven, and if the assembly at C—— receives that one before he has sought restoration to fellowship at B—— and their judgment lifted it is distinct denial of the authority of Christ as Lord. That this is frequently done, and few seem to think much about it, in nowise lessens its gravity.

To require other assemblies to accept without question the action of an assembly *just because it is the action of an assembly*, is entirely wrong. The mutual confidence which assemblies should have in each other, ought to lead to the acceptance of the judgment until it has been made clear that it was an unscriptural judgment, then loyalty to Christ forbids bowing to it. A man-made unity requires that that judgment be bowed to in order to preserve it. But to endorse an unrighteous decision, is to condone sin, which the Lord would not have His people do.

RECEPTION INTO THE ASSEMBLY is not the act of the elders, nor of a majority, but of the assembly. It would be manifestly wrong to receive a person against the objection of a number in the assembly. By the same token, it is not the elders who put away, nor a majority in the assembly. In putting away all must act. Unless it is the assembly who puts away it is a mere travesty of discipline, nothing more.

But it may be asked, what is to be done if all are not of one mind in regard to some case of discipline? Wait upon God and have patience with those who are not clear that the case calls for putting away. If this is done, the case explained, and the scriptures given that bear upon it, in by far the greater number of cases, the judgment

of all will be carried, and the danger of division averted. No single cause has produced so much trouble as hasty discipline. More prayers and patience would have brought unity of mind? And this would not have meant laxity, or fellowship with sin. Haste in judgment is very often a sign of weakness, while patience indicates strength and ability to deal with sin.

Scriptural discipline can be carried out in a godly way, and if it cannot be done thus there must be something wrong, and the question may well suggest itself. Should it have been done at all? What we mean is this. If a person must be put away, the Word of God compelling such an action, then He can be counted on to enable the assembly to do so without having to use physical force, as has been done, or calling in the police, which we have known also to be done.

Such discipline as this is enough to cause us to blush, and yet it has occurred again and again to our knowledge.

But suppose the excommunicated one says he will come in spite of the excommunication, what then? No physical force. 1 Cor. 5. 4 is all the *power* that is needed. But if he will come, though we have prayed that God would not let him come. It is not at all likely that God would let him, but if he did, there must be no physical force used. Suppose he forced his way to the table, *there would be no fellowship*, any more than if a burglar were to break in to a home and with the family at meat, would persist in helping himself, and they powerless to prevent it. For believers to keep calm and wait on God under such circumstances, if they ever did arise, would be to see God act and give effect to discipline which was of Himself.

“The Church.”

BY DR. MATTHEWS, BELFAST.

THE Church was a hidden mystery in the past Eternity until the Lord Jesus, upon the confession of his Messiahship by the Apostle Peter, revealed the hitherto untold secret. “Blessed art thou Simon Bar Jona for flesh and blood hath not revealed it unto thee but my Father which is in heaven, and I say also unto thee that thou art Peter (a stone) and upon this rock *Petra* I will build my Church and the gates of Hell shall not prevail against it (Matt. 16. 17, 18). This was the revelation of the mystery which had been kept secret since the world began but which was now made manifest according to the commandment of the Everlasting God (Romans 16. 25, 26).

A further unfolding of the nature of the mystery now revealed was given to the Apostle Paul, that now out of the Gentiles as well as Jews, who had hitherto been the elect Nation—this Church is to be formed, as it is written “that the Gentiles should be fellow heirs and of the same body and fellow partakers of his promise in Christ by the Gospel” (Eph. 3. 5, 6). And for this Church Jesus laid down His life, He purchased it with His own blood (Acts 20. v. 28)—He sanctified it, having cleansed it by the washing of water by the Word (Eph. 5. 25). Yea, He loved it and gave Himself for it (Eph. 5. 2), and loves it still (Rev. 1. 5. r.v.), and further He made us Kings and Priests unto His God and Father (v. 6), and in the purpose of God it is determined ultimately to raise from the dead those who have fallen asleep and change the living from mortality to immortality and fashion them into His likeness, and finally to present

them before the Throne of His glory in the immediate presence of the Triune God (see 1 Cor. 15. 24., 1 Thess. 3. 13., Eph. 5. 27., Jude 24). What a glorious calling and what a high destiny God has ordained for His Church.

The word to designate this people is a significant one, it is—*Ekklesia*—and is derived from *Ekkalein* (to call out) and properly signifies in classical usage, a gathering of citizens called out from their homes into some public place, an assembly. It occurs 115 times in the New Testament and translated by the Word Church 112 times and by Assembly 3 times, and its meaning in the New Testament will be best reproduced by a brief survey of its use from classical antiquity: a word than which, a more illustrious one could scarcely be formed by reason of the progressive ennobling of “the word” from the lofty-sense assigned to it in the New Testament, where it has three stages of meaning—the heathen, the Jewish and the Christian.

In respect of the first—The *Ekklesia* was the lawful Assembly in a free Greek City of all those possessed of the rights of citizenship for the transaction of public affairs. That they were summoned is expressed in the latter part of the word—that they were summoned *out of* the whole population as a select portion of it—is expressed in the former. It occurs once in the New Testament in this sense (Acts 19. 39). In the same narrative with a wider range of signification it is applied to the concourse at Ephesus which arose over the work of the Apostle Paul (see v. 32. 41).

The second or Jewish usage in the New Testament which occurs in Acts 7. 38 “the Church in the wilderness” elevates the use of the Word in its application to the Con-

gregation of Jehovah. In the Septuagint it occurs frequently as the rendering for *Kahal* Assembly, accordingly in his address before the Sanhedrim, Stephen uses it in reference to the children of Israel in the Wilderness.

But it yet remains to be used in its lofty and most honourable sense in the New Testament when our Blessed Lord selected and applied it to all those to whom Christ has been revealed as the Son of the Living God by the Father—all of whom together he designates as “My (*Ekklesia*) Church” (Matt. 16. 18). Furthermore in the course of time as the work of God progressed and as Souls were saved and gathered together into local companies they were called the Churches of God, as for example, the Church of God at Corinth (1 Cor. 1. 1).

It is regrettable that we have no better English equivalent to the Greek word *Ekklesia*, than the word *Church* which was first coined and applied by the Council of Trent and subsequently used for specific purposes by those who formed the Word, as in the well known phrase “Here the Church,” and all who refused to hear were to be regarded as heretics. The various English translations in use when the venerable Authorised Version was made, rendered the word *Ekklesia* as follows:—

Wicliff, 1380.—On this ston I schal bilde my chirche.

Tyndale, 1534.—Vpon this rocke I wyll bylde my congregacion.

Cranmer, 1539.—Vpon this rocke I wil bylde my congregacion.

Geneva, 1557.—Vpon this rocke I wil bulde my congregacion.

Rheims, 1582.—Vpon this Rocke vvil I build my Church.

Authorised Version, 1611.—Vpon this Rock I will build my Church.

In making the Authorised Version translation King James required that the old ecclesiastical words should be kept such as the word "Church," and the translation to be translated "congregation." Accordingly the Authorised Version translators simply followed the Rheims or Roman Catholic Version, and it thus came into common use. The word Church is derived from the Greek *Kyriakon* (belonging to the Lord) and will thus be easily seen that there is nothing in common between the derivative meaning of the two words, Greek *Ekklesia*, and English *Church*. The latter is misleading as to the sense of the original. The words congregation and assembly would more accurately represent the meaning of the Greek word *Ekklesia*, more especially if the word congregation was applied exclusively to the general sense and the word Assembly to the local use of the Greek word. As in the Hebrew *Edah*—for the whole congregation, and *Kahal* for the coming together of the Assembly and corresponding to its local use in the New Testament.

In tracing its origin, growth and development in the New Testament we find that on the day of Pentecost when the Holy Spirit descended on the day of Pentecost there were 3,000 souls saved and added to the little company of the disciples. Of them we read—they were baptized and afterwards gathered together and continued steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers and they rapidly increased in numbers and believers were added to the Lord, multitudes both of men and women. Acts 5. 14). Soon afterwards they were scattered abroad by persecution and they went everywhere preaching the word (chap. 8. 4). And after Saul's conversion we read "then

had the Church rest throughout all Judaea, Galilee and Samaria and were edified" (Acts 9. 31). The development of it becomes more immediately connected with the Apostle Paul to whom God revealed the mystery that it was to be composed of Jew and Gentile formed into one body with Christ as its head (1 Cor. 12., and Eph. 1. 22-23).

THE LOCAL ASSEMBLY.

With the spreading of the Gospel and souls being saved the believers were gathered together in numerous places and these companies were called churches, as example—The Church of God at Corinth (1 Cor. 1. 1). The Churches of Galatia (Gal. 1. 2), and being thus scripturally gathered under the guidance of the Apostles, chiefly Paul, and with certain appointments for their guidance, as taught them by the Apostle who says in 1 Cor. 4. 17 "My ways which I teach everywhere in every Church," again "As the Lord hath called every man let him walk and so ordain I in all the churches, and with clear definite instructions how these assemblies were to conduct their Meetings in chapters 12-14. In every Assembly thus formed the Lord was pleased to give gifts amongst their own members, as for example again we read in 1 Cor. 1. 5, "That in everything we are enriched in Him . . . so that ye come behind in no gift," etc., (v. 7). So also in Ephesus where the ascended Lord gave gifts of various kinds to the Church (Eph. 4.). And so throughout all the churches.

Divine Calls to Men.

To the Weary (Matt. 11. 28)—Come and Rest.
 To the Hungry (John 21. 12)—Come and Dine.
 To the Thirsty (John 7. 37)—Come and Drink.

Nehemiah.

II.—THE REFORMATION.

BY FRED. A. TATFORD, WEMBLEY.

AFTER the building of the wall, Nehemiah took a census of the people, with a view to replenishing the population of Jerusalem (Neh. 7. 5), and one-tenth of the people were chosen to dwell in the city (Neh. 11. 1-2). It was truly an inestimable privilege to be an inhabitant of that *earthly* Jerusalem, but the child of God to-day dwells for ever in "the city of the living God, the *heavenly* Jerusalem" (Heb. 12. 22) and this is the privilege, not of an elect tenth, but of all the children of God.

During the census, certain of the priests were unable to prove their genealogy, and in consequence, were debarred from partaking of the most holy things (Neh. 7. 63-65). Priestly ministry and full communion with God was impossible then—as now—where the title to priesthood was in doubt.

The census completed, the children of Israel all assembled in a particular street and, at their request, Ezra the scribe read to them the neglected book of the law, and as he read in Hebrew, the Levites translated the message into Aramaic that the people might understand (Neh. 8. 1-12). On the second day of the reading, they discovered the injunction to keep the feast of tabernacles, and the Jews immediately commenced to make booths and to celebrate the feast (Neh. 8. 13-18).

For over 17 centuries, the study of the Word of God was almost universally neglected; in fact, the lack of translations rendered study an impossibility for all but the most erudite. Through the grace of God, however, the Word has now been

brought within the reach of even the most ignorant and illiterate. As in Nehemiah's day, the renewal of interest in the Bible has ever been the commencement of revival, and this was particularly evidenced when the common people were placed in a position to read the truth for themselves. The parallel may be carried further. Through the long neglect of the book of the law, the Jews had completely forgotten the feast of tabernacles—the apt type of the coming and millennial reign of Christ—but immediately the particulars were rediscovered, they devoted themselves to the observance of the feast. Through neglect of the Bible, the hope of the Lord's coming was lost sight of for centuries, and indeed, was really only rediscovered last century. Now, however, that hope fills the hearts of Christians throughout the world and represents their main desire.

Two days after the feast, the Israelites assembled, fasting and penitent to confess their sins and iniquities (Neh. 9. 1-3). On their behalf, the Levites, in a wonderful prayer of adoration, epitomised the goodness and grace of Jehovah to Israel and confessing their sins, acknowledged the justice of the frequent judgments which had overtaken them (Neh. 9. 4-38). Then all the people entered into a national covenant with God, vowing complete separation from the heathen, particularly as regarded matrimonial ties (Neh. 10. 29-30; see also 13. 1-3), the strict observance of the Sabbath and the sabbatical year (Neh. 10. 31), and the maintenance of the temple, the priests and the Levites by tithes (Neh. 10. 32-39).

Is there not an especial significance for us in the details of Israel's covenant? The Christian needs to be continually reminded

of the truth of separation. "They are not of the world . . . sanctify (separate) them," prayed the Lord Jesus Christ (John 17. 16-17). It is so easy to slip into worldly entanglements and ties, but it is of vital importance that the Christian should tread the path of separation.

The necessity of setting aside definite time for God is also not fully realised. Israel were to keep the Sabbath and the sabbatical year—to rest from all toil and labour, to be occupied completely with Jehovah. Similarly, it is essential for the Christian to set apart definite time for spiritual things—for prayer and communion with God, for the study of the Bible, for worship and adoration. Failure in this respect must necessarily react upon the spiritual life. The hour alone with God spells strength, grace and happiness.

In the question of giving also, there is much which is instructive. The Jews pledged themselves to the law's requirement of a tithing: the gift was to be proportioned to the income. The same principle is applicable also to Christian giving. "Upon the first day of the week," wrote the apostle Paul, "let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16. 2; see also 2 Cor. 8. 12-15). Although the legal tenth no longer holds, the Holy Spirit anticipated the setting aside of a definite fraction of the income for the Lord. The fraction must presumably be decided by the individual in the fear of God. It has well been said that, "in contact with the law, which imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love." Whilst it is our responsibility to support the temple, priests and Levites, the gift is only acceptable if from a willing heart. "God

loveth a cheerful giver" (2 Cor. 9. 6-15). When the measure of God's wonderful love in "His unspeakable gift" is realised, the Christian's love in giving must ever seem feeble and small. May He graciously enable us to follow the example of the Macedonians, who "first gave their own selves to the Lord," and then unto His servants by the will of God.

In accordance with his promise to Artaxerxes (Neh. 2. 6), Nehemiah was compelled to return to Babylon for a short time, but the Persian king soon permitted his return again as governor. On his arrival again at Jerusalem, to his great grief, Nehemiah found that the covenant, to which the people had so solemnly pledged themselves only 12 years before, had been broken in every detail. Intermarriage with the heathen tribes had taken place, even among the priests (Neh. 13. 23-28), tithes were no longer paid for the support of the Levites (verses 10-14), and profanation of the Sabbath was seen on every side (verses 15-22). The Jews' enemy, Tobiah, was even discovered to be dwelling in the temple (verses 4-9). How soon the will of God was forgotten and His ways rejected. Once more, Nehemiah faithfully dealt with the abuses and neglect existing, and he summed up his own work on this second visit in Neh. 13. 30-31.

In patience and grace, wisdom and strength, piety and fidelity to God, Nehemiah stands out as a pattern servant of God. In the weakness and failure, neglect and sinfulness of the Jewish remnant, however, surely we may read to some extent our own life and character. May God give us grace to follow in the steps of His servant, even as he walked in obedience to Him.

Hymns and their Writers.

BY DAVID J. BEATTIE.

"Sweet feast of love Divine!
 'Tis grace that makes us free,
 To feed upon this bread and wine,
 In memory, Lord, of Thee."

HOW precious are these familiar lines to many of us, and how often the heart, in some passing moment, is unconsciously prompted to song, at the sweet remembrance of its theme. To the toiler, as he bends to his weary task, and to the patient mother, as she lulls to sleep the babe upon her breast, the hymn is indeed a well of consolation, which, in thought, transports the child of God from the transient scenes of earth, to the sweetest and most precious of all joys to be found around the Lord's table.

Sir Edward Denny, fourth baronet of Tralee Castle, County Kerry, who gave to us this beautiful communion hymn, was born on the 2nd October, 1796, and succeeded his father in August, 1831.

Though born in high degree, with its many advantages of wealth and environment, Sir Edward was early drawn aside from the world's swift flowing current, in a remarkable way, by the reading of "Father Clement." Pointing to the book one day, when in his ninetieth year, he remarked to a friend who sat with him in his library at West Brompton, that under God, to it he owed his conversion. He resided much in London, and for some considerable time was closely connected with Park Walk Assembly, where his ministry, given in a quiet and unassuming way, was always appreciated. Sir Edward was a writer of some ability, many of his prose contributions being in prophetic vein. It is,

however, as a hymn-writer that the name of Sir Edward Denny will always be remembered. His first publication, "A selection of Hymns," appeared in 1839, which was followed, a few years later, by "Hymns and Poems." In his introduction to this collection, the author, referring to 1 Corinthians 13, writes: "Love, then, as we read, being 'the greatest of these,' seeing that the blessed God is Himself essentially Love, our hopes should not surely come short of that day when He Whom, not having seen, we love, will reveal Himself to our hearts in all His attractions; when our powers of loving will be fully developed. And this will not be till the whole family meet in the house of their Father; till the Bride, the Lamb's Wife, is actually enthroned with her Lord. 'Come, Lord Jesus!'"

Many of his hymns are popular and are in extensive use both in this country and America. Possibly the most familiar of Sir Edward's hymns are to be found in the Believers' Hymn Book, a collection of hymns which is perhaps more largely used in assemblies throughout the United Kingdom, than any other similar hymn book. Sweetest and most loved of all his compositions is the hymn:

"To Calvary, Lord! in spirit now,
 Our weary souls repair,
 To dwell upon Thy dying love,
 And taste its sweetness there."

At the first note of that plaintive meditation hymn, are not our thoughts wafted to that sacred scene on the "green hill far away?"—that scene for ever precious to the believer:—

"Sweet resting-place of every heart
 That feels the plague of sin,
 Yet knows the deep, mysterious joy
 Of peace with God within!"

Another of Sir Edward's hymns of almost equal merit with the preceding one, a hymn very largely used, is :

"'Tis past the dark and dreary night,
And, Lord, we hail Thee now—
Our Morning Star, without a cloud
Of sadness on Thy brow."

The fourth verse is marked by a pathos with which many of his compositions are characterised :

"Drawn from that pierced and bleeding side,
That pure and cleansing flood
Speaks peace to every heart that knows
The virtues of His blood."

Many a beautiful hymn has been ruined by an inappropriate or ill-chosen tune. This, however, cannot be said in the present instance. *Harrington*, the melody to which "'Tis past the dark and dreary night" is set, and with which we are most familiar, is both pleasing and appropriate, and eminently suited to the words.

Other well-known hymns by the same author, are : "Bright with all His crowns of glory," "A pilgrim through this lonely world," "Bride of the Lamb, rejoice, rejoice," "What grace, O Lord, and beauty shone," "While in sweet communion feeding," and that hymn full of hope and consolation :—

"O what a lonely path were ours,
Could we, O Father, see
No home or rest beyond it all,
No guide or help in Thee.

Sweet hope! we leave without a sigh
A blighted world like this,
To bear the cross, despise the shame,
For all that weight of bliss."

Sir Edward Denny passed away in June, 1889, at the ripe age of ninety-three. By his tenantry he was held in the highest re-

spect, his many kindly actions proving him to be an exceedingly lenient and considerate landlord. A very palpable evidence of the relationship that existed between him and the tenants on his estate, is shown in the following interesting notice which appeared in the Press at the time of his death :—

"Nearly the whole town of Tralee belonged to him. He had an opportunity twenty years ago, when his leases fell in, of raising his rents to figures that, in some cases, would not have been considered extortionate had they been quadrupled. He, however, decided to accept the old rates. The result was that he was almost alone in escaping any reduction at the hands of the Land Commission. So far as he himself was concerned, a little money went a long way, but he gave liberally to poor relations, and to the development of religious work in connection with 'the Brethren.' Living in a quiet way in a cottage at Islington, he devoted his time to the study of the prophetic books. His rental income from Ireland was about £13,000 a year."

The hymns and writings of Sir Edward Denny reveal the true meditative spirit of the writer, unmistakably demonstrated in the closing stanza of the hymn with which this article opens :

"Thy sympathies and hopes are ours,
We long, O Lord, to see
Creation, all—below, above—
Redeem'd and bless'd by Thee."

THE GOSPEL,

Is God's Message of

Grace to the Guilty (Acts 20. 24), for Justification.

Salvation to the Lost (Eph. 1. 13), for Emancipation.

Peace to the Troubled (Rom. 10. 15), for Reconciliation.

The Believer's Question Box.

Questions for this column may be addressed to
J. Charleton Steen, Rosenath, Buckhurst Hill, Essex,
or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—Was Apollos in the Local Assembly? If so, how did he get there, as he only knew the baptism of John. If not, why did the brethren commend him?

Answer A.—Nothing is said at first of Apollos' connection with the Assembly at Ephesus. He seems to have been a servant of the Lord pioneering round, which may have been commoner then, than now. When he came to Ephesus, likely enough he knew nothing either of the little company of brethren, or of the disciples baptized according to John's baptism, which in a large city like Ephesus would not make a great stir anyway. However "he spake and taught diligently the things of the Lord," but in a limited measure, for the Spirit adds "knowing only the baptism of John." We are not told where he preached, probably wherever he could get in a word, open-air, market places, private houses, etc. Verse 26 tells us of a step in advance. "He began to speak boldly in the synagogue." It was here apparently for the first time, that Aquila and Priscilla heard him, and they noticed his limitations and "took him unto them" (i.e. probably to their lodgings), "and expounded unto him the way of God more perfectly." I should judge that it was at this point that he came into contact with the brethren of the place, through the two saints just mentioned, and it was they who gave him a letter of commendation to Achaia. The question may suggest itself, why was he not re-baptized, as the twelve disciples in the next chapter were? The answer is, I think, that while these had received the baptism of John, since it had been replaced by that of the Lord (see Matt. 28.), the conversion and baptism of Apollos went back further, to a period prior to the Lord's death and resurrection, when the baptism of John was still valid. No doubt the apostles were all at first disciples of John and had received his baptism, but we never read of any of them being re-baptized.

Question B.—Could you kindly say which James wrote the Epistle of that name.

Answer B.—It is generally agreed by those competent to judge, that the development of doctrine in the Epistle we are considering, precludes the authorship of James, the brother of John, who was slain by Herod, so early in the Acts period. This leaves us two other well-known men of this name, the son of Alphæus, one of the twelve apostles (see Matt. 10. 3; Acts 1. 13, etc.), and James, the Lord's brother, who is called so by Paul in Gal. 1. 19, and is generally supposed to be the "James" to whom the Lord appeared after His resurrection (1 Cor. 15. 7).

Some would identify these two as the same, but surely Matthew 13. 55 precludes this. If it was true then that His brethren did not believe in Him subsequent to the call of the apostles, one of those brethren could not be included in their number. John 7. 5 shows that this James was not a believer in the Lord's Messiahship, at the moment then indicated. But it is likely that, when the Lord appeared to Him, he was converted and through him the rest of the family, who are mentioned in Acts 1. 14, along with the apostles, and Mary the mother of Jesus. The fact that the Epistle is ascribed simply to "James" seems to point to the brother of the Lord as author, for thus is he known in the Acts (chaps. 12. 17; 15. 13; see also Gal. 2. 9). He became a prominent leader in the church at Jerusalem (see Acts 21. 18), and a pillar of the Church (Gal. 2. 9). His speech to Paul in the former of these two passages gives us the impression of a man attached to the law moral and ceremonial, a characteristic which fits in well with the practical righteousness (as distinct from legalism) of the Epistle.

Question C.—Is it Scriptural to speak of the Lord Jesus Christ as our King, as is done by so many hymn writers? Would Colossians 1. 13 support the use of this title?

Answer C.—It will be quite Scriptural for an Israelite to speak of our Lord as "our King" in the millennial Kingdom, for then the prophecy will be fulfilled "A King shall reign in righteousness" (Isa. 32. 1). It was in this character that the angel Gabriel spake of Him

to Mary, "He shall reign over the **house** of Jacob for ever and of His Kingdom there shall be no end (Luke 1. 33). It was as King the Lord offered Himself to the Jews, thus fulfilling the word of Zechariah "Fear not daughter of Zion: behold, thy King, cometh, sitting on an ass's colt" (chap. 9. 9; John 12. 15). But all this has nothing to do with our present relation to our Lord Jesus. It is perfectly true that the Father has "translated us into the Kingdom of His dear Son"; but our relation to Him is not so much that of citizens of the Kingdom, as forming part of His bride. Both citizens and bride are subject to Him, but the one will call Him King, the other Lord, and it is in this way that we are called to speak of Christ. Certainly our Lord is also "King of Kings," but these are not Christians, but Kings of the earth. "King of saints" in Rev. 15. 3 is a misreading for King of Ages or of Nations—more probably the latter. Without being hypercritical, we cannot take the language of hymns, as our standard of theological exactness. But it is better, it seems to me, to leave a hymn severely alone, than to tinker it. It takes a poet to correct a poet, and likely enough he would have too much respect for his brother to attempt it.

Question D.—With reference to Question B in May "Believer's Magazine" it was stated in the reply that we **were not aware** of any Scripture which threw light on the question whether Abraham's seed stated in Hebrews 11, 12 to be **so many "as the stars of heaven in multitude,** innumerable, has in-cresed or decreased since the book of Hebrews was written."?

I am thankful we did not affirm specifically there was no light in Scripture on this point, for only last week such light was found in Deut. 28. where the judgments to fall on Israel, if disobedient to the covenant of works, are detailed. Amongst them is the following: "And ye shall be left **few in number, whereas ye were as the stars of heaven for multitude,** because thou wouldst not obey the voice of the Lord thy God" (v.62). Surely this one fact ought to suffice to explode the whole British-Israel theory, by which the lost tribes of Israel are supposed to have swollen into the British Empire and the Anglo-Saxon element in the

United States of America, whereas God's word says, The seed of Abraham once as the stars of heaven, will be "left **few in number.**" The lost tribes of Israel are also termed in Isaiah 11. 12 "the **outcasts of Israel.**" Would not such terms be difficult of application to the British Empire and to the Anglo-Saxons of U.S.A.?

Question E.—Is it according to Scripture to close **Open-Air Gospel Meetings by prayer, after going on for about 50 years in the simple scriptural way?**

Answer E.—Is it not very important when we speak of "the simple scriptural way," that we should be sure that something more is meant than the way we may have been accustomed to. I am afraid I do not know any passage where the conduct of an open-air meeting, such as we have to-day, is described in the Scriptures. Indeed I should have judged it a matter where a very wide latitude is left to the godly judgment of brethren responsible. I confess I cannot see any reason whatever in Scripture or in common sense why an open-air meeting, in the same way as an indoor meeting, should not be quietly closed with a word of prayer, commending the good seed in the hearts of hearers to the gracious blessing of the Lord of the Harvest. Therefore though we should on the one hand be careful, as to the introduction of unused methods, lest we grieve our brethren, these others should hesitate to judge them at once as unscriptural innovations, lest they hinder the liberty of others in the gospel.

We don't read of **any public thanksgiving** on the part of Hezekiah after the deliverance from Sennacherib: and **then comes discipline.**

Desiring Jesus.—Now I begin to be a disciple; nor shall anything move me, whether visible or invisible. I would rather die for Jesus than rule to the utmost ends of the earth. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of members, let the shattering in pieces of the whole body, and all the wicked torments of Satan come upon me, only let me enjoy Jesus. —S. Ignatius.

The Lord's Work and Workers.

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

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

No charge for Insertion.

AUGUST, 1930.

Made up, July 23rd.

SCOTLAND.

FORTHCOMING.—Annual Conference in Assembly Hall, High Street, **Inverurie**, Wednesday, 6th August, 10.30 a.m. Special Semi-Jubilee Conference in Gospel Hall, **Overton**, Saturday, 9th August, at 3.30 p.m. Speakers, Robert Struthers, John Gray, John Millar and Robert Chapman. Quarterly district visiting meeting of Sunday School Teachers, in Gospel Hall, **Busby**, on Saturday, August 16th, at 5 p.m. Speakers, Messrs. M. Leslie, Jun., Joseph Russell and William Groves. Hearty invitation to all. Annual Conference in Parish Church Hall, **Newton Grange**, August 23rd, 3.30. Speakers, Andrew Borland, W. D. Whitelaw and others. Tract Band Workers' Open-Air Rally at **West Kilbride**, Saturday, 23rd August, meet Masonic Hall, 3.15 p.m. Sunday School Teachers' Conference in Plann Gospel Hall, **Crosshouse**, Saturday, August 23rd, 4 p.m. Speakers, Geo. A. Neilson, J. L. Barrie and W. Morrison. For arrangements regarding supply each district is asked to notify W. Deans, Knockentiber, Crosshouse, number likely to attend. Annual Conference in Gospel Hall, **Annbank**, 3 p.m. Several speakers expected. Renfrewshire Missionary Conference, in Conservative Hall, **Howwood**, Saturday, September 6th, 3.30 p.m. Annual Conference in Town Hall, **Loanhead**, Saturday, Sept. 6th, 3 p.m. Half-Yearly Conference, S.S. Teachers, Wellcroft Halls, **Glasgow**, Saturday, Sept. 20th, 4 p.m. Speakers, J. G. Wilson, J. Ritchie, and J. Govan. Missionary Conference, Town Hall, **Motherwell**, Sat., 4th Oct., 4 p.m. Speakers A. Ginnings, Spain; Jas. Clifford, Argentine; P. J. Horne, Bolivia, and others. Ayrshire Tent has been removed from **Glengarnock** to **Saltcoats**. The gospel testimony continues there in the hands of Mr. Jas. L. Barrie. Renfrewshire Tent has been removed from **Newton Mearns** to **Inverkip**. The work there is still in the hands of Mr. M. H. Grant. Lanarkshire Small Tent has been removed from **Lesmahagow**, and work will commence at **Kirkmuirhill**, on 3rd August. Mr. Malcolm M'Donald continues the work there. The large Tent will continue in **Uddingston** district and Mr. T. Richardson in charge. **Dumbartonshire** Tent will be removed from **Renton** to **Dalmuir**, and work will com-

mence there on 3rd August, Mr. Joseph Glancy will still be responsible for the gospel testimony. Messrs. Spence and Jones are removing their Tent from **Low Waters** to **Bellshill**, commencing there with a Conference, Saturday, 2nd August.

REPORTS.—Messrs. Jones and Spence had good meetings in their Tent at **Low Waters**. About a dozen young people professed faith in Christ while some backsliders were restored. A few of the converts here are now gathering with the Lord's people at **Low Waters**. Messrs. A. T. Hynd, J. Adam, M. Scanfield and others gave help at the closing conference. Interest has been increasing nightly in the Lanarkshire Tent at **Uddingston**. Mr. T. Richardson been much helped in his work. M. M'Donald has found the work difficult at **Lesmahagow** with the Small Lanarkshire Tent but the seed has been sown. The first part of the Season was brought to a close in the **Dumbartonshire** Tent at **Renton**, with a crowded-out meeting. Five or six have professed faith in Christ. Nearly one thousand homes were visited and most of them were Roman Catholic. Joseph Glancy had charge of the Gospel Testimony. The meetings in Renfrewshire Tent at **Newton Mearns** were brought to a close with a special meeting on Monday, 14th July. Words of encouragement and help were given by Messrs. Wight, Gray, Macdonald, Alexander, Steel and Grant. Quite a few have been reached through the effort, and an assembly has been formed. The first part of season's work was brought to a close in Ayrshire Tent at **Glengarnock** with a special closing Conference at which J. Clifford, J. L. Barrie and John Campbell gave helpful messages. Interest continued in the meetings right to the end. Mr. Barrie was much helped in his work, visited the homes well, and had good open-air marches and meetings. The Annual Ayrshire Missionary House Open-Air Conference was held at **Newmilns** on Saturday, 5th July. The day was fine and the sun shone brightly. About 200 from different parts came together and sat on the hillside adjoining the Missionary House. The singing of hymns exalting the person of our Lord Jesus was hearty and would be heard all over the town. The ministry was refreshing and the power of God

was felt. Mr. J. L. Barrie opened and seemed to lead on "Fellowship in the Gospel." Mr. W. Whitelaw followed on "Devotion to Christ," Mr. J. Moffat on "Witnessing for Christ," and a closing message and expression of thanks and appreciation for the use of the house was given by Mr. G. Thomson of France. A meeting that was much appreciated by all who were present. Murdo Mackenzie has visited **Durness, Kinlochbervie and Scourie** on the North and West Coast of Sutherland with the Caledonian Bible Car. The people turned out well in the evenings to the Open-Air meetings, and tracts were also well received. H. Steedman spent six weeks uphill work in **Haddington**. There are tokens of God working in the district—pray for it. One of the best Rallies yet held took place at **Salt-coats**. About two hundred Tract Band Workers joining forces. Splendid help was given by J. L. Barrie, D. M'Kinnon, W. Rabey and many others. Many heard the Gospel and received Gospel Literature. Ayr Meetings not quite so large this time. R. W. Smith, W. Hagen and others gave help.

REPORTS.—The Annual Open-Air Rally at **Largs** was again largely attended and a good testimony borne to the Power of the Gospel. Messrs Clifford, Horne, and many others gave splendid help. The Summer Convention Meetings have commenced in Brisbane Hall, **Largs**. Messrs Hogg, Alexander and Harrison helping. The ministry has been of a most helpful character.

ENGLAND AND WALES.

FORTHCOMING.—Conference in Iron Room, **Standford**. August 4th, 3 and 6 p.m. T. Stacey and others expected. First Annual Conference of Treorchy and Treherbert Assemblies in Conway Road Hall, **Cwmpark**, 5th August, 2.30 and 6 p.m. Annual Conference, **Todhills**, near Carlisle, 30th August. J. Barrie and J. McAlpine. Conference Gatherings at **Yeovil**, 3rd and 4th September. Full particulars W. H. Higgins, Brabourne, Roping Road. Half Yearly Conference in Civic Hall, **Queen Street, Exeter**, 9th and 10th September. Particulars F. Pester, 23 Barnfield Road. Home Workers' Conference in Unity Chapel, **Bristol**, September 19—22. Particulars, E. J. Hampton, 1 Clyde Park, Redland. Jubilee Conference Gatherings in **Bolton**, 27th and 28th Sept. Particulars W. Melling, 25 Longfellow Avenue. Annual Missionary Conference in York Street Hall, **Leicester**, September, 27th—29th. S.S. Teachers, Regent Hall, **Swindon**, 11th Oct. A. Cousins, F. Glover and J. Webster hope to have Beach Meetings at **Weston-Super-Mare** during August, 11 a.m. and 7.30 p.m. The help of visitors welcomed. Special Conference in connection with Mr. G. T. Veitch's Beulah Caravan Campaign at **Horsmonden**. Bank

Holiday, August 4th, 11.30, 2.30 and 6. Speakers expected, A. Cousins, London; and J. Webb, India. Holiday Conference at **Malvern Hills**, in Ellerslie Schools, Aug. 2-7. Speakers, J. R. R. Judson, J. Stephen, Dr. Rendle Short and Dr. Latimer J. Short. Missionary Conference in Sheen Hall, Upper Richmond Rd., **London**, Aug. 4th, 3.15 and 6.30 p.m. Speakers, E. Barker, H. F. Baker, C. H. Bartlett and A. Young. Conference at **Dorking**, Aug. 4th, in Hampstead Rd. Hall, 3.30—6. J. H. Prior and O. Speare expected. Young People's Conference, **Wylam-on-Tyne**, August 4th, E. W. Rogers and J. Charleton Steen expected. Sunday School Teachers' Conference, **Exeter**, 17th November, A. Cousins. S.S. Teachers. Met. Tabernacle, **London**, 25th October, C. F. Hogg and John Gray. Annual Meetings in **Cardiff**, 1st and 2nd October. United M.S.C. Conference, **Plymouth**, 15th and 16th October. Annual Conference, **Rudmore Hall, Portsmouth**, Sept. 16th and 17th, J. J. Ruddock, J. M. Shaw and J. Stephen. Annual Meetings of the Counties' Evangelistic Work for praise and report, **Bloomsbury Chapel, London**, Saturday, 1st November, at 3 p.m. Annual Conference in Parish Hall, **Sidmouth**, 18th Sept., 3 and 6 p.m.

REPORTS.—Charles Gahan had five weeks' meetings with Tent at **Misterton**, near Crewkerne. Interest remarkably good. Some professed conversion. Believers greatly helped. Now at **Langport**. John M'Alpine reports—A splendid interest in meetings here in Tent at **Egremont**, Cumberland. People coming out well. A few have been saved, some backsliders restored. Hope to continue some time longer. H. K. Downie had good meetings with Gospel Car at **Newton**, where some professed faith in Christ, now at **Fowlkmare**. W. A. Norris has Tent at **Pentre**, where there has been some interest. Fred Glover reports—The first half of this Summer season has been one of unusual interest and manifest blessing. The appeal from most workers is for more seating accommodation. Tent No. 1 is now at **Sherston**, **Glos.**; Tent No. 2, at **Coombe-St-Nicholas**, **Som.**; Tent No. 3, at **Burnt House, Wonford, Devon**; Tent No. 4, at **Shroton, Dorset**; Tent No. 5, at **Gwaun-cae-Gurwen, Wales**; Tent No. 6, at **Birchgrove**, nr. **Cardiff**. W. H. Clare had Tent meetings at **Ludlow**, with a special appeal to young people. James M'ulloch having splendid meetings at **Witham, Essex**, with increasing interest. G. T. Veitch had good times with Beulah Caravan at **Curtisden Green**. Many young men heard the Word there. J. Prentice had the joy of seeing fruit at **Heath and Reach**. Eight professed conversion. S. Glen saw some blessing at **High Garrett**. G. Davies had much interest among young people at **Chipperfield**. Ex-Inspector Elphick had

good time at **Ninfield**. Young folks much helped. It is hoped that a permanent testimony will be set up as a result. **G. Tifford** had a Time of blessing with the Tent at **Walkford**. Several professed to be saved. **B. R. Mudditt** continued in Tent, **St. John's Road, Walthamstow**, where there has been great encouragement and blessing. Some definite cases of conversion and more expected.

IRELAND.

The recently-formed Assembly at 9 Anglesea St., **Dublin**, were greatly cheered and encouraged by an unexpected visit from **Edmund Allen** of **Lurgan**, after which, **Wm. Kirkpatrick** of **Annalong, Kilkeel**, held a series of meetings for three weeks on "Present Truth." The ministry of the Word by both was very helpful and most searching. Annual Conference at **Ardmillan** was one of the largest and best yet held. Messrs. **Stewart, Dr. Matthews, Stevenson, Mateer, Bailie, Bernard and Lyttle** ministered the Word. **Bailie and Murphy** are getting the people in **Ballylesson** district, where they have pitched their tent. **R. Curran** has pitched at **Blackskull**, and hopes to have the interest continued from **Mullifarnaghan**, where he has seen souls saved. **R. Hawthorne** has removed his tent from **Bangor** to **Loughries**, near **Newtownards**, a needy district. **M'Kelvey** and **M'Cracken** continue in tent at **Glassdrummond** where some have been saved, other baptized, and some received into **Glenanne Assembly**. **Stevenson** and **Gilpin** have resumed tent work at **Woodburn** after the holidays. **F. Knox** has finished at **Stonebridge**, and hopes to remove his tent after repairs, to **Crumlin** district. **Lyttle** at **Creeslough**. **Love** at **Caran**. **Bunting** and **Fleming** have taken down their tent after a number of weeks at **Allen's Corner**. **Megaw** and **Wright** at **Rosemount, Derry**. **Poots** and **Kells** near **Moneymore**. **Diack** and **Campbell** have had four weeks' meetings at **Drumlough**, sowing the good seed. As a result of meetings at **Kilpike** a good number have been received into **Banbridge** Assembly. **Stewart** and **Craig** had good meetings at **Kilnock**, as a result a few have been baptized and added to the meeting at **Clonkeen**. Believers' meetings at the July holidays were larger than ever, a proof of the solidity of the work carried on in the different districts, where the Lord's servants still preach the whole truth that saves and gathers the saved to the Lord Himself. **Kings Mills** on 12th July was large and profitable. **Dr. Matthews, Messrs. Bailie, Megaw, Knox** and **Irwin** gave help. **Ballybolan** was also large. Wholesome words were given by Messrs. **Graham, Hogg, Jelly, Stewart, M'Kelvey, Craig** and **Buick**. **Ballyhay** in large tent was a seasonable time. Short, plain, practical words were

ministered by a good number. **Ahorey** in new tent was very large, and all speak of wholesome ministry given and enjoyed. **Dunmullan** was also a time of profit and blessing. **Bangor** on 14th July was very large, and a season of profit. Ministry setting forth the "Old Paths" was given by a number of labourers. **Beary** the largest yet held; was a season of help for old and young. **Letterkenny**, Believers' meeting, July 16th. Hall full, meeting fairly good. The ministry was by **Dr. Matthews, Rodgers, Megaw, Wright, Stewart and Lyttle**. **Rodgers** and **Alexander** have had a few meetings in the tent at **Dunmullan** pitched for the Conference. People have come out well, and they are changing to **Dunbreen**, a mile distant, which is more central.

CANADA AND U.S.A.

William Hill has given appreciated help in assemblies around **New York**, and **New Jersey**, during the past two months. Some of the places visited were **Bronx, N.Y.; Irvington, N.Y.; Newburgh, N.Y.; Ploughkeepsie, N.Y.; Paterson, N.Y.; and Westfield, N.Y.** Saints refreshed through his ministry. **Waseca, Sask.** A systematic visitation to every house, leaving tracts, has been carried out by **C. H. Willoughby** in **Freemont** and **Cosy Nook** districts, with the prayers and hearty support of the little assembly at **Cosy Nook, Sask.** Openings for cottage meetings have been found. **Taylor'side, Sask.** **C. H. Willoughby** has had a series of meetings in the Gospel Hall here, the people came out good. Attendance and attention was maintained right through. **Baldwinton, Sask.** A good work is carried on here by our brother **A. Sinclair** and wife by gathering in the village children in a small building once a week to be shewn God's way of salvation, and the need for it. **Winnipeg** Conference was good. Practical and searching ministry by **R. J. Dickson, R. Telfer, H. Fletcher, F. Watson** and **J. Rae**. **F. Watson** is working the Tent in the suburbs of **Winnipeg** as the Lord leads. **W. Ferguson** and **W. Wark** are at work with the Bible Carriage, preaching in the open-air, schoolhouses, and halls, or wherever opportunity occurs in isolated and difficult parts. Prayer is asked for **A. L. Ritts** now lying ill in **Seattle**. A few letters of loving sympathy would cheer his heart in the day of seclusion. Address, 2144, 8th Ave, W. Seattle, Wash., U.S.A. **Mr. Ben Bradford** has been visiting **Niagara Falls, Ont.**, with interest. **Alexander Livingstone** visited **London, Ont.**, recently. **Rowland Hill**, late of India, has been ministering acceptably in **Maranatha Hall, Toronto**, during June and July. **Charles Innes** has been visiting **Flint** and **Detroit**. **T. Baird** since arrival in Canada has ministered in **Hamilton** and in **London** and **Arkona**. **Rowland Hill** of

London, Ontario, with Mrs. Hill and Dorothy are now on their way to New Zealand and Australia. Our brother's visits to the British West Indies have been greatly appreciated in the past. W. Wilson, C. O. Bowen, and J. Smart have recently concluded a visit of a month to **Trail, B.C.**, during which time meetings were carried on nightly, addresses for believers as well as gospel messages being given on most evenings. A number have been saved, several baptized, and others of the Lord's people brought into happy fellowship with one another as a result of this special effort. All of this is surely cause for much thanksgiving. Meetings continue at Lake Ave. Hall, **Pasadena, Cal.**, with good interest. Local brethren take care of gospel meetings. Tom Olson also helps in the proclamation of the Word. Prison camp work continues with encouragement, some of the men professing Christ as their own personal Saviour. This work is carried on by young men of the assembly.

WORLD FIELD.

Mr. A. G. Westacott sends an account of an interesting visit made to **Florence** lately for the Jubilee Meetings in the Vigna Vecchia Evangelical Hall. The gatherings proved to be a time of most happy fellowship, many gathering together under the ministry of God's word. Mr. Westacott, along with many others had the privilege of helping in the ministry, as well as conveying the greetings of British Christians to the saints in Italy. James Lees, Wormso, **Esthonia**, is still having busy times with meetings every night in the villages where there is a good ear for the Word. 13 believers have been baptized of late. Two-day Conference gatherings well attended and good Mr. Kokamagi of Reval helping.

ADDRESSES.

The assembly formerly gathering at Taylor Avenue and Thomas Street, now meet in Hope Gospel Hall, Whitham Avenue and N. Fortieth Street, **Seattle, U.S.A.** Correspondence for Baillie's Causeway Assembly, **Hamilton**, to W. S. Docherty, 25 Duke Street. Correspondence for Rechabite Hall, William Street, **Perth**, West Australia, should be addressed to B. E. Talbot, 45 Florence Street, West Perth. A new assembly now meet at 65 Main Street, **Newton Mearns**, as a result of recent Tent Campaign. Correspondence to Mr. M. Connell, 357 Langside Road, Glasgow, S.

FALLEN ASLEEP.

John McKenzie Barclay, Kilbirnie, aged 68. Saved over forty years ago. One of the first to meet in the Lord's Name with the Kilbirnie Assembly. An able and earnest preacher of the Word. Loved by all who knew him. **Mrs. Agnes Hotchkiss**, Manchester, on July

10th, after long illness. One of the first gathered to the Name in Oakengates, Salop, 45 years ago. Later in Pendlebury. **Mrs. M'Neil**, Bellshill, about six years in assembly, on the 3rd of July, after a lingering illness, nearing the end of which she longed for home. **Mrs. Carmichael**, Govan, aged 70. Saved when a girl. Loved the Lord and His people. Only one week ill. A daughter who has been an invalid for over twenty years is left for whom prayer is asked. Was in fellowship with Craigiehall Street Assembly. **David Ritchie**, Publisher, Kilmarnock. Aged 48 years. Saved when a young man of 20. In fellowship with the assemblies in Waterloo Hall and then Wellington Hall, Kilmarnock. The last 15 years in Prestwick Assembly. Has had rather a serious heart trouble for years but was able to be at business until early in May. The home-call was peaceful and he is now with Christ, which is for him, "very far better." Mr. Ritchie leaves a widow and two children for whom we ask our readers remembrance in prayer. For brief biographical sketch with photo. see this month's "Christian Worker"—John Ritchie, Ltd., by post, 1½d. Mr. Ritchie's homegoing, at such an early age, is deeply regretted, but will in no way affect the carrying on of the business. Some four years ago, when it was not expected he would live beyond a few months, provision was made for this. The various well known Magazines will continue to appear month by month. "The Believer's Magazine," on the old lines with Mr. J. Charleton Steen as Editor. "The Christian Worker" will still have the valued help of Mr. Andrew Borland, M.A., for the Bible Class and Sunday School Notes, and the notes for workers. The Children's Magazines—"The Young Watchman" and "The Little Ones' Treasury" so long favourites in Sunday Schools all over the world, will appear month by month with the usual good clear Gospel matter, well illustrated, and with the Bible Searchings, Acrostics, Text Painting and other features so interesting to all young folks,—several well-known workers among the young helping. The "Gospel Messenger" and "Good Tidings" will continue with nothing but good sound Gospel matter in each. It has been our endeavour to have all these well-known monthlies illustrated in a way that will make them appeal to all. And we believe we have succeeded. They are particularly well adapted for localizing.

Sums received for the Lord's Work and Workers

Sent to Missionaries in Lands Afar and Pioneering Evangelists labouring in needy and neglected places in the British Isles, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation or committee.

Treasury Notes—"The Unsearchable Riches of Christ."

IF the Church in Pergamos deals with that period when she forsakes her Lord and lover and dethrones Him as her Head, and deliberately gives her allegiance to another, and enthrones a Roman Emperor as her lord and head; "Thyatira" brings us to the product of this apostacy, and takes us to the period in which she goes over to papacy and becomes pagan, and acknowledges a mere man, as her spiritual head, and to whom she gives her allegiance in all things spiritual. In dealing with this Apostate Church the Lord approaches her not as Son of Man, or "Son of David," but as "The Son of God." As Son of God He is the life-giving one (see John 5. 25). He is seen in her midst in *terrible* judgment. And He who is the giver and sustainer of Life says, "I will *kill* her children with death." His omniscience is seen in His eyes as a flame of fire, and the righteousness of His judgment is seen in His feet like unto burnished brass. In Pergamos the two symbols used are "Balaam," *i.e.* the devourer of God's people, and the Nicolaitans *i.e.* the victors or lords over God's people. Here the symbol is Jezebel—and the picture is a pagan church venerated with Christianity, which, of course, Rome was, and yet is. She is a teacher of evil doctrine; in Pergamos evil doctrine was held, here it is taught, and children are begotten. She not only teaches, but *seduces* the servants of the Lord; introducing her pagan teaching and getting a following. She is seen as a mother with children. The Lord gave her space to repent but which she had no desire to do, until He has to come in, in judgment and deal with them in extreme judgment, even death. But as in the reign of Jezebel, there was a godly remnant who

had not bowed the knee to Baal. So here in Thyatira we have a godly remnant, mentioned in these letters for the first time, who refused her teaching, and shunned her Satanic depths. These are the victors He exhorts, to "hold fast till He comes." Papacy then craved for and received temporal power over Christendom. To the victor our Lord promises temporal power. Even the power He will in His manifested glory receive from His Father. To-day is the day of His patience. It is the "Sit now at my right hand and I will make thine enemies the footstool of thy feet." Only we must wait, not yet—but soon and sure. This is the time of His rejection outside the camp. Then will be the moment and reign of His glory manifested. When He receives it we too will receive it with Him, the time of which we sing "We will ever reign with Thee, Lamb of God."

His unsearchable riches are the only resources of the godly remnant in a Thyatira time and state—"Till I come" (His rewards being with Him) and I will give him the "Morning Star." The truth of His arrival, and the enjoyment—present enjoyment of Himself as the "Morning Star" would be some of these unsearchable riches laid up for them that love Him and having Him, kept them true and faithful. Those who see "The Star of the Morning in Nature" have to keep awake to see it so also in the spiritual realm, and thus their waiting and looking for Him whose coming to faith is so very imminent, keeps them in conditions such as are described in the Thyatira Apostacy, keeping them pure even as He is pure.

May our meditation on His coming have a similar affect upon all who not only hold it, but are held by it.

J. C. S.

A Sinless Saviour.

By JOHN LANYON, FLEMINGTON.

THE threefold cords of Scripture are of tremendous interest to all saints who will take the time to search them out. Generally you will find that these truths are joined the one to the other, yea more, interwoven; for surely a cord conveys that thought. It is in connection then with one of these threefold cords I want to say a little. Although these three statements are each found in different epistles, yet it will clearly be seen even on quotation how necessary they are the one to the other. Let me draw your attention then for a few brief moments to following threefold cord encircling the Lord Jesus.

First. 2 Cor. 5. 21: "He knew no sin." A perfect knowledge.

Second. 1 Peter 2. 22: "He did no sin." A perfect practice.

Third. 1 John 3. 5: "In him is no sin." A perfect nature.

Now surely three more vital truths could not claim our attention; do they not sum up everything? are they not the pillars of the faith? and which of them could be dispensed with without gravely reacting on the others? Yea they are indispensable to each other. See! He did no sin for he did not know it, He did no sin for it was not in Him.

A Man without a taint of sin,
Spotless, pure, without, within;
Could ever one with Him compare,
Among Elohim's sons so fair?

—See Heb. 7. 26.

HIS KNOWLEDGE. Let us look at them in their order. Think of His knowledge as to the works of His own hands in *creation* of which a vivid discription is given in Job

38.-41. Then the wonderful knowledge He must have displayed of His Own written *revelation* to those wondering disciples on the way to Emmaus, as He expounded unto them *in all* the Scriptures the things concerning Himself; and later on to again ravish their *hearts* (as the knowledge of Him ought to do) by a fresh exposition from the law of Moses, the psalms and the prophets. Yea, in creation, in revelation, and in redemption His knowledge was infinite. Yet when it came to sin (that which John terms as lawlessness, that which God hates with all the strength of His being) we ponder these remarkable words of the Spirit through Paul. "*He knew no sin.*" Such words are indeed past finding out. Well may the cherubims veil *their* faces and cry "Holy, Holy, Holy is Jehovah of hosts the whole earth is full of His glory" (Isa. 6. 3, with John 12. 37-41).

"A SINLESS LIFE." Think of the days of His sojourn here in this guilty and defiled scene! From Jordan to Calvary. How busy about His Father's business (a healthy lesson to study when we compare 1 Thess. 4. 11; Neh. 13. 30; etc). How unwearied in well-doing. What compassion He had for the souls of men, yet never for a single moment countenancing their sin. What a life He led as none other ever did or ever could. What works He did as none other ever did; misunderstood, misjudged, mis-called, blasphemed, rejected, despised and last of all but by no means least, hounded out of the world His Own hands had created. Need we ask why, "What evil hath He done?"

Yea they could not find cause, why?

"He *did* no sin."

HIS NATURE. (Comp. 1 John 3. 5 with Isaiah 53. 9). Now we come to the last

statement, "In Him is no sin," and here we must approach with unshod feet, for the place whereon we stand is thrice holy ground." Just as the holiest of all was veiled from prying eyes and only open to those with authority and then, only at *appointed times*. So in like manner must we deal with this Scripture, heeding the warning of old (yet most needful to-day) "lest they break through to gaze," for this is not a truth to approach in the mere spirit of sightseeing.

If in knowledge and in practice He was the supreme delight of the Father, what was He in *nature* but "that Holy Thing" a fit place for the Spirit to permanently dwell in, and when the fires of Divine wrath exhausted themselves upon Him in the thick darkness of Calvary they left Him as pure and as holy when they finished as He was when they began; save for the iniquity Jehovah made to meet upon Him. Yea as the inwards of *that* Lamb were searched by the flames of Divine judgment, bright and clear as the noonday sun this truth shone forth:—"In Him is no sin."

Well may we sing, and sing with a spiritual understanding,

"O why was He there as the bearer of sin,

If on Jesus my guilt was not laid?

Or why from His side flowed that sin cleansing blood,

If by dying my debt has not paid?

What shall we say then to these things? Is it not a fitting answer to reply in the language of 2 John 2. 10: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him greeting." It is not that we have been dealing with a small matter, nay, far from it. Our consideration has been concerning the strongholds or foundations of the faith.

"The Redeemer."

NOTES OF AN ADDRESS.

BY HENRY STEEDMAN OF BROXBURN.

JUNE 16TH 1927.

Please read Isa. 54. 5; Job 19. 23-27;
Acts 7. 35; Heb. 2. 14, 15.

THE English word Redeemer does not appear in the Authorised Version of the New Testament. It occurs once only in the Revised Version, see Acts 7. 35 margin, where the Greek *Lutrotēs* is translated "Redeemer." The Authorised Version and the Revised Version both give "deliverer" in the text. Redeemer is the correct word. But the word is used here about Moses. It is never once used by the Spirit in New Testament, when the Lord Jesus Christ is the subject.

Lutrotēs is the Greek word used in the Septuagint, to translate the Hebrew word *Goel*, which word is translated in Authorised Version.

KINSMAN, Ruth 3. 9; *Redeemer*, Isa. 54. 5; Job 19. 25; Psa. 19. 14.

AVENGER and *Revenger of blood*, Num. 35. 12, 19. Hence it is a very comprehensive word, rich in meaning and deeply significant.

Compare these three words with Heb. 2. 14, 15, R.V. note margin.

(1) KINSMAN—"Since then the children are sharers in blood and flesh, He also Himself partook of the same."

(2) AVENGER—"That through death He might bring to nought him that had the power of death, that is, the Devil";

(3) DELIVERER—"And might deliver all them who through fear of death were all their lifetime subject to bondage."

(1) Carefully observe the accurate and correct reading of the words—"flesh and blood" as given in Heb. 2. 14, R.V. margin, namely, "blood and flesh." The only other place in the New Testament, where they are found in this order "blood and flesh," is in the Greek in Eph. 6. 12; also in margin of Authorised Version Eph. 6. 12. In both of these passages the writer refers to human-kind, and not to humanity as it is sin-cursed, death-doomed and subject to divine judgment.

The Lord Jesus Christ is unique as to His manhood. He is "holy," and "incorruptible," and He "only hath immortality." As for these read Luke 1. 35 R.V.; 1 Tim. 1. 17, R.V.; 1 Tim. 6. 16. "This man" . . . "whom God raised up saw no corruption," Acts 13. 37, 38.

(2) AVENGER. This word takes us back to Num. 35.; Josh. 20, etc. It is written in Num. 35. 19, 21, "The avenger of blood himself shall slay the murderer: when he meeteth him he shall slay him." Apart from going into details, remember the words of the Lord Jesus Christ (the avenger) concerning the devil (the murderer) as found in John 8. 44; compare 1 John 3. 8. Thus "the seed of the woman" having "come out of (*ek*) a woman" (Gal. 4. 4; Greek) "bruised" or "crushed" himself has rendered powerless the greatest foe of God and man, that is, the Devil. Having met "the murderer" He slew him. The "stronger man bound the strong man." "The prince of this world hath been judged." "The age to come whereof we speak" is destined to be under the dominion of the conqueror. Heb. 2.

(3) THE DELIVERER "taketh hold of the seed of Abraham." He is now "succouring the tempted," "sympathising with us in all

our "infirmities." "He lives after the power of an endless (indissoluble) life." "He is able to save to the uttermost them that draw near unto God through him." Thus "many sons are being brought to glory."

Now please read Job's personal, confident testimony. Job 19. Job a wonderful character, possessing wonderful knowledge, said wonderful words. These are words worthy of being "written" yea, "printed in a book," yea more, "graven with an iron pen and lead in the rock for ever." Thus Job desired his words to be memorialised and immutably preserved for others—for us—for me.

"For I know that my Redeemer liveth." So Job's hope is to "see" Him, to "behold" Him.

Soon shall this groaning creation be delivered from the bondage of corruption into the liberty of the glory of the children of God. Ourselves also await complete redemption. All shall redound to the praise of Him who is the kinsman, avenger and redeemer.

"There shall come . . . the Deliverer." Rom. 11. 26.

Selected Fragments.

Words chameleon-like take their colour from what they touch. Not their derivation, but their use. To be guided by derivation is like accepting a man on a character 60 years old. Words are the counters of wise men, the money of fools. In translating the sacred Hebrew into Greek, the Rabbis could only take up some of the counters to hand and stamp them with a higher value. (See Psalm 90. 2).

"Death hides but it does not divide
Thou art but on Christ's other side.
Thou art with Christ and Christ with me,
In Him I still am close to thee."

God's Roundabouts.

2 Kings 6. 17; Psa. 34.; 125. 2; Zech. 25;
Job 1. 10.

Over—Deut. 32. 11.

Under—Deut. 33. 7.

Around—Psa. 125. 2; Psa. 3. 3.

Before—Isa. 52. 12.

Behind—Isa. 52. 12.

My God what e'er Thy love demands
Take at Thy willing servant's hands,
Accepting from a grateful heart
Thy Kingdom's dues; Thy children's part.
The gold, and silver are not mine
I only offer what is Thine.—1 Chron. 29. 14.

Leading.

Thou hast enough to pay thy fare, will that be
so.

But thou should'st know, does thy God send
thee there

Is that all to pay the fare?

There is many a coin flung lightly down,
Brings back a load of care.

It may cost what thou knowest not
To bring thee home from there.

'Tis easy enough to be pleasant

When life flows along like a song,
But the man worth while, is the man who will
smile

When everything goes dead wrong.

For the test of the heart is trouble
And it always comes with the years,
And the smile that is worth the praise of earth
Is the smile that comes through tears.

Opinions are ideas that men hold.

Convictions are ideas that hold men.

The best way to mark your Bible, is to let
it mark you.

Son of God Thy Father's treasure

He yet gives Thee all to me,

Angels vainly toil to measure

What I have in having Thee.

Grace so vast, bewilders heaven

God to me His Christ has given

Jesus Saviour Thou art mine.

Discipline in the Assembly ;

ITS USE AND ABUSE. Second Paper.

By W. J. M'CLURE.

THE OBJECT OF DISCIPLINE. *First.* The name of our Lord Jesus Christ is linked up with the assembly, He is the One to who the assembly is gathered, and allowed sin brings a reproach on His name, and in judging sin and carrying out discipline, we proclaim the righteous character of the Head of the Church. As in the past with Israel, and now in the Church, always, it will be true, "Holiness becometh thine house O Lord for ever."

Second. Discipline is meant for the recovery of the sinning one. Indeed in each place where we have either internal discipline or the putting away from the assembly, the object clearly is the restoration of the one so dealt with. It was never intended by God that it should be vindictive, though alas it can easily become that with us. One fears that the failure to apprehend this is too general.

If the sin to be dealt with is some moral lapse, which even the world would condemn, then there is the tendency to think and speak of the shame that has been brought upon us, rather than the reproach which has been brought upon the name of our Lord Jesus Christ, which ought to be our chief concern.

Then again, there is our attitude toward those under discipline. There is just the danger that once out of the assembly they cease to be objects of our solicitude. May this not, at least partly, account for the fact, that so many are never restored to the assembly? Instead of making them feel that they are welcome to the meetings for

the ministry of the Word, where their conscience may be reached and restoration to the Lord and His people brought about; often the frigid bearing of those who take the place of shepherds, the averted face and refusing the ordinary courtesies extended to the unsaved, chills any desire on the part of the poor backslider for restoration. Such an attitude on the part of those who profess to care for the assembly, is tantamount to a notice to keep away.

We have known where a difference of judgment and failure to accept a decision rendered by some company of Christians hundreds of miles away, was sufficient to divide a family, so that the members could not share the same meal together, a course of conduct as unscriptural as it was un-Christlike.

The only thing which can justify such an attitude towards one under discipline, and which makes such an attitude imperative, is where they continue in the sin for which they were judged, whether that is the practice of moral evil or holding some blasphemous error as to the person of our Lord, or foundation truths. See 1 Tim. 1. 19, 20; 2 Tim. 2. 17, 18; 2 John 9. 10, 11; and 1 Cor. 5: 11. Our course is very clear in this case, and in loyalty to Christ as Lord we must keep it.

Another very common danger against which we would utter a word of warning, and that is nullifying the discipline of the assembly by unduly fraternizing with one under discipline as if all were right. To keep up social intercourse with the excommunicated, even with the best of intentions is injurious to that one, and may foster the idea that the discipline was excessive, and that all did not agree with it. In the case of members of a family, it is very different.

God never meant discipline in the assembly to set aside earthly relationships. But much grace and wisdom is needed to maintain a correct attitude, fulfilling the obligations attaching to father, mother, brother or sister, husband or wife and yet not compromising the truth of God. It is no doubt a difficult position to be in, but God can and will give grace to walk in it to His glory.

THE WORD OF GOD IN DISCIPLINE. It is a great thing to have learned, that the assembly is not like a society of the world, which can make its own bye-laws, and to expel a member they only need a majority. The Word of God must settle everything, and any discipline which is not in accordance with the Word is not sanctioned by God, and cannot command the respect and adherence of believers. In a case of putting away, a brother was once asked what Scripture they had acted on in dealing with that person. The reply was certainly very startling. "We did not need any." I suppose by that he meant that they all were agreed as to putting him away. Another case came under our notice some time ago, it was the case of an old and very gracious brother, who had broken bread in a meeting from which a number had gone out and set up another table. When he came to his home town he was informed that he had cut himself off, and was not allowed to break bread. The leading preacher remarking, "We have got him now where we want him." As to discipline, only for the seriousness of it, we might say it was a joke. More especially as those two assemblies are now united, but we never heard that the action in excommunicating that dear man has been revoked. But it and many others will be at the Judgment Seat of Christ.

(To be continued).

The Epistle to the Romans

BY J. M. DAVIES OF INDIA.

Romans Chapters 12-16.

PRACTICAL AND HORTATORY.

THE SERVICE AND WALK OF THE BELIEVER
AS TYPIFIED IN NUMBERS.

AFTER doctrine comes duty; after revelation come responsibility; and after principle comes practice. The Sun descends millions of miles to open a flower, so the highest Christian doctrine is to affect the lowliest Christian duty" (Griffith Thomas).

With chapter 12 we enter on the practical section of the epistle with its exhortations bearing on the life of the believer in its various relationships.

On the chart it is compared to Numbers, the book that records the pilgrim life of Israel. The service of the Levites and the walk of the redeemed people through the waste howling wilderness with its scorpions and serpents, its constant need and ever recurring temptations as recorded therein finds their fitting complement in these chapters.

THE BELIEVER AS A PRIEST AND LEVITE.
12. 1-16.

After the numbering of the people and the will of God as to their relative position around the Tabernacle was revealed, we have in chap. 3 the presenting of the Levites before Aaron the Priest that they might minister before him. (Num. 3. 6) followed by directions as to their respective service in the camp (chap. 4). They are first seen at the altar, brought near and presented, afterward serving in connection with the

Tabernacle (Num. 8. 13-15).

This is the order of Rom. 12. In vv. 1-2 we have the claim of the Cross we shall be able to discern the will of God and serve in the congregation of His saints as described in vv. 3-16.

AT THE ALTAR.

"I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice——"

This is the first of three exhortations found in these last chapters.

12. 1-2—To an unreserved *presentation* an utter abandonment to the will of God.

15. 30—To an agonizing *intercession*.

16. 17—To an uncompromising *separation*.

In the offering up of Isaac (Gen. 22.) we have the dual aspect of worship. While it is true that Abraham offered up Isaac it is also true that Isaac presented himself, a picture of the one who offered Himself without spot to God, and a fit illustration of Rom. 12. 1. One fears lest we too easily lose sight of this aspect of worship. Present your bodies a living sacrifice—which is your reasonable service, your intelligent service, or logical act of worship. A consideration of the passages where the word rendered "service" is found reveals that it is priestly service that is referred to. (See Heb. 8. 5; 9. 1, 6, 9).

The man, who like Abraham, glories in the gift of God, should also, like Isaac, recognise the claims of the Cross on his life by an absolute abandonment of himself to God, by an unqualified presentation of his body. If this was so there would not be the pampering of the body on the one hand or the desecrating of it on the other. It should make the believer a non-conformist in real-

ity, walking in separation, a true Nazarite to God. This will be followed by the transformation (Matt. 17. 2; 2 Cor. 3. 18) the "metamorphosis" through the inward man being renewed day by day by the reading of the Scriptures, and the beholding of the Glory of the Lord as revealed therein. Who has not wondered at the "metamorphosis" of the caterpillar into a butterfly. The creeping grub, perforce earthly, changed into a thing of inimitable beauty and enabled to fly—all because of the transformation that went on in the secret of the cocoon. And is it not written for our admonition that "they that wait upon the Lord, they that dwell in the secret place, shall renew (or change) their strength, they shall mount up with wings as eagles."

The Levite on the very threshold of his life of service for God was presented to Aaron, and only afterwards was given his work. The Levites did not enter upon their ministry without this definite step, and if we are to know the will of God for us, there must be the presenting of our bodies. It is impossible to discern or prove (Luke 12. 56; 14. 19), what is God's will for us without it. This is very important for in vv. 3-8 we have a list of the various ministries in the church of God. The word translated "present" is rendered "stand" in Luke 1. 19, and finds a fitting illustration in Gen. 18. 8. As Abraham's heavenly visitors sat to eat, he stood by in readiness for any service.

The fulcrums on which the Apostle turns his levers are remarkable. "The mercies of God" "The grace given unto me." These constitute his authority. He does not command, he beseeches.

IN THE CONGREGATION.

Not only is the church of God in its

entirety spoken of as the "body of Christ" each local assembly is such, a representation, a miniature of the whole. As the body is one there should be *unity*. As there are many members, and all have not the same function, there will be *diversity*. And as all are members one of another there should be *harmony*. There is no room for the present day clergy-man—Pastor here. The manifestation of the Spirit is given to *every man* to profit withal. Furthermore there is no *office*, no official position in the church. Each member has his own function, his own work. Anyone in search of an office or official position should seek for it in politics rather than in the church. If these gifts are to be exercised without friction, there must be no undue importance laid by the individual on his own peculiar gift or ministry. Pride of gift will degenerate into the prostitution of it for self-aggrandisement or financial advantages! Hence let us be liberal in our indulgence in sober thoughts as to our responsibility to the Head and to the other members. "Think soberly."

Being members one of another, be kindly affectioned one to another; in honour preferring one another; being of the same mind towards one another. "What estimation you make of yourself, make also of your brethren" (Syriac version vv. 16).

Verses 6-8 detail the gifts and how they should be exercised in the church. Seven gifts are referred to, the sign gifts being omitted. Verses 9-16 contain injunctions of a more general character dealing with christian conduct and the relation of believers to one another. The aptness of the exhortation in each case is remarkable, as for instance:

"Let love be without hypocrisy."

"Given to hospitality." The word for "given" is again used in the next verse. "Bless them which *persecute* you." How little of this pursuing of this hospitality there is. Is it in danger of being substituted by an official hospitality, someone paid by the assembly to show it?

THE BELIEVER AS A PILGRIM.

(12. 17; 15. 16).

The claims of the Cross once owned and bowed to will constitute the believer a pilgrim and a stranger. As such he is considered in this section.

1. *His Goings.* The Psalmist could say "He has established my goings while at the same time finding it necessary to pray "Keep me O Lord, from the hands of the wicked who have purposed to overthrow my goings." The walk of the believer is considered

(a) In relation to the world. (12. 17-21).

Hitherto we read of "one another," now we read of "to no man" "all men" "thine enemy." The Christian is not a Simon Sylotes spending his days in a vain hermit life. He will come into contact with the world around. As all men have not faith he will receive evil at the hands of some, he will be persecuted by others, and some may make him the object of their bitter hatred and enmity. Then he will need to exercise patience and grace, rendering evil for evil to no man, and seeking to live peaceably with all, and ministering kindness to his enemies, thus heaping coals of fire on him, while giving no cause for reproach by providing for honest things, by seeking to make an honest livelihood in the sight of all men. As vengeance is the Lord's, he should seek grace to imitate his Lord who, when He was reviled, reviled not again, but committed Himself to Him that judgeth

righteously, leaving us an example that we should follow in his steps.

(b) In relation to the state (13. 1-7).

In a day when disobedience to constituted law and order is so prevalent, this section is important to every true believer, especially when it is remembered that this was written at a time when Nero, one of the basest of men that ever ruled, sat on the Imperial Throne. Resisting the power means resisting the ordinance of God. He that resisteth will receive to himself damnation. Of necessity this is not the damnation of hell, but the condemnation of the Magistrate. The minister of State is a minister of God and the Christian is to be subject for conscience sake. (ver. 7). Four things are specially mentioned. Tribute, custom, fear and honour.

A section like this however needs to be considered in connection with others of a similar nature, for there are occasions when the child of God must, for conscience toward God, refuse to obey the edicts of men. The young men in Babylon were commanded to bow to the image; Peter and John were prohibited from speaking or teaching in the Name of Jesus; whereas in a coming day the false prophet will seek to cause all men to worship the beast. In each of these cases where obedience to man would contravene the plain precepts of God that are binding on His people, the path of the believer is clear. "Whether it is right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things we have seen and heard." Come what may the young men would not worship the image, and the Apostles must preach. Hence in each case we have the seal of God's approval on their action, as also in the Revelation.

(c) In relation to his neighbour (13. 8-14).

"Owe no man anything" a very simple but pointed command. Would that it were carried out by all Christians, for in India especially, the question of debt is a very serious one. It is an uncommon thing to find anyone not in debt. In fact there is a proverb in certain parts which says that if a man is not in debt, it is because he is not to be trusted!

The Gospel of God demands, and the inward dynamic it supplies should enable the believer to live above reproach, whether it be in financial matters (ver. 8) or in personal and social matters (v. 13). That which the law demanded but could not empower the individual to perform should be the natural sequence of the love of God having been shed abroad in our hearts by the Holy Ghost. Love worketh no ill. On the contrary it should propel the believer as with a divine urge to seek his neighbour's blessing and salvation. And this in view of the Lord's near coming. Our salvation is nearer than when we believed. "We nightly pitch our moving tent a day's march nearer home," pitching our tent toward the sunrising (Num. 21. 11). The coming of the Lord will bring to an end the weary pilgrimage. During His absence it is night to the believer, albeit it is the "Day of Grace" to the world. Though it is night to the believer, he is to walk as in the day, walking in the light.

Seeing the night is far spent and the day is at hand, it is high time to awake out of sleep. "Sleep is for sons of night," yet we are not without examples of "children of the day" who have slept with most serious consequences. Noah slept—his son was cursed! Samson slept, his locks were shorn;

his Nazariteship lost and power gone. Abner slept when, as a steward, he should have been guarding Saul. Peter, James and John slept on two occasions, thereby missing the conversation regarding the decease to be accomplished at Jerusalem and the "fellowship of His sufferings" when in agony He prayed in the garden. *Only when they were awake did they see his glory.*

"Let us cast off the works of darkness"
—the old dress.

"Let us put on the armour of Light"—
the new one (Exod. 13. 21).

One of the believers here was bitten by a cobra last night while walking home. But for the goodness of God it would have proved fatal. Had he been armed with a light he would have been able to avoid the snake.

"Let us walk honestly," walk with grace, walk as gentlemen avoiding—
Rioting and drunkenness—Public sins that plunder the peace of the community;

Chambering and wantonness—Personal sins that undermine the peace of the home.

Strife and envying—Social sins that commit sacrilege of the peace that should garrison the heart of the individual and the fellowship of the saints.

These stalking giants, sons of the giant of Gath, must be assiduously kept away by putting on the Lord Jesus Christ, and taking no forethought for the flesh to fulfil its lusts.

In this connection it is helpful to note what the believer is to put on. (1) "Christ" Gal. 3. 27. (2) "The New Man" Eph. 4. 24; Col. 3. 10. (3) "Christ-likeness" Col. 3. 12. (4) "The power of the Holy Ghost"

Luke 24. 49. (5) "Armour" Rom. 13. 12 Eph. 6. 11-14. 1. Thess. 5. 8. (6) In the future—"Immortality!" 1 Cor. 15. 53.

(d) In relation to his weak brother (14. 1—15. 16).

Questions continually arise between believers demanding mutual consideration, which emphasises the need of familiarity with these Scriptures, and submission to the principles therein given.

Principles that had guided them in the past were variously affecting the component parts of the assembly. Converts from Judaism were reluctant to give up their scruples founded upon the law of Moses regarding meats and holy days.

It is not a question of how to deal with any one who is in error in regard to any of the vital truths of the Gospel or the Person of Christ but of how to walk charitably to those who differ on questions where liberty of conscience must be recognised, each one being fully assured in his own mind.

Things that make for peace, and mutual edification must be pursued, or else differences will increase and division will ensue to the detriment of the testimony and the dishonour of the Lord.

GRACE (vv. 1-12)

to accede to our brother the sincerity of desire to walk as before God that we think we have, will save from a censorious critical spirit that would urge inefficient hands to remove the mote from a brother's eye without removing the beam from our own. Grace to deal drastically with oneself, and gently with one's brother, granting him the privilege of the liberty of conscience before God that we desire ourselves. Grace to remember that we are not our brother's master, that no one lives to himself, but is

directly responsible to the Lord alone, who is able to **make him stand** and to whom he must **give account**.

Grace and peace are vitally united, therefore in the interest of peace may "great grace" be upon us.

"HE TOLD ME ALL THAT EVER I DID."

She left her waterpot and ran
The wonderful tale to tell
Of the living water, and the Man
Whom she met at Jacob's well.

"I found Him wearied," she said, "and lone
Beneath the shadowing tree,
And in a sweet, heart-thrilling tone
He asked a drink from me.

"Then He spake of water to quench the thirst
From a living well unseen;
But when I asked it, He showed me first
What a sinner I had been.

"He told me all that ever I did—
Each act of my life lay bare—
O nought from His searching gaze was hid
As I stood before Him there.

"I owned Him a prophet, and asked Him
where
True worship could be giv'n;
But my life and my worship He show'd me
were
Alike unfit for Heav'n.

"Messiah's coming,' I said—'is nigh—
And then we shall all agree;
And with heavenly sweetness He answered, 'I
That speak unto thee am He.'

"And I know it is true, for a power divine
That moment my spirit freed.
I believe! I believe! Yes, I claim Him mine,
For He meets my deepest need.

"Come, see! in my bosom can not be hid
A blessing so unpric'd;
He told me all that ever I did—
O, say, is He not the Christ?"

Before the Reign of David.

BY ERNEST T. TARRANT, FOLKSTONE.

THE period between the departure of Joshua and the reign of David, bears resemblance to that between the ascension of the Lord and his return.

In both periods the people of God are without visible headship. Until Saul was given Israel at their desire, God was their only "King" (Judges 21. 15; 1 Sam. 12. 12), as Christ is now invisibly the head of the Church (Eph. 1. 22).

Another resemblance is found in a prominent association from among the Gentiles with the line connecting with David. Ruth, the Gentile bride, has evident importance by the allotment of a separate book for the narrative; whilst in the present dispensation God is visiting the Gentiles "to take out of them a people," and "after this,"—as occurred after the episode of Ruth,—matters relating to David come into view (Ruth 4. 17-20; Acts 15. 14-16).

Further counterpart is apparently found towards the end of the present dispensation, and therefore the record of the terminative years of the period for Israel under review, as given in the first book of Samuel, is of timely interest.

In the opening chapters, the introduction of the child Samuel, before the critical times are disclosed, is illustrative of those providential anticipations against human need which encourage faith. More than Hannah reared was involved in her son, as more than the mother of Moses knew underlay his preservation (Acts 7. 17, 20). And to find later that He by whom "the world was made," was "in the world" and even Bethlehem "knew him not" (John. 1. 10; Luke 2. 7), is the supreme example of

a timely provision (Gal. 4. 4) unobtrusively made.

How silently, how silently the wondrous Gift
is given!

So God imparts to human hearts the blessings
of His heaven.

Whilst Samuel is yet a boy there is evidence that the times are critical. The very priests with whom he is reared display such failure that he is warned of impending judgment (1 Sam. 3. 2). The sons of Eli are in prominence, and these

PRIESTS INCUR DIVINE DISPLEASURE

both in connection with personal character, and official conduct. Eli is involved with his sons in that he "restrained them not" (3.13), and he is further told "thou honour-est thy sons above Me to make yourselves fat with the chiefest of all the offerings" (2. 29). For some time also it would appear the priesthood had proved unfaithful (*e.g.* Judges 17; 1 Sam. 2, 35).

The gravity of this was accentuated by the special need on the part of the nation for a faithful priesthood in the absence of a visible King. The priests provided for access to God, and to an extent for guidance from Him, by special revelation or through the Mosaic law. With such provision properly functioning every man would not be left to do "that which was right in his own eyes" (Judges 21. 25) without direction,—as, at the present time, there is sufficiency for the direction of the people of God implied in the commendation, "to God, and to the word" (Acts 20. 32).

For the priests to discourage Israel, therefore, and to produce such effect that "men abhorred the offering of the Lord" (1 Sam. 2. 17), was of vital consequence to the nation.

In principle the examples under notice have warnings for christians as to the need for purity of life, and for fidelity in the administration of gifts of present-day character.

Call for personal life consistent with membership of an "holy priesthood" is emphasised both by the modern tendency to challenge restraint, and by the assumption increasingly fostered in Christendom that priesthood applies only to a minority, whereas every Christian without exception is a "priest" (1 Pet. 2. 5, 9; Rev. 1. 6).

And concerning administration, whilst offerings to-day are of different nature to those so wilfully perverted by the sons of Eli, an equal integrity should surely characterise those who administrate such monetary gifts, or who come into trust with buildings given as "unto the Lord" and for furtherance of "sound doctrine." Faithfulness is "required in stewards" (1 Cor. 4. 2); but the extent to which diversion from an original intention may proceed is graphically portrayed by the Lord in the case of the temple,—“My house” (Isa. 56. 7), became in stages; “a house of merchandise” (John 2. 16); “a den of thieves” (Matt. 21. 13); and, finally, “Your house” (Matt. 23. 38).

The “desolate” house in consequence, although nevertheless still occupied with imposing ritual, was a repetition in principle of the “Ichabod” experience of Israel when they lost the ark of the covenant (1 Sam. 4. 21-2); and will not the “great house” of Christendom be left desolate in proportion as Laodicean characteristics prevail (Rev. 3. 20).

When Samuel came into activity as a reformer (1 Sam. 7. 3), revival was seen in Israel. This experience was singularly

bright in contrast to succeeding history, and similar bright contrast is found both in the time of Josiah before the captivity (2 Kings 23. 25), and in the Church of “Philadelphia” before that of “Laodicea” (Rev. 3).

The favour which accompanied Samuel could be summarised in the word “Eben-ezer” (7. 12). He had been established as a “prophet” (3. 20), as well as priest and judge; and “the hand of the Lord was against the Philistines” all his days (7. 13). The more remarkable therefore is the demand within his lifetime for a King (8. 5).

Crumbs From His Table.

Three Conditions of Soul in Psa. 63.

“My soul thirsteth for Thee” (v. 1).

“My soul shall be satisfied” (v. 5).

“My soul followeth hard after Thee” (v. 8).

Things It Pleaseth God to Do.

“To bruise His Son” (Isa. 53. 10).

“To make all fullness dwell in Him” (Col. 1. 19).

“To save them that believe” (1 Cor. 1. 21).

For The Name.

“Forsaking all for the Name” (Matt. 19. 29).

“Going forth for the Name” (3 John 8).

“Labouring for the Name” (Rev. 2. 3).

“Ye in Me”—The Believer's Position—John 14. 20.

“I in You”—The Believer's Power—John 14. 20

A Threefold Cord.

Chosen by God the Father (Eph. 1. 4).

Redeemed by God the Son (Eph. 1. 7).

Sealed by God the Spirit (Eph. 1. 13).

Christ the Girded Servant.

In the Upper Room, Past—John 13. 4.

In the midst of the Church, Present—Rev. 1. 13

In the Glory, Future—Luke 12. 37.

Bible Margin Jottings.

“Every whit made Clean” (John 13. 10).

“Every whit made Whole” (John 7. 23).

Faith Growing (2 Thess. 1. 3).

Hope Abounding (Rom. 15. 13).

Love Increasing (1 Thess. 3. 12).

Atonement.

By E. W. ROGERS OF WALLINGTON.

UNDER the item of "Atonement" in a famous Encyclopædia the following remarks appear:—

"Atonement is the name given in (English) Christian theology to the work of Jesus Christ as the Saviour of sinners. The word occurs only once in the New Testament (A.V. Rom. 5. 11 and there the more correct rendering is "reconciliation" as in the R.V.); another important Biblical term is propitiation. It is common, however, in the sacrificial language of the Old Testament law; and the New Testament looks back to that language when it treats the death of Christ as a sacrifice—and an atoning sacrifice."

This statement is good.

What the "work" is to which the comment refers, whether it is His life, or His death only, or both combined, we shall ascertain later, but whatever the way, the Person Who effected atonement is our Lord Jesus Christ.

The passage alluded to in Romans 5. 11 is interesting as showing an earlier use of the word "atonement." Actually the word rendered in the A.V. "atonement" should read "reconciliation" (as given in the R.V. and all good translations). The matter is not disputable, though it is interesting to enquire why the scholarly translators of the A.V. used the word "atonement" there instead of "reconciliation." When they translated, the word etymologically meant at-one-ment (a meaning which it does not possess to-day) and it will readily be seen that "at-one-ment" being equivalent to "reconciliation,"

the translation then made was correct. The English language has changed in its meaning of this word, as in the case with other words, since the production of the A.V.

In confirmation of this we may cite Archbishop Trench:—

".....from the fact that the word 'atonement' by which our translators have rendered 'katalage' on one of the four occasions upon which it occurs in the New Testament, namely Rom. 5. 11 has gradually shifted its meaning. It has done this so effectually that if the translation were now for the first time to be made, and words to be employed in their present sense and not in their past, it is plain that it would be a much fitter rendering of 'Hilasmus,' the notion of propitiation which we shall find the central one of this word, always lying in our present use of 'atonement.' It was not so once; when our Translation was made it signified, as innumerable examples prove, 'reconciliation,' or the making up of a foregoing enmity; all its uses in our early literature justifying the etymology now sometimes called into question, that 'atonement' is 'at-one-ment' and therefore—reconciliation; and consequently then, although not now, the proper rendering of 'katalage.'

Indeed, a reference to a good dictionary will show the verb "atone" to be compounded of "at" and "one" often found in such phrases as "to be at one"—"to set at one," and its meaning is given as "to agree or accord; to make reparation, amends, or satisfaction as for an offence or crime; to expiate; to answer or make satisfaction for; to reconcile, as parties at variance."

The reader has but to spend a few moments in considering these various meanings in relation to the Cross of Christ to

discover what a wondrous work it is: it is the basis of the reconciliation of the sinner to God; it is the means by which the damage of sin has been undone; where satisfaction has been made both for God and for the believer; it is there where expiation for man's guilt was accomplished; and the Sinless Lamb of God answered for, and made satisfaction in respect of, the guilty and condemned sinner.

But it is not from a word dictionary that we can discover the Bible doctrine of the Atonement, though it is ever necessary to be assured that we rightly understand the meaning of any English term we employ.

A comprehensive view of the matter is to be obtained by a consideration of the various Hebrew and Greek words employed, and the way they have been translated into English, and the circumstances of their occurrence.

This we will do, but before embarking thereon it may be observed that, perhaps the

CLEAREST TYPE OF ATONEMENT

is to be found in Gen. 3. where the word is not actually used. The guilty pair had attempted to cover themselves with aprons of fig leaves, which covering was both inadequate and corruptible; but God in His mercy replaced them with coats of skin, which were both sufficient and durable. From whence was the "skin" obtained? Was it not the result of the death of an innocent victim which occurred in the interests of the guilty pair? Here is substitution and atonement.

For the Hebrew word "kaphar" translated "to make atonement" actually means "to cover," and wherever atonement is found in the Bible a covering of one sort

or another is in view. In Genesis 3. the "covering" was of man's nakedness from the searching eye of a holy God, and of the person from the wrath of a righteous God. This covering was provided by death and that the death of the guiltless. Could type of the Cross and its wondrous issue be clearer?

But a little closer investigation reveals the fact that this Hebrew word "kaphar" is used in a variety of ways in the Old Testament.

In Gen. 6. 14 this verb occurs—

TRANSLATED BY THE WORD "PITCH," and the circumstances are illuminative considered typically. The "windows of the heaven were opened" and "the fountains of the deep were broken up" and the ark was exposed to the fury of both. But Noah and his, inside that which by faith he had "pitched," were effectively covered from both. The "windows of heaven" doubtless tell of the wrath of God, and the "fountains of the deep" speak of the malice of men, whilst the ark speaks of Christ, in Whom all who by faith place themselves are effectively covered, whilst He was exposed to both.

This same verb occurs again in Gen. 32. 20) "I will appease him with the present that goeth before me."

THE VERB "APPEASE" IS

the English translation of the Hebrew word "kaphar." It has rightly been observed that, whilst we cannot over-estimate the love of God, oftentimes we have underestimated the anger of God. He is "angry with the wicked every day," and He looks not indifferently at man's disobedience to His laws, defiance of His claims, and repudiation of His rule. It angers Him. Something of that anger against sin is to

be witnessed at the Cross, when He Who was God's greatest delight was forsaken by Him, and His sword was unsheathed against Him. If, then, God is angry at sin, how can the sinner be covered therefrom? Or, how can God be appeased? What—to use Jacob's word—"present" can we bring? Surely no better "present" can be brought than the antitype of that which Abel brought (the word "offering" in Gen. 4. 3 is the same Hebrew word as that rendered "present" in Gen. 32. 20) namely, our Lord Jesus Christ in the efficacy of His wondrous death.

Another English translation of

THE WORD "KAPHAR" IS "RANSOM,"

found in such phrases as that of Job, "Deliver him from going down to the pit, I have found a ransom," and again, "Because there is wrath beware, lest He take thee away, then a great ransom cannot deliver thee," and again, "No man can by any means redeem his brother or give to God a ransom for him." It is this word that is used in connection with the half shekel of silver paid by all Israel as a "ransom" for them, reminding one of Peter's famous passage "Ye have not been redeemed with corruptible things such as silver or (even to go to a higher plane) gold, but with blood, the blood of Christ." In all of these instances the thought of Judgment obtains and a costly covering against it. So too, the death of Christ who gave Himself a "ransom" for all is an effective covering against the Judgment of God in the case of all who believe.

Light is thrown on this word by considering Exod. 21. 30. In the case of the owner of an ox "which was wont to push with his horns in time past," he is held responsible

for the death of a man killed by his ox. The ox is to be stoned and the owner thereof is to be put to death. But "if there be laid upon him a sum of money (the phrase 'sum of money' representing the Hebrew word kaphar—covering, or atonement) then he shall give for the ransom of his life whatsoever is laid upon him." That sum of money becomes the covering or protection of his life. It is a ransom or an atonement given to the one who has been wronged in lieu of the life of the one who was guilty.

Then too, this word "kaphar" is frequently translated by the

ENGLISH WORD "ATONEMENT."

Why did the translators translate this word so, since, as we have already seen when the Authorised Version was produced the word atonement meant at-one-ment? Surely the reason is, that the translators mentally argued that he who was covered from God's judgment must be at-one with God, and in consequence they put the result (at-one-ment) instead of naming the cause (viz. covering). Take but one of a multitude of instances, Lev. 1. 4. "And it shall be accepted for him to make atonement for him." This might better read "And it shall be accepted for him to cover him." The victim dies in his stead and the offerer is covered. He is at one with God since the substitute offered has been accepted.

Another translation is by

THE WORD "SATISFACTION"

found in Num. 35. 31. "Ye shall take no satisfaction for the life of a murderer." Nothing that the criminal might do or pay was to be accepted in lieu of the victim. *Life for life. The murderer himself must*

die. What a contrast when at Calvary, on the one hand of the Middle Man was a murderer who indeed was spared, the Central Man being accepted for him as a "satisfaction." The passage cited from Numbers is Law. This incident from the Gospels is Grace.

Yet another English word used to denote the Hebrew word

KAPHAR IS "BE MERCIFUL"

found *e.g.* in Deut. 21. 8: "Be merciful, O Lord, unto thy people Israel." This prayer is found in the circumstances of the discovery of one slain in the field. An heifer is taken, brought into a rough valley, is slain, and thereupon we read "All the elders of that city that are next unto the slain man shall wash their hands over the heifer that is beheaded in the valley. And they shall answer and say, 'Our hands have not shed this blood neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel whom thou hast redeemed and lay not innocent blood unto thy people.'" In fine it is—the heifer has been slain—spare us. The heifer has suffered the wrath: be merciful to us. The heifer was exposed; cover us.

It is the Greek equivalent of this word which the publican used when, standing afar off conscious of guilt and deserving God's wrath, he smites his breast and says "God be merciful to me the sinner." Cover me.

Now these are some of the shades of meaning of the word used to denote Atonement: a covering, security against a storm, an appeasing of anger, a ransom to deliver from liability, a satisfaction to both God and man, and the righteous ground whereby mercy can be dispensed to the undeserving.

It has sometimes been asserted, rashly, that seeing that the word "atonement" is

not rightly found in the New Testament the doctrine is not there, but that it is a distinctly Old Testament doctrine.

But this assertion falls on two grounds at least.

Firstly, the absence of a specific word does not prove the non-existence of a thing in the New Testament. For example, the word "trinity" is not found there, but surely the doctrine is there.

Secondly, the basis for the conclusion is erroneous. It is supposed that in Old Testament days God merely covered sins, but did not remove them, whereas in New Testament days he forgives and removes forever our sins. But this is not so. Equally in Old Testament days as now God forgave, removed, and finally freed the sinner who was forgiven from his sins. Psalm 32. 1 is a case in point where both the words "cover" and "forgive" are employed. The literal meaning of the Hebrew word "to forgive" is "to take away." In Old Testament times God blotted out as with a thick cloud man's sins; He cast them behind His back, and with Him is no shadow of turning; He cast them into the depth of the sea; and removed them as far as the east is from the west. It is true that he covered them, but the thought is not that they were merely out of sight though in fact existent, but that they were put out of sight by being put far away.

There is a vital difference in this respect that, in Old Testament days God forgave a sinner anticipating the Cross, but in the present days He does so because of the Cross. Then He looked forward to it; now He looks back upon it. But the deed done in forgiveness was the same. It was complete, final and needed not repetition.

(To be Continued).

Notes on the Apocalypse.

CHAP. 17. 1-6. BY W. HOSTE, B.A.

"THE JUDGMENT OF THE GREAT WHORE."

(Continued).

IN this section is contained the third parenthesis of the book, reaching to chap. 19. 10. Its subject is the apotheosis and judgment of great Babylon. In verse 19 of the previous chapter we read "Great Babylon came in remembrance before God, to give unto her the cup of the vine of the fierceness of His wrath." What is implied in this solemn sentence—the identity of this Babylon, her character, glory and judgment are here revealed. Our first impression is one of surprise. How can Babylon, the ancient enemy of God's people, the rival of Jerusalem, the centre of the world's idolatry, the seat of Satan, come into judgment here, for long centuries have passed since her capture by Cyrus in 538 B.C., leading on to her gradual decline. Long had she passed from actual history, when John was writing. Her magnificent palaces, her gigantic walls, a hundred yards high, her immense brazen gates, her hanging gardens, the wonder of the ancient world, built by Semiramis, her immense temple of Belus, 660 feet high, in seven successive towers, higher than the great Pyramid, and surmounted by a statue of the god, no doubt ultimately, no other than the devil himself, all had long since been razed to the ground. At the time Isaiah uttered by the Spirit the prophecies of her destruction, "Babylon the glory of the Kingdom . . . shall be as when God overthrew Sodom and Gomorrhah"†

† Not necessarily in its instantaneous character but in its completeness, so that I do not think there is any necessity that Babylon should be rebuilt, for another city has, as we see in this chapter, taken her place.

(chap. 13. 19), nothing seemed more wildly improbable than their literal accomplishment. But the prophet's words "Babylon is fallen, is fallen and all the graven images of her gods he hath broken into the ground (chap. 21. 9) was literally fulfilled less than two centuries later, and when John wrote the Apocalypse the great city was a historic memory, nothing more. But here we read again, "Babylon the great is fallen, is fallen" (Rev. 18. 2), describing a prophetic occurrence, future to the Apostle.

How can that fall, which has already fallen? Only by being rebuilt, or by having come into existence under a new guise. Certainly Babylon has not been literally rebuilt. It was indeed a crushing personal reverse for Satan when she fell. "Bel was confounded." Satan was deprived of his seat. But with characteristic energy and effrontery he devised a new attack. This is the Mystery of the Great Whore.

If one who had seen the primitive church in her first love, betrothed as a chaste virgin to Christ, in the place of testimony for her absent Lord, "continuing steadfast in the apostle's doctrine, fellowship, breaking of bread and prayers," had fallen asleep, not for the twenty years of the legend, but for the nigh two thousand years of the Christian era, what would be his horror, on awaking, to find in the place of public testimony for Christ, no longer a chaste virgin, but an abandoned woman. Here is the Mystery of religious iniquity. The Mysteries of God† are unexpected developments of His hidden purposes of grace in view of man's failure, those of Satan, unexpected developments of evil, as those failures are consummated.

† For a further development of this subject see "The Mystery of the New Testament," by the present writer (Messrs. John Ritchie, Ltd., Kilmarnock).

The time has now come for the Lord's servant to be initiated into this dark mystery of Satanic working. One of the angels of the vials is commissioned to communicate it for he was specially in the mind of God. Come hither he said "I will shew unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication" (vv. 1 and 2). There is an esoteric and an exoteric cult in this utterly evil system. The people are hypnotised and fall an unconscious prey to her wiles; the kings of the earth know the evil in its depths, but are not deterred from her embraces.

Once more the apostle is carried away in the spirit, this time, though, from the point of view of man, into the centre of modern civilization and worldly and ecclesiastical splendour, from the divine standpoint, into a wilderness, as the world is for every child of God in communion with Him.

Here he sees "a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." She is arrayed in scarlet and purple and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

What means this horrible portent? It is the union of Church and State of the last days, and in it are realized the accomplishment of two purposes, one of which has ever been the goal of ecclesiastical policy, the subjugation of the temporal power, and

the other, which has bulked largely in men's minds of late years, the reunion of Christendom. The former was once practically realized, but lost, the second only a few years ago would have been considered altogether Utopian, and outside the sphere of practical politics. Both will be realised, as we see in the picture before us. The woman is one—the professed representative of God and his Christ, and she is sitting upon the scarlet beast, having seven heads and ten horns, the revived and united Roman Empire of chapter 14. Little it matters to her that the beast is a very monster of iniquity, full of the names of blasphemy, against the very God she professes to serve. Her opportunism knows no bounds. It is Christendom without a single Christian in it. She must have power at any cost and the beast consents to carry her as long as may be for his advantage. This is religious corruption in full development, but there is one trait in her which has been true of her in all her stages. She is still the same persecuting power as ever—true to type. "I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus, and when I saw her I wondered with great admiration."

The Hands of the Lord Jesus.

Pierced for our sins (Psa. 22. 16); Filled for our acceptance (Lev. 16. 12); Uplifted for our blessing (Luke 24. 50); Beneath for our support (Song 2. 6); Opened for our supply (Psa. 145. 6).

Not Relaxed.

Beloved, I pray your thoughts about separation, or consecration, may not be relaxed, but intensified. Relaxation is the order of the day; "the wiles of the devil." Wiles are quiet, coaxing, attractive things. All their power blinding us to their true character and object.
—C. S. Blackwell's Letters.

The Testimony of the Assembly

BY ALBERT E. LONG, ASHTEAD, SURREY.

AMONG the several great purposes underlying the existence of the local assembly, not the least is that which it serves as a witness to the Truth, and this not merely as the concern of individuals alone, but as the corporate responsibility of the whole assembly.

Hence Paul, writing to Timothy, in giving directions for the maintenance of sound behaviour in the church of God at Ephesus, observes that such is "the pillar and ground of the truth" (1 Tim. 3. 15). Such a description is indicative of the mission of the local churches in the world, for in Scripture the thought of witness or testimony is inseparable from the use of the word "pillar" (Gen. 19. 26; 31. 45-52; 2 Sam. 18. 18), while as the "ground" or foundation of the Truth, the local churches support those peculiar doctrines which constitute it. That the doctrines mentioned in this epistle are largely concerned with the salvation of mankind is evident (1 Tim. 1. 15; 2. 5; 3. 16), and it would therefore appear that the witness of the assembly to the Truth is predominantly one of Gospel testimony, which view finds support elsewhere in the New Testament.

Accordingly, in writing to the assembly at Thessalonica, Paul says that from them "sounded out the word of the Lord," so that they (Paul, Silvanus and Timothy) needed "not to speak any thing" (1 Thess. 1. 8), a statement plainly suggestive of a united oral witness to the truths of the Gospel. Then again, the believers at Philippi were exhorted to "stand fast in one spirit, with one mind striving together

for the faith of the gospel" (Phil. 1. 27), and this by way of reproof to those individuals who were preaching the Gospel contentiously (vv. 15, 16).

Great stress is laid upon the necessity of behaviour consonant with the witness to be borne, indeed, without such support the testimony itself is in danger of being brought into disrepute (Phil. 1. 27; 1 Thess. 1. 6-10; 1 Tim. 3. 15).

In the second epistle to Timothy, Paul predicts apostasy from the Truth (2 Tim. 4. 3-4), concerning which prophecy we have remarkable evidence of fulfilment in the present day departure of many from fundamental doctrines. In such a state of crisis Timothy's only recourse was to "preach the Word" (2 Tim. 4. 2). Such also is the recourse of the churches of God to-day, in the maintenance of an unequivocal witness to the foundation truths of the Gospel, and it is the privilege and responsibility of all believers "in fellowship" (Acts 2. 42) to co-operate in its propagation in the world" (Phil. 1. 5).

THE TRUE STANDARD.

At a great gathering of Christians, a servant of Christ, speaking of the motives and objects of Christian life, made the following remark:—"When you are alone in your room to-night, with no eye but the eye of your God looking upon you, take a sheet of paper and write upon it, 'For me to live is——.' What? Go on your knees and honestly search your heart before God for the answer."

"Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God."—Ambrose.

Hymns and their Writers.

BY DAVID J. BEATTIE.

“O our Saviour, crucified,
Near Thy cross would we abide,
There to look with steadfast eye
On Thy dying agony.”

FEW adoration hymns have been penned with more thoughtful care, than the one of which we give the opening stanza. Breathing words of peace and love in every line, it forms a wonderful pen-picture, carrying our thoughts in a peculiar way from earth's cold vale, to the calm of Calvary's brow. This gem of sacred verse, is one of the many devotional hymns written by the late Robert Cleaver Chapman, the Barnstaple patriarch. Born in Denmark on January 4th, 1803, where his parents had gone to live, he had the inestimable advantage of being brought up under the constant care and guidance of a godly mother, who not only stored his young mind with Scripture, but undertook the task of giving the boy such tuition that she was able, till he was about nine or ten years old. He was sent to England to complete his education and very soon gave evidence of a remarkable proficiency in literature, which particular study he determined to take up as a profession. Mr. Chapman's plans were changed, however, and he studied law, subsequently becoming a solicitor, in which pursuit he very soon attained to a good position. When he was in his twentieth year, Mr. Chapman—who was at that time residing in London—came under the influence of the gifted preacher James Harrington Evans, when he underwent a great spiritual change. He at once took a decided

stand as a follower of the Lord Jesus Christ, and having made a public confession of his faith by following the Lord through the waters of baptism, he associated himself with those Christians who were faithful to the teaching of God's Word. In course of time Mr. Chapman felt called of God to relinquish his profession and give himself entirely to the ministry of the Word. When advised by his friends to reconsider his decision for, said they, he would never make a preacher, Mr. Chapman characteristically replied, “There are many who preach Christ, but not so many who live Christ; my great aim will be to *live* Christ.” In the year 1832 he removed to Barnstaple, a place which will always be fragrant with cherished memories of the saintly Robert Chapman.

“In the very year that Robert Chapman took up his residence at Barnstaple, with the steadfast purpose of seeking to learn and carry out all the will of God, George Müller, and his friend and fellow-labourer, Henry Craik, took up their abode in Bristol. These servants of Christ had already been exercised about many things at Teignmouth, and on the evening of the 13th August, at Bethesda Chapel, Mr. Müller, Mr. Craik, one other brother, and four sisters (only seven in all) sat down together, uniting in Church fellowship, ‘without any rules, desiring to act only as the Lord should be pleased to give light through His Word.’” It will be remembered that it was about this particular period that a number of the Lord's servants in Dublin and other places, had been similarly guided in following the principles laid down in God's Word. Thus when in due course, they came together, it was found that in many respects they were of one mind as to the true interpretation

of the Scriptures regarding the fellowship of saints.

A true and valiant witness for God throughout a long and useful life, the honoured name of Robert Cleaver Chapman is so well known to readers of these columns, that it would be superfluous to write at any great length here.

On the evening of June 12th, 1902, he passed into the presence of the King in his 100th year.

Mr. Chapman ranks amongst the comparatively few hymn writers of repute whose hymns were composed almost exclusively for the use of believers in connection with the various Assemblies. In 1837 he published a collection, "Hymns for use of the Church of Christ," which was reprinted fifteen years later. Mr. Chapman's hymns and poems number about 165, most of which are to be found in his "Hymns and Meditations," published in 1871.

A communion hymn of rare beauty based on the text, "This do in remembrance of Me," begins—

"With Jesus in our midst
We gather round the board;
Though many, we are one in Christ,
One body in the Lord."

A hymn which strikes a singularly triumphant note, and is appropriately set to the tune of Luther's hymn is:—

"The Lord of Glory! Who is He?
Who is the King of Glory?
Only the Son of God can be
The Christ, the King of Glory.
Consider all His wounds, and see
How Jesus' death upon the tree
Proclaims Him King of Glory."

Mr. Chapman is also the author of "The Lamb of God to slaughter led," "Jesus, in His Heavenly Temple," "No bone of Thee was broken," and that much loved hymn, which is a good example of its author's poetic power—

"No condemnation!"—O my soul,
'Tis God that speaks the word;
Perfect in comeliness art Thou
In Christ thy glorious Lord.

The sweet melody "Orlington," where the words of the third line in each verse are repeated, makes a very fitting tune for this hymn. Mr. Chapman had a ready pen and was a valuable contributor to various periodicals for Christians. His books include, "Seventy Years of Pilgrimage," "Choice Sayings," "Precious Portions" and "Hymns and Meditations." Though it is chiefly as a minister of God's Word that the name of Robert Chapman will best be remembered, yet, the poetic tendencies of his genius as a writer of devotional hymns, has secured for him a niche in the hearts of believers, not only in our own country, but in lands beyond the seas.

THE GOSPELS OF THE WORD.

The Everlasting Gospel. A call to worship Him that made heaven and earth.—Rev. 14.

The Gospel of Rest in the Land. Preached to us as well as to Israel.—Heb. 4.

The Gospel of the Kingdom. "Repent ye, for the kingdom of heaven is at hand.—Matt. 3.

The Gospel of the Grace of God. (Not proclaimed till the kingdom was set aside). "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—Acts 13. 38.

The Gospel of the Glory.—2. Cor. 4. 4; 1 Tim. 1. 11.

An excuse is worse and more terrible than a lie, for it is a lie guarded.

The Believer's Question Box.

Questions for this column may be addressed to
J. Charleton Steen, Roseneath, Buckhurst Hill, Essex,
or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—Is it right to take the loaf, that which answers to the Body of our Lord and break it in two, and then hand it round the Assembly.

Answer A.—In Matt. 26. 26; Mark 14. 22; Luke 22. 19, we read that the Lord took bread and gave thanks (or blessed) and break and gave unto His disciples saying "This is my body," and Luke adds "which is given (not broken) for you." In 1 Cor. 11. 23, 24, the Lord Jesus is said to have followed the same order, with the words "which is broken for you," but this, R.V. changes simply (and with sufficient M.S. authority) to "which is for you." Now if we compare this with Luke 24. 30, where a simple meal was about to begin (for it can hardly be maintained that the two disciples had spread the table of remembrance that evening at Emmaus, in the condition in which they were of unbelief and ignorance of the true meaning of all that had taken place), we read that the Lord took bread and gave thanks, as he sat down to the meal, and then break it. I do not therefore, think we must put undue emphasis on the breaking of the bread even by the Lord, though far be it from us to affirm that any act of His was not significant. However the brother who gives thanks in the Assembly for the bread or the cup, would shrink from any pretention to be taking the place, that the Lord rightly took. His giving thanks is no official act, but only as representing the Assembly, and his breaking the bread is only for the convenience of distribution. The true breaking of bread is done by all, each one for him or herself, as we read in 1 Cor. 11. 16, "The bread which we break, is it not the communion of the body of Christ?" What is important is that the giving of thanks should take place before the loaf is broken for distribution, for the loaf is one, and this must be maintained for it not only represents the one Holy body of the Lord given for us, but His mystical body, the oneness of which is thus witnessed to "The bread which we break

is it not the communion of the Body of Christ? seeing that there is one bread, we who are many are one body" (1 Cor. 10. 16, 17, R.V., margin).

To pass a whole loaf around would be very inconvenient, and would necessitate its being divided in some way by the one who received it first, which would come to the same thing as that to which the questioner objects. The breaking of the bread by the saints is not a dividing of the body of Christ, but a communion in it ("Him we all in common share"), a remembrance of Him in the act, and a proclamation of His death.

Question B.—Is it scriptural to call the bread a loaf when giving thanks on the Lord's Day?

Answer B.—The word *artos* stands for food composed of flour and water, and baked, and occurs in all the three gospel accounts of the institution of the Lord's Supper as well as in 1 Cor. 11. It is translated in the New Testament either bread or loaf. It occurs in the margin of 1 Cor. 10. 16, 17 as the latter, as an alternative for bread in the text. It is the same word translated loaves in Matt. 14. 19 and 15. 34, in the miracles of the fed multitudes, so it is quite scriptural to call the bread a loaf when giving thanks on the first day of the week.

Question C.—Are we to consider Korah, Natham and Abiram as eternally lost or is it God dealing with His own for sin in discipline?

Answer C.—It hardly seems to be fitting for us to make pronouncements either way as to the eternal destiny of persons who have died under the judgment of God. Such cases are intended as solemn warnings to all. While we are not called to pass sentence, such persons are in the hand of God, it is very reprehensible to say of them "Of course they were saved because they had believed." Believing and professing to believe are two distinct things. In the case of Korah and his company, Moses called them "These wicked men." Certainly characteristically wicked men, if they die in this condition, will never be in heaven. Korah is cited with Cain and Balaam (Jude 11), as a type of outstanding evil men, who

have led the way to sinners like them down the ages. How then can such men be described as belonging to the company of **God's own**? It is better to take note of their terrible ending, as revealing the awful character of sin and God's hatred of it, and leave them in the hands of the judge of all the earth who will do right.

Question D.—Is it right to take the wine that is left in the cup, after all in the Assembly have taken their share, and put it back into the bottle for further use?

Answer D.—I hardly think that rightness or wrongness enter into such a question, but healthiness or unhealthiness. One would judge it the reverse of hygienic to put back a few drops of wine from a glass *from which various persons have drunk*. It is lawful, but not expedient. The Pharisees made of their washings before meals, which of course is a cleanly and commendable practice, a religious observance, they said it was **wrong** to eat with unwashed hands, and **right** to wash; and it was just then that the Lord controverted them and unveiled their hypocrisy, for they were leaving their inner lives uncleaned, while stickling for their outward washings. Perhaps someone may justify the custom referred to in the question by the Lord's words "gather up the fragments that remain that nothing be lost." I hardly think this principle would apply, for I judge that those fragments were not half-chewed scraps from the leavings of the multitude, but what was over and above of His abundant provision for the hungry ones, fresh and clean. Can we imagine the Lord telling his disciples to gather up ought else? (see Mark 8. 8). However, if brethren like to preserve wine for future use that has already played its part, none can say they are morally wrong.

Question E.—If a Christian falls into sin for a longer or shorter period, and is restored to communion through confession, will this entail loss in eternity, or will all be forgiven and forgotten at the judgment seat of Christ?

Answer E.—It seems very important to distinguish between God's government and God's

grace. When a sinner is led to repentance and faith in Christ, he is forgiven all iniquities: he possesses eternal life; he "shall not come into judgment, but is passed from death unto life." (John 5. 24). He is a child of God. He is "in Christ Jesus" and there is "no condemnation" to him; this is grace. But if he sins as a child of God, whether for a longer or shorter period, it will lead to chastening in one form or other. This is government. He needs the forgiveness of the Father and it is for such a circumstance that the advocacy of Christ exists: "If any man (i.e. Christian) sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 John 2. 2). This advocacy produces conviction by the Spirit, confession and restoration, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1. 9). This again is grace. But though forgiven and cleansed, it does not follow that the **effect** of the sin is at once removed governmentally. David confessed his sin and was straightway forgiven, but the Lord dealt with him governmentally in three ways, "the sword would never depart from his house," the child would die, and he would receive the same treatment he had meted out to others (2-Sam. 12.). So that though sins are forgiven and forgotten in one sense, they are not in another. The time that the soul is away from God, is lost time, for it is fruitless. What has been occupied in sin and self-will, might have been filled with service and fruit for God. The believer stands in different relations to God and Christ. He is not only a member of Christ, a child of God and a temple of the Spirit, but he is a steward, a servant, a builder, etc., to the Lord. If his "work be burnt up he shall suffer loss, yet he himself shall be saved, yet so as by fire" (1 Cor. 3. 15). That "every one may receive the things done in his body according to that he hath done, whether it be good or bad." (2 Cor. 5. 10). It seems very hard to believe that this will not entail an eternal difference. Some are preparing themselves for a high position in the millennial and everlasting kingdoms, which others could not possibly fill, owing to their unbelief, self-will or disobedience to the Lord's commands.

The Lord's Work and Workers.

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

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

No charge for Insertion.

SEPTEMBER, 1930.

Made up, August 23rd.

SCOTLAND.

FORTHCOMING.—Fourth Annual Conference, Bethany Hall, Calderbank, Saturday, 6th Sept., 3.30. Speakers, R. D. Johnstone, James Milne, S. Bebbington, Robert Balloch. Annual Conference, Town Hall, Loanhead, Saturday, 6th Sept., 3 p.m. Speakers, Dr. Bishop, Dr. Matthews, Robt. Stephen and J. McConway. Renfrewshire Missionary Conference in Conservative Hall, Howwood, Saturday, 6th Sept., at 3.30. Ayrshire Missionary Conference in Evangelistic Hall, Galston, Saturday, 13th Sept., 3 p.m., Missionary Reports, A. E. T. Oliver, China; Tom Rea, Central Africa; C. Cambridge, Spain; and P. J. Horne, Bolivia. Annual Christian Conference in Viewforth Gospel Hall, Cockenzie, Saturday, 20th Sept., 3 p.m. Speakers, A. Borland, M.A., John Douglas, Hawthorn Baillie and G. Alexander. Ayrshire Tract Band Workers' Annual Report Conference, Gospel Hall, Kilbirnie, Saturday, 20th Sept., 3 p.m. Opening address by Wm. Gilmore, Bangor, followed by Reports and Open-Air March and Rally. Half Yearly Conference, S.S. Teachers' Wellcroft Halls, Glasgow. Speakers, J. G. Wilson, J. Ritchie and J. Govan. Half-Yearly S.S. Teachers' Conference, Victoria Hall, Ayr, Saturday, 27th September, 4 p.m. Speakers, A. Borland, M.A., Jas. Moffatt and others. Each district should advise A. Garven, 65 Briarhill Road, Prestwick, likely number attending. Missionary Conference, Town Hall, Motherwell, Saturday, 4th Oct., 4 p.m., Missionary Reports, Jas. Clifford, Argentine, A. Ginnings, Spain; P. J. Horne, Bolivia, A. G. Ingleby, Portugal and A. M'D. Redwood, India. Half-Yearly Conference Gatherings, Glasgow (Christian Institute and City Halls), Sept. 26th. Annual Conference James St. and Victoria Halls in Co-operative Hall, Limond's Wynd, Ayr. G. Hucklesby, R. Scammell, R. D. Johnstone and J. Moffatt expected.

REPORTS.—Joseph Glancy is working the Dumbartonshire Gospel Tent pitched in Dalmuir. Meetings have been very successful from start, large gatherings nightly, causing

quite a stir in the neighbourhood. The Lord gave some fruit. The enemies of the cross and of the Gospel were most aggressive, so much so, that the Tent was burned down at the end of the second week. On the day of the fire the service was held outside and again on the Sunday evening, the largest audience ever known in the district gathered to hear the Gospel. Meetings are now held in Y.M.C.A. Hall. The dastardly work of the enemy has only given an increased interest in the preaching of the Gospel in the neighbourhood. Mr. Glancy purposes telling the story of his conversion in the Town Hall on Sunday, 7th Sept., at 7 p.m. Prayer desired. After a season of blessing at Newton Mearns, the Renfrewshire Gospel Tent has been moved to Inverkip, where M. H. Grant commenced early in August. The meetings are being well attended and several have been reached and saved. The Ayrshire Tent has been removed to Saltcoats. Opening Conference was a time of much blessing, the Tent being packed out. Helpful ministry was given by C. F. Hogg, London; J. Clifford, Argentine; J. McNaughton, New Zealand, and J. L. Barrie, Hawick. A march round the town followed the Conference and gave occasion for having the meetings well intimated. People have come out well, and there has been some evidences of blessing. Tract Band Workers' Rally at West Kilbride, in spite of inclement weather was a helpful and encouraging time. A large number of workers gave splendid help in Open-Air Marches and Meetings. Many tracts given away and many heard the Gospel. Geo. Bond gives help in the Gospel in The Naval Institute, Invergordon, every Sunday evening a few are coming. Prayer desired. Meetings in large Lanarkshire Tent, at Uddingston have been very encouraging. Meetings in small Tent at Kirkmuirhill, have been well attended, and there has been some fruit. H. Mason has visited the Island of Arran, calling at homes, giving Tracts and preaching the Gospel where opportunity occurred. W. J. Miller has visited the lone island of Foula, visiting and preaching for three weeks. Has also been to Burra, Tronda and Papa Stour.

ENGLAND AND WALES.

FORTHCOMING.—Holiday Conferences at Plas Menai, **Llanfairfechan**, 1st to 6th Sept. Full Particulars, H. G. Hall. Conference Gatherings at **Yeovil**, 2nd to 5th Sept. Full particulars W. H. Higgins, Brabourne, Roping Road. J. Charleton Steen commences a Special Series of Meetings in Park Lane, **Aston**, 7th Sept. Half-Yearly Conference in Civic Hall, Queen Street, **Exeter**, Sept. 9th and 10th. Communications, F. Pester, 23 Barnfield Road. Annual Fellowship Meeting in Bitton Street Gospel Hall, **Teignmouth**, Thursday 11th Sept. Correspondence, F. C. Tothill, 2 Coombe Vale Avenue. Conference in Gospel Tent, Queen's Road, **Royston**, 13th Sept, 3.30. Speakers—Dr. Hanton, W. W. Fereday, T. Rendle, H. K. Downie. Annual Conference in Rudmore Rd. Hall, **Portsmouth**, 16th and 17th September. Speakers—J. J. Ruddock, J. M. Shaw and J. Stephen. Annual Conference in Parish Hall, **Sidmouth**, 3 and 6 p.m. Home Workers' 10th Annual Conference, Unity Chapel, **Bristol**, 19th to 22nd Sept. Correspondence, E. J. Hampton, 1 Clyde Park, Redland. Special Jubilee Gatherings, Hebron Hall, **Bolton**, Sept. 27 and 28. Correspondence, W. Melling, 25 Longfellow Avenue. Annual Missionary Conference, York St. Hall, **Leicester**, 27th and 29th Sept. Young People's Conference in Cholmeley Hall, Highgate, **London**, Sept. 27th, 3.30 and 6.30. Dr. Rendle Short and Geo. Goodman. Annual meetings in Wood St. Congregational Church, **Cardiff**, 1st and 2nd Oct. Particulars C. V. Lear, Tresco, Groeswen, nr. Taffs Wells, Glam. Autumn Conference, Town Hall, Paradise Street, **Birmingham**, 20th and 22nd Sept. Correspondence, E. H. Whitehouse, 83 Maxwell Avenue, Handsworth. Annual Meetings, "Salem," **Devizes**, 24th Sept., Annual Conference, Eltham Park Hall, **London**, C.E.9. Saturday, 4th Oct. Tea served 4.45. Ministry of the Word at 6. Speakers, Ernest Barker and Ernest T. Tarrant. United M.S.C. Conference, **Plymouth**, 15th and 16th October. Speakers, T. A. Judson, M. Kagan, J. M'Creedy and C. J. Tilsley. Particulars E. J. Jewell, 2 Bedford Place. Annual Missionary Meetings in Central Hall, Westminster, **London**, 23rd and 24th Oct. Particulars, Wm. Stunt, Cheyne House, 62 Cheapside, E.C.2. Counties Evangelization Annual Meeting, Bloomsbury Chapel, **London**, 1st November. S.S. Teachers' Conference, Regent Hall, **Swindon**, 11th Oct., A. Cousins. S.S. Teachers' Conference, Metropolitan Tabernacle, **London**, 25th October. C. F. Hogg and John Gray expected. Conference at **Epping** on Sept. 27th. J. H. Prior and F. A. Tatford.

REPORTS.—Young People's Conference at **Wylam-on-Tyne** was largely attended by old and young in spite of heavy rain. The meet-

ing was the largest yet held. Helpful Ministry was given by J. Charleton Steen and E. W. Rogers. John M'Alpine has had full meetings in Tent at **Egremont**, Cumberland, where there has been a time of blessing. Mr. M'Alpine has been giving lately some special addresses to believers with a view to establishing them in the "all things" which the Lord has commanded. J. H. Aston (of India), continues to carry on with his good work of house to house visitation in and around **Southampton**, distributing Gospel literature and helping in many ways. Has many an opportunity for "holding forth the Word of Life." Jas. M'Culloch had times of blessing at **Witham**. Tent filled nightly. A real interest was manifested by the Lord's people and six souls professed faith in Christ. Now at **Little Waltham** where there is great need. H. K. Downie reports that although meetings were not so large at **Fowlemere**, the Lord used His word to the blessing of not a few. Now at **Royston**. Crowded Conference at **Frizington**, where W. Steedman, G. Winter and J. M'Alpine ministered the Word. Quite a number of young converts were present and all received help. The Tent meetings at **Newport** have been well attended right from the start. On the opening night Mr. Pinches gave a rousing message to about 700 Christians and a further searching address on the Sunday afternoon following. In the evening the large tent was filled and Mr. Ainsworth gave forth the Gospel message with much power, resulting in some good clear cases of conversion at the close. Prayer is desired that the blessing may continue. Full hall at **Pinner** on August 4th, when the subjects of Baptism, Ground of Gathering, and The Lord's Supper were taken up by F. A. Tatford, A. W. Young and E. Luff-Smith respectively.

Village Evangelization Report.—From Fred Glover. After a time of blessing during the five weeks' Campaign at **Sherston**, Tent No. 1 has been removed to **Yatton Keynell**. Tent No. 2 has been worked during August at **Coombe St. Nicholas**, and here also the blessing of the Lord has been given. But Mr. Darch feels there is still more fruit to be gathered at **Chard**, where he had the Tent previously, and so he is returning there, and erecting the Tent for the remainder of the Season. Tent No. 3 will probably again be skirting **Dartmoor**, where Mr. and Mrs. Webster have found such acceptance, and gathered fruit for Eternity during July. Tent No. 4 has been in charge of Mr. Whittle at **Shroton**, Dorset, where he has been doing some "hand picked fruit" work, in leading individuals into the Light. This Tent is now moved to **Irwerne Minster**. Tent No. 5 has been the centre of a gracious work of God at **Gwaun-cae-Gurwen**. It is unnecessary to

add that this is a place in Wales! Mr. J. D. Jones who is in charge has now commenced at **Cefn Eithin**. Tent No. 6 has been for some weeks at **Birchgrove** nr. Cardiff, and some felt that on account of the growing interest it should remain there all the season, but Mr. Grainger has felt led to move on to **Nantgarrew**. We are being greatly encouraged in the Open-Air work on the sands at **Weston-super-Mare**. Hundreds are hearing the Gospel including nuns, Anglo-Catholics and Jews. **Hallelujah!**

IRELAND.

Drum. Believer's Meeting on July 21st was a season of cheer and blessing. Short pointed messages were given by ten brethren in three and a half hours, and all were anxious that the meeting should continue longer. Brother **W. Jelly** from New York, who formed the assembly and is now on a visit to this country took part in the ministry. **Kilmore** and **Fintona**. Believer's Meetings were both good. Ministry practical and profitable. **Coleraine**, 24th, was very large, and profitable ministry was given by a number of labourers. **Clones**, 4th August, was real fresh and good. The ministry was searching and practical from **Matthews**, **Campbell**, **Kilpatrick**, **Hutchison**, **McCracken** and **Lytle**. **Ballycastle**, 4th Aug. The numbers were large, and the ministry was profitable by **Megaw**, **Stewart**, **Hawthorn**, **Bailie**, **Pinkerton**, **Buick** and **Diack**. **Stewart** and **Craig** at **Elginy** where God has blessed His word are now at **Flush**. **R. Love** and **W. Henderson** are working a wooden tent at **Drumaloor**, Co. Cavan; a-needy district where a canvas tent is not safe. **R. Hawthorne** is finished at **Loughries**, and purposes going south to **Gorey**, Co. Wexford. **J. Hutchinson** is getting good numbers in **Portadown**. **Megaw** and **Wright** are getting the people in **Derry city**, **Rosemount** district. **F. Knox** is being encouraged at **Dundesert**, where tent is pitched and goodly numbers are coming. **Fleming** and **Wallace** have moved to an Orange Hall near **Armoyn**. **Lytle** and **Allen** have moved to another district below **Letterkenny**, where people are coming out well. **R. Curran** is having good meetings in his tent at **Blackskull**. **Creighton** has Tent at **Castlederg**. **Poots** and **Kells** have moved their tent to a district above **Tullynure**. **Bunting** and **McCracken** are continuing for the tenth week in tent at **Glassdrummond**. **D. Walker** is getting good numbers in the tent at **Whiteabbey**. **Bailie** and **Murphy** continue at **Giant's Ring**; goodly numbers attending. **Whitton** and **Agnew** are having some blessing in their tent in **Cregagh Road** district. **Rodgers** and **Alexander** continue in their tent at **Dunbreen**. **Craig** and

Finegan at **Kinawkey**. People coming out well, 40 years since last effort. **Fairfield** and **Wells** have tent at **Castlerobin**, where there has been some blessing to Saint and Sinner. **Mourne Street Brethren** have pitched their tent in **Newtownards Road** district. **Stevenson** and **Gilpin** continue in tent at **Upper Woodburn**, near **Carrickfergus**. The attendance is fairly encouraging considering there is no Assembly in the district. **Lurgan** Conference is to be held on October 19—22. Mr. and Mrs. **McCune** hope to sail for **Dutch West Indies** in October; much improved in health by their visit home. Pray for these quiet faithful labourers in that needy land.

CANADA AND U.S.A.

Messrs **Ferguson** and **Warke** have been visiting far out of the way spots with Bible Carriage. Some of the places between 200 and 300 miles from the nearest assemblies. There has been encouragement by the way, with some blessing, but the need is very great and the labourers few. **H. Clifton** has had ministry meetings and visitation of isolated Christians on the Prairies in **Alberta** and **Saskatchewan**. Has also helped at **Moose Jaw**, **Mecheche**, **Calgary**, **Edmonton**, **Vulcan** and **Lethbridge**. In **Secretan** God gave blessing on His Word preached in two Schoolhouses. **John Ferguson** had good meetings in various halls in **St. Louis**. Saints much cheered. **Waterloo** Conference much enjoyed. Helpful ministry by **C. W. Ross**, **J. Rouse**, **J. Ferguson**, **A. O'Brien**, **J. Gould** and **J. Gould, jr.** **T. Baird** has given help in and around **Toronto** as strength permits, has also visited **Brantford**. Messrs. **Frazer** and **Wilkins** are working in **W. Ontario**. **C. Innes** had good meetings in **Flint** and **Detroit**. **Wasica** Conference was a time of blessing. Weather was inclement but all present felt thankful to the Lord for His manifested presence. Messrs **Dickson**, **Telfer**, **Shivas** and **Willoughby** gave help in the ministry. **Geo. Thomson** (formerly of **Larkhall**, **Scotland**), and **Alex. Cather** (formerly of **Burnbank**, **Scotland**), have had Tent meetings at **Laurel Hill**, **Dunmore**, Pa. Had meetings to begin with in open-air and now in Tent. Some come in and others gather round the outside and listen. The few local believers have been stirred up and helped. Some backsliders restored, and quite a time of blessing. Prayer desired for this bit of Pioneer work.

WORLD FIELD.

John Mitchell, **Spain**, writes, "Through the Lord's mercy I am able to continue publicly and from house to house though I have begun my 75th year with a reminder that I must be careful. The arrival of Seventh Day Adventists gives cause for concern and more

prayer." Our brother desired to be remembered in prayer.

ADDRESSES.

Christians meet to Break Bread weekly in a cottage in Invergordon. Sailor brethren from the fleet and visiting brethren and Sisters welcome. Enquire Geo. Bond, "Bella Vista," Saltburn Road, Invergordon. Correspondence for Ebenezer Hall, Burnbank to Hugh Cumberford, 2 Jackson Street, Blantyre. Correspondence for Muirkirk Assembly to William Hunter, Kirkgreen Cottage. George Thomson (formerly of Larkhall) now 77 Colborne St., W. Brantford, Ontario, Canada.

FALLEN ASLEEP.

John E. Graham, New Westminster, B.C., in his 74th year. Saved 57 years ago. Has been gathering to the Precious Name for 39 years without a break. Ten days before the home-call he was on the way to arrange the Hall for the Lord's Day morning meeting and took a stroke. He did not regain consciousness. Was a real shepherd, and will be much missed, not only by his widow and four children but by all who knew and loved him. **Mrs. Summers**, Bellshill, after a few days illness. Was at the morning meeting the Lord's Day before she was called home. 36 years in the Assembly. Of a quiet, unassuming bearing with a good testimony. **David Kilpatrick**, Bellshill, aged 71. In Bellshill Assembly for forty years. **Donald Macleod**, St. Louis. Saved 50 years ago. Led a godly and consistent life. Given to hospitality. Funeral largely attended. **Mrs. David Wight**, Bridge of Weir, aged 73. Died rather suddenly in a Nursing Home. Many years in Christ and in the assemblies. A mother in Israel, she did a quiet, yet noble work for the Lord. Had a great interest and love for young folks and work carried on amongst them. Will be greatly missed in the home and in the assembly at Bridge of Weir. **Mrs. R. S. M'Laren**, Johnstone, (formerly of Kilmarnock), after a time of much suffering—at rest in the Lord. Saved many years ago. Was well known in Ayrshire assemblies as one who was given to hospitality and had a great interest in the Lord's work at home and abroad. Was of a most lovable demeanour. Will be much missed by all who had the privilege of knowing her as well as by her devoted husband and daughter at Johnstone and the other members of the family who are widely scattered in Central Africa, Canada and U.S.A. **Nan Crumlin**, Glasgow, 14½ years. Suddenly in Royal Infirmary, just shortly after having been pointed to the Lord by her Sunday School Teacher. Her parents meet with the believers in Craigiehall St. Assembly. **Geo. Bain**, Wick, aged 30 years. Called home on

9th August, after a long illness. Saved during Revival of 1921. Was one of first to meet with assembly in Wick. **Thomas Leighton**, Kilmarnock, aged 65 years. After six months' serious illness, now at rest in the Lord. Saved over 50 years ago when a lad in the Sunday School, and very soon was baptised and took his place with the Lord's People in the Assembly. From earliest days he took a deep and active interest in all the work connected with the assembly, helping in every possible way. In his spare time he visited outlying hamlets and villages where there was no gospel testimony, giving away tracts, speaking a personal word and having meetings where possible. Was one of the early pioneers of the Tract Distributing Bands of which there are many all over the land. Was well known in Kilmarnock and surrounding assemblies. A true shepherd among God's people. Given to hospitality. Leaves widow and five of a family, who will miss him much, as will also the believers in Masonic Hall Assembly where he was highly esteemed. **Joseph Fish**, Missionary to Lepers on Robben Island, aged 73 years. Suddenly 30th July, on the platform of Euston Station, London, when preparing to visit Scotland. A devoted servant of Christ. Well known and loved for his work's sake. Was busy in his Master's service up to the last. For brief record and photo see this month's "Christian Worker," John Ritchie, Ltd., 1½d by post.

In connection with the home-call of our esteemed brother W. J. Grant, M.A., Kilmarnock, a young believer whom Mr. Grant helped to establish in the things of God has sent us the following original lines:—

His memory is blessed; yes indeed.
His consecrated life and ministry,
Enshrined for ever in the minds shall be
Of those who knew him. Who'er heard him read
The word of God; or pray, or speak, had need
Of no more evidence to know that he
Was one whom good and bad must both agree
To name "a saint." None could but heed
The seal of sainthood in his tones and look.
I think I see him—his pale psychic face
I think I see him as my hands he took
And made me promise that through all my days
I'd read God's word and pray; then, in tones that shook
Commended me entirely to God's grace.

Sums received for the Lord's Work and Workers

Sent to Missionaries in Lands Afar and Pioneering Evangelists labouring in needy and neglected places in the British Isles, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation or committee.

J. N., Glasgow, - - - - £0 10 0

Total to 24th August, £0 10 0

Treasury Notes—"The Unsearchable Riches of Christ."

IF Thyatira brings us to Roman Catholicism then Sardis brings us to Protestantism—the product of the Reformation—and gives us our Holy Lord's unveiling of this stage, viz., "A name to live but dead." A dead "Ism" professing to be alive—what happened in the reformation was the renunciation of one false vicar of God on the earth, and the creation of thousands more. We are not losing sight of the recovery of the great truth of justification by faith, and the breaking away from the bondage of Rome. But our Lord's estimate is "A name to live, but dead." His complaint is "I have found no work of thine *complete* before God."

Nothing more solemn than our Lord's point of view, first as to its name, *i.e.*: "Things remaining." (Lincoln—from a Hebrew word re those escaping). Secondly as to its character—a corpse, yet professing to live. Thirdly, its responsibility—"No work of thine perfect or complete before God."

How true of the reformation. Instead of humbling themselves for the terrible sin of Romanism, and coming to "The Book" to find therein and from, *The True Church of God*, their Divine purpose, plan, Headship and worship, they created many "isms"—with their lords many and gods many. Sardis was in His estimate a lifeless thing, professing to live, *yet a corpse*. "No work complete before God."

He approaches this Church as the One and only Head of His Church, which Headship He took in resurrection glory, when put above all and every created intelligence of God, and when thus exalted (Eph. 1. 21) as Head over all, universal Headship is given to His Church (Eph. 1. 22). Note

to be is in italics. He is seen, as in Rev. 3. 1, as the Head, and His wounded hands filled to meet her every need. Blessed rejected Lord, alas, rejected by His Church. We often sing, "Our Lord is now rejected and by the world disowned." Methinks we could sing—"and by His Church disowned." He came to His own possessions and His own people rejected Him. He still comes to His own as their Lord and Head, but alas!—His people disown Him—our One and Only and Holy All-sufficient Lord.

Sardis, the first Metropolis of Asia, and of the Greeks, had an impregnable acropolis 1500 feet above the plain. It was the ancient capital of the great Lydian Empire.

The taking of the acropolis by Cyrus in 549 B.C. was only possible by Creosus omitting to set a watch on the north side. Again in 218 Antiochus the Great, after a siege of 12 months took it in the same way—No watch kept. Twice it had fallen thus and twice we have the Lord's command—WATCH! The city is now in ruins. As in Protestantism there are faithful souls far better than the "ism," so in Sardis our Lord speaks of undefiled ones who in the filthiest of association, expressed thus: "Thou hast a few names *even* in Sardis who have not defiled their garments. They shall walk with Me in white, for they are worthy." These are the victors seen in this phase of Church history. Their future is assured. The same shall walk with Me in white and their names not blotted out of the book of life. (See Isaiah 4. 3, also Exodus 32. 32; Ezek. 13. 9). It is very interesting how character tells in glory. "You walked with Me in white *even* in Sardis, you will walk with Me in Glory." You see this also in

Laodicean indifferentism. "You supped with Me there and I with you, you will sit with Me on My throne."

Rejected by His Church in response to His knock, they opened and let Him into their hearts, and supped with Him. Note "Supper time." To those, He says, "You will sit with Me on My throne in the Kingdom." Character is Eternal. Sow a thought, reap an act; sow an act, reap a habit, sow a habit, reap a character; sow a character; reap a destiny. The Lord's approach to His Church brings out to faith some fresh glory inherent in Himself. May we have eyes to see it and hearts to value it, and may our worshipful devotion and service be deepened thereby.

"My Glorious Victor, Prince Divine,
Clasp these surrendered hands in Thine,
At length Thy will is all my own,
Glad vassal of a Saviour's throne."

J.C.S.

A Plain Path

AMID THE PERILS OF THE LAST DAYS.

BY THE LATE MR. JOHN RITCHIE.

THE Second Epistle to Timothy gives special instruction to the saints and servants of God, who are called to live and witness for the Lord amid "the perilous times" of these last days of declension from the truth of God and departure from His ways. The epistle was written by the aged apostle in prison, awaiting martyrdom, to Timothy, his true child in the faith, who was left to serve and stand for God amid ever increasing corruptions in the churches of that time.

It is clear from the records of the sacred

historian, that very soon after the Pentecostal descent of the Spirit, and the remarkable work of grace that followed, resulting first in the inauguration of "the church which was at Jerusalem" (Acts 8.1), and subsequently in the formation of many churches gathered from among the Gentiles (Acts 16. 5; Gal. 1. 2; 2 Cor. 8. 1), corruptions began to develop in these newly gathered assemblies. When persecution failed to stamp them out of existence, the devil changed his tactics, and began to send into the midst of some of them "false brethren" (Gal. 2. 4), who sought to bring them into subjection to Judaism, and entangle the Christians in a yoke of bondage (Gal. 5. 1). In other assemblies men "speaking perverse things to draw away the disciples after them" (Acts 20. 30) appeared, even among those who were regarded as shepherds and overseers in the flock, while wicked men, teaching doctrines destructive of the faith, had crept in privily (Jude 4. R.V.) and were doing deadly work (2 Tim. 2. 18) among the Lord's people. The apostle characterizes this condition of things as "the last days" (2 Tim. 3. 1), which had already set in while he lived, and which, during the eighteen centuries intervening, have continued, the evils which were then in bud having developed and formed their fully-ripened fruit. The same principles which were at work then are operating still, and all the crop of evil doctrines, apostate religion, and godless formality which, under the name of Christianity, we see around us on all hands, is the full result of what the apostle deals with in this epistle. "There is no new thing under the sun" (Eccl. 1. 9): the sects and parties of our own time, the "doctrines of demons," new theologies, and denials of the foundations of the faith

"once for all delivered to the saints" (Jude 3, R.V.), which are daily multiplying and being poured out from pulpit and press, are simply a fuller development of the depravities and errors of which the apostle writes to Timothy in this epistle, and concerning which he gives him full and definite instructions. I know there are those who laugh at all this, and say there is nothing in the Bible describing the state of things in the world, and in what professes to be the church, in this twentieth century, but that we must grope our way and use our reason in the circumstances in which we find ourselves. I do not believe a word of that: it is an aspersion on the wisdom and foreknowledge of God, to say that He did not know what evils would come, and could not legislate for His people, giving them directions how to walk and how to act in the midst of them in these last days.

In this epistle, God, through His servant, gives specific and definite directions to Timothy, who stood amid these abounding evils and sought in the midst of them to serve and honour God. The word Timothy means "one who honours God," and whoever through grace seeks to honour God and His truth, in the time and circumstances in which his lot is cast, will find here a plain path cast up for him by the Spirit and laid out in the pages of the Word, which never changes, and never becomes obsolete or out of date.

THE ALL-SUFFICIENT WORD.

After reminding Timothy "of whom" he had learned the truth, and exhorting him to "continue in" it (ver. 14), the apostle casts him upon the all-sufficiency of the God-breathed Scriptures, which are so all-embracing in their use, that they make a "child" wise unto salvation, and go on in-

structing, disciplining, reproofing, correcting, and fully equipping the "man of God" for life and service, in all spheres, in all conditions. There is not a possible state in which any saint or servant of God can be found, but there is light for his path and sure guidance for his steps (Psa. 119: 105) in the Sacred Word! What a resting-place for faith is this! What a rock upon which to stand amid all the breaking waves of unbelief and uncertainty around! God has spoken: His utterances are recorded by the Spirit in the Word, and the Word in all its fulness is to be the Christian's guide book along the whole of his earthly path, up to the gate of heaven. Not the traditions of men, however hoary with age; these make "the Word of God of none effect" (Mark 7. 13), as many know to their cost. Not the "meanings" read into God's Word by blind men (who, being destitute of the life of God and the indwelling Spirit, are unable to see or to teach spiritual things (2 Cor. 2. 14), and can only "huckster" (2 Cor. 2. 17) or "handle deceitfully" (2 Cor. 4. 2) the Word of God, darkening counsel by their "fables," and leading those whose itching ears hear them, astray (2 Tim. 4. 6); but the Word itself, taught by the Spirit (1 John 2. 20, 27), keeping the heart right with God and the feet walking in His truth, than which God has no greater joy (3 John 3). I am here reminded of an aged Christian who had received a pamphlet, written in the interest of some new departure from the truth which she had learned many years before by reading her Bible, and had joyfully held fast and obeyed, with much blessing to her soul, for many years. Entering her cottage one day, a Christian neighbour mentioned that she had likewise received one of these revolu-

tionary pamphlets, and had been disturbed in soul by its means. "I read a page or two of it," said the aged believer, "but I found it did not lead me any nearer to God, or cause me to pray to or praise Him more, but rather spoiled my soul's communion with God, so I threw it in the fire. I am only a simple Christian, and not able to understand such arguments, but I know what leads me nearer to God, and what robs me of communion with Him." So long as a Christian has his spiritual "scent" in him, and can discern what is of God, he is not likely to be led into the bypaths of error; but a heart astray from God, and a conscience dulled by sin, can be led into anything. Seek then, dear fellow-saints, to maintain a fresh condition of soul, and to make the Book of God your counsellor and your guide in every difficulty. Then you will walk safely.

SEPARATION FROM EVIL.

The apostle throughout this epistle calls upon Timothy, as one who honours God and seeks to serve Him, to be separate from evil and evil-doers. If there are those who cover up their ungodly lives with "a form of godliness, while denying (rejecting) the power," he is told "from these ALSO turn away" (2 Tim. 3. 2). There can be no association, no companionship, no fraternizing, with empty professors, who have only "a name to live" while they are dead in sin. What are the popular churches made up of? The world. The same persons who frequent the theatre, the ball-room, the concert, on Saturday, fill the pews, professing to be worshippers of God, on Sunday! If you want to honour God, to be kept clean and fit for fellowship with Him, you must have no part, no association,

with shams and hypocrisies like that. There must be a "clean cut" with the world's religious systems, which in their constitution are opposed to God and His Word, and doing more to deceive and mislead unsaved professors who are in them and support them, than any other instrument the devil has on this earth. And, remember, if the Word of God calls you to "come out" (2 Cor. 6. 17; Rev. 18. 4) of unholy religious systems, it adds, "be ye separate"—in other words, keep yourselves from them. The Word that brings you out, can never take you back again for any purpose whatever, either to preach or hear, not even for a day or an hour. What God condemns and forbids His people to "touch" in one place, is equally "unclean" in another; and no embellishment of any evil system, by the presence of one or more good men in it, can ever make that system anything else in character than what it is. Lot in Sodom did not alter the condition of that corrupt city. Jehoshaphat, in alliance with Ahab, seated beside him in convivial friendship, or sharing with him in the special mission of recapturing Ramoth-gilead from the enemy's hands (2 Chron. 18. 1-3), did not mitigate the guilt of the man "who did evil in the sight of the Lord above all that were before him" (1 Kings 16. 30), nor hinder the judgment of God from coming on the guilty Jezebel, who ruled and stirred him to do wickedly (1 Kings 21. 25). No more does the presence of an evangelical minister, or a few active Christian workers, make a system devised out of man's heart, upheld by worldly people, and honeycombed with error, a clean place, into which a child of God may go and come. If any desire to be "a vessel sanctified and meet for the Master's use" (2 Tim. 2. 21), he is called to

“purge himself from these,” and that includes an inward cleansing from evil teachings, if he has imbibed them, and an outward separation from those that teach or are in sympathy with them, alike in church and personal relations (2 John 11.).

A PLAIN PATH TO THE END.

Cast thus upon God and the Word of His grace (Acts 20. 22), severed from evil-workers, resisters of the truth (chap. 3. 8), and those who work unrighteousness (chap. 2. 19), the believer is called upon to “follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart” (chap. 2. 22). There is no thought of isolation or “individual testimony” (as some call it). Although “the church is in ruins” (as others tell us), the Word of God is not in ruins, nor has it altered in one jot or tittle of what the Lord gave to His people in the beginning as to their fellowship together and the way of assembling unto His Name. Surely it was with the broken condition of things as they exist today in full view, that the Divine Lord, in giving instructions to His earliest followers concerning their assembly privileges and responsibilities, uttered the memorable and ever-precious words, “Where two or three are gathered together in My Name, there am I in the midst of them” (Matt. 18. 20). These words can never fail: they are the charter of the church to the end, even when reduced to the lowest numbers and weakest condition. “Two or three” cast upon God and His Word, gathered by the Divine Spirit—and the words “are [or having been] gathered” imply His gathering power—unto the Name of the Lord Jesus Christ, outside the camp of the world’s religion and entirely separated from it, may surely

count on His presence “in the midst” and the power and control of the Spirit for worship and ministry to edify, as did the saints of early days. Only let those who thus gather, make no claims or assumptions to be “THE assembly of God,” unchurching all who do not gather with them, but humbly relying on the promised Presence, continue to assemble in the Name of Him whom God has made Lord and Christ, holding fast His Word and not denying His Name (Rev. 3. 10). If you are prepared to share the brand of His Cross, and be accounted as the filth and offscouring of all things, then “go forth unto Him without the camp, bearing His reproach” (Heb. 13. 33), and you will never be disappointed in Him, whatever you may be in your brethren. One who obtained this freedom at great personal cost said, in relating his experience: “I heard the voice of the Lord calling me to go forth unto Him, and I arose and went—not to nice meetings, or to loving brethren or spiritual ministry, but to my Lord Himself—and when I reached Him there, I found that a number of my brethren and sisters in Christ had got out to Him before me.” That call, when heard by the soul, can never be forgotten. It is the voice of the Shepherd, who when He putteth forth His sheep goeth before them (John 10. 4). He it was who first went “without the gate,” unto the place of rejection at the hands of men, and thither at His call “unto Him,” He now brings out His own. They are brought out, that they may be gathered together. Such is the true *ecclesia*, Himself the real bond of fellowship among saints. May we know much of its holy joy while we tread the plain path marked out in the Word, waiting for the Lord from heaven.

Discipline in the Assembly ;

HOW TO ACT WHEN ONE IN THE ASSEMBLY SINS SO AS TO BE PUT AWAY.

BY W. J. M'CLURE.

HOW very common it is to see a brother sitting back and refusing to break bread because of the presence of one about whom he has learned something, which should bring him under the discipline of the assembly, but which is unknown to the rest. Some may ask, What should he do under those circumstances? Most decidedly keep his place at the Lord's table. But how can he have fellowship with such a man? He does not have fellowship with him, nor is the assembly guilty in such a case, as they cannot judge the sin of which they are in total ignorance. But the act of that brother in refraining from breaking bread judges the whole assembly. A very solemn thing to do.

What that brother should have done on learning of the sin, was to have taken counsel with some of the leading brethren in the assembly, and put before them what he had heard, and get the matter investigated, and the suitable scriptural action taken. But meantime that believer should have gone on remembering the Lord, just as if that man had not been present. The story is told of our late brother J. R. Caldwell, that he had a man in his employ, who was in the same assembly, and he knew that this man was robbing him, but he had not sufficient evidence to put before the assembly and carry their judgment. So rather than spring the thing on the assembly on his own personal knowledge, and thus

risk a division, by some taking the man's part, he continued to meet that man at the Lord's table. By and by all the evidence that was necessary came to hand, and the case was brought up, and the man confronted with it. The result was that all were agreed that the action of putting him away was just, and thus trouble was avoided. Our brother acted just as anyone who knows the truth ought to act.

It is very sad to see how easily some, yea even older brethren, can sit back because of some offence they have received, or something done, or not done according to their mind. Thus they judge the whole assembly, and if in the past they sought to guide, they now put themselves where they are powerless to help, just as the man who jumps out of the boat is where he cannot steer it.

THE TEACHING OF MATT. 18. 15-19.

Few Scriptures have been misused as this one has. There are many things for which an assembly, subject to the Word of God, will have to exercise the extreme form of discipline, but all of these will fall under one of two heads, *Doctrinal* evil or *Moral* evil. Indeed we cannot conceive of any sin not embraced by these two words, for what the one leaves out the other takes in.

But it has been taught by some, that Matt. 18. supplies a *third* cause for putting away, and this has been termed *Self-will*, or not hearing the church. Now it is our conviction, that if self-will be a cause for putting away, there would be few left to carry out the judgment, as it is certainly in us all, but most manifest in those who urge this kind of judgment. But we insist that there is no such thing as putting away from an assembly save for acts of moral evil or unsound doctrine of a fundamental

character. No doubt self-will, if unjudged will lead to a fall into moral or doctrinal evil. But it is perfectly ridiculous to speak of judging the thing before it thus manifests itself. It may be in a man's heart to steal, but that does not give the officer of the law the right to arrest him, that thought in his heart must manifest itself in some overt act, and then the officer can arrest him.

This teaching of the third cause for putting away has been a most convenient method for getting rid of men whose lives were blameless and whose doctrine was sound. But their offence was that they would not blindly follow men who were leading into a party, and insisting upon the acceptance of their interpretation of the Word of God, as if it were of the same value as the Word itself. The ruin wrought, to our own knowledge, by good men being cut adrift from assemblies in this fashion, makes us sad.

Matthew 18. supposes the case of a man who has done a wrong to a brother, which he will not put right. Two things will be very plain upon a very slight consideration of the passage. *First.* Whatever the matter was, it was of such a nature that it could have been settled between the two themselves. Now there are sins which cannot thus be settled, but must come before the assembly, and be dealt with in a public way. *Second.* The use of the word "trespass" forbids the thought that it was some trifling thing, some fancied slight which that brother imagined he had received. We cannot think of God countenancing the setting of the whole machinery of the church in motion, to gratify the whim of some carnal man, who chose to regard himself as trespassed against, because his interference

with the liberty of another brother was firmly and even graciously refused.

We submit the following case, which may help to illustrate how Matt. 18. may apply. A great many different cases may occur, but this one will perhaps help. A brother indorsed the note of another for \$5000. The note becoming due he does not meet it, and the Bank calls on the indorser to pay. He in turn goes to the other, but he refused to pay it and left the indorser to do that. What was to be done? As he refused to even acknowledge the debt and would not promise to pay when able, he was put away from the assembly. Now that trespass could have been made right between themselves, but it was not, nor did the help of some brethren settle it, so it became a matter for the church.

Note he was put away for *not making a trespass right*. But great stress is laid on *not hearing the church*. There is something here that savours of Rome, who makes capital out of the words, "Hear the Church," thus really putting the Church in the place of Christ. Take an illustration of the way in which Matt. 18 can be abused and the hardship it can work, and which we know it has wrought. A few leaders may succeed in setting aside the baptism of believers according to Matt. 28. 19, 20, and whole companies may practice the one name baptism. Some brother feels called upon to bring before them the scriptural order from Matt. 28. We doubt his wisdom, but not the truth of his position. He is informed that he must cease to teach that, and if he persists he is told that it is the mind of the church that he be silent, and if that does not silence him, he is put out as a *self-willed man*, and for not hearing the Church.

But if one company can so use this passage, every other company can also use it. So a company that is in sore need of some sound, healthy teaching along what is spoken of as "separation" lines, may resent some brother giving it to them. It disturbs them, they want to go in the mixed way that pleases them. This brother is told that his ministry is not acceptable, if he does not stop he will be waited on and told that his place is outside. Why? Oh he would not hear the church. In each case, to hear the church was to really countenance error. The *Word* must judge the church.

It cannot be too strongly insisted on, that excommunication can only be for scriptural reasons, the Word of God must be the authority for acting. We have heard and personally known of numbers of cases, where those who put them out, regarded their action as "bound in heaven." It is an utter mistake, God never indorses a wrong judgment, and for ourselves, perhaps we would prefer to be those who were put out rather than those who put them out.

The Epistle to the Romans

(Continued from page 209).

By J. M. DAVIES, TRICHUR, S. INDIA.

LOVE (14. 3—15. 3)

that will constrain us not to put an occasion to fall in our brother's way, remembering that it is a serious thing to lag behind one's conscience or walk ahead of one's light. To cast away a "good conscience" will inevitably lead to a shipwreck of the faith. While nothing is unclean of itself, yet, if my example emboldens a brother to do something against his conscience—howbeit

unenlightened—I am not controlled by love. Our good, that is our liberty in Christ, if ungarrisoned by love for our brethren will be evil spoken of. The love of Christ should constrain us to seek our brother's good and edification, not pleasing ourselves, but remembering Him "Who pleased not Himself."

PATIENCE (15. 4-16)

to bear with the infirmities of the weak. This is to be derived from the God of Patience, and the inhaling of the atmosphere of patience pervading the Old Testament Scriptures in the way they reveal the patience of God with His people. Where in one assembly believers differ in nationality, in temperament, in social upbringing and in spiritual apprehension, how needed the exhortation "Ye have need of patience."

Besides these major graces there are at least five other important facts in the light of which our mutual relationships must be regulated.

(1) GOD HATH RECEIVED HIM (14. 3).

Hence we are to receive him. We are not to assume a Pharisaic superior holiness. That the weak were refused their place at the Lord's Table and hence the strong were exhorted to receive them into church fellowship can hardly be what is meant. They were recognised as believers and in the fellowship, but on account of their scruples were despised and in danger of being ostracised, and being set on one side. May we have the annointed eye to recognise every believer as one whom God hath received.

Note—From 16. 5, 14, 15, it appears there were several groups of believers in the city meeting in various places. Did the believers begin to gravitate to the one

or the other according to their racial prejudices and conscientious scruples? Priscilla and Aquilla were Jews, while those mentioned in vv. 14, 15 were Gentile converts. If this was so, loss of fellowship and lack of confidence in each other would naturally follow, needing the exhortation "Receive ye one another." If such was the case things were very serious, but not without its analogous condition in the assemblies in many parts of the world to-day.

(2) THE JUDGMENT SEAT OF CHRIST (14. 10)

The weak, those whose conscience was still under the power of carnal commandments, and had not fully apprehended that the Kingdom of God is not meat and drink were apt to sit in judgment on their brethren and consciously or unconsciously presumed more spirituality than them. On the other hand, the strong, those who had apprehended their liberty in Christ—of whom Paul was one (15. 1)—were tempted to despise the weak and set at nought their scruples. Hence they were reminded that Christ died, rose, and lived again (not revived) to the end that he might be Lord of the dead and the living. Whether we live or die, we are the Lord's and everyone must give account of himself. Believers will be privileged to judge Angels but not one another. In view of the Judgment Seat let us be zealous not to put an occasion to fall in our brother's way.

(3) THE DEATH OF CHRIST (v. 15).

"Destroy not him with thy meat for whom Christ died."

"And through thy knowledge shall thy weak brother perish for whom Christ died" (1 Cor. 8. 11).

To sin against the brethren and wound their weak conscience is to sin against Christ. By virtue of having died for them Christ regards all His own, weak or strong, as the excellent of the earth, and the apple of His eye. How we should esteem one another in view of this!

(4) THE EXAMPLE OF CHRIST (15. 3, 5).

"For even Christ pleased not Himself." Hence says the Apostle we should not seek to please ourselves, and in questions of personal liberty where there is no 'Thus saith the Lord' how little thought of the effect of our example on others weighs with us. It is very easy to cross over from the liberty of conscience to the license of the flesh, and a carnal carelessness of our brethren.

(5) THE ONENESS OF ALL BELIEVERS (15. 4-16).

"With one mind and one mouth they should glorify God." They were exhorted to receive one another as Christ had received them. In 14. 1 the strong were exhorted to receive the weak, here they are commanded to receive one another, without national or racial differences, without respect of persons as Christ had received them. That the command to receive one another has in view the national prejudices is clear from the following verses in which he shows that the coming of Christ embraced in its purpose of blessing both Jew and Gentile. "For I say unto you that Jesus Christ was the minister of the circumcision to confirm the promises made to the Fathers, *and* that the Gentiles might glorify God for His mercy. In proof of this latter four quotations from the Old Testament are given from Moses, David and Isaiah. There is a progression in the

truth as revealed in these Scriptures. Proclamation, rejoicing with Israel, praise and worship, reign and glory.

Moreover the fact that the once bigotted Jew was now a minister of Jesus Christ to the Gentiles enabled him to be bold in his appeal to them.

2. THE PILGRIM'S GUIDE (15.4;16.26)

The Scriptures, the Old and New Testaments, containing the record of God's dealing with His people in the past and the revelation of His purposes of blessing for them in the future. All are intended for our learning. Through them comfort and patience will be administered, guidance given, as well as enlightenment as to the various difficulties and problems encountered, both individual and collective, whether personal, social or ecclesiastical.

3. THE PILGRIM'S GOD.

In this last section of the Epistle with its varied exhortations to practical holiness and communal peace, it is encouraging to note how often the saints are commended to God and the Word of His Grace—Who is able to build them up.

They will need patience to deal with one another according to Christ Jesus. For this, God is the God of Patience.

In view of the coming of the Lord, the reign of the Son of David over the Gentiles they should abound in hope, even though their present circumstances were discouraging. For this, God is the God of Hope.

On account of the necessity of pursuing the things that make for peace, and the fact that Satan is ever on the alert to sow seeds of disharmony among God's people, God is the God of Peace, Jehovah-Shallom. Then

there is the prophetic statement that soon He will bruise Satan—using the feet of the saints to do so.

By virtue of the revelation of the mystery which was kept secret since the world began, but was now made manifest by the prophetic Scripture such as Ephesians and Colossians, or the Old Testament Scriptures as quoted in their New Testament light in Rom. 15. 9-12, God is the eternal unchanging God. His purposes are as eternal as His Throne.

Viewing the whole scheme of salvation as an eternal plan and sure of fulfilment, he bows in worship before God, the Only Wise, who is over all. "Happy is he that hath the God of Jacob for his help." "Happy is that people whose God is the Lord."

THE BELIEVER AS A SERVANT.

(15. 15-33).

PAUL AND PREACHING. "Because of the Grace given to me that I should be a minister of Jesus Christ, ministering the Gospel of God."

Paul gives this as the reason for his boldness in writing to them as he had in the previous portion. He was a minister (leitourgon), a word used of the Lord Jesus Christ in High Priestly character (Heb. 8. 2); of Angels (Heb. 1. 7); of Epaphroditus Phil. 2. 25; and also of Magistrates in Rom. 13. 6. Thus the word is not exclusively to denote priestly service, though from the context here it is evident that "priestly ministry" is what is referred to. As such he ministered (Hierourgeo) in the gospel. He rendered sacrificial ministry in the Gospel. "The preaching of the Gospel is thus a sacred rite, and the preacher a ministering

priest" (C. F. H.) (Comp. 1. 9; 12. 1). His wave offering, his oblation, however, consists of saved sinners, acceptable to God by virtue of having been sanctified by the Holy Ghost. "The priest-working here has regard—not to ritual—but to the Gospel; the oblations—the nations; the hallowing element shed as it were on the victims is the Holy Ghost. Not in material Temple and serving at no tangible altar, the Apostle brings his multitudinous converts as a holocaust to the Lord" (Moule). As in Num. 8. 13-15 the Levites were presented before God by Aaron, and as in Num. 6. 19-20 there is a hint that the wave-offering was waved before God by the Priest while it was in the hands of the Nazarite, so the Apostle in this Scripture looks forward to the time when he will present the oblation of Saints from among the Gentiles to God, every man perfect in Christ. (Col. 1. 28). Some maintain that this is restricted to the Apostle, but surely every servant will thus present his work to God.

With this in view the Apostle will be guarded in speaking of his work taking no credit for someone else's labour, but only speaking of what God had wrought by him; and he will strain every nerve in his ambition to preach Christ where He was not known, having the promise to encourage him that "to whom he was not spoken of, they shall see, and they that have not heard shall understand."

With Spain as his objective he would call at Rome. Refreshed and encouraged by their fellowship he would press on—preaching Christ crucified. Nevertheless the unexpected prison, the chains and the storms lay between. Rome he reached, but in an unexpected way. Spain? for certainty as to this we wait that day.

PAUL AND THE POOR (25-28).

While a minister of Jesus Christ to the Gentiles he delighted to be able to remember the poor saints at Jerusalem, and to take to them the contribution from the saints in Macedonia and Achaia. This "fruit" as he calls it, for a Godly care of the poor of the flock of God is a fruit of the Gospel, especially when it overcame national barriers and old time hatred.

PAUL AND PRAYER (30-32).

He looked forward with joy to being in Rome "in the fulness of the blessing of Christ," but he was not without his fears as to what might happen in Jerusalem. Indeed the gift for the Saints might not be received without prejudice. "He was not lifted in an unnatural exultation above circumstances." He knew by bitter experience the bigotry and hatred of the unbelieving Jews, hence he beseeches them to "agonise together with him in prayer."

1. For deliverance from those that believe not. (Comp. Acts 21, 28).

2. That the gift might prove acceptable (Acts 21. 7).

3. That he might come with joy by the will of God unto them (comp. Acts 23. 11; 28. 15).

One is tempted to ask if the saints at Rome agonised in prayer as they should have? Did Paul suffer unnecessarily because of insufficient prayer? Do the servants of God to-day suffer because of inadequate prayer on the part of the saints?

THE BELIEVER AT THE BEMA (Chapter 16).

After commending to their care Phœbe, a sister, a servant of the church at Cenchrea, and a succourer—one who had taken pro-

tective charges—of many, the Apostle sends greetings to the saints at Rome. Some 25 are mentioned by name (apart from those referred to in vv. 21-23), Men and women, Jew and Gentile, bond and free, high and low—all one in Christ, referred to not according to social status or racial superiority, but according to what they were in Christ, in keeping with the exhortation in Col. 3. 10-11. Having put on Christ, believers are to be esteemed not according to worldly maxim but according to the measure in which Christ is seen in each.

This unique chapter is compared to Deuteronomy on the chart—Deuteronomy is the book of the rehearsal, not only of the law but of Israel's journeyings and God's Grace to them. Viewed in this light it is a picture of the Judgment Seat of Christ, when "everyone will give account of Himself," and "everyone shall have praise of God." The sacrificial labour, the service rendered out of sincere love and unadulterated motive, the lifelong consistent testimony, are all noted in these eternal records. The fiery trial, the manifold temptations endured are not unnoticed but found to be unto honour and glory. Appelles is the "approved in Christ." Alas, some are known only by the record of the trouble, the offences, the "scandal" they caused to be cast upon that "worthy name," and the divisions they fomented among God's people. Among these Achans would be those who would make the Grace of God a license to live in sin, and the Judaising teachers who ever sought to teach the need of circumcision and law-keeping, contrary to the gospel. These dividers of the brethren were only the instruments of Satan who ever seeks an entrance into God's garden, but soon he is to be bruised under the feet of the saints

by the God of Peace.

The "Churches of Christ," Tertius-Paul's emanuensis, Gaius—the host of the whole Church, Erastus—the city treasurer, and Quartus—a brother all send their greetings to the assemblies (16. 5, 14, 15) at Rome, giving us a glimpse of how the early believers cared for each other in the bonds of love.

THE DOXOLOGY. (vv. 25-27).

"The grace of our Lord Jesus Christ be with you all."

This is the invariable apostolic antidote for the many troubles that beset the fellowship of the saints.

As he finally contemplates the power of the Gospel to stablish them in their individual relationship to God, and the power of the "revelation of the mystery" to establish them in their mutual relationships the Apostle bursts forth in a pæan of praise and worship. Meditation on the potential dynamic of the Gospel and the Scriptures should fill the heart of every true servant with adoration.

"To God only wise be glory through Jesus Christ for ever."

(Concluded).

Note.—May God grant that the reading of these articles may prove to have been a stepping stone to a further and fuller apprehension of the "Gospel of God concerning His Son Jesus Christ" as revealed in this wonderful epistle. It has been a privilege to write the articles, though one is very conscious of their insufficiency.—J. M. D.

I am sure at the conclusion of these able expositions on Romans now concluded, our readers would like to say to Mr. Davies "thank you very much for true help given." These articles have given many who have never seen our brother, to take a more intelligent interest in him and his work.—Editor.

Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops of love.

Notes on the Apocalypse

CHAP. 17. 6-18. BY WM. HOSTE, B.A.

THE INTERPRETATION OF MYSTERY BABYLON
ON THE BEAST.

THE woman instead of being "filled with the Spirit" as is enjoined to the Church, is drunk with the blood of the martyrs of Jesus; and at the sight of her thus seated on the beast the apostle marvelled with great marvel.† There would seem a tinge of surprise in the angel's question "Wherefore didst thou marvel?" For was there anything incompatible in this union of Church and state? Must it not endure to the end, in order that Satan's Kingdom may stand? Indeed it is only when the beast devours the whore and thus "Satan casts out Satan," that his kingdom, according to our Lord's foretelling, verges to its fall.

However the angel undertakes to unfold the dual mystery of the woman seated on the beast, with its seven heads and ten horns. Clearly in the vision this latter is represented by some four-footed monster, standing, as we have seen in chap. 13. 2, for the fourth great world-empire, to which God had entrusted the kingdom, until the "time and seasons" come for its restoration to Israel (see Daniel 7. 7, 23). But the empire, as we have already seen, is personified in a man, its last great Imperial head, so completely are all its power and authority vested in him, and it is in this sinister personality, that the angel specially views the beast. True the empire existed in a certain form, was broken up, and will appear again, of which there are ominous signs in

our day. But it could not be said, as an empire, "to ascend out of the bottomless pit," whereas this mysterious fact will literally attach to the last head. Indeed it is in this character that he is first mentioned in chap. 11. 7, when he succeeds in doing what no other power on earth could do, overcome and slay God's two witnesses. It seems clear that at the moment of his miraculous recovery from his mortal wound he will become indwelt by the spirit of one of his Imperial predecessors, who instead of being shut up in Hades, the usual abode of disembodied spirits, will have been confined in a distinct place—the bottomless pit or the abyss, where Satan will be imprisoned in the Millennium (Rev. 20. 1-3). Thence in due time he will be liberated and "reincarnated" in the Man of sin, as his possessing spirit. This terrible personage will become the centre of the world's wonder, that is of all who are not written in the book of life from the foundation of the world. None but the elect could escape being deceived.

As for the meaning of the beast's seven heads; it is these that the mind that hath wisdom will understand (v. 9). They have a dual interpretation, first as seven mountains on which the woman sitteth, and then as seven kings of the Empire represented by the beast. In the first interpretation, we see one more illustration of Satan's favourite device, the imitation of God's work. Has Christ a bride and a city? Satan has a harlot and a city. Clearly then the woman is first associated with a city built on seven hills. This could not be literal Babylon, even were she rebuilt, for there are no hills in the plain of Shinar, nor is there any need for her to be rebuilt, for another city has taken her place, the seven-hilled city of

† The two words are the same as in verse 7. Admiration in our sense is not the word.

Rome. That city represents at once the centre of a world-wide corrupt religious system, and the capital of a great world power, as Italy has once more become in the last decade, or group of world-powers, re-unified as the revived Roman Empire, or League of Nations, or whatever name may be chosen to designate it. This brings us back to the second interpretation of the seven heads, they are rulers of Imperial Rome, either in its past history or last development. Five of these emperors had fallen, one, Domitian, was reigning when John wrote, a seventh was to come and continue for a short space,—Napoleon the great, as many believe; the great Emperor of the last days of whom we have been speaking is the eighth, though strictly speaking he is not an eighth head, "for he is of the seven" (v. 11). That is he becomes as we have seen, one of the heads reincarnated. Without wishing in anyway to dogmatize, it is remarkable that there was a widespread opinion in the early Church that the Emperor Nero was destined to reappear, and play a great future rôle in the history of the world. However this may be, we know this "wicked one will be revealed in his season." He is "the son of perdition," for that is his end. He will in fact be the first Gentile to be cast into the lake of fire, along with the Antichrist, the first Jew (see Rev. 19. 20).

The ten horns are ten Kings, destined to arise in the latest phase of the empire. They will apparently first take on the character of dictators, along with puppet kings, as we see in some countries to-day. They will become actual Kings, as depicted in chap. 13. 1, "one hour with the beast" (v. 12, see also 1 John 2 "the last hour"). The Man of Sin will be the President-Emperor

of the great confederacy. Two aims will animate them, in one of which, the destruction of the Great Whore they will succeed, in the other, war with the Lamb, miserably fail. As for the Whore in spite of her world-wide influence denoted by the many waters, on which she sits—"the peoples and multitudes and nations and tongues," her time will come "The ten horns . . . upon the beast,"—hitherto the source of her authority—"these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." What has been passing in Russia during the last decade, will then take place in every country of Christendom against every form of organized religion—Roman, Anglican, Greek orthodox, etc., anything in fact, bearing the name of Christ. "For God hath put in their hearts to fulfil His will, and to agree and give their kingdoms unto the beast, until the words of God shall be fulfilled." God will thus "make the wrath of man to praise Him" in executing His vengeance on this horrible religious system—"Mystery Babylon." But "the remainder of their wrath will He restrain"; "these shall make war with the Lamb and the Lamb shall overcome them: for He is Lord of Lords and King of Kings and they that are with Him are called and chosen and faithful." As though to leave no possible doubt as to the identity of the woman, the angel adds, "The woman which thou sawest is that great city which reigneth over the kings of the earth." What other city but Rome could fill this description, when John wrote?

Little faith brings a soul into heaven.

Great faith brings heaven into the soul.

The Atonement

(Continued).

By E. W. ROGERS, OF WALLINGTON.

THEREFORE we may come to the New Testament confident that we shall discover therein not only the doctrine of the atonement but this doctrine set in a clearer light.

In the LXX and in the New Testament the equivalent of the Hebrew word "kaphar" is the Greek word "hilasteerion" or "hilasmos" or its cognate words. There are four notable occasions on which it occurs.

In 1 John 2. 2. "He is the propitiation for our sins" Here the word "propitiation" is hilasmos.

In Heb. 2. 17. "to make reconciliation for the sins of the people," here the word is hilaskesthai.

In Rom. 3. 25. "God set forth a propitiatory"—here the word is Hilasteerion.

In Luke 18. 13. "God be merciful to me the sinner" here the word is Hilastheti.

Now it will be apparent that all these four words are cognate, related to each other by a common root.

It is as though the four passages answer four questions:—

(a) To whose offering do all the Old Testament sacrifices point? John answers: *Christ*, is the atoning offering.

(b) Who is the priest set forth in Old Testament days who made atonement? The answer is the same. *Christ* makes atonement for the sins of the people.

(c) Who is the person who is set forth by the ancient mercy seat? The answer is the same. *Christ* is the mercy-seat, pre-determined to be so by God, upon whom

God looks and is satisfied, and on whom Man also may look and be satisfied.

(d) For whom does that Person who is Offering, Offering Priest and Mercy-seat act? The answer is, any one who will take the place which the publican took.

Thus the publican's cry which preceded the Cross was amply responded to in the provision God made.

One cannot fail to notice that under the old economy atonement was made for the most part by blood. There was the exception of the "atonement money," but Peter settles that once and for all when he rules out "silver and gold" as a means of redemption and insists on blood. And it is clearly emphasised in Hebrews that "without shedding of blood there is no remission."

NOW WHY WAS THIS SO?

Surely it lies just here, that "the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls." Man had forfeited his life by reason of sin; "The wages of sin is death." "Sin when it is finished bringeth forth death." If then man is to be spared another must die, and that other must be a valid substitute. Blood must be shed. As another has written "It is not the warm life-blood coursing through the veins, but the life poured out unto death that effects propitiation. The death of the offering represents the forfeited life of the offerer. He lays his hand upon the victim's head (see Lev. 4. 29) and by this typical action (answering to *fa'atn*), he transfers his guilt to his substitute, and its death is accounted to be his, as with his own hand he slays it.

It is that shed blood which is represented

by the wine on the Lord's table—blood apart from the body—which denotes death.

But if in the Old Testament it is clear that atonement is solely by blood, in the New Testament it is equally clear that atonement is solely by the death of Christ. Let us reverently ask

WHY SHOULD IT HAVE BEEN HE?

Why not another?

Surely the answer is that, whoever makes atonement must be One who possesses moral capability, and personal authority. Since it involves substitution for the guilty, the substitute clearly must be guiltless. Since it involves voluntary self-sacrifice, by death, clearly the substitute must possess authority to lay down his own life. Now who else possesses these two qualifications other than Christ?

Certainly He was sinless: He is declared to be the "one who knew no sin"; "who did no sin:" "in whom was no sin"; and positively He is announced as the "Holy One of God." He alone among men was sinless, being Himself more than man. Thus he answers one qualification.

Furthermore, He plainly stated "No man taketh My life from Me; I have authority to lay it down and I have authority to take it again"—and, were the source of such authority asked for, the answer is "This commandment have I received of my Father." All other men have forfeited their life by reason of sin and they do not possess authority to lay it down. Suicide is but a crowning sin to a life of sin. But He who was sinless had authority to lay down His life for the sinful, and this He did. He thus fulfils the second qualification.

Neither angel nor man possessed these two features of sinlessness and authority.

Christ alone did, hence He alone could make atonement for man.

Accordingly all the Old Testament types of atonement by blood may be re-read with that Person in view, and His death may therein be discerned to be foreshadowed. The various offerings afforded types of different aspects of that Sacrifice, each one having its own distinctive feature.

For His death was unique, both as to the fact itself and as to its efficacy. No other death incurred such activities all at once as did His. No other death solved so many otherwise insoluble problems nor had such momentous and lasting issues.

There are at least four ways of regarding the event itself, namely,

- (a) As a foul murder on the part of wicked men.
- (b) As a conflict between Himself and Satan.
- (c) As the infliction of Divine wrath upon an innocent substitute.
- (d) As a willing self-sacrifice on His own part in the interests of others.

Consider these seriatim:—

That it was

A FOUL MURDER

on the part of men is apparent from Peter's words to the Jewish people whom he addressed in Acts chapters 2 and 3, wherein he charges home their guilt and their crime. "Ye, with wicked hands, took Him and slew Him" and again in chap. 10, referring to the same fact "Whom they slew and hanged on a tree." Blindly and thoughtlessly did they cry "His blood be on us and on our children" and, although they may have supposed He had blasphemously and wrongly claimed to be the Son of God, yet their clamour for His death was against

all sane judgment. "Away with Him, crucify Him, we will not have this man to reign over us" was the adopted attitude, irrespective of the conviction expressed by Pilate, "I find nothing worthy of death in Him." The record read without bias must inevitably lead the reader to the conclusion that is formulated by Stephen "The Just One, of whom ye have been now the betrayers and murderers." (Acts 7. 52).

Let the reader peruse Psalm 22 and then observe what another has written. "In this passage the Lord compares His murderers by whom He was at the moment surrounded to those wild animals in whom are combined all the most strongly developed qualities of violence, brutality, blood-thirst and uncleanness." And again "The Cross of Christ thus revealed in hideous reality the true extent of human depravity. The veil of civilization drops. The mask of social refinement is removed, and man in his highest natural estate of Roman civilization and Jewish religion is exposed in naked brutality, the murderer of His Benefactor, —untried, unconvicted, uncondemned."

Secondly, it was a

CONFLICT BETWEEN HIMSELF AND SATAN.

That Satan was the dark instigator of the foul deed is evidenced in that "He entered into Judas" and playing on his hitherto encouraged greed he prompted him to betray the Lord Jesus for thirty pieces of silver. It was the crowning act of an enmity and hostility of long duration. Prior to and through the Lord's earthly course Satan had been his bitter foe, but finding himself hitherto thwarted in every attempt, at length in sheer desperation he succeeds through man in securing His murder, and therewith what appeared to be

His own triumph. But less than three full days have to run their course for proof to be furnished that Christ "arose a victor o'er the dark domain," that the tables had been turned; that Satan and his hosts were conquered and Christ was gloriously triumphant.

His own ascension far above all principalities and powers demonstrated it, for then it was that "He led captivity captive" and "He made a show of them openly, leading them in triumph" (Eph. 4 and Col. 2.).

The fact of this conflict between Satan and Christ had early been foreshadowed by God, and had long stood on the page of Holy Writ, for it was in the garden of Eden where the tragic introduction of sin into the world occurred that God Himself furnished the one gleam of hope that, though the Serpent would bruise the heel of the Woman's seed, yet that Seed would bruise his head, or, in other words, that while some injury would be inflicted on the Seed yet a final defeat would simultaneously be dealt to the serpent.

Doubtless it was with the view of defeating this purpose that he all along sought firstly to prevent the advent of the Coming One, and having therein failed, sought secondly to turn Him aside from the path of uprightness, and having therein further failed, He thirdly sought and succeeded in obtaining His death.

But it was in that very occurrence that His own defeat was achieved for "By death He destroyed Him who had the power of death, that is the devil." The only Man Who trod this earth who could legitimately claim exemption from death, willingly experienced it that by so doing He might effectively grapple with him who had its

power, and wrest it from him. Resurrection tells the tale of the magnificent victory.

Hark to His words of anticipated success: "The prince of this world is judged"—words uttered before He died though just about as He was to do so. It is the confidence of the triumph of Right over Might; Truth over Evil; Light over darkness, and Life over death.

Yet thirdly, it was the

INFLECTION OF DIVINE WRATH

upon an innocent substitute. If the contemplation of man's crime makes us abhor ourselves who once were among them who concurred in that foulest of deeds, and if the contemplation of the devil's malice with its resultant defeat fills our hearts with mingled indignation and boasting, surely this aspect of the Cross must melt our hearts and moisten our eyes. For He who was the object of that wrath, forsaken of God, and on Whom fell His sword of judgment was none other than His only Son, the Man who was His equal, the darling of His heart, His chiefest joy.

What it cost God to inflict the punishment on Him none can tell, nor indeed can any tell what it was for Him to bear it.

Listen to the words: "The Lord caused to meet on Him the iniquity of us all"—or as an alternative reading "The Lord caused to fall on Him the punishment of us all." He became surety for another, and in result "smarted for it." Against Him were the words uttered "Awake, O Sword, against my shepherd, against the man that is mine equal, smite the shepherd."

The Psalmist had said "I have been young and now am old, yet have I never seen the righteous forsaken," but what else is here than the only perfectly righteous

man that had ever lived "forsaken of God." Well may the cry be raised "Why"?

Note such passages as these: "IT pleased the Lord to bruise Him: He hath put Him to grief: when Thou shalt make His soul an offering for sin, etc." "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves. Thy fierce wrath goeth over me; Thy terrors have cut me off. My God, My God why hast Thou forsaken Me?" And yet once more: "The kings of the earth stood up and the rulers were gathered together against the Lord and against His Christ to do whatsoever Thy hand and Thy counsel had determined before to be done."

Why was this? Because the Lord Jesus had voluntarily taken the place as substitute, and God had certain irrevocable claims against the sinner which justice demanded to be met. As substitute, therefore, He met those claims, for it was in the heart of God to spare the sinner, and therefore He accepted the Substitute and poured on His only Begotten Son what the sinner deserved that he might go free.

That "God so loved the world that He gave His Son" is a truth only to be surpassed by this that He loved the sinner sufficiently to give *Up* (Rom. 4. 25; 8. 32) His Son. There is much difference in GIVING and GIVING UP.

Such a theme might well occupy space and pen much longer, but we must forbear.

Yet there is the fourth aspect of the matter. In certain circumstances the infliction of punishment upon a substitute is not proper, but grant that

THE SUBSTITUTE IS PERFECTLY WILLING and desirous that so it should be, it is a glorious example of self-sacrifice and dis-

interested devotion to the welfare of others. Such was the case with our Lord Jesus.

Frequently do we read in the New Testament "He gave Himself"—a voluntary self-surrender. Behold Him enquiring of the mob "Whom seek ye?" and when, having obtained their answer, He says "If ye seek me let these go their way." What is that but self-surrender? Note His loud cry on the cross; not the groan of a weak, dying man but the triumphant cry of a victor followed by a voluntary yielding up of the ghost. Witness His deliberate bowing of his head when the work was accomplished. All this tells of a definitely intended, purposed, voluntary performance.

It was the accomplishment of the words before uttered: "I am the good shepherd, the good shepherd giveth His life for the sheep." He saw the wolf coming, and, rather than allow the sheep to fall victim, He met the wolf, and laid down His own life for the sheep. Not that He was overpowered. "No one taketh it from me: I lay it down of myself. I have authority to lay it down: I have authority to take it again: this commandment have I received of my Father."

There are, however, other features which should not pass unnoticed.

And first we may notice that the death of Christ was the subject of

ETERNAL DIVINE COUNSELS.

Peter speaks of "the lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world," and the early believers were found saying "Of a truth against thy holy child Jesus, whom thou hast annointed both Herod and Pontius Pilate with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and

thy counsel determined before to be done." Seeing that the Church was elect before the foundation of the world it follows as a necessary corollary that the death of Christ must also have been a thing predetermined before the world's foundation, since apart from it there could have been no church.

The introduction of sin into Eden did not take God unawares, for no sooner was it brought in, than God revealed that He had in mind and in store the Man who would effectively remedy the damage wrought, and that in such a way as to glorify Himself and to secure for man greater blessings than those He lost.

Further, the death of the Lord Jesus was

IMPERATIVE.

It was a necessary course. There was no other way by which the end in view could be reached. "He must die" stands as the first of four imperatives concerning Him who "must be raised," and Whom the "heavens must receive" and Who later "Must reign." If to Nicodemus the Lord had said "Ye must be born again" it was necessary further to emphasise that, in order to the accomplishment of this, "The Son of Man must be lifted up." Let the reader take note of such words in Luke 24. as "behooved," "ought" and "must" and recall that they represent but one Greek word which simply translated is MUST.

Yet we may ask wherein lay the necessity? Why "must"?

One answer may be given, viz. : Sin, but this answer when analysed divides itself into three parts.

(a) Plainly He must die *because of God's character*—He is holy—He cannot by any means clear the guilty—He cannot wink at sin. It is an outrage of His law and government, and punishment *must* be

brought upon the evil doer, or His substitute for *He CANNOT ignore sin.*

Again: *because also of His word.* Types and prophecy had all foreshadowed the death of the coming one, as the remedy for earth's disorder, and apart from this **historical counterpart** the types would have been meaningless and the prophecy would have had no proven validity. But God had forecast that so it should be, and for that reason He **MUST** die.

And yet again: *because also of His heart.* In His heart was golden love, warm and constant for His rebellious creatures, and He longed for their good to be established on a righteous basis. "He loved the world." "He wished all men to be saved." And it the flood-gates of that love within His heart were to be opened, and the rivers of mercy were to flow free and boundless to whosoever will, His Son **MUST** die. There was no alternative.

Oh! wondrous necessity, which brings us to yet another feature.

The death of the

LORD JESUS WAS SUBSTITUTIONARY.

This is so well known that it is hardly necessary to emphasise it, but perhaps the eye of an unsaved person will peruse this page, and in case it should be so we may be permitted to emphasise this: that the fact is that Christ died, and the explanation of the fact is that it was for the good and eternal blessing of sinners. "Christ died for the ungodly" said the evangelist. "Christ died for our sins" explains the teacher. "Christ loved me and gave HIMSELF for me" says the individual believer. The word "for" is the key-word of all.

This is not the place to speak at length of the various Greek prepositions which are used to denote specific aspects of the death

of the Lord Jesus as a substitutionary sacrifice, but the reader may examine Romans 8. 32; Matt. 20. 28; John 2. 2, and Rom. 5. 26 to discover there are in each of these verses different prepositions employed, each with its own distinctive shade of meaning, a careful study of which will be well repaid.

Remark further that the death of Christ is

UNIVERSAL IN ITS SCOPE THOUGH
RESTRICTED IN ITS APPLICATION.

The evangelist may intelligently preach "Christ died for the ungodly."

That there is efficacy to cover the needs of all is true: that it is only applied in the case of each believer is equally true, else otherwise how is it that the doom of unbelievers is to experience eternal punishment themselves in Hell?

FAITH INDEED IS THE ONE CONDITION.

It is the reversal of man's distrustful attitude in Eden. God requires that man shall change for He has not changed. Man at the beginning disbelieved and distrusted God and thereupon brought in the ruin which now prevails. God says, if that condition for the individual is to be altered his attitude of unbelief and distrust must be abandoned, and be replaced by faith and trust.

This is the sole condition.

IT IS THE DEATH OF CHRIST WHICH EFFECTS
ATONEMENT, AND NOT HIS LIFE.

That Sinless Man could have lived here a spotless life and gone back to heaven minus death, leaving the world not as He found it but with the awful added responsibility of having evidence of what man's life here should be, yet affording no power to man to achieve the ideal, nor making any provision for the failure which He thereby threw into relief.

Our Hymns and their Writers

BY DAVID J. BEATTIE.

I am waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When for ever with the Saviour,
Far beyond this vale of tears,
I shall swell the song of worship
Through the everlasting years.

SAMUEL TREVOR FRANCIS has contributed only two hymns to the Believers' Hymn Book, but both may be said to be of outstanding merit. The first, of which the opening verse is here given, is a hymn of great beauty, exulting in the joyous anticipation of the coming again of our Lord and Saviour Jesus Christ. Appropriately set to one of Haydn's musical compositions, rather suggests that the writer, in forming his verses, used this easy flowing melody as a vehicle to give expression to this ever absorbing theme. This is particularly noticeable in the seventh line of each verse, where the music spontaneously swells out, exactly suiting the thought conveyed by the writer. The origin of this well-known tune is interesting. Haydn went to Austria during a time of famine, and as he sat in the hotel at which he was staying, there was borne to him from the public square some distance away, where the famished people had gathered to receive food, the long, mournful wail of peasants, followed by the loud, exultant notes of joy as the officials appeared with supplies of bread. Putting the two together, Haydn composed the melody known as *The Austrian Air*, so eminently suited to "I am waiting for the Dawning."

The other hymn by Mr. Francis is one of tender adoration :

Saviour, we remember Thee!
Thy deep woe and agony,
All Thy suffering on the tree,
Saviour, we adore Thee!

Samuel Trevor Francis was born at Chess-hunt, Herts., November 19th, 1834, and when yet a child was taken to Hull. As he grew into boyhood he came under the sweet influence of a godly grandmother, who taught the boy his letters, the principal reading book being the Bible.

"One of my earliest recollections," once wrote Mr. Francis, "is going with my eldest brother into my mother's room, and made to kneel with her, while she poured out her soul in earnest supplication that her boys might grow up to be God-fearing men."

When little more than a boy, Samuel began to put together rhymes, which were scribbled for his own and his friends' amusement. His little poems, however, showed unmistakable signs of the poetic propensity which only waited for future development. Before Samuel Francis had quite reached the years of youth, he gathered together his various compositions, which had by this time accumulated, and copied them into a manuscript book of his own making. This book, however, he destroyed in a fit of irritation brought about by his eldest brother, who, jealous of the attention paid to these juvenile efforts, persistently annoyed and persecuted the youthful poet, with the result that, picking up the book containing his cherished effusions, he tore it from cover to cover. Thus many of his earliest poems were irretrievably lost.

The family having removed to London, it was designed that Samuel Francis should follow the medical profession. With this object in view he studied for about twelve months, but on the death of his father, the plans for his future career had to be altered. It was about this time that he became deeply concerned about his soul's eternal welfare, and on occasions he found himself crying to God for pardon and peace. Coming in contact with a prominent business man, a faithful servant of God, who gave most of his spare time for the spiritual welfare of young men, young Francis felt the burden of sin increase more than ever. But there came a climax. "I was on my way home from work," he said when telling the story, "and had to cross Hungerford Bridge to the south of the Thames. It was a Winter's night of wind and rain, and in the loneliness of that walk I cried to God to have mercy upon me. Staying for a moment to look at the dark waters flowing under the bridge, the temptation was whispered to me, 'Make an end of all this misery.' I drew back from the evil thought, and suddenly a message was borne into my very soul, 'You *do* believe, on the Lord Jesus Christ.' I at once answered, 'I do believe, and I put my whole trust in Him as my Saviour.' Instantly there came this reply, 'Then you *are* saved,' and with a thrill of joy I ran across the bridge, burst through the turnstile, and pursued my way home, repeating the words again and again, 'Then I am saved; then I am saved!'"

Mr. Francis early associated himself with the assembly of believers meeting at Kennington, which was but the first stepping stone towards the various services in the Lord's work in which he showed a never-failing interest during his long and useful

life.

As a singer of the Gospel, Mr. Francis was much used of God, and during the memorable Moody and Sankey mission, when a great wave of spiritual revival swept over these islands, he greatly assisted in the musical part of the services held in the Agricultural Hall, London, where, on several occasions he acted as Mr. Sankey's deputy.

The poems and hymns of S. Trevor Francis were collected and published in book form, after the author had passed three score years and ten. One hymn, which already appears in one or two collections, ranks among his best, and is worthy of a place in every hymnal. Here is the opening verse :

O the deep, deep love of Jesus,
Vast, unmeasured, boundless, free;
Rolling as a mighty ocean
In its fulness over me!
Underneath me, all around me,
Is the current of Thy love,
Leading onward, leading homeward,
To my glorious rest above.

The Way to Holiness.

Holiness is not the way to Christ; because Christ is the way to holiness.

How few of us seek diligently and unceasingly to be filled with that love which "suffereth long and is kind which beareth all things, hopeth all things, and endureth all things."

Are we growing in the knowledge of what Christ is to us? It is a happy life this; for it is not a mere self-emptying but a process of Christ-filling.

The straight and narrow pathway is more than wide enough for the traffic it has to carry.

The Believer's Question Box.

Questions for this column may be addressed to
J. Charleton Steen, Roseneath, Buckhurst Hill, Essex,
or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—Was Judas present at the institution of the Lord's Supper?

Answer A.—This is a much debated point, on which godly men have differed, so one would hesitate to dogmatize. Before giving what I believe to be the correct answer, I would say that the anxiety to prove that Judas was not present seems to rest on the false assumption that his presence would sanction to-day the admission of the ungodly to the Lord's table. I believe this to be an entire mistake. Judas was a professed disciple of the Lord and one of the twelve apostles. He had passed all the tests and was apparently the most trusted of all by his fellow apostles, though the Lord knew from the beginning that he was a devil and would betray Him (John 6. 64, 70). He did not however use His omniscience to expose Judas before the time, in fact not till he had irretrievably committed himself. His presence then at the Lord's table would no more justify the reception of those known to be ungodly, than his being sent forth to preach would sanction the sending forth of the ungodly for this purpose. Matthew 26. 25 seems to shew he was present up to the institution, and verse 26 begins "As they were eating," that is the passover was not yet formally over; is it conceivable that Judas would have left the room thus prematurely, as he must have done, to bar his being present at the institution of "the supper"? However whether he did or not is not clearly stated in this gospel, nor yet in Mark 14. 22. It is true that before that, the Lord had said plainly that the traitor would be found "among them that dipped with Him in the dish" and He had said to Judas "Thou has said" in answer to his query "Master (not Lord) is it I?" which for very decency's sake he must have felt bound to make, lest he should draw attention to himself by his silence (Matt. 26. 25). But this was probably only to Judas' ear, who sat next to Him. This must not

be confounded with the Lord's definite sign to John, in answer to what I believe was his subsequent question, "Lord who is it?" "He it is to whom I shall give a sop, when I have dipped it." This revealed definitely to John the name of the traitor, and he alone narrates the incident (John 13. 26. 27). When we come to Luke's gospel we have a definite statement which must be allowed to have its influence, and I believe its determinative influence with us. After the Lord has instituted the supper of remembrance, He immediately adds, "But, behold the hand of him that betrayeth me is with me on the table." The force of this definite statement is met at once by some who assert that Luke does not give us things in historic, but in moral order. Certainly there is a measure of truth in this, though it can not mean that the historic order in some detailed account by Luke is never to be followed, but only has weight when Luke gives us an order of events (as he does, e.g., in the last journey to Jerusalem) which seems to clash with the other gospels. But what moral order is concerned in such a statement as that of our Lord? (Luke 22. 21). It would seem to be going out of the way to introduce **confusion**, rather than moral order, unless we are to take it literally. If Matthew and Mark had clearly stated that Judas had left before the supper was instituted, then such an argument might have force, and Luke's testimony discounted. John 13 does not seem really to help us, as there is no hint that Judas went out before the first "breaking of the bread," for nothing is said of it. He did go out when the Lord had given him the sop and that was, I believe, **after** he had partaken to his own condemnation of the bread and the wine, symbols of that very body and blood, which by his betrayal he became guilty of.

Question B.—"If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. It is said by some that a lapse of time usually took place between forgiveness and restoration. e.g. Peter was forgiven when the Lord looked upon Him but was not restored until

cleansed from all unrighteousness." Jesus probed him three times with "Lovest thou Me,"—is this so?

Answer B.—I can see no justification in 1 John 1. 9 for separating between the forgiveness and cleansing, nor for stating that the latter denotes restoration any more than the former; rather both together constitute the restoration. When a believer falls into sin he contracts two things, guilt and defilement, and he cannot be restored to communion, until both are removed. This happens at once, when confession is made. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This corresponds to the ashes of the heifer of Numbers 19. 9, 17 in the running or living water and sprinkled on the unclean. It was not the "blood of Christ" reapplied, of which there is no thought in Scripture, but the death of Christ brought once more to bear on the defiled one, as the ground of cleansing. The Father forgives and cleanses His erring child on the ground of the death of Christ, and He is faithful to His promise and righteous in doing so. I think it is going beyond the Scripture to affirm that Peter was not fully forgiven and cleansed when he confessed his sin, symbolized by his bitter tears. What passed in the private interview with his Lord none can say, but no doubt his forgiveness and cleansing were confirmed. But may we not see in these things the antitype of the sprinkling of the water of separation on the third and seventh days (Num. 19. 19)? David was forgiven when he confessed his sin and Nathan pronounced his forgiveness (2 Sam. 12. 13), but later he wrote the 51st Psalm, that is, the whole transaction was deepened in his soul by the Holy Spirit, and so with Peter. I cannot believe that our Lord was calling sin to remembrance when He uttered the three-fold question "Lovest thou ME?" What grieved Peter was that whereas on the two past occasions the Lord used one word (*agapao*) and Peter used another (*phileo*), on the third the Lord used Peter's own word. Art thou sure Peter that thou lovest ME, even in the modified sense thou claimest?

Question C.—For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast.—Ephesians 2. 8. In this verse, is faith the gift of God?

Answer C.—There does seem a certain ambiguity in the verse as it stands in our translation, as to whether it is "faith" which is the gift of God, or something else. As faith is the last thing mentioned it would seem natural to make the "that" apply to it, but the grammar of verse 8 and the closing words of verse 9 point the other way. In the Greek, "faith" is feminine and "that" is neuter, i.e., "this thing." Then again if it were faith which is said here to be "the gift of God," why should the final words be added "not of works, lest any man should boast"? I have never heard of anyone teaching that faith is of works. Certainly "faith" like every other good thing is ultimately the gift of God and God does give saving faith, i.e. to them that have obtained (lit. by lot) like precious faith (2 Pet. 1. 1) but not in a way to deny the fact that faith is usually regarded in the New Testament as the responsibility of those who hear the gospel. "Believe on the Lord Jesus Christ and thou shalt be saved"; "Ye also have seen me and believe not"; "He that believeth not shall be damned." I believe our verse means we are saved by grace on the principle of faith and that (i.e. this salvation) not of ourselves it is the gift of God, not out of works lest any man should boast.

Roman Catholicism.—It exalts man, and not God, yea makes God a debtor to man. It sells pardons, it relies on the infallibility of wicked popes, it hoodwinks the laity. It worships sticks and stones, it denies the humanity of Christ by giving it ambiguity; it destroys Christ's satisfaction by purgatory and perfection, it befools temporal princes. It denies assurance, it tolerates open stews, it damns all infants that die unsprinkled, and much more of the same brand. It is a mere cento of Judaism and paganism and a composition of lying doctrines.

The Lord's Work and Workers.

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

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

No charge for Insertion.

OCTOBER, 1930.

Made up, September 23rd.

SCOTLAND.

FORTHCOMING.—Annual Conference in Gospel Hall, **Auchinleck**, Saturday, 4th Oct., 3.30. Speakers, John Steel, W. A. Thomson, Gavin Currie and others. Annual Conference in connection with Wesley Hall, in King's Park Church Hall, **Dalkeith**, Saturday, 4th Oct., 3.30. Speakers, R. D. Johnstone, M.A., Wm. King, R. W. McAdam and S. Bebbington. Annual Missionary Conference in Town Hall, **Motherwell**, Saturday, 4th Oct., 4 p.m. Reports from Jas. Clifford, Argentine, A. Ginnings, Spain, P. J. Horne, Bolivia, A. G. Ingleby, Portugal, and A. M'D. Redwood, India. Annual Conference in connection with James St. and Victoria Hall Assemblies in Co-operative Hall, Limond's Wynd, **Ayr**, on Saturday, 11th October, at 2.30. Speakers, G. Hucklesby, R. Scammell, R. D. Johnstone and J. Moffat. Annual Conference at **Forfar**, on Saturday, 11th October, 2.45 p.m. Speakers, R. A. Sinclair, D. Weir and Alex. Robertson. Annual Conference in Music Hall, **Inverkeithing**, Saturday, 18th October, 3 p.m. Speakers, Jas. Barrie, Hawick; John Feely, Newmains; and others. Annual Conference in Shuttle St. Hall, **Paisley**, Saturday, 25th October, at 3.30. Speakers, Wm. Hagen, John Steel, T. Sinclair and A. Borland. Ebenezer Gospel Hall, Young Street, **Wishaw**, 25th October, at 3.30. Speakers, L. W. G. Alexander, J. W. Gibson, M.A., J. Gilmour Wilson. Annual Conference in Miners' Welfare Hall, **Low Waters**, on Saturday, 1st November, 3.30. Speakers, Jas. Barrie, Wm. King and John Douglas. Annual Conference, Gospel Hall, Bridge Street, **Dumbarton**, Saturday, 1st November, 3 p.m. Speakers, A. Borland, W. D. Whitelaw, Wm. M'Alonan. Half Yearly Sunday School Teachers' Conference, in Hebron Hall, **Larkhall**, Saturday, 8th November, at 4 p.m. Annual Conference Evangelistic Hall, Glebe Road, **Galston**, Saturday, 29th November, 3 p.m. Speakers, Wm. Hagen, W. A. Thomson and others.

REPORTS.—Annual Conference in **Annbank**, brought together a large company to listen to the wonderful words of love, cheer

and instruction from Messrs. Douglas, Farmer and Hagen. Jas. Barrie has finished Tent Season at **Saltcoats** where the Lord gave blessing. Some have professed faith in Christ as a result; three on the closing night. The closing meeting was held in Masonic Hall, which was packed out. Dr. Matthews, John Campbell and Jas. Barrie gave helpful words of ministry. It was a most encouraging and helpful meeting. Renfrewshire Missionary Conference at **Howwood**, had a splendid attendance. Hall full. Cheering ministry and encouraging reports by W. J. Miller, C. Cambridge, M. H. Grant and J. Caldwell (proceeding shortly to Rhodesia). As a result of Renfrewshire Tent having been pitched at **Inverkip**, several have been saved and a weekly Gospel meeting has been started. The Tent has been removed to **Howwood** and M. H. Grant is having good and fruitful meetings there. J. M'Culloch is having a series of Gospel meetings in Waterside Hall, **Irvine**. A good start has been made. Homes have been well visited (P. J. Horne assisting in this work), and quite a good response has been given. A Gospel testimony has been commenced in **Dalmuir**, as a result of the recent meetings, conducted there by Joseph Glancy. The closing meeting in connection with the Campaign was held in the Town Hall, **Clydebank**, when Mr. Glancy told the story of his conversion. Over 1,500 gathered, many being unable to get in. The interest was great, and a goodly number professed faith in Christ. Henry Steedman had a fruitful time in **Bonnyrigg**. Some believed. T. Richardson continues in large Tent at **Uddingston**, where the interest has been very good and many have received blessing. The **Crathie** School (near Balmoral Castle) has now been secured for the Lord's work. New ground. Needy district. Prayer requested. Ayrshire Missionary Conference held in **Galston**, was a time of much blessing and encouragement. The Hall was filled to its utmost capacity and Messrs Oliver, Rea, Cambridge and Horne gave stirring reports. Jas. Caldwell (shortly proceeding to Rhodesia) was present and told of the

Lord's leading as to his going forth to the regions beyond, Ayrshire Tract Band Workers' Report Conference held in **Kilbirnie**, was a most inspiring and encouraging meeting. The Hall was filled—many young Christians being present. W. Gilmore was unable to be present through illness, but words of help and encouragement were given by **Jas. M'Culloch**, **R. Walker**, **Jas. Clifford** and **Robert Miller**. The Reports given from all districts were most cheering. Definite cases of conversion were recorded in some districts, also help and blessing through Postal Work. A splendid march and rally in the open-air with some good clear testimonies to the power of the Gospel brought a happy day to a close. Meetings in the Small Tent have been brought to a close at **Kirkmuirhill**, but **Mr. McDonald** has continued in the district with Bible Carriage, and in the Hall.

ENGLAND AND WALES.

FORTHCOMING.—Henry Steedman gives help in **Port Talbot**, **Cardiff** and **Solihull**, **Birmingham**. Tenth Annual Conference in Gospel Hall, **Kemball Street**, **Ipswich**, Saturday, 4th Oct., 2.30 to 8.15. Speakers, **Geo. Goodman** and **Geo. T. Pinches**. Text Carriers' Meetings as follows:—Oct. 4th and 5th at **Swansea**. Oct. 11th, 2.30 to 8.30 at **Archel Road**, **Kensington**. October 18th, **Dartford Gospel Hall**. Oct. 25th, 3 to 8, **Emmanuel Church Hall**, **Wallington**. Full particulars **A. E. West**, 107 **Normanton Road**, **Derby**. Young People's Meeting, **Carshalton**, Saturday, 4th Oct., 7 p.m. Speaker, **J. B. Watson**. **Luther Rees** hopes to have meetings at **Cape Hill**, **Birmingham**, during October. Annual Conference in Gospel Hall, **Church Row**, **Fulham**, 4 to 6.30 p.m., Saturday, 11th Oct. Speakers, **W. Harrison**, **O. Speare** and **H. Hutchinson**. 6th Annual Conference in **Wesleyan Church**, **Clipsley Lane**, **Haydock**, at 3 p.m. on 18th Oct. Speakers, **Dr. Lindsay**, **B. S. Grainger**, **J. O. Alcock**, **W. J. Robertson** and **A. Donaldson**. Conference for **Monthly Bible Studies** in **College Hall**, **Burchell Road**, **Queen's Road**, **London**, S.E. 15, Saturday, 18th Oct. Subject, "The Church." Her formation, Sanctification and Presentation. **J. H. McCulloch** and others expected. **Women's Missionary Conference** in **Folkstone Road Hall**, **Walthamstow**, **London**, Tuesday 28th Oct, 4 and 6.45. **Miss Bell**, **Mrs. Pomeroy**, **Mrs. Watson**, **Mrs. Ginnings** and **Miss Logan** expected to give reports. Annual Meeting in **King's Hall**, **Willesden Green**, **London**, 3.45 p.m., 25th Oct. **J. Clifford** of **Argentina** expected, also **E. S. Curzon** and **E. W. Rogers**. Conference in connection with opening of **New Hall**, **Solihull**, **Birmingham**, Saturday 1st November.

Speakers, **Dr. Bishop**, **J. Poole**, **H. Steedman** and **A. F. Jack**. **Mr. Steedman** continues with a fortnight's meetings in the **New Hall**. Annual Meetings, **Wood St. Congregational Church**, **Cardiff**, 1st and 2nd October. Conference in **Glengarf Road Hall**, **Catford**, 4th October, 4 and 6 p.m. Messrs. **Deck** and **Mitchell** expected. **Lancashire Missionary Conference** in **Victoria St. Hall**, **Blackburn**, Oct. 4th and 6th. **S.S. Workers' Conference** in **Regent Hall**, **Swindon**, 11th October. Speaker, **A. Cousins**. Annual Meetings in **Abbey Hall**, **Reading**, October 13th and 15th. Speakers, **W. W. Fereday**, **G. Goodman**, **H. Pickering**, **E. W. Rogers** and **J. Stephen**. **M.S.C. Annual Conference**, **Raleigh St. Hall**, **Plymouth**, Oct. 15th and 16th. Conference in **Alexandra Hall**, **Hornsey**, 18th October, 5 p.m. Speakers, **Dr. Deck** and **J. M. Shaw**. Conference in **Gospel Hall**, **Kingsdown**, near **Swindon**, 18th October, 3 and 6 p.m. Conference in **Ebenezer Gospel Hall**, **Kings Square**, **Gloucester**, 18th October, 3 and 6 p.m. **S.S. Workers' in Exeter**, 17th November. **A. Cousins** expected. Annual **Missionary Conference**, **Central Hall**, **Westminster**, October 22nd-24th. **S.S. Workers' in Metropolitan Tabernacle**, **London**, 25th October. **J. Gray** and **C. F. Hogg**. Annual Meeting in **Bloomsbury Chapel**, **London**, 3 and 6.45 p.m.

REPORTS.—**H. Steedman** had meetings in **Briton Ferry**. Annual Conference at **Todhills**, **Cumberland**. Word profitably ministered by **Jas. Barrie** and **J. McAlpine**. **J. McAlpine** finished up with meetings in **Cumberland Tent** at **Egremont** on 14th Sept. A number saved, some baptised, and an important part of the work has been the building up of believers. The Lord has been blessing abundantly in Tent at **Hereford**. **Luther Rees** has had good audiences nightly there and some have been saved. As a result of the work at **Tamworth** about 50 now meet for weekly Bible Study. **G. Davis** had times of blessing and refreshing in **Hertfordshire Tent** at **Ly Hill**, **Chesham** where the people have been coming out very well. Sinners saved, saints blessed. **B. R. Muddith** had good closing meeting in **Tent**—filled to overflowing. Ministry was most helpful and profitable. The Lord has graciously saved quite a number through the season's work, and good numbers have been helped and revived. **G. T. Veitch** has had three good week's of meetings at **Collier's Green** with Tent. Best attended adult services this season with rapt attention given to the preaching of the Word. **Jas. Prentice** had a rich time of blessing at **Stoke Hammond**. During the last week five souls professed faith in Christ and others have been much helped. **Jas. McCulloch** had a cheering time at **Little**

Waltham. Quite a few saved. H. K. Downie had times of refreshment at **Royston**. The Conference in Tent proved a most helpful time. Dr. Hanton and W. W. Fereday helped in the ministry.

IRELAND.

R. Hawthorne, after taking down his tent, visited **Gorey, Co. Wexford**, but found it difficult to get the people. In this town over 20 years ago ground was obtained for a tent, but next morning a black flag was flying from the top of a tree at the spot, which meant death to those who put up tent. **Baillie and Murphy** saw few saved at **Giant's Ring**. They have taken down their tent. **R. Curran** continues with blessing at **Blacks-kull**. **J. Hutchinson** is having good numbers, and some souls brought to Christ in **Portadown**, with a good interest amongst saints in the Sects. **Lyttle and Allen** saw some fruit at **Letterkenny** district. **Poots and Kells** saw some saved and added to assembly at **Tullynure**. They have taken down their tent. **McKelvey and McCracken** have taken down tent, and are moving two miles away to **Old Schoolhouse at Drumahoe**. A few believers now meet in an empty house at **Lisnagat** as the result of last winter's work and this season's tent work. **Fleming and Wallace** have finished up at **Armoy**. **R. Love and W. Henderson** saw a few saved at **Drumaloor**. **R. Love** has gone to **Drung, Co. Cavan**, commencing in a cottage quite a new district. **Wright and Megaw** continue in **Rosemount, Derry**, with interest. **Rodgers and Alexander** have finished up at **Drumbreen**, and taken down the tent. **Fairfield and Wells** are at **Castle-robbin**, with large numbers and a good ear. **Stevenson and Gilpin** have been cheered by seeing a number saved in tent at **Woodburn**. **Whitton and Agnew** continue in tent in **Creagh Road** district, **Belfast**. **Stewart and Craig** at **Ballybeg**, large meetings, souls saved. **D. Walker** has seen a number saved at **White-abbey**. He has taken down his tent and is now seeking to lead on young believers at **Whitehouse**. **Knox at Crosshill**. People coming out well. **Mourne Street Brethren** are still working their tent in **Newtownards Road** district. **Creighton and Campbell** are having very large meetings in the tent at **Castlederg**. Believer's Meetings at **Moneydig**. Crowded out. Very helpful ministry from **Gilmour, Stewart, Craig, Graham and Poots**.

CANADA AND U.S.A.

Conference in **Galt, Ontario**, was well attended on the Lord's Day, some 400 believers remembered the Lord. The ministry was very profitable. **Brethren Knox, McEwan,**

Dickson, Glasgow, and others ministered the Word. The Lord's people were much encouraged. **W. J. McClure** had meetings in **West Street Gospel Hall, Orillia**. **Jas. Lyon** has meetings in **Campbellford**. Conference at **Minneapolis** was larger than usual. A happy and profitable season was spent. **Messrs St. John, Ferguson, O'Brien, Spink** and others ministered the Word: **Messrs Ferguson and St. John** remained for meetings. **Cedar Lake** Conference not so well attended this year. **J. F. Spink, T. D. W. Muir, H. St. John and C. W. Ross** gave help. **W. Gillespie** has tent in **East end of Toronto**. Meetings encouraging. **T. Baird** has been helping in **Montreal**, and **Orillia**, where God has been blessing his word and work in spite of much opposition. **Rowland Hill** has been giving help in and around **Toronto** and later in **Detroit and Chicago**. **B. M. Nottage** had large and fruitful meetings among coloured people in **Cleveland**. **John Watt** continues in tent at **Detroit**. **Messrs. Bradford and McCrory** found meetings in tent at **Cleveland** very stiff, but the seed has been sown and results are sure. **W. F. Hunter** had three month's around **Hagerstown** with tent and continues at **Cumberland** with interest and blessing. **R. A. Barr** had good meetings in Tent at **Deckerville**. **Messrs Dickson and Glasgow** have been working Tent in Northern part of **Toronto**. **R. J. Dickson and R. Telfer** have been visiting isolated believers on the prairies and have had meetings in **Vancouver, B.C.**

AUSTRALASIA.

F. Macleod had good meetings in **Puke-miro**. Some baptised. Later in **Auckland**, with increasing interest. **John Stout** had meetings at **Moera**, near **Petone**, difficult to get outsiders in, but the homes were visited with tracts and the Saints were much cheered. **M. Logg** has given appreciated help in **Fielding and Marton**. Saints much helped. **G. Menzies** had good meetings in **South Dunedin**. **T. Spencer** had encouraging times at **Irymple**, where there were some conversions and baptisms.

WORLD FIELD.

In a recent letter, **Handley Bird, India**, states, "I have just returned from **Travancore** where I had six weeks among the little churches in the jungle, and rejoiced to see the Grace of God and to communicate to them what I have received of God. Yesterday the Lord blessed His word here in **Madras**, in our Hall, and two Hindu men remained behind to ask the way of Salvation. One, a student, is real and may be truly saved. We wait to see the proof of their professions."

ADDRESSES.

In connection with new work commenced in **Crathie School** (near Balmoral Castle) Correspondence should be sent to **John A. Anderson**, St. John's Cottage, Ballater. Correspondence for **Rumney Gospel Hall** (near Cardiff) should be sent to **Mr. P. J. Rees**, "Devonia," Wentloag Road. Correspondence for **Masonic Hall Assembly** (formerly Wellington Hall) **Kilmarnock** to **Mr. George Gray**, 13 Aird Avenue. Correspondence for **Gospel Hall, Kirkconnell** to **Mr. Thomas Hiddleston**, 8 McConnell Street, Kello-Holm, Kirkconnell. Correspondence for **Insch Assembly** to **Mr. Wm. Weir**, Dunallan, Rothney, Insch.

FALLEN ASLEEP.

Mrs. Williamson, Ballyhackamore. Saved 20 years ago, formerly in Adam Street and Orman Road Assemblies. "With Christ which is very far better." **Mrs. David Campbell**, Crosshouse. Removed to Infirmary on the one day and called Home to be with the Lord the following. In fellowship with believers in Plann Hall for a time. **James Clark**, Stevenston, aged 39 years. After a long illness borne with much patience and grace. Now at Home with the Lord. Saved many years ago in Wellington Hall, Kilmarnock, where he was in fellowship for a considerable time before removing to Stevenston. In the latter town he was in fellowship with the believer's meeting in Bethany Hall, but his weak bodily condition hindered him from getting out very often to meetings. Bore a quiet consistent testimony. **Wm. Robertson**, Footdee, Aberdeen, aged 74. A quiet and consistent brother. Gathered with Saints in Walker Hall for 50 years. **Jan. Taylor**, Crosshill, at Lochore. Saved 13 years ago. A diligent student of God's Word. A valued helper in all the work of the Assembly. A great tract distributor and one who lived to be missed. Nearly all his saved life was spent in Lochgelly, the last few months in Lochore. **Jan. Welsh**, Bicknell, Ind., U.S.A., aged 76 years. Saved 55 years ago. Was associated with believers in Auchinleck before going abroad. Since then has been associated with Vicksburg and Bicknell Assemblies, where he bore a quiet consistent testimony and was highly esteemed. **Stewart King**, Newtownbutler, Co. Fermanagh (formerly in Springburn Hall, Glasgow) but for the past 15 years met with

believers at Clones. A quiet, godly brother who suffered much in body, but now at rest in Christ. **Mrs. Annie Burns**, Duncanery, Ireland. A patient sufferer who bore a bright testimony. Saved many years ago. Also her husband **Charles Burns**, saved over 30 years ago. Well known in Busby and Glasgow Assemblies. A keen tract distributor and faithful worker for the Lord. **Mrs. John Miller**, Helensburgh, wife of John Miller, Evangelist, formerly of Dumbarton and Rutherglen. Saved 48 years ago in Dumbarton and has been in fellowship with the Assemblies for 45 years, 30 years in Dumbarton and the remainder in Rutherglen and Helensburgh Assemblies. She was a "Phebe" (Rom. 16. 2) in the true sense, untiring in her service and hospitality towards the Lord's servants, ever ready to help in trouble and sorrow. Her means, time and talents were used to succour those in need irrespective of creed or party. Many a pillow was smoothed and dying person comforted and helped by her presence and ministry. A large number, in spite of the rain, gathered at the graveside to pay their last respect to one whom they loved for her work's sake. **Mrs. Miller** was a close friend of the late Mr. and Mrs. John Ritchie, and were much together in the old days. **Wm. Hamilton**, late of Prestwick, now of Largs, another very old friend, was present at the funeral and conducted the services. We commend our beloved brother to a kindly interest in the prayers of our readers in his great loss. In connection with the Home-going of our beloved brother, **Mr. Tom Leighton** of Kilmarnock, a brief biographical sketch with photo will be found in this month's "Christian Worker." (John Ritchie, Ltd., by post, 1½d.).

Sums received for the Lord's Work and Workers

Sent to Missionaries in Lands Afar and Pioneering Evangelists labouring in needy and neglected places in the British Isles, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation or committee.

Mrs. Harrop, B.C.,	-	-	-	£0	5	0
F. B.,	-	-	-	8	4	10
Miss Bell,	-	-	-	1	0	0
A. E. J.,	-	-	-	0	1	2
R. S.,	-	-	-	1	2	6
J. N., Glasgow,	-	-	-	0	10	0

Total to 22nd September, £11 3 6

Treasury Notes—"The Unsearchable Riches of Christ."

IN Sardis we have seen the Church in the midst of dead Protestantism, we now come to her, as viewed in the period of the last century, the Philadelphian period, which runs concurrently with the other to the end—these last Churches of the dispensation.

Philadelphía, in my judgment, might, at least, be dated back to the beginning of last century, and very especially to what is spoken of as "the brethren movement" when God wrought such mighty works by very mighty men. Into this movement I have no intention to go in detail, but such a movement had not been witnessed since apostolic days. A time of great spiritual power, and blessing; a revival of Apostolic doctrine, a recovery of so much of the precious truths of God out of the rubbish of a dead protestantism; such a recovery that it put its mark on all that is evangelical and sound to-day in every part of the known earth.

Philadelphía is "The great Missionary Church," doors open which no man can shut and doors shut which no man can open.

Philadelphía was the only city of the seven that escaped the ten years' persecution of "Tragan." The reason given was that it was so subject to earthquakes that he feared to go himself or trust his generals. If the true reason is to be found it will be found in the promise to the Victor (v. 10).

Philadelphía means "brotherly love," but please note it is Divine love. Love in the truth. It is addressed by our Lord as the One who is Holy and He who is true. He that hath the Key of David. He that openeth and no man shall shut, He that

shutteth and no man can open. How beautiful! We are reminded of what He is as well as who He is, and what He does.

Before this Church He sets an open door, and He who opens it keeps it open. His authority is seen symbolised in "The Key of David." He approaches a church with "little strength." Yet "little is much if God be in it," for they had strength sufficient to keep His word and did not deny His Name.

"We must not limit the word 'Name' to some peculiar title, for example, Son, Jesus or Christ. The use of the word in Scripture is much wider, implying the whole of His revealed character and work, and gathers up all that Christ is found to be revealed."

In that period in which Philadelphía was, it is fragrance itself to see the prominent place given to the Name, and it is sad to see the attempt of brethren who do, and also who should know better, trying their best to decry it, and saying that all those who do what He is here commending the Victor for, viz., "His truth and His Name," are schismatic. It reminds one of Disraeli's famous saying: "They say. What do they say. Let them say." Gathered together unto the Name, and holding fast "the Name" are divine experiences enjoyed by the illumined thousands to-day.

"So on we go not knowing
We would not if we might;
We'd rather walk in the dark with God
Than go alone in the light."

His approval of this Church is found in the words "and know that *I* have loved you." The present hope is again stated. "*I come quickly.*" To this the response of

every true heart is "Even so, come Lord Jesus." A fresh grip of things is taken, and the crown is guarded. A holding fast, a crown valued and guarded in the loving hope of a quickly coming Lord.

Then comes the promise to the Victor (vv. 11 and 13). Note the "my's" in the letter. My word, My name, My patience, My God and again My God, the name of the temple of My God, City of My God, My new name, also note the Divine call "Behold" (vv. 9 and 10).

Let us in view of all this take a firmer grip of His Word, and work—and hold faster His Name.

J. C. S.

SALVATION.

- The God of Salvation—Chron. 16. 35
 The Captain of Salvation—Heb. 11. 10
 The Author of Salvation—Heb. 5. 9
 The Rock of Salvation—Deut. 32. 15
 The Tower of Salvation—2 Sam. 22. 51
 The Horn of Salvation—Luke 1. 69
 The Way of Salvation—Acts 16. 17
 The Heirs of Salvation—Heb. 1. 14
 The Voice of Salvation—Psa. 118. 15
 The Word of Salvation—Acts 13. 26
 The Gospel of Salvation—Eph. 1. 13
 The Hope of Salvation—1 Thess. 5. 8
 The Knowledge of Salvation—Luke 1. 77
 The Day of Salvation—Isa. 49. 8
 The Wells of Salvation—Isa. 12. 3
 The Cup of Salvation—Psa. 116. 13
 The Token of Salvation—Phil. 1. 28
 The Garments of Salvation—Isa. 61. 10
 The Helmet of Salvation—Isa. 59. 17
 The Chariots of Salvation—Hab. 3. 8

"Four Blessed Statements Concerning Jesus."

- In His Nature—Sinless—1 Pet. 2. 22.
 In His Life—Blameless—1 Pet. 2. 23.
 In His Death—Vicarious—1 Pet. 2. 24.
 In His Resurrection—Victorious—1 Pet. 3. 22.

T.B.

Eternal Punishment.

By E. W. ROGERS OF WALLINGTON.

DR. A. T. PIERSON, opening a sermon entitled "The inevitable alternative" remarked:—having read Matthew 25. 46: "This is, without exception, the most unpopular text in the Bible. There is no one text upon which ministers of Christ so infrequently preach, and from which the bulk of hearers so constantly shrink as from this verse. Yet we are bidden to declare the whole counsel of God, whether men will hear or whether they will forbear. And if for no other reason than this, that the declaration of the entire message of God is the essential condition of freeing our own garments from the blood of lost souls, there is no minister of Christ that ought to preach without at times calling attention to a subject like this."

This remark will furnish sufficient justification for dealing exclusively with such a solemn theme in a special article. For it is important that believers should be established in this Fundamental doctrine, and unbelievers should be apprised of it that they may thereby be driven to seek the way of escape which is not far off.

An initial consideration of no small importance is that outside of the Scriptures nothing is known as to this matter. Men may speculate, but nothing can be affirmed unless it be based upon God's Word. For that reason, the first article of this series related to the Inspiration of the Bible, since unless one is assured that the Bible is God's Word nothing will convince, seeing in this paper the Bible will be the alone recognised source of authority as to Death and After.

Accordingly, let us raise the question

first of all, Is Eternal Punishment (or to use an equivalent term Eternal Judgment) a Bible doctrine?

A reference to Matt. 25. 46, and Heb. 6. 2, will immediately reveal two facts:—

- a. That Eternal Judgment is a Bible doctrine, taught by the Lord Jesus and His inspired penmen.
- b. That it is a fundamental doctrine, being amongst the foundation truths (see Hebrew 6. 1).

It is certainly named in the Bible.

But we should consider the three terms that are in these two phrases, viz.: (a) Eternal (b) Punishment, and (c) Judgment.

ETERNAL.

That this is a correct English translation of the Hebrew and Greek words cannot be seriously contested.

Paul speaks of the "things which are seen as being temporal and the things which are not seen as being eternal": from which it is evident that the antonym of "temporal" is "eternal": the one is limited: the other is unlimited. The one lasts for a specific period: the other, for ever.

Dr. Pierson writes:—

"For example, it has been said that the word translated 'eternal' does not mean 'eternal' at all. It is a Greek word 'ainios.' That word is from the Greek word aion, which is the same as the English word eon or age; and it has been said that this word means age-long, that it is a punishment that reaches through a definite period, but not necessarily through eternity. But the same word precisely is applied to life in the other section of the verse: 'but the righteous unto life eternal.' Though the word is translated everlasting in the first part of the verse, and 'eternal' in the last part of the verse, it is the same original

word in both; and if the word means age-long as to punishment, does it not mean age-long as to life? And if that be the case, then there is no guarantee in this verse here for the everlasting punishment of the wicked, there is no guarantee here for the everlasting life of the righteous."

"But then notice that, while that word does mean age-long, so does the word 'eternal.' The word 'eternal' is from the Latin word aetas, an age, which is the exact correspondent of the Greek word aion, an age; so that our word eternal means nothing but age-long. We have to take words to express ideas that are far beyond us. We have to take words that fall within the compass of our experience. We have never known a life that did not end, nor a life in which there was no succession of days and hours, and years and centuries; and so when we try to express the idea of a life that is not bounded by those limits, we take the longest period of which we know anything—an age. Take the most indefinite period of which we know anything—an age; and we use that word to express the conception of eternity. Now, if you will stop a moment you will see the reason of this. Suppose the word that is here translated eternal meant year-long. A year is a definite cycle of time, 365 days. It marks the period of the revolution of the earth round the sun in its orbit, and so a year means a definite period. But the word 'age' means an indefinite length of time, and so we have no word that comes so near to eternity as the word age, for there are no limits to mark the beginning, no limits to mark the end, and that is the characteristic of eternity. . . . And so the Greek having no other word, said 'ainios' age-long and the Latin having no other

word, compounds one from the word 'ætas' age, and we take our word eternal from the same Latin word 'ætas.'"

Added to the foregoing, we may observe that this word "eternal" is applied to life in such famous passages as John 3. 16 and 10. 28. To God Himself in Romans 16. 26. To the Holy Spirit in Hebrews 9.14. Also it is a characteristic word in Hebrews where the eternal blessings of Christianity are contrasted with the temporal blessings of Judaism in 5. 9; 9. 12; 9. 15 and 13. 20.

Then we may call attention to the use of the same word in more solemn instances and the reader should himself examine Matt. 18. 8; 25. 41; 2 Thess. 1. 9; Heb. 6. 2 and Jude 7.

Were it not for the objection of the opposers this point could be more speedily disposed of, but since there are those who will oppose we would ask:—

1. Were the scholarly translators of the A.V. ignorant of the true force of the original words and blundered in their translation?
2. Did the various scholars who sat on the Revisers Committee make the same error or is their translation in the text intended to be a confirmation that the A.V. in this matter is correct?

Indeed etymologically the Greek word 'age' is compounded of two other Greek words, one being 'aiē' meaning always, and the other being the present participle of the verb "to be," i.e. "being," and together they mean "always being." Not that etymology can always determine the meaning of a word in its usage, but here certainly it is useful.

As to the expressions "for ever and ever" which some translate "unto the age of the ages" or "unto the ages" we may

quote the words of the late J. R. Caldwell :

"It is useless to argue that the words imply a limited though an extended period. An 'age' with God is at least a thousand years. 'Ages' must be much longer. But the expression 'ages of ages' what can it mean but that which exceeds human conception, in short, eternity?"

This is an expression used of God Himself, and the duration of His throne, and is frequently found in ascriptions of glory to Him. Similarly the precisely same expressions are employed in Rev. 14. 11; 19. 3; and 20. 10, in relation to the subject before us, viz. : that of Eternal punishment.

We shall later on see that, in the nature of things, nothing but Eternal punishment is possible for the Unbeliever, and that apart from the words themselves, it is an integral part of the doctrine of Scripture. But the words are definite and only they who are wilfully blind, having an unscriptural theory to support, deny the true meaning of these terms.

PUNISHMENT.

Our next enquiry is as to the meaning of this word. It is a good translation of the Greek word which it represents, and ordinarily is clearly understood. The prisoner who is imprisoned for a term of say, "seven years" has to undergo "seven years' punishment," and such an one would surely understand correctly the plain English expression "eternal punishment" for like as his punishment on earth is for a term of seven years, so the punishment referred to in Matt. 25. 46, is for ever. He would not quibble as some have that "eternal punishment" does not mean "eternal punishing."

It has been asserted by those who teach "Annihilation" that when a sinner dies he

ceases to be. This annihilation of his being, it is claimed, is tantamount to "eternal punishment." But were this so, surely it would be called "summary punishment" or some such equivalent term. Certainly the term eternal punishment would be misleading. On this reasoning, Eternal punishment is inflicted on the murderer who goes to the gallows, or on the ox which is destroyed because of his goring a man.

But the fact is that the Greek word here translated "punishment" denotes a process, and would equally well be rendered by the English word "punishing," for what the Lord Jesus here affirms is that the wicked go away into an endless term of conscious punishing.

This same word occurs in 1 John 4. 18, translated by the word "torment," "fear hath torment." Another has written "The use of it here is conclusive; it cannot bear any rendering other than that given. The torment of fear is intensely real, and implies of necessity consciousness in its fullest sense." And again "It would be perfectly allowable therefore to render Matt. 25. 46, as in 1 John 4. 18, 'these shall go away into everlasting torment.'"

These are the only two places where the Greek word 'kolasis' occurs, though its cognate verb occurs in Acts 4. 21 in a corporeal sense, where its meaning is plain. If then, the meaning of the word is clear here, why seek to confuse its meaning in Matt. 25. 46 and 1 John 4. 18, unless it be that the doctrine is found unpalatable and there is no sense of salvation therefrom possessed.

Trench, speaking on *Timoria* and *Kolasis* in his *Synonyms* writes:—

"It would be a very serious error, however, to attempt to transfer this distinction

in its entirety to the words as employed in the New Testament. The *Kolasis ainiou* of Matt. 25. 46 as it plainly itself declares is no corrective and therefore temporary discipline; it can be no other than endless punishment; with which the Lord elsewhere threatens finally impenitent men; for in proof that *Kolasis* had acquired in Hellenistic Greek this severer sense, and was used simply as 'punishment' or 'torment' with no necessary underthought of the bettering through it of him who endured it, we have only to refer to such passages as the following" (and here he enumerates quotations from classical Greek).

So far, then, we gather that the term "Eternal punishment" means Punishing which never ceases..

JUDGMENT.

Next we have to consider the word Judgment found in Heb. 6. 2. It is a word which suggests many questions e.g. :—

Who is the Judge?

Who are they who are judged?

What is the crime, or what are the crimes which form the subject of judgment?

What is the verdict?

What is the punishment?

We will answer these *seriatim*.

THE JUDGE

is clearly God Himself. Abraham called Him the "Judge of all the earth." Solomon says it is He "who will bring every work into judgment with every secret thing whether it be good or evil." It is He with whom the writer to the Hebrews says "we have to do," or otherwise read "To whom we have to give account." The whole tenor of scripture makes it plain that God will judge.

Man has disputed the justice of this,

asserting that his difficulties can only be appreciated by one who himself has trodden the same path, and therefore he ought to be judged by a man.

For this reason, *inter alia*, God has designed that All judgment is to be given to His Son, because He is Son of *Man*, and that He has appointed a day in which He will judge the world by that *Man* whom He hath ordained. Man will thus be deprived of any alleged ground of complaint. He will be judged by a Man who by His life here has shown what man's life should be.

WHO ARE THESE THAT ARE JUDGED?

It is not our purpose to broaden the issue by speaking of the final doom of Satan nor of the judgment of angels, in which saints are to take part. But concisely answered, those who are to be judged are Unbelievers, amongst others. For confirmation see Rev. 21. 8.

The believer in the Lord Jesus has total exemption from judgment. John 5. 24, says he will not stand in the dock for trial. Romans 8. 1, that there is no judgment awaiting him after death, and 1 John 4. that "as He is so are we in his world." The Lord Jesus is the resurrection side of Divine Judgment, it being all past for Him: and the believer is in a like case.

But the one who has heard the gospel, and refused to believe it, is in the list of those who being judged, will be eternally punished in the lake of fire.

We speak not here of the heathens who have not heard of the name of Christ. They are responsible to God for the witness they have in creation and conscience. The Judge of all the earth will do right in their case. But those whose opportunities have been greater, and whose responsibilities are

therefore proportionately increased will have to endure proportionately increased punishment.

THE CHARGE.

It has sometimes been said that Man will not be judged for his deeds, but will be judged for rejecting God's Son. Now this needs to be modified as it does not accord with Scripture.

Time and again we read that man will be judged "according to his works." See in particular Rev. 20. vv. 12, 13. Again Jude 15 speaks of "all the ungodly deeds and all the hard speeches" which will form subject matter for judgment. Man has to give account of every idle word spoken and wrong deed done.

It is true that of all things done by man, the rejection of God's Son is the most serious, for it is not only the greatest insult man could give God; but it is also the greatest injury man can do himself.

But this, though the gravest, is but one of a long series of grave charges which are brought against the unbelieving sinner.

That "God will bring *every work* into judgment with *every secret thing*, whether it be good, or whether it be evil" is the answer to our third question.

(To be continued).

Copied from tombstone in Bournemouth Cemetery.

John Nelson Darby.

As unknown and well known.

Departed to be with Christ.

29th April, 1882.

2 Cor. Verse 21.

"Lord let me wait for Thee alone,

My life be only this

To serve Thee here on earth unknown

Then share Thy heavenly bliss."

—J. N. D.

True Manna or Honey ?

ON WHICH ARE YOU FEEDING?

BY A. G. WESTACOTT OF BURNHAM-ON-SEA.

THE True Bread of John 6. 32 is set in contrast with the Manna of Exodus 16. 15. It indicates that the latter was only a type, shadow of a great reality seen in the True Bread from heaven in that blessed and perfect One the Lord Jesus Christ. As we meditate upon the gift of God to His ancient people we find that they continually called it "Manna" instead of "bread," except when they despised it and said "light bread." God, when recounting in Psalm 78 the sins and iniquities of His people, calls it "Manna," but when He sets forth in Psalm 105 His continued goodness and kindness toward them He calls it "bread." The gift of God to Israel was in answer to the question "Can God spread a table in the wilderness?" When we turn to John 6. 31, 32, we see their descendants alleging that Moses gave them the "Manna" from heaven; to which the Lord replies that it was not Moses, and then asserts He is the Gift of God, the True Bread from heaven.

AN ACT AND A PROCESS.

It is well for us if our eyes are continually turned to the Giver and away from human mediums, to God and not to the instrument. While both the "Manna" and the True Bread were of miraculous origin, yet only the latter could impart immortality. Moreover the former was for Israel only, but the True Bread is for all who will receive Him. The believing

reader has responded to a felt need, and eaten of this bread, appropriating by faith the value of His most precious blood as set forth in verse 32 of John 6, where the word "Eat" indicates an act in itself complete. Man died (spiritually) by eating of the forbidden fruit, and he is made alive (spiritually) by an act of eating. This being noted we pass on to verse 54, where we read "He that eateth." Now this indicates a continuous process, and that which should be characteristic of all believers. In verse 58 we have two words for "Eat" and "Eaten." The first means simply to consume; the second indicates feeding upon, rather than mere eating. Spiritual eating, something internal, as distinguished from the external. The people of Israel gathered their food early in the morning. Surely this is the best time to have audience with Him and to receive from Him the necessary spiritual food for the day.

In the Epistle to the Hebrews, chapter 9, we are told for the first time that the pot of Manna in the Ark of the covenant was "golden." In the Old Testament we see that an "omer," that is the measure of a man, was placed within, setting forth in type the Incarnate Word—The Son of Man. The Holy Spirit waits until He has been manifested, offered at Calvary, raised from among the dead, ascended and exalted, and then He tells us it was a "golden pot." So the One we feed upon is the glorified Man at God's right hand. How many there are who feed upon rites, forms and ceremonies, religious works and observances! But these at their best are valueless substitutes. As we feed daily upon Him, we become like our Lord, which is contrary to nature. He alone can meet

the sinner's need; and He alone can satisfy the heart's longing, and give to each believer the needed daily spiritual sustenance.

THE SIGNIFICANCE OF HONEY.

In receiving Him we receive not merely bread that has the quality of life, but the life which has bread. The True Bread from heaven was foreshadowed in the meal offering. There we have the Lord Jesus in His perfect humanity. Among the instructions was a negative one excluding honey. Honey stands for natural or mere human sweetness, "the milk of human kindness," and is easily corrupted. Therefore in His life we find the contrasting antitype. This is seen, for instance, in the case of the death of Lazarus. Martha comes to Him and says, "Lord, behold, he whom Thou lovest is sick," and then we read, "He abode two days still." In fact four days elapsed before He came to Bethany. We, as humans, would have responded quickly and hastened to the sick one. Our "honey" of natural affection would have drawn us to him. How different with the Lord! All He did was for God's glory, as we are told, and He had that object in view in what was to them delay. "Honey" was offered to the Lord by the people as recorded in Matt. 21. 8, 9. Peter also offered Him honey, as will be seen upon turning to Matt. 16. 22.

TRUE MANNA OR HONEY?

It will be noted that the "Manna" was as sweet as the honey (Exod. 16. 31). God gives, we gather. What do we gather? The true Manna or honey? Honey repre-

sents that which is attractive in the world. One has said "The honey of sin is pleasure." Moses had it offered to him. By the grace of God he refused the "pleasures of sin." There are so many Christians who are affected by "honey" in another form. They are "going slow." Why? They have been advised not to overdo it or they will soon be worn out. The result often is that such slackness ends in practically nothing being done. The applause and commendation of the world (religious or otherwise) which takes many forms, is "honey." "Woe unto you, when all men speak well of you, for so did their fathers to the false prophets" (Luke 6. 26). One who seeks this will become a spiritual dwarf. In the ultimate, this form of "honey" can bring only vain regrets and eternal loss. If there is to be progress in the Spiritual realm there must be the continual feeding upon and communing with Him, allowing all else to go, and finding full satisfaction, as He did, in doing the Father's will. Proverbs 27. 7 is worth reading—

Satisfied with Thee, Lord Jesus,
I am blest.
Peace which passeth understanding,
On Thy breast.
No more doubting, no more trembling,
Oh, what rest!

As thy days thy strength shall be
This should be enough for thee.
He who knows thy frame will spare
Burdens more than thou canst bear.

When thy days are veiled in night
Christ shall give thee heavenly light
Seems thy weariness and long,
Yet in Him thou shalt be strong.

Selected Fragments.

'Tis good to be great, but it is greater to be good.

Ask God for all you want, thank God for all you have, never grumble.

I will not work my soul to save,
For that my Lord hath done,
But I will work like any slave,
For love of God's dear Son.

Those who love Jesus
Never see one another for the last time.

When you can add brightness to the sun,
beauty to the rainbow, and strength to the
everlasting hills, then you may try to improve
the finished work of Jesus.

Time.

What is time but a few drops borrowed
from the ocean of eternity.

Redemption.

The death and resurrection of Christ are
the two buttresses on which the glorious arch
of redemption rests.

Nature Rebuking Man.

The very trees and flowers of the field re-
buke the men of the world; for although their
roots are fixed in the earth, their heads point
upwards and heavenwards.

Here and There.

When the Lord Jesus was upon earth, He
was "THE SON OF MAN" "which is in
heaven." And now that His place is at the
right of the throne of the Majesty in the
heavens, He still has a place of nearness to
His people; for "where two or three are
gathered together in My name there am I in
the midst of them."—J. A. G.

"Know that whatever happens here con-
trary to thy own will does not happen but
by the will of God."—Agustine.

What we have from God we cannot keep
without God.—Bernard.

"There are loyal hearts, there are spirits brave
There are souls that are pure and true;
Then give to the Lord the best you have
And the best shall come back to you."

To live with men as if God saw you; to
speak with God as if men heard you.

The fear of God makes no man do anything
mean or dishonourable, but the fear of men
does lead to all sorts of weakness and base-
ness.

"Never trouble trouble till trouble troubles you
For if you trouble trouble before it troubles
you
You'll only double trouble and trouble others
too."

Unchangeable Love.

True human love is passing sweet
As found in friend or brother,
Or where its choicest virtues meet
The bosom of a mother.
But love that's known through Jesus' name
Nought from its power can sever
It always flows, no ebb it knows,
God loves and loves for ever.

Conquering kings their titles take
From the foes they captive make
Jesus by a noble deed,
From the thousands He has freed.

Smile awhile—
And while you smile
Another smiles,
And soon there's miles and miles of smiles,
And life's worth while
Because you smile.

Crumbs From His Table.

OUTLINES OF EVANGELISTIC SUBJECTS.

Salvation in Christ Jesus (Heb. 7. 25).

A Personal Saviour—"He."

A Mighty Saviour—"is able to save."

The Fullness of Salvation—"to the uttermost."

The Duration of Salvation—"Evermore."

The Saved—"They that come to God by Him."

The New Birth.

It is "of God" (John 1. 13)—The Source.

It is "through" Christ (Tit. 3. 6)—The Channel.

It is "by" the Spirit (John 3. 58)—The Operator.

"Through" the Word (1 Pet. 1. 23)—Instrumentally.

It is "by faith" (Gal. 3. 26)—In Appropriation.

The Mission of the Lord Jesus.

To Declare the Father (John 1. 18; 17. 26).

To Do His Will (Psa. 40. 8; John 4. 34).

To Die for Sinners (Rom. 5. 8; 2 Cor. 5. 15).

To Deliver Believers (Heb. 2. 15; Acts 26. 18).

CONCISE SCRIPTURE STUDIES.

Faith Looks to Christ.

Looking to Christ—for Salvation (Isa. 45. 22).

Looking at Christ—for Transfiguration (2 Cor. 3.18).

Looking for Christ—unto Glorification (Phil. 3. 20).

The Believer's Place and Prospect.

As described in Philippians, chapter 3.

The Believer's Position: Found in Christ (ver. 9).

The Believer's Aim: To know Christ (ver. 10).

The Believer's Hope: To be like Christ (ver. 20).

The People of God.

As portrayed in 1 Peter, chapter 1.

They are chosen by the Father (ver. 2).

They are set apart by the Spirit (ver. 2).

They are sprinkled with the blood of the Son (ver. 2).

They are begotten again in resurrection life (ver. 3).

Their inheritance is reserved in heaven (ver. 4)

They are preserved, for the possession of it (ver. 5).

Notes on the Apocalypse.

CHAP. 18. BY WM. HOSTE, B.A.

GOD'S VENGEANCE ON BABYLON.

THIS is a chapter of Divine vengeance and occupies a needful place, in order that God's mind toward the great pseudo-Christian systems, fittingly united at the last as Mystery Babylon, be fully declared. God has so long kept silence toward those, who have professed to "declare His statutes and take His covenant in their mouth," while in works denying Him, that men might think He was altogether such a one as themselves, but the day of vengeance draws near and God will speak His mind fully and freely on all that bears the Name of Christ, while systematically denying the efficacy of His atoning work, and the sufficiency and authority of His inspired Word. The blood of the "martyrs has no doubt been the seed of the Church," but it was no less "precious in His sight," and calling for vengeance. It is fitting that His holy character be publicly vindicated.

But the striking contrast between the brief notice of Babylon's downfall in chapter 17, and the wealth of detail and commentary in this chapter, have led some to suppose that the destruction of Babylon by the hand of the ten Kings there is something previous and quite distinct from the judgments described here. This is, I believe, quite a mistake. They are the same judgments, described from the human and Divine standpoints. God uses the ten Kings to carry out, quite unwittingly, His will. No doubt they, and Satan behind them, would boast of their victory, for they know not God, but "hate the whore and

make her desolate and naked and shall eat her flesh and burn her with fire," but "God hath put it in their hearts to fulfil His will."

To interpret then His dealings with Babylon God sends another heavenly messenger having great authority and such glory that the earth was lightened by it. It is remarkable that He uses here, and again in verse 7, words of the Spirit from Isaiah 21. 9, and 47. 8, primarily uttered by the prophet with reference to literal Babylon, thus demonstrating what has already been advanced, the close connection and continuity of spirit between the city and the system. A wickeder Satan, if we may so say, now casts out Satan, and what has before borne the name of Christ becomes openly and professedly the very habitation of the evil one and his hosts. This is what is going on in Russia to-day before our eyes. The religious buildings and fabrics of the orthodox church are become the habitation of demons, and the hold of every foul spirit, etc.,—being perverted from even the professed service of God, into theatres, cinemas, and what not, where vice and wantonness flaunt themselves. This will take place on a larger scale over the whole of Christendom. It will only be for a little space, for these evil powers will be imprisoned shortly with Satan in the abyss (Rev. 20. 2; and Isa. 24. 21, 22, verse 3 justifies God in these His dealings). She the professing church has played the harlot with the world, let her be repudiated publicly and for ever by Him, to whose name she pretends. Clearly verse 4 is parenthetical, as a warning and call to all whom it may concern—especially the faithful remnant of Israel, God's witnesses then upon the earth, to have no dealings with this dissolute whore. But are such words any less ap-

propriate to God's true people to-day? Are they to be free to stay in religious systems, in which the atonement is denied, and the Word of God flouted and its principles ignored or trampled underfoot? Many true saints who, like Lot, vex their righteous souls from day to day with the ungodly deeds and doctrines of Christendom, seem to think in their simplicity that they have a mission to sustain and improve what is not of God, but His call to such is "*Come out from among them and be ye separate, and touch not the unclean thing and I will receive you and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty*" (2 Cor. 6. 17-18). Not only so, but here these saints are called to associate themselves with the Divine judgment, which is in itself a sufficient proof that they are not saints of the present church and dispensation, but Israelites, to whom such a ministry is not foreign.

The wording of the call is remarkable: "Reward her *even as she rewarded you, and double unto her double* (lit. as in R.V., the double), *according to her works*: in the cup which she hath filled, fill to her *double*" (lit. "the," ver. 1).

Does this expression "the double" mean twice as much or only the equivalent? The words "even as" and "according to her works" seem to indicate the latter. The Greek word means double-folded which is the sense of the Hebrew "Kahphal," the root employed in Isaiah 40. 2, "for she hath received of the Lord's hand *double* for all her sins, namely the governmental chastening corresponding to her sins." There is a poetic justice in this, which would not be so evident, if the word had to be taken in the sense of twice as much, as in Gen. 41. 32, "for that the dream was doubled."

Exod. 22. 4, "he shall restore double" v. 7 "let him pay double." Also 2 Sam. 20. 10 and 1 Kings 18. 34, where the root is "Shah-nah." The other root, as here, is used in Exod. 26. 9, "Thou shalt double the sixth curtain." Exod. 28. 16, "Four-square, the breastplate shall be doubled" that is the back will correspond to the front. So Babylon's death, mourning, and famine will be in proportion to her self-glorying and self-indulgence. The effect on all the vested interests touched by her fall are now detailed. The kings of the earth (of course outside the ten who have afflicted her) will mourn the end of their sinful pleasures (vv. 9, 10); the merchants of the earth will lament the loss of their gains in every department of traffic, beginning with gold, the most sought after and valued, and ending with the merchandise most neglected and depreciated, the souls of men! And the sea-faring who have gained their living by supplying her needs from afar, will weep for her desolation. But though earth mourns her losses. Heaven will rejoice. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." The same who have proclaimed the grace of God, will now acclaim His righteous judgments. Verse 21 is a prophetic vision—The destruction of Babylon will be overwhelming and final. She shall be found no more at all—her history ends in desolation and silence, and justly so for "by her sorceries were all nations deceived and in her was found the blood of prophets and of saints, and of all that were slain upon the earth."

"As the smallest birds of the earth are not taken without the will of our heavenly Father, so nothing good or evil happens to God's children without His provident will."

In Honour of the Lord.

THE first day of the week (Acts 20. 7) —or, as it is Divinely named in Rev. 1. 10, "the Lord's Day"—is a day set apart from all other days for the Lord Himself. It is the continuous witness to the fact of His triumph in resurrection, as the celebration of the Lord's Supper is the abiding memorial of "the Lord's death" (1 Cor. 11. 26), till He come. Both are set apart from other days and other feasts, by His peerless Name being named upon them. They are characterised as the "Lordly Day" and "the Lordly Supper," as they may be rightly designated. Do Christians hold them in that esteem, which is their due? Are they held in honour, because of Him whose Name they bear? Once they were. When the sacred day came round, it was the joy of saints of earlier years, when all was in the brightness and freshness of early love, when long lost truths were restored to the soul, and privileges hitherto little known revived in the hearts of the saints, to hold in high honour the "day" which their living and loving Lord claims as His own, and to joyfully keep the feast He calls a "remembrance" of Himself. They sought to appear before Him, clean, and without care. Heart-searching and a personal use of the cleansing Word (Psa. 119. 9; Eph. 5. 26) fitted them to be in His presence without challenge from the conscience. Prayer, and claiming of His promises (1 Pet. 5. 7; Phil. 4. 9), relieved them of all burdens and freed their spirits of care, so that they went up joyfully to the courts of the Lord.

The road by and by leads to the town of never—Spanish proverb.

MEPHIBOSHETH.

"Thou shalt eat bread at my table continually"
 "As one of the king's sons" (2 Sam. 9. 7).

Do you wonder that I love Him,
 That His Name to me is sweet?
 I was friendless, sad and lonely,
 I was lame on both my feet.
 Naught in me to win His favour,
 Strength and beauty I had none;
 But He sought me—I, the outcast,
 He the King upon His throne!

And when I was brought before Him,
 Filled with wonder, fear and shame,
 Lo!—He spake, my sad heart thrilling,
 Making music of my name;
 And His tenderness and sweetness
 Made my empty heart His own;
 From the day I saw His beauty,
 I was His and His alone!

Not of wondrous deeds of valour
 Can I boast with tongue or pen;
 Others fight and win His battles,
 For my King has mighty men.
 All that I can do is nothing,
 I am helpless still, and lame;
 I can only tell His kindness,
 And the glory of His Name.

He has met my deepest longing
 With the marvel of His grace;
 I am ravished with His beauty,
 Daily gazing on His face.
 What to me are earth-possession?
 He has raised me to His side!
 With Himself, and with Him only,
 I am fully satisfied.

Mephibosheth's lameness would be quite hid from view as he sat at the royal table; painfully conscious of it himself, but screened by what his benefactor's grace had provided.

The Valley of Achor.

(JOSHUA 7).

BY MARK H. PRIOR, CHICHESTER.

"I will give her . . . the Valley of Achor for a door of hope: and she shall sing there . . ."
 —Hosea 2. 15.

IN the Valley of Achor (Trouble) might have been seen a great cairn which, says the inspired writer, remains "unto this day." Whether this heap of stones is still in existence I do not know, but I am persuaded that this ancient landmark in this, our day, remains as a spiritual object lesson of great value to our souls.

It is a solemn reflection that one man's sin can have such disastrous results, and from this story we may learn the need for the exercise of discipline in the assembly of God's people; I do not propose to enlarge on this important matter, beyond venturing the remark that under law the offender "died without mercy," whereas under grace the object of all discipline should be the restoration of the offender. Alas! it often degenerates into an effort to get rid of the troubler!

Turning, however, to other considerations, it may be observed that had Achan realised the importance of the truths connected with the Crossing of the Jordan (chap. 4) and the subsequent events that transpired at Gilgal (chap. 5) he would not have coveted and stolen the "thing accursed"; nor would he have dissembled about it. Certain it is that he gained no satisfaction thereby, for he promptly hid his ill-gotten gains in his tent "in the earth." The man who has failed to learn the lesson of the stones buried in the waters of Jordan (chap. 4. 9), will have many a

thing he will try and bury "in the earth." The waters of Jordan proved to be the better burial place, for the stones "are there unto this day," but Achan's treasures, and the wicked and slothful servant's talent, hid in the earth, must eventually be brought to light again. Happy indeed is that man who has nothing to hide—of such it is written "Beloved, if our hearts condemn us not then have we confidence towards God." One only could really say "Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress" (Psa. 17.3).

In 1 Chron. 2. 7 Achan is described as "the troubler of Israel, who transgressed in the thing accursed." Since his day there have been many troublemakers not only of Israel, but of the Church of God, of whom the Apostle says, "He that is troubling you shall bear the guilt of it" (Gal. 4. 10). In fact in every walk of life these troublesome people are found. A remarkable feature about them is that they almost invariably blame others for the trouble they themselves have caused. We all remember Ahab's remark "Art thou he that troubleth Israel," but Elijah's reply is full of conviction, "I have not troubled Israel, but THOU and thy father's house in that ye have forsaken the Commandment of the Lord." When we are involved in trouble a little SELF-examination and SELF-judgment are often the best expedients; for, unpalatable as it may be, the fact remains that Achan's history is given for *our* learning so that we may realize that, by nature, the same evil that lurked in Achan's breast likewise lurks within our own.

The book of Joshua has a very interesting link with the Epistle to the Colossians.

The Crossing of the Jordan is clearly typical of Col. 2. 12. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God . . ." Then Gilgal (Josh. 5.) with its all important lesson of circumcision, has its counterpart in Col. 2. 11, "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ." The apostle further develops this most important doctrine in the well-known words of Col. 3. 5, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry"

That is to say—realizing that our "old man" is crucified with Christ, and buried with Him in baptism, the believer is to take active measures to mortify (or make dead) that which at baptism he "reckoned" dead. How necessary it is to *keep* in the place of death that which was buried at baptism.

The apostle unfolds still more fully this doctrine in Phil. 3. : After announcing that "We are the circumcision . . ." he goes on to say that at conversion he "*counted*" all that was once gain to him but loss for Christ's sake, and as to the present, he says "yea doubtless I count . . . I *do* count them but dung, that I may win Christ . . ." The loss is more than outweighed by the gain—the climax is reached in the changing of our vile bodies at the coming of the Saviour, the Lord Jesus Christ.

Now something of this is seen in Achan's story. His sin all comes to light, and he is taken down into that Valley of Trouble, is stoned to death, burnt with fire, and a great heap of stones raised over him *to this day*,—as much as to say this "old man

and his deeds" must be so drastically dealt with, so shut up in the place of death, that he may never be a troubler again.

Then all this discipline bore fruit, and Achor's Valley became a door of hope. Emerging from their despair at the defeat at Ai they go forth to victory all along the line until, in chap. 12. 9. 24, we read of thirty and one kings overthrown.

Secret history usually lies behind defeat. Victory alone can come to those who can say that they have "no confidence in the flesh," and whose confidence therefore is in the Lord. The Apostle says "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Discipline has, as one of its objects, the bringing of the "old man," in a practical way, into the place of death.

The Valley of Achor also has a prophetic bearing upon Israel. Hosea tells us that they have yet to learn its lessons, in order that it may become a door of hope to them. What a Valley of Trouble awaits that Nation—the time of Jacob's trouble. The Lord describes that valley for them as "great tribulation, such as was not since the beginning of the world to this time, no, nor shall ever be." (Matt. 24. 21) but gently does He open the door of hope for them as He says "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21. 28). Then will Israel sing as in the day when she was delivered out of Egypt.

We must not overlook that our Saviour, in grace, has trodden the Valley of Trouble for us (Isa. 63. 9). "Now is my

soul troubled. . . ." For us, He has turned it into a door of hope. Isaiah says, "The Valley of Achor shall be a place for the herds to lie down in" (ch. 65. 10). How many of God's children can testify to the rich and verdent pastures that are to be found in the Valley of Trouble.

Before we take our leave of this valley, be it remarked that the Achans, the Ahabs, and the Troublers have, alas, their "sons and daughters," "their father's house." It is common experience that the "Troublers" almost invariably have their supporters, who get involved in the ruin. It is indeed a sad commentary on the state of soul of these supporters of wrong-doers. Surely they should have their senses exercised to discern both good and evil. The reason for their lack of discernment is not usually difficult of discovery.

Stones figure largely in the book of Joshua and the reader is referred to the following texts for further study in connection therewith:—Chaps. 4. 9 and 20; 5. 2, marg.; 7. 26; 8. 29; 8. 31; 10. 11; 10. 27; 24. 26.

BIBLE SUBJECTS FOR BIBLE LOVERS.

Christian Life, in Four Aspects.

Christ formed in the Believer (Gal. 4. 19).
 Christ living in the Christian (Gal. 2. 20).
 God walking in His people (2 Cor. 6. 16).
 The Spirit indwelling His temple (1 Cor. 6. 19).

Christ and the Church.

Purchased by His own Blood (Acts 20. 28).
 Purified by His Word of Truth (1 Pet. 1. 22).
 Possessed for His own use (Titus 2. 14, R.V.)
 Presented at His coming again (Eph. 5. 27).

Christ's Path of Triumph.

"Lifted up" as a Sacrifice (John 12. 32-34).
 "Raised up" as a Saviour (Acts 3. 26).
 "Carried up" as a Forerunner (Luke 24. 51).
 "Received up" as a Victor (Mark 16. 19).
 "Ascended up" as Lord and Head (Eph. 4. 10)

Quaint Sayings re Giving.

The first singular action of sanctified Christians is to do much good and make little noise.

Some people say much but do nothing, but Christians do much, and say nothing.

To deserve praise where none is obtained, is better than to obtain it where none is deserved. The old maxim is worthy to be revived "He that desires honour is not worthy of honour."

Take heed that you do not your alms before men to be seen of men; otherwise you have no reward of your Father which is in heaven. A saint may be seen doing more works than any and yet he does not do any of his works to be seen. An alms which is seen is by no means unpleasant to God, provided it be not given to be seen.

The harp sounds sweetly; yet it hears not its own sound. Moses had more glory by his vail, than he had in his face. It is truly pleasant to behold those living in the dust of humility, who have raised others from the dust by their liberality.

Remember our Saviour's words. "Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites in the synagogues, and in the streets that they may have glory from men."

These give alms not so much for the poor to live upon, as for the rich to look upon. Thus employing the Master's comfort for the servant's gain. Hypocrites are more earnest for the market, than for the closet. They can pray better in the corners of the streets than they can in the corners of their houses.

It is said that the nightingale never sings so sweetly as when others stand by to hear it.

"Come see my zeal for the Lord of hosts"; when there was no zeal for the Lord of hosts to be seen.

Jehu only made religion a stirrup to mount upon the saddle of popularity.

Sounding souls are seldom souls that are sound.

The mole of Jehu is always linked with the heat of Judas.

Some saints are like hens; which no sooner drop their eggs than they begin to chatter.

If such give, it must be recorded.

Glazed windows. By how much we arrogate to ourselves, we derogate from God's honour. Vain glory is like Naaman's leprosy; a foul spot upon a fair paper.

What are the acclamations of man to the approbation of God? Of what **real** advantage is it to be cried up on earth by those about us; and be cried down in heaven by Him who is above us? One flaw in a diamond diminishes both its splendour and value. Where self is the end of our actions there Satan is the rewarder of them.

When thou doest thine alms let not thy left hand know what thy right hand doeth. Acts of mercy are right-handed acts, but the left hand must not know them because it will make them known.

We need not sound a trumpet for anything that is bestowed; for when the great trumpet shall sound **every** work shall be revealed.

Empty casks sound most.

As the shadow of the sun is largest when its beams are lowest, so we are always least when we make ourselves the greatest.

Wicked Saul would rather resign his crown than his honour.—"Honour me before the people."

There is little worth in outward splendour, if grace yield it not in inward lustre.

When the sun of worldly grandeur is in its meridian, it may be masked with a cloud.

By climbing too high on the bough of honour, you may hang yourself on the tree of dishonour.

Some would rather suffer the agony of the cross than the infamy of the cross. It is worse in their esteem to be dispraised than it is to be destroyed. Thus Abimeleck the fratricide conceived of it. A certain woman cast a piece of millstone upon his head and break his skull, then he called hastily to the young man, his armour bearer, and said to him, "Draw thy sword and slay me that men may not say a woman slew me." Poor man he dies but his pride does not die!

How frequently does God disown them as reprobate silver, whom men esteem as fine gold.

(To be Continued).

Notes on Nehemiah.

BY CAPTAIN ADAMS, OF BALHAM.

THIS book is something more than a mere collection of names; something more than a mere interlude between the passing away of the kingdoms of Israel and Judah, and the victories of the mascabean tamuy. Something more than the mere building of a wall.

It tells of the triumph of one man (Nehemiah) who filled with holy zeal and, led and protected of God, began a seemingly hopeless task and though assailed by

The World—Sanballat (Hatred undisguised).

The Flesh—Geshem (Corporeality).

The Devil—Tobiah (Distinguished of Jehovah) Ezek. 28.

Although tried and tempted by almost all around him, he was enabled to carry through that task to a glorious conclusion.

In the main the book is a small portion of the history of five men.

Nehemiah :—This man, although a slave, was honoured above all others in the kingdom; inasmuch as he became the king's taster and cup-bearer. He held the king's life in his hand, was the one who stood between the king and sudden death. He was perhaps the only one in the kingdom on whom the king could thoroughly rely. "Now I was the king's cup-bearer" meant a long apprenticeship to the rules of court usage. It meant a long training to remove all blemishes of his person. He who waited on the king had to be the very pick of manhood: See Dan. 1. for confirmation of this. Yet this Nehemiah could at the call of Jerusalem cast aside his dignity, put off his gorgeous robes, count the splendour

of the court as nothing whilst his city, dearly beloved, was without walls. At her call he could give it all up and go to the heaps of rubbish that had once been the city of glory. Go to these heaps and seek again to bring order out of chaos, walls out of ruins, gates out of broken stones and old iron, and from a people careless and indifferent and priests grown lazy to awake a new voice for God. He had in heart the real meaning of Psalm 137. Never would he forget the Lord's song. Never would he feel happy away from Jerusalem. Let his right hand forget its cunning and let his tongue cleave to the roof of his mouth if he forgot God's peace even the city of God. Psalm 48.

In order that the joy of the Israelite over Jerusalem might be understood, both Psalm 48 and 49 should be studied.

For a little while we will leave Nehemiah and go on to the next character.

Eliashib :—By virtue of his office as high priest he was a type of our Lord "The Great High Priest." Eliashib means "God will restore" and after seventy years God was going to again separate a remnant of Israel from the nations. See end of 2 Chron. and connecting passages in Jeremiah.

Who but the High Priest was fit to build the sheep-gate and sanctify it. In this gate there were no bars, no bolts. It needed none because, if the type is correct, our Lord is the Door of the sheep (John 10) and He is sufficient to keep His own (John 10).

There were two towers to the sheep-gate. Meah and Hananeel. The meaning of these names is highly symbolical,

"**MEAH**."—"100."

"**HANANEEL**"—"which God hath graciously given."

Three names are shewn here.

NAME OF TOWER—Meah, 100.

NAME OF GATE—Sheep, sheep.

NAME OF TOWER—Hananeel, Which God has graciously given and expresses the remnant shewn in Matt. 18. 12 and Luke 15. 4. Read the word "hundred" in Ezek. from 40th chapter onwards. It is a restored Israel in communion with God.

To Eliashib here is one who stands as the door-keeper of a door for which no bolts were needed and a door that needed sanctification (John 17.-19.). It was the only gate shewn in chap. 3 as sanctified. It was the "Door of the Sheep." It was set apart for a definite use. The sheep for the sacrifice went in by this way. There are no bolts and no bars in the gate shewn in John 10. and so there are none in Neh. 3. With Christ as the Almighty Keeper none are needed.

So Eliashib could forsake his own house (Neh. 3. 20-21).

Our Lord could say: Who is my mother and my brethren? (Matt. 12. 48; Mark 3. 33; Luke 8. 21).

Eliashib did the greater work and God caused another to build over against the high priest's house and the builder did it earnestly (Neh. 3. 20).

I know that Eliashib went wrong in Neh. 13. 4. But all of the types went wrong somewhere. Even Joseph used divination. All types go wrong somewhere that the true way be shewn without fault.

Then there are the three evil persons typifying, as we have seen The World, Flesh, Devil.

Note the temptations from these three:—

No. 1—2. 10 Sorry to see their plans upset.

2—2. 19 Scornful.

3—4. 1-3 Very wroth and mocking.

4—4. 7 Threatening.

5—6. 2 Pretended friendship.

6—6. 5-7 Spread lying reports.

7—6. 10-13 Hired a priest of God to speak as though it was by God's order.

To all of these temptations the way out is shewn. The whole context needs to be studied in order that we may understand how we too can be approached by Satan. How tempted and how we too may be delivered. The foregoing is but a little of what might be written of this wonderful book.

Read Ezra 7. 10: Ezra sought the law of the Lord. Then did it. Then taught it. In Nehemiah 8 He could then read with understanding. Over the whole of this book could be well written "The joy of the Lord is your strength" Neh. 8. 9. In Neh. 8. 10 Nehemiah, Ezra and the Levites proclaimed the wonderful truth that "The joy of the Lord was their strength." It is the theme of the book and because Ezra knew it he acted as in Ezra 7. 10.

Because Nehemiah knew it he built the wall and none were able to say him nay.

Because of the joy of the Lord, Nehemiah could leave the palace of Babylon for the rubbish of an overthrown city, seeing in the dust of Jerusalem more to move his heart than all the glory of Babylon (Psa. 102. 14).

Where the joy of the Lord is, there is no defeat and those who know the joy know also that they are remembered of God for good even as Nehemiah was (13. 14, 22, 31).

The study of the names, the gates; twelve in all, etc., etc. Every portion of this book will pay for the closest study.

God Forgives the Sinner,

Frankly (Luke 7. 42; Eph. 1. 7).

Freely (Eph. 4. 32; Acts 13. 38).

Fully (Col. 2. 13; Heb. 10. 17).

The Charge of the Lord.

BY W. H. FERGUSON OF DETROIT, AMERICA.

I WOULD like to consider two or three passages where we have THE CHARGE OF THE LORD brought before us in connection with their practical application to the children of God to-day.

In Exodus 6. 13: "The Lord spake unto Moses and Aaron, and *gave them a charge* . . . to bring the children of Israel out of the land of Egypt." It was indeed a difficult task which lay before these men of God; it was a charge to do a thing impossible, naturally—but there are no impossibilities with God. The rule of Egypt was despotic, cruel in the extreme; the king was powerful and Egypt's armies were trained and terrible: yet the deliverance of the host of Israel was entrusted to these two men (in the hand of God). In a short space of time we see the triumphant Israelites standing on the shores of the Red Sea singing their song of triumph over the dead bodies of those who had spoiled them and made their lives bitter. "Who goeth a warfare any time at his own charges?" (1 Cor. 9. 7)—was certainly fulfilled in that day.

All children of God are servants in one way or another. It is our blood-bought privilege to serve our Lord and Master. Some service is more public than private (though not necessarily more important); in some cases one is given the opportunity to "prove" God more than another in some special service which God has given that one to do. It is well for us to encourage ourselves in the service or "charge" which God has given to us in knowing that the One Who sends us forth to any special work is able to give the strength and grace

necessary to do that work and fulfil it.

There is the danger of being "misfits" in the service of the Lord if there is not due waiting upon God and a true apprehension of His purposes for us. It is possible to be in the right place or in the wrong place. It takes much dependence upon God, a real proving of God in our daily lives as the children of God, to apprehend God's purpose for us in this short lifetime. Let us remember that the place and position we shall occupy in the heavenly kingdom is determined (at the Judgment Seat of Christ) by the faithful exercise of the stewardship and the work God gives us to do here; unfaithfulness will bring loss. Let us be sure we are in the place God would have us to be and then go ahead in the simplicity of faith knowing that the power of an omnipotent God is behind us.

Note now in 2 Chron. 13. where we have war between Judah and Israel. Jeroboam and all Israel was defeated that day by the armies of Judah under Abijah, the king. It is evident that Abijah and Judah at this time "relied upon the Lord God of their fathers" (although it is quite evident also that there was much failure in the life of Abijah, recorded elsewhere); and in vv. 4-12 we have Abijah calling to remembrance the sin of Jeroboam and Israel in connection with the testimony of God and departure from His ways—their idolatry—their setting up a worship in which God was not honoured or given His true place and towards the end of his speech he says "We KEEP THE CHARGE OF THE LORD OUR GOD; but ye have forsaken Him," and to all with only a superficial knowledge of the Old Testament Scriptures it is clear that in Judah there was more desire to be obedient to God and His Word than in

the case of the ten tribes of Israel; and although finally Judah's apostasy was also complete, yet God showed them some wonderful deliverances when they showed any desire after the true ways of God and His testimony committed to them.

We, as assemblies of God, have "*a charge of the Lord*" and a *definite* testimony committed to us. Let us be faithful in connection with that testimony; let us not substitute for it the ways and customs of a religious (but *powerless*) world; let us prove God and His mighty power by seeking to be faithful to the charge He has given us and we shall learn that it always pays in the long run to rely upon God.

Another instance I would mention is in connection with the charge committed by the great apostle of the Gentiles to his son Timothy in the two Epistles he wrote to him, see 1 Tim. 1. 18. The true-hearted apostle and servant of Christ was shortly going to end his well-filled life of service here and enter the presence of God. With a heart that still beat true for the welfare of the people of God he now writes to Timothy and commits to him (doubtless in the mind of the Spirit) *A CHARGE*. Here it is the *CHARGE OF PURE DOCTRINE* in connection with the saints of God. There is a wonderful simplicity about the words and teachings in these two epistles. There is a notable absence of questions and contentions which "gender strifes," 2nd Ep. 2. 23. In fact there is an express command to refrain from such which are called "profane and old wives' fables"—"diverse disputings of men of corrupt minds and destitute of the truth"—"vain babblings and oppositions of science, falsely so called," with the warning that their word will eat as doth a canker.

True Christianity is a very practical

thing. The teachings of the New Testament, and especially the Epistles for the church to-day are intended to make us shine in a dark and corrupt world that is rapidly casting off any and all knowledge or restraint of God, and amidst this darkness it is surely an unspeakable privilege to live as a man or woman of God and show by a strict adherence to the apostles' doctrine, and the testimony God would have us bear, that we are children of light.

And surely it is the desire of all who handle the doctrine of the Lord faithfully and seek to teach it to others of His children, to see that it is the *sound* doctrine in contrast to the light and empty words of men who are not acquainted with the Word of God—who have not "proved" God and who are not walking in the ways which are pleasing to God. The quaint old German preacher (Krummacher) used to say "every man has his price." May it never be said of any of us that for a consideration of any kind we were willing to let go our grip of the Word of God and teach men otherwise.

Let us be true to **THE CHARGE OF THE LORD—MARANATHA.**

OUTLINES OF EVANGELISTIC SUBJECTS.

Christ, in the Old Testament.

The Woman's Seed, Promised Deliverer (Gen. 3. 15).

Son of God and Sacrifice (Gen. 22. 1-13).

Sinbearer and Suffering Saviour (Isa. 43. 4-7).

Shepherd and Keeper of His People (Psa. 23. 1-6).

The Sovereign Grace of God.

It brings Salvation unto all (Tit. 2. 11).

It Saves all who Believe (Eph. 2. 8).

It Justifies sinners "without cause" (Rom. 3. 24).

The Believer stands in Grace (Rom. 5. 2).

Our Hymns and their Writers

BY DAVID J. BEATTIE.

"Oh! Christ, He is the fountain,
The deep sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above.
There, to an ocean fulness
His mercy doth expand,
And glory, glory dwelleth,
In Immanuel's land."

MORE than fifty years ago there appeared a little volume of devotional verse, bearing the title "Immanuel's Land and Other Pieces," by A. R. C. The authoress who thus modestly announced herself was Anne R. Cousin. She lived to the ripe age of eighty-two, but long before she passed away she had the satisfaction of knowing that two of the pieces in her little book had found a place in a large number of hymnals, and that at least one of them was a popular favourite.

The piece which gives title to the volume is now better known as the hymn beginning "The Sands of Time are Sinking"; while another which she entitled "The Substitute," appears in most hymn books as "O, Christ what burdens bowed Thy head!"

Mrs. Cousins was a daughter of Dr. David Ross Cundell, of Leith, and was born in 1824. Her father served in the British Army for several years, as a surgeon, and was present at the Battle of Waterloo with the 33rd Regiment. After the peace of 1816, Dr. Cundell settled in his native town, Leith, where he died when his only child was just three years old. Mrs. Cundell, after her husband's death, removed to Edinburgh, where she resided until her daughter's marriage, in 1847, to the Rev. William Cousin, then minister of

Chelsea Presbyterian Church, London, but who had previously been minister at Duns, Berwickshire. Shortly after her marriage, Mrs. Cousin removed with her husband to the Free Church of Irvine, and it was there about the year 1856, that she composed her best known hymn, "The Sands of Time are Sinking," a hymn which is now known and used throughout the English-speaking world.

The hymn is a selection from a poem of nineteen verses, inspired by a long and loving study of the "Life and Letters of Samuel Rutherford," and founded on the Scottish martyr's dying words, "Glory dwelleth in Immanuel's land." A song of heaven, it deservedly takes high rank, for no other hymn on this theme—so dear to the Christian heart—expresses with such emphasis, the secret joy of heaven's attraction: the glory of the Lamb that was slain.

In "The Believers' Hymn Book," possibly for the sake of brevity, the first verse, by which the hymn is best known, has been omitted. The lines have a sweet familiarity:—

"The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark has been the midnight,
But dayspring is at hand,
And glory, glory dwelleth
In Immanuel's land."

So varied are the subjects of the different hymns, and so many hallowed associations cling to a hymn here and there, which gives this and that one a pre-eminent place in our thoughts, that it is never an easy matter to express an opinion as to the best hymn in any particular hymnal. It is safe

to state, however, that among the first half dozen best hymns of the 360 contained within the covers of "The Believers' Hymn Book," "Oh! Christ He is the Fountain," takes a very high place.

Dr. John G. Paton, of the New Hebrides, in a letter to the authoress, tells of the profound impression it made upon his mind when sung by a large congregation in St. Kilda, Australia, as the old year was passing away and the new year coming in.

The pathetic interest of this hymn arises from the story which it tells, and which is one of the memorable events in Scottish history. The cruel persecution meted out to the saintly Rutherford has been ineffaceably recorded in the annals of the Scottish Covenanters. Though condemned to die, his threatened fate was averted by his death in prison. He was born about 1600, at the village of Nisbet, in Roxburghshire. The name of Samuel Rutherford will always be associated with "fair Anwoth on the Solway," where for many years he faithfully and fearlessly ministered the Word of God. "On the 27th July, 1636, he was cited before the High Commission Court to answer for his nonconformity to the acts of Episcopacy and his work against the Arminians." This cost him his Kirk and Manse at Anwoth, and he was banished to Aberdeen. Two years later, the Covenanters being successful, he returned to Anwoth, and the following year was made professor at St. Andrews. The Restoration brought Rutherford further persecution. He was again deprived of his offices and a charge of high treason was brought against him. But while the citation was pending there was a more imperative citation served, and in his answer to the demand for his presence, he sent the message :

"I am summoned before a higher Judge and judicatory; that first summons I behove to answer; and, ere a few days arrive, I shall be where few kings and great folks come." And from the dark and cheerless dungeon of the St. Andrews prison, Samuel Rutherford passed to the glory of Immanuel's Land, on March 20th, 1661. His anticipations were realised; the "summer morn" he longed for had come at last. For, long ere the shadows began to gather, his heart told forth in a joyous and expectant note, the thought which clothes the precious words—

"The bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory,
But on the King of Grace.
Not at the crown he giveth,
But on His piercé hand;
The Lamb is all the glory
Of Immanuel's land."

The other hymn by Mrs. Cousin, already referred to, has been much used, particularly in home mission work, and was greatly loved by Mr. Sankey, who spoke of it as a hymn "very much blessed." Here is the first verse :—

"O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead—
Bear'st all my ill for me:
A victim led, Thy blood was shed;
Now there's no load for me."

In 1860, Mrs. Cousin and her husband removed to the Free Church, Melrose, in which town they resided for eighteen years, living afterwards in Edinburgh, where the gifted authoress died on December 6th, 1906.

The Believer's Question Box.

Questions for this column may be addressed to
J. Charleton Steen, Rosenearth, Buckhurst Hill, Essex,
or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—What should the first of the week be called—Sunday, Sabbath, or Lord's Day?

Answer A.—Certainly we may rule out for ourselves the usual designation Sunday, which simply means the day dedicated to the Sun-god, just as Monday is the day of the moon, though for ordinary purposes the words have entirely lost their original meaning and serve as legitimate designations in our everyday dealings with the world. Nor should we make a man a sinner, if he speaks of the **Sunday School**, in default of any other term comprehensible to the children. Amongst the Jews the first day of the week was known as "the one of the Sabbaths," Monday as "the two of the Sabbaths" and so on. The Society of Friends use this nomenclature—first day, second day, third day of the week.

The expression "Sabbath" is not only quite incorrect, but positively misleading, as applied to the first day of the week which it never was or intended to be. There is no proof, Scriptural or historical, that the Sabbath was ever changed to the first day of the week. The Italian for our Saturday is "il sabato." Nor do the words of our Lord that the "Sabbath was made for man" justify anybody in tampering with the fourth commandment and producing a modified Sabbath to suit their convenience. The Sabbath was an everlasting sign given to Israel (Exod. 31. 16-17). "It is a sign between Me and the children of Israel for ever." It was never enjoined on them till they came out of Egypt. The fourth commandment to Israel was "Remember the Sabbath day to keep it holy" not "Remember that God rested on the seventh day after creation." The Jew under law worked forward to his rest, the Christian begins with rest in Christ, and works from that forward. The first day of the week is neither the Jews' day nor my day, but the **Lord's day**. In Rev. 1. 10 we read of John: "I was (lit. became) in the Spirit on the Lord's day." Some have attempted to make this mean that John was projected forward in

Spirit to the day of the Lord. As a matter of fact this was not the case, as the vision he saw was of the Lord in the midst of His churches still on the earth. The day of the Lord cannot begin till the church has been gathered together to the Lord at His coming (see 2 Thess. 2. 1.). The expression in Rev. 1.10 is the Lordly day (hee Kuriakee heemera) quite distinct from that used in 2 Thess. 2. 2 and 2 Pet. 3. 10—the day of the Lord (heemera Kuriou). The former adjective is found only in one other place, "the Lordly supper" (Kuriakon deipnon, 1 Cor. 11. 20). Such a difference in the wording cannot be ignored. The expressions "the first day of the week" (Acts 20. 1) or "Lord's-day" seem equally scriptural.

Question B.—Is the change in 2. Tim. 3. 16, R.V., justifiable?

Answer B.—Whatever we may think generally of the R.V., and no doubt it embodies a number of improvements, long known as necessary by scholars, and is useful as a reference book for those who know enough to use it aright, on one point most are agreed; it greatly exceeded its mandate, and would have effected more had it attempted less. This mandate, dated May 21st, 1870, drawn up for the guidance of the Revisors, by the Committee of Convocation, laid down that they were "to introduce as few alterations as possible into the Text of the A.V., consistently with faithfulness"; "Plain and clear errors" were to be corrected; only "necessary emendations" were to be made. It would be hard to prove that any large proportion of the 30,000 and more alterations made by the Revisors of the New Testament, were forced upon them by **necessity**. Far from correcting only "plain and clear errors," many think they introduced a number, and among them the serious change referred to above, thus disturbing quite unnecessarily a foundation stone of the faith, and introducing ambiguity and doubt, where there ought never to have been any. The R.V. has relegated the A.V., "All Scripture is given by inspiration of God and is profitable," to the obscurity and second rate authority of the margin, and given the place of

honour to its own, at best, ambiguous translation—"every Scripture inspired of God is also profitable." Now, what **does** this mean? Does it mean "being inspired of God?" if so, it is a some-what feebler edition of the A.V., and the passage need not have been meddled with at all; or it may mean "if inspired of God," which does question the inspiration of some Scripture, and it is in this sense, that most readers understand the words. If it be maintained that the antithesis intended is between human writings and the Divine oracles, the reply is that the word translated "Scripture" (graphē) in its New Testament usage, only refers to the "Scriptures" in their technical sense as equivalent to our word "Bible." The word occurs in fifty other places, e.g., Matt. 21. 42; 22. 29; 26. 54, 56, etc., and always thus. Only twice is a descriptive adjective attached (Rom. 1. 2; 16. 26) so familiar is the term. So the R.V. is like saying "every part of the Bible, if inspired of God, is also profitable!"

We ask in vain for a parallel to such a translation as that of the R.V. here. There are six or seven cases of similar construction in the New Testament., e.g., 1 Tim. 4. 4 and Heb. 4. 13, which would become on the same principle "every creature of God, which is good is also not to be refused," and all things which are naked are also open to the eyes of Him, with whom we have to do." The Fathers as a whole favour the sense of the A.V., even the chairman of the Revisors, though in favour of R.V., admits "it is very difficult to decide." Where then was the **necessity** for the change? Why of all the similar constructions was this passage alone altered? Dr. C. H. Waller, late head of Highbury College supplies, what one cannot help feeling to be the only admissible answer: "The A.V. would never have been questioned, had not the inspiration of Scripture come into dispute."†

Some who seem to bow to any R.V. change, as almost inspired, try to make out that the R.V. is even stronger than the A.V. in favour of the "plenary inspiration" of the Scriptures. How anything could be stronger than the

† The Authoritative Inspiration of Holy Scripture p. 221.

A.V. is difficult to see. It cannot be questioned which the Modernists prefer. The Revisors by leaving A.V. in the margin show it is at least an alternative translation. It would then have been more agreeable to their mandate to leave A.V. alone and if they must cast any suspicion upon it at most do so in the margin.

Though primarily the Old Testament was in view, for Timothy as a boy could hardly have known any other, we may believe that the Spirit of God in this Scripture was including that new body of sacred literature, the New Testament, which was already nearing completion, and which had been pre-authenticated by the Lord by His promise of the Spirit. This the apostles already recognised as "Scripture"—Paul in the first Epistle to Timothy when he quotes Luke and Deuteronomy in one breath as Scripture (chap. 5. 18) and Peter when he classes Paul's writings with "the other Scriptures." (2 Peter 3. 16).

Question C.—Is there any authority for saying that in the building of the temple a stone destined for the building was rejected and then found to be necessary or is it only a legend?

Answer C.—There is a story of the Rabbis that the workmen quarrying in the underground quarries beneath the temple, which was in building, did send up a peculiarly shaped stone, which seemed to fit in nowhere, and was set aside by the builders, and, as it lay in the stone-yard, became a stone of stumbling to the workmen hurrying hither and thither. Afterwards this stone was, it is asserted, found to fit in as the Corner Stone. This sounds like a story invented *ad hoc*, that is for the very purpose of illustrating the verse in Psalm 118., but which never really happened. I am afraid it resembles in this, some hoary anecdotes which one has heard told under different guises and circumstances with the greatest assurance and detail. My own conviction is that the Lord's parables were real incidents known to the Lord, and that such are certainly the most likely in our own case to carry conviction and blessing to our hearers. Certainly the truth cannot be advanced by romancing.

The Lord's Work and Workers.

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

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

No charge for Insertion.

NOVEMBER, 1930.

Made up, October 23rd.

SCOTLAND.

FORTHCOMING.—Annual Conference in Gospel Hall, Hillkirk Place, Springburn, **Glasgow**, on Saturday, 1st November, 3.45. Speakers, John Ritchie, R. W. McAdam, and J. L. Barrie. Annual Conference in Miners' Welfare Hall, **Low Waters**, Saturday, 1st Nov., 3.30. Speakers, Jas. Barrie, Wm. King, and John Douglas. Annual Conference, Gospel Hall, Bridge Street, **Dumbarton**, Saturday, 1st November, 3 p.m. Speakers, A. Borland, W. D. Whitelaw, Wm. McAlonan. Half-Yearly S.S. Teachers' Conference in Hebron Hall, **Larkhall**, Saturday 8th November, 4 p.m. Speakers, W. Hagen, A. Borland, and G. Gray. Sunday School District Teachers' Meeting in Bethany Hall, **Glenburn**, near Prestwick, Saturday, 15th Nov., 4 p.m. Speakers, W. D. Whitelaw, D. M'Kinnon and R. W. Smith. Each district should notify James Holden, 30 Glenburn, Prestwick, likely number attending. Annual Conference in Shiloh Hall, **Coatbridge**, Saturday, 22nd November, 3.30. Speakers, A. Borland, R. Balloch, M. H. Grant and T. Lawrie (Argentine). Conference in Anderson U.F. Church Hall, **Kilsyth**, Saturday, 22nd November, 3.30 p.m. Speakers, John Miller, W. A. Thomson, Geo. Murray and Gavin Currie. Conference in Y.M.C.A. Lecture Hall, **Kirkcaldy**, Saturday, 29th November, 3 p.m. Speakers, Jas. Rait, W. F. Naismith, Wm. M'Alonan and Ed. Rankin. Annual Conference in Evangelistic Hall, **Galston**, Saturday, 29th Nov., 3 p.m. Speakers, Wm. Hagen, W. A. Thomson, Jas. Milne and John Steel. Wm. Hagen, of Belfast, commences special Gospel Campaign in Victoria Hall, **Clydebank**, Lord's Day, 2nd November. Edward Rankin, of Belfast, commences Special Gospel Meetings in Gospel Hall, Central Chambers, 164 High Street, **Kirkcaldy**, on Lord's Day, 30th November.

REPORTS.—Annual Conference at **Auchinleck** brought together a goodly company. Profitable and helpful ministry from John Steel, W. A. Thomson and John Currie. Sunday School Teachers' Gathering in Victoria Hall, **Ayr**, was a large and helpful gathering. Suitable ministry from G. Hucklesby, A. Borland and J. Moffat. Large company of about 800 gathered in Town Hall, **Motherwell**, for Annual Missionary Conference. Stirring reports given by Jas. Clifford, A. Ginnings, P. J. Horne, A. Redwood and T. R. Angus. A very profitable meeting. James St. Annual Conference in **Ayr** was a helpful gathering. R. Scammell, R. D. Johnstone, and J. Moffat gave helpful ministry. Reuben Scammell, of Portsmouth, has had good meetings in Victoria Hall, **Ayr**. Good companies have heard the Gospel and some have professed conversion. Jas. L. Barrie had some meetings in **Beith**, with interest, and later in **Dalry**. Quite a number professed conversion as a result of recent special Gospel Meetings with Jas. M'Culloch at **Irvine**. Alex. Philip, after a lengthy illness has commenced work in **Orkney** again with cottage meetings in the Island of Eday. Messrs. Jones and Spence brought a fruitful tent campaign to a close with Conference in **Clydesdale** Institute, through Tent being blown down and badly damaged. Soul reviving ministry from Messrs. Baillie, Alexander, Bell, Feely, Adam, M'Cracken, and others. T. Hynd had some meetings in **Ladybank**, Fife, seeking to encourage the few saints who gather. The indifference of the people was appalling; later had some meetings in **Windy Gates** where a good start has been made. John Gilfillan had three week's meetings in **Montrose**, with quite an interest and some blessing. Annual Conference at **Forfar** brought together a nice company. Practical and helpful ministry was given by Messrs

Robertson, Sinclair, Weir, and Richardson. W. Duncan and J. Carrick had meetings with "God's Way of Salvation Car" at **Auchtermuchty**, Perth, and other parts. At **Perth** they had the joy of pointing five souls to the Lord. Farewell Missionary Meeting in Evangelistic Hall, **Chryston**, with Miss R. Shaw proceeding to Rhodesia to join Dr. and Mrs. Fisher in the work. Joseph Glancy had meetings in Bethany Hall, **High Blantyre**. Large meetings, interest good, saints blessed. **Burgh Hall**, Pollokshaws, **Glasgow**, was packed to overflowing for farewell meeting with Jas. Caldwell—now on the way to join G. R. Suckling in Rhodesia. Messrs Clifford, Yule, Gray and others gave helpful and encouraging ministry. Fred Elliot had a series of Gospel Meetings in Greenbank Hall, Pollokshaws, **Glasgow**, with interest.

ENGLAND AND WALES.

FORTHCOMING.—Conference in connection with opening of New Hall, Solihull, **Birmingham**, Saturday, 1st November. Speakers, Dr. Bishop, J. Poole, H. Steedman, and A. F. Jack. Mr. Steedman continues with a fortnight's meetings in the New Hall. John Gillfillan commences Special Meetings in New Hall, Liscard, **Wallasey**, on 2nd November. Saturday Evening Bible Addresses in Bloomsbury Chapel, **London**, 6.30 to 8.30. Subject—"Christ in Isaiah." November 8th, E. T. Tarrant and G. Goodman; November 15th, W. E. Vine and Dr. Rendle Short; November 22nd, J. W. Ashby and J. M. Shaw; November 29th, C. F. Hogg and J. B. Watson. Monthly Conference for Bible Study in College Hall, Burchell Road, Queen's Road, Peckham, **London**, Saturday, 15th November, 4.30 to 8. Subject—"Incentives to Service," introduced by Luther Rees. Counties Evangelistic Annual in Bloomsbury Chapel, **London**, Saturday, 1st November, 3 and 5.45. Annual Conference, Chester Street Gospel Hall, **Rugby**, Saturday, 1st November. Speakers, Messrs Griffiths, Cansdale, and Evans. Missionary Meetings Y.M.C.A., 8th November; David Street Chapel, 10th Nov. **Liverpool**, Open-Air Workers' Conference, Evans Street Gospel Hall, **Prescot**, Saturday, November 8th, 3.30. Mr. Luther Rees has meetings in Nathaniel Hall, **Sidcup**, November 9th—23rd. Sunday School Workers' Conference in **Exeter**, 17th November.

Speaker, A. Cousins. Sunday School Workers' Conference in Radmore Hall, **Portsmouth**, November 19th. Speakers, J. Harrad, and S. V. Mitchell.

REPORTS.—Fred. Glover reports encouraging results from the Open Air Testimony at **Weston-super-Mare** lately, and also at **Bloomfield**, near Chelmsford, where there were crowded meetings with much blessing. Open-Air Workers' Conference in **Birmingham** was helped by ministry from L. Rees and E. Lewis. Home Workers' Conference in Unity Chapel, **Bristol** was a very happy and helpful time. E. Barker, W. H. Evans, and W. Hoste giving help. J. Charleton Steen gave Special Addresses on "The Tabernacle in the Wilderness," in Bethany Hall, **Newcastle-on-Tyne**, where there was quite an interest. The New Hall at **Skewen**, near Heath, was opened lately with a Conference which was a helpful time. Fred. Elliott and others gave help. A. J. Chilcott followed on with Special Meetings. Seven have professed faith in Christ. **Harrogate** Tract Band Workers report a good season in their work just finished, with much to encourage and help. G. Davis reports a time of blessing in **Ly Hill**, Chesham. Fourteen have professed faith in Christ. **Bristol** Home Workers' Conference was a happy and helpful gathering. Goodly companies of workers and friends met in Unity Chapel and all were much helped by the ministry of Messrs. Green, Hoste, E. Barker, Dr. Rendle Short, W. E. Vine, H. W. Evans and A. H. Boulton. Annual Conference at **Haydock** brought together a large company, Dr. Lindsay, J. Alcock, A. Donaldson, J. Robertson, and B. Grainger gave help. The Jubilee gatherings at **Bolton** were remarkable for their fervour and interest. Messrs. Hall, Birmingham, Cartwright, Pritchard, Broadhurst, Boulton and Vine gave words of encouragement and cheer. A brief visit of Alfred Mace to Warser Gate, **Nottingham**, lately was greatly enjoyed. S.S. Workers' Conference in Hope Hall, **Manchester**, was a helpful time. E. S. Curzon and G. Fulton gave help.

IRELAND.

Belfast Village Workers report another good season. Notwithstanding the wet season they had some good meetings, and tracts were

well received. J. Hutchison saw some blessing at **Portadown** and in **Kilkeel** district. Stewart and Craig had some conversions at **Ballybeg**—they have been added to meeting at **Ahoghill**. Later in **Portrush** where people came out very well. F. Knox at **Dun Desert** and **Crumlin**. Dr. Matthews had meetings at **Banbridge**. M'Cracken and M'Kelvey had meetings near **Glenane**. Kirkpatrick was at **Ballina** and **Westport**. Curran had blessing at **Mullerfernaghan** and **Blackskull**. Fleming and Bunting near **Ballymagarrick** in a school house. People came out well. S. Menelly and Buick in the **Moorefields**. Believers' meetings good at **Shanaghan**—packed hall. Matthews, Megaw, Lyttle, W. Gilmore, Stewart and others gave help. Believers' meetings will be held in Town Hall, **Omagh**, Wednesday, 19th November, 12 noon. W. Gilmore had meetings for believers in **Ahorey** and **Ballyhay**. Love and Magowan are having good meetings in **Derryhallagh**, Co. Monaghan. Creighton and Campbell have had large and fruitful meetings in the tent at **Castleberg**. T. Wallace has had a number of weeks in **Cloughmills** with blessing. Poots and Kells are commencing in **Gortade**. D. Walker is preaching the word in **Ballymena**. J. Hutchinson is again in **Kilkeel**, where there is still an interest with saints and sinners. Bunting and Fleming continue in a Schoolhouse at **Leverogue** with conversions. Stevenson and Gilpin have seen the Lord's hand again in **Carrickfergus**. J. R. Diack spent a number of weeks in the needy district of **Cloughogue**. M'Kelvey and M'Cracken continue in Old Schoolhouse at **Drumabee**, with blessing. I. Ewan is having good numbers in **Ballyhackamore** with signs following.

CANADA AND U.S.A.

Coloured meeting in **New York City** still progresses well. T. Baird gave help there lately. New Hall opened with Conference at **Greenville, Jersey City**. Hall well filled, Messrs. Nottage, Baird, Jilley, Jones, Hoggen-dam and M'Laughlin gave encouraging ministry. G. Bentley had encouraging meetings in **Toronto**. T. Baird gave help at **Newark** and **Kearney, N.J.** Conference at **Harrisburgh, Pa.**, was large and good. Messrs. Waugh, M'Ewan, Keller, Kane, Oliver and W. F. Hunter gave help. Annual Conference gather-

ings in **Forest, Ont.**, November 15th and 16th, and in **Pittsburg, Pa.**, Nov. 29th and 30th. Annual gatherings at **Detroit**, large and very profitable. J. A. Clarke, A. G. Ingleby, C. W. Ross, J. Marshall, J. T. Dickson, R. M'Crory, J. Ferguson, J. J. Rouse and others gave help. J. A. Clarke had good meetings in Central Hall, Charles Street, **Toronto**. J. K. M'Ewan had meetings in **Philadelphia**. Conferences at **Galt, Ont.**, not so large, ministry good, at **Orillia**, profitable. Several esteemed brethren gave help both places. Annual Conference in Bethany Hall, 1940, 23rd Avenue, **East Oakland, California**, November 26th to 30th. Communications to Mr. Thomas Hill, 915 York Street, **Oakland, Cal., U.S.A.** Annual Thanksgiving Conference in Bethany Hall; **West Kildonan, Man., Canada**, 8th, 9th, and 10th November. Full particulars, Mr. G. Muir, 222 Burrin Ave., **West Kildonan, Man., Canada**.

AUSTRALASIA.

Alex. Campbell of N.S.W. had Seven Weeks' Meetings in **Bundamba**, with chart, "Eternity to Eternity." Well attended. Souls saved. Some added. We are glad to note the New Hall at **Brunswick, Melbourne** is now completed. Opening Meeting was a time of cheer when helpful ministry was given by Messrs Todd, Currie, Dempsey, Trounce, Wallace, and Walder. R. Scanlon had a series of meetings in Bethany Hall, **Brisbane**, with blessing to saint and sinner; and later in another part of the city. The Lord has given encouragement lately in **Perth, W.A.**, where six believers have recently been baptised as a result of the constant plodding on in the ordinary work of the assembly. J. Stout has given help at **Mornington**, with a measure of interest. M. Logg had meetings in **Marton** and **Hastings**. T. Munro Stewart has had a series of meetings in **Napier**. F. Macleod had good meetings in **Auckland**. J. Spottiswoode had some meetings in **Auckland** as well.

WORLD FIELD.

At the opening of a new Hall at **Wellington, Cape Province, South Africa**, a large company gathered and Messrs. Hill, Voke, and Mowat ministered the Word in power. G. H. Mowat continued there for some weeks preaching the

Gospel every night, with some definite results in conversion. The M.S.C. Rally held in Elim Hall, Jeppe, was also a happy time of fellowship and blessing; 150 attended from different parts. Messrs. Barnett, Coleridge, and Mowat gave helpful messages.

ADDRESSES.

Correspondence for Victoria Hall, Glasgow, should be addressed to Mr. Tom R. Cupples, 301 Eglinton Street, Glasgow, C.5.

PERSONALIA.

Henry Hitchman, Author of "Some Scriptural Principles of the Christian Assembly" (John Ritchie, Ltd.), has gone on a visit to United States of America, where he hopes to give help in the ministry of God's Word for some time. He has already had some meetings in New York which have been appreciated. **John Knox M'Ewen** has had to curtail his visit to America owing to indisposition and has now returned to England. Our brother feels that his days for long distance travelling are past. **John M. Bernard** has returned to the United States of America taking his wife and family with him. Our brother is taking up residence there with a view to helping in the Lord's work.

FALLEN ASLEEP.

Maud Hutchison, Limavady, passed in to be with the Lord whom she loved and served, will be much missed. **Mrs. Andrew M'Culloch**, East Pittsburg, Pa., U.S.A., aged 64 years. Suddenly called home to be with the Lord. Saved 45 years ago in Annbank, Scotland, been in the U.S.A. for the last 2 years. R. T. Halliday took the funeral services. **Dan Penman**, Los Angeles, Cal., U.S.A., aged 94. A native of Glasgow, but been in U.S.A. for 71 years. A God-fearing brother who loved the Lord. Will be greatly missed. **George Hyde**, Glasgow, aged 72. Saved in Govan 49 years ago. Met with the Lord's people in Summerfield Hall for 24 years. In other assemblies for 20 years. A zealous preacher of the Gospel and Bible Class Leader. The funeral services were conducted by Mr. Angus, of Malaya. **Mrs. Morley**, Lake, Isle-of-Wight, aged 78, wife of W. G. Morley, a well-known and esteemed servant of Christ. Saved, 60

years ago in Eastbourne; met with believers there and in Perth, Leyton, Essex, Greenwich and Isle-of-Wight. Called Home after a time of much suffering, borne with much patience. Her end was calm and peaceful, almost her last words being: "'Tis eternal life to know Him," "Oh how He loves." **Mrs. Minnie Cameron**, Motherwell, aged 48 years. Converted 28 years ago, was connected with Roman Road, and Shield's Road Assemblies. A godly sister who was highly esteemed for her works sake. **Mrs. Mary (Dalzell) Milligan**, Worcester, Mass, U.S.A., aged 59 years. Saved two years ago. Suffered much in patience. Born in Carnagh, Co. Armagh, Ireland. **Robert Gilles**, Drumeagh, Co. Tyrone, saved 30 years ago, and connected with Newmills Assembly. An active gospeller among young and old, who will be much missed. **Mrs. W. J. Ferguson**, Inverness, saved 30 years ago. Called home after much suffering borne with patience. Well-known in Clydebank and Renfrew. **Mrs. Hugh Borland**, Galston, aged 64 years (mother of Andrew Borland, M.A., Irvine—well known to readers of "B.M."); very suddenly in the Western Infirmary, Glasgow, on Thursday 23rd Oct., at 7.50 p.m., where she had been removed from her home some five hours before. Saved many years ago and for long in fellowship with believers in Evangelistic Hall, Galston, where she was much esteemed. Given to hospitality. She brought up her family in the fear and nurture of the Lord. Her sudden Home-call will mean a great loss to her husband and family. **Mrs. Mary Welsh**, Bicknell, Indiana, U.S.A., aged 73 years. Saved while in her early years and was highly esteemed by those who knew her. Five daughters and one son are left to mourn the loss, besides a host of friends. Brother Wm. Johnston of Akron, Ohio, conducted the funeral services.

Sums received for the Lord's Work and Workers

Sent to Missionaries in Lands Afar and Pioneering Evangelists labouring in needy and neglected places in the British Isles, looking to the Lord for direction and support, connected with no Society, and controlled by no organisation or committee.

Mrs. Boggis, - - -	£1 3 8
J. N., Glasgow, - - -	0 10 0

Total to 24th October, £1 13 8

Treasury Notes—"The Unsearchable Riches of Christ."

WE now come in these notes to the Lord's appeal to Laodicea and His revelation of Himself in exactly those attributes which she is in deep need of knowing Him in. She is the last of the Churches, the finish up of "The things which are." Running parallel with Thyatira, Sardis and Philadelphia, she brings us to "Supper time." Listen! "I will come in and sup with him, and he with Me." It is a very solemn thought that the last of the judges, Samson, let the world put his eyes out: that the last of the kings, Zephaniah, did the same—Taken captive to Babylon, the Babylon world put his eyes out, bringing him back to where he and his forebears come out of, at the bidding of God and there and then to blind him in darkness and leave him there to die. Here, the last of the Churches lets the World blind it, and the Lord outside, cries, "Blind and naked," "buy of Me," etc., and "anoint thine eyes with eyesalve, that thou mayest see."

In approaching this church, our Lord reveals Himself as the "Amen, the faithful and true witness, the beginning of the creation of God."

One of the contemporaries to Darby has written *re* these two last churches in which he claims Philadelphia to be *exclusively* their early movement, but in fairness to him he claims Laodicea to be *exclusively* their present *awful* state. A snug, satisfied state, not knowing (for remember these letters are revelations) that they are all the Lord reveals them to be.

But I am very far from agreeing that both these churches exclusively represent that party or movement, and I would earnestly ask each and all who are His today, to test their own hearts and lives with

the Lord's message to this satisfied but deceived church. Hear His, "Behold I stand at the door and knock: if any man hear My voice," etc.

The inditement is:—

- | | | |
|-------------------------|---|---------------------|
| 1. Lukewarm | } | Their own estimate. |
| 2. Increased with goods | | |
| 3. Need of nothing | | |

- | | | |
|---------------------------|---|-----------|
| Their Lord's revelation : | } | Wretched |
| | | Miserable |
| | | Poor |
| | | Blind |
| | | Naked |

A snug, satisfied, self-centered, self-righteous community, facing judgment on all else—so self-satisfied that they are absolutely, in their own eyes and judgment, so enlightened, so full of attainments, so pharisaical that they are not as other men are, and they have need of nothing—not even their Lord. Positionally right, in knowledge—no one can tell us what we do not know—glorying in their knowledge. As to holiness, we are just it, and all who have no desire for our great holiness conferences are to be blamed and pitied.

Yet outside of this church, the holy Lord is. He comes to all such with, "Behold, I stand at the door and knock." His love is the same and He will not let her go. His knock, in whatever way it comes or form it takes, is a proof of His love. Matchless, faithful Lover, despite her horrid behaviour to Him! Like the bride in the Song, she is so comfy and snug without Him, or, rather, she thinks she is, she refuses to rise and let Him in. But He still knocks and says: "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

You will notice where Laodicea is in the dispensation, viz.: at its end. At what time of day is it? It is supper time. "Sup with him and he with Me."

We want to know this hallowed fellowship with Himself before it is denied us. Have we in any way had a sight of our own condition? "Miserable, and poor, and blind, and naked," occupied with the supposed blessing, but alas! the Blessor Himself shut out, as absolute Lord of our lives. Ecclesiastically and every other way, we must repent and in response say:—

"Come to my heart, Lord Jesus,
There is room in my heart for Thee."

We must in His strength and companionship become victors. It is well worth while here and now and saves us from much sorrow. But listen to His words: "To him that overcometh, will I grant to sit *with* Me in My throne, even as I overcame, and am set down with My Father in His throne."

Surely it is well worth while. To sup with Him here, is to reign with Him there.

J. C. S.

When sleep her balm denies,
My silent spirit sighs,
 May Jesus Christ be praised!
When evil thoughts molest,
With this I shield my breast,
 May Jesus Christ be praised!

Let earth's wide circle round
In joyful notes resound,
 May Jesus Christ be praised!
Let air and sea and sky,
From depth to height reply,
 May Jesus Christ be praised!

Eternal Punishment.

By E. W. ROGERS OF WALLINGTON.

(Continued from page 242).

THE VERDICT.

The result of this judgment is, to use legal phraseology, that a conviction is obtained. The person is not charged and condemned, merely, but he is charged, convicted of the justice of both charge made and punishment about to meted out, and is then condemned. From another point of view "he is condemned already," but we here refer to the ultimate issue of the Great White Throne.

It has been rare, but not altogether unknown, for the innocent to be charged, condemned and imprisoned. Such a case occurred in this country not long ago. When justice was done, the prisoner was released and handsomely compensated.

-Such a prisoner must have held in his bosom all through the trial and punishment, the conviction that he was right, and his accusers and punishers were wrong. They might charge, try and punish him; but never could they convict *him*, seeing his conscience testified within to his own innocence.

But such a case cannot occur at the Great White Throne, for then God will Judge through His Righteous Son, and the issue will be that all will be *convicted* of their guilt (See Jude 15). None will ever hold it in his breast that God is wrong; He is right; and he deserves not what he is experiencing.

WHAT IS THE PUNISHMENT?

In dealing with this question we will arrange our remarks under three headings:

- (a) The immediate experience of a sinner who dies in his sins.
- (b) The Great White Throne.
- (c) The Lake of Fire.

Immediately a sinner dies he enters on an experience which is described by the Lord Jesus Himself in the last part of Luke, chap. 16. Read either as history or parable it is terrible.

All is perfectly clear. The departed individual has not ceased to be, but has entered on a new phase of experience, in a new state, a disembodied state, consciously under punishment, called here by the term "Tormented."

The locality of the person concerned is termed "Hades" (here the word "Hell" should so read)—the place of departed and disembodied spirits. It is not heaven. It is not Hell (Gehenna) the lake of fire.

The condition of the person is irrevocable. It is not possible for an alteration to take place. "A great gulf is fixed"—transference to Abraham's bosom is impossible. *The condition is hopeless.*

It is evident the Lord wished His hearers to understand that it is in lifetime that the issues of eternity are settled, and that once a person passes the thin line which separates this world from the next, locality and condition are eternally settled. Alteration and transference are alike impossible.

This is not an isolated passage suggesting these things. Were it so it would suffice, but the general tenor of Scripture is that once a person dies he enters on a new condition of conscious experience, either of bliss, or of torment—and that once entered upon, it is fixed.

Oh! That God would impress our hearts with the fact that every unbeliever's funeral is a reminder of a fresh addition

to the lost who might have been saved if only they had believed the gospel which far too many of us preach but half-heartedly!

"*Now* is the accepted time, *now* is the day of salvation."

The resurrection of the Lord Jesus ensures the resurrection of every man, believer or unbeliever (1 Cor. 15. 21). That the times of their resurrections differ is true, but the fact is universal.

The sceptic may scorn and question the possibility of such an event, seeing that the bodies of the departed have long since corrupted, gone off into gases, or have become chemical constituents of the soil in which they have been placed and such like objections. To all such the reply is "Ye know not the Scripture nor the power of God," for certainly He who, called a universe into being by His word and who has since maintained it through countless ages, and who from the dust created man, is able to raise from the dust of his creation.

Raised from the dead they will stand before the Great White Throne, there to be judged "according to their deeds." The Books are opened in which is contained the detailed record of the person's earthly course—"all his hard speeches and all his ungodly deeds." The book of life is opened, also. The *books* contain mention of these unbelievers: the *book* of life omits mention of them, and the inclusion in the one, and the omission from the others, constitutes double ground for the infliction of punishment upon them.

THE LAKE OF FIRE.

Surely in no part of Scripture appears a more solemn and awful passage than Mark 9. 43-50.

He who was full of grace was also full of truth, and He who spake as none other, excelled all in candour, simplicity and faithfulness.

The reader should peruse before a thrice holy God the solemn statements, and allow the words to rest in the memory "Gehenna, where their worm dieth not and the fire is not quenched."

Thrice does the Lord repeat the statement that it may duly be impressed on conscience and memory.

Listen to what another has written of Gehenna :—

"It was still within less than 30 years of the destruction of Jerusalem by the Chaldeans that the idol—the hideous ox-headed human figure of Moloch—and its accessories were swept away from the valley by the good Josiah, and the place was so defiled that it could never again be desecrated by the frightful worship. But so deeply had the horrors of the past printed themselves on the popular mind that henceforth the spot bore the name of Tophet—the abomination—the place to be spat upon; and in later times the very words Gehinnom—the Valley of Hinnom—slightly changed into Gehenna became the common name for Hell." And again :—

"After King Josiah had defiled the place it became the open sewer of the city. Fires were kept continually burning to consume the filth and impurity of the place. Worms fed on garbage out of reach of the fire. Vultures gloated in crowds over the horrid scene. Stenchful smoke rose continually from the valley."

"Well might our Lord use it as an emblem of hell, and stamp the usage of the word with the hall-mark of His authority. But let it be carefully noted that the Lord

in speaking of Gehenna never referred to the place outside Jerusalem, but used it to designate that place of eternal torment which is prepared for the devil and his angels, and to which the impenitent will be consigned."

Another scholar has stated that the word "Tophet" means a drum and says : "Drums were continually being beaten in this awful place to drown the cries of the helpless children who were constantly thrown alive on the flames; thus a fit emblem of that awful place where the unsaved must spend their eternity."

A careful analysis of the Lord's words reveal the following facts :—

(a) The person is in a hopelessly lost condition.

(b) He is conscious—the worm dieth not.

(c) The condition is interminable—the fire is not quenched—for were the person annihilated then one may ask what need for "unquenchable" fire?

(d) The very element in which he is, "fire," a term descriptive of Divine judgment and wrath, is the very element which will preserve him in conscious existence therein (see v. 46).

Through the Spirit John calls it the "lake of fire" which burneth with fire and brimstone. Revelation is a book of symbols and the language here, therefore, may be read symbolically. Literally it would denote acute suffering; symbolically it lacks nothing of its horror.

Oh! God save us all from indifference in this matter. The believer is entrusted with the only effective panacea for sinful man, and the only means of rescue from such a terrible doom. "Sermons" will never save souls, but whole-hearted Spirit-led and

Spirit-empowered preaching of the glad tidings of Christ who died to save perishing man will.

Objections, however, have been raised by those who believe not, and it may serve a useful end to name at least three of them in order that the reader may be forewarned thereof, and thus be forearmed there against.

OBJECTION I.

It has been alleged that this doctrine lacks valid authoritative support. Now if the Bible be rejected as God's Word, then clearly, this doctrine does lack such support, for apart from His revelation in the matter nothing reliable or authoritative is known. But once the Bible is accepted as valid then abundant support is found therein.

Not only did the Lord Jesus teach it as in Mark 9.; Luke 16.; John 5., etc., but Paul, Peter, James, John and Jude all refer to it.

Paul speaks of "everlasting destruction from the presence of the Lord" and like phrases.

Peter speaks of the day of the Lord and man's liability to perish, though God's wish is that he should not.

James speaks of the "fire of Gehenna."

Jude speaks of the "lake of fire which burneth with fire and brimstone."

The anonymous author of the Hebrews epistle speaks of "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

(To be concluded).

By adversity are wrought
The greatest works of admiration,
And all fair example of renown,
Out of distress and misery are grown.

Notes on Nehemiah.

BY CAPT. ADAMS OF BALHAM.

IN order to be understood, Nehemiah must be read as the second book of Ezra.

When the land had fulfilled her 70 years of rest (see end of 2 Chron. and connecting passages in Jer.) God made the way clear for all to return who had the heart to do so.

About 52,000 came back.

These

Built the temple	First part of Ezra
Set up the worship	Second part of Ezra
Built the wall	First part of Neh.
Set up civil law	Second part of Neh.

Central verse in Ezra 7. 10. Because God's favour depended on the utter putting away of idols and setting up of the law. Ezra learnt, did, taught (7-10) and this characterised the Jewish nation from this time onwards until it became a fetish and, as such, was condemned by our Lord in the Pharisees.

The central verse of Nehemiah is 3. 1. Because the continuance of God's favour depended on their complete separation from the nations around them.

HENCE THE WALL.

Nehemiah sets forth the story of five people, and these are highly symbolical.

1. HIMSELF as type of our Lord in Luke 3. 17 and John 2. 17.

2. ELIASHIB—Type of our Lord as "The Door of the sheep."—John 10. 9.

3. THE TRINITY OF EVIL—Sanballat—Praised by the army or "Force."

TOBIAH:—"Pleasing to Jehovah" and here we have, *I think*, Satan as the mighty

one who also comes as an "angel of light." (I can find no meaning for GESHAM, but I feel sure this meaning if known would show another side of the character of Satan).

1. HIMSELF—Slave, yet raised to the lordly position of king's taster, responsible for the king's life. One of the most trusted men in the whole kingdom. This man, who was in the position of king's counsellor and lived in great state, was willing, as soon as he heard of his country's need, to give it all up, to undergo reviling, loss, abuse, hardship, danger; to undergo all so that what he had to do might be done for God's glory. No need here for a "Peter the Hermit" to sound the call.

"Wall broken down and gates burned with fire" (Neh. 1. 3) was a clarion call that plucked him out of ease and luxury and made of him a "Standard" for God's distressed people.

NEHEMIAH was Christ in conflict with God's enemies and, therefore, he plucked out the hair of the sinners (Neh. 13. 25-30) (Judgments).

EZRA for the same sin plucked out his own hair (Ezra 9. 3). He (Ezra) was thus the type of Him Who suffered for another's sins (Mercy).

Thus for Nehemiah, valiant warrior, but whose whole dependence was in God alone. "Be not afraid of *them*, remember *The Lord*." (4-14). God remembered Neh. (13. 14, 22, 31). God remembered His great servant for good.

Then comes ELIASHIB:—

I have heard it stated that this man was lazy because he did not build the wall over against his own house. But the work was urgent; the enemy were many and close at hand. Therefore, he who, because of his

office as high priest, represented our Lord as shewn in John 10, builded the sheep gate. (He and his brethren—fellow-workers). The whole work on the wall was completed in *52 days* (6. 15) and the high priest had to do this work; he had to see to the sacrifices and temple worship. The sheep for sacrifice came in by that gate and he arose and builded it. He was so much in earnest that he sacrificed the gate. The whole work was sanctified, see 3. 1, It was the only sanctified gate. Their hearts were right with God and they did their work well.

The sheep gate is highly symbolical.

Names:

MEAH—100.

Sheep—Sheep.

Hananeel—Which God hath graciously given.

Connect them and you have the remnant "one hundred sheep which God had graciously given."

Chapter 3 has many wonderful traits and can be connected up with Paul's friends (Rom. 16.) and David's mighty men. In it you have the hereditary slaves of Israel (Gibeonites) building up the Governor's throne, and a ruler building the dung gate—the last being first, and the first last. One man built two pieces of wall. Women helped. Some put their hearts into the work, some did not care. But built it was, from sheep gate (our entrance) to the goldsmith's portion (rewards). From our going in at the door until the rewards are given; all is shewn in this wonderful wall.

Lazy men (3. 5) and those of vast energy (3. 4, 21) took part. Women (3. 12) and slaves (3. 7). Rulers (3. 14) and priests (3. 1). All had their share, and the work was done because God had ordained it.

To the wall there were twelve gates and these fall into four sections.

"SHEEP." No bars, no bolts and the only gate sanctified. "For their sakes I sanctify Myself."

In the High Priest, He as the Great High Priest, sanctified Himself as the DOOR of the sheep.

It was at the "sheep gate" that our Lord met the man in John 5. *It is there He meets us all.*

Fish Old Valley Dung Fountain	}	5 with bolts and bars— Human weakness.
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Water Horse East Miphkad	}	These must have been built, but in Chap. 3 no mention is made of it. The 10 gates shew, <i>in one sense</i> , how nearly all our work is done. Great spirit in the sheep gate, less in the next five and nothing in the last four.
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The last two gates are very fine in their symbolical teaching. They occur in 12. 39. Ephraim—Israel 10 tribes.

Prison—Is yet in prison i.e., shut up until the day of God's revealing.

The Gates and their names	}	11 things and one tribe in Neh. 12 Tribes in Ezek. 12 Pearls in Rev.
------------------------------------	---	--

I know that Eliashib is shown as a sinner in the latter portion of the book, and in league with the enemies, but who has not sinned? All types have been sinners. Only He, to whom all types point,

Knew no sin.—2 Cor. 5. 21.

Did no sin.—1 Pet. 2. 22.

In Him was no sin.—1 John 3. 5.

Then lastly the

"TRINITY OF EVIL"

Energized by their master, Satan, they were :

1st. Sorry to see their plans upset (2.10).

2nd. Scornful (2. 19).

3rd. Very wroth and mocking (4. 1-3).

4th. Threatening (4. 7).

5th. Pretended friendship (6. 2).

6th. Spread lying reports (6. 5-7).

7th. Hired a priest of God to speak as if it were an order from God (6. 10-13).

To the last six the answer follows immediately. Read whole context—Trial and way out.

Over the whole book one might write :—
 "The joy of the Lord is your strength."
 (8. 10).

Nehemiah knew it (8. 9).

Ezra knew it (8. 9).

The Levites knew it (8. 9).

Because Ezra knew it he acted (Ezra. 6. 10).

Because Nehemiah knew it, he built the wall and none were able to say him nay.

Because of the "Joy of the Lord," Nehemiah could leave the palace of Babylon for the rubbish of an over-thrown city, seeing in the rubbish of Jerusalem more to move his heart than all the glory of Babylon (Psa. 102. 14).

Lord remember me (13. 14).

Lord remember me (13. 22).

Lord remember me (13. 31).

And he has been placed on record as an everlasting remembrance.

The Drink Offering.

BY FREDK. A. TATFORD.

THE Levitical offerings are characterised in every way by their redolence of Christ. Every detail reflects the incomparable perfection of His person and the eternal value and efficacy of His work, and the appreciative soul is bowed in adoration and worship at every remembrance of these wondrous types.

Whilst the five principal offerings are the frequent subject of meditation, however, scant attention is devoted to the libation or drink offering. Yet the libation is no less full of typical teaching and spiritual instruction.

Like most of the offerings and sacrifices, libations were presented to God long before the advent of the Levitical economy, the first recorded occurrence being after the divine conversation with Jacob at Bethel (Gen. 35. 14). With the institution of a definite priesthood, the sacrificial system was divinely regularised, and explicit details and instructions were given regarding all the offerings.

The libation, which was of strong wine and was poured out before Jehovah in the holy place (Num. 28. 7), was normally presented with burnt and meal offerings. Apparently it was never presented with peace, sin or trespass offerings. There is surely a deep spiritual significance in this. The burnt offering is the apt type of our Lord's perfect devotion to God, even unto death, as expressed in the complete presentation of His whole being at Calvary's Cross, whilst the meal offering undoubtedly portrays the spotless life, the even character and the separated walk of our blessed Lord.

In these two offerings are to be seen the moral glories and peerless perfections of the Perfect Man, and all the sweet fragrance in which God finds infinite delight. They were the two sacrifices which were essentially for God, rather than for man ("My offering and My bread"—Num. 28. 2), and their presentation suggested a measure of comprehension of God's appreciation of the work of Christ.

Throughout Scripture, wine is the expressive type of joy and happiness. The psalmist, for example, writes of "wine that maketh glad the heart of man" (Psa. 104. 15) and the Preacher declares that "wine maketh merry" (Eccles. 10. 19). In the presentation of the libation, with the burnt and meal offerings, therefore, is symbolised the worshipper's joy in the perfections and glories of Christ. As the believer enters into and appreciates the infinite worth and excellence of Christ, and apprehends in some measure the delight and satisfaction of God in that blessed Offering, a deep spiritual joy fills the soul. The wine of the libation was poured out before Jehovah, and the joy of the Christian is found in God Himself and is poured out again for God.

The libation was presented with the morning and evening holocaust (Exod. 29. 40-41; Num. 28. 7), so that typically there was a continual joy and rejoicing in the sacrifice of Christ. It was poured out also at the waving of the sheaf of first-fruits (Rev. 23. 13), and on the day of Pentecost (Rev. 23. 18), the first suggesting the joy consequent upon the resurrection of Christ, and the second the joy resultant from the descent of the Holy Spirit. It was again among the offerings presented by the Nazarene at the completion of his vow (Num.

6. 15-17), indicating the joyful gladness of the coming day when the period of separation shall be ended.

When presented with a burnt offering, the amount of wine offered varied in proportion to the value of the offering. Half of a hin of wine was poured out with a bull-ock, a third of a hin with a ram, and a quarter of a hin with a lamb, clearly demonstrating the fact that the joy of heart necessarily varies in direct proportion with the appreciation of the worth and value of our Lord's offering. The amount of wine always corresponded, however, with the amount of oil presented with the accompanying meal offering, bringing out the truth that true joy in Christ is always proportionate to the presence and power of the Holy Spirit.

The Christian antitype of the libation is to be found in the attitude of the apostle Paul. In Rom. 12. 1, he wrote, "I beseech you that ye present your bodies a living *sacrifice*" (*thusia*—a slaughtered animal, or an offering). Writing later to the Philippians (in an epistle, the keynote of which is an exhilarating joy), he said, "If I be *offered* (*spendomai*—poured out) upon the *sacrifice* (*thusia*) and service of your faith, I joy, and rejoice with you all" (Phil. 2. 17). The ideal of spiritual self-immolation as a whole burnt offering which he had set before the Romans had been attained by the little Philippian church, and the apostle carried his striking metaphor still further as, in his joy at their spiritual attainment, he wrote in effect, "If I am poured out as a libation upon the burnt offering . . . of your faith, I joy and rejoice with you all." It was the expression of complete joy and appreciation, and, at the same time, the culmination of the sacrifice.

Dean Farrar's comment is well worth quoting. "The drink offering," he says, "was poured out as the crowning act of the sacrifice, and St. Paul was dying daily (1 Cor. 15. 31); his blood was, as it were, the libation. Seneca, when dying, and also Thrasea, sprinkled the bystanders with his blood, as a libation 'to Jupiter the liberator' (Tac., *Ann.* 15, 35, 64)."

In some measure, we too are able to find joy and delight in the complete devotion of fellow-believers, but in the highest sense, the libation must ever present the thought of the believer's joy in the devotion of Christ. His was the perfect holocaust; in Him alone can there therefore be the perfect joy.

Quaint Sayings on Giving.

The Cherubim in Ezekiel's vision had the hands of a man under their wings. They had not their wings under their hands but their hands denoted skill, their wings celerity, and their hands under their wings, the security of their actions, they would not have others fall down and worship them who were only around the throne but they themselves fell down to worship Him who is upon the throne.

It was foretold of our Lord Jesus Christ who did the most excellent works that ever were done. "He should not cry" nor lift up nor cause His voice to be heard on the streets. "He should not cry," that is He should not be contentious. He should not lift up His voice in the streets, that is he should not be vain glorious. How repugnant to this was the conduct of the boasting pharisee who stood and prayed with himself. "I thank thee that I am not as other men are," etc.

Hypocrites are better in setting forth their own worth, than their own wants. In displaying their banner of their perfections

than in discovering the heinousness of their own transgressions. I am not as other men are! As if he had been such a fellow, as had no fellow. Because he was not as bad as most he thought himself as good as the best. Ambition is so great a planet, that it must have a whole orbit to move in and is envious at its equals.

But cyphers can never constitute a sum. This pharisee was as far from being religious as he was from being scandalous. He forgot he was like the sea which looses as much on one shore as it gains on another. He had the sins which he should have confessed and published his good deeds which he should have concealed.

He who traffics in God's service to freight himself with man's praises shall suffer shipwreck in heaven.

It is reported of Alexander's footman that he ran so swift upon the sand that the print of his footsteps were not to be seen. May it be so with us. Nothing is more pleasing to God than a hand liberally opened and a tongue strictly silent.

Saints should represent a spire steeple which is *Minimus in Summo*, smallest where it is highest; or those Orient stars, which the higher they are seated the less they are viewed. Usually the greatest boasters are the smallest workers.

Notes on the Apocalypse.

THE MARRIAGE OF THE LAMB.

CHAP. 19. 1-9. BY W. HOSTE, B.A.

THE opening verses of our chapter read like a response to the appeal of the previous one "Rejoice over Babylon thou heaven" (v. 20). There, at anyrate, God is unanimously vindicated in all His ways. The redeemed in glory had learnt on earth to justify God—"Wisdom is justified of

all her children." They had condemned themselves, and God had justified them. His long-suffering grace had been misinterpreted by the world as "slackness," and the idea of a coming judgment or an endless hell had been derided; now the various heavenly companies rejoice at the public vindication of the holy character of their God. The apostle hears a great voice of much people saying "Alleluia: Salvation and glory, and honour, and power unto the Lord our God, for true and righteous are His judgments: for He hath judged the great Whore." Two reasons are given for this, her corruption of the earth, and her murderous treatment of His servants. The rejoicers close as they began with Alleluia. Such language a sentimental ecclesiasticism that expurgates the Psalter of certain severe psalms belonging to a future dispensation, would criticise as very "unchristian." But they have yet to learn that God's government of the universe is not, and never will be, on *Christian* principles, any more than human government is intended to be to-day, but on principles of strict righteousness. The next word seems parenthetical, and explains the terrible and final character of these judgments: "Her smoke rose up (lit. riseth up) for ever and ever." This could not be the smoke of a literal city, still less of a system, but represents the eternal judgment of those whose life-work it had been to uphold *Babylon and her corrupt principles*. The same fearful sentence is uttered of these religious sinners as of those more openly heinous rebels, the worshippers of the beast. "The smoke of their torment ascendeth up (the same word as above) for ever and ever" (chap. 14. 10). In both these cases the strongest possible expression

in the Greek for eternity is used† How vain and wicked then the efforts of those who deny the full force of never-endingness to such expressions of God's Word! Next appear once more on the scene the four and twenty elders and the four living beings of chapter 4. There they worshipped God as Creator, here as the Avenger of His people. They utter their "Amen," to what others have said, and add their own "Alleluia." Then a voice comes out of the throne, confirmatory of all that has gone before, proving that these various heavenly companies are in the mind of God. "Praise our God, all ye His servants and ye that fear Him, both small and great." This brings out universal praise, "as the voice of a great multitude, and as the voice of many waters and as the voice of mighty thunderings, saying Alleluia for the Lord God omnipotent reigneth," and introduces a new subject for thanksgiving; the marriage of the Lamb, for his wife hath made herself ready. As to who this "wife"* is there is some divergence of judgment.‡ Some say Israel, some the Church, others a favoured part of the Church. Some folk seem to wish to perpetuate the unhappy divisions of the Church into the Eternal State. They imagine preferential circles, maintaining that all the redeemed of this

† *Eis tous aionas ton aionon.* To translate literally this idiomatic phrase as R.V. does in the margin, "to the ages of the ages," seems only calculated to raise a dust of uncertainty around an expression, which by its usage is perfectly clear; e.g. Gal. 1. 5; Phil. 4. 20; 1 Tim. 1. 17; 2 Tim. 4. 18; Heb. 13. 21; 1 Pet. 4. 11; 2 Pet. 3. 11, 18, all ascriptions of glory to God to last for ever and ever, and such passages as Rev. 1. 18; 4. 9; 5. 14; 10. 6; 15. 7—where God's existence is in question. Can anyone pretend that the phrase means less than our word eternity, or "for ever and for ever," phrases which though both connected philologically with an "age," are our usual way of describing endless duration?

* "Gunee" here translated wife, while it often means a married wife or simply a woman, has also the meaning of a betrothed bride, e.g., the notable case of the Virgin Mary, the betrothed of Joseph, but twice spoken of as his wife (Matt. 1. 20, 24).

‡ Of course only a spiritual relation of high privilege, symbolized by the earthly relationship.

dispensation form the Body, but only the specially faithful ones the Bride. But surely the Body is nearer the Lord than the Bride and thus, if anything, more privileged. I think the distinction within the church must be put into the Scripture, if it is to be got out. The Lord says "I go to prepare a *place* for you," and later we read, "so shall we ever be with the Lord." No doubt there will be different rewards, and crowns and places in the Kingdom, but all the church will form the Body and all the church will form the Bride. As for the claims that Israel's claim as the Bride, she is certainly spoken of in the Old Testament as the married wife of Jehovah, which suggests an analogy with the relationship of Bride.§ Thus "Thy Maker is thy Husband"; "Turn, O backsliding children," saith the Lord, "for I am married unto you"; "Although I was a husband to them," saith the Lord; "I will go and return to my first husband" (Isa. 54. 5; Jer. 3. 14; 31. 32; Hosea 2. 7). Must not then Israel, it is alleged, be the bride, otherwise there would be two brides, but this would be so in any case, for clearly what is described here is something new; not the restoration† of an unfaithful wife, but the marriage of a pure virgin, who "has made herself ready;" not coming repentant with soiled garments, but clothed with fine linen, the righteousnesses of the saints—the works of faith, labours of love, "fruits of the Spirit," recognised as appertaining to each. Such a manifestation would follow suitably on the judgment of

§ I have no doubt that Israel will be restored to her place of privilege, but I cannot see any thought of a re-marriage.

† For this addition, there is a considerable body of authority—the great Uncial M.S. D. Codex Bezae at Cambridge of the 5th or 6th Cent.; Codex X at Munich of 13th; many cursive MSS. and the weighty authority of the Old Latin and Vulgate, as well as the oldest Syriac Versions, the Armenian Version, the Diatesseron of Tatian the early father Hilary and others.

the Bema of Christ. This scene is manifestly in heaven, whither the church will have already long been caught away, but how then could Israel be intended, who will still be passing through her time of "trouble" on the earth. This marriage will be enacted previous to the coming of Christ in glory, the deliverance and blessing of Israel subsequently. It is true that the Bride is referred to in the gospels, but only in such an indefinite way, as would point to her not being of Israel, though an object of interest to her, because of her earthly relation to Christ. Thus John the baptist speaks of himself, only as the friend of the Bridegroom, who has the Bride. Surely if Israel were the Bride, John would be part of her. But he was a prophet and in many ways anticipated his dispensation. Thus his favourite theme was that baptism in the Spirit, which depended on the glorification of Christ, and which he may have foreseen, was necessary for the formation of the Bride. Again the Lord speaks of His disciples not as the bride, but as the children of the bride-chamber (Matt. 9. 15). He says nothing of leaving the bride, and in Luke 12. 36 He bases His exhortation to His disciples of Israel on what will happen *when He will return from the wedding*, which tallies exactly with our chapter—the marriage of the Lamb first vv. 7-9, and then verse 11, the return of the Son of Man in glory. This again agrees with what some authorities read in Matthew 25. 1.—the virgins go forth "to meet the Bridegroom *and the Bride*. The wise virgins are not the bride, but they are called, as the guests in Matt. 22. to share in the marriage supper. We must reserve for a future paper a consideration of the teaching of the Epistles on this theme.

Birth and Babyhood of Moses.

THE STORY OF ISRAEL.

BY JOHN FERGUSON.

PERHAPS the greatest man in all history is the Man Moses. Most men have been noted for one or two outshining gifts. Their fame lies in having completed some special task and having done so their work was finished. In Moses we have a most wonderful combination of gifts and an exhibition of so many sterling qualities as to make his name to rank very much higher than the best and most wonderful person of all history. He was a Patriot, a Poet, an Emancipator and a Law-giver as well as an Historian. These marvellous gifts have by no means exhausted the catalogue of the abilities and gifts of this man. God has, for him, secured a very special honour in the fact that his name only of all the names of the men of the Old Testament is to be perpetuated in song. "They shall sing the song of Moses and of the Lamb."

What I wish to point out in this paper is the wonderful fact that in the very earliest days of this great man, in his babyhood hours, there was underlying in the momentous scenes surrounding that trying season, the whole history of the people he was so wonderfully to be associated with.

MOSES WAS BORN UNDER THE SENTENCE OF DEATH.

There had gone forth from the cruel King who knew not Joseph, the Edict, that all male children was to be slain. What anxiety was in the hearts of the godly parents lest their lovely boy should be taken and destroyed. Have we not here the fact

of the beginning of the Nation of Israel? In the land of Egypt, there had gone forth the fiat, the firstborn must die. It was as true of the firstborn children of the people of Israel as it was of the children of the Egyptians, for there was but one way by which any child, or firstborn in the land could be safe on the fateful night, and that was, by the sprinkled blood. When in the morning, the cry was heard in the unsheltered homes of the Egyptians, that the firstborn lay dead, there was born that hour, a ransomed and delivered people for Jehovah.

MOSES WAS HIDDEN AND IN DISGRACE.

It became very necessary that the healthy and boisterous boy should be in a place of hiding. Like any healthy child there was the noises that accompany bursting babyhood and the menace unconsciously thus arising made it imperative that the baby must be hidden. For three long months, with increasing anxiety the child was concealed in some remote part of the home where his cries could not be heard by those outside. Thus were the very earliest days of this very remarkable child spent. In a kind of disgrace, not taken and exhibited like are all other young babes to an admiring neighbourhood. The sentence of death hung over him, and it was only when he could no longer be hidden that there was taken means to further secure his young life.

Have we not in this also a picture of the beginning of the People of God in Egypt. Who would have thought that the miserable makers of brick in Egypt were the coming people of the earth and the peculiar treasure of Jehovah. Truly they were for a time both hidden and in disgrace down in the land of the enemy. A nation that was

destined to be the custodians of the Testimony of the Lord in the earth, a poor, lowly people, brickmakers and a nation of slaves.

MOSES WAS IN DANGER.

One night, with many tears and sigh, the father and mother and sister bore to the river a basket or ark. It was the loving means of securing further amenity from danger from the cruel edict of the king, but it put the infant babe in a fresh place of danger. There, in the river at the brink where he was placed there were deadly crocodiles and other beasts who could have devoured the infant and thus completed the destruction of his life. He was in danger, but a loving and faithful Jehovah had His eye upon that ark of bulrushes and there was not a hair of the child harmed.

Here we have another fact of the Nation of Israel. It was in great danger of real extermination while down in Egypt. If there is one way more than another that a people can be destroyed it is by killing off the male population. This was no doubt the idea that Pharaoh had in sending out the cruel mandate that all the males were to be destroyed. It was but by the wonderful providence of God that these oppressed and persecuted people were at all preserved. There was a real danger of total extermination. He whose word alone stands without fear of it being set aside was watching over the brickmakers, and we read "the more they were persecuted the more they grew."

SALVATION WAS BROUGHT TO MOSES

—HE WAS SAVED.

Little did the fair young Princess know what a great feat she performed that morning when, coming down to the river to bathe herself, she saw the babe in the

basket and had him lifted from that place of danger and taken care of. Moses was thus saved from the dangers of the Nile and again that wonderful life was thus preserved. Here we have again the preserving care that Jehovah had over the people that was soon to be brought out of the land of the oppressor. Israel was saved by God from the land of the enemy indeed. It was with a high hand, we read, that they came forth, saved from all their foes and taken in under the Fatherly care of the God of Israel.

MOSES WAS NURSED FOR GOD.

Looking around, the young Princess, moved by the cries of the infant, made enquiry as to a nurse for him. There was watching not far off, his sister Miriam. Quickly she grasped the opportunity and asking liberty to find a nurse, she at once had the best one the babe could have had, his own mother. In the words of the Princess we are further reminded of the marvellous accuracy of Scripture. "Take this child away and nurse him for me and I will give thee thy wages." These were the orders, but we read the very significant words following, "She took the child and nursed it." Yes, not for the daughter of Pharaoh but nursed it for God. Into the opening mind of that child was there poured we doubt not, the story of the oppression of his people and in the early years of his boyhood there was begotten in his mind the desire to be a deliverer to them.

It was indeed for Jehovah that the mother of Moses nursed him. There was the undying desire in the mind of that godly woman that a deliverer should arise. Every way that could be taken to impart the deliverer zeal into his mind was re-

sorted to and it was very apparent even in the earliest years of his life that the teachings and care of the mother had borne fruit. It was a mistake no doubt for Moses to act so hastily as he did in slaying the Egyptian but it goes to shew what a training he had by the faithful mother who had taken in hand to nurse the child, not for the daughter of Pharaoh, but for God.

Israel was nursed by Jehovah. For forty long years in the desert, like a nursing mother, God protected and cared for His people. Never was a nurse more solicitous of a child than was God of them. Food, water and care was lavishly expended on them. Though unbelief chiefly characterised their attitude to Jehovah, yet He remembered His promise and purpose to bring them into the Land of Canaan and He ultimately did.

God has left in the story we have looked at, the whole embryonic history of His people Israel and in the further career of this remarkable man Moses we see the carrying out of all that God had planned.

OUTLINES OF EVANGELISTIC SUBJECTS.

A Great Transition,

As set forth in Psalm 40. 1-3.

In a horrible pit—The Sinner's Position.

A Cry of distress—Acknowledged Helplessness.

"He brought me up"—A Conscious Deliverance.

"Set upon a Rock"—A Safe Standing.

A "New Song" in the mouth—Praise to God. Goings established—A New Walk.

Many shall see—A Converted Man's Testimony.

Discipline in the Assembly ;

A DISCIPLINE NOT FOUND IN
SCRIPTURE.

By W. J. M'CLURE.

SOME years ago we visited a brother in Southern California, whose wife was a deaf mute. I shall never forget how, on leaving, with a few expressive signs with her hands, she spoke of the Lord's coming, the trumpet sounding and the dead and living saints caught up together, to meet Him in the air. I felt how poor my words were in comparison with her signs and the joy that shone in her countenance.

When I went, the husband warned me not to speak of the present sad state of the church. All literature on that subject had been kept from her and she was living in the early Acts. I thought, what blissful ignorance. Now it is possible that some who will read this article, will just be in as great ignorance as to the abuse of discipline of which we shall speak, and we feel that, were it possible, we would rather they remain in that ignorance. But this is not possible, therefore we seek to safeguard such, by pointing out how unscriptural it is.

The discipline, which we say cannot be found in the Scripture, is that of one assembly cutting off another. That wonderful work of the Spirit of God, which began in the early part of the 19th century, in which believers got back to the principles and practices of the early church, in a way not known since the close of the apostolic age. But alas, as at the first, the flesh soon marred that blessed work, and of the evils that afflicted that movement, the one that was to bear the most bitter fruit, was

the forming a confederacy of assemblies.

In the Word we find that each assembly is responsible to the Lord, who walks in the midst of the Seven Golden Lampstands, and reserves to Himself the prerogative of removing the Lampstand, when in His wisdom He sees that it has ceased to serve its purpose. The Second and Third chapters of Revelation give us the Spirit's last messages to the church, and there we do not find a hint at a confederacy of assemblies, or of one assembly having jurisdiction over another assembly, but the very opposite to this. The godly consideration of one another which is taught in Rom. 14. and 1 Cor. 8. will, if practiced, prevent assemblies, just as it will prevent individuals, from jeopardizing the fellowship which should exist between companies which mutually seek to own the Lordship of Christ. And we regard it as a very heartless thing for a company to introduce innovations and practices which are sure to grieve other companies. We have seen this done. Grace will often lead both individuals and companies to give up what they might claim as their right, just for the good of others. The unity for which our Lord prayed in John 17. was to be expressed in this gracious way, and unity maintained in any other way is mere *uniformity*.

Early in the history of the movement, some good but misguided men sought to maintain unity (really uniformity) by a confederation of assemblies. Each assembly became a member of that confederation, and was bound to accept the decisions of the central assembly, not being allowed to ask a question as to whether or not it was according to the Word of God. If they refused to bow to that decision, then they were cut off from that circle of assemblies.

This was surely a very strange way of keeping "the unity of the body." as they used to put it. It is as if a man were to cut off arms and legs, and plead that he wanted to preserve the oneness of the body. Such an one would not be long outside a certain institution.

There were some who saw the evil of this confederacy movement, and their scriptural stand was called "Independency." And so for many years, the word "Independency" was made a sort of a scarecrow to frighten believers away from the simple scriptural thought of the church. It is wonderful the terror some words inspire among believers, "Independency," "Bethesda," and, in our own day, "Tight," and "Loose," all have played a part discrediting those who seek to go according to the Word.

Time has, in a remorseless way, exposed the fallacy of what had been so widely accepted, because of the truly great men who sought to carry it out. But the ruin it has left survives these dear men, who were the authors of the confederacy, and will not be gotten rid of till the Lord comes. One would have thought that the failure of this confederacy would have taught believers, who seek a path in separating the sects, to avoid the mistakes of Exclusivism, but in Needed Truthism we have the same thing in principle, but lacking the glamour of great names, it never reached the same importance, and everywhere it bore the stamp of God's disapproval.

Notwithstanding, it seems to have a fascination for certain minds, and we meet it again and again, always bearing the inevitable crop of trouble and division.

Why is it that this thing crops up when-

ever and wherever God's dear people make an effort to carry out the simple principles of the early church? To answer this fully is impossible, at least in the limits of this article. But some reasons may be suggested. Satan hates to see anything savouring of the early simplicity of the Church. Man is very slow to apprehend the simple character of the church of God. Man loves machinery, and is reluctant to be where he must depend on God in every emergency, he likes to have rules to guide him. Man loves place and power, as seen in the various clerical grades of Christendom, which has led up to the pretensions of the Pope of Rome. As long as the New Testament character of the assembly is preserved there is not the opportunity for man to become big. But the confederation of meetings gives him the opportunity of ruling over a district.

Some time ago, some meetings in a certain town agreed to refuse their platforms to certain brethren, not because of any moral evil or unsound doctrine, no charge of these things was, at any time, made against these men. The question was simply one of reception to the Lord's table. It was not even hinted that these men would allow any person holding fundamental heresy, or living in the practice of sin, to come to the table.

Now in these assemblies refusing to allow certain men to minister, we concede that they acted within their right. If any assembly judges a man's ministry to be unprofitable, they may refuse it. Indeed it would be a blessing if this right were more frequently exercised, as it would deliver God's people from profitless talkers.

But the sad mistake made by these assemblies, was that they insisted as the price

of their fellowship, that every other assembly refuse the platform to these men. Now many of the assemblies judged their ministry profitable, also in some cases the assemblies were the result of the labours of these men, so believers were asked to shut out their own spiritual fathers, and for no scriptural reason. For their refusal to shut out these brethren, they were regarded as no longer in fellowship, and believers coming from these assemblies were given a back seat, even where they had been frequent visitors up till that time, and no charge whatever was laid against them. Godly sisters were sent to the gallery, to weep because denied a place, which they had never before been refused.

The only ground on which such conduct could be justified, is that the church is a confederation of meetings, each one having to bow to some central authority, dominated by some man or men. But each assembly stands on its own responsibility before the Lord, and loyalty to Christ forbids that it endorse the action of any assembly, if that action is clearly unscriptural.

At a meeting of leading brethren, the question of cutting off a certain assembly was being discussed. Scripture was asked to justify such an act. One who was most active in that sad business, gave Matt. 18. 15-18 which he declared could be carried out on a company as well as on an individual. But this is a sample of the intelligence (rather the lack of intelligence) which we have found among the defenders of this unscriptural discipline.

To escape what is felt to be too grave a responsibility, we are told, "We don't cut them off, they cut themselves off." But if refusing to allow even simple sisters to break bread, who come from those meet-

ings, and threatening with exclusion any who will go to those meetings, is not cutting off, then we don't know what cutting off is.

THE RISEN ONE.

"In the midst of the Church will I sing praise"
—(Heb. 2. 12).

All the paths the saints are treading,
Trodden by the Son of God—
All the feelings they are feeling,
Felt by Him upon the road.

All the darkness and the sorrow,
All around, and all within;
All the joy and all the triumph,
He passed through, apart from sin.

Issuing in resurrection,
Passing onward to the throne;
Having suffered all the judgment,
Borne the storm of wrath alone.

He is able thus to succour
Those who tread the burning sand,
Pressing on to resurrection,
And the seat at God's right hand.

Join the singing that He leadeth,
Loud to God your voices raise;
Every step that we have trodden
Is a triumph of His grace.

Whether joys or whether trial,
All can only work for good,
For He holdeth all Who love us,
And hath bought us with His blood.

It is finished! It is finished!
Who can tell redemption's worth?
He who knows it, leads the singing—
Full the joy as fierce the wrath.

Taken up in resurrection,
Desert ways rehearsed above,
Tell the power of God's salvation,
And His never-ending love.

Selected Fragments.

And yet above the knowing and above the doing rises the being. Be good. Be holy. Personal piety sheds light on many a dark passage in Scripture, on many a mystery in Providence, many a problem in theology. "The secret of the Lord is with them that fear Him, and He will show them His covenant." And personal piety depends upon personal intimacy with Jesus Christ himself; and this is the highest subject of all for the study of theology: "His life is the Light of men."

Perhaps to suffer is nothing else than to live more deeply.

Love and sorrow are the two conditions of a profound life.

To stretch my hand and touch Him,
Though He be far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray.

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that He is calling—
This is to hear. —Anon.

When you can add brightness to the sun,
beauty to the rainbow, and strength to the
everlasting hills, then you may try to improve
the finished work of Jesus.

Dispose my will to will Thy will
And then to will as well
The willing will that wills God's will
Within God's will will dwell.

His will is best though all our plans it breaks,
His heart is love, He never makes mistakes.
Why then be fearful, why be so dismayed
When He is near to comfort and to aid.

Don't be discouraged when you hear
What people say about you
Don't get the blues and drop a tear
Because they choose to doubt you.

Don't be discouraged, for the world
Will always criticise you
Earth's dearest treasures are the few
True friends who love and prize you.

Not for one single day
Can I discern my way
But this I surely know,
Who gives the day
Will surely know—The best for me.

ISRAEL'S REJECTED SAVIOUR—YET FUTURE HOPE.

Who is it stands on Olive's Brow,
And looks with weeping eyes;
Towards the city of His love,
The seat of Israel's joys?

Hark! He speaks in words strange to hear,
He who had come to save.
For Zion now, no cause for cheer,
Your King you cannot have.

Then with a heart bowed down with grief
To know He was despised,
To know that He would soon depart
He lifts His voice and cries.

Jerusalem, Jerusalem, thy visitations past
Thine eyes are sealed with unbelief
The prophecy is cast.

Henceforth you shall not see your King,
Your hopes be realised,
Until His grace your eyes anoint,
And at His coming sing:

This is the One we've waited for,
This is the Lord our God
This is the long expected One
Jerusalem's glorious Lord.

NOTE FOR QUESTION COLUMN.

Query re Answer B., November Issue as to 2 Tim. 3. 16 (R.V.). An esteemed correspondent has written, as a plea for R.V. here, that Timothy did not need to be assured of the inspiration of the Scriptures, seeing this is implied in the term "Sacred writings" (v. 15). But this is hardly conclusive, for those who deny the "Inspiration" of the Scriptures today, would not necessarily refuse to them the title of "Sacred." Besides "no Scripture is of any private interpretation." Paul by the Spirit was writing for the Church of all time, not for Timothy alone. It is suggested, however, that what Timothy did need, was to be warned against "Apocryphal writings," and that this was in effect what Paul is referring to; but this is special pleading based on pure assumption, for such writings are not once referred to in the Epistle: To describe "Apocrypha" and "pseudo-epistles" as "graphai" (Scriptures) would violate the New Testament technical use of the word, which is the unique equivalent for "the Bible," or Biblical quotations.

It has been alleged, in order to bolster up the R.V., that it is only "a going back" to earlier English translations, but is it worth while having a R.V., if it only "goes back." In any case here they did not go back far enough, for as Dean Burgon truly remarks: "The ancients clearly so (i.e., as A.V.) understood S. Paul's words."† e.g. Clement of Alexandria, Chrysostom, Gregory Nyss, Origen, Tertullian, Basil, Cyril, Theodoret and other fathers. The real trouble about the R.V.'s "inspired of God" here, is that, in the true spirit of ecclesiastical opportunism, which conceived it, THE WORDS MAY BE TAKEN IN TWO SENSES; THEY MAY BE UNDERSTOOD, AS ITS MORE EVANGELICAL ADVOCATES MAINTAIN, "BEING INSPIRED OF GOD," IN WHICH CASE THE A.V. NEED NOT HAVE BEEN MEDDLED WITH, or as is more usually the fashion, certainly among modernists and other loose teachers, as the equivalent of "if inspired of God," casting a doubt on, if not implicitly denying the inspiration of the Bible as a whole.

W. HOSTE.

Ebenezer (1 Sam. 7. 12)

THIS issue of the "Believer's Magazine" brings us to the close of another year in the history of our little paper. It is customary, at this time, to convey to our readers, our thanks for all the interest they have shown, and help given (in making known and obtaining a wider circulation) for the Magazine for the past year. Since this occasion last year we have experienced the home-call of Mr. John Ritchie, who was not only the founder, but for many years the proprietor and highly respected and able Editor of *The Believer's Magazine*. The home-call was in no way unexpected, as he had been a great sufferer and feeble for a few years back. During the whole time of his being laid aside however, Mr. David Ritchie, his third son, with great success, undertook the management and the guidance of the business. When it was found desirable to form the business into a Limited Company, Mr. David Ritchie naturally became Managing Director, and was successful in carrying out the responsibility of his position until near his decease, which was not long after that of his father. His long association with his father in the business gave him an insight and knowledge in all that was essential in conducting a Company having so much detail, and possessing a world-wide clientele. Naturally the Company feels the loss of such an able administrator, but he had so arranged the departmental, as well as being deputized in general oversight, that with a capable and experienced staff, the loss has not made any difference in the usual routine and the general principles on which the business has been conducted. In the goodness of God

† Revision Revised, p. 208.

—with the hearty and invaluable assistance of Wm. Hoste, B.A., who is held in the highest respect and world-wide esteem amongst the assemblies—notwithstanding physical indisposition, the Editorial department will continue without change. We have to thank the world-wide circle of readers for their interest, sympathy and prayers, and will value the continuance of same, that the printed ministry may be fearlessly continued in these days of yielding and seeking to lower the revealed will of God, whether applicable to saved or unsaved. Many have come forward willingly, freely and prayerfully contributing articles, the cheer and comfort of which has been shown by the numbers of private letters thanking us for their insertion. Already so much needful and profitable matter has been promised for the coming year, that (D.V.) we can promise a high standard of ministry for 1931. In this connection, it gives us great pleasure to acknowledge the ready response made by some of the younger brethren, when we appealed to them to join the list of contributors, and that their efforts have been much appreciated, has also been proved by the thanks that has been privately sent for the help received. It is our intention to give with our January issue what is considered by many as being one of the best Dispensational Charts. It will not only deeply interest, and be a great help to God's people in a right and Scriptural study of the sure word of prophecy, but also assist to a clearer grasp of the dispensational ways of God with man.

J. CHARLETON STEEN.

It is ever in the way of those who rule the earth to leave out of their reckoning Him who rules the universe.—Cowper.

Our Hymns and their Writers

BY DAVID J. BEATTIE.

"I heard the voice of Jesus say,
 'Come unto Me and rest;
 Lay down, thou weary one, lay down
 Thy head upon My breast.'"

HAD Dr. Bonar written no other hymn than "I heard the voice of Jesus say," the great hymnist, by this composition alone, would have bestowed on posterity a gem of sacred song, which has been used of God in bringing peace and consolation to countless thousands in many lands, and under varied circumstances.

The most eminent of all Scottish hymn-writers, and well to the forefront of the world's hymnists of last century, the name of Dr. Horatius Bonar may well rank with Watts, Doddridge and Wesley. His hymns, simple enough that a child can understand, yet profoundly spiritual withal, are loved and sung, not only in the land that gave him birth, but in countries beyond the seas, wherever these heavenly songs have been carried. Horatius Bonar was the son of a lawyer, and was born in Edinburgh on December 19th, 1808. He was one of several brothers who all became eminent ministers in the Church of Scotland. Educated at the famous High School and University of his native city, in his student days he came under the influence of such men as Dr. Chalmers, Edward Irving and Robert Murray M'Cheyne. He early decided to devote his life to the Lord's service in the ministry of the Gospel, and on completing his theological course he undertook mission work at St. John's Church, Leith. It was here that he began to write hymns. Keenly interested in young folks,

the Sunday School, under his care very quickly grew and prospered. When he first began mission work, he found the boys and girls listless and indifferent in the matter of public worship. Accustomed to the use of psalms, not exactly suited, either in word or tune, to meet the needs of the young folks, Mr. Bonar realized that what ought to have been the brightest part of the service, was to them the dullest. And yet the children loved music, and were ready enough to sing songs on weekdays. So he tried an experiment. Choosing a few familiar tunes such as "The Flowers of the Forest," he set to work writing words to them. These he had printed in leaflet form and distributed amongst the young folks in the Sunday School. To Mr. Bonar's delight the experiment succeeded, and the children immediately took to singing the new hymns which had been specially written for them. In this way were written Horatius Bonar's first two hymns—

"I lay my sins on Jesus,"

and

"The morning, the bright and the beautiful morning."

After four-and-a-half year's work at Leith he became minister of the North Parish Church, Kelso, in November, 1837, where he laboured with a devotion and enthusiasm that never waned during his long and faithful ministry. His first sermon was long remembered by those who heard it delivered from the pulpit. It was a clarion call to prayer. "Pray brethren!" was his cry, "so shall the showers of heaven descend upon our church, our parish, our schools, our families. It is to prayer I urge you, to prayer for yourselves, to prayer for

me!" But Horatius Bonar was pre-eminently a man of prayer, and in after years, the voice of earnest pleading from behind the fast closed door of his study, pleading that continued often for hours at a time, formed one of the most sacred memories in his own home circle. Strong physically, Dr. Bonar was never idle. At Kelso, it is said, that, in one day, he frequently preached three times in the pulpit and once in the open air. He was valiant for the Truth, and even as an old man, when at Edinburgh, his stentorian voice could be heard heralding forth the Gospel in the open air, sometimes in the Meadows and sometimes in Parliament Square. One friend said of him that he was always preaching, another that he was always visiting, another that he was always writing, and yet another that he was always praying.

At the Disruption of 1843, Dr. Bonar remained at Kelso as minister of the Free Church of Scotland, and it was here that most of his best known hymns were written, including, "I heard the voice of Jesus say," which is perhaps the most loved of all his compositions.

In 1866, Dr. Bonar removed to Edinburgh, the place of his birth, where he undertook the charge of a new church. Here he laboured till he was past eighty, and though the press of city work somewhat retarded the outpouring of hymns, yet his pen was never still. For a time he edited two magazines, and was, in addition, continually publishing prose works. He was also the author of hundreds of tracts, one of which, "Believe and Live," published in 1839, reached a circulation of a million copies.

The visit to Scotland of Moody and Sankey in 1873-74, seemed to revive the

flow of hymns, and about this time fresh compositions began to appear in his notebooks, many of these specially written for Mr. Sankey. Regarding one hymn written about this time, there is an interesting story. Mr. Sankey had been singing Tennyson's sad and beautiful poem, "Late, late, so late, and dark the night and chill," for which he had composed a tune. On asking permission of the owner of the copyright to use it in his collection of hymns, he was refused. So being left with a tune without the words, Sankey requested Dr. Bonar to write a hymn which would convey the same Scriptural theme. This was done, and the now well-known hymn, "Yet there is room," was the result.

An outstanding feature of the hymns of this notable Scottish Presbyterian is that they belong to no particular denomination, but are in use in almost every form of Christian worship, wherever the songs of Zion are sung. Dr. Bonar wrote about 600 hymns—not including sixty translations of different Psalms—and these are to be found in hymnals the world over. Possibly the best known are:—"I heard the voice of Jesus say," "I lay my sins on Jesus," "Thy way, not mine, O Lord," "I was a wandering sheep," "A few more years shall roll," "Here, O my Lord, I see Thee face to face." His own favourite was:—

"When the weary, seeking rest,
To Thy goodness flee."

The Believer's Hymn Book contains no fewer than fourteen of Dr. Bonar's compositions. Besides those already mentioned, such hymns as the following have gained much favour: "Blessed be God our God," "Done is the works that saves," "For the

bread and for the wine," and that inspiring song of worship and thanksgiving:—

"No blood, no altar now,
The sacrifice is o'er!"

Appropriate in closing are the words taken from his Pilgrim Song:—

"A few more suns shall set
O'er time's dark hills of time."

After a lingering illness, borne with Christian fortitude, his last sun set on July 31st, 1889, and Dr. Horatius Bonar passed to that serener clime of which he sang: into the presence of the King.

QUESTION COLUMN.

THE months have come round very quickly again for a little word of greeting from those responsible for the conduct of the Question Column to any specially interested in this branch of the magazine. Certainly, if abundance of questions sent in is a fair criterion, we have cause for thankfulness, as they continue to arrive in encouraging numbers. It takes some knowledge of the subject to ask a good question, and our desire is to help our brethren to help themselves, as we deprecate any pretention to have a cut and dried answer to every question. This abundance of questions must be our apology for the long delay in some replies, and some stand down, too, because it is felt that their consideration might unnecessarily throw apples of discord among the saints, instead of tending to godly edifying. We are thankful for the large measure of oneness of mind that has been granted, and where this may have not always been attained in matters of interpretation, for the grace to go on together in the things whereunto we have attained, knowing that "if any man be otherwise minded God will reveal even this unto him." We bespeak a further interest in prayer that God may be glorified and His people edified through this ministry.

W. HOSTE.

The Believer's Question Box.

Questions for this column may be addressed to
J. Charlton Steen, Roseneath, Buckhurst Hill, Essex,
or to Wm. Hoste, B.A., 2 Staverton Rd., London, N.W.2.

Question A.—Ought we not to observe the Lord's Supper only at night, and only with unleavened cakes, seeing this was the case at the institution?

Answer A.—Of course all admit that the Lord's supper was instituted "the same night that He was betrayed," "while they were eating," that is, as the passover meal was drawing to its close, and this was in the evening by a definite direction of Jehovah; but no direction was given that the Lord's supper should be observed at any special hour of the day. Acts 2. 42 and 46, where the "supper" is, I think, certainly in view makes no mention of the evening, but simply "they broke bread at home" (R.V.) in contrast with the daily public meeting in the temple. In Acts 20. 1 the first day of the week is specifically mentioned, but we are left to gather incidentally that the observance was in the evening. There is moreover a very simple reason, quite apart from any spiritual significance, which I have never heard attached to the hour, why the evening was probably the time usually chosen in those early days, because it was the most convenient or the only time free in the day. The observance of a "Sunday" on which shops were shut, and work closed down as to-day among men of all creeds or no creeds, was then quite unknown. For those who stickle for an exact imitation of the institution, one wonders why they do not celebrate the feast on the Thursday, the original day of its institution. We certainly only have custom rather than **direct command** for the first day of the week though I do not question that this is the right day. Christianity is not like Judaism, a religious system of "days and months and years," worked on a time-table, but a life to be lived on spiritual principles in the power of the Spirit, and governed by the Word, but not by inferences or deductions merely. Of course believers are perfectly free to break bread in the evening, if convenient, but it is not the only time, for

the Word is "as oft as ye do it," which cannot be limited to any particular hour of the day.

As for the necessity of using only unleavened bread, there is not a hint in Scripture for making this a *sine qua non*. Christians, no doubt, may use it if they see fit, but they have no right to impose it on their brethren. It is mere ceremonialism. The word "artos" used for the bread or loaf, simply stands for any mixture of flour and water, baked. There is nothing wrong about leaven itself, though, in the Scriptures typical of evil, but its anti-type is not leaven (to interpret a type by itself is not very helpful exegesis), but "malice and wickedness" or some such defiling sins (1 Cor. 5. 8). What we are called to do, is, not, like a company of Jews before the Passover to search for literal leaven, but to examine ourselves for unjudged sin. To be occupied with the hour of the day, or the exact components of the bread and wine is to substitute the accidents for essentials, and human inferences for Divine commands. I would close with the following weighty words of the well-known servant of Christ, John Wesley, "What the Bible commands is good, what the Bible forbids is evil: what the Bible neither commands nor forbids, either in plain words or in undeniable inference, is a thing in itself indifferent, and neither good nor evil. The Bible is our sole guide and our adequate guide in faith and conduct."

Matters on which the Bible does not legislate are left to the judgment of believers. The course good for one, may not be so for another. We are "by reason of use to have our senses exercised to discern between good and evil." If the above principle were understood, it would help us to distinguish between things commanded, things commended, and things left entirely open, like the hour of the breaking of bread, or the exact kind of bread to be used, and prevent the harmful habit of judging one another on matters where even an apostle would confess he had no commandment from the Lord.

A property or quality of a thing which is not essential to it, as whiteness to paper, the texture of cloth, the exact composition of bread.

Question B.—May not the “covering” of the woman in 1 Cor. 11. be her hair, seeing v. 15 “her hair is given for a covering.”

Answer B.—The English translation might seem to justify this, but the word in v. 15 is of a different root (*periballein*) to that used in the rest of the passage (*Katakalupein*), and has the sense of something cast round the body. The only other place where the substantive of v. 15 occurs, is in Heb. 1. 12, “as a **vesture** shalt thou fold them up, and they shall be changed.” The verbal form is common, and often means to clothe (e.g. John 19. 2; Matt. 25. 26, 38, 42; Luke 23. 11). But we must reject this suggestion for yet another reason; it makes no sense of verse 6, which would have to mean “If a woman be not covered (i.e. have no hair), let her hair be cut off.” The covering in the chapter must clearly be something which can be put on while praying or prophesying, and put off on other occasions. The explanation of the difference between men and women, seems clear from v. 3, where we read “the head of every man is Christ and the head of the woman is the man,” therefore when praying either audibly or inaudibly let the man’s head be uncovered, that that which speaks of Christ be seen, and let the woman’s be covered, so that which speaks of man be hid, for he has no mediatorial value before God. The chapter is divided into 2 sections (a) verses 1-16 and (b) 17 to the end. In the first, Paul praises the Corinthians, and adds directions as to the covering of the head without either praise or theme, for from the words “I would have you know,” he seems to be legislating for the first time. On the second section a public church character seems stamped by the seven-fold repetition of the phrase “ye come together” from v. 17 and onwards to the close of chap. 14. There is no mention of this in the first section, which would mark it as of a more private character.

Question C.—I know that quite a number of accredited brethren believe and teach that the Church is the Bride of the Lamb. As far as I can see at present the only place in Scripture where the bride is described is in Rev. 21. 9-21, and this does appear to be more

national than anything else. Help will be greatly appreciated, as it is really uncomfortable not to be able to take in what so many teachers affirm.

Answer C.—See “Notes on the Apocalypse” by Wm. Hoste, in current and next numbers.

Question D.—May not the false prophet of Rev. 19. 20 be identical with the one whom we know as the false prophet “Mahomet.” I have not seen this suggested anywhere, but it has occurred to me as likely.

Answer D.—This is, I believe, a favourite identification with teachers of what is called the Historical School of Prophetic Interpretation, which seems to me entirely fanciful and erroneous. The only point of identity between the two prophets, that I can find, is that both are false. The first beast of Rev. 13, would, according to these interpreters, be the Papacy. Historically, Mahomet was utterly opposed to the Papacy or Christianity in any form, whereas the false prophet of Rev. 19. 20, who is identical with the second beast of Rev. 13, is the zealous ally of the first beast (see vv. 12 and onwards). Moreover, Mahommedanism was from the first characterised by its hostility to idolatry, whereas the false prophet of Revelation actually himself makes an idol to the first Beast, and forces men to worship it on pain of death. Mahomet, though in deadly opposition to Christianity, did stand for the unity of a Supreme Being, “Almighty, all-wise, everlasting, indivisible, all-just, but merciful.” The only God the false prophet of Revelation will know is the first beast, a devil-possessed man like himself.

Character.

What we practice, that we are. Whatever we have, God can deprive us of—He can deprive us of wisdom, as in the case of Nebuchadnezzar; of power as in the case of Belshazzar; of property as in the case of the rich fool to whom he said “This night shall thy soul be required of thee.” But there is one thing God cannot take away, and that is what we are. What we are here, that we continue to be hereafter.

The Lord's Work and Workers.

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

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

No charge for Insertion.

DECEMBER, 1930.

Made up, November 24th.

SCOTLAND.

FORTHCOMING.—Fifth Anniversary Meeting of Ayrshire Postal Workers in Bute Hall, **Prestwick**, on Wednesday, 10th December. Tea at 6.30 p.m. Speakers, Jas. M'Culloch, R. W. Smith, David Bowman, Jas. Rollie and Wm. Martin. Annual Believer's Meetings in the Hall at **Craigellachie**, Thursday, 25th December, commencing 4.30 p.m.

NEW YEAR CONFERENCES.—New Year's Day:—Town Hall, **Hamilton**, 10.30 a.m. J. Charleton Steen, Jas. Stephen, Wm. Rouse, C. Gordon Smith, and John Fraser. Town Hall, **Motherwell**, 10 a.m. E. S. Curzon, John Fraser, W. Harrison, C. Gordon Smith and J. Gilmour Wilson. Grand Hall, **Kilmarnock**, 10.30 a.m. Dr. W. H. Bishop, E. S. Curzon, Wm. Rouse and John Ritchie. Town Hall, **Ayr**, 1.30 p.m. Dr. J. Muir Kelly, Geo. Westwater, A. H. Boulton, J. C. M. Dawson. Bethany Hall, **Dumfries**, 2 p.m. Jas. Rait, John Gray, A. Borland, and J. L. Barrie. Hebron Hall, **Bo'ness**, 2 p.m. Several speakers expected. Y.M.C.A. Hall, **Dundee**, 11 a.m. Dr. Northcote Deck, Arch. Payne, Dr. Duncan and Jas. Coutts. Leckie Memorial Hall, Lorne St., **Glasgow**, 11 a.m. Speakers, John Brown, John Leiper, John Feely and others. Beveridge Hall, **Kirkcaldy**, usual hour. Speakers, C. F. Hogg, T. Richardson, W. D. Whitelaw. **Aberdeen**, Annual Gatherings, 1st to 3rd, Dr. Deck, C. F. Hogg, J. Ritchie and W. Hagen. **Friday 2nd**—Gospel Hall, **Auchinleck**, 12 noon. Wm. Rouse, Jas. Forbes, Geo. Westwater and others. Walker Memorial Hall, **Kilbirnie**, 12 noon. Jas. Clifford, J. C. M. Dawson, John Douglas, John Steel. Town Hall, **Prestwick**, 2.30 p.m. A. Borland, Jas. Stephen, Jas. Coutts and John Campbell (Manchester). Hebron

Hall, **Larkhall**, 11.30 a.m. Will. Harrison, E. S. Curzon, C. Gordon Smith and A. H. Boulton. City Halls, **Glasgow** (instead of on New Year's Day as former years), 11 a.m. C. F. Hogg, Harold St. John, E. S. Curzon, A. H. Boulton, J. C. M. Dawson. M'Millan Hall, **Newton-Stewart**, 11 a.m. W. Ellis, J. P. Lewis and others. Co-operative Hall, **Bathgate**, 11 a.m. Speakers, John Millar, A. Borland, W. D. Whitelaw and others. **Saturday, 3rd**: Co-operative Hall, **Newmilns**, 2.45. Wm. Rouse, A. H. Boulton, J. M'Alpine and R. D. Johnston. Public Hall, **Dalry**, 3 p.m. Jas. Clifford, P. J. Horne. Guthrie Church, High St., **Cowdenbeath**. Archie Payne, C. Gordon Smith, J. C. M. Dawson and J. A. Garrioch. Bethany Hall, Grange Pans, **Boness**, 2.30. John Steel, L. W. G. Alexander, Geo. Murray, J. Gilmour Wilson.

Annual Conference Miners' Welfare Institute, **Overtown**, Saturday, 31st January. M. H. Grant, Dr. Roberts and others.

REPORTS.—Wm. Hagen had two weeks' for believers in Dunninger Hall, **Kirkcaldy**. Good attendances. Practical and helpful ministry, much appreciated. Sunday School Workers' Half Yearly Conference in Hebron Hall, **Larkhall**, was well attended. Ministry from Messrs. Gray, Arnera, Westwater, and Hagen. Helpful and practical, and much appreciated. W. Hagen had Gospel Meetings in **Clydebank**, with some interest. R. Scammell had Gospel Meetings in **Ayr**. Some blessing. Interesting meetings. Conference gathering at **Selvole**, Shetland, was a helpful and encouraging time. Hall was full and ministry refreshing. W. J. Miller and G. Alexander gave help. W. J. Miller had meetings on the lonely isle of **Papa Stour**. Weather stormy, with rough

seas. Visitation appreciated. G. Alexander of Ireland has been giving help in the Gospel work. D. Craig had encouraging meetings in Springburn, **Glasgow**. A number saved. Saints helped and blessed. Geo. Bond has been visiting around scattered believers in the **Orkney Isles**. Help was appreciated in **Eday**. Mr. Bond continues to give help in **Inver-gordon**, especially to visiting sailor brethren. S.S. Teachers had last Conference in **Glen-burn**, Prestwick, where a helpful and profitable time was experienced. Joseph Glancy had large meetings at **High Blantyre**. Souls saved. Saints restored and helped. Brethren meeting in Cathcart Road Hall, **Glasgow**, have decided not to have a Conference in City Halls, on 2nd January, 1931.

ENGLAND AND WALES.

FORTHCOMING.—Believers' Meeting in Archel Rd. Hall, **West Kensington**, 6th Dec. Subject, "Elijah," to be introduced by Jas. Stephen. Also in Midland Institute, **Birmingham**, 6th and 20th December. H. W. Evans and F. C. Grant. In Albert Hall, **Nottingham**, 6th and 20th December, Capt. Carré and E. S. Curzon. In Y.W.C.A. **Manchester**, 6th Dec. Dr. J. M. Kelly. In Religious Institute, **Manchester**, 13th-20th December, D. Roberts and Fred. Elliott. Annual Conference Gatherings, **Manchester**, December 31st, January 1st. J. Charleton Steen ministers the Word. Lord's Days and Wednesdays of December, in **Wembley** (Ealing Rd. Hall), Young People's Conference, King's Hall, Willesden Green, **London**. Speakers, R. W. Cooper and F. A. Tatford. Conference at **Clare** (Suffolk), 26th December. F. A. Tatford and others. Young People's Conference, West St., **Carshalton**, 6th December, 7 p.m. J. M. Shaw. Subject: "Opportunities for Service." T. Richardson has Gospel Meetings in Forster St. Hall, **Warrington**, first fortnight December. Conference in Pitts St. Hall, **Sheffield**, 26th December. Particulars, R. Smith, 55 Bill-house Rd., Firth Park, Sheffield. Annual Gathering Mount St. Hall, **Poole**, Dorset, 26th Dec., 3 and 6.30 (Tea 4.45). Annual Gatherings Clumber Hall, **Nottingham**, 26th and 27th December, C. F. Hogg, W. Hoste, J. M. Shaw and Dr. Julian Hoyte. Correspondence F. H.

Munday, 134 Hucknall Rd., **Nottingham**. Annual Gatherings in Bicot Rd. Hall, **Luton**, 24th Jan., 3.30 and 6 p.m. W. W. Fereday and others expected. C. Gordon Smith (British Guiana) expects to give help in Clumber Hall first week of December.

REPORTS.—Good company at Young People's Conference, in **Wembley**, Dr. Deck ministered the Word to profit. Joseph Glancy had meetings in Warwick Hall, **Manchester**. People turning out well, including strangers. G. Davies had stirring times in Gospel Hall, **Chesham**. Meetings for Christians large and profitable. As a result of Tent work at **Ly Hill**, almost 20 professed. J. Clifford gave interesting accounts of work in Argentine and ministered the Word in Clumber Hall, **Nottingham**. H. K. Downie had good meetings in **Royston** on "The Feasts of Jehovah," also at **Gorleston** and **Saffron Walden**. F. Glover reports a nice interest among young people at **Walthamstow** and **Carshalton** also **St. Albans**. A large company gathered for Home Counties' Annual Report Meeting in Bloomsbury Chapel, **London**. J. A. Garrioch ministered the Word and many labourers gave interesting reports.

Brethren representing all the assemblies in **Plymouth** ask us to state that J. Penrose, who claims to have been at one time a minister in the Methodist Church is not in fellowship with any of the assemblies there. **G. Hamilton** of Wallasey, who has been labouring lately around Lancashire and other parts, hopes to pay a three months' visit to the West Indies to give help in Gospel work there, and will value prayer.

IRELAND.

David Craig had meetings in New Iron Hall, **Dungannon**, encouraging audiences. Annual Believers' Meetings at **Ballinallobb** were profitable. Messrs. Buick, M'Cracken, Stewart, M'Kelvey, Walker, Craig, Whitton and M'Neely ministered. M'Cracken and M'Kelvey some distance from **Market Hill** with some blessing. M'Neely and Buick at **Moorefields** with blessing. Whitton at **Crosskeys**, Stewart and Craig at **Mullindreen**, people turning out well. Believers' Meetings at **Gortade** large and good. Messrs. Campbell,

Stewart, Bailie, and M'Gaw. J. M'Gaw and S. Gilpin have meetings in **Carrickfergus**. Believers' Meetings at **Newtonhamilton**. Ministry simple but profitable. J. Hutchinson is having good numbers in **Ballinran**. Creighton and Campbell continue with large numbers in **Castleberg** district. D. Walker is labouring in **Ballymena**; people coming out well. Bunting and Fleming are continuing in **Leverogue** with good numbers coming, and some souls brought to Christ. R. Hawthorne is having good meetings at **Shanaghan**. McKelvey and Whitton are getting the people at **Crosskeys**. T. Wallace has been labouring in the **Clough** district. He is now in the Hall in that village. Bailie and Murphy are preaching the word to saints and sinners in **Portavogie** with blessing. Poots and Kells are having good meetings in **Gortade**. Dr. Matthews has had 7 weeks in **Banbridge**, where souls have been saved. R. Curran continues in **Bleary**; people coming out well. F. Knox is at present labouring in **Armagh**. A hard town. D. Craig is having some meetings in **Dungannon**. Finnegan and Allen had two weeks in wooden tent at **Drumurcher** with blessing. They have now moved it to **Cootehill**, Co. Cavan. R. Love is preaching in Donegall Road, **Belfast**. Believer's Meeting at **Glenanne**, 12th November. Hall packed out. Ministry by Messrs. Matier, Hutchinson, M'Cracken, Hagen, Knox, and M'Cabe, was helpful to lead on young saints in the Lord's ways.

CANADA AND U.S.A.

Richmond Hill Conference. Well attended. Brethren Ferguson, Waugh, Beveridge, Oliver, Hunter, Nottage, Dickson, McEwan, Bradford, Hitchman, and McCulloch ministered. Henry Hitchman (author of some Scriptural Principles) had an excellent series of meetings at 125th Street, **New York**, also at **Paterson**, N.J. T. Baird much improved in health had been visiting Tenaky, Newark, Youkers, Brooklyn and **Freeport**. Mr. Rowland (late of India) is recovering his health rapidly, and able meantime to conduct meetings in the Metropolitan district. Bro. John Watt is finding acceptance in **Pawtucket** Assembly, and in other places. Harold St. John is moving about U.S.A. and Canada, giving his unique

form of ministry. J. M. Bernard had meetings in **Waterburn** and **So. Manchester**. A. Livingstone had some meetings at **Camden**, N.J. Ministry enjoyed. New Year Gatherings, Gospel Hall, **Tillsonburg**, January 1st—4th, also in **Victoria**, B.C. as usual. W. J. McClure and W. H. Hunter had meetings in **Orillia**, and **Campbellford**. Large and helpful. W. J. McClure had meetings in **Montreal**. R. McCrory had good meetings in **Forest**.

AUSTRALASIA.

R. Scanlon has had interesting meetings in **Toowong** district of **Brisbane**. A deep interest has been awakened in Spiritual matters. T. H. Braidner has given valued help in ministry of the word, and in the preaching of the Gospel at **Salisbury**. F. Bates has had good interest amongst young in particular at **Augathella**. The good seed has been sown and copies of the Scriptures wisely distributed.

WORLD FIELD.

We are glad to learn from our brother T. B. Harding of **Pesaro**, Italy, that all the believers are safe everywhere in spite of the terrible earthquake recently. The happening has caused quite an interest in Spiritual matters. Our brother has been able to give much in the way of help, and has had much blessing in this service. J. M. Boyd (India) in a recent letter tells of quite an interest in the Gospel Message as proclaimed in and around **Narsapur**, and also of increased interest in the Leper work and the distribution of the Scriptures. James Lees (Sweden) in a recent note writes:—

"During the last two months I have visited a few places in Sweden with Mr. Simon Holmgren of New York. In all places we had good meetings and much blessing. I am writing from a place where God saved many souls in former years. Mr. Holmgren has left for New York. I am going on in this place in my 4th week. There is increasing interest. Last night was our largest and best meeting. A few have accepted Christ, but we long for a right break soliciting your prayers."

ADDRESSES.

Believers formerly gathering at North St., **Plaistow** now meet in The Red Triangle Club, Greengate Street, **Plaistow**, London. Correspondence, W. H. Thorp, 222 Wakefield St., East Ham, London, E.C. Believers formerly gathering in **Longriggend** now gather with believers at **Caldercruix**. Correspondent, Wm. Walker, Jr., Rosebank, **Caldercruix**. Believers meeting for the last 20 years in Victoria Hall, **Bathgate**, have now removed to their new meeting place, which will be known as The Gospel Hall, Jarvey Street, **Bathgate**. Correspondence to John Nelson, 13 Levey Street, **Bathgate**. Believers in **Inverkeithing** have purchased a Hall to be known as Hebron Hall, Hill Street. Correspondent, John Dickie, 63 Hope St., **Inverkeithing**. Correspondence for Masonic Hall, **New Stevenston**, to Mr. Wm. Cochrane, 108 Jerviston Street.

FALLEN ASLEEP.

Hugh Lynch, Ashgill, aged 32. Killed while engaged at his work in the pit. Saved 15 years ago in Ashgill, where he was in happy fellowship and will be much missed. Was much devoted to the Lord, His people and His Word. **James Devlin**, Kilmarnock, aged 70. After a few months illness with much weakness and suffering now at rest in the Lord. Saved over 50 years ago. Most of that time in fellowship with believers in Kilmarnock. Well-known in Ayrshire assemblies. Did much in the way of practical work in connection with the Ayrshire Tent in which he ever had a keen interest. Will be much missed in Masonic Hall, Kilmarnock, where he did a good work in visitation and was highly esteemed. **Mrs. Gordon**, Turriff, aged 63. Saved when young. Met with saints at New Deer; later at Milbrex, and last eight years at Turriff. Loved by all who knew her. Bore a quiet, consistent testimony. **Mrs. Welsh**, Terre Haute, Indiana, 73 years. After a short illness and just 7 weeks after her husband. She has left a bright testimony. Saved in early years and went on well all the way. **Mrs. Harland**, Stockton-on-Tees, 85

years of age. Converted at the age of 17, and has led a godly and consistent life right through. It was in the home of Mr. and Mrs. Harland that the assembly in Stockton first met, following which a hall was secured and a good work established from these early efforts. **John Hynd**, Brisbane, Australia, aged 76 years. Brother of the late Peter Hynd of Troon. Converted at the age of 17. Went out to Queensland in 1887, where he was a great help in the work. Later visited South Africa, and the homeland for a short time. He was in "active service" to the end and will be much missed. (An interesting record of Mr. Hynd's life and labours appears in "The Christian Worker" for December with photo. John Ritchie, Ltd., 1d. By post, 1½d).

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SEVEN FACTS.

1. The hopelessness of sin lies in the depravity of the sinner.
2. The price of salvation is the death of the Saviour.
3. The sphere of my safe keeping is the life of my Safe Keeper.
4. The secret of my victory is my communion with the Victor.
5. The work of faith is to stop working.
6. The end of self is the beginning of God.
7. The Glory of redemption is wholly due to the Redeemer.

The Blood in—

Redemption—(Ephs. 1. 10).
 Forgiveness—(Ephs. 1. 7).
 Justification—(Rom. 5. 9).
 Ground of Peace—(Col. 1. 20).
 Cleansing—(1 John 1. 7).
 Made Nigh—(Ephs. 2. 13).
 Communion—(1 Cor. 10. 16).